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A HISTORY OF THE BAPTIST MISSION  
AT SWATOW (KAKCHIEH), CHINA

by

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1932

A THESIS

Submitted in Partial Fulfillment  
of the Requirements for  
The Degree of Bachelor of Sacred Theology  
in  
The Biblical Seminary in New York

New York City  
April 1935

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# A HISTORY OF THE BAPTIST MISSION

## AT SWATOW (KAKCHIEH), CHINA

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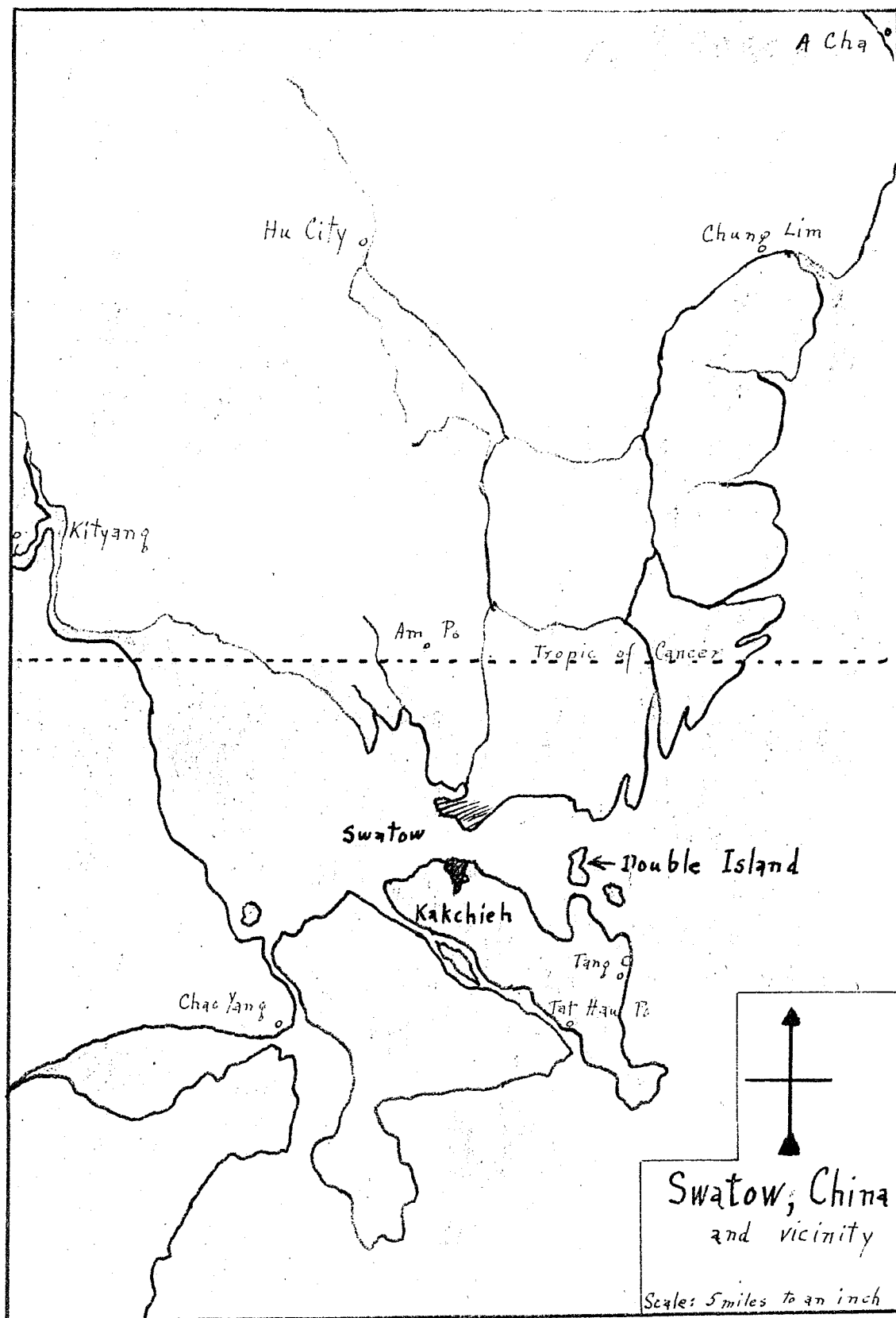
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# A HISTORY OF THE BAPTIST MISSION AT SWATOW (KAKCHIEH), CHINA

## INTRODUCTION

### A. Scope of this History

The history of the Baptist Mission at Kakchieh actually began in 1864 when William Ashmore, Sr. purchased a few acres of land there; however, certain important events led up to the founding of the mission. Therefore, this history will include its origin and its development down to the present time. After a brief sketch of its background, our attention will be confined to a consideration of the mission work at Kakchieh, with only incidental references to the broader South China Mission field of which it is a part.

### B. Geographical Setting of Kakchieh

Kakchieh is located on the island across the harbor from the city of Swatow, Kwangtung Province, China. Its name, Kakchieh or "rocky point", is very appropriate because the hills on which it is built are dotted with granite boulders. Swatow, a sea-port on the coast of China, is very near the point where the Tropic of Cancer cuts the coast. It is an over-night trip north from Hongkong. Swatow bay and harbor, extend about twenty-five miles in from the sea. At a point about five miles inland, the bay narrows down until it is only one mile wide. This narrow strait separates the low and flat city of Swatow (on the north side) from the rocky hills of Kakchieh. Upon these hills, the mission has developed into one of the most beautiful mission sites in the world.

### C. The Purpose and Value of the History

The purpose of this history is to bring together the available material concerning the mission at Kakchih so as to reveal the development, the motives, and the characteristics of the mission.

The value of this undertaking lies in the fact that no history of Kakchih has ever been attempted. The only other history which in any way deals with it, is found in the book by Mrs. William Ashmore, Jr.<sup>1</sup> However, she wrote a history of the entire South China Mission down to the year 1920; whereas this is to be confined to Kakchih and will include fourteen more years than does hers. Moreover, her history is written in a popular style and from a personal standpoint. My account will make readily available in a concise form the important facts in the Mission's development. Also it will enable the reader more easily to locate the sources from which this history is taken, in case he should desire to read in greater detail concerning some particular phase of the work of the Kakchih mission. Furthermore, this study is of great interest and value to the author, since he was born and brought up on the mission compound at Kakchih.

### D. Plan of Procedure

After a consideration of the background and beginnings of the mission, the three general classifications of missionary activity

. . . . .

1. Lida Scott Ashmore, Historical Sketch of the South China Mission of the American Baptist Foreign Mission Society.



will be considered in the order of the evangelistic, the educational, and the medical work. The principal sources will be annual reports, individual missionary reports, other writings by missionaries on the field, and missionary magazine articles.

## **CHAPTER I**

### **ITS FOUNDATIONS AND BEGINNINGS**

## CHAPTER I

### ITS FOUNDATIONS AND BEGINNINGS

#### A. Foundations Laid in Bangkok, Siam

##### 1. The Chinese Population in Bangkok

At first glance it seems strange that there should be a close connection between the Swatow Mission and that at Bangkok, Siam. However, this fact appears quite natural when we read in the report of the Foreign Board to the Baptist General Convention (1835) that:

"The city (Bangkok) is said to contain four hundred thousand inhabitants. Of these, a large proportion are Chinese, and among these, the Mission has, hitherto, had its chief success. Worship in the Chinese language was early established at Mr. Jones' house. . . . It may be expedient to station a missionary there, for the exclusive purpose of laboring among the Chinese."<sup>1</sup>

Again from the report of the American Baptist Board of Foreign Missions (1836) we learn that Mr. W. Dean studied

"The Tay-chew (Tie Chiu) dialect of the Chinese language . . . at the suggestion of Mr. Jones. . . . This dialect was never learned by a foreigner, . . . but being very prevalent at Bangkok, and altogether used by the members of the church there, the expediency of Mr. Dean's attending to it is obvious."<sup>2</sup>

In this connection it is significant to note what Dr. Dean said in a letter which he wrote from Double Island (an island at the entrance of Swatow harbor where the Mission was first located) on November 18, 1864:

. . . . .

1. Proceedings of the Eighth Triennial Meeting of the Baptist General Convention, held in Richmond 1835, pp. 47, 48.
2. Twenty-Second Annual Report of the American Baptist Board of Foreign Missions, Hartford, 1836, p. 28.

"We meet here some of the disciples who heard the Gospel first in Bangkok, and were there baptized and have brought back the light of life to their birth place."<sup>1</sup>

The writer of this letter is the same man who has been mentioned (on page 5) in connection with the Mission at Bangkok.

These quotations very clearly point out the important part which the Mission at Bangkok played in preparing the way for the work at Swatow. In fact, even as early as 1834, the Baptist Board of Foreign Missions was thinking of possible openings for missionary activity in China. The report of the Board contains this interesting comment:

"In regard to China, the Board are deeply desirous to fix upon the best method of reaching and benefiting its vast population. . . . There may . . . be some difference of opinion as to the most suitable points at which to commence operations, whether in the rear through the medium of Burmah and Siam, or in front along the eastern coast. But there can be only one sentiment . . . as to the desirableness and the duty of commencing somewhere as soon as possible."<sup>2</sup>

## 2. William Ashmore in Bangkok (1851-1858)

Rev. and Mrs. Ashmore sailed from New York August 14, 1850, arrived at Hongkong on January 4, 1851, and finally reached Bangkok on April 14, 1851, where they joined the Chinese department of the Mission. Mrs. Ashmore, Jr., describes an interesting incident in connection with the way Mr. Ashmore began to learn the Chinese language:

"Shortly before their arrival in Siam, a destructive fire had burned all the mission premises and the press, and all the

. . . . .

1. The Missionary Magazine, April 1865, Vol. xlv, p. 97.
2. The American Baptist Magazine, June 1834, p. 221.

books, which might have helped in learning the language, had gone up in smoke. It was a most discouraging outlook. Interested in everything going on about him, Mr. Ashmore went out to see what the workmen who were rebuilding the houses were doing. When a man with a carry of lime passed a certain man, a bamboo tally stick was handed out and a word called out. The new missionary's quick ear soon caught the words 'cek, no, sa, si,' and he found he had learned to count. . . . Somebody must have saved a New Testament from the fire, for the writer has heard Dr. Ashmore tell how he tried to learn to read with an old style teacher droning along in the singsong way, 'O, Theophilus,' of the first chapter of Acts."<sup>1</sup>

During these years in Bangkok, Mr. Ashmore was busied with various kinds of work such as "helping to teach the preachers, street preaching, Sunday services, and prayer meetings."<sup>2</sup>

#### B. The Mission at Hongkong

In 1842, the missionaries to China, J. L. Schuck and W. Dean (referred to on page 5), were transferred from Macoa to the Island at Hongkong<sup>3</sup> where they started the Hongkong Mission. Rev. and Mrs. Johnson came to Hongkong in September 1847; and Rev. and Mrs. Ashmore were transferred there from Bangkok in January 1858. Mrs. Ashmore, on account of her health, sailed for home in March. She and her two children travelled with Mr. and Mrs. Johnson. Mrs. Ashmore died at sea off the Cape of Good Hope.

A letter from Mr. Johnson contains the following significant statement:

"All our labors at Hongkong have had reference to this region (Tie Chiu). Our native brethren have from time to time, for many years, itinerated in different portions of the country;

. . . . .

1. Lida Scott Ashmore, Historical Sketch of the South China Mission of the American Baptist Foreign Missionary Society, p. 13.
2. Ibid., p. 13.
3. Twenty-ninth Annual Report, p. 38.

and hither have our eyes and hearts been long and earnestly directed."<sup>1</sup>

#### C. Mr. Ashmore's Visit to Swatow (1858)

After his wife had sailed for the United States, Mr. Ashmore visited Swatow in the summer of 1858. As a result, he sent a report to the Executive Committee expressing his desire to have the Hongkong Mission transferred to Swatow. Then in June 1859 the Committee voted,

"unanimously and most cordially, that Mr. Ashmore be requested to repair to the Tie Chiu district, and open a mission station at such place as he may deem most judicious."<sup>2</sup>

But unfortunately, due to illness, Mr. Ashmore was unable to carry this into effect, for, as Mrs. Ashmore, Jr., tells us,

"he was stricken down with tropical dysentery and brought to the verge of the grave. . . . When Mr. and Mrs. Johnson reached Hongkong in December 24, 1859, accompanied by Mr. and Mrs. Sawtelle, they found him alone in his house, wasted to a skeleton. He was moved to ask the four to join him in prayer for his recovery. The Lord heard the prayers and he was healed. He had been out on the field ten years, and it was thought best for him to return to the homeland to regain his strength before going on to Swatow. So early in March 1860, he started across the Pacific in a sailing vessel."<sup>3</sup>

#### D. The Mission at Double Island (1860-1864)

Mr. Johnson left Hongkong in March 1860 "in company with three native assistants with the view of exploring the field" (Swatow). After a survey,

"he fixed upon Masu, or Double Island, so called, a small island in the bay, not far from Swatow, as offering the best facilities for the residence of himself, and the present headquarters of the mission."<sup>4</sup>

. . . . .

1. The Missionary Magazine, April 1861, vol. xlii, p. 101.
2. Forty-sixth Annual Report of The American Baptist Missionary Union, 1860, p. 63.
3. Ashmore, op. cit., p. 15.
4. American Baptist Missionary Union, Annual Report of 1861, p. 60.

Then he moved his family there in June. In the Annual Report of 1861,<sup>1</sup> we find the following description of Double Island:

"Here the Consuls and all foreigners reside. Indeed, it is the only place where they can with safety reside at present. There are about twenty foreigners here, and something more than 2,000 Chinese. . . . There is probably no spot on the coast of China . . . where the people are so degraded, so lascivious, so turbulent, so dreaded by foreigners, as in this region. . . . The people generally exhibit the most decided hostility toward foreigners."

A brief sketch of the history of the official relationship between China and the foreign nations at this period, is appropriate here. Lipphard<sup>2</sup> concisely sums up this relationship thus:

"Following the so-called opium war with Great Britain and the treaty of 1842, five port cities in China . . . were opened to foreigners: Canton, Amoy, Fuchow, Ningpo, and Shanghai. The island of Hongkong (also) was ceded to England. . . . (Then) after the second opium war, of 1857, the port of Swatow . . . was opened to foreign trade and residence." (This went into effect in 1859).

Rev. Johnson was at Double Island during the entire time the Mission was there. Rev. and Mrs. Telford were transferred from Bangkok to Swatow in 1863; but due to loss of health, they both sailed for America in May 1864. Rev. and Mrs. H. A. Sawtelle moved from Hongkong to Swatow in April 1860; however, after only a five months stay, they returned to the United States. Rev. Ashmore returned from furlough in 1863 with his wife, Eliza Dunlevy. They resided at Double Island before moving to Kakchish.

Mr. Johnson and the others mentioned above, carried on evangelistic work at various localities on the mainland. Even as

. . . . .

1. Ibid., p. 61.

2. William B. Lipphard, Out of the Storm in China, p. 110.

early as 1861, there were outstations in Tie-Chiu Hu and Tat-hau-po; and four candidates offered themselves for baptism.<sup>1</sup> To these outstations were added Chung-lin and Tang leng. Mr. Johnson had five native assistants during most of the time he resided at Double Island.

Mrs. Johnson started very effective educational and evangelistic work. She organized a girls' boarding school and a day school for boys at Double Island; and sustained a boys' school in connection with the station at Tat-hau-po.<sup>2</sup> She also had

"daily a large gathering of females, some of them, indeed, from among the most degraded, but many of them respectable women. She has established a regular service twice a week for them."<sup>3</sup>

Mr. Johnson attempted to procure a permanent footing in the city of Swatow, but without success. In his report he states that

"the hostility to foreigners, and jealousy of foreign influence, compelled us to withdraw from operations in the city till the storm should be overpassed. . . . The people are strongly opposed to either renting or selling to a foreigner. . . . It is very doubtful whether foreigners will ever be able to live there permanently."<sup>4</sup>

Dr. Dean (see page 5) relates two interesting incidents in a letter which he wrote November 18, 1864, when visiting Double Island.<sup>5</sup> First, he describes the preaching done to beggars:

"On Saturday, as usual, a company of twenty or thirty beggars came to listen to the Gospel, and were addressed by A Sum (a native assistant) on the subject of the rich man and Lazarus. After service they are furnished with something to eat; thus both soul and body are fed."

. . . . .

1. Annual Report, 1862, p. 92.
2. Fiftieth Annual Report, p. 91.
3. Forty-seventh Annual Report, p. 62.
4. Forty-eighth Annual Report, pp. 92, 93.
5. Missionary Magazine, April 1865, pp. 97-99.



Then Dr. Dean gives a picture of a baptismal service:

"This morning I had the pleasure of baptizing six Chinese, who were yesterday examined and accepted by the Church here. Messrs. Johnson and Ashmore assisted in the services at the sea side, and Mrs. Ashmore and Mrs. Johnson and her school girls conducted singing."

As has been previously mentioned, Mr. Ashmore returned from America in 1863. His early work is clearly summarized in a letter he wrote from Swatow on October 6, 1864:

"During the year my efforts have been in three directions. 1. Rendering some services at the Island . . . more especially at the assemblages at communion. 2. Aiding in directing affairs at the outstations, which we are pushing ahead in common. 3. Sustaining a regular service at Kakchieh, street-preaching in Swatow to some extent . . . and opening a station at Te Ine."<sup>1</sup>

#### E. Headquarters Moved to Kakchieh (1864)

Mr. Ashmore had started the work at Kakchieh before he purchased any land. He had previously rented a house there and had paid a Chinese worker to help him. The Annual Report<sup>2</sup> gives a vivid account of the establishment of the Mission at Kakchieh:

"Mission houses, suitable for the accommodation of the two families, chapel, schoolhouse, and other necessary buildings are in process of construction, the whole upon one compound. . . . Mr. Ashmore has resided at the new station a year or more, while Mr. Johnson has quite recently removed thither, thus rendering the buildings at Double Island no longer necessary for the use of the Mission. The controlling motive for removal was the fact that the foreign population, including English and American government officials, had left the Island and planted themselves at Kakchieh and Swatow, and for purposes of protection it was necessary that the homes of the missionaries should be located at one of these points."

. . . . .

1. The Missionary Magazine, May 1865, vol. xlv., p. 142.
2. Fifty-second Annual Report, p. 91.

During the year from October 1, 1864 - October 1, 1865, nineteen were received into the church by baptism.<sup>1</sup> Then two years later in the Annual Report we find the following significant statement made by Mr. Johnson:

"When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized and two native pastors ordained for them."<sup>2</sup>

#### F. Summary

We see, then, that the foundations for the Mission at Swatow, were laid about thirty years earlier at Bangkok, Siam. This was due to the fact that many of that city's population were Chinese immigrants who spoke the Tie Chiu (Swatow) dialect. Mr. William Ashmore, the chief instrument in the establishment of the Kakobiah Mission, had served in the Chinese department of the Bangkok Mission from 1851-1856 and had learned the Tie Chiu dialect there. In the summer of 1858, after being transferred to Hongkong, he visited Swatow; and on his recommendation the Hongkong Mission was transferred to Swatow. A further result was Mr. Ashmore's appointment to the Tie Chiu district; however, because of illness, he was forced to return to the United States in March 1860. Therefore it fell to the lot of Mr. Johnson to establish the Mission at Double Island which is located at the entrance of Swatow harbor. He moved there with his family in June 1860. At this date, though Swatow had been officially opened to foreign

. . . . .

1. Op. cit., p. 91.

2. Fifty-fourth Annual Report, p. 84.

trade and residence in 1859, Double Island was the only place near Swatow where foreigners could reside with safety. So it formed the center of the missionary activity from 1860-1864. During these years, Mr. Johnson with four or five native assistants, carried on evangelistic work in four outstations on the mainland. Mrs. Johnson organized a girls' boarding school and a day school for boys at Double Island; and held evangelistic meetings for women. Mr. Ashmore returned from furlough in 1863. The following year, he rented a house at Kakchieh where he was assisted by a Chinese worker. Later in the same year (1864) he purchased a few acres of land and began to build a chapel, schoolhouse, residences, etc.

## **CHAPTER II**

### **EVANGELISTIC WORK**

## CHAPTER II

### EVANGELISTIC WORK

#### A. Introduction

Evangelism has been the dominant aim of all the activities of the Kakchih Mission. The educational and medical work, as means to this end, will be treated in the succeeding chapters. The primary purpose of this chapter is not to detail everything, but rather to reflect the spirit of the missionaries and Chinese converts, and to trace the progress of their evangelistic efforts. Hence, the history will be largely biographical, revolving around the lives of the individual missionaries and the incidents which they relate concerning conversions and other life situations. In doing this, the missionaries will be allowed to speak for themselves.

#### B. The Religion of the Chinese

As a preliminary consideration, it is desirable to have a general idea of the religion of the Chinese people. Mr. Burket,<sup>1</sup> a missionary in South China, makes the statement that the Chinese

"are multiformly religious. Familiar names are given them, Buddhist, Taoist, Confucianist, Animist or nature - worshipper, and, to some extent in the north and northwest, Mohammedan. If there is any one clear-cut religion dominant in China, it is worship of the dead. The clan, and not the individual, is the social unit in China. But insignificant man, upon death, is exalted among the gods - if he has fulfilled his calling upon earth as perpetuator of his clan name in numerous male

. . . . .

1. Everett S. Burket, South China (a survey of one of the fields of the American Baptist Foreign Mission Society.)

progeny. The height of his deification is measured by the number of those left behind to bear his name and keep the ancestral shrine fires burning."

### C. Early Persecution

When the mission was moved from Double Island to Kakohieh in 1864, there were five outstations where the Gospel was preached. Kakohieh was the center for the evangelistic effort in these surrounding cities and villages. In these early days, a Chinese Christian usually had to pay a high price for his faith. Mr. Ashmore, Sr.,<sup>1</sup> relates the following interesting instance:

"The young men from Tang Leng, baptized yesterday are entering the Kingdom of Heaven through much tribulation. They have . . . been believers for a long time, but seemed unable to come out decidedly before. When the young man from Ko-tug threw away his idols, his wife used to unite with him in morning and evening worship. This greatly exasperated the young man's mother and his sisters-in-law, and they persecuted and annoyed her in every way, and excited against her also the hatred of their neighbors and friends. The poor creature had not sufficient enlightenment and strength of faith to endure all the scandal and reproach heaped upon her, and in desperation destroyed herself. The trouble that grew out of the case, from the young woman's relatives, who, according to Chinese custom, regarded him as responsible for her death, has kept him back till now. All these things, however, have worked together for his good, and he has come out a most decided and earnest Christian."

This is just one of many cases which the missionaries have related concerning the trials of new converts. Practically every convert, often to a very great degree, underwent some persecution.

Violent opposition to Christianity was characteristic of

. . . . .

1. Baptist Missionary Magazine, 1867, p. 386.

the early years of the mission. Mr. Ashmore<sup>1</sup> writes that Ampo

"is one of the places where the opponents of the truth argue with brickbats. It is far from tranquillizing to the nerves, and necessitates ungraceful and hasty dodging. Nor is it pleasant to have a crowd of fifty or a hundred fellows, yelling and hooting at you as a barbarian and 'a setter forth of strange gods.'"

Although not to such an intense degree in recent years, opposition and persecution has continued to the present. Chinese Christians are no longer so severely persecuted as they once were; neither are the lives of the missionaries today in nearly so great danger.

#### D. Early Work at Kakchieh

Mr. Ashmore and Mr. Johnson spent most of their time preaching and overseeing the work at the outstations. However, the word was faithfully proclaimed on the compound at Kakchieh. Concerning the year 1867 we read that at Kakchieh

"regular services have been kept up as heretofore, the congregation being composed mainly of those persons who are connected with the families of the missionaries, though others from time to time drop in and hear the word of God. Sometimes a crowd of wayfarers collect around the door to listen, of whom some remain to the end of the services."<sup>2</sup>

Also, in 1867, two native assistants, A Sun and A Ee, were ordained as pastors for the new churches at Hu City and Tang Leng. During the following year there were thirteen baptized

"of whom four were foreigners; one an American sea-captain, two sailors from an English ship, and one a colored man, long time a member of the Wesleyan body, but now convinced of the necessity of being baptized on a profession of his own faith."<sup>3</sup>

. . . . .

1. Op. cit., 1868, p. 107.
2. Fifty-fourth Annual Report, in the Baptist Missionary Magazine, 1868, p. 275.
3. Fifty-fifth Annual Report, p. 265.

Mr. Ashmore describes the baptismal pool at Kakchieh as being "a circular pond, walled up with stones, and having on one side a road, and steps leading down into it."<sup>1</sup>

E. Early Preaching in Swatow City by Mr. Ashmore, Sr.

During the early years, Mr. Ashmore's efforts were mainly expended across the harbor in Swatow city. He writes:

"I have charge of the Sabbath service there, but am glad to acknowledge . . . that Tie Sin Chai, who formerly rendered me gratuitous service at Kakchieh, has kindly volunteered to take charge of the Sunday service when I wish to be absent. . . . The Swatow chapel is opened everyday in the week, and it is my rule, when not prevented by unforeseen circumstances, to spend a portion of each forenoon either there or at some other place in the vicinity, when I can get hearers to listen to the Gospel. This exercise is varied by frequent visits to the adjacent villages."<sup>2</sup>

A year later, Mr. Ashmore observes concerning his preaching at Swatow that "twenty and thirty come at a time, and they listen. They scoff, sometimes, and dispute; but they listen . . . and so we are not discouraged."<sup>3</sup> Excellent work of various kinds has been carried on in the city of Swatow down to the present; but this history will not relate this work because our interest is primarily limited to Kakchieh.

F. Early Incidents and Characters

1. A Rich Young Man

The story is told by Mr. Ashmore, Sr.,<sup>4</sup> as follows:

"He owns a lumber-yard near by the chapel. . . . He comes in quite often to hear the truth, and has attained so far that he rebukes those outside who ridicule the doctrine. . . . I

. . . . .

1. Baptist Missionary Magazine, 1871, p. 412.
2. Fifty-fourth Annual Report, 1868, p. 276.
3. Fifty-fifth Annual Report, 1869, p. 265.
4. Baptist Missionary Magazine, 1868, p. 107.



do not think he is prepared to acknowledge Christ, but the truth has plainly taken hold upon him. . . . One of the saddest things in the retrospect of a year's labor is the long list of names of those who have been more or less awakened, but whose goodness has been 'like the morning cloud and the early dew.'"

## 2. Baptismal Service at Tang Leng, 1867.

Mr. Johnson<sup>1</sup> describes this interesting event as follows:

"It soon got bruited abroad that there was to be a 'Jesus doctrine ceremony', as some called it, in a pond, and a large crowd had collected around the pond before the candidates came out. . . . The crowd witnessing the baptism behaved, on the whole, very well, and I have no doubt a good impression was made. I noticed tears in the eyes of more than one person who stood near to me. When the owner of the pond was told that three persons had been baptized in it, he remarked, 'I wish there had been three hundred; for all who enter Jesus' doctrine become better people.'"

## 3. Typical Report from a Native Assistant

"A respectful statement made to the teacher:-

On the third day of the sixth month, which was the Sabbath, there were in, to hear the truth, of outside persons, some ten or more. . . . The disciple (referring to himself) preached to them from the xvii of Acts from the 24th verse to the 31st. . . . In the afternoon, the senior Seng Lok again met with the brethren to worship the God of heaven. A few persons came and heard and a few tracts were given away. . . . We all send our salutation to Mr. and Mrs. Teacher. This is from Chang Ngwan Ya, for himself and Chang Lim."<sup>2</sup>

## 4. Exclusions

From time to time the letters and reports reveal that it became necessary to exclude or expel certain individuals from Church membership. One of these cases is related in the Annual report of 1871<sup>3</sup> as follows:

. . . . .

1. Baptist Missionary Magazine, 1868, p. 141.
2. Baptist Missionary Magazine, 1870, p. 13.
3. Fifty-seventh Annual Report, Baptist Missionary Magazine, 1871, p. 257.

"We have been compelled to cut off three from church fellowship. One of these was an old man, who became involved in a lawsuit, and wanted the church as a body to espouse his cause; and because they would not consent to such an embroilment, became angry and refused to regard himself as a disciple. The second was a young man, again entangled by his heathenish vices. . . . When he began to justify his bad conduct . . . we were compelled to cut him off. The third . . . renounced Christ (because 'his brothers . . . threatened him with the loss of his inheritance.')

Certain of the annual reports give the number of exclusions during the year. For example, there were nine exclusions in 1877, nine in 1880, and twenty-three in 1885. In this connection it is of interest to note that the candidates for baptism were not all accepted "in consequence of their being not so much doers as hearers only. We hope better things of them next time."<sup>1</sup>

##### 5. An Incident in the Life of an Old Christian Man.

This story not only reveals the reality of the Spirit of God in a native Christian, but also gives us an insight into the real character and zeal of Dr. Ashmore, Sr., who was to a large extent responsible for the founding and success of the missionary activities at Kakchih and the surrounding regions. This incident is recorded by Dr. Ashmore himself in a letter written from Kakchih in 1874:<sup>2</sup>

At Te Ine "there is old Chu Pe, now eighty-three years of age. . . . He has become very hard of hearing, and certainly does not any longer catch more than half that is said. But he thinks, and thinks rightly, that it is a good thing to go up to the house of the Lord. . . . After service I asked him how he was. Being hard of hearing himself, he seems to think everybody else in the same condition, and called out in a loud voice, 'Oh! I am near to paradise, - very near;' and then, striking with his open hand upon his heart, and his dim old eyes all ablaze, he added

. . . . .

1. Baptist Missionary Magazine, 1875, p. 52 - Letter from Dr. Ashmore.
2. Ibid., p. 19.

with impassioned emphasis, 'and I am full of joy!' . . . Now, I say that if all my life in heathendom had brought with it nothing but that one case of eternal redemption, I would say the reward is ample."

#### 6. An Ex-soldier Convert

Mr. Partridge wrote about this convert as follows:

"One man, past middle age, was at one time a soldier. With one exception he is the tallest Chinaman I ever saw, being about six feet three, and of powerful build. He seemed humble and sincere, and we trust he will prove a faithful soldier for Christ."<sup>1</sup>

#### 7. A Tie Chiu Martyr.

This occurrence is related by Miss A. M. Fielde who started the work for women at Kakchieh in 1873.<sup>2</sup> She wrote as follows in a letter dated May 31, 1878:

"The seed of the church, the blood of a martyr, has been sown in Tie Chiu. Two weeks ago thirteen men who had lately heard the Gospel from the English Presbyterian missionaries here, assembled for Sunday service in the village of Peh Buan. . . . They gathered in a small room in a village where all beside were pagans, and one among them led in prayer to the sole true God. After morning service, five . . . could not stay . . . while eight remained together, cooking the rice for their noon-day meal. Suddenly the door of the house was broken open, and the villagers, men armed with hoes and sickles, and women carrying kitchen-knives and canes, rushed in. Six of the Christians were bound, beaten, and made prisoners. Two escaped and were pursued. . . . The leader and preacher to the little band, fled to his brother's house; and, when the maddened throng belabored the door, the brother locked him in a cupboard. . . . The people ransacked the house, and finally insisted the cupboard should be opened. . . . They snatched the man out, beat him terribly, dragged him to the bank of the river, and severed his head from his body. . . . If Christians may be killed with impunity, there are multitudes ready to kill them."

. . . . .

1. Baptist Missionary Magazine, 1875, p. 311.
2. Baptist Missionary Magazine, 1878, pp. 348 ff.

8. The Initiative of a Young Student.

Mr. McKibben, a missionary who came to the field in 1875, gives this impressive illustration of how the Gospel was spread on an island not far outside Swatow harbor:

"A young man who used to be in the boys' school here was on the island (Nanoo) on his business of buying up ashes. He fell in with a very pious heathen (using the term in its best sense) Kai Seng by name, a man honored throughout the island for almsgiving and other acts of kindness. He imparted the Gospel to this good heathen. . . (who) at once put away his idols, his opium pipe, his heathen tracts . . . but not his deeds of goodness . . . , and he became . . . a humble and earnest follower of Jesus. He was soon baptized, with four members of his family and four other converts . . . Kai Seng and others were here at the January quarterly meeting . . . and I found they had raised \$350 to build a chapel. . . The young layman who started the work is to be installed as their virtual pastor, and they say they will provide his salary."<sup>1</sup>

This incident is noteworthy not only because of the young student's love for the Lord; but also because of the fact that it demonstrates that even a man who was good in outward deeds, realized his need of the Gospel.

9. Conversion of Spirit Mediums; with Deliverance from Evil Spirits.

The following statement appears in the report of 1903<sup>2</sup> as recorded by Dr. J. M. Foster:

"There have been several spirit mediums, 'interpreters of the gods' so called, all of whom, after conversion, declare they have been freed from the control of an evil spirit."

10. A Native Missionary.

The missionary spirit and motive was not only possessed by

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1. Eighty-fifth Annual Report, In the Baptist Missionary Magazine, 1899, p. 347.
2. Eighty-ninth Annual Report, In the Baptist Missionary Magazine, 1903, p. 441.

the foreign missionaries but also by the native Christians. One evidence of this fact is that in 1903, the church at Kakchieh supported a preacher as a missionary in the new territory of the Huilai District. As will be revealed in the chapter on educational work, there was considerable evidence each year of a growing feeling of responsibility for the missionary enterprises on the part of the Chinese Christians.

These few concrete incidents serve to illustrate some of the problems, encouragements, and discouragements which the early missionaries at Kakchieh continually faced. Too much honor can not be given to these pioneers who in such times proclaimed the good news of the Gospel to the heathen Chinese.

#### 11. The Use of Houseboats.

Both the women and the men evangelists made frequent use of houseboats on their visits to the outstations and new fields of labor. In this way they could reach hundreds of villages which were located on or near a waterway. A glance at the map opposite page one will show the advisability of utilizing boats. Houseboats were especially desirable because they furnished an adequate and convenient place in which the missionaries might sleep and eat during their journeys throughout the surrounding country. These trips lasted for days and sometimes weeks. The cabin in one of these houseboats is described by Mrs. Ashmore, Jr.,<sup>1</sup> as being twelve feet long and eight feet wide. She goes on to say that

. . . . .

1. Op. cit., Ashmore, p. 85.

"At one time the mission had, in addition to the houseboats for the missionaries, two other boats on a Chinese pattern, for the preachers, and these boats used to go out in pairs, a houseboat with a missionary, and one of the other boats with a dozen preachers. . . . This party would take a section of the country, and visit and preach in every town and village large or small. The coming to a village of half a dozen strangers, in the dress of teachers, and accompanied by a foreigner, was something quite new in their experience. The visitors were sure of an audience. . . . Weeks and months in a year were spent in this way."

Houseboats are no longer used as frequently as they once were. This is due to the more rapid travel made possible by steam boats.

#### 4. Evangelistic Work of the Bible Women

The Woman's Bible School which Miss Fielde founded in 1873 will be considered in a later chapter. However, the definite evangelistic work, which she and her students carried on, is of special interest to us here. From the very start of her work at Kakohieh (1873), she had practical and immediate results in view. All her educational efforts were directly related to her one central motive, namely, the propagation of the Gospel of Christ. The number of lives touched by herself and her fellow missionaries and Bible women, is truly a marvel. We read in the annual report of 1874<sup>1</sup> that these Bible women

"go from place to place, visit the women and children, read and explain the Scriptures to them, tell them the story of Christ, distribute tracts, and otherwise seek to win them from their idolatry. Miss Fielde has prepared for these women a synopsis of the Gospels, expressed in the simplest terms of the popular language, an edition of which has been printed."

. . . . .

1. Sixtieth Annual Report, Baptist Missionary Magazine, 1874, p. 251.

Concerning her own personal evangelistic efforts, Miss Fielde, in a letter dated October 8, 1874<sup>1</sup> says that she

"went on different days to seven of the villages, where there are Christian women. . . The brethren who accompanied me remained at the door of the house in which I sat, and spoke to the men, while I and a Bible woman talked with the women inside. In one village I was asked to go to and sit in the Ancestral Hall, and there had a congregation of fifty women."

Miss Fielde commenced evangelistic work which has been heroically continued by many other women down to the present. The women who have been connected with this work are: Miss A. M. Fielde (came to Kakchich in 1873 and left for the last time in 1888), Mary Thompson (1876-1885), Miss R. S. A. Norwood (1877-1885), Miss M. A. Buzzell (1884-1887), Miss Clara Hess (at Kakchich 1886-1900; married Rev. J. M. Foster, D.D., in 1889), Miss M. K. Scott (1890-present; married Rev. G. H. Waters in 1901), Miss M. Dunwiddie (1890-1893), Miss H. E. St. John (1895-1898), Miss H. Hyde (1901-1904), Miss Melvina Sollman (1902-present), Mrs. R. E. Worley (1903-present), Miss Edith Traver (1906-present).

The Annual reports show that there were three Bible women in 1872, ten in 1873, fifteen in 1874, and nineteen in 1875. From 1875 to the present, the number has varied only slightly. The report of 1895<sup>2</sup> contains a table of statistics concerning fifteen Bible women ranging in age from thirty-seven to seventy-four years. The most nearly representative of these women (fifty-one years old) did evangelistic work on 217 days during the year; visited 642 families; and

. . . . .

1. Baptist Missionary Magazine, 1875, p. 21.
2. Eighty-first Annual Report, Baptist Missionary Magazine, 1895, p. 358.

was heard by 2,979 people. Others did more work than this woman and some did less; but this reveals what a great influence these women must have had in the outstations of the Kakchih Mission.

#### H. Items of Interest from 1881-1916.

##### 1. A Brief Catechism Prepared by Mr. McKibben - 1881.

Mr. McKibben wrote in a letter that he had

"prepared, in the Swatow dialect, a sheet tract and a brief catechism. The tract is an adaptation of one by Rev. Griffith John, of the London Mission, and is entitled, 'Regarding Jesus the Saviour of the World.'<sup>1</sup>

##### 2. Catholic Competition - 1882.

We learn from Miss Norwood's letter written from Hue Sua that

"the Catholics are hemming our little band of disciples in on every side, there being no less than five chapels and two native catechists of the Catholic Church within a radius of three miles. Members of our Christian families are being led astray; and three of the oldest sisters in the church have left us, and united with the Catholics."<sup>2</sup>

However, this could neither have been a very serious nor permanent problem for the author found little mention made of it in other letters and reports from the field.

##### 3. A Stormy Summer - 1884.

In the Annual report<sup>3</sup>, the following account is recorded:

"A typhoon came which smashed all our boats and made us tremble for our dwelling houses. There was also some cholera to dis-

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1. Baptist Missionary Magazine, 1881, p. 295.
2. Ibid., 1883, p. 42.
3. Seventy-first Annual Report, Baptist Missionary Magazine, 1885, p. 202.



turb our people. Then came the French troubles. . . Little by little the country was in a ferment. . . Our work was stopped. The Christians became exposed to abuse and persecution. Our preachers could get no hearing. . . It became unsafe for the missionaries to visit the country."

The report also mentions the fact that during this turbulent summer, two of the mission chapels located at outstations were destroyed by mobs. But these testing events did in no way discourage the missionaries nor lessen their zeal.

#### 4. The Boxer Rebellion - 1900.

Rev. J. M. Foster, D.D., gives this vivid account of the effect which the well-known Boxer Rebellion had on the evangelistic work of Kakohieh and its outstations. He wrote in the Annual report<sup>1</sup> that

"All workers came in from the country stations. . . It was decided that some of the ladies and children should heed the insistent advice of our consul and remove to a safer place. Three ladies went to Japan; two, with five children went to the United States. Then the storm broke in Jio - Pheng; the Ung - Kung compound and several chapels had not been wrecked many days when, one after another, Lai - Phu - Sua, Jio - Pheng City, and Z - Chhan were looted, many native Christians suffered great loss; these stations are connected with Kakohieh. Soon refugees came in and our accommodations for Chinese were well taken up. . . These troubles have been a blessing to our mission. They brought together many who were before unacquainted and have resulted in a union otherwise exceedingly difficult to attain. . . The 'Dorcas Society' helped a great many who were destitute."

#### 5. The Demand for Pastors - 1902.

Dr. William Ashmore, Sr., started a class for assistants in 1867, shortly after the mission headquarters were moved from Double

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1. Eighty-seventh Annual Report, Baptist Missionary Magazine, 1901, p. 157.

Island to Kakohieh. This class helped to meet a great need, but the continued demand for qualified evangelists, pastors and teachers led eventually to the founding of the Theological Seminary - of which a later chapter will treat. In the report of 1903, this demand is set forth by Mr. Ashmore, Jr.:<sup>1</sup>

"Stations would gladly undertake the larger part, if not the whole support of the men, if only they could be found. Of ten stations two have had pastors; four have had school teachers who preach on Sunday . . . ; three . . . have had student supplies; and one has had a preacher for a part of the year."

The theological students did, however, undertake a considerable amount of actual evangelistic work. Some of them preached at outstation chapels on Sundays; and a few of these spent their entire time during the summer in evangelistic activities. Furthermore, from the Annual report we know that in 1905, the theological students held daily evangelistic services in the hospital at Kakchieh.

#### 6. Political Conditions - 1914.

The enlightening statement which follows is an excerpt from the Annual report written from the field.<sup>2</sup>

"Political conditions are still unsettled. Everything is in a state of flux. Armed robbery, clan fighting, piracy, sack-ing, and looting occur. Yet the people pursue the even tenor of their way. . . . While there is no love for the foreigner as such, on the other hand there is no outspoken condemnation of Christianity on account of the war among the nations. The United States by remaining neutral has gained immensely in the minds of the Chinese."

#### 7. Twenty-four Academy Students Baptized - 1916.

Rev. Randall T. Capen (Principal of The Academy at Kakohieh)

. . . . .

1. Eighty-ninth Annual Report, Baptist Missionary Magazine, 1903, p. 440.
2. One hundred and first Annual Report, p. 157.

writes in the report of 1916<sup>1</sup> that during the year twenty-four students of the Academy were baptized and nearly half as many were already Christians. He goes on to say that one of those baptized was

"a lame boy who came to our grammar boarding school from entirely heathen surroundings. . . . This young man gradually developed in heart and mind until as a Christian he went out with the evangelistic band last summer. . . . It is reported that his heathen relatives point to him and say, 'See what Christ can do for a cripple.'"

#### I. Evangelistic Efforts from 1917 to 1930

The number of outstations connected with the mission at Kakchieh increased from five in 1864 to thirty-three in 1890. However this number ceased to grow after 1890 due to the fact that from time to time certain of these outstations became regular centers for work with one or more missionaries in charge. For example, Mr. and Mrs. Kemp, in 1894, took up their residence in Hu City (originally an outstation); and in 1895, Mr. Jacob Speicher undertook the direction of the work at the mission station in the city of Swatow. Furthermore, the supervision of these outstations was frequently transferred to the nearest resident<sup>tal</sup> missionary center. This does not, however, mean that the evangelistic work at Kakchieh became less and less. It merely signifies that the Gospel was spread primarily through the schools, hospital, and local church. Nevertheless, there are still a number of village churches for which certain missionaries at Kakchieh are responsible. And these missionaries have undertaken every year to preach the Gospel in the surrounding regions. It is

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1. One hundred and second Annual Report, p. 147.

concerning these enterprises that we are here particularly interested.

1. Stereopticons Used by Rev. G. H. Waters - 1917.

Besides teaching in the Theological Seminary at Kakchieh, Mr. Waters preached the Gospel to the people in many neighboring villages and assumed the responsibility of overseeing some of the out-stations. According to the report of 1918<sup>1</sup>

"Rev. G. H. Waters and Rev. A. D. McGlashan divided their out-stations into groups and had a series of meetings for each group. The results were most gratifying. The goal of 200 baptisms was more than reached."

In the same report, Mr. Waters writes that

"In many of the stations the stereopticon lantern did valiant service, being used sometimes in chapels, then again under the open sky; three times we had the loan of a large ancestral temple into which great throngs gathered to see the general views which were always followed by scenes from the life of our Lord."

2. Sherwood Eddy's Campaign in March, 1918.

Preliminary meetings were held by the missionaries at Kakchieh thus paving the way for the very effective preaching done by Sherwood Eddy. His campaign resulted in large numerical additions to the church membership. Another outcome was the establishment of a full-fledged Y. M. C. A. at Swatow. Similar campaigns have been held by such people as Miss Dora Yu, Mr. John Buchmann, a group of Cantonese young women, and E. Stanley Jones. The author recalls having heard many speakers in the chapel at Kakchieh who had to use a Chinese interpreter. This, of course, slows up the process considerably but not too much for the

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1. One hundred and fourth Annual Report, p. 118.

speech to be effective.

### 3. Decline in Opposition to Christianity - 1922.

There always has been, even in recent years, opposition to Christianity in South China. This opposition has frequently been manifest in definitely organized and violent form; but this kind of antagonism, for the most part, has gradually died out. Most of the opposition which remains is largely in the nature of individual non-acceptance of Christ. This, of course, might be said of every country. In the report concerning the year 1922<sup>1</sup>, there is this significant statement:

"The year shows a rather small number of baptisms. But . . . just now we are in the midst of a time of seed-sowing. Never have the thoughtful people been so ready to listen to our message. Opposition to Christianity has practically ceased. . . Students in our schools are being permitted as never before to unite with the church."

### 4. Evangelistic Labors of Mr. Waters and Miss Traver - 1924.

The following excerpt from the report for 1924<sup>2</sup> demonstrates the extent to which the Gospel was preached during a typical year:

"With Chinese colleagues, . . . Mr. Waters has, during the year, held meetings in over sixty towns, cities, and villages. . . . Public meetings with an aggregate attendance of at least 30,000, were held in chapels, ancestral halls, public forums, and squares, and practically everywhere the attitude of the people was friendly. . . Miss Traver, too, working among the women of the outstations everywhere finds open doors."

### 5. Rev. K. G. Hobart, General Field Evangelist - 1930.

Mr. Hobart tells of his activities in 1930 in the following words:

. . . . .

1. One hundred and ninth Annual Report, p. 156.
2. One hundred and eleventh Annual Report, p. 153.

"During the year we majored upon the all-China Five Year Program of Evangelism. . . Our program was to spend one or two days in visiting as many of the Christians and inquirers as possible, inviting them to attend a two days' conference on the Five Year Movement, at a centrally located chapel. We held meetings . . . at thirty-seven different places and visited more than twice that number of churches."<sup>1</sup>

J. New Church Building Dedicated at Kakchieh  
on June 14, 1931.

An excellent account of this event and a description of this building is found in the Missions magazine for December 1931.<sup>2</sup> The article is entitled, "A Notable Event in South China" and is written by C. E. Bousfield, M.D. Extracts from this article follow:

On June 14, 1931 "the finest church building in connection with any mission work in China was formally dedicated to the glory of God by a congregation estimated by some to number 2,000 and certainly not less than 1,400. The building itself is of hewn granite and concrete. The architecture is an adaptation of Chinese to the needs of Christian worship. . . Inside is almost like a cathedral, except that its acoustics are nearly perfect. Outside the roof of green tiles and the tall pillars and the massive granite blocks must be seen to be appreciated. The cost was about \$40,000 mexican (Chinese money). . . The Chinese put up one-half and the Foreign Mission Society the other half. . . The Chinese letters of gold in polished granite at the back of the splendid teakwood platform, 'Baptized together with the Lord', are among the first things to attract attention as you enter."

This new church is indeed a monument to the zeal and sacrifice of the many Chinese Christians who contributed to the building fund; and also it is a witness to the faithful work carried on by the missionaries who created such an interest in the work of God's Kingdom on earth. There could have been no more fitting climax to the great work undertaken during these seventy years of the mission's existence at Kakchieh.

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1. One hundred and seventeenth Annual Report, p. 121.
2. Missions Magazine, December 1931.

### K. The Young People's Society

The religious work among the young people of the church and schools at Kakchieh, is one of the significant developments in recent years. Mrs. A. H. Page gives an up-to-date account of this organization in a letter written (January 26, 1935) to her friends in the United States. She says,

"We have a fine group in our Young People's Society in the Kakchieh Church who have regular Sunday meetings, and seek ways of serving the church and community. Some twenty of them form the choir. One Sunday the Society had charge of the morning worship, the music consisting of two anthems, several quartets, solos, and a duet, and the sermon was preached by a young theological student. We were surprised at the ability and earnestness of our young people."

Not only has there been great advancement in the young people's work, but also in the general condition and activity of the church. In a personal letter to the author, Mrs. R. T. Capen writes that when she first arrived at Kakchieh (1906), Mr. Capen preached his first sermon to a very small group of Christians. "At that time there was no pastor and the missionaries took turn preaching." The number who attended church grew larger from 1923-1926. She goes on to say that today "even during the chilly days of mid-winter school vacation around Chinese New Years, there is a good attendance in our roomy new Memorial Church."

### L. Representative Statistics

Complete statistics are not given below. Nevertheless the table will furnish a fair representation of the facts in connection with the evangelistic work at Kakchieh and its outstations:

<u>Year</u>	<u>Baptisms</u>	<u>Total Church Membership</u>	<u>Out- stations</u>	<u>Native Preachers</u>
1866	11	-	7	7
1868	13	-	10	
1869	35	142	7	12
1871	41	-	9	11
1875	49	327	-	12
1877	169	512	17	-
1879	109	687	-	10
1880	77	715 (1 restored, 9 excluded)		
1881	94	781	32	20
1884	71	948 (1,230 baptized since beginning of Mission)		
1885	58	955 (23 excluded)		
1890	37	1,120	33	11
1895	81	952	30	20
1900	170	1,464	-	12
1905	84	802	12	26
1910	58	733	26	-
1915	44	833	26	18
1920	69	1,285	28	25
1925	111	1,234	25	16
1930	-	738	21	23
1933	122	1,987	25	35
1934	200	-	-	-



### M. Summary

Throughout the history of the mission at Kakchieh, the primary motive has been evangelistic. During the earlier years, the greatest emphasis was placed upon spreading the Gospel and organizing churches in the towns and villages within a radius of about thirty miles. This activity has been continued down to the present. However, gradually throughout the years more and more emphasis has been given to education. This is partly due to the fact that Kakchieh has become for the South China Mission the chief educational center, especially of the high school and theological training. These schools have provided an excellent means of reaching the Christian and non-Christian youth of the region. Also this change in emphasis is partly due to the fact that it has come to be recognized more and more that our greatest contribution to the evangelization of China is to be made by raising up a ministry qualified to take the leadership. Such leaders must, too, include gifted Christian business men and teachers as well as preachers and pastors - trained in their intellectual and spiritual powers.

The total church membership (including the churches at outstations connected with Kakchieh) has increased from 142 in 1869 to 1,987 in 1933. The number of baptisms in one year has varied from eleven in 1866 to 170 in 1900. A fitting crown to the evangelistic efforts of the Kakchieh Mission, is the erection on the compound of the magnificent new church building, formally dedicated as the Seventieth Anniversary Memorial Church on June 14, 1931.

### **CHAPTER III**

#### **EDUCATIONAL WORK**

## CHAPTER III

### EDUCATIONAL WORK

#### A. Introduction

In South China, Kakchieh is best known for its schools. Students come from many miles away to enter the High Schools, Theological Seminary, and the Women's Bible Training School. All of the missionaries at Kakchieh are in some way associated with at least one of these institutions. Many of the church's activities have directly to do with the students on the compound; and there is an obvious connection between the hospital and the schools. In the light of these facts, the importance of this chapter can readily be seen.

#### B. The Ashmore Theological Seminary

##### 1. School for Assistants - 1867

The roots of the Theological Seminary may be traced back to 1867 when Dr. William Ashmore, Sr., organized a school for assistants. This class did not meet for full time study but only for a week every two months. These men came in from their inland stations a week previous to the regular communion seasons which occurred at bi-monthly intervals. In his report for 1872<sup>1</sup>, Dr. Ashmore, Sr., writes that

"the Theological Seminary keeps up its regular sessions. It consists of nine evangelists and one student, and is also attended by the 'Bible Women', as they are called sometimes. . . We insist upon their being well versed in the Bible from the beginning to the end as a condition of their continuance in the work."

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1. Fifty-ninth Annual Report, Baptist Missionary Magazine, 1873, p. 275.

Thus the Seminary grew out of a practical and immediate need. At first the class had the handicap of only possessing the Bible in classical Chinese. It was not until 1879 that Dr. Ashmore began translating the Bible into the colloquial style. An account of the Bible translation work will be treated later on in this chapter.

A new house, consisting of ten rooms was built for the theological students in 1873. The instruction of the class was divided between Dr. Ashmore, Sr. and Rev. S. B. Partridge who had recently arrived on the field. Concerning the examination given the assistants, Mr. Partridge<sup>1</sup> writes that

"Dr. Ashmore's exercises with them consisted of an analysis of Exodus; the construction and lessons of the tabernacle. Mine were nine of Christ's miracles. The assistants were required to state the chapters and verses in which the miracles were found, and then to give as accurate an account as possible, stating where the miracle was performed, if the place were known; after which, they gave in their own language their view of the lessons Christ intended to convey by the miracle, and the lesson we might learn from it. . . . We have no church histories, and no commentaries for them, so our work must be confined to the Bible itself."

## 2. Students' Class Organized by Mr. Partridge - 1877

As a result of the demand for preachers in the villages, Mr. Partridge in 1877 started a class for men who desired to prepare themselves for evangelistic work. This class originally consisted of four men about thirty years of age. Dr. Ashmore, Sr., returned from furlough in December 1877 and took charge of the Biblical instruction. The class grew to fifteen members in 1878. Dr. Ashmore<sup>2</sup> in telling of

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1. Baptist Missionary Magazine, 1874, pp. 297 ff.

2. Baptist Missionary Magazine, 1878, p. 436.

the special interest of the class, says that

"They are just now on the First Epistle to the Corinthians. These questions concerning heathen marriages and concerning meats offered to idols have an intensity of interest for them, for they are matters of every-day possibility. . . That which these practical China-men admire most in Paul, next to his fervid Christian zeal, is his plain common sense."

It is also of interest to note that Rev. W. K. McKibben, who came to the field in 1875, gave singing instruction to the members of this class along with his other teaching.

Rev. William Ashmore, Jr., arrived at Kakchieh in 1880.

During the following year, he did much of the work connected with the students' class in consequence of the trouble his father was having with his eyes. The purpose of this class was not only to train pastors and evangelists, but also to instruct laymen who were desirous of using their acquirements for the benefit of the churches where they resided.

### 3. Bible Translation

We pause here in our discussion of the theological instruction to relate briefly the exceedingly important task of translating the Scriptures into the everyday language of the people. Mrs. Ashmore, Jr.,<sup>1</sup> whose husband did much of this task writes that

"China has a book language, known as the Wenli, that is so different from the everyday language of the people, that the uneducated man can not understand it. . . Hence it was recognized as of vital importance to put the Bible into the colloquial dialects."

Dr. Ashmore, Sr., commenced this very difficult and tedious undertaking about 1879 for we read in the report of 1880<sup>2</sup> (concerning

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1. Ashmore, op. cit., pp. 137 ff.

2. Sixty-sixth Annual Report, Baptist Missionary Magazine, p. 257.

the year 1879) that Dr. Ashmore

"has been engaged, with the aid of a very competent Chinese scholar, in preparing colloquial versions of the Epistles to the Romans and to the Hebrews and of First and Second Corinthians. The First Epistle of Peter has also been commenced. In this he has had the valuable co-operation of Miss Fielde."

Rev. S. B. Partridge also translated a part of the New Testament.

As soon as William Ashmore, Jr., had become sufficiently familiar with the Chinese language he also began to translate parts of the New Testament. In 1882, he made a colloquial version of the Gospel by Mark, using Goddard's translation in the classical style as the basis for his work. Mr. Ashmore then translated Philippians, Hebrews, and First and Second Thessalonians. His father was responsible for the colloquial version of the Gospel by John. By 1895 all of the books of the New Testament were finished, although a part still awaited the printer's work. However, this was merely the beginning of William Ashmore, Jr.'s., tremendous task which took him about a life-time to complete. He not only had to revise the New Testament translations but also had to translate the Old Testament. This was a very slow process because of his many other duties of teaching and preaching. He did not retire from the mission field until 1926 at the age of about seventy-five years, an age considerably greater than the usual age for retirement.

#### 4. Students' Class Called "Biblical School" - 1897

In the report for 1897<sup>1</sup>, Dr. Ashmore, Sr., tells of the theological work under the heading, "Biblical School." Concerning the

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1. Eighty-fourth Annual Report, Baptist Missionary Magazine, 1898, p. 403.

diversified nature of the students in the school, he says that

"Some . . . are young graduates from the boys' school, expecting to go out as school teachers. . . . Some are converted men who have been teachers in purely heathen schools. . . . Some are persons taken raw from the shops, or the rice-fields, or from the fishing-boats, as were Peter and John. Some of them are in middle life and some are well along in years."

In 1902, the faculty of the Seminary was increased and the instruction was more systematically divided.

"Mr. Ashmore, Jr., Mr. Foster and Mr. Waters . . . now form a provisional faculty of instruction and administration. . . . At present there are four departments of instruction, under directors as follows: Rev. William Ashmore, D.D., Theology; Rev. William Ashmore, Jr., Exegesis; Rev. J. M. Foster, Homiletics; Rev. G. H. Waters, Church History. . . . Provision is to be made for occasional lectures by other members of the mission and by capable outsiders."<sup>1</sup>

Beginning in 1903, a Chinese teacher helped students prepare lessons and taught the more advanced of them the evidences of Christianity, using Dr. Martin's "Evidences" as a text book. During this year, sixty-seven students were on the roll, although many of these were in school only for a short time. A few of the students were hardly more than able to read and write. This difference in educational background of course presented a difficult problem for the administration to handle.

##### 5. The Name, "Ashmore Theological Seminary", Applied in 1906.

The Seminary was called "Ashmore Theological Seminary" in 1906,

"As a recognition of the long and valued service of Dr. Ashmore and his son in the work of training Chinese students for

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1. Eighty-ninth Annual Report, Baptist Missionary Magazine, p. 438.

the ministry, as well as of the gift made by Dr. Ashmore and his family for a building for this work."<sup>1</sup>

This new building was occupied in 1907. Mrs. Ashmore, Jr.,<sup>2</sup> describes it as

"a three story building which serves as both administration building and dormitory, high, airy, commodious, commanding a magnificent view of the harbor and city of Swatow."

#### 6. New Plan of Administration - 1908

Dr. Ashmore, Jr., became president of the Seminary in 1908, and Dr. Foster and Mr. Waters were associated with him as members of the faculty.

"The new plan of administration provides for the formation of a Chinese board of directors chosen by the native convention to act in cooperation with the missionary trustees. As contributions of the Chinese churches for support . . . increase, native representation upon the board of trustees will be increased. In this way it is believed the churches will come more and more to regard the institution as their own."<sup>3</sup>

The Seminary suffered the loss of Mr. Tang Chieu-sin who died in 1910. Mr. Tang had ably and faithfully served as an instructor for many years.

At this stage (1911) in the growth of the institution, many of the students were considerably younger than during the earlier years. Some were now only twenty years of age whereas at one time the youngest was about thirty. This change brought about the need for a preparatory department and an eventual plan of cooperation with the Academy. This will be discussed in section 7.

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1. Annual Report, 1907, pp. 140 ff.
2. Ashmore, op. cit., p. 91.
3. Annual Report, 1909, p. 97.



Due to Mr. Waters' return to the United States and the great need for the services of Dr. Ashmore, Jr., in translating the Old Testament, the Seminary was temporarily closed in 1914.

7. Merged Temporarily with the Academy - 1924

In 1919, the Ashmore Theological Seminary

"raised its standard of admission. The first two years will be given to the studies of the Academy course in the main, while the third, fourth and fifth years will be given to what is more distinctively theological."<sup>1</sup>

Then it was temporarily merged with the Academy in 1924. Dr. Ashmore, Jr.,<sup>2</sup> writes that

"we have had during the year nine men in what may be called the pre-theological course of the Academy. In this course the plan has been for the students to take an increasing amount of Bible and theological study as he advances, ending with two years of purely Bible and theological work in the Seminary."

8. Closed from 1925-1928

"The Ashmore Theological Seminary saw the first and, temporarily, the last class graduate under the arrangement requiring a six years' combined Academy and Seminary course. During the preceding year the Board of Trustees had decided on the expediency of sending the small number of students who had recently entered the combined course, as well as new applicants, to Graves Theological Seminary in Canton."<sup>3</sup>

However, in 1928 the Seminary "reopened with a capable Chinese and an American missionary as joint presidents."<sup>4</sup> Four years later the institution graduated its first class in ten years. There were five men in the graduating class. It was also in the year 1932 that a

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1. One hundred and sixth Annual Report, p. 146.
2. One hundred and eleventh Annual Report, p. 157.
3. One hundred and twelfth Annual Report, p. 133.
4. Overseas Magazine, 1930-1931, p. 200.

short term lay-workers' class was organized. The session lasted from November 28th to December 19th; and the enrollment was thirteen. In 1933, the class met for four weeks and the enrollment advanced to sixteen.

### C. The Woman's Bible School

#### 1. Founded by Miss A. M. Fielde - 1873

In 1873, Miss Fielde organized a Woman's Bible School which was the first of its kind in all China. She built a house at Kakchieh for this purpose and a cottage for her own use. The house for her Bible-women had accommodations for thirty as well as class-rooms. Furthermore, Miss Fielde erected several small houses for Bible-women in villages for the purpose of giving these women shelter while engaged in evangelistic work. These Bible-women attended the school at Kakchieh for two or four months at a time then practiced what they had learned by teaching the Gospel to other women in the surrounding towns and cities. In a letter dated February 11, 1876<sup>1</sup>, Miss Fielde relates how she induced the women to study in the school and how from among these she chose the ones who were to become Bible-women.

"There are a hundred and fifty women connected with our church, and I have visited nearly all of them in their homes, and know their personal circumstances. Those who are of suitable age, and whose domestic relations are such that they can be absent without neglecting any home duty, I invite to come and learn to read for two months. If during two months' teaching she manifests the character and ability desirable in a Bible-woman, I invite her to stay and read two months more, and I take her with me to some of the heathen villages, and make practical experiment of her aptness in telling others what she knows of

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1. Baptist Missionary Magazine, 1876, p. 175.

Christianity. . . If she gives promise of being an efficient Bible-woman, I teach her some months more, and send her with another to work at the country stations. I have taught in this way thirty women, and now have twenty employed."

A discussion of the evangelistic activities of the Bible-women is given in section G of Chapter II. Associated with Miss Fielde in the work of the Woman's School, were Miss Thompson (1876-1885) and Miss Norwood (1877-1885). Concerning the school Miss Fielde writes on May 10, 1880<sup>1</sup>, that

"all the Bible-women came in, the first of April, for a three-months' course of study. Two women are assisting in the teaching, eighteen are studying Genesis, and thirteen are learning to read. I teach them for two hours and a half every morning. Miss Norwood hears the beginners, and Dr. Ashmore gives them all a half-hours' exposition of doctrine daily."

Others who had a share in the work of the Woman's Bible School down to 1902 when Miss Sollman arrived, are: Miss M. A. Buzzell (1884-1887), Miss Clara Hess (1886 - married Rev. J. M. Foster in 1889), Miss M. K. Scott (1890 - present; married G. H. Waters in 1901), Miss M. Dunwiddie (1890-1893; married Mr. Kemp in 1894 and went to Chao-chowfu or Hu City), Miss H. E. St. John (1895-1898), and Miss H. Hyde (1901-1904).

## 2. Progress Made - 1920

By 1920, Miss Sollman and Miss Traver had developed a regular four year course in the Woman's School with an extra year of special Bible study for graduates of grammar schools. Also there was added a three year kindergarten training course. The precise nature

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1. Baptist Missionary Magazine, 1880, p. 312.

of the courses (other than Bible) is reflected in the list given by Mrs. Ashmore, Jr.:<sup>1</sup>

"Some of the courses offered are: Daughters in the Home; The Mother in the Home; Hygiene; First Aid; Sunday School Normal Work; Practice Teaching; Studies in Personal Work; Practical Work; Nature Study; Story Telling; Care and Feeding of Children; Child Study; Social Service; Sociology; Domestic Science; Instrumental and Vocal Music."

Along with these practical courses, special emphasis has always been given to a mastery of the Bible. In fact, the Bible is the center of all the teaching. Between the years 1873 and 1904, 335 pupils (averaging forty years of age) attended this Bible Training School.<sup>2</sup> Nearly all of these women had bound feet. Their tuition and rice were furnished free. These facts are in marked contrast with the period from 1904 to 1920. During these years, there were 531 pupils averaging twenty-six and a half years of age. All of them had natural feet; and forty dollars a year tuition was charged for those who could afford to pay it. The report for 1921<sup>3</sup> mentions the fact that along with unmarried students, the School

"takes wives of preachers and seminary students and trains them for service in chapels or as teachers of primary schools for girls. . . . Wives of officials enter the school to learn to read and to do hand work."

### 3. Trouble with Chinese Government Authorities

We learn from the report for 1929<sup>4</sup> that for several years the school had been threatened with almost daily notices from the government officials in Swatow that it must either register or close

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1. Ashmore, op. cit., pp. 95 ff.

2. Cf. Ibid., p. 96.

3. One hundred and eighth Annual Report, p. 129.

4. One hundred and sixteenth Annual Report, p. 164.

within a short time. Fortunately the order was never enforced.

"Application was made that we be considered as a special school and free from registration." This application was finally granted and since then the school has not been troubled.

#### 4. An Extra-Curricular Activity

A Dorcas Society, composed of students attending the Woman's School and women of the Kakchieh Church, was organized. The group was to help the poor and needy. Its membership numbered about sixty in 1894; and more than fifty garments were made and given to the poor during the year. These women performed a very useful function during the Boxer uprising in 1900 by helping many who were destitute.

#### 5. Summary of Statistics

In the report to the Women's Board (1933-34)<sup>1</sup>, Miss Elsie Kettlitz gives the following figures as a summary statement concerning the work of the Woman's Bible School at Kakchieh: A total of 1,224 women have studied in the school; 119 have been graduated. Of these 14 have died; 62 are teachers, 17 are Bible-women; 8 are continuing with their studies; 8 are nurses; "the remainder are mothers bringing up their children in Christian homes."

#### D. Boys' Grammar School

##### 1. Organized by the Kakchieh Church in 1874

The local Chinese Christians saw the need of a school in

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1. Sixty-third Annual Report of the Women's American Baptist Foreign Missionary Society, pp. 52 ff.

which their children might be educated so "they voted to pay of their collection fund a part of the salary of one teacher for boys, and another for girls."<sup>1</sup> Miss Fielde took charge of this school when it opened in 1875. A school-house was built in 1876 to which a second-story was added in 1887. Originally this boys' school was intended exclusively for children of Christian parents. The aim of instruction was

"to give them a mastery in vernacular reading and writing. The Bible is the text-book in study. Lectures on subjects of more general knowledge have been given. . . by Miss Fielde. Twenty days vacation only are indulged in each year."

The boys were given bi-monthly examinations by a committee of the church which was appointed for that purpose.

## 2. Supervised by Mr. Ashmore, Jr. - 1880

Mr. William Ashmore, Jr., took charge of the grammar school on October 1, 1880. The study of geography was introduced the following year. Since there was no text-book available, Mr. Ashmore prepared a series of lessons on this subject. Also, lessons in chemistry were given in 1885. The school was divided into a middle school and a primary department in 1888. By 1894, there were forty-seven students enrolled in the school. Other schools were organized at certain of the outstations; but it is not our purpose to discuss these schools in this history.

## 3. Recent Progress

A former student of the Academy was made principal of the

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1. Baptist Missionary Magazine, 1874, p. 53.

Grammar School in 1910. By 1912, the enrollment had increased to 98, 62 in the middle school and 36 in the primary department. Mr. Ashmore, Jr., writes in 1924<sup>1</sup> that

"the lower primary school is entirely in the hands of a committee of the local church, which takes care of the finances, receiving no aid from the mission funds. The average attendance has been 72 boys. . . The higher primary school for boys has averaged 170 students of various ages and sizes. The efficient Chinese principal carries on the entire responsibility of administration, and is a man deeply interested in the spiritual welfare of his pupils."

#### E. The Academy

##### 1. Organized by Rev. R. T. Capen - 1905

The following account of the origin of the Academy has been given to the author by word of mouth from the founder himself.

The Academy was first organized in 1905. At that time there was a group of students who had been through the grammar school and were interested in further study. They had been permitted to remain at the school and study high school subjects as best they could on their own initiative. In doing this, they had received some assistance from the grammar school teachers; but there were no organized high school classes nor was there a definite curriculum until Rev. R. T. Capen was asked to undertake the task in 1905. He started this school with three Chinese teachers and about twelve pupils. The curriculum consisted in a full five-year course of study. These were the days when very few Chinese text-books were published. Hence the teachers often had to use English text-books and translate the contents to

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1. One hundred and eleventh Annual Report, p. 155.

their pupils. The high school classes first met in the grammar school building. Then in 1907, the Academy occupied the building which had been used by the Theological Seminary until that time. Five years later, the Academy moved into its new building, a gift from Mr. Fred Beaver of Dayton, Ohio.

## 2. First Formal Graduation Exercises - 1911.

These exercises were held in the Chapel at Kakchieh where the British and American Consuls each delivered an address. The Academy graduated four men in this class. Concerning these graduates and other students, Mr. R. T. Capen (the Principal) writes<sup>1</sup>:

"One of them has entered the Christian College at Canton, another has remained as an instructor in the Academy and a third has accepted appointment on the staff of a prominent government school in the city. . . After the summer vacation three students left to become teachers, two in the Kityang Grammar School and one in a neighboring village to open a new primary school for the Kakchieh Church."

At this early period in the Academy's history, the teaching staff consisted of Rev. R. T. Capen (Principal), Rev. A. H. Page, three Chinese teachers (one of whom acted as Chinese Principal), and two student assistants. Mr. Capen wrote<sup>2</sup> that "the Chinese Principal has faithfully guided the school through various vicissitudes."

The 1913 report<sup>3</sup> reveals that there existed a strong and growing tendency to become dissatisfied with the smaller and poorly equipped schools. Consequently the problem was

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1. Annual Report, 1912, p. 99.

2. Ibid., p. 99.

3. Annual Report, 1913, p. 98



"whether to continue the Academy as formerly on an inexpensive scale or to invest more time and money, thus making a stronger appeal for the support of the constituency."

This problem was gradually met by improving the equipment, adding desirable courses, etc. In spite of the new building (a gift of Mr. Beaver) which was completed in 1911, the Academy was crowded in 1913. Many had to be turned away because of the lack of accommodations.

### 3. Athletic Activities Organized by Mr. Newton Carman - 1914

Mr. Carman came out to the mission field in 1914. Besides his class-room work, he performed a valuable service by creating a real interest in organized athletic events. Not only was this of benefit to the students, but it also enabled the Academy to become distinguished in Athletics. As a result, the students took a greater pride in their school. A new cinder track was constructed for the Academy in 1915. During this year about eighty students were enrolled.

### 4. A Growing Interest in Education - 1917

This increasing interest in education with its challenge to the mission schools is vividly described in the report for 1917<sup>1</sup> as follows:

"In China . . . a new life stirs, making demands for knowledge and training in order to fit itself to the environment of its newly discovered world. The Chinese government has attempted to meet this demand by the organization of a new educational system, which has, at least on our field, largely broken down because of the lack of proper financing and of men to teach the things demanded. But the government's failure was the mission's opportunity. It did not take the Chinese long to dis-

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1. Annual Report, 1918, p. 115.

cover that, so far as the mission had the men and equipment, it could do what the Chinese government was asking, better than the Chinese themselves could do it. That the Chinese Christian and non-Christian alike are demanding entrance to our schools has followed as naturally as the day the night. Another cause for this emphasis on education is the demand for leadership. . . The shortest way to the heart of a Chinese is by way of educating his son. . . A man whose father was a millionaire said one day, 'How we used to hate you missionaries! But through your schools we have learned to love you.'"

However, the World War hit the school hard because, in the words of Mr. Page<sup>1</sup>, "Just when friends were about to give us money for a dormitory, our country entered the war, and that hope was deferred."

#### 5. New Dormitory Completed - 1919

The erection of the new dormitory which was deferred by the World War, was completed in 1919. The construction of this building is significant in the fact that it set a precedent for the other buildings which have since been built at Kakchieh. Mr. Capen<sup>2</sup> describes it as

"the finest building in all this region. . . The materials used are reinforced concrete and stone. This building is supposed to be fire-proof, typhoon and white-ant and earthquake-proof. It will accommodate about two hundred students, with two rooms for teachers."

It is not without reason that this dormitory was built in this manner, for Kakchieh has been hit by many typhoons and by a severe earthquake in 1918. Descriptions of this earthquake and the terrible typhoon of 1922 may be found in the appendix. It was convenient to construct the walls of the new buildings at Kakchieh out of stone because there were many huge granite boulders on the very land on which the buildings were

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1. Op. cit., p. 116.
2. Annual Report, 1920, p. 148.

to be built.

#### 6. Accomplishments of Graduates - 1919

The quality of work done by an institution may in part be judged by its graduates. Those who have been graduated from the Swatow Academy have always given satisfaction to the missionaries who have worked with them. Concerning some of these graduates, Mr. Page<sup>1</sup> writes in 1919 that

"one has finished the course at the Soochow Medical School, and is doing work as a doctor at Kityang. . . One who has graduated from Shanghai College is among Rev. J. H. Giffin's right-hand men at the Kaying Academy. . . Another Shanghai (College) graduate has specialized in chemistry beyond all other students at the college, and is now making strong our science department. . . Another will graduate from Nanking University this year, and will return to us. . . There are a dozen others in colleges, seminaries, and medical schools."

#### 7. Normal Training Department Organized - 1920

A normal training department was added to the curriculum of the Academy in 1920. Those enrolled in this department used the local grammar school for purposes of practice teaching. This department has since held an important place in the curriculum.

#### 8. Mr. Daniel Fu as Chinese Principal (1921-25)

Throughout the entire history of the Academy, it has been one of Mr. Capen's objectives to train Chinese men for places of leadership and responsibility in the work of the mission. Although there had long been a Chinese principal, the appointment of Mr. Daniel Fu 1921 was a significant event in the light of this objective. Mr. Capen

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1. Annual Report, 1920, p. 146.

affirmed in the report for 1921<sup>1</sup> that Mr. Fu, "in authority and power to act, is coequal with the foreign principal." Then four years later, at Mr. Capen's request, the Board of Trustees made Mr. Fu the full principal. Also, in 1921, the teachers, who had charge of the various departments (boarding, science, dormitory, library, athletics, etc.), divided the financial responsibilities. These teachers were made accountable for the expenditures of the amounts allowed them by the school budget. In this way the Chinese faculty members were made to feel that the financial problem was theirs as well as that of the missionaries.

During Mr. Fu's term of office, the boycott spirit which was manifest among the students, presented a problem to the administration and was a great hindrance to spiritual results. This spirit was directed chiefly against Japan, and took the form of parades and other demonstrations in the city of Swatow. Nevertheless, religious instruction was continued in chapel talks, required Bible study, Sunday school classes, and in the meetings and personal work of the Y. M. C. A.

It was also during the years in which Mr. Fu was principal that a new administration building and an athletic field were added to the equipment. Over \$20,000 was contributed by Chinese in 1921 for the administration building. This was about two-thirds of the amount needed. The students themselves raised part of the money for the athletic field in 1923 by conducting an enthusiastic drive. This desire on the part of the students to raise money for the athletic field,

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1. One hundred and eighth Annual Report, p. 129.

reflects the important place athletics had come to hold in the life of the school.

In 1924, the Academy suffered the loss of its teacher and treasurer, Mr. Ho, who had studied in the United States. Mr. Ho was accidentally shot by another teacher.

#### 9. Testing Years, 1926-1928

The Academy passed through several serious crises during these years. Due to the fact that the Christian schools had the greatest influence on the people, considerable nationalistic agitation was directed against them. In fact, the situation became so acute in 1926 that the Academy was forced to close. Concerning this state of affairs, Mr. Page<sup>1</sup> says that

"the Chinese do not want mission schools . . . and yet they want us to open them again - not as mission schools, however, but as government schools, - because they know that they (mission schools) were the best schools in the country."

The Academy was able to re-open the next year even though confronted with many serious difficulties. It is again Mr. Page<sup>2</sup> who describes the situation and tells how the problems were met.

"Communist students, with the aid of the Swatow Student and Labor organizations, compelled the closing of the . . . Academy, the Girls' High and Normal School and the Kakchieh Boys' Grammar School. . . In the fall the new (now using government curriculum) Academy was started in the old . . . buildings. In this school, also, enemies were found on the inside who did their best to overthrow it. But Principal Ling handled them wisely. One by one the leading enemies were expelled, with such abundant evidence against them that the whole school stood together and supported the Principal. Many of the best of our old teachers have returned, and the school is running smoothly."

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1. One hundred and thirteenth Annual Report, p. 132.
2. One hundred and fourteenth Annual Report, p. 136.

The Academy now adopted the Chinese government's standard high school curriculum. Although this only differed slightly from the one previously used, the change did mean, however, that the course was increased from a five-year to a six-year course. Bible courses could no longer be required. Nevertheless, students in the senior-high (last three years) were allowed to take Bible study courses as electives. Also, the administration made these subjects available for the junior-high students by placing Bible courses in the civics department.

#### 10. United with The Girls' High School - 1927

For a number of years, many of the girls from the Abigail Hart Scott Memorial School had desired to take subjects given in the men's Academy. Due to this growing desire for coeducation, the Kak Kuang Academy (men's) united with the Chia Kuang Academy (girls') in 1927. This united institution adopted the name, Kak Kuang Academy, and has been thus known ever since. 'Kak' means 'stones' (because of the many boulders on the land); and 'Kung' means 'light'. This experiment in coeducation has proved to be very successful. During 1932, there were over 470 students in the Academy, seventy of whom were girls.

#### 11. Present Status

The Academy has been entirely self-supporting for several years. At present, the only contribution which the mission society gives to the school is in the form of five or six missionaries and salaries. All the Chinese faculty and staff are paid from student

fees. The faculty and students of the Academy raise money for new buildings and equipment. Mr. Capen wrote in 1933<sup>1</sup> that

"Principal Ling is in Shanghai to lead our graduates collecting subscriptions for the new dormitory, in which 150 will room next term. . . This dormitory, the new residence for the principal, the swimming pool, all built this fall, form a part of our ambitious program. Principal Ling asked the Provincial Commissioner of Education to aid our Agriculture Department. Three thousand dollars to start a 'construction course', was granted. The Commissioner reported that this school is the 'best private school in the whole province.'"

In addition to its scholastic program, the Kak Kuang Academy has many interesting and varied extra-curricular activities. Some of these are listed by Miss Abbie Sanderson, one of the teachers:<sup>2</sup>

"Basketball and volley-ball matches, student government plans, Mandarin speaking contest, Boy Scouts' Saturday camping trips, a social get-together for the four hundred-odd students and the thirty-odd teachers, daily athletics for boys and for girls, and a track meet next month - these are a few of the school activities now under way in the Academy."

#### F. The Girls' School

##### 1. Its Beginnings: Supervised by Mrs. Johnson (1864-1873)

When the mission was moved from Double Island to Kakchieh in 1864, Mrs. Johnson's Girls' Boarding School moved also. Her classes continued to meet until she left for the United States in 1873. She used a portion of her own residence for the school.

##### 2. Its Progress from 1874-1898

The next year after the school was closed as a result of Mrs. Johnson's departure, Mrs. Partridge undertook the responsibility of continuing the work. The character of this institution is well given

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1. One hundred and twentieth Annual Report, p. 98.
2. Sixty-third Annual Report of the Woman's American Baptist Foreign Missionary Society, 1933-1934, p. 54.

by Mr. Partridge<sup>1</sup> as follows:

"The matron who has the care of the girls out of school hours is a Christian woman. . . . The girls under the guidance of the matron, do all the work connected with the school, such as the cooking, washing clothes, sweeping, etc. In addition to the ordinary studies, the girls are instructed in serving and in cleanliness. They are making very satisfactory progress in their studies, and once in two months pass creditable examinations. During the year, Mr. McKibben and Mrs. Partridge have drilled the pupils in singing with very marked success."

Miss Thompson took charge of the school on Mrs. Partridge's departure in April 1878. Then, on account of Miss Thompson's desire to do evangelistic work in the country, it was dismissed on the first of October. Later in the same month, it was opened again by Miss Norwood. At this point (1878) in the history of the school, an important advance was made in policy. All parents sending daughters to the school "were required to give a bond that their daughters' feet should not be bound, and that they should not be betrothed to heathen."<sup>2</sup> In case either of these agreements were violated, the parents agreed to pay a fine of \$30 to the school fund. In the light of the conditions existing at that time, this was indeed a revolutionary measure. There were only fifteen pupils enrolled in 1880. However, this number increased to thirty-three in 1888 and to forty-two in 1893.

### 3. Name Changed to Abigail Hart Scott Memorial School - 1899

In 1899 Mrs. Ashmore, Jr., with the help of two members of her family in the United States, put up another building with the understanding that the whole plant should be a memorial of her mother,

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1. Sixty-third Annual Report, Baptist Missionary Magazine, p. 229.
2. Sixty-fifth Annual Report, Baptist Missionary Magazine, 1879, p. 247.



and called the Abigail Hart Scott Memorial School.<sup>1</sup> This building was greatly needed because the old one could accommodate only thirty-two students.

Miss Myra Weld supervised the Girls' School from 1904 to the year of her death (1910). After her death, Miss Fielden came out for girls' school work, later Miss Frances Adkins, and still later Miss Cruft. But failure of health caused these three young ladies, one after another, to go back to the United States. Consequently it became necessary to close the school.

#### 4. School Opened Again by Miss Culley - 1914

Shortly after the arrival of Miss Mabelle Culley (1914), the Abigail Hart Scott Memorial School was opened once again. She made many radical changes in policy after assuming her position as principal. For example, she increased the student fees. Then in 1919 she added a high school department. This high school was the first one for girls in the South China Mission. At this time, the site for a girls' high school building was selected and preparations were made for erecting it.

In 1924, Mr. Ashmore, Jr.,<sup>2</sup> wrote that the

"Abigail Hart Scott Memorial School . . . graduated from the upper primary course a class of twenty-four, the largest in its history. . . Nineteen of these are going on in the high school course. In this course the new grading of the Chinese government and of the China Christian Educational Committee has been adopted, namely, the division into three years of junior and three years of senior high. . . Activities outside of the classroom have been prayer-meetings, Sunday school, two

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1. Ashmore, op. cit., pp. 112 ff.

2. One hundred and eleventh Annual Report, p. 156.

meetings a week of leaders of personal workers' groups, World Wide Guild, Health Club, and Current Events Club."

#### 5. United with the Academy - 1927

A fuller discussion of this union may be found in the history of the Academy.<sup>1</sup> It will suffice here to say that in 1927, the girls' high school became one with the Academy. This was first tried as an experiment. Due to its success, the union still exists. The two schools are now known as the Kak Kuang Academy.

### G. The Kindergarten

#### 1. Its Origin - 1888; Closed 1903

The Kindergarten is really an organic part of the Woman's school, being connected with the kindergarten training department. However, for the sake of convenience, it will be discussed separately.

The Annual reports have made scarcely more than passing reference to the kindergarten at Kakchieh. Therefore the greater part of the foregoing account is taken from a pamphlet written by Miss Edith Traver<sup>2</sup>, who for many years was in charge of it. Concerning its origin, she writes that in 1888 Mrs. Lizzie Partridge

"conducted a primary school for boys and girls in her own house. The very smallest children, used to come, too, to play, to work, and to learn. That was the beginning of a kindergarten in Swatow!

"On Sundays the primary children went to church, but the littler children and babies were brought to Mrs. Partridge's home. Here the little ones were lovingly cared for and taught while the Chinese Mothers looked on and beamed their appreciation. . . . With their (Mr. and Mrs. Partridge) leaving for America the kindergarten was closed."

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1. Ante., p. 56.

2. Edith Traver: The Swatow Kindergarten.

## 2. Started Again by Miss Traver - 1906

Miss Traver goes on to say that

"Not very long after this, when my work was beginning in Swatow, a young Chinese woman, Jade Phoenix, came to me with a petition from the Chinese mothers and all the church members asking that she and I begin the Sunday kindergarten again. So it was once more started and every Sunday from that day to this have the children and many mothers, too, met together in a crowded room for the morning kindergarten. There is always much enthusiasm over the 'collections.' Money has been raised by these little ones for the little red (Indian) children of America, . . . the homeless children of Armenia, and their own little yellow sisters and brothers, dying of famine in the great North China."

"A few months later it seemed best that for the welfare of the Woman's Bible Training School we should open a day kindergarten. The mothers were often unable to attend school unless they brought their children, many of whom were too young for the Primary School. Children are admitted when four Chinese years old. Four Chinese years may be three years or even less, for a child in China is counted a year old as soon as he is born, and adds a new year at each New Year's Day - so everybody's birthday is the same day! When they are six full years they are graduated and sent on to the Primary School."

## 3. Its Progress and Present Status

Although ordinarily little or nothing is said of the kindergarten in the Annual reports, an interesting account is given in 1924<sup>1</sup>:

"Besides other things the children are taught to memorize many verses of Scripture with sections of the Psalms and of the New Testament. And they are taught to pray. . . And habits of courtesy are learned so well that of all the people one meets in the compound, none are more courteous than the little kindergarteners. The number the past year has been seventy-five."

After the opening of the Memorial Church in 1931, the old church was used for other purposes. One end of this church was con-

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1. One hundred and eleventh Annual Report, p. 154.

verted into a kindergarten room. In a personal letter to the author, Mrs. Capen describes this room as "the spacious kindergarten room with a charming walled-in garden north of it." Both within and without the building, there is unusual equipment, some of which has been presented by community friends.

During the kindergarten's existence, there have been several Chinese women on its teaching staff. One of these was trained in Canton and another in the Baptist Kindergarten Training School in Tokyo. Besides the missionaries already mentioned, Miss Sollman, Mrs. McGlashen, and Miss Edna Smith have taught in the Kakchieh Kindergarten. In a recent report<sup>1</sup>, Miss Smith writes:

"We had a fine spring term and graduated twenty-two kiddies into the Primary School. . . Our normal department is increasing and we are having another higher trained kindergarten girl to help teach in the normal department."

#### H. Summary

The Kakchieh Schools have grown throughout the years both in size and importance. Kakchieh has become the educational center for the entire South China Mission field. In many ways it may be compared to a college town. The schools are located for the most part on the tops and sides of the hills; and several small villages are in the valleys. By means of the schools, the missionaries have been able to reach the lives of many young people who would otherwise never have learned about Christ. Also these schools have trained leaders who have become influential throughout the whole region. Many of the stu-

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1. Sixty-third Annual Report of the Woman's American Baptist Foreign Missionary Society, 1933-1934, p. 54.

dents have become Christians and have joined the church.

When the mission moved from Double Island to Kakchieh in 1864, Mrs. Johnson continued her Girls' Boarding School at Kakchieh. It was therefore the first school on the compound. It became known as "The Abigail Hart Scott Memorial School" in 1899 when Mrs. Ashmore, Jr., and two of her relatives built a new school building. In 1919, Miss Culley added a high school department, the first one for girls in <sup>the</sup> South China Mission. This high school united with the Academy in 1927. The united school is known as "The Kak Kuang Academy."

The roots of the Theological Seminary may be traced back to 1867 when Dr. Ashmore, Sr., organized a school for assistants. This class met only for a week every other month. However, in 1877, Mr. Partridge started a class for men who desired to prepare themselves for evangelistic work. The school was officially named "The Ashmore Theological Seminary" in 1906. The following year, it moved into the building which it still occupies. The Seminary was temporarily merged with the Academy during 1924, and was closed from 1925 to 1928. In 1932 it graduated its first class in ten years. During this same year, a short term lay-workers' class was organized.

The Woman's Bible School was founded by Miss Fielde in 1873. It was the first of its kind in all China. Throughout the succeeding years, this school has trained many Bible-women who have done very effective evangelistic work in the surrounding villages. Other graduates after further training have become nurses and teachers. There is a kindergarten in connection with the Kindergarten Training Department of the Woman's School; and some graduates have gone directly into

kindergarten work.

The Boys' Grammar School was established by the Kakchieh church in 1874; and Miss Fielde was asked to supervise it. A former student of the Academy was made principal in 1910 after Mr. Ashmore, Jr., and Mr. Capen had in turn carried on the work.

The Academy was organized (1905) by Rev. R. T. Capen who became its principal and remained so until Mr. Daniel Fu was appointed in 1925. Previous to this time, the Chinese principal merely had assisted the missionary in charge. The Academy was forced to close during 1926 due to trouble caused by the nationalistic spirit. It opened again the next year and adopted the government curriculum. It united with the girls high school (1927), and became known as "The Kak Kuang Academy." There are at present (1935) over 400 students in the Academy, about eighty of these being girls.<sup>1</sup>

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1. Owing to the fact that in the reports of the South China Mission the numerical statistics of the Swatow and Kakchieh Missions are intermingled, it is impossible to give complete figures.

## **CHAPTER IV**

### **MEDICAL WORK**

## CHAPTER IV

### MEDICAL WORK

#### A. Begun by Miss Daniells, M.D. - (1878-1885)

It is almost unbelievable to us today that the mission at Kakchih could have continued for about fourteen years without a physician. However, it was not until 1878 that Miss Daniells, M.D. arrived. The pressing need of medical attention is shown by the fact that she "had patients flocking around her within a week of her arrival."<sup>1</sup> Her early efforts to meet this great demand for medical care, is described in the mission's report<sup>2</sup> as follows:

"Miss Daniells arranged soon after her arrival a room for dispensary work upon a small scale, Miss Thompson having kindly consented to act as interpreter. In looking over her list she finds the calls made for professional help averaged seven per day. This does not include the numerous visits she was called upon to make. Experience soon convinced Miss Daniells that regular and more extended medical work should be deferred until she could command a better use of the language. Consequently she has since devoted all her energies uninterruptedly to the acquisition of the language, making exception only in special cases."

After Miss Daniells had acquired a workable knowledge of the language, she undertook to do quite extensive work. Besides fulfilling her duties in the small hospital which she built at Kakchih, Miss Daniells spent considerable time caring for the sick in the villages. During the year 1881, she spent thirty-six days in country work and gave attention to 1,056 patients. The purpose of these early medical activities is expressed in the report for 1883:<sup>3</sup>

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1. Sixty-fifth Annual Report, Baptist Missionary Magazine, 1879, p. 248.
2. Sixty-sixth Annual Report, Baptist Missionary Magazine, 1880, p. 256.
3. Sixty-ninth Annual Report, Baptist Missionary Magazine, 1883, p. 268.



"Efforts are directed to the achievement of two ends: one is, to assist in gaining entrance into the confidence of families in the villages; and the other is to minister help to the large number of suffering ones among our own people."

B. The Work of Mrs. Anna K. Scott, M.D. (1889-1914)

1. Her Evangelistic Zeal

From the time Miss Daniells left (1885) until Mrs. Scott's arrival (1889), there was no doctor on the Kakchieh compound. Consequently, Dr. Scott was thrown immediately into the work upon reaching Swatow. She had gone with her husband as a missionary to Assam in 1862. After her husband's death, she took a medical course in order that she might be better able to support her children. This was indeed fortunate for the Kakchieh Mission, for she rendered a truly great service to the evangelistic as well as to the medical work of the mission. In reading the accounts of her work, one is impressed by her evangelistic zeal which was the central motive of all her activities. Physical healing was merely a means to the spiritual end. This is well expressed in her own words:<sup>1</sup>

"I have made four trips in the country during the year, and at each time have been daily thronged with patients. . . I begin to use Scripture texts with some facility. . . In the Hospital I make it a point to have my Bible-woman, 'Speed', see each patient alone, as they come for individual treatment. . . . Good results already begin to appear from this personal religious work among the patients. . . Each dispensary day, one of our native preachers conducts worship and gives a short exposition of the Scriptures."

Five years later<sup>2</sup>, Dr. Scott writes concerning her purpose as a medical missionary:

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1. Seventy-seventh Annual Report, Baptist Missionary Magazine, 1891, p.297.
2. Eighty-second Annual Report, Baptist Missionary Magazine, 1896, p. 346.

"Intensely interested as I am in the physical healing of this people, I trust my greatest efforts will always be towards leading them to the Great Physician that they may receive spiritual health."

## 2. Nature and Extent of Her Medical Work (1889-1893)

Dr. Scott opened the Kakchieh dispensary soon after her arrival. Then in 1890, she opened the woman's hospital and made arrangements for opening a dispensary at Kit-ie. The Chinese were beginning to show a willingness to buy their own medicines and pay for their medical treatment. One interesting feature of her work was the desire of so many of the Chinese men to be cured of the opium habit. Also Dr. Scott cared for a few cases of incipient leprosy. A small building was used for this purpose. By 1891, she supervised the work of two small hospitals and three dispensaries. A new hospital for men was erected in 1893. During this year, two Bible women from the Woman's School were employed in evangelistic work in the Woman's hospital. Dr. Alice Ross came to Kakchieh in 1891 but was forced to leave in November 1892 because of broken health.

## 3. Period of Progress (1894-1914)

Miss Josephine Bixby, M.D., came to the mission field (1894) in order to reinforce the medical staff at Kakchieh. She made her headquarters there until she took charge of the new hospital at Kit-yang (1896).

In 1894, considerable progress was made. A new hospital was opened at Kit-ie; six medical and evangelistic helpers were employed at Kakchieh; six medical students entered upon a three years' course of study under Dr. Bixby; 9,332 patients were treated during the year;

a number of patients professed faith in Christ; and a house-boat for medical work was bought. Three of the medical students became assistants after completing the course of study (1896). It is of interest to note that each of these men was the son of a preacher. During 1896, sixty opium smokers were cured of their habit; there were 513 in-patients and 12,075 applications for treatment; and there was an increase in leper patients. At that period in the history of medical science, it was not possible to cure leprosy. Nevertheless, Dr. Scott was able to relieve the suffering of the lepers and give them the Gospel.

The facts concerning the extent of the medical activities during 1897 also reveal definite progress. The equipment consisted in one building for women and children, one for men, one for contagious diseases, a houseboat, and one-half of Sherwin bungalow (a missionary residence used to accommodate two medical and two evangelistic workers). In the course of this year, 247 surgical operations were performed; there were 811 in-patients and 13,381 applications for treatment; and 390 cases were treated for the opium habit, several of whom professed conversion. Two new hospital buildings, the Edward Payson Scott and the Martha Thresher Memorial buildings were completed in 1904.

Dr. Scott was assisted by several other missionary doctors during the latter half of her twenty-five years of labor at Kakchieh. Miss M. Grant, M.D., was a missionary in South China from 1902-1907. However, much of her time was spent at Kityang and Kaying. Dr. Robert E. Worley performed splendid service at Kakchieh for three and a half years (1903-1906). The mission suffered a severe blow when he met his

tragic death in Swatow harbor. One day while crossing the bay, the small Chinese sampan capsized and Dr. Worley was drowned. Dr. R. E. Adkins was on the field from 1907-1913. However, most of his duties were confined to Chaochowfu and Kityang. He did, nevertheless, make weekly visits to Kakchieh in 1909. He did this in order to oversee work at the men's hospital, since it was largely carried on by Chinese assistants. In 1913, the year before Dr. A. K. Scott retired, her grand-daughter (Dr. Mildred A. Scott) arrived at Kakchieh. She later became Mrs. Newton Carman. Two years before the end of her career as a medical missionary, Dr. Anna K. Scott made this interesting statement concerning the marked change in attitude toward women entering the medical profession:<sup>1</sup>

"Twenty-two years ago when I entered on medical work in China, but one Chinese girl dared brook the ridicule of the Chinese and the bitter opposition of her parents to become a medical student. Now the parents beg me to take their daughters and make doctors of them."

Mrs. Anna K. Scott, laid important foundations for the future work of the hospitals at Kakchieh and performed many years of faithful service. However, the highest tribute which can be paid her, is found in her own words:<sup>2</sup>

"The longer I am on the field the more I am convinced that the policy of our society to make each medical mission a helping hand in evangelistic work, is the only wise one for a missionary society to pursue."

She not only believed this, but actually put it into practice for twenty-five years at Kakchieh.

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1. Missions Magazine, Vol. IV, p. 61.
2. Eighty-second Annual Report, Baptist Missionary Magazine, 1896, p. 346.

C. From Dr. Scott's Retirement to the Present  
(1914-1935)

On Dr. A. K. Scott's retirement, the hospitals were left in charge of Dr. Mildred Scott and Miss Fannie Northcott. The latter is a registered nurse who came to Kakchieh in 1913. Dr. C. B. Leshner (in charge of hospital at Kityang) assisted in the men's hospital at Kakchieh when needed for special cases. However, upon Dr. Leshner's return to the United States (1917), Dr. Yang who had been trained in the mission medical school at Hankow<sup>1</sup>, took full charge of the men's hospital at Kakchieh. Miss Northcott did very excellent work with her nurses training class.

The medical activities at Kakchieh became more and more important as the schools grew in size because the hospitals were responsible for the health of the students in the various institutions on the compound. Dr. Marguerite Everham expresses this growing responsibility as follows:<sup>2</sup>

"There are nearly six hundred students on the compound, and four hundred people - mostly Christians - in the village which has grown up about the compound. . . There is a Sanitary Committee in the village, and a Health Promotion Club in the Academy. . . There is also a large attendance of patients from Swatow and the surrounding heathen towns. . . These people frequently have tried Chinese medicine and charms without number, so that when they come to us they are in a fearfully neglected state. . . The eyes of the students are regularly examined twice a year. . . But in our wards there are always patients from afar who were nearly blind when they first sought relief from us."

In South China, the most common disease has always been malaria. Many efforts have been made to change the conditions which

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1. Cf. Report of 1918, p. 120.

2. The Year 1920 in the South China Mission, pp. 16 ff.

cause the disease. Mr. Ashmore, Jr., writes in 1924<sup>1</sup> that "Malaria is still a prevailing disease, and the hospital is cooperating with the local Health Committee in seeking to better the sanitary conditions." The steady growth of the medical efforts is reflected in these figures: The total number of patients treated in 1881 was 9,332; this number grew to 32,000 in 1920 and 70,000 in 1925.

During the last fifteen years, the bulk of the responsibility has been shouldered by Dr. Everham (transferred to Kityang in 1930) and Dr. Velva V. Brown (1923-present). However, Dr. Brown has received valuable aid from Miss Marion Stephens, M. D. during the last few years (1931-present). During 1931, she was also assisted by Miss Evelyn M. Stephens, R. N. The most recent available report of the Kakchieh hospital is given by Dr. Velva Brown:<sup>2</sup>

"Our staff at the hospital . . . is by far the strongest we have ever had. Dr. Stephens comes on full time and takes over the Surgery, Gynecology and Obstetrics Department. One of our own girls, Dr. Beatrice Lee, comes back to us after graduating at Hackett Medical College in Canton and finishing two years internship in Shanghai. She takes charge of Medicine and Pediatrics. . . Our good eye-specialist, Dr. Chen, now has his office in Swatow, and comes to us three times a week. Our dentist, Dr. Ling, comes twice a week. Then we have two very fine young interns. . . Dr. Chiam stays on with us as a school doctor, and manages our men's clinic."

This large and highly trained staff is quite a contrast to that of former years. It is particularly significant that so many of the doctors are Chinese.

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1. One hundred and eleventh Annual Report, p. 157
2. Sixty-third Annual Report of the Woman's American Baptist Foreign Missionary Society, 1933-1934, p. 55.

#### D. Summary

The Kakchieh Mission was without a resident physician from 1864 to 1878. The medical work was begun by Miss C. H. Daniells, M.D. who arrived on the field in 1878 and left in 1885. She opened up a dispensary soon after her arrival and later built a small hospital. Following Miss Daniells' departure, there was another interval in which no doctor resided on the compound. However, Mrs. Anna K. Scott, M.D., took up the work in 1889 and made great progress during her twenty-five years of service. In 1904, two new hospital buildings were completed and occupied. As great as was her desire to heal the body, her primary motive was always that of leading her patients to the Great Physician. Other missionary doctors who at one time or another assisted Dr. Scott were: Miss Josephine Bixby, M.D., Miss M. Grant, M.D., Dr. R. E. Worley, and Dr. R. E. Adkins. Shortly before Dr. Scott's departure, Miss Fannie Northcott, R.N., and Miss Mildred Scott, M.D. came to Kakchieh to carry on the work. During the last fifteen years, the responsibility has largely rested on Miss Marguerite Everham, M.D., and Miss Velva Brown, M.D. Miss Marion Stephens, M.D. has assisted in the hospital since 1931. The medical care of an increasing number of students attending the Kakchieh schools has added considerably to the amount of work done by the hospital. In 1933 there were six doctors on the staff, four of these being Chinese.

The following representative figures will reveal the growth of the medical work at Kakchieh: 1,056 patients were treated in 1881; 9,332 in 1894; 12,075 in 1896; 32,000 in 1920; and 70,000 in 1925.

## CHAPTER V

## CONCLUSION



## CHAPTER V

### CONCLUSION

The foregoing history has brought to light certain significant motives and characteristics of the Kakchih Mission. They will now be briefly summarized.

#### A. Missionary Motives

##### 1. Evangelism

Evangelism has been the dominant motive in all the activities of the mission. The Gospel has been proclaimed in numerous surrounding villages; and in many of them, churches have been established. Through the agency of the local church, school, and hospital, many have been brought to Christ.

##### 2. Training for Christian Leadership

Every phase of the educational work has been directed toward this end. The Woman's School has prepared Bible-women for evangelistic work and teachers for kindergarten work. The Theological Seminary has trained preachers and laymen. The Academy has educated many of its own teachers as well as its principal; and other Academy graduates have been called elsewhere to places of Christian leadership. The hospital has given nurses' training courses - all with the purpose of raising up a competent leadership that will enable the church in China to direct and advance all its Christian activities.

### 3. Promotion of Chinese Responsibility and Self-Support

This motive has also been evident. The Academy is now self-supporting. A considerable portion of the money for new Academy buildings and equipment has in recent years been raised and donated by Chinese. The other schools are more largely supported by student fees than they were at first. The Chinese have their own self-supporting church at Kakohieh.<sup>1</sup> They also raised one-half of the money for the new church building there. The hospital is now able to collect more fees.<sup>2</sup> However, it still does much charity work; but the fees paid by rich patients help considerably. In other words, the motive of the mission is to aid the Chinese in helping themselves in body, mind, and soul. Nevertheless, missionaries are still needed and are wanted by the native Christians. In the first place, most of the institutions are still in need of financial aid. The Chinese Christians desire the sympathetic counsel and material equipment which the missionaries help to provide. Also, in view of the fact that only a small portion of the Chinese Christians grasp the possibilities of the future plans of their leaders, missionaries are still needed in helping to inspire the Chinese to attempt great things.

#### B. Characteristics of the Mission

##### 1. A Striking Geographical Location

Quite different from most compounds, the Kakchieh Mission,

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1. In the "Minutes of South China Mission Conference", containing statistics for 1933, we find that out of the 25 organized churches at Swatow, Kakchieh, and their outstations, 5 are entirely self-supporting.
2. Ibid., The total expenditure for medical work in 1933 was \$14,522. \$8,748 was collected in the form of fees.

across the harbor from the city of Swatow, is located on rocky and partly wooded hills. The psalmist's words, "beautiful in elevation" (Ps. 48:2), may be appropriately applied to this unusual setting.

## 2. A Center for Evangelistic Activity

Not only has the Gospel been preached at Kakohieh but also in the villages of the surrounding country where many churches have been organized and Kakohieh-trained pastors stationed.

## 3. The Chief Educational Center in the South China Mission

The Kakohieh Mission has developed into the chief educational center of the South China Mission. Its educational institutions and activities are: The Ashmore Theological Seminary, The Woman's Bible School with a kindergartener training class and kindergarten, a grammar school for boys and another for girls, and in the hospital a nurses training class.

## 4. A Growing Work

The Kakohieh schools are continually growing in numbers. An increasing proportion of students is showing interest in the Gospel. So the challenge is ever becoming greater. The mission has not only existed and grown through seventy years, but to all appearances will continue to do so indefinitely; and, from the place it occupies in the interest of the Chinese community, will ever increase as an evangelistic and educational center.

## APPENDIX

## APPENDIX

### A. List of Kakchieh Missionaries

Rev. and Mrs. J. W. Johnson (1860-d.1872):

Established the mission at Double Island; moved to Kakchieh in 1864. Mrs. Johnson remained for two years after her husband's death.

Rev. and Mrs. H. A. Sawtelle (1860):

At Double Island for five months - left on account of health.

Dr. William Ashmore, Sr., (1863-1902):

Started the work at Kakchieh before the mission was moved there; general evangelistic activities; organized a class for assistants; Bible translation.

Rev. and Mrs. Telford (1863-1864):

Transferred from Bangkok; evangelistic work at Double Island and outstations.

Miss A. M. Fielde (1873-1889):

Began the woman's work; opened a woman's school and a boarding school for boys; with Dr. Ashmore's help, prepared a Chinese compendium of the four Gospels and a Chinese hymn book.

Rev. and Mrs. S. B. Partridge (1873-1903):

Mr. Partridge had charge of some of the outstations; taught in theological class; translated parts of the New Testament.

Rev. and Mrs. W. K. McKibben (1875-1900):

Evangelistic work in Tie Chiu region (6 years); transferred to the Hakkas at Mun Ken Liang.

Miss Mary Thompson (1876-1885):

Woman's School and Country work; moved to Hakka field with the Mc Kibbens.

Miss A. S. A. Norwood (1877-1885):

Organized Girls' School; evangelistic work in the country; married Dr. Lyall of the English Presbyterian Mission in 1885.

Miss C. H. Daniells, M.D., (1878-1885):

Began the medical work; built a small hospital.

Dr. and Mrs. William Ashmore, Jr., (1880-1925):

Evangelistic work; Boys' School; Bible translation; Theological Seminary. Mrs. Ashmore had charge of the Girls' School (1882-1904)

Miss M. A. Buzzell (1884-1887):

Women's School; evangelistic work.

Miss Clara Hess (1886-1900):

Woman's School; Girls' School; married Dr. Foster (1889).

Rev. J. M. Foster, D. D. (1888-1900)

Theological Seminary; moved to Kityang.

Rev. and Mrs. J. S. Norvell (1889-1891):

Studied Tie Chiu dialect but was soon transferred to the  
Hakka field.

Mrs. Anna K. Scott, M. D., (1889-1914):

In charge of medical work at Kakchieh; built first hospital  
at Kityang and three hospital buildings at Kakchieh.

Miss M. K. Scott (1890-present):

Daughter of Mrs. A. K. Scott; Woman's School and country  
work; married Rev. G. H. Waters (1901).

Miss M. Dunwiddie (1890-1893):

Woman's School and country work; married Mr. Kemp (1894)  
and went to Hu City.

Miss Alice Ross, M.D. (1891-1892):

Medical work; because of broken health, left after one  
year's service.

Miss M. E. Magee (1895):

Only nine months on the field; forced to return to the  
United States because of illness.

Rev. and Mrs. Jacob Speicher (1895-d.1931):

In charge of work in Swatow city; also Kityang; taught part  
time in the Theological Seminary at Kakchieh during latter years.

Miss H. E. St. John (1895-1898): Woman's School.

Miss Edith Wilkinson (1899):

Came just in time for Boxer troubles; went to Japan for the summer; health failed, so she did not return.

Rev. G. H. Waters (1899-present):

Evangelistic work at outstations; Sunday School work; Theological Seminary.

Miss H. Hyde (1901-1904):

Woman's work; married Mr. Carson of the Jardine Matheson Co.

Miss Melvina Sollman (1902-present):

Woman's School; country evangelistic work.

Miss M. Grant, M. D., (1902-1907):

Medical work at Kakchieh, Kityang, and Kaying.

Dr. and Mrs. R. E. Worley (1903-d.1906):

Medical work at Kakchieh; drowned after 3-1/2 years on the field. Mrs. Worley since been connected with the Woman's School.

Miss M. Weld (1904-1910): Charge of Girls' School.

Rev. and Mrs. R. T. Capen (1904-present):

Organized the Academy; principal for many years; Mrs. Capen taught English and Bible.

Rev. and Mrs. A. H. Page (1906-present):

Academy at Kakchieh; considerable building work. Mrs. Page taught in the Academy.



Miss Edith Traver (1906-present):

Woman's School; country evangelistic work.

Rev. L. E. Worley (1906-1913): Academy at Kakchieh.

Dr. and Mrs. R. E. Adkins (1907-1913):

Medical work at Kakchieh, Kityang, and Hu City; Mrs. Adkins died May 9, 1908.

Miss H. Fielden (1909-1920):

Girls' School; remained a year after Miss Weld's death (1910); later came for a three year term.

Miss M. E. Cruff (1911-1913): Girls' School.

Miss Mildred Scott, M. D., (1913-1926):

Medical work; married Mr. Carman.

Dr. H. W. Newman (1913-1916):

Medical work at Kakchieh and Ungkung.

Miss Mabelle Culley (1914-present): Girls' School; Academy.

Miss Ethel M. Smith (1915-1916): Married Dr. Newman.

Rev. and Mrs. A. D. McGlashan (1915-1917): Evangelistic work.

Miss Clara Leach, M. D. (1916-present):

Medical work at Kakchieh and Kityang.

Mr. Frank Foster (1916-1919): Academy.

Miss Marguerite Everham, M. D., (1917-present):

Medical work at Kakohieh and Kityang.

Miss Abbey Sanderson (1918-present): Girls' School; Academy.

Miss Margarethe Wellwood (1918-1921): Kindergarten; Girls' School.

Miss Emily Miller (1919-1923): Girls' School.

Miss Enid Johnson (1919-present): Girls' School; Swatow Christian  
Institute.

Miss Mary Ogg (1919-1923): Stenographer.

Miss Ruth Sperry (1919-1921): Girls' School; moved to Chaochowfu.

Miss Margaret Winn (1920-1923): Girls' School.

Miss Marjorie Flemming (1920-1924): Academy.

Mr. Paul Cressey (1921-1923): Academy.

Miss Edna Smith (1921-present): Kindergarten.

Rev. K. G. Hobart (1922-present):

Theological Seminary; evangelistic work.

Miss Velva V. Brown, M. D., (1923-present): Medical work.

Mr. C. L. Lavers (1923): Builder.

Miss Elsie M. Kittlitz (1925-present): Woman's School.

Miss Dorothy Campbell, R. N., (1926-present): Medical work.

Miss Beatrice Ericson (1930-present): Stenographer.

Miss Marion Stephens, M. D., (1931-present): Medical work.

Miss Evelyn Stephens, R. N., (1931): Medical work.

#### B. The Earthquake - February 13, 1918.

The author witnessed this earthquake which did so much damage in 1918. In his report of 1919<sup>1</sup>, Dr. Groesbeck truthfully said that

"The earthquake was so terrible in its force and destructive power that no one who passed through it can ever forget the experience. The shocks have been recurring ever since with diminishing force."

The shocks were very severe at first but became fewer and feebler for approximately a year, when they ceased altogether. The mission buildings were badly damaged.

#### C. Typhoon and Tidal Wave - August 2, 1922

The author also passed through this terrible experience; but instead of giving his own description, will quote from the Annual report:<sup>2</sup>

"One or more is expected every year, but never has one of such violence been experienced in the history of the mission. . . The strong wind from the north fell about midnight, and most people whose houses were left standing went to sleep, supposing that the storm was over. Then suddenly the wind came from the south, a terrific blast at the rate of 100 miles an hour, accom-

. . . . .

1. Annual Report, 1919, p. 146.
2. One hundred and ninth Annual Report, pp. 158-160.

panied by a downpour of rain! For forty miles along the coast the sea came up in a great wave, overwhelming the land, carrying on its crest junks, launches, and even ocean-going steamers! . . . Villages of straw and mud went down leaving scarcely a trace of where they once stood. In some places even the concrete buildings went down like houses of cards. . . A village of over 500 has left 30 men, 3 women, and not a single child. . . . Official reports now place the loss of life at almost 50,000. . . Four of our preachers lost a part or all of their families. . . The actual cost of replacing the mission property will be over \$50,000 (South China Mission). A few of the buildings are almost an entire loss. The mission has already released two of its members to give their services to relief work, and they now represent the Red Cross on the International Relief Committee of Swatow."

#### D. The Climate at Kakchieh

Kakchieh is situated on the edge of the torrid zone. It is natural therefore that it never becomes cold. In fact, even in the coolest months the thermometer seldom drops as low as 45° F. However, the penetrating dampness makes it necessary for the missionaries to use fires to warm their houses. Trees and flowers grow all the year round. The winter is the best season for flowers. This is due to the tremendous heat during the summer. Even in the winter, the sun is very hot during the middle of the day. Missionaries therefore use pith hats throughout the year. The length of the summer is indicated by the fact that the men missionaries appear in their summer wash suits in May and continue to wear them well into October. In South China, the typical rainy season opens in early February and runs through August. The temperature seldom goes over 100° F. in the shade. Nevertheless, the broiling rays of the sun and the humidity make the summer months very

trying. The violent typhoons usually arrive during July and August. The last three months of the calendar year are the most delightful. Even in these months, the sun is very hot at noon. The missionaries use mosquito nets the year round in order to protect themselves against malaria.

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