

Chinese Modernization and Christianity
— With special Reference to the Reform Movement*

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Preface

Already, I wrote about Martin, Allen, Richard and Rong hong (容闳).¹ So in this paper, I want to discuss foreign missionaries and Chinese Christian's relationships to the Reform Movement in the late Qing(清) Dynasty. First, I will discuss foreign missionaries such as Martin, Allen and Richard. Next, I will discuss Chinese Christian such as Rong Hong(容闳). Lastly, I will discuss the relationships of Christianity to the Reform Movement in the late Qing(清) Dynasty.

I The Activities of Foreign Missionaries

1) William Alexander Parsons Martin(1827-1916) 丁韪良

First, I want to talk about Martin's personal history. He was born in Indiana State, in the U.S.A. He became a missionary of the Presbyterian Church in the U.S.A. In 1850, he came to China as a missionary. Afterwards, he became the President of Tong-wen guan(同文館) and the Dean of the Faculty of Bei-jing(北京) University. He wrote "Tian-dao si-yuan"('天道溯源'), "Zhong-xi wen-jian-lu xuan-bian"('中西聞見錄選編') and other works. And he translated Wheatson's "Elements of International Law" into Chinese. It was published as "Wan-guo gon-fa"('万国公法')

Next I want to discuss Martin and his relationship to the Reform Movement. Martin became the Dean of the Faculty of Tong-wen guan(同文館). And he assisted his students in finding their jobs, he oversaw the introduction of a science section into the civil-examination. He wrote following sentences. That:

The indirect influence of the college on the leading officials of the Empire, and through them on the institutions of the country, has not been inconsiderable. Its principal achievement in the last named direction is the introduction (though limited) of science into the civil-service examinations. This measure, decreed in 1887, had been under deliberation for twenty years, governors and viceroys had recommended it, but it not adopted until the government obtained through our college, some conception of the nature and scope of modern science.²

In 1898, Martin was appointed the Dean of the Faculty of National University at Bei-jing (京師大學堂). Daus wrote following about this matter:

In August of that year, a decree was issued establishing a new National University at Peking. A site was chosen and Martin, who had been nominated by Li Hun-chang, was made President of the Faculty. The new university took over the teachers, library and equipment of the T'ung-wen Kan's science department, reducing the T'ung-wen Kuan to a language school for government interpreters.³

Lastly, I want to mention that Martin appreciated the Reform instituted by

Emperor, but he did not appreciate the attitude which Empress Dowager adopted toward Reform Plan. About this matter Martin's following sentence said that:

In regard to China, not merely has it been occasionally proposed to withdraw missionaries from the interior, but some have even suggested the abandonment of China as a mission field. Such persons are far from understanding the character of the Chinese people. Under a liberal ruler like the young Emperor, they woke up with marvellous suddenness to the wants of their own country, and the superior excellence of our Christian civilization; but under the Empress Dowager deceived, and misguided, they fell in with her reactionary policy. With them it is a fixed principle to follow the guidance of the throne. Often is it asserted in their sacred books that the "One Man," by his teaching and example, is able to lead the nation in the right or the wrong way. ⁴

2) Young John Allen (1836-1907) 林樂知

First, I will mention Allen's personal history. He was born in Georgia State in the U.S.A. He became an American Methodist missionary, and came to China 1860. He spent his time in China as a missionary, journalist, and educator. He edited the magazine "The Church News"('教会新報'), "The Globe Magazine" or "A Review of the Times"('万国公報'), and he also wrote "Zhong-dong zhan-ji ban-mo"('中東戰紀本末') and other works. Afterward, he founded the Anglo-Chinese College in Shanghai.

Next, I want to talk about Allen and his relationship to the Reform Movement. About Allen, Latoulette wrote the following:

Missionaries edited a good many periodicals. At the 1890 Conference thirteen (Protestant) Christian periodicals in Chinese were reported, the oldest being The Children's News, begun in Foochow in 1874. One, A Review of the Times, started by Young J. Allen and later taken over by the Society for the Diffusion of Christian and General Knowledge among the Chinese, was designed convey Western ideas to officials and scholars. ⁵

From this, we can see that Allen published "A Review of the Times" and it was designed to convey Western ideas to officials and scholars. In this Magazine, in 1895, after the Chino-Japanese War, Allen wrote "Xian-yu-dui" (『險語對』).⁶ In this work, he mainly articulated the 5 points of the Chinese Modernization Plan, such as reformation of diplomatic relations, study of Western society, acceptance of Christianity, developing peoples of talent, and the development of industry.

3) Timothy Richard (1845-1919) 李提摩太

First, I will talk about Richard's personal history. He was born in Wales of England. He became a missionary and joined the Baptist Missionary Society of England. He first came to China in 1870 as a missionary. He did famine relief at Shan-xi (山西) and Xan-dong (山東). Subsequently, he presented some reform plans to many Chinese officials and he became a manager of the Society for the Diffusion of Christian and General Knowledge among the Chinese (廣學會).

He associated with the Reform Movement. And he influenced the Reform Movement during the Late Qing (清) Dynasty. Afterward, he became the honorary President of Shan-xi (山西) University, and he remained in China for 45 years.

Next, I will discuss Richard and his relationship to the Reform Movement. Richard's *Forty-Five Years in China* said that:

It is interesting to note the timidity of the Reform Party at this period. Knowing that the monthly magazine of the Diffusion Society had been in circulation for many years amongst the leading officials without any opposition, they called their first paper by the name as ours, Wang Kwoh Kung Pao, and it first consisted mainly of reprints from our magazine. The only difference was that our paper was printed in metallic type in Shanghai, whilst theirs was printed from the wooden type used in publication of the Government Peking Gazette. Thus in outward appearance it resembled the Government official organ, whilst in content it was introducing Western ideas propagated by the S.D.K.⁷

We know from this quotation that the Reform Party used Richard and others Society's name, and the Reform Party accepted the influence of Richard's Society. And the Reform Party did Chinese modernization. And Richard said following:

Amongst the members of the Reform Club was a young man of about twenty eight years of age, K'ang Yu-wei's most brilliant disciple, named Liang Ch'i-cha'o. Hearing that I wanted a Chinese Secretary, he offered his services, and, assisted me all the time I was in Peking).⁸

From this, we know Lian Ch'i-cha'o (梁啓超) assisted Richard as secretary when he was in Pei-jing (北京).

In 1895, Richard met K'ang Yu-wei (康有為), and about this matter, Richard said that:

On October 17, 1895, occurred my first meeting with K'ang Yu-wei. I was at the L.M.S. compound in Peking, and was writing to my wife in Paris, when his card was brought me. In the guest room I found the famous scholar, clad in yellow silks. He had brought a copy of his work to present to me, before leaving for the south next day. He told me he believed in the Fatherhood of God and in the brotherhood of nations as we had taught in our publications, and he hoped to co-operate with us in the work of regenerating China.⁹

And Richard said following:

I was later invited by K'ang Yu-wei to go up to Peking and be one of the Emperor's advisers.¹⁰

II The Activity of a Chinese Christian

Rong Hong (1828-1912) 容闈

First, I will discuss Rong hong's personal history.

He was born near Macao, and became the disciple of S.R.Brown. He went to America and studied at Yale University, and where he became a Christian. Afterward, he came back to China and participated in the Tai-ping Tian-guo(太平天国) Revolutionary Movement, Reform Movement, and Revolutionary movement.

His life work was helping Chinese Students to go abroad for study.

Next, I want to discuss Rong Hong(容闳) and the Reform Movement.

Rong Hong (容闳) participated in the Reform Movement and he wrote in his autobiography the following sentences;

Of China, the tide of reform had reached Peking. Emperor Kwang Su, under some mysterious influence, to the astonishment of the world, stood forth as the exponent of this reform movement. I determined to remain the city to watch its progress. My headquarters became the rendezvous of the leading reformers of 1898. It was in the fall of that memorable year that the coup d'etat took place, in which the young Emperor Kwang su was deposed by the Dowager Empress, and some of the leading reformers arrested and summarily decapitated.¹¹

From this, we can see how Rong Hong's (容闳) house became Reformer's rendezvous. And he mentioned,"Deliberative Association of China" with following sentence.

Being implicated by harboring the reformers, and in deep sympathy with them, I had to flee for my own life and succeeded in escaping from Peking. I took up quarters in the foreign settlement of Shanghai. While there, I organized the "Deliberative Association of China" of which I was chosen the first president. The object of the Association was to discuss the leading question of the day, especially those of reform.¹²

From this, we know, in 1900,he sympathized Reform Movement, and he was chosen to be the president of the "Deliberative Association of China". And he worked for Chinese modernization.

III The Relationship of Christianity to the Reform Movement in the Late Qing (清) Dynasty

W.A.P.Martin oversaw the introduction of a science section into the civil-examination, and was appointed the Dean of the Faculty of National University. And he appreciated the Reform instituted by Emperor.

Y.J.Allen edited "A Review of the times" (『万国公報』) and articulated Chinese Modernization Plan.

T.Richard influenced the Reform Party, and Liang Ch'i-cha'o (梁啟超) who was a Reformer, became Richard's secretary when Richard was in Pei-jing (北京). And K'an Yu-wei (康有為), the leader of Reform Movement, met Richard and asked to be one of Emperor's adviser in Bei-jing. (北京)

From the above discussion, we can conclude that, Martin, Allen and Richard clearly worked for Chinese Modernization and the Reform Movement.

About Rong Hong (容闈), his house became Reformer's rendezvous, and in 1900, he was chosen to be President of the "Deliberative Association of China". From above discussion, we can conclude that, Rong Hong (容闈) clearly worked for Chinese Modernization and the Reform Movement.

Epilogue

In this paper, I have explained the contribution of Chinese Christian and foreign missionaries to Chinese Modernization and the Reform Movement.

At last, I want to briefly mention the problem of ethnocentricity and Western Christianity. Already, about this matter, I wrote my book and papers.¹ Martin, Allen and Richard believed in the supremacy of Western values and Western Christianity. And they proposed a programme of European-style reformation for China. Furthermore, it was Richard who first recommended bringing English adviser to China.

Notes

- * I would like to express my deepest gratitude to Mr. Barrett Powers for his help in writing this paper.
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 - 4) W.A.P.Martin, *The Siege in Peking* (New York, Chicago, 1900). p.161.
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