

A MANUAL
FOR
YOUNG MISSIONARIES
TO CHINA

Edited By
ARTHUR H. SMITH

Forty-Five Years a Missionary
of the American Board, in China

SHANGHAI
THE CHRISTIAN LITERATURE PUBLISHING HOUSE
1918

CHAPTER I

THE PHYSICAL LIFE OF THE MISSIONARY

Edward H. Hume

With reasonable care it is as easy to keep well in the tropics as at home. These words, placed at the forefront of the chapter on hygiene of a manual for Government teachers in an Oriental country, deserve to be frequently brought to the attention of every missionary newcomer in China. May one, then, eat and drink as at home, seldom questioning the source of supplies, and expect to remain reasonably well? Is there no need to think of becoming acclimatized? Far from it! The practical experience of those who have lived long in China, proves, however, that if one is willing to study the conditions in which he is placed and to fit himself wisely into them by adopting a few simple rules of health, it should not be hard to keep well.

On Arrival First of all, then, new arrivals, come to your station or to your language school, prepared to be happy! The surest way to undermine health in China is to approach your work in a spirit of complaining criticism; and conversely, none remain so continuously well and bring so much energy to their work as those who come with a smile. Of course there will be lots of hard things to bear and overcome, any amount of vexing delays. But be glad that everything is not as smooth running and as promptly done as at home. Do not criticize the older workers, and find fault with your food and accommodation. There would not be much to reform if all had been perfect before you arrived.

In the second place, be careful about taking physical risks. Be particularly careful of the food on your first trip inland. Whether on steamer or train or other conveyance, eat only thoroughly cooked food. Do not expose your head and eyes recklessly to the sun.

You are likely to be surprised by the conflicting advice of the friends you meet. Some will say that you must, and some that you must not, wear woollen underwear; that you must or must not wear a particular type of sun hat; that you may eat and again that you may not eat certain kinds of food. Your wisest course will be to have a frank talk with a thoughtful physician, and to adopt as a working hypothesis the rules of health which he suggests. Gradually you will evolve for yourself a set of health rules, sufficient for the ordinary emergencies of the home.

**General
Remarks**

Every home will have a simple medicine cupboard. Here there should be thermometer, bandages, one or two simple ointments, a little tincture of iodine for the disinfection of superficial wounds, some disinfectant, and two or three simple remedies, including a purgative. Many a serious case of illness, especially in children, could be avoided, and many a doctor's visit spared, if at the first appearance of digestive upset a brisk cathartic were given and the patient starved for twenty-four hours or until the doctor's instructions could be received. Similarly, the common cold could often be checked and others kept from infection if the patient were isolated, given a free purgative, and put to bed after a hot mustard footbath. The simplest of inhalations, either with plain or medicated steam (adding friar's balsam to the boiling water), will often check a cough better than much internal medication. Be careful of the sun. No physician can tell you in advance whether or not you are susceptible. Do not weight your head down with pounds of heavy *topes*, but find the lightest helmet you can, one that will shade the back of your neck and allow free circulation of air between hatband and scalp. If an eye specialist approves it in your special case, wear large amber-colored spectacles and you will probably find the sun less exhausting.

The family physician will usually be able to recommend some simple book with directions for the meeting of emergencies. It is the avoidance of trouble, however, that should be the individual's chief concern. The keeping of the servants' quarters clean, of the privies sanitary, and of

drains in working order, is more fundamental than much preparation of medicine.

Clothing Popular belief about the need for wearing woollen underwear in the East has been considerably modified during the past twenty-five years. Certainly it is not necessary to use it all the year round. The lightest clothing consistent with protection against chill, is undoubtedly the wisest. Some will find it necessary to use woollen underwear in winter; while for many it will be a question whether light underwear and heavier outer clothing is not wiser. In hot weather outer clothing should be of cotton, silk, or thin flannel, often washed. The clothing next the body needs particular care both because of the danger of harbouring disease-bearing insects, and because prickly heat and other skin rashes are readily caused by the use of irritating underwear.

Infectious Diseases Be vaccinated early against smallpox and against typhoid and paratyphoid. These diseases are so prevalent in China and the danger of infection is so materially lessened by these simple precautionary measures that it is wrong not to use the protection they afford. Other infectious diseases abound in China, tuberculosis being the most rampant. Against this, nothing avails so much as the general building up of the systemic resistance and the constant breathing of abundant fresh air.

Malarial fever and dengue are common in many districts. They are carried to man by mosquitoes, and it is therefore imperative to use mosquito nets on the beds, or better still, to have the entire house screened with wire gauze. Care should be taken to avoid the bites of other insects as well; rat fleas are the transmitters of plague; lice carry typhus; flies, ants, and cockroaches may infect with typhoid; and the list could be prolonged. Frequent bathing and change of underwear afford the surest protection. Chinese are still so uninformed in matters of hygiene that every one should be on his guard in crowded streets and in the presence of coolies to avoid contact with clothing probably contaminated and with the breath of persons who may be infected with disease of the respiratory tract. Flies

are bred in filth and should be rigorously kept away from food.

Exercise and Rest

Within reasonable limits and after finding out the health experience of your particular locality, exercise as you would at home. Test without taxing your strength. Even in summer, exercise enough to perspire freely; but do not become exhausted. There is more danger of becoming fat from too little, than thin from too much, exercise. Go in for that form of exercise which appeals to you, whether it be tennis, cricket, baseball, boating, or walking. For those who have not the time or the facilities for the more formal games, the daily recreative walk should be a duty. And there are scarcely any who cannot plan for a brief daily period of home calisthenics, taken in sleeping or gymnasium suit. Just these simple measures may make the difference between health and invalidism.

Most Westerners undoubtedly need more sleep in China than at home. Plan for eight hours as a minimum and for nine whenever you can get it. If you are in language schools, or engaged in other exhausting mental occupation, you will require from nine and one half to ten hours' sleep in order to do optimum work. Whenever possible, sleep on a firm hair mattress, and use a low hair pillow, not too hard. Train yourself not to sleep with the head raised high; sleep on the side or even on the chest, never on the back. Learn to go to sleep at once, postponing for waking hours the solution of professional and other problems. Thorough ventilation of the sleeping apartment is, if anything, more important in China than at home; many will do well to sleep on a porch or veranda. If you are doing hard mental work, take a short nap—even fifteen minutes will do—after the noon meal. You will work better the rest of the day; and in later years this habit will prove most valuable as a means of refreshment after the wearing work of the forenoon.

The Digestive System

The newcomer will usually avoid indigestion by following a few simple rules:

1. Eat less than in a colder climate, especially of meat. In summer eat plentifully of cooked vegetables, and meat but once a day. Beware of all

uncooked food, especially in summer, avoiding all lettuce and other vegetables with whose life history you are not familiar. Uncooked or inadequately cooked meat is frequently the cause of tapeworm infection.

2. Boil all drinking water and milk.

3. Eat slowly, chew thoroughly. Keep the teeth well cleaned and regularly inspected by a competent dentist.

4. Beware of Chinese cooking. It is frequently very rich; and its very tastiness often leads to over-indulgence and indigestion.

5. Complete abstinence from alcohol is the only safe rule for every one. To use alcohol in summer is to invite digestive disorder.

6. Control individual irregularities of the digestive system, not with medication, but by modifications of the diet. If constipated, use a bulky dietary, with whole wheat bread, olive oil, and other relaxing foodstuffs; if prone to diarrhoea, eat a concentrated diet. Do not make a habit of adding quantities of salt to your food at meals, as this may easily overtax your kidneys.

7. Intestinal parasites abound, many of them entering the system with the food. It is therefore desirable that a physician should make a microscopic examination occasionally in order to be able to say with certainty whether they are present; and if so, to institute suitable measures for their removal. Vermifuges are usually strong poisons, and it is better not to take them on the mere chance of their being needed, but to have microscopic proof that they are called for.

The Circulation In a land where malaria is common and other parasites of disease abound, it is essential to keep the heart muscle vigorous and to maintain an adequate supply of good red blood. Nothing will keep the heart muscle so sound as avoidance of excess, both in food and drink, and the provision of sufficient exercise to keep the body muscles in good trim. When these become limp and flabby, or when the body becomes over-fat, it is safe to assume that the heart muscle has followed suit. For the patient who has been through an illness or operation the road back to health and vigour

seldom lies in medication with pills and tonics, but more often in graduated exercise or massage and a suitable dietary.

The Respiratory Tract Modern nose and throat specialists tell us that while we give much and deserved attention to the teeth, we practically neglect to clean with regularity the upper part of the respiratory tract. It should be part of one's routine, especially in a land where tuberculosis of the lungs abounds, to use an individual atomizer as he uses an individual toothbrush. A simple alkaline nasal wash and throat spray will do much to prevent common colds and other infections through the nose and throat.

All who can should make the cold morning shower or plunge bath a routine. Provided such a bath is followed at once by a good reaction, no other tonic is so good for the respiratory system; but it should never be continued if chilling or other adverse reaction occurs. Sponge the chest often with cold water; and do not be afraid of plenty of cold fresh air in the sleeping room at night.

Practise deep breathing at least twice a day, taking each time fifteen or twenty full breaths, so that ample fresh air may ventilate those upper corners of the lungs so frequently undistended and often the starting point of mischief.

Avoid keeping the feet or bodily clothing wet for a long time. If exposure to the wet has occurred, get a hot bath and dry clothing as early as possible.

The Nervous System No part of one's physical being will be so sensitive to the change to China or need such careful provision for its well-being, as the nervous system. Happy the newcomer who is blessed with a buoyant temperament, ready to rise above the petty annoyances of the day and hour, who eats and exercises regularly and takes care to secure long hours of care-free sleep.

If medical examination plainly shows that you have been located in a part of China where the dryness of the atmosphere subjects your nervous system to too great a strain, it ought not be difficult to induce your board to send

you where you can work most efficiently. Few things, however, bring so much relief to the nervous tension and the wearying routine of the narrow lives we have committed ourselves to, as a definite avocation. To the tired teacher, it may be wild flowers or unusual stamps; to the doctor, it may be music that will bring refreshment. But let each one definitely cultivate a hobby and rest himself with it through seasons of stress. Many find the greatest refreshment in their vacation days in activity absolutely different from that of station routine. Whatever the form it takes, variety will rest and renew tired brain cells.

If, as President H. C. King has said, the will is the central point of emphasis in the fight for character, then every missionary in China should use his will to lead him to live the optimistic life. While some live it more naturally, it can undoubtedly be cultivated. In a recent issue of the *China Medical Journal* (September, 1917) the editor refers to "*accidie*, or *akedia*, a peculiar malady which lessens men's power of service and makes them uncongenial companions"—not a new nervous disorder, ascribable to the modern rushing mode of life, but a complaint born of mono- and intro-spection, and cured only when spiritual treatment is used along with the physical. *Accidie* and kindred maladies can be warded off by those who persistently live the "glad" life like Pollyanna; who see that good is stronger than evil; and that physical as well as moral victory comes to him who can live the positively cheerful life. For optimism is more than a roseate view; it is the will and the act of conquering the depressing elements on our journey and uplifting the disheartened whom we meet along the way.

**Periods of
Recreation:
Vacations**

Somewhere between two extremes—that of the man who thinks it his religious duty to stick to the heated atmosphere of the plain year after year, without any vacation, and that of the worker who goes early and returns late from the mountain or seaside resort—lies the middle ground of a sane attitude toward vacations. If you are tempted to brag about your ability to go through the summer without any change for your wife and children, talk to

the woman who had to endure the heated cities of the plain years ago, before Kuling or other kindred resorts were known. One of these mothers tells of the shudder she felt each March on hearing the notes of the first song-bird; he was to her no joyful harbinger of spring, but a prophet of stifling, scorching heat, through long nights of which she would have to sit and fan her child and long for day to break.

And if you are becoming slack in the ability to decide conscientiously the reasonable limits of a holiday for yourself and your family, listen to some ship captain on the Yangtze as he regales a company with stories about the lethargy of missionaries. The sound course lies between. Practically every missionary, man, woman, and child, ought to have a vacation change each year. And conversely, no conscientious worker will spend all the time away from his station, if he be allowed four to eight weeks' holiday, in merely social activity.

Probably three weeks of absolute recreative holiday for men and four for women workers would meet the *physical* need of most workers. At the same time it should be clearly stated that from one to two months away from the heat of the plain is desirable for every one whose work will permit it; such longer time being spent partly in study and in other work related to the duties of the station. This statement is not, however, to be regarded as a dogmatic utterance, but rather as a suggestion, which each mission would modify to suit local needs and conditions.

Furloughs The modern demand for efficiency seems to be shortening the term on the field between furloughs; and undoubtedly, in many cases, a short furlough of six to nine months at home after a briefer period on the field than of old, will make for more energetic service at one's station and for more live presentation of the problems of the field to home supporters. The length of summer vacations may well be lessened if home furloughs occur at intervals as short as four years. The use of one's time on furlough also requires conscientiousness and a policy based on the needs of each mission and each individual. Surely only a small portion of the time at home would need

to be given up, in the case of healthy workers, to merely holiday-making.

Conclusion It should not need the miracles of Lourdes or the remarkable results of the Emmanuel Movement to prove to men how strong a factor in their physical well-being is spiritual vigour. To us as missionaries in China is committed the message of Him "who healeth all thy diseases" and "who redeemeth thy life from destruction." Surely we, His messengers, need above every other requirement for our physical well-being, a close fellowship with the living God, from which alone can come the power to live strongly and well for Him!

CHAPTER II

THE MISSIONARY AND THE STUDY OF THE LANGUAGE

F. W. Baller and W. Hopkyn Rees

It may not be altogether out of place to suggest to the newly arrived missionary that it is well to begin the study of the language with a conviction that he has everything to learn. This will be more or less difficult according to the experience and mental attitude of each individual. It is easy to come to the conclusion that we have everything to teach, but it is not perhaps quite so easy to be persuaded that we have also a good deal to learn. In the meantime, let us allow our teaching proclivities to remain in abeyance, and lay emphasis on acquiring the needful ability to impart those stores of secular and sacred knowledge which are treasured up in our bosoms. Even if we have had some lessons in Chinese in the homeland, this scarcely covers all the ground.

The primary duty of the missionary is to acquire as full and as accurate a knowledge of the spoken language as is possible, leaving the higher forms until his capability has been more fully tested, and the flexibility of his mind proved. The chief aim of his unceasing endeavour should be a correct knowledge of the vernacular, so as to speak it idiomatically, understand it when heard, and read it fluently, a "poor, lisping, stammering tongue" may, perchance, win a few laurels for the King, but he who speaks "understandingly" makes a stronger appeal to the consciences of listeners, and is far more likely to gain trophies. The power for good is far more potent when the lips can speak in no faltering or uncertain way of the riches of the Kingdom of Grace.

The language schools are for the most part admirably organized, and render most valuable aids towards efficiency, so that many of the warnings and suggestions given here

will seem superfluous. But those who benefit by the privileges of the schools do not cover the whole of China, and even they also may well be reminded of some salient points. We all do well to suspend judgment on things Chinese until we are quite sure, and even then leave room for correction.

Aids

There is one thing in which the new missionary has a great advantage over those of us who came to the country thirty or forty years ago. In those days a New Testament, a Chinese teacher, and the light of nature were regarded as an ample outfit for the budding missionary; the man was given a quantity of pig iron and asked to turn out a locomotive, learning how to do it as he went along. It had its compensations in that it called out the resources that were in a man, but it on the whole left a good deal to be desired. In these days books on the study of the language are available. Language schools are established, and every facility is given to a beginner to make a good start without any waste of time. The thing is to avail ourselves to the full of these opportunities, and give ourselves earnestly to study.

Many of us lost much time and have been badly handicapped since by not having a course of study prepared for us. If our fancy took us to the Old Testament we read that, if to a badly translated foreign book, or to a Chinese work far too advanced for us, we read, or attempted to read it, and for lack of a definite scheme of study, lost time and opportunity, besides failing to lay out our strength to the best advantage. "To gather honey all the day from every opening flower" may be good poetry, but it is not a good maxim for a newly arrived missionary. Hence he will be wise if he goes straight through the prescribed course put before him by his own mission or by any language school he may attend. Such a course will have been drawn up by those who know, and who have the best interests of their young colleagues at heart, and have brought to it their best effort and peptonized experience. When it has been mastered, the happy student can take up anything special that lies in his particular line of work, and he will then prove the value of having followed some

definite course of study at the outset of his career. Predigested food prepared for his missionary childhood enables him to eat and digest strong meat with relish later on.

Teacher

In order to acquire correct pronunciation, a Chinese teacher is necessary; and as he is a personage of some consequence and plays a most important part on the early stages of study, it may not be amiss to introduce him.

In the present phase of Chinese political and social evolution there are two classes of teachers, which for the sake of convenience we will describe as ancient and modern. This does not apply so much to their years as to their education and training. The wise man warns us not to suppose that the former days were better than these, and on the same principle we may not say absolutely that the representatives of the old order which is passing away are the better, but the newer order might do worse than retain some of their old-time politeness and courtesy.

The amount of good a beginner will get out of his teacher largely depends on his own attitude toward him. Some men are so aggressively obsessed by ill-digested and imperfect knowledge of hygiene as to make them shrink from a teacher whose nails are full of soil, and whose linen is not quite so immaculate as their own. This aversion will be "spotted" by the teacher in a very short time, and will tend to prejudice him against his pupil.

One embryo missionary had a teacher who was an able instructor but had a genius for collecting dirt under his long and curved finger nails, which he used to turn the pages of the book. The sensitive youth, one day, called the teacher's attention to a certain story in the book of Daniel about a monarch's nails that were as "birds' claws," and then tried to point the moral! He succeeded only too well, and earned the well merited contempt of his teacher into the bargain.

It is important, therefore, to treat one's teacher with politeness. Many of the younger teachers are not burdened with too much of it, and others suppose that a foreigner would not notice its absence. Be that as it may, to treat

him with courtesy will win golden opinions, and it is well worth while learning some of the elements of Chinese etiquette at an early stage. The Chinese proverb runs, "Nobody blames you for being too polite," and it is better to be thought and spoken of as a gentleman than as a boor.

Take the position of a learner and bring all your intelligence to the task. This will encourage the teacher and stimulate him to do his best for you. Many complain that their teachers are uninteresting, and seem to think that all the fault is on one side. It may be as well to remember that teaching A B C several hours a day to a person with whom one cannot converse, is not the most exhilarating of occupations. Handel teaching a child scales is one thing, composing the "Messiah" another. Where, however, the pupil is responsive and does his best, he will naturally be more successful in drawing out his teacher's powers.

We, however, warn newcomers against giving too ready credence to the well-meant but harmful testimony of their Chinese teachers, who, though they do not intend to tell a lie, use words that have lying tendencies. Either because they do not care to hurt the feelings of their pupils, or out of courtesy to encourage them, a few morsels of what are not in accord with truth are too freely distributed. What a busy time the recording angels have had in this line of business. "You speak just as we do"; "You talk better than Mr. Chang the Third or Mr. Li the Fourth"—these, of course, being other men's pupils. Blessed are those who believe not the voice of the tempter. We could give names of some whose usefulness was marred by giving heed to such sinister words, inimical to growth and efficiency.

Method

The usual method of working with a teacher is for him to read a sentence or character and for the pupil to repeat it after him. This seems quite simple, but is not so easy as it appears. In the first place the sounds are not those to which the ear has been accustomed, and it is difficult to reproduce them exactly. There are also two other elements of great importance which demand special attention, viz., aspirates and tones. If these three are not emphasized from the first, or if they are ignored as being mere accidents of speech, the student

will stand a good chance of being a laughingstock all his life. When I commenced the study of Chinese, I had an old teacher named Ma, so called from the first syllable of Mahomet's name. He gave me to understand that if I would imitate him exactly, he would do his best to make me a good speaker. He read a sentence and I followed, seeking to reproduce the sounds, aspirates and tones, as he gave them. He would say "*That* is a foreign sound," with an emphasis on the word "foreign" that carried about eighty per cent of scorn and contempt in it. He challenged in this way every sentence, and would not relax his vigilance till I could read a chapter by myself as he would read it—of course with certain limitations. This may serve to illustrate the point that mimicry, or imitation, is one of the essential things to cultivate. If this is neglected, a vicious pronunciation is acquired, that is rarely, if ever, lost: the first "mouth sound," *K'ow³ yiu¹*, as pronunciation is called, sticks to a man all his life.

Voice In order to become proficient in this matter cultivate *elasticity of voice*. Eschew the habit of speaking in a "humble" voice and in a monotone. It is bad for the vocal organs and depressing to the listener. Open the mouth wide, speak up like a man, avoid mumbling, and enunciate distinctly. If you are "shaky" on enunciation and pronunciation, ask a candid friend to listen to you while you read aloud—say a list of the captives who returned with Zerubbabel to Jerusalem, or a telegram from Petrograd giving the latest news from Galicia. It was quite all right for the prayer of the Psalmist to return to his own bosom as he sat bowed in grief with his face half buried in the folds of his mantle, but we want our speech to have the right of way, and to convey an intelligible meaning to our hearers. A course of phonetics is of value, but if this be not possible, a faithful following of the teacher will give excellent results.

Tones Tone exercises will be found in most textbooks, sometimes (and preferably) made up into connected sentences, each character falling under some special tone. Something remotely approximate to what is called a "tone" in Chinese may be heard when a person is

in a passion and storming at some one else. "*What! do you think that I would act like you? Never!*"

Go over the tone exercises till you can readily distinguish one tone from another, and recognize each in any sentence you may hear. Learn them as an integral part of the language, especially when committing sentences to memory. By this means such things as cadence, rhythm, character, and definiteness will mark your speech, and the Chinese will like to hear you talk. When tones are neglected, a foreigner is as uninteresting and is also unintelligible as the Chihli plain in midwinter, and will drone his hearers into a "nodding" acquiescence to all he says. A friend of mine was asked to speak in a certain chapel, and consented with some trepidation, since he spoke a different form of Mandarin from that of this special city, who, like the inhabitants of the village referred to by Tennyson, thought

The rustic cackle of their bourg
The murmur of the world.

Later on some old women who attended the service were asked if they understood. "Understood!" was the response, "Why we usually sit like this," suiting the action to the word and sitting in a heap with closed eyes; "but when *he* spoke, we all sat like this"—sitting upright as a drill sergeant, with eyes wide open. If we want people to "sit up," we must give attention to tones and pronunciation.

Aspirates

Then as to aspirates. They must be heard to be appreciated; suffice it to say that the omission or insertion of one in the wrong place makes such a difference as may be made by dropping an "h" in English, when "hair" becomes "air," "ham" "am," "high" "eye," and so on. You may test whether you aspirate a word by holding a sheet of thin paper before the mouth; if the paper stirs you are aspirating it, but not otherwise. Or let any foreigner who knows Chinese hear you repeat "Peter Piper picked a peck of pickled peppers; if Peter Piper picked a peck of pickled peppers, where is the peck of pickled peppers Peter Piper picked?" Your friend will have little or no difficulty in detecting the presence of an aspirate, and you yourself will soon be able to *feel* the

difference as well as hear it. Listen to your teacher with both ears for aspirates, and if he corrects you, you may be sure that in nine cases out of ten it is because you have failed in this respect.

We will suppose this part of the wilderness safely crossed, and the power to speak gradually putting forth its tender shoots; the next question is how to use what we

Talk know and how to add to it. To this we would

reply, Talk as much as possible. Master a reading lesson, or story, and tell it in your own words to your teacher, getting him to correct your mistakes. My old teacher would take one of our Lord's miracles, say the Feeding of the Five Thousand, and tell it to me in *his* own way. I would take down such words and expressions as I did not know, and learn them off. The next day he would say, "Now you tell me the story," and I forthwith proceeded to "feed the multitude" on such fragments as I could produce. As I proceeded to unfold the subject, he would interrupt and say, "That's not the way to say it; say it like this," and would reconstruct the sentence. I would take down his amendment and continue my talk until I had fed the last woman and child. Then he would tell me the whole story again, and the next day we would repeat the process until I could unfold the theme to his satisfaction. In this way idiomatic sentences were learned, the Chinese point obtained, and a vocabulary of common talk acquired.

Notebook Cultivate the habit of the *notebook*. It is a very excellent one. Not only single words but phrases should be noted, and gone over with the teacher to insure accuracy. Notebooks, like diaries on a long voyage, are apt to be neglected and relegated to the lumber room of one's mind because of the seeming similarity of one's gleanings. But one loses a veritable mine by not gathering the phrases one hears daily. Never cease the habit of carrying a small notebook, then transfer to a larger and permanent one after examining all with the teacher. Then later, in preparing an address or lesson, turn the pages diligently, and you will find a new flavour and freshness in what you have prepared, which your listeners will give the greater heed to.