

刘天路 编

身体·灵魂·自然： 中国基督教与 医疗、社会事业 研究



身体·灵魂·自然：
中国基督教与医疗、社会事业研究

刘天路 编

上海人民出版社

图书在版编目 (CIP) 数据

身体·灵魂·自然：中国基督教与医疗、社会事业研究/刘天路编. —上海：上海人民出版社，2010
(人文社科新论丛书)
ISBN 978-7-208-09256-3

I. ①身… II. ①刘… III. ①基督教—影响—医疗保健事业—中国—清后期 ②基督教—影响—社会事业—中国—清后期 IV. ①B979.2 ②R-092 ③D691.9

中国版本图书馆 CIP 数据核字 (2010) 第 061596 号

责任编辑 毛志辉

封面装帧 王小阳

· 人文社科新论丛书 ·

身体·灵魂·自然

——中国基督教与医疗、社会事业研究

刘天路 编

世纪出版集团

上海人民出版社出版

(200001 上海福建中路 193 号 www.ewen.cc)

世纪出版集团发行中心发行

上海华业装潢印刷厂有限公司印刷

开本 890 × 1240 1/32 印张 13.75 插页 3 字数 338,000

2010 年 5 月第 1 版 2010 年 5 月第 1 次印刷

ISBN 978-7-208-09256-3/R · 812

定价 30.00 元

出版说明

近十几年来，出版界愈益为生计所累，纯学术著作因印数较少，出版颇为困难。而在另一方面，随着我国国民素质的普遍提高，高校招生的迅速扩大，整个社会的学术创造力大大增强，学术成果愈见丰厚。除学术专著以外，频繁举行的国内或国际学术会议，也形成了大量群体性的学术成果。有鉴于此，本社决定策划出版《人文社科新论》丛书，意在给高质量的学术论文集的出版开辟一个新的园地，使广大学者积年研究所得的学术心得能够嘉惠学林，传诸后世。

本社向以传播和译介学术文化为己任，为将优秀的学术成果转化为高质量的出版物而努力。出版一流学者的一流学术著作固然是我们不懈的追求，但学术成果的价值常常需要时间的检验，凡能采用新材料、运用新方法、提出新观点，新颖、扎实的学术著作我们均竭诚欢迎。列入这套丛书的论文集中的文章，或许在各自领域里所取得的成果有大有小，但这些成果都是逐步成长累积的学术大厦的必要组成部分。

属于人文社会科学的学科林林总总，决定了这套丛书的选题范围比较宽广。在丛书出版的初始阶段，取稿以研究中国传统文化者为主，且暂不作分类，待到有一定的积累和规模后，或可按学科分类构成若干专题。

学术为天下公器，立言可达人生不朽。我们殷切期待海内外学者不吝赐稿，为学术文化事业的繁荣发展共同做好这件有意义的事情。

Table of Contents and Abstracts

Preface

The Theological Meaning of Christian Medical Work

Liu Xinli

According to the Bible, the source of disease lies with the original sin of human beings. Because of original sin, human bodies not only have to stand trials, but are also mortal. To believers of Christianity, disease could be cured mainly in two ways. They could pray, entrusting themselves to the Lord and involving Him to help; or they could receive worldly treatment by the co-workers of the Lord, namely, doctors, nurses and medical institutions, and medical treatments of the time. The meaning of Christian medical work rests on three aspects: spreading the Gospel, carrying out the Commandments, and blessing the Lord.

Paul's "Two Laws" Concerning the Body and Spirit in Christianity

Zhao Jie

Following the Old Testament tradition of interpreting the relationship between God and humans, Paul views all life properties, such as the human physical body as "body" or "flesh", while "spirit" is exclusively

for the Holy Spirit. He believes that it is the Spirit that makes life survive and it is betrayal of God which results in death. This enables Paul to distinguish the old life in Adam—flesh, from the new life in Christ—Spiritual. His interpretation of the physical-spiritual relations of the man-kind is different from the body mind dichotomy in Greek philosophy, and in the Confucian tradition of “keeping the heavenly principles and eliminating human desires”. He regards human life not only as integral with the physical body and the mind with the two holding equal positions, but believes and expects that the physical body could be redeemed along with the spirit.

Views of Body: From Plato to Christianity

Xie Wenyu

This article will analyze the dyads of ψυχή/σάρξ (soul/flesh) and ζωή/σώμα (life/body) as found in Plato’s works and in the New Testament. It aims to present a primary discussion on the conceptualization of the “body” in the history of Western thought. Plato proposes a dualism of soul/flesh, and insists that the soul must be dominant over the flesh in one’s life. Yet, when Plato reveals the flesh’s negative following to the soul’s lead, he endows the flesh with some of the soul’s features and observes the flesh as part of the soul. The New Testament follows the usage of the flesh as defined by Plato, considering it a living state of human beings, sustained by the soul’s will. It further sees the flesh as life moving towards death. Based upon this observation, the

New Testament presents a new concept of life, i. e. , Christian life. This new life is created when Christ enters into a human being's life and causes it to disconnect from the flesh's control. To distinguish this new life, the New Testament introduces a neutral term $\sigma\acute{\omega}\mu\alpha$ (body) to refer to the existence of this new life. The body is neutral, as it may obey $\pi\nu\epsilon\upsilon\mu\alpha$ (the Holy Spirit in the name of Christ) to gain an eternal life, or $\sigma\acute{\alpha}\rho\kappa\iota\varsigma$ (flesh) to die. Paul employs $\sigma\acute{\omega}\mu\alpha$ (body) in his discussion of resurrection and demonstrates this new concept of life.

A Testimony of Life: Discussion of Modern Christian Medical Service Careers Reflected through Church Hospitals in Wuhan Area

Kang Zhijie, Sun Suwen

Medical science is not only science and skill, but also an ideology and concept. The principle and practice of establishing hospitals by Christian churches is related to Christian theology (especially the view on body and soul), social services, and public welfare. This paper posits modern church hospitals in the Wuhan area as a background, and takes the purpose of a medical service career (saving the body and soul) as a point of entry, to discuss the issue of “cure for the spirit” —a full human natural love; and “the body is the palace of holy spirit” —to illustrate Christian views on the body from all-perspectives. The paper will base its discussion on the activities carried out by church sponsored hospitals to rescue the dying and treat the wounded during war and natural disasters, and illustrate how these hospitals handled the relationship between the soul and body while pouring the spirit of love into society.

Gospel, Medicine and Politics: Leprosy Treatment in Modern China

Liu Jiafeng

Although China has a tradition of leprosaria since the Ming-Qing period, it was Western missionaries who played an important role in eradicating leprosy in modern China. This paper will approach this issue from three viewpoints: gospel, medicine and politics. Missionaries in China had a dual-purpose in leprosy relief from the very beginning, i. e. relieving lepers from physical sufferings and Christianizing them. China also had a negative tradition in the treatment for lepers: non-scientific understanding, apathy, discrimination, and even inhumanity, which finally brought the traditional Chinese philanthropic spirit on lepers to an end. Missionaries had the advantage of the most advanced medicine and treatment philosophy, while Chinese traditional medicine couldn't provide any prescription. After realizing that the issue also concerned national sovereignty, Chinese Christian intellectuals organized the Chinese Mission to Lepers. They also made efforts to push the government to assume the responsibility of leprosy relief. Unfortunately, the Nanjing government neither had the desire nor the capability to promote this movement.

Christianity and the Study of Diseases in Areas of Chinese National Minorities

Deng Jie

In modern China, scholars have increasingly paid attention to research

and development in border areas. This was especially true after the anti-Japanese War erupted when a large number of scholars and learned teams moved to western China. Because the Nationalist government needed to develop the region, studies concerning border areas became very popular. The Church of Christ in China established the Border Service Department and went to Sichuan and Xikang to serve local people. At the same time, the Border Service Department started research on local diseases. Because of the poor medical conditions in these two provinces, staff of the Border Service Department and medical personnel of eight universities in Chengdu carried out investigations and studies of special diseases. These not only produced results with medical value, but also helpful to assist the work of the Border Service Department.

Medical Missionary Enterprises during the Anti-Christian Period

Li Chuanbin

Medical missions were an important part of Christian mission in China. During the anti-Christian movement, medical missionaries faced a social environment never confronted before. Although medical missionary enterprises attempted to adapt to Chinese society with further development, they could not eradicate shortcomings and encountered the impact of thoughts and politics from Chinese society. Facing this, Christian groups started to make changes so as to adapt themselves to society. Such an effort influenced and promoted the localization process of medical missionary enterprises in China.

Research on the Activities of Missionary Nurses in Modern China

Zhen Cheng

Accompanied by Western medicine, modern nursing was brought to China by missionary nurses. There are two main reasons behind this. First, doctors needed nurses for medical assistance. Secondly, the work of missionary nurses would complement religious missions. Missionary nurses founded nursing schools and devoted themselves to their service. This paper emphasizes the influence of missionary nurses on Chinese women and nursing in China. The attitude of missionary nurses on traditional Chinese medicine is also reviewed in the article. Although missionary nurses came to China to spread the Gospel, they brought and instituted nursing in China through their professional and missionary work.

The Preaching Method of Paster Hsi Shengmo and its Functions

Liu Anrong

In modern Shanxi Province, when people were ill, they had the tradition to worship gods. Therefore, there was no clear boundary between medical doctors and wizards. Shanxi people were greatly poisoned by opium in modern history. Hsi Shengmo, a Chinese pastor of China Inland Mission, preached Protestantism by setting up drug treatment centers named “Tianzhaoju”. Firstly, he ordered the opium addicts who were seeking treatment to tear down the idols they worshipped at home.

Secondly, he asked them to attend prayer sessions while they were being treated. By letting the drug addicts accept Protestantism through such a way of treatment, he spread Christianity in many places in Shanxi, and established churches that were self-managed, self-supportive and self-propagated from the beginning, while satisfying the treatment needs of many opium addicts. To a certain extent, his missionary method supported drug treatment in Shanxi Province.

Gospel and Body Salvation: Christian Anti-Opium Movement in the Late Qing

Liu Tianlu, Wang Haipeng

In the late Qing, missionaries and native Christians carried out various anti-opium activities which subsequently developed into an influential movement. They denounced the evil influence of opium-smoking, encouraged smokers to quit, and established various institutes to help people refrain from the addiction. In addition, they organized anti-opium societies at different levels in order to unite the anti-opium forces and enlarge the influence of the movement. The Christian anti-opium movement in the late Qing helped the development of anti-opium activities by other social classes and the Qing government, and promoted reform of social customs. At the same time, along with other missionary work in education, medicine and philanthropy, it changed the image of Christianity, hence creating a unique effect towards a better-balanced, social development of Christianity in China.

Development of Woman's Physical Education: Physical Education and Medical Work of YWCA

Wang li

The Young Women's Christian Association (YWCA) of China is a Christian women's association for social services. It was founded in 1890 in China with the help of YWCA in the United States, and had important influence on the history of women in modern China. Based on the study of activities of the YWCA of China in the 1920s, this paper discusses the Normal School for Girls's Physical Education and physical education within the changing social environment in China. This reflects its core mission and educational principles, and demonstrates how YWCA produced a nascent women's liberation through the development of women's physical education in modern China.

YWCA and the Role Model Construction of Chinese Women In the 1920s and 1930s

Qü Ningning

The paper discusses the work of the Young Women's Christian Association of China in the 1920s—1930s by analyzing its work from the standpoints of aesthetic appreciation of women's bodies, marriage, sex life, family and career and its de-sexualization development in the 1930s. Although influenced by advanced Western women's liberation movements, the YWCA of China struggled for years to create a relatively independent sphere for Chinese women. It could not achieve leadership

in Chinese women's emancipation because of the inferior status of women in long-held Chinese traditions. Although the work of the YWCA of China aroused rooted Chinese women's gender consciousness, the association had to compromise in regard to its attempt for a new role model construction within social conventions.

Protestant Missionaries and the Introduction of Western Human Physiological Science in the Late Qing Period

Wu Yixiong

Protestant missionaries to China played an essential role in the dissemination of Western Physiology in the late Qing period. With the dual-aim of propagation of Christianity and humanitarian methods, the missionaries systematically imported physiological science with other Western learning over several decades. Benjamin Hobson, Dauphin W. Osgood, John H. Dudgeon, Henry Porter, H. T. Whitney, among others, made the most important efforts. These missionaries not only composed scholarly works on physiology, but also published many popular pamphlets and articles to spread of the knowledge of physiology.

A Missionary Review of Christian Medical Work in China: Examination of Articles in *The Chinese Recorder*, 1867—1941

Tao Feiya, Yao Haijun

For a long time the Christian missionary movement in China is often regarded by researchers as a completely consistent and monolithic bloc.

Actually, if one examines more closely missionaries' own publications, it was a movement filled with internal differences and divisions. This paper discusses the arguments among Protestant missionaries about the position of the medical mission within the missionary movement in China based on articles from *The Chinese Recorder*. It focuses on two major questions. First, how did the medical missionaries defend the enterprise's legitimacy inside the missionary movement? Second, how did the missionary medical enterprise survive competition from the secular medical groups and respond to the pressure of Chinese nationalism? It analyses the dilemma of the medical missionaries in China and their corresponding solutions.

A Skull or a Medical Specimen? A Clash of Sino-Western Ideas in Medical Mission Reflected through the Burning of Guiping Hospital

Wang Fang

In September of 1885, Dr. Mary Fulton and her brother, Pastor Fulton's family were assigned by the American Presbyterian Mission to Guiping, Guangxi Province. They started their medical mission work in an environment hostile to foreigners. As the civil service examination approached, local Chinese examiners found a skull in the hospital, resulting in the burning of the Guiping Hospital. In reviewing this case, the author explores the conflicting ideas between China and the West using imported Western medical methods. In terms of medical functions, Guiping people accepted Western medicine and medical skills. At the same time, they rejected the spread of Christianity and Western medicine theory.

Writing Her National-State History: Body Discipline of the Girls at Zhejiang Christian School

Zhou Donghua

This article advocates a socio-historical approach to the topic of women's relating to women's physical well-being and its development and evolution in the Republic of China. It shows in historical context how the goals for young women's physical discipline at the Zhejiang Christian School adapted to the need of national-reconstruction. The formation of this pedagogical body also shows that the relationship between the nation state and the physical well-being at this Christian girls' school is essentially focused on "pressing for a national identity".

The Metaphor of Illness: The Catholic Diffusion of Medical Culture during the Early Qing Dynasty

Zhang Xianqing

During the early Qing dynasty, with the gradual spread of Catholicism through local society, the role of the Church in treating people's illness was increasingly important. Missionaries not only tried to gain favorable impressions from the Chinese and to convert them directly through the distribution of medicines, medical culture and medical practices, but were also involved in competition with Buddhism, Taoism and folk beliefs in the dimension of religion by way of constructing a series of "social imaginations" concerning illness. The medical efficacy of exorcism of Holy water, the Cross, the Rosary and sacramental rituals, and

other items for Catholic worship were intentionally exaggerated by missionaries and Chinese Christians when they introduced the Christian faith to grassroots communities. The dialogue on rituals between Catholicism and Buddhism, Taoism, and folk beliefs contained in the Catholic medical stories in the early Qing dynasty revealed an important part of Catholic medical culture.

Locale & Affinity: On the Evangelical Hospitals of Chaozhou and Swatow

Hu Weiqing

After entering Guangdong province, the English Presbyterian Mission established several hospitals. With the aid of their advanced medical skills and systems, the mission rapidly constituted a powerful evangelical network and took root in the Chaozhou and Swatow area. To native Christians, these mission hospitals were an important link between them and supplied a new kind of social communication. They formed Christian communities with distinctive native features in the context of complicated neighborhood and family ties, and successfully reconstructed within the mission system the regional identity and familial identity. The value of exception became the communication rule between the members of the mission.

The Development of Medical Missions in China: Controversies and Historical Considerations

R. G. Tiedemann

This article provides a brief overview of the beginnings and development

of Protestant medical missionary work in China. Yet such work was not necessarily welcomed by other members of the ‘mainline’ missionary establishments or by the majority of the Chinese people. Some fellow missionaries felt that medical work did not sufficiently promote direct evangelization. Nevertheless, the small band of foreign doctors was able to demonstrate their surgical and other medical skills, attracting a sizeable and ever-increasing number of Chinese patients to their hospitals and dispensaries. They also translated numerous western medical works. Toward the end of the nineteenth century the status of medical missions came to be enhanced within the missionary movement. Especially during the early decades of the twentieth century, Christian medical work in China was marked by the expansion of ‘scientific medicine’, increased professionalization, the training of Chinese personnel at a number of Protestant medical schools, and the rising medical standards demanded by the Rockefeller Foundation and its China Medical Board. Many Protestant medical missionaries considered themselves agents of progress bringing science and rationality to China. However, within the ‘classical’ missionary societies the differences over preaching-centered evangelism and medical mission work had not been fully resolved. To a large extent the competition for scarce financial resources was dividing missionary communities. Thus, certain mission hospitals, especially at the many inland stations, did not have the resources to keep up with the costly innovations in medical science. Finally, a few lines are devoted to some of the new conservative evangelical or fundamentalist denominations and associations of the early twentieth century who shunned ‘scientific medicine’, relying instead on