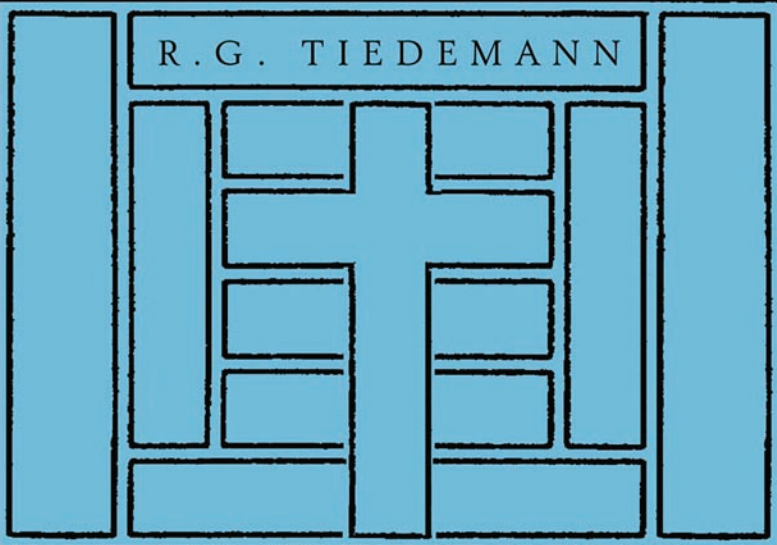
REFERENCE GUIDE TO

Christian Missionary Societies in China

FROM THE SIXTEENTH TO THE TWENTIETH CENTURY

R.G. TIEDEMANN



REFERENCE GUIDE
TO
MISSIONARY SOCIETIES IN CHINA

From the 16th to the 20th Centuries

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From the 16th to the 20th Centuries

R. G. TIEDEMANN

M. E. Sharpe, Inc.
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An East Gate Book

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DEDICATED TO THE MEMORY OF

Chen Zenghui 陳增輝 **(1904–1994)**

Edward J. Malatesta, S.J. (1932–1998)

Archie R. Crouch (1909–1999)

whose scholarship and commitment to the furtherance of mission studies have inspired this work

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R. G. Tiedemann, Ph.D.
Croydon, Surrey
United Kingdom
February 2007

Introduction

In recent decades Christian missions and the study of Christianity in the non-Western world have enjoyed a resurgence of interest from secular scholars in several academic disciplines. As the hold of classical Marxism on scholars has weakened, a realignment of academic interest has taken place, with a shift away from politics and economy to culture, mentality, and language. While some are emphasizing the close linkages among missions, imperialism, and modernity, others are focusing on particularity, diversity, personalities, and change over time within the Christianizing enterprise. As a consequence, considerable advances have been made not only in the study of the missionary enterprise, but also in the growth of the Christian Church in China. Especially during the last decade or so a substantial number of imaginatively conceived monographs and articles, employing new theoretical concepts and methodologies, have contributed significantly to our understanding of the cultural exchanges between foreign missionaries and Chinese society. In this connection, it is interesting to note that with the rise of historical anthropology, some anthropologists engaged in the study of minority peoples are now availing themselves of the relevant missionary accounts, especially where they are the only surviving sources affording glimpses into the past.[1]

The *Reference Guide to Missionary Societies in China* is the first reference tool that seeks to cover all known sending agencies to China and, wherever possible, provide basic information concerning the institutions' official archives. The period covered in the guide focuses on the modern missionary period, namely, from the late sixteenth century to 1950, from Matteo Ricci's arrival in China and the beginning of meaningful archival collections through the end of the missionary era. The main purpose of this guide is to provide scholars with information that will facilitate further scholarly investigations. It has been divided into separate sections for Roman Catholic and Protestant sending agencies, to take account of their separate histories and rather different approaches in China.

The missionary enterprise in China, including the Catholic apostolate, was forever changing and expanding. Especially after 1900, many new sending agencies were entering the field. As far as the missionary aspect of Christianity in China is concerned, it had reached its most mature and relatively stable stage in the late 1930s. The turbulent 1940s, on the other hand, were a time of extreme flux within the missionary movements, caused by the disruptions of the Anti-Japanese War and the Chinese Civil War. It should also be noted that the Catholic prefectures and vicariates apostolic became dioceses when the Chinese hierarchy was established in 1946. Since it would be very difficult to account for all the changes over time within the limited space available,

the information for individual organizations is primarily based on data culled from the 1936 (Protestants) and 1940 (Catholics) China directories.

Each complete entry within the *Guide* consists of three main parts. In the first section, the user will find a collection of data on the missionary society, including the following subsections: *Latin/non-English Name(s)*, *Other Names*, *Chinese Name(s)*, *Nationality*, *Religious Family/Denomination*, *China Start*, and *Field(s) in China*. Wherever possible, the Chinese and Western names are given for each organization, along with the geographic area in which their missionaries were active. The *Chinese Name(s)* field is particularly important for it lists all existing official transliterations in Mandarin and provides the Chinese characters. In the *China Start* field, I have indicated the earliest available year an association actively commenced work in China, e.g., when a society's agents arrived, which was usually a few years before the founding of a prefecture or vicariate (for Catholics)/station (for Protestants). In the *Field(s) in China* category, the reader will find a listing of all administrative and/or physical subdivisions including provinces in brackets. In cases of multiple layers of administration, e.g., additional subdivisions above the province-level or multiple stations within a single province, I have used subdivision headings in small capitals to facilitate distinctions for the reader. Within each entry, readers will also find a *Background Note* with all available information on the missionary society's founding and development prior to the group's arrival in China, as well as developments, works, and events that occurred during an association's presence in China. Each entry ends with a compilation of data pertaining to publications, divided in three subsections: *Official Periodicals*, *Literature*, and *Archives*. The first, *Official Periodical(s)*, lists publication information for all periodicals an association has published. In the *Literature* section, I provide a listing of selected books on or containing information about the particular association. In both subsections, I have included publication information whenever it was available. The *Archives/Contact Address(es)* provides the names and locations of archives on where material about an association is available as well as all necessary information how to visit or contact them.

When reviewing the fields in China where a Catholic missionary society was active, it is important to remember that prior to 1856, Catholic missionaries in China were generally not assigned specific mission territories. This changed, however, with the final abolition of the Portuguese *padroado* dioceses (Beijing, Nanjing, Macau—only a small remnant of the latter was retained) and the creation of prefectures and vicariates apostolic controlled directly by Propaganda Fide in Rome. Each vicariate was assigned to a specific religious order and province of that religious order. Thus, for example, Jesuits from the (French) Jesuit province of Paris were entrusted with the Vicariate Apostolic of Kiangnan (i.e., the Chinese civil provinces of Jiangsu and Anhui). In imperial times the vicariates were identical to Chinese provinces. And when the vicariates were further divided in the course of the nineteenth century, the new ecclesiastical entities continued to mirror Chinese administrative units, consisting of prefectures (*fu*) and independent departments (*zhili zhou*). For instance, the newly created Vicariate Apostolic of South Shandong (1885) consisted of the civil prefectures of Caozhou, Yanzhou, Yizhou, and the independent department of Jining.

Similar subdivision along these lines occurred in other Chinese provinces as well. However, the congruence of ecclesiastical and civil administrative units came to an end with the fall of the Qing dynasty in 1911. In the new republic, departments (*zhou*), subprefectures (*ting*), independent departments (*zhili zhou*), and prefectures (*fu*) were abolished. As a consequence, the names of the former prefectural capitals were changed to their county (*xian*) names in 1912. Thus, Yanzhou (in Shandong) became known as Ziyang, and so on. Yet in 1924 the Catholic hierarchy decided to rename virtually all the vicariates and prefectures apostolic. Whereas before 1924 the Catholic jurisdictions

were known by the names of the Chinese provinces in which they were located, afterward they were known by the old Chinese imperial prefectural names. That is to say, the connection with Chinese administrative reality was now lost. Because of this incongruence, I decided to retain the spelling of Catholic jurisdictions as created by the ecclesiastical authorities. Thus, the traditional missionary spelling should always come first, followed by the appropriate pinyin rendering in square brackets. For example: Vicariate Apostolic of Lanchowfu [Lanzhou].

The situation became even more complicated after 1928, when the Guomindang created the new provinces of Ningxia, Suiyuan, Chaha'er, and Rehe from what is now roughly the Autonomous Region of Inner Mongolia, but also incorporating the northernmost parts of what until then had been the provinces of Zhili (now Hebei) and Shanxi. When referring to Manchuria, references to place names become even more complex. First the Guomindang reorganized the territory and then the Japanese made further administrative changes in what became known as Manchukuo, including the annexation of Rehe. Even further name changes have been made by the People's Republic of China (P.R.C.). Thus, I have chosen to use the term "Manchuria," which best reflects the way missionaries would have referred to this area in 1940. Because of these often drastic administrative changes, the extent of ecclesiastical territories became quite different from the civil territories. For example, the newly created civil province of Ningxia had to a large extent been detached from Gansu province. The Vicariate Apostolic of Ningsia, on the other hand, had been detached from the old Vicariate Apostolic of Western Mongolia and included part of the civil provinces of Ningxia, Suiyuan, and Shaanxi. Assigning locations to their proper administrative units is particularly important in the case of mission stations. Generally speaking, this is not a problem for most of what used to be called "China Proper." But the situation can be more confusing in areas beyond the Great Wall. Some of the mission stations in the Vicariate Apostolic of Ningsia, for instance, were located in the civil province of Ningxia, but other stations of that vicariate in the civil provinces of Suiyuan and Shaanxi. Also, before 1928 Zhangjiakou [Kalgan] was in Zhili province; after 1928 it was in Chaha'er; and as a result of the P.R.C.'s administrative changes it is now in Hebei. It is difficult to account for all these changes in a work such as this reference guide.

Preference is given to providing Chinese place names in pinyin first, followed by traditional or older transliterations when available: Guangzhou [Canton]. In this connection, I should like to point out that it is customary among the more discerning scholars that a distinction be made between the county town and the county, especially when the county seat consists of only one character. The Vicariate Apostolic of Sienhsien may serve as an example: the county town should always be written as Xianxian, but when referring to the county, it should be written as Xian *Xian*. There are, of course, many other single character towns in China: Caoxian/Cao *Xian* and Shanxian/Shan *Xian* in Shandong, for instance.

Protestant missionaries, although recent arrivals in China, represented a bewildering variety of denominational affiliations and missionary organizations—and particularly after 1900, many had no clear affiliation at all. For a substantial number of missionary groups there is a distinct paucity of information. A good many missionaries coming from a faith mission background, but especially the Pentecostals, did not indicate any specific affiliation and often refused to establish any organizational structures and thus did not accumulate archival resources. Consequently, little is known about the missionary activities of many of the smaller groups. Sometimes it is by chance that their presence in China is revealed. Note, for instance, the "Exclusive Brethren" mission. The Christian fellowship known as the "Exclusive Brethren" emerged as a result of a division within the Plymouth Brethren in 1848. Like the "Open Brethren"

(see Christian Missions in Many Lands), the "Exclusive Brethren" prefer to be called "missionaries of churches of those who are known as Brethren." They are also known as Darbyites, after the early Brethren leader, John Nelson Darby (1800–1882). Each church or assembly, called a "meeting room," is autonomous, without an organized ministry. Since they do not have any organizational structure, and hence no archives or dedicated periodical, information about the China missionaries and their work has been difficult to obtain. However, one of the missionaries has left an autobiographical account according to which the principal mission station was at Xinghua [Hinghwa] 興化 (Jiangsu).[2]

A number of institutions and communities that do not fit into the standard Catholic and Protestant categories and thus do not have full entries in the *Reference Guide* deserve mention. In particular, the Russian Orthodox Church (see Appendix A) had long been present in China. At the same time, major national and international Catholic and Protestant support organizations, while not sending their own personnel, worked closely with various missionary societies and thereby produced substantial primary and secondary research material (see Appendices B and C). Finally, mention should be made of religious communities such as the Church of Jesus Christ of Latter-Day Saints, popularly known as Mormons; the Jehovah's Witnesses founded by C. T. Russell (hence also Russellites) in the 1870s as the Watch Tower Bible and Tract Society; and the Church of Christ, Scientist, founded by Mary Baker Eddy in 1879 (reorganized in 1892). Whereas the Mormons and Jehovah's Witnesses had little success in China during the missionary era, the Church of Christ, Scientist, formed branches of the Mother Church in Shanghai, Tianjin, and Hong Kong. Relevant archival material is found in the Mary Baker Eddy Library for the Betterment of Humanity, Inc., 200 Massachusetts Ave., Boston, MA 02115, U.S.A.

There can be no doubt that considerable progress has been made in the study of Christianity in China over the past quarter of a century, both in China and the West. A few guides and other research tools have been produced in recent years, such as the *Scholars' Guide to Resources in the Libraries and Archives of the United States* (1989) conceived and compiled by the late Archie Crouch and associates,[3] which also contain information on the personal papers of missionaries. In addition to preparing a revised edition of this valuable guide, the Ricci Institute at the University of San Francisco Center for the Pacific Rim is producing a number of other useful online research tools. Indeed, much information is made available on the Internet, including guides to missionary collections. Some of the large missionary archive collections are now available on microfilm, microfiche, or in digital format and can be consulted in many major university libraries. Thus, whereas some thirty years ago Fairbank still lamented the fact that the "bare data on who went where, when, and to what end have hardly yet been assembled," the collection of information concerning missionaries, their institutional affiliation, assignments in China as well as the location of their written records is now gradually taking shape in the Ricci 21st Century Roundtable Database on the History of Christianity in China.[4] Since we now have an abundance of resources as well as more sophisticated research tools, it is possible to study the historical development of the Christian presence in China in its totality, including its ethnological, psychological and sociological perspectives.

As the field continues to grow in importance, a wide range of research topics is being explored and innovative research methods employed. In the West, secular academics are increasingly taking an interest in the missionary enterprise as the primary interface of culture contact and cultural exchange with Chinese society. In the P.R.C. the ideological and political obstacles to the study of religion seem to have become less daunting, but are by no means entirely absent. Perhaps the most encouraging development during the past decade is the growing scholarly interest in the history

of Christianity in China. A younger generation of academics is beginning to engage in sustained and more sophisticated scholarship. Scholars now have much greater opportunities to pursue research into this rather exciting aspect of Chinese history and society. In this regard, the rich missionary archival material in various repositories in Europe, North America, and Australia obviously is an essential resource. However, the many sending agencies as well as the Chinese churches generated substantial amounts of unpublished and published material, especially in the Chinese language, that has remained in China. There remains, therefore, the task to locate and utilize these important resources. Naturally, Chinese scholars are best equipped to undertake this work.[5] The consultation of Western and Chinese sources is certain to provide a more comprehensive and balanced reconstruction of the historical interaction of Christianity and Chinese society.

R. G. Tiedemann, Ph.D.

Endnotes

1. See, e.g., Margaret Byrne Swain, "Père Vial and the Gni-p'a: Orientalist Scholarship and the Christian Project," in Stevan Harrell, ed., *Cultural Encounters on China's Ethnic Frontiers* (Seattle: University of Washington Press, 1994), pp. 140–185. Note also Nicole Constable, *Christian Souls and Chinese Spirits: A Hakka Community in Hong Kong* (Berkeley: University of California Press, 1994).
2. Elsie Koll (1897–1977), *The Golden Thread: Diary of Mrs. Elsie Koll, Missionary to China* (Owosso, Mich.: Overcomer Press, 1982). See also Gustav Koll, *The Christian Church in China* (New York: Loizeaux, [pref. 1922]).
3. Archie Crouch et al., comps., *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States* (Armonk, N.Y.: M.E. Sharpe, 1989).
4. This growing online resource can be consulted at http://ricci.rt.usfca.edu/
5. On the value of archival research and fieldwork in China, see Joseph Tse-Hei Lee, "Testing Missionary Archives Against Congregational Histories: Mapping Christian Communities in South China," *Exchange* 32.4 (October 2003), pp. 361–377.

Abbreviations & Acronyms

A	Austria	M.A.	Master of Arts
Ala.	Alabama	Mass.	Massachusetts
Ariz.	Arizona	Md.	Maryland
Ark.	Arkansas	M.D.	Doctor of Medicine
B	Belgium	Mich.	Michigan
B.Div.	Bachelor of Divinity	Minn.	Minnesota
Br.	Brother	Miss.	Mississippi
bros.	brothers	Miss.D	Doctor of Missiology
ca.	*circa*	Mlle	*Mademoiselle* (Miss)
Calif.	California	Mo.	Missouri
CH	Switzerland	M.S.	Master of Science
ch.	chapter	Msgr.	Monsignor
Colo.	Colorado	M.Th.	Master of Theology
Conn.	Connecticut	Mtr.	Mother
D	Germany	N	Norway
d.	died	N.C.	North Carlolina
D.	Diocese	N.Dak.	North Dakota
D.C.	District of Columbia	Nebr.	Nebraska
DK	Denmark	Nev.	Nevada
E	Spain	N.H.	New Hampshire
ed.	edited	N.J.	New Jersey
etc.	*et cetera*	NL	The Netherlands
Exc. diss.	dissertation excerpt	no(s).	number(s)
F	France	Nr.	*Nummer* (number)
Fla.	Florida	NSW	New South Wales
Fr.	Father	N.Y.	New York
Ga.	Georgia	NZ	New Zealand
H	Hungary	Okla.	Oklahoma
I	Italy	Ont.	Ontario
idem.	(same author)	Oreg.	Oregon
Ill.	Illinois	P	Poland
Inc.	Incorporated	Pa.	Pennsylvania
Ind.	Indiana	PL	Portugal
iss.	issue	p(p).	page(s)
Jg.	*Jahrgang* (year of publication)	Ph.D.	Doctor of Philosophy
		Que.	Québec
Jr.	junior	repr.	reprinted
Kans.	Kansas	rev.	revised
Ky.	Kentucky	Rev(s).	Reverend(s).
L	Luxembourg	S	Sweden
La.	Louisiana	S.C.	South Carolina
lvs.	leaves	S.Dak.	South Dakota

SF	Finland	Tex.	Texas
Sr.	Sister; Senior	Th.D.	Doctor of Theology
srs.	sisters	U.S.A.	United States of America
Ssma.	*Sanctissima* (holiest)	Va.	Virginia
St.	Saint	V.A.	Vicariate Apostolic
S.T.B.	Bachelor of Sacred Theology	Vic.	Victoria
		vol(s).	volume(s)
S.T.D.	Doctor of Sacred Theology	Wash.	Washington
		Wis.	Wisconsin
Tenn.	Tennessee	W.Va.	West Virginia

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Colorado	CO	New Mexico	NM
Connecticut	CT	New York	NY
Delaware	DE	North Carolina	NC
District of Columbia	DC	North Dakota	ND
Florida	FL	Ohio	OH
Georgia	GA	Oklahoma	OK
Hawaii	HI	Oregon	OR
Idaho	ID	Pennsylvania	PA
Illinois	IL	Rhode Island	RI
Indiana	IN	South Carolina	SC
Iowa	IA	South Dakota	SD
Kansas	KS	Tennessee	TN
Kentucky	KY	Texas	TX
Louisiana	LA	Utah	UT
Maine	ME	Vermont	VT
Maryland	MD	Virginia	VA
Massachusetts	MA	Washington	WA
Michigan	MI	West Virginia	WV
Minnesota	MN	Wisconsin	WI
Mississippi	MS	Wyoming	WY
Missouri	MO		

PART I

Roman Catholic:
Religious Communities of Men

AUGUSTINIANS OF THE ASSUMPTION (AA)

Latin/non-English Names: Pia Societas Presbyterorum ab Assumptione; Augustiniani ab Assumptione; Augustins de l'Assomption
Other Name: Assumptionists
Chinese Name: Shengmu shengtian hui 聖母升天會
Nationality: French
Religious Family: Augustinian
China Start: 1935
Fields in China: Regional Seminary at Xinjing (now Changchun 長春) 新京東光路中央神學大修院, in the Vicariate Apostolic of Kirin 吉林代牧區 (Jilin); Ha'erbin [Harbin] 哈爾濱 (Heilongjiang)

Background Note:
Founded by Emmanuel-Joseph-Marie-Maurice d'Alzon (1810–1880) in 1850 at Nîmes, France. This congregation had its origin in the College of the Assumption, which had been established in Nîmes in 1843. Although the society was organized in 1847, its members did not take their first vows until 1850. They took their public vows at Christmas of the following year. On 25 March 1929 the Augustinians of the Assumption (AA) were aggregated to the Order of St. Augustine. In 1935 the Foreign Missions of Paris requested priests from the Assumptionist province of Lyon take charge of the Regional Seminary in Xinjing. The first Assumptionists arrived in Manchuria in 1936. After the Anti–Japanese War the Assumptionists established their center at Harbin. The post-war political situation created ever greater problems in the apostolate. The last 2 religious to leave Manchuria were Anselm Austal in 1953 and Pierron Livier in 1954.

Official Periodicals:
Bulletin Officiel de l'Assomption (1946–1975).
Missions des Augustins de l'Assomption (Lyon).

Archives/Contact Address:
Archivio, Agostiniani dell'Assunzione, Via San Pio V, 55, I–00165 Roma, ITALY

BENEDICTINE CONGREGATION OF ST. OTTILIEN (OSB)

Latin/non-English Names: Congregatio Ottiliensis Ordinis Sancti Benedicti; Ordo Sancti Benedicti Ottiliensis pro Missionibus Exteris; Missionsbenediktiner; Benediktinerkongregation von St. Ottilien
Other Name: Missionary Benedictines of St. Ottilien
Chinese Name: Sheng Aotilai Bendu hui 聖奧提來本篤會
Nationality: German
Religious Family: Benedictine
Field in China: Vicariate Apostolic of Yenki [Yanji] 延吉代牧區 (Manchuria)

Background Note:
The Missionary Benedictines of St. Ottilien (OSB) were founded by Andreas Amrhein, a Benedictine monk of Beuron Abbey, Swabia, as the Missionary Institute of St. Joseph in Reichenbach, Bavaria, in 1884. His fast-growing community in 1887 moved to Emming, a hamlet in Upper Bavaria, which soon became the motherhouse of the worldwide Benedictine Congregation of St. Ottilien (OSB). In 1896 the congregation received papal approbation and was affiliated to the Benedictine Congregation on 22 November 1904.
In 1909 the mission in Korea began. An abbey was founded in Seoul, which was moved to Tokwon (now North Korea) in 1927. From there the field of work was extended to Manchuria, and Benedictine monks took charge of the Prefecture Apostolic of Yenki which had been erected in 1928 (raised to vicariate apostolic in 1937). Theodor Breher OSB became the first prefect apostolic; in 1934 he became abbot of the Holy Cross Abbey at Yanji. This flourishing church was destroyed after 1945. The surviving monks later gathered in South Korea where they founded Waegwan Abbey.

Official Periodical:
Missionsblätter von St. Ottilien, vols. 1–43 (1897–1939); vols. 44–57 (1949–1962).

Literature:
Adelhard Kaspar & Placidus Berger, *Hwan Gab—60 Jahre Benediktinermission in Korea und in der Mandschurei* (Münsterschwarzach: Vier-Türme-Verlag, 1973), 368 pp.
Frumentius Renner, ed., *Der Fünfarmige Leuchter: Beiträge zum Werden und Wirken der Benediktinerkongregation von St. Ottilien*; vol. 2: *Klöster und Missionsfelder der Kongregation von St. Ottilien* (Sankt Ottilien: Eos-Verlag, 1979).

Archives/Contact Address:
Archiv, Erzabtei, D–86941 St. Ottilien, GERMANY

BENEDICTINE CONGREGATION OF ST. PROCOPIUS (OSB)

Latin/non-English Name: Congregatio Americana Cassinensis Ordinis Sancti Benedicti
Other Name: Benedictines of St. Procopius Abbey
Chinese Name: Bendu hui 本篤會
Nationality: American
Religious Family: Benedictine
China Start: 1934
Field in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan)

Background Note:
St. Procopius Abbey is an abbey of the American Cassinese Congregation of the Benedictine Order. In 1885 a group of Benedictine monks of St. Vincent Abbey, Pennsylvania, formed a new monastic community in Chicago in order to pray and work among the Czech and Slovak immigrants. In 1914 the Abbey was transferred to Lisle, Illinois. Benedictines of St. Procopius Abbey, Lisle, established themselves at Kaifeng. In 1940 Sylvester Healy was prior. After 1950 Benedictines of St. Procopius Abbey founded a Benedictine friary at Chiayi, Taiwan.

Official Periodical:
Benedictine Orient (Procopius Abbey, Lisle, 1936–). Irregular.

Literature:
Vitus Buresh, *The Procopian Chronicle: St. Procopius Abbey, 1885–1985* (Lisle, Ill., 1985). The Benedictine Chinese Mission is discussed on pp. 95–107.

James P. Flint, "A Benedictine Missionary's Journey Out of Wartime China," in *American Benedictine Review* 46.4 (December 1995), pp. 367–387. This deals with a monk traveling from Kaifeng to Hong Kong in early 1938.

Archives/Contact Address:
Archives, American Cassinese Congregation (Benedictines), St. Procopius Abbey, 5601 College Rd., Lisle, IL 60532, U.S.A. Email: stprocopius@hotmail.com

BENEDICTINE CONGREGATION OF ST. VINCENT (OSB)

Latin/non-English Name: Congregatio Americana Cassinensis Ordinis Sancti Benedicti
Chinese Name: Bendu hui 本篤會
Nationality: American
Religious Family: Benedictine
China Start: 1925
Fields in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan); Beijing 北京 (Hebei)

Background Note:
St. Vincent Archabbey, Latrobe, Pennsylvania, is the founding house of the American Cassinese Federation of Benedictines. It was founded in 1846 by Sebastian Wimmer (in religion Bonifaz Wimmer) (1809–1887) of the abbey at Metten, Germany. St. Vincent was established as an abbey in 1855. In 1925 American Benedictines from St. Vincent Abbey founded the Catholic University of Peking, known as Fu Jen Catholic University 輔仁大學. The institution was subsequently transferred to members of the Society of the Divine Word (SVD). For a discussion of the beginnings of Fu Jen Catholic University, see: http://www.fuho.fju.edu.tw/about/writings/12.htm

Official Periodicals:
Bulletin of the Catholic University of Peking (Peking, September 1926–November 1934). Irregular. 9 issues in total.

Ch'un Hsun [Bamboo Sprouts] (Catholic University, Peiping, 1929–). Monthly for students.

Literature:
Jerome Oetgen, *Mission to America. A History of Saint Vincent Archabbey. The First Benedictine Monastery in the United States* (Washington, D.C.: The Catholic University of America Press, 2000); ch. 6: "Mission to China (1918–1930)," pp. 281–331; see also pp. 336–349; Chinese translation of these passages: *Beijing Furen daxue chuangbanshi. Meiguo Benduhui zai Zhongguo (1923–1933)* 北京輔仁大學創辦史。美國本篤會在中國 *(1923–1933)* (Taibei Xian: Furen daxue chubanshe, 2001).

Archives/Contact Address:
Archives, Saint Vincent Archabbey, Latrobe, PA 15650, U.S.A.

BENEDICTINE CONGREGATION OF THE ANNUNCIATION (OSB)

Latin/non-English Names: Congregatio belgica Ordinis Sancti Benedicti ab Annunciatione BMV; Congrégation Belge OSB de l'Annonciation (CBBA)
Other Names: Benedictine Congregation of St. André-les-Bruges; Benedictines
Chinese Name: Bendu hui 本篤會
Nationality: Belgian
Religious Family: Benedictine
China Start: 1929
Field in China: Xishan 西山 in the Vicariate Apostolic of Shunking [Shunqing] 順慶代牧區 (Sichuan)

Background Note:
The Benedictine Abbey of St. André (now known by its Flemish name, Sint Andriesabdij, Zevenkerken) was established near Bruges, Belgium, in 1898 by Gerard Van Caloen as a monastic *procura* (training center) of the monastery at Beuron, Germany. Its constitutions were approved for 7 years on 4 June 1923 and definitively on 7 May 1935. In 1929 monks from St. André in Belgium established the Benedictine Monastery of St. Peter and Andrew at Xishan, outside Shunqing. Jean Joliet (in religion Dom Jehan Joliet OSB) became the first prior. In 1940 Raphaël Vinciarelli, an Italian, was prior; Hildebrand Marga, a Belgian, was sub-prior. The monks prayed, taught, and worked in China until the Communists expelled them in 1952. The former Xishan community now continues as the Benedictine Monastery of the Congregation of the Annunciation at St. Andrew's Abbey, Valyermo, California.

Official Periodicals:
Bulletin des Missions (OSB, Abbaye St. André, Lophem-lez-Bruges).
Les Cahiers de Saint-André, vol. I (St. André, 1938).

Literature:
Henri-Philippe Delcourt, *Dom Jehan Joliet (1870–1937): un projet de monachisme bénédictin chinois* (Paris: Éditions du Cerf, 1988).
Christian Papeians de Morchoven OSB, *De Sint-Andriesabdij Zevenkerken. II. Met Dom Théodore Nève van uitdaging tot uitdaging (1912–1963)* (Lannoo: Tielt, 2002).

Archives/Contact Addresses:
Archief Sint-Andriesabdij Brugge, Sint-Andriesabdij van Zevenkerken, Zevenkerkenstraat 4, B–8200 Brugge, BELGIUM
Archives, St. Andrew's Abbey, 31001 N. Valyermo Rd., Valyermo, CA 93563, U.S.A.

BETHLEHEM MISSIONARY SOCIETY (SMB)

Latin/non-English Names: Societas Missionum Exterarum de Bethlehem in Helvetia; Missionsgesellschaft Bethlehem
Chinese Name: Baileng waifang chuanjiao hui 白冷外方傳教會
Nationality: Swiss
China Start: 1925
Fields in China: Prefecture Apostolic of Tsitsikar [Qiqiha'er] 齊齊哈爾監牧區 (Manchuria); Beijing 北京 (Hebei)

Background Note:
The Bethlehem Missionary Society (SMB) was founded on 20 May 1921 from precursor establishments at Immensee, Switzerland. It received papal approbation on 4 March 1936.
The first missionaries left for China on 28 September 1924: Paul Hugentobler, Dr. Eugen Imhof, and Dr. Gustav Schnetzler. After Chinese language training at the central residence of the Society of the Divine Word (SVD) in Yanzhou 兗州 (Shandong), they spent some time with experienced missionaries at various SVD stations. Having been given a mission field of their own in Heilongjiang, the SMB missionaries arrived at Qiqiha'er in 1926.
Following the Japanese occupation of Manchuria, the young mission entered a turbulent period. On the one hand, there was a distinct upsurge of interest in Christianity amongst the Chinese inhabitants, but on the other hand, the Japanese increasingly placed restrictions on missionary work. 15 SMB missionaries who were destined for Qiqiha'er were sent "temporarily" to Beijing on account of hostilities after 1936. The situation deteriorated even more rapidly after 1945. Finally, on 25 July 1947 the missionaries were arrested. In November 1953 the last one left China.

Official Periodicals:
Bethlehem. Illustrierte Monatsschrift der Missionsgesellschaft Bethlehem (Immensee, 1924–1972). Also published in English, French, Italian, and Dutch.
Bethlehem-Kalender, vol. 1 (Immensee, 1922)–51 (1972).
L'étoile de Bethléem, Almanach éd. par les Missionnaires de Bethléem (Fribourg, 1929–1988).

Literature:
Eduard Blatter, "Tsitsihar (Heilungkiang)—die erste Mission: Tatsachen und Erinnerungen," in Jakob Baumgartner, ed., *Vermittlung zwischenkirchlicher Gemeinschaft* (Schöneck-Beckenried: Verl. Neue

Zeitschrift für Missionswissenschaft, 1971), pp. 37–54.
Walter Heim, *Abriss der SMB-Geschichte* (Immensee: SMB-Archiv, 1993).
Ambros Rust, *Die Bethlehem-Missionare Immensee (Schweiz)* (Fribourg: Paulusverlag, 1961), 245 pp.
Ambros Rust, *The Red Darkness: Swiss Missionaries Experience the Infiltration of Communism in China*; transl. from the German by Mae F. Brachhold (Immensee: Printing Office, 1961), 180 pp.

Archives/Contact Address:
Archiv, Bethlehem Mission Immensee, Postfach 62, CH–6405 Immensee, SWITZERLAND. Web: http://www.bethlehem-mission.ch/d/info/archiv_d.html

BROTHERS OF MERCY OF OUR LADY OF PERPETUAL HELP (FMMA)

Latin/non-English Names: Fratres Misericordiae Mariae Auxiliatricis; Barmherzige Brüder von Maria Hilf
Other Name: Brothers of Mercy of Trier
Nationality: German
Religious Family: Augustinian
China Start: 1933
Fields in China: Vicariate Apostolic of Lanchowfu [Lanzhoufu] 蘭州府代牧區 (Gansu); Shanghai 上海 (Jiangsu)

Background Note:
Founded on 21 July 1850 by Peter Friedhofen (1819–1860) at Weitersburg, D. Trier, Germany; Lauda 27 May 1905; approbation 29 April 1926. On 2 July 1930 the Brothers of Mercy of Our Lady of Perpetual Help (FMMA) were aggregated to the Order of St. Augustine. The first brothers established themselves in the mission hospital at Lanzhou on 7 May 1933. A second station was established at Mercy Hospital in Shanghai on 3 February 1935. A third station was established at Longxi 隴西 (Gansu) on 2 December 1935; this station was given up in 1941.

Official Periodical:
2 reports in *Die katholischen Missionen* (1934 & 1935) and a mention in *Steyler Missionsbote* LXII (Steyl, 1934/35), p. 226.

Literature:
Theodor Buddenbrock SVD, "Die Barmherzigen Brüder von Trier in China," in *Die katholischen Missionen* LXII (Düsseldorf, 1934), pp. 75–76.

Archives/Contact Address:
Generalarchiv, Barmherzige Brüder von Maria Hilf, Nordallee 1, Postfach 2506, D–54292 Trier, GERMANY

BROTHERS OF OUR LADY OF THE SEVEN DOLORS

Latin/non-English Names: Broederscongregatie Onze Lieve Vrouw van Zeven Smarten; "de Broeders van de Blauwe Koorden"; Broeders van Amsterdam
Nationality: Dutch
China Start: 1927
Field in China: Vicariate Apostolic of Yungpingfu 永平府代牧區 (Hebei)

Background Note:
The Brothers of Our Lady of the Seven Dolors are a diocesan religious congregation founded on 20 September 1851 at Voorhout near Amsterdam, the Netherlands, by Peter Johann Hesseveld and Arnoldus Frentrop SJ (1802–1865). In 1927 there were 3 lay brothers taking charge of the hospice at Tangshan 河北唐山貧民教養院, along with a workshop and trade school. In 1940 there were 1 Chinese and 8 foreign brothers at Tangshan, with Br. Ladislas Oostermeyer as superior. The establishment had to be abandoned in 1949.

Literature:
Kennismaking met het hospitium te Tangshan, Vicariaat Yungpingfu, China (Voorhout: Uitgeverij Foreholte), 23 pp.
Edesius Boerrigter, *In Smarten geboren . . . Geschiedenis van een Broederscongregatie* (Amsterdam/Voorhout: Broederscongregatie Onze Lieve Vrouw van Zeven Smarten, 1985), 374 pp.

Archives/Contact Address:
Broederscongregatie OLV van Zeven Smarten, Rijnsburgerweg 4/E70, NL–2215 RA Voorhout, THE NETHERLANDS

BROTHERS OF ST. PAUL

Latin/non-English Name: Frères de St. Paul
Other Name: Paulists
Chinese Name: Baolu hui 保祿會
Nationality: Chinese
China Start: 1892 or 1895
Field in China: Vicariate Apostolic of Chengtingfu 正定府代牧區 (Hebei)

Background Note:
The Brothers of St. Paul were founded in 1892 or 1895 by Alfonso Maria Morelli CM with the assistance of Vincentius Chen Shizun CM in the Vicariate Apostolic of Chengtingfu as auxiliaries in evangelistic work and the instruction of the newly baptized in the Lazarist missions. This congregation of diocesan right received the approbation of Bishop Jules Bruguière CM. The society had 78 members in 1933. In 1940 there were 53 professed, 20 novices, and 6 postulants.

Literature:
Alfonso Morelli CM, "La Société indigène des Frères de St. Paul (dits Paulistes)," in *Les Missions Catholiques* XCII (Lyon, 1910), p. 124. Here Morelli gives 1892 as the year of foundation.
Alfonso Morelli CM, "Les Paulistes (Frères de St. Paul)," in A. Morelli CM, *Notes d'Histoire sur le Vicariat de Tchengting-fou* (Pei-p'ing, 1934), pp. 167–169. Here the author gives 1895 as the year of foundation.
Pierre-Xavier Mertens SJ, "Religieux-maîtres d'écoles dans les villages: les Paulistes de Chen ting fu," in *Collectanea Commissionis Synodalis* XVI (1943), pp. 87 ff.

BROTHERS OF THE CHRISTIAN SCHOOLS (FSC)

Latin/non-English Names: Institutum Fratrum Scholarum Christianarum; Institut des Frères des Écoles Chrétiennes
Other Names: De La Salle Brothers; Christian Brothers (not to be confused with the Christian Brothers established in Ireland)
Chinese Name: Jidu xuejiao xiushi hui 基督學校修士會
Nationality: International
China Start: 1875
Fields in China: Vicariate Apostolic of Hong Kong 香港代牧區 (1875); Vicariate Apostolic of Kirin [Jilin] 吉林代牧區; Vicariate Apostolic of Moukden 奉天代牧區; Beijing 北京 (Hebei)

Background Note:
The Brothers of the Christian Schools (FSC) were founded by Jean-Baptiste de la Salle (1651–1719) at Rheims, France, in the early 1680s. From there the institute's educational apostolate spread to other parts of France and the world. In 1725 Pope Benedict XIII issued the Bull of Approbation *In Apostolicae Dignitatis Solio*. In 1837 the first De La Salle Brothers arrived in Canada.

In Hong Kong, Vicar Apostolic Giovanni Timoleone Raimondi secured the services of the FSC to meet the educational needs of Catholic boys in the British colony. On 7 November 1875 the 6 pioneers who formed the first community of the Christian Brother Schools landed in Hong Kong. They took charge of St. Joseph's College 聖若瑟書院 with Br. Hidulphe-Marie as the first director. In 1932 La Salle College 喇沙書院 was opened in Kowloon.
A new field of educational work was opened by Canadian Lasallians in Manchuria when, upon the request of the vicar apostolic of Moukden, Michel Blois, 3 brothers arrived at Shenyang 沈陽 on 16 October 1936. They were assigned to the minor seminary there. In 1941 a house was bought in Jilin 吉林 for the brothers working as associates in St. Joseph's Seminary (4 foreign brothers in 1940). However, in January 1942 some Christian Brothers in Manchuria were interned at Sipingjie 四平街 until the summer of 1945, while others were taken to Japan.
In 1947 the FSC acquired a house in Beijing: Benildus House. A year later, because of the chaotic political and social situation in Manchuria, some of the brothers sought refuge in Beijing. Yet in the course of 1948 all the brothers left for Hong Kong.

Literature:
Georges Rigault, *Histoire générale de l'Institut des Frères des écoles chrétiennes* (Paris, 1937–1953), 9 vols.

Archives/Contact Addresses:
(1) *Generalate:* Archivio, Fratelli delle Scuole Cristiane, Casa Generalizia, Via Aurelia, 476, C.P. 9099 (Aurelio), I–00165 Roma, ITALY
(2) *France:* Archives lasalliennes, 95, rue Deleuvre, F–69004 Lyon, FRANCE
(3) *Canada Francophone:* Archives, Frères des écoles chrétiennes de Québec, 300, ch. du Bord-de-l'Eau, Laval, Ste-Dorothée, Québec H7X 1S9, CANADA

CANONS REGULAR OF GRAND ST. BERNARD (CRB; CR)

Latin/non-English Names: Congregatio SS. Nicolai et Bernardi Montis Iovis; Congrégation des chanoines du Grand-Saint-Bernard
Other Names: Canons Regular of SS. Nicholas and Bernard of Montjoux; Canons Regular of St. Augustine (Grand St. Bernard)
Chinese Name: Sheng Aosiding yongli hui 聖奧斯定詠禮會
Nationality: Swiss
China Start: 1933
Fields in China: The Yunnan part of the Vicariate Apostolic of Tatsienlu 打箭爐代牧區; Yanjing [Dsakalo; Yerkalo] 鹽井 (Tibet)

Background Note:
The founder of the Canons Regular of Grand St. Bernard (CRB), Bernard of the Alps, is variously called St. Bernard of Menthon, St. Bernard of Mont-Joux ("Jove Mountain"), or St. Bernard of Aosta. The last title is probably the best to use. Around 1050 he secured sufficient funds to erect a new hospice and hospital on Jove Mountain. He also founded a religious order of Augustinian canons, called the Canons Regular of SS. Nicholas and Bernard of Montjoux. Never a large order (at present about 70 members), these canons continue today to devote their attention to the needs of Alpine travelers and to the spiritual welfare of those who live in the nearby mountains.
In 1931 the CRB accepted a call to evangelize the Tibetans. In 1935 they began construction of a hospice on the Chinese-Tibetan border, but the work was interrupted owing to the Japanese invasion of China, World War II, and the civil war that followed. However, over a period of 20 years they were able to establish a number of parishes in northern Yunnan and conducted missions in Tibet, the hostility of Buddhist monks notwithstanding. In 1949 Tibetan monks killed Maurice Tournay CR, who had been based since 1945 at Yerkalo, at that time part of Tibet. Shortly thereafter, the Chinese Communists expelled all foreign missionaries. In 1952 the canons started new work in Taiwan. The CRB became part of the Confederation of Canons Regular of St. Augustine on 4 May 1959.

Official Periodical:
Grand-Saint-Bernard-Thibet, revue trimestrielle, vol. 1 (Fribourg, 1946), etc.

Literature:
Carolus Giroud, *Articles sur la vie et la renommée du martyre du serviteur de Dieu, Maurice Tornay, chanoine régulier du Grand Saint-Bernard, 1910–1949* (St. Maurice, 1953).
Frédéric Giroud, *La mission des chanoines du Grand-Saint-Bernard au Tibet (1933–1952)*, mémoire de licence (Université de Fribourg, 1986).
Robert Loup, *Martyr au Thibet: Maurice Tornay, chanoine régulier du Grand-St-Bernard, 1910–1949* (Fribourg, 1950).
Maurice Zermatten, *Terre de fer et ciel d'airain, ou La passion de Maurice Tornay (1910–1949)* (Savièse, 1988).

Archives/Contact Addresses:
(1) Write to the archivist of the Congregation: Chne. Jean-Pierre Voutaz, Hospice, CH–3907 Simplonpass, SWITZERLAND. Email: jpvoutaz@bigfoot.com. He prepares the documents for consultation at the Archives de l'Etat du Valais, Rue des Vergers 7, CH–1951 Sion, SWITZERLAND
(2) They can also be deposited for consultation at: Maison du St.-Bernard, Prévôté, Rue de l'Hôtel-de-Ville 18, CH–1920 Martigny, SWITZERLAND, or at the hospice at Simplonpass.
(3) AGSB MIS: Archives de la Mission, conservées à Martigny: http://www.aasm.ch/agsb/intro3.html
(4) The Mission Archive (in Yunnan, in Tibet, then in Taiwan) has been deposited at the Mission House, Canons Regular of St. Augustine (CR), 64 Poai Road, Hsincheng Tsun, Hsincheng (Hualien) 971, TAIWAN 聖奧斯定詠禮會，會院，花蓮縣新城鄉新城村博愛路64號

CHRISTIAN BROTHERS (CFC)

Latin/non-English Name: Congregatio Fratrum Christianorum
Other Name: Brothers of the Christian Schools (Ireland)
Nationality: Irish
China Start: 1921
Fields in China: HUBEI: Vicariate Apostolic of Hanyang 漢陽代牧區; Vicariate Apostolic of Wuchang 武昌代牧區

Background Note:
The Christian Brothers (CFC), a Catholic religious congregation of laymen, were founded in 1802 by Edmund Ignatius Rice (d. 1844); papal approbation 5 September 1820. 1 Australian and 3 Irish Christian Brothers arrived at Hanyang in late 1921 to assist the Columban Fathers in the educational apostolate. In September 1925 they also began to teach in the Catholic College of Wuchang

(Wenxiu College) across the Yangzi River (Vicariate Apostolic of Wuchang). As a consequence of the political disorders during the Northern Expedition, they abandoned the China establishment in 1927.

Official Periodicals:
Christian Brothers' Educational Record. Annual.
A few reports in various editions of *The Far East* (organ of the Columban Fathers).

Literature:
W. A. O'Hanlon, "Christian Brothers in China," in *Christian Brothers' Educational Record* (1975), pp. 68–287.

Archives/Contact Address:
Archivio, Congregazione dei Fratelli Cristiani, Via della Maglianella, 375, I–00166 Roma, ITALY

CLARETIAN MISSIONARIES (CMF)

Latin/non-English Names: Congregatio Missionariorum Filiorum Immaculati Cordis Beate Maria Virginis; Misioneros Hijos del Imaculado Corazón de María
Other Names: Sons of the Immaculate Heart of Mary; Missionary Society of the Immaculate Heart of Mary; Claretians
Chinese Name: Shengmu shengxin xiaozi hui 聖母聖心孝子會
Nationality: Spanish
China Start: 1933
Field in China: Prefecture Apostolic of Tunki [Tuenshi, Tunqi] 屯溪監牧區 (Anhui) (formerly called Hweichow 徽州 Mission)

Background Note:
The congregation of the Sons of the Immaculate Heart of Mary was founded in Spain on 16 July 1849 by (St.) Antoine Marie Claret (1807–1870). In 1928 the Holy See offered the Claretians the direction of the Central Seminary in Kaifeng (Henan). In October 1929 Anastasio Rojas and companions left Spain for China. In 1933 a new group of Claretian missionaries arrived to take up work in the Vicariate Apostolic of Wuhu. In 1937 the Prefecture Apostolic of Tunki was detached from the Vicariate Apostolic of Wuhu and entrusted to the care of the Claretian Missionaries (CMF), with José Fogued as the prefect apostolic. They were expelled from China after 1949 and some of the missionaries went to the Philippines. There is also a small CMF presence in Taiwan.

Official Periodicals:
Anales de la Congregación de Misioneros Hijos del Inmaculado Corazón de Maria (Madrid, 1889), since 1935 *Annales Congregationis Missionariorum Filiorum Immaculati Cordis Mariae Virginis* (Romae).
El Misionero, vol. 1 (CMF, Barcelona; Madrid, 1923).

Literature:
Agustín Rebollar Blanco, *Misioneros claretianos en China* (Zamora: Monte Casino, 2002), 313 pp.

Archives/Contact Address:
Missionari Clarettiani, Via del Sacro Cuore di Maria, 5, I–00197 Roma, ITALY

CLERICS OF SAINT VIATOR (CSV)

Latin/non-English Names: Congregatio Clericorum Parochialium seu Catechistarum Sancti Viatoris; Clercs de Saint-Viateur
Other Name: Viatorians
Chinese Name: Sheng Weidao hui 聖衛道會
Nationality: Canadian
China Start: 1931
Fields in China: Prefecture Apostolic of Lintung [Lindong] 林東監牧區 (Rehe); Vicariate Apostolic of Szepingkai [Sipingjie] 四平街代牧區 (Liaoning)

Background Note:
Established by Louis Querbes (1793–1859) at Vourles, Rhône, France, between 1826 and 1831 as an association of "Parochial clerks or Catechists of Saint Viator" devoted to education and altar attendance. The existence of the "community of Viators" was recognized by the Diocese of Lyons in 1831. Having obtained papal approbation on 21 September 1838, Querbes's community became a religious congregation, the Clerics of Saint Viator (CSV). In answer to the invitation of Pope Pius XI, Canadian Viatorians extended their field of apostleship to Manchuria in 1931. They were based at Guandi (via Linxi, West Xing'an) 興安西省林西官地, Vicariate Apostolic of Lintung; at Sipingjie (Fengtian 奉天) and Taonan 洮南 (Longjiang 龍江), Vicariate Apostolic of Szepingkai. In 1953 Canadian Viatorians established a new educational apostolate at Taichung, Taiwan.

Official Periodicals:
Missions Saint-Viateur, nos. 1–202 (Montréal, February 1949–October 1979).
Some reports were published in journals of the Quebec Foreign Mission Society.

Literature:

Missions Saint-Viateur: 15 ans d'apostolat en Mandchourie, 1931–1946 (Montréal: Mission Saint-Viateur, tirage de 1946), [22] pp.

Archives/Contact Addresses:

Archivio, Curia Generalizia, Chierici di San Viatore, Via Padre Angelo Paoli, 41, C.P. 10793, I–00144 Roma, ITALY. This archive does not have much material concerning the China mission. Such material is to be found in the Canadian provincial archive:

Canadian Provincial Archive: Clercs de Saint-Viateur du Canada, Service des archives C.S.V., 7400, boul. Saint-Laurent, Montreal, Québec H2R 2Y1, CANADA

CLERKS REGULAR MINOR (CCRRMM; CRM)

Latin/non-English Names: Ordo Clericorum Regularium Minorum; Ordine dei Chierici Regolari Minori; Caracciolini
Other Names: Minor Clerks Regular; Clerics Regular Minor
Nationality: Italian

Background Note:

Founded by Giovanni Agostino Adorno (1551–1591) and St. Francesco Caracciolo (1563–1608) at Naples, Italy. Pope Sixtus V approved the new order, the Clerks Minor Regular (CRM), on 1 June 1588. The CRM worked mostly as missioners, but some worked in hospitals and prisons. Hermitages were provided for those who wished solitude. Perpetual adoration of the Blessed Sacrament is one of the main duties of the order. A few Caracciolini went to China in the eighteenth century, including Nicola Tomacelli (d. 13 March 1734), Giuseppe Cerú (10 January 1689–8 April 1750), and Francesco Maria Guglielmi (d. Pesaro, Italy, 12 February 1772). They served as procurators of Propaganda Fide.

Literature:

Luigi Affoni CRM, *I Chierici Regolari Minori (Caracciolini) nella Chiesa. Servizio di Dio, servizio dell'altare, quarto centenario 1588–1988*, riflessioni del Preposito Generale P. Luigi Affoni, messaggi della S. Sede e dei Vescovi diocesani (Roma: Curia Generalizia dei Chierici Regolari Minori, 1988), 165 pp.

Archives/Contact Address:

Curia Generalizia, Chierici Regolari Minori (Caracciolini) (CRM), Casa Istituto Maschile, Via delle Alpi Apuane, 1, I–00141 Roma, ITALY

CLERKS REGULAR OF ST. PAUL (CRSP; CBarn; OBarn; B)

Latin/non-English Names: Clerici Regulares Sancti Pauli; Congregatio Clericorum Regularium Sancti Pauli
Other Names: Clerics Regular of St. Paul; Regular Clerics of St. Paul; Barnabites; Paulines
Nationality: Italian
China Start: 1719

Background Note:

The Clerks Regular of St. Paul (CRSP) were founded in Milan, Italy, in 1530 by the Cremonese (St.) Antonio M. Zaccaria and others. Pope Clement XI sent 5 Barnabites with Mezzabarba's special mission to China in 1719 in connection with the Rites question: Onorato Ferraris, Filippo Cesati, Alessandro de Alessandri, Salvatore Rasini, and Sigismondo Calchi. After the Mezzabarba mission returned to Europe, the Barnabite members dispersed, some going to Cochin China, Tonkin, and Ava-Pegu.

Archives/Contact Address:

Curia Generalizia, Chierici Regolari di San Paolo, (Barnabiti), Casa Istituto Maschile, Via Giacomo Medici, 15, I–00153 Roma, ITALY. Email: cobarnab@tin.it

CLERKS REGULAR OF THE IMMACULATE CONCEPTION (MIC)

Latin/non-English Names: Congregatio Clericorum Regularium Marianorum; Congregatio Clericorum Marianorum ab Immaculata Conceptione Beatissimae Virginis Mariae
Other Names: Marians of the Immaculate Conception of the Most Blessed Virgin Mary; Marian Fathers; Congregation of Marians; Congregation of Marian Fathers; Congregation of Marian Clerics of the Immaculate Conception of the Most Blessed Virgin Mary
Nationality: Polish
China Start: 1928
Field in China: Ordinariate of Harbin 哈爾濱 (Manchuria)

Background Note:
Originally the Clerks Regular of the Immaculate Conception (MIC) were founded in Poland in 1673 by Stanislaus Papczynski (1631–1701); reconstituted in 1909 by Georgius Matulaitis-Matulewicz (1871–1927), who was a Lithuanian. The new Constitution received papal approbation on 28 November 1910.
After 1917 there were some Catholics among Russian emigrants in Far Eastern Manchuria. After 1924, according to the wishes of Pope Pius XI, the Catholic apostolate among Russian emigrants in Harbin was taken on by the MIC. This apostolate was carried on in the Byzantine-Slavic rite according to the Synodal version.
At its head, the Holy See appointed Fabijan Abrantovič [Abrantovitch] (1884–1940), a Belarusian priest of the MIC. He was joined later by other priests of the same congregation, among them Fr. Jazep Hermanovič (1890–1978). On 20 May 1928 the Ordinariate of Harbin was erected for Russians of Byzantine Rite and for all Catholics of Oriental Rites in China. Subsequently, Archimandrite Andrei Cikoto [Tsikoto] MIC (1891–1952) was appointed administrator apostolic on account of Abrantovitch's detention in Poland. The central residence was in the St. Nikolas-Staro Lyceum, Harbinskoe Shosse 78, Harbin 哈爾濱馬家溝通道街七十八號. The ordinariate was closed in 1948.

Literature:
Album of the Deceased Members of the Congregation of Marian Clerics of the Immaculate Conception of the Most Blessed Virgin Mary, 1700–1998, Andrew R. Maczynski MIC, Project Coordinator, 1st Printed Edition (Stockbridge: Marian Press, 1999). In English and Polish.
Michal Wojciechowsicz, "Placówka wschodnia w Harbinie," in Jan Bukowicz & Tadeusz Górski, eds., *Marianie 1673–1973*, Praca zbiorowa pod redakcją Jana Bukowicza i Tadeusza Górskiego (Rzym: [Marianorum Immaculatae Conceptionis], 1975), pp. 244–268.

Archives/Contact Address:
Archivio, Curia Generalizia dei Chierici Mariani, Via Corsica, 1, I–00198 Roma, ITALY

CONGREGATION OF PICPUS (SSCC)

Latin/non-English Names: Congregatio Sacrorum Cordium Iesu et Mariae necnon adorationis perpetuae SS. Sacramenti altaris; Congrégation des Sacrés-Cœurs de Jésus et de Marie et de l'Adoration Perpétuelle du Très-Saint-Sacrement de l'Autel; Pères des Sacrés-Cœurs; Picpus
Other Names: Congregation of the Sacred Hearts of Jesus and Mary and of the Perpetual Adoration of the Blessed Sacrament of the Altar; Picpus Fathers
Chinese Name: Bibusi erxin hui 比布斯二心會
Nationality: French
China Start: 1923
Field in China: Prefecture Apostolic of Hainan 海南監牧區

Background Note:
Founded by Pierre-Marie-Joseph Coudrin (1768–1837); formally approved in 1817 by Pope Pius VII; in 1825 by Leo XII; and in 1840 by Gregory XVI. The Congregation of Picpus (SSCC) missionaries Paul-Marie Julliotte and Alain Suignard arrived in Hainan in late 1923. Hainan was separated from the Vicariate Apostolic of Pakhoi in 1929 and made a prefecture apostolic on 25 May 1936. Paul-Marie Julliotte was appointed prefect apostolic in June 1936. In 1953 the last Picpus Fathers were expelled from Hainan.

Official Periodical:
Annales des Sacrés-Cœurs. Echo des Missions Picpuciennes, vol. 1 (Braine-le-Comte, 1894), since 1946 *La Règne des Sacrés-Cœurs*.

Archives/Contact Address:
Archivio Generale, Congregazione dei Sacri Cuori di Gesù e di Maria, Via Rivarone, 85, I–00166 Roma, ITALY

CONGREGATION OF ST. JOHN THE BAPTIST (BATTISTINI)

Latin/non-English Names: Congregatio Sacerdotum saecularium missionariorum de Sancto Ioanne Baptista; Battistini
Other Name: Baptistines
Nationality: Italian
China Start: 1780
Fields in China: Shanxi; Beijing 北京 (Hebei)

Background Note:
The Congregation of St. John the Baptist was founded in 1749 by Domenico Francesco Olivieri (d. 1766) at Genoa, Italy, to preach the Gospel to "infidels and heretics." The

congregation obtained papal approval on 22 September 1755.

Around 1780 the Sacred Congregation for the Propagation of the Faith (Propaganda Fide) sent a small group of Italian Baptistines to China: Giacomo Ferretti 王亞各比, Emmanuele Conforti 高臨淵 (ca. 1754–1837), Francesco Giuseppe della Torre, and Giovanni Battista Marchini. Ferretti was appointed to Shaanxi, but was arrested during the persecution of 1784–1785 and condemned to life-long imprisonment. Released from prison, he remained at the Xitang 西堂 in Beijing, giving theology lectures to Chinese seminary students.

Conforti, who had arrived in China in 1783, undertook an apostolic visitation of the Franciscan missions in Shaanxi, Shanxi, and Gansu on behalf of Propaganda Fide in the late 1790s. When the Chinese authorities closed the Xitang in 1811, Ferretti and Conforti were amongst a group of Catholic priests who asked the emperor to be permitted to leave China.

Della Torre was the Propaganda Fide procurator 總務 at Guangzhou. Marchini, who had arrived in China in 1780 as assistant to della Torre, subsequently became the procurator after the latter's death in prison in Beijing. In 1786 Marchini moved the procure 辦事處 to Macau, where he remained until at least 1820. The Battistini were suppressed by Napoleon I in 1810 and have since then been extinct.

Literature:

Bernward Henry Willeke, *Imperial Government and Catholic Missions in China during the Years 1784–1785* (St. Bonaventure, N.Y.: Franciscan Institute, 1948). *Passim*.

CONGREGATION OF THE DISCIPLES OF THE LORD (CDD)

Latin/non-English Name: Congregatio Discipulorum Domini
Chinese Name: Zhutu hui 主徒會
Nationality: Chinese
China Start: 1928
Fields in China: Vicariate Apostolic of Süanhwafu [Xuanhuafu] 宣化府代牧區 (Hebei); Prefecture Apostolic of Hungtung 洪洞監牧區 (Shanxi)

Background Note:

The Congregation of the Disciples of the Lord (CDD) was founded in 1928 in the Vicariate Apostolic of Süanhwafu by apostolic delegate Celso Costantini. It received diocesan approbation on 31 March 1931. In 1941 a major seminary was built at Xuanhua. In 1949 the CDD had 35 priests, 28 theologians and philosophers, and 120 seminarians, with 8 novices. Joseph Yang and a group of religious fled to Taiwan where the CDD was established by the Propaganda under the direction of Archbishop Joseph Guo CDD. The CDD is now also engaged in mission work in Southeast Asia.

Archives/Contact Address:

Congregatio Discipulorum Domini, General House, 2, Huakang Road, Shantzuhou, Yangmingshan, Taipei, TAIWAN

CONGREGATION OF THE HOLY FAMILY OF JESUS CHRIST (SFIC)

Latin/non-English Name: Congregatio Sacrae Familiae Iesu Christi; Congregazione della Sacra Famiglia di Gesú Cristo
Nationality: Italian
Fields in China: General

Background Note:

Founded by Matteo Ripa in 1724 in connection with the Collegio della Sacra Famiglia di Gesù Cristo (*Collegio de' Cinesi*). Although members of this now defunct Congregation of the Holy Family of Jesus Christ (SFIC) were primarily in charge of preparing Chinese men for the priesthood in Naples, Italy, the following individuals went to China as missionaries: Domenico La Magna, Domenico Castelli, Nicola Simonetti, Emiliano Palladino, Msgr. Saverio Maresca, as well as Ignazio Dracopoli. The latter had been educated in the Turkish section of the college. The college was sequestrated by the Italian state in 1888.

Literature:

Matteo Ripa, *Storia della fondazione della Congregazione e del Collegio de' Cinesi* (1832; reprinted Napoli, 1983), 3 vols.

Gennaro Nardi, *Cinesi a Napoli. Un uomo e un'opera* (Napoli: Edizioni dehoniane–PIME, 1976), 698 pp.

Giacomo Di Fiore, *Lettere di missionari dalla Cina (1761–1775). La vita quotidiana nelle missioni attraverso il carteggio di Emiliano Palladini e Filippo Huang con il Collegio dei Cinesi in Napoli* (Napoli: Istituto Universitario Orientale, 1995), viii, 406 pp.

Archives/Contact Address:

Archivo Storico dell'Istituto Universitario Orientale di Napoli, Via Marchese Campodisola, 13, I–80134 Napoli, ITALY

CONGREGATION OF THE IMMACULATE HEART OF MARY (CICM)

Latin/non-English Names: Congregatio Immaculati Cordis Mariae; Congrégation du Cœur Immaculé de Marie; Congregatie van het Onbevlekt Hart van Maria
Other Name: Scheut Fathers
Chinese Name: Shengmu shengxin hui 聖母聖心會
Nationality: Belgian
China Start: 1864
Fields in China: Vicariate Apostolic of Jehol 熱河代牧區 (Manchuria); Vicariate Apostolic of Ningsia 寧夏代牧區; Vicariate Apostolic of Siwantze 西灣子代牧區 (Chaha'er=Hebei); Vicariate Apostolic of Suiyuan 綏遠代牧區; Vicariate Apostolic of Tatungfu 大同府代牧區 (Shanxi). Until 1922 the CICM had also been entrusted with the care of Gansu, Qinghai, and Xinjiang.

Background Note:
Founded 1862 by the Belgian diocesan priest Théophile Verbist (1823–1868) at Scheut near Brussels, Belgium; Decree Lauda 1863; papal approbation 20 July 1900. In 1865 the first group of missionaries from the Congregation of the Immaculate Heart of Mary (CICM), consisting of Verbist, Alois Van Segvelt, Frans Vranckx, the Dutchman Ferdinand Hamer (1840–1900), and their servant Paul Splingaerd, arrived at Xiwanzi to take over Vincentian missionary work north of the Great Wall. In the course of the late nineteenth century the CICM established Christian communities throughout Inner Mongolia as well as in Gansu. Their work in Gansu was transferred to the Society of the Divine Word in 1923.

Official Periodicals:
Missiën van Scheut, vol. 1 (CICM, Scheut/Brussel, 1889).
Missions de Scheut, vol. 1 (CICM, Scheut/Bruxelles, 1889), title 1889–1907: *Missions en Chine et au Congo*, title 1908–1921: *Missions en Chine, au Congo et au Philippines*.
Annalen der Missionarissen van Scheut. Missien in: China, Mongolie, Congo en Philippijnen, vol. 1 (Sparrendaal te Vught, the Netherlands, 1901), from 1936 *Annalen van Sparrendaal*.

Literature:
Patrick Taveirne, *Han-Mongol Encounters and Missionary Endeavors: A History of Scheut in Ordos (Hetao) 1874–1911* (Leuven: Leuven University Press, 2004).
Daniël Verhelst & Hyacinth Daniëls, eds., *Scheut vroeger en nu: geschiedenis van de Congregatie van het Onbevlekt Hart van Maria C.I.C.M.* (Leuven: Universitaire pers Leuven, 1991), 575 pp.

Archives/Contact Address:
The CICM archives have been transferred from Rome to KADOC–Documentation and Research Centre for Religion, Culture and Society: KADOC, Vlamingenstraat 39, B–3000 Leuven, BELGIUM. For details see Dries Vanysacker, ed., *The Archives of the Congregation of the Immaculate Heart of Mary (CICM-Scheut) 1862–1967*, Institut historique belge de Rome, Bibliothèque; 36–37 (Turnhout: Brepols, 1995), 2 vols.

CONGREGATION OF THE MISSION (CM)

Latin/non-English Names: Congregatio Missionis; Congrégation de la Mission
Other Names: Lazarists; Vincentians
Chinese Name: Qianshi hui 遣使會
Nationality: International
China Start: 1699
Fields in China: Hebei: Vicariate Apostolic of Ankwo 安國代牧區; Vicariate Apostolic of Chengtingfu 正定府代牧區; Vicariate Apostolic of Peking [Beijing] 北京代牧區; Prefecture Apostolic of Shuntehfu 順德府監牧區; Vicariate Apostolic of Tientsin 天津代牧區; Vicariate Apostolic of Yungpingfu 永平府代牧區; Jiangxi: Vicariate Apostolic of Kanchow 贛州代牧區; Vicariate Apostolic of Kianfu 吉安府代牧區; Vicariate Apostolic of Nanchang 南昌代牧區; Vicariate Apostolic of Yükiang 餘江代牧區; Zhejiang: Vicariate Apostolic of Hangchow 杭州代牧區; Vicariate Apostolic of Ningpo 寧波代牧區; Vicariate Apostolic of Taichow 台州代牧區

Background Note:
The Congregation of the Mission (CM) was founded by St. Vincent de Paul in Paris on 17 April 1625 and received papal approbation on 12 January 1633. The first Lazarists arrived in China in 1699: Luigi Antonio Appiani and Johannes Müllener. Müllener, who became the first Vincentian bishop on the mainland, was able to begin the work of indigenous priestly formation. The first 2 Chinese Vincentians, Stephanus Xu [Siu] 徐 and Paulus Su Hongxiao 蘇宏孝, were ordained from the seminary he established in Chongqing. Another early Vincentian, Teodorico Pedrini, won his entry into the emperor's court at Beijing because of his musical talents and spent 35 years there (1711–1746). Unfortunately, the first missionaries fell prey to the controversy over the Chinese Rites and fell out of favor with the imperial court. The first group died out by the 1760s.
The Vincentian mission in China began anew in 1784. Their return was motivated by 2 fundamental reasons.

First, in 1783, the new bishop of Beijing, Alexandre de Gouveia TOR, invited them to come to staff the seminary in Macau. A Portuguese, Manuel Correa, and an Italian confrere, Giovanni Augustino Villa, arrived in Macau in 1784 to undertake this work. Others soon followed, like the Frenchman Raymond Aubin and the Irishman Robert Hanna.

Second, with the suppression of the Society of Jesus in 1773, one of its members, Jean-Joseph-Marie Amiot, suggested to the French government that a French religious community should take over the Jesuit mission in Beijing. The superior general chose 3 missionaries: Nicolas-Joseph Raux, Jean-Joseph Ghislain, and Br. Charles Paris. Raux was an astronomer and geographer who also knew botany well. Ghislain was a mechanical expert with knowledge of pumps, magnetism, vacuum, electricity (which was at an early stage of investigation), and many other practical matters that were very useful in Beijing. Br. Paris was a talented watch maker and repairer. The Vincentians soon began missions in the area around Beijing.

In 1811 the emperor expelled from Beijing all but 3 Portuguese Vincentians, who were members of the Bureau of Mathematics, and the French Vincentian Louis-Francois Lamiaux, who was the French interpreter at the court. 9 years later, when Lamiaux was exiled to Macau, the mission in Beijing, under the protection of the court, ground to a halt. With the departure of the French, the Chinese Vincentian Matthaeus Xue 薛瑪竇 served as leader of the mission for 15 years. He and Josephus Han (1772–1841) regularly visited the dispersed Christian communities in the north of China and in Mongolia. In 1852 there were 25 Chinese Vincentians serving Beijing, Mongolia, Henan, Zhejiang, and Jiangxi.

The European Vincentians who returned to mid-nineteenth century China were mainly French; in the twentieth century they were joined by substantial numbers of Chinese (Ankwo, Taichow), Polish (Shuntehfu), Italian (Kianfu), Dutch (Yungpingfu), and American (Kanchow and Yükiang) Vincentians.

Note also the Portuguese Lazarists in China: They were called to Macau by the Portuguese government in 1784 and directed many houses of education there; after the suppression of the Jesuits they replaced that order in China. The Portuguese had arrived at the same time as the French as successors to the Portuguese Jesuit missions in Macau and later Beijing. Their position, especially in Macau, was more assured than that of their French confreres, as they were part of the government-sponsored Portuguese Mission funded by the Portuguese queen. Such favor did not confer as much dignity as in previous centuries, but locally it was still important. The Portuguese Empire was almost a spent force by 1835, retaining a few colonies in Asia, of which Macau was of crucial importance to both trader and missionary. Although Portugal had little influence internationally, it still could interfere successfully in Church affairs and did so regularly. In 1783, 2 Portuguese Vincentians arrived in Macau to set up a seminary there and later, in 1801, 2 others moved to Beijing to take charge of the Portuguese Mission based there. The Congregation was itself suppressed in Portugal in 1833 and the Portuguese Mission, in the government-sponsored form in which it had existed, was in serious decline by 1835, at which time there were 11 Portuguese Vincentians in the Chinese Mission, 7 of whom worked in Macau.

Official Periodicals:

L'Ami des Missionnaires du Kiang-si, no. 1 (April–June 1918). By 1930, 18 issues had been published.

Annales de la Congrégation de la Mission et de la Compagnie des Filles de la Charité, vol. 1 (Paris, 1836–).

Annali della Congregazione della Missione e della Compagnia delle Figlie della Carità, vol. 1 (Roma, 1894).

Le Bulletin Catholique de Pékin, Paraissant le 1er de chaque mois, no. 1 (Beitang, Beijing, December 1913).

Le Bulletin Catholique, Edité par A. Hubrecht C.M. curé de la paroisse St. Louis à Tientsin, no. 1 (Tianjin, June 1918). Ceased with No. 39 (September 1923).

Bulletin religieux du Vicariat Apostolique du Tche-ly Central, no. 1 (Baoding, 1 November 1913).

Le Missioni Estere Vincenziane. Rivista mensile illustrata, vol. 1 (Chieri, Torino, 1922/23).

Le Petit Messager de Ningpo, Vicariat Apostolique du Tche-Kiang Oriental, vol. 1, no. 1 (Ningbo, October 1911).

Sacerdos in Sinis, Pekini, Typographia Lazaristarum in P'é-t'ang, yr. 1, no. 1 (15 December 1917). Monthly. In Latin and Chinese.

St. Vincentius a Paulo, Tweemaandelijksch tijdschrift van de Congregatie der Missie Lazaristen, vol. 1 (Helden-Panningen, 1911).

The Vincentian, A Catholic Monthly Magazine, vol. 1 (St. Louis, 1923).

Les Missions de Chine (Lazaristes du Pétang, Procure des Lazaristes, Shanghai), vol. 1 (1916–); title varies: *Missions de Chine et du Japon*, vol. 1 (1916)–10 (1923).

Literature:

Octave Ferreux, "Histoire de la Congrégation de la Mission en Chine (1699–1950)," in *Annales de*

la Congrégation de la Mission (Paris, 1963), pp. 3–530.
"Les Lazaristes portugais en Chine," in *Annales de la Congrégation de la Mission* 77 (Paris, 1912), pp. 247–255. See also *Boletim Gov. Ecl.* 11 (Macao, 1913/14), pp. 73–80, 190–192.
A. Thomas [pseud. of Jean-Marie Planchet], *Histoire de la Mission de Pékin depuis les origines jusqu'à l'arrivée des Lazaristes* (Paris: Louis-Michaud, 1923).
A. Thomas, *Histoire de la Mission de Pékin depuis l'arrivée des Lazaristes jusqu'à la révolte des boxeurs* (Tirage privée, 1925).
Joseph Van den Brandt, *Les Lazaristes en Chine 1697–1935: Notices biographiques* (Beiping: Imprimerie des Lazaristes, 1936).

Archives/Contact Addresses:
(1) *Principal Archives:* Archives historiques, Congrégation de la Mission, 95, rue de Sevres, F–75006 Paris, FRANCE. Email: archives@cmparis.com
(2) *American:* Midwestern Province: DeAndreis-Rosati Memorial Archives, DePaul University Libraries, Special Collections & Archives, 2350 N. Kenmore Ave., Rm. 314, Chicago, IL 60614, U.S.A. Email: mmacinto@depaul.edu
(3) *Dutch:* Archief, Congregatie der Missie, Kerkstraat 8, NL–5981 GG Panningen, THE NETHERLANDS
(4) *Irish:* Archivist, The Vincentians, Provincial Office, St. Paul's, Sybil Hill, Raheny, Dublin 5, IRELAND
(5) *Polish:* Kuria CM, ul. Stradom, 4, PL–31-058 Krakow, POLAND. Email: kuriacm@missiocm.org.pl
(6) *Portuguese:* Congregação da Missão, Casa Provincial, Rua do Sécolo, 1852 2, P–1200-437 Lisboa, PORTUGAL

CONGREGATION OF THE MOST HOLY REDEEMER (CSsR)

Latin/non-English Names: Congregatio Sanctissimi Redemptoris; Congregación del Santísimo Redentor
Other Names: Redemptorists; Liguorini
Nationality: Spanish
China Start: 1928
Fields in China: Sichuan: Vicariate Apostolic of Chengtu 成都代牧區; Vicariate Apostolic of Ningyuanfu 甯遠府代牧區

Background Note:
The clerical institute of the Congregation of the Most Holy Redeemer (CSsR) was founded in Scala, Kingdom of Naples, on 9 November 1732 by (St.) Alfonso Maria de Liguori (1696–1787), receiving papal approbation on 25 February 1749. The first group of Spanish Redemptorists left for China in February 1928: Segundo Miguel Rodríguez, José Morán Pan, and Segundo Velasco Arina. Initially, they were put in charge of the seminary of the newly established Chinese Congregation of the Disciples of the Lord (CDD) at Xuanhua 宣化 (Hebei). Subsequently, they were active in the Vicariate Apostolic of Chengtu at Yangshihang 四川成都羊市巷 and in the Vicariate Apostolic of Ningyuanfu at Xichang 西昌. The last Spanish Redemptorists were expelled from China in 1952.

Official Periodicals:
Analecta Congregationis SS. Redemptoris, vol. 1 (Romae, 1922).
Boletín de la Provincia Española, Seg. época, vol. 1 (Madrid, 1942/44).
El Perpetuo Socorro, Revista mensual, Organo de la Archicofradía de Ntra. Señora y de San Alfronso M.ª de Ligorio en España y países de lengua española (Madrid). Contains reports from China since 1929.
China. Los Misioneros Redentoristas en el Celeste Imperio. Hoja de Propaganda Misionera, vol. 1 (Madrid, 1942).

Literature:
José Campos Castro CSsR, "La Misión Redentorista Española en China," in *España Misionera* VII (Madrid, 1950), pp. 65–71.
José Rodríguez [pseud. of Isaac Madrid] CSsR, *Desde China. Paginas del diario de un misionero* (Mexico: Editorial Gerardo Mayela, 1954), 194 pp.

Archives/Contact Addresses:
Segreteria Generale della Congregazione del Santissimo Redentore; Postal Address: C.P. 2458, I–00100 Roma; Street Address: Via Merulana, 31, I–00185 Roma, ITALY
Spain: Congregación del Santísimo Redentor, Provincia de Madrid, Casa Provincial, C/Manuel Silvela, 14, E–28010 Madrid, SPAIN

CONGREGATION OF THE PASSION OF JESUS CHRIST (CP)

Latin/non-English Name: Congregatio Passionis Iesu Christi
Other Names: Congregation of the Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ; Passionists
Chinese Name: Ku'nan hui 苦難會
Nationality: American
China Start: 1921
Field in China: Prefecture Apostolic of Shenchow [Chenzhou] 辰州監牧區 (became the Vicariate Apostolic of Yuanling 沅陵代牧區 in 1934) (Hunan)

Background Note:
The Congregation of the Passion of Jesus Christ (CP) was founded by Paolo Francesco Danei (in religion San Paolo della Croce) (1694–1775) in Italy in 1720. The new congregation was approved in 1741 by Pope Benedict XIV and received final approbation in 1769 by Clement XIV.
American CP priests and brothers of both the Eastern and Western provinces were sent to China in 1921 to establish and evangelize the Yuanling (or Chenchow) mission in Hunan (raised to prefecture apostolic in 1925; vicariate apostolic 1934; diocese 1946). Primary evangelization occurred in the Diocese of Yuanling. Secondary locations were in Hankou 漢口 (Hubei) and Beijing 北京 (Hebei). In Hunan, Communist revolutionary activities, famine, and banditry made life difficult for the CP.
Yuanling was made a vicariate apostolic in 1934 and Msgr. Cuthbert O'Gara was named its first bishop. Shortly thereafter, the Japanese invaded China and combat lines thrust inexorably inland until they were only 35 miles from the vicariate's borders. Wave upon wave of refugees and sick and wounded soldiers flooded the cities. CP missionaries bent every resource to help, assisted by the Sisters of Charity of Convent Station, New Jersey, and the Sisters of St. Joseph of Baden, Pennsylvania. Later, Grey Sisters of the Immaculate Conception, Sisters of Charity (Szatmar), and School Sisters of Notre Dame (Kalocsa) came to help. The last members of the CP were expelled in 1955.

Official Periodicals:
The Sign (1921–1982). "With the Passionists in China" was a special feature of the magazine up until the late 1940s.
Hunan News (1949–1956). Published internally by the Passionists to inform its members about the ministerial, social, and political situation of the Passionists in China.

Literature:
Robert Carbonneau, "Life, Death and Memory: Three Passionists in Hunan, China, and the Shaping of an American Mission Pespective in the 1920s," Ph.D. diss., Georgetown University, 1992.
Caspar Caulfield CP, *Only a Beginning: The Passionists in China 1921–1931* (Union City, N.J.: Passionist Press, 1990).

Archives/Contact Address:
The Passionist Historical Archives, 526 Monastery Pl., Union City, NJ 07087, U.S.A. Web: http://www.cpprovince.org/archives/china/china-collection.html. The website includes biographies of individual missionaries.

CONGREGATION OF THE PRIESTS OF THE SACRED HEART OF JESUS OF BETHARRAM (SCJ)

Latin/non-English Names: Societas Presbyterorum Sacratissimi Cordis Jesu de Betharram; Prêtres du Sacré-Cœur de Jésus de Bétharram
Other Names: Betharram Fathers; Betharramites
Chinese Names: Shengxin siduo hui 聖心司鐸會; Yesu shengxin hui 耶穌聖心會
Nationality: French
China Start: 1922
Field in China: Prefecture Apostolic of Tali 大理監牧區 (Yunnan)

Background Note:
In 1838 Michel Garicoïts (1797–1863) founded the Auxiliary Priests of the Sacred Heart of Jesus (which became the Congregation of Priests of the Sacred Heart of Jesus (SCJ) in 1841) at Bétharram, Dép. Pyrénées-Atlantiques, France. The SCJ received the Decree Lauda in 1875; final approbation in 1901. The first Betharramites arrived in the Vicariate Apostolic of Yunnanfu in March 1922: Pirmez, Etchart, and Palou. They had been missionaries in South America: the first 2 in Buenos Aires and the last-named in Asunción. In 1929 the Independent Mission of Tali was detached from Yunnanfu and entrusted to the SCJ. Pierre Erdozaincy-Etchard was appointed ecclesiastical superior. The territory was elevated to Prefecture Apostolic of Tali in 1935. Following their expulsion from China in 1951, the Betharram Fathers established a new mission in Thailand.

Official Periodicals:

L'Echo de Bétharram: bulletin mensuel, nouvelles religieuses locales nouvelles des missions, vol. 1 (Bétharram, 1926).

Nouvelles en Famille (Bétharram).

Entre nous (Dali, Yunnan). Internal publication. Monthly.

Archives/Contact Addresses:

Curia Generalizia, Preti del Sacro Cuore di Gesù di Bétharram, Via Angelo Brunetti, 27, I–00186 Roma, ITALY

Pères de Bétharram; B.P. 10, F–64800 Lestelle-Bétharram, FRANCE

CONGREGATION OF THE STIMMATINI (CPS; CSS)

Latin/non-English Names: Congregatio a SS. Stigmatibus D.N.I.C.; Congregazione delle Sacre Stimmate di N.S.G.C.; Confratelli Stimmatini
Other Names: Congregation of the Sacred Stigmata of Our Lord Jesus Christ; Stigmatins; Stimmatini; Stigmatine Fathers
Chinese Name: Yinwushang siduo hui 印五傷司鐸會
Nationality: Italian
China Start: 1929
Field in China: Prefecture Apostolic of Yihsien 易縣監牧區 (Hebei)

Background Note:

The Congregation of the Stimmatini (CPS) was founded on 4 November 1816 by (St.) Gaspare Bertoni (1777–1853) in Verona, Italy; decree of commendation 16 April 1855; papal approbation 15 September 1890.

The first Stigmatine Fathers left for China in late 1925: Luigi Fantozzi (1870–1953), Tarcisio Martina 馬迪懦 (1887–1961), Enrico Adami, and Angelo Caimi. After language study in Beijing they began their missionary "apprenticeship" in the Vincentian (CM) Vicariate Apostolic of Paotingfu 保定府代牧區. In 1929 the Independent Mission of Yihsien was detached from Paotingfu and entrusted to the care of the CPS. Tarcisio Martina was appointed ecclesiastical superior of the mission. During the Anti–Japanese War, rural mission work was severely disrupted by the contest between the Japanese and the Chinese Communist guerrillas. In 1951 Bishop Martina was accused by the Communist authorities of plotting against the new government and was condemned to life imprisonment. He was expelled in 1954.

Official Periodicals:

Per il Bene, vol. 1 (CPS, Verona, 1919), from 1934 *Il Missionario. Eco delle Missioni ed Opere dei Padri Stimmatini* (Roma).

To-sheng. Campana (Sianyang). First published by the Stigmatins; later by Chinese secular clergy.

Literature:

Joseph Fiorio CPS, *A Brief Chronicle of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ, vol. II; Third Period*, "From the Stigmatines in China . . . [1925–1941]"; trans. from the Italian by the Rev. Joseph C. Henchey CSS, 2005. Web: http://www.st-bertoni.com/history_files/cronaca_v2p3.pdf

Italian original: Giuseppe Fiorio, *Breve Cronaca* (Verona: Scuola Tipografica "Casa Buoni Fanciulli," 1955).

Archives/Contact Address:

Congregazione delle Sacre Stimmate, Via Mazzarino, 16, I–00184 Roma, ITALY

DISCALCED AUGUSTINIANS (OSAD; OEDSA; now OAD)

Latin/non-English Name: Ordo Fratrum Eremitarum Discalceatorum Sancti Augustini
Other Name: Order of Discalzed Augustinians
Nationality: Italian
Religious Family: Augustinian
China Start: 1698
Fields in China: Guangdong; Beijing 北京 (Hebei)

Background Note:

The Order of the Discalced Augustinians (OAD), emerging from an Augustinian reform movement in Italy, was formally recognized in 1592. It is one of the mendicant religious orders.

The OAD came to China as missionaries of the Sacred Congregation for the Propagation of the Faith (Propaganda Fide). Giovanni Mancini dei SS. Agostino e Monica (1664–1711), having survived a shipwreck near Xiamen (Fujian), reached Fuzhou (Fujian) in November 1698. He stayed with Charles Maigrot MEP until 1699 and then joined the Order of St. Augustine mission in Guangdong. He subsequently went to Tonkin.

The China mission at Haidian 海淀, Beijing, was opened by Serafino di S. Giovanni Battista and Sigismondo Mainardi di S. Nicola (1713–1767). The last 2 Discalced Augustinians, Anselmo da S. Margherita and Adeodato di Agostino, arrived in China in 1784. They were given permission to leave China in 1811 and arrived in Manila in July 1814.

Literature:

Gabriele M. Raimondo, *Gli Agostiniani scalzi* (Genova: [Scuola Tip. Agostiniana], 1955).

Archives/Contact Address:

Agostiniani Scalzi, Curia Generalizia, Piazza Ottavilla, 1, I–00152 Roma, ITALY

DISCALCED FRIARS MINOR (OFMAlc)

Latin/non-English Names: Ordo Fratrum Minorum Alcantarinorum; Ordo Fratrum Minorum Strictoris Observantiæ Discalceatorum
Other Names: Order of St. Peter of Alcantara; Friars Minor Alcantarines; Alcantarines
Nationality: Spanish
Religious Family: Franciscan
Fields in China: Fujian; Shandong; Jiangxi; Guangdong

Background Note:

(St.) Peter of Alcantara (1499–1562), the great reformer within the Franciscan movement in Spain, was instrumental in the creation of the Discalced Friars Minor (OFMAlc) (also known as Alcantarines). The Province of San Gregorio Magno de Filipinas, established by the members of the Spanish province of the OFMAlc in the Philippines in 1591, has a long history of evangelization not only there, but also in Japan, China, and some Latin American countries. The first Alcantarine to arrive in China (1633) was Antonio Caballero (in religion Antonio de Santa Maria) (1602–1669) in Fujian. In 1649 he and Buenaventura Ibañez (1610–1691) initiated a more permanent mission in Shandong. Other Discalced Friars Minor went to Jiangxi and Guangzhou (Guangdong). It should be noted that these Spanish friars were subject to the *patronato real* and thus independent of the Portuguese *padroado* and Propaganda Fide.

In the course of the eighteenth century, in consequence of the proscription of Christianity, the number of Spanish Franciscans gradully declined. In Shandong, their presence ended with the death in 1801 of Buenaventura del Sagrado Corazón de Jesús. In 1813 the last Spanish Alcantarine left Macau for Manila.

Following the Leonine Union of several Franciscan families (Observants, Riformati, Alcantarines, and Recollects) in 1897, the OFMAlc—except those of the Spanish province—became part of the Order of Friars Minor (OFM). It was not until 1933 that the Spanish Alcantarines also joined the union.

Literature:

Juan Francisco de San Antonio, *Chronicas de la apostólica provincia de S. Gregorio de religiosos descalzos de N.S.P. S. Francisco en las islas Philipinas, China, Japon, etc*. (Extra-muros de la Ciudad de Manila: Por Fr. Juan del Sotillo, 1738–1744), 3 vols.

Francisco de Santa Inés, *Crónica de la provincia de San Gregorio Magno de religiosos descalzos de N.S.P. San Francisco en las Islas Filipinas, China, Japón, etc* (Manila: Tipo-litografía de Chofre y Comp., 1892), 2 vols.

Sinica Franciscana, vol. VII: Georges Mensaert, Fortunato Margiotti & Antonio Sisto Rosso, eds., *Relationes et Epistolas Fratrum Minorum Hispanorum in Sinis qui a. 1672–1681 Missionum Ingressi Sunt* (Romae: apud Collegium S. Antonii, 1965), 2 parts.

Sinica Franciscana, vol. VIII: Georges Mensaert, ed., *Relationes et Epistolas Fratrum Minorum Hispanorum in Sinis qui a. 1684–1692 Missionum Ingressi Sunt* (Romae: apud Collegium S. Antonii, 1975), 2 parts.

Sinica Franciscana, vol. IX: Fortunato Margiotti, ed., with Gaspar Han & Antolín Abad, *Relationes et Epistolas Fratrum Minorum Hispanorum in Sinis qui a. 1697–1698 Missionum Ingressi Sunt* (Madrid: apud Centrum Cardenal Cisneros, 1995), 2 parts.

Sinica Franciscana, vol. X: Antonio Sisto Rosso, ed., with Gaspar Han & Antolín Abad, *Relationes et Epistolas Fratrum Minorum Hispanorum in Sinis qui a. 1696–1698 Missionum Ingressi Sunt* (Madrid: apud Centrum Cardenal Cisneros, 1997), 2 parts.

Antolín Abad Pérez & Cayetano Sánchez Fuertes, *La descalcez franciscana en España, Hispanoamérica y Extremo Oriente: síntesis histórica, geográfica y bibliográfica*, separate print of *Archivo Ibero-Americano*, vol. 59, no. 234 (Madrid, 1999), pp. 457–788.

Archives/Contact Address:

Archives of the Franciscan Province of St. Gregrory the Great (San Gregorio Magno de Filipinas): Archivo Franciscano Ibero-Oriental, C/Duque de Sesto, 9, E–28009 Madrid, SPAIN. For details, see Pedro Gil Muñoz, *Registro general alfabético (personas y materias) del Archivo Franciscano de la Provincia Castilla "San Gregorio Magno,"* 2 vols. Typescript. Concerning the China mission specifically, see Eugenio Menegon, "Archivo Franciscano Ibero-Oriental (AFIO), Madrid," in *Sino-Western Cultural Relations Journal* XVII (1995), pp. 4–5.

DISCIPLES OF THE SACRED HEART OF JESUS

Latin/non-English Name: Congrégation des Frères du Sacré-Cœur
Other Name: Congregation of the Sacred Heart of Jesus
Chinese Name: Yesu shengxin mentu hui 耶穌聖心門徒會
Nationality: Chinese
China Start: 1912
Field in China: Vicariate Apostolic of Jehol 熱河代牧區

Background Note:
The religious congregation of lay brothers was founded at Songshuzuizi 松樹嘴子 (called Notre-Dame-des-Pins by the missionaries) in the Vicariate Apostolic of Jehol in 1911 by Ludovicus Janssens CICM to serve as teachers in schools and as evangelists in the parishes. The first 4 brothers took vows on 28 April 1912. In 1942 there were 45 members. Some of the brothers of the Disciples of the Sacred Heart of Jesus made a fresh start in Hong Kong after 1949, but the congregation is now defunct.

FOREIGN MISSIONS OF PARIS (MEP)

Latin/non-English Names: Societas Parisiensis Missionum ad exteros; Missions Étrangères de Paris; Société des Missions Étrangères de Paris
Other Name: Paris Foreign Mission Society
Chinese Name: Bali waifang chuanjiao hui 巴黎外方傳教會
Nationality: French
China Start: Late 17th century
Fields in China: Manchuria: Vicariate Apostolic of Kirin 吉林代牧區; Vicariate Apostolic of Moukden 奉天代牧區; Sichuan: Vicariate Apostolic of Chengtu 成都代牧區; Vicariate Apostolic of Chungking 重慶代牧區; Vicariate Apostolic of Ningyuanfu 寧遠府代牧區; Vicariate Apostolic of Suifu 敘府代牧區; Vicariate Apostolic of Tatsienlu 打箭爐代牧區; Guangdong: Vicariate Apostolic of Canton 廣州代牧區; Vicariate Apostolic of Pakhoi 北海代牧區; Vicariate Apostolic of Swatow 汕頭代牧區; Guangxi: Vicariate Apostolic of Nanning 南寧代牧區; Guizhou: Vicariate Apostolic of Kweiyang 貴陽代牧區; Guangxi & Guizhou: Vicariate Apostolic of Lanlong 南籠代牧區; Yunnan: Vicariate Apostolic of Yunnanfu 雲南府代牧區; Fujian; Hong Kong: house, printing press, and *procure* (總務處) (1847); Jiangsu: *procure* in Shanghai 上海 (1863)

Background Note:
The Foreign Missions Society of Paris (MEP) came into being on 29 July 1658 with the nomination by Pope Alexander VII of the first 2 vicars apostolic of Cochin China and Tonkin: François Pallu (1626–1684) and Pierre Lambert de la Motte (1624–1679). Missionaries were sent out under the authority of the Sacred Congregation for the Propagation of the Faith in Rome. In 1663 the seminary of the MEP was established and in 1664 approved. In the second half of the seventeenth century the first MEP missionaries arrived in China and were active mostly in southwestern China, primarily Sichuan, but until the early nineteenth century they had some work also in Fujian in the Xinghua 興化 prefecture. From the mid-nineteenth century the society had also allocated work in Guangdong, Guangxi, and Manchuria.

Official Periodicals:
Bulletin de la Société des Missions-Étrangères de Paris, vol. 1 (Hong Kong, 1922).
Compte rendu des travaux (Paris, 1840–).
Le Petit Nouvelliste de Yünnanfu, vol. 1 (MEP, Kunming, 1908). Lithographed.

Literature:
Jean Guennou, *Missions Étrangères de Paris* (Paris: Apostolat des éditions, 1963).
Adrien Launay, *Histoire des Missions de Chine. Mission du Setchoan* (Paris: Téqui, 1920), 2 vols.

Archives/Contact Address:
Archives, Missions Étrangères de Paris, 128, rue du Bac, F–75341 Paris, FRANCE

FOREIGN MISSIONS SOCIETY OF PARMA (SX)

Latin/non-English Names: Pia Societas S. Francisci Xaverii pro exteris missionibus; Pia Società di San Francesco Saverio per le Missioni Estere (Saveriani)
Other Names: Pious Society of St. Francis Xavier for Foreign Missions; Xaverians
Chinese Names: Ba'erma sheng Shawulüe hui 巴爾瑪聖沙勿略會; Ba'erma waifang chuanhui 巴爾馬外方傳會; Sheng Fangji Shawulüe hui 聖方濟沙勿略會
Nationality: Italian
China Start: 1899
Fields in China: Henan: Vicariate Apostolic of Chengchow 鄭州代牧區; Vicariate Apostolic of Loyang 洛陽代牧區; Hebei: Beijing 北京; Shandong: Fangzi 坊子 (now part of Weifang 濰坊), Wei Xian 濰縣

Background Note:
The Seminary for the Foreign Mission was founded by the diocesan priest Guido Maria Conforti (1865–1931) at Parma, Italy, in 1895. In 1898 the seminary was officially recognized as the "St. Francis Xavier Congregation for the Foreign Missions." It received papal approbation in 1906.
In the spring of 1899 the first Xaverians left for China: Caio Rastelli and Odoardo Manini. In 1904 the Xaverians were given charge of the mission in western Henan. In 1906 the Prefecture (in 1911 elevated to Vicariate) Apostolic of West Henan was detached from the Vicariate Apostolic of South Henan (PIME) and entrusted to the Foreign Missions Society of Parma (SX). In 1929 the vicariate (since 1924 called Vicariate Apostolic of Chengchow) was divided and the Prefecture (in 1935 elevated to Vicariate) Apostolic of Loyang erected.
In October 1939 the Domus Saveriana Studiorum was opened in Beijing, followed by the erection of the Xaverian Noviciate in Beijing in 1947. The latter was completely destroyed as a result of military action in December 1948.
In October 1947 Xaverian priests arrived at Fangzi, Vicariate Apostolic of Chefoo (Shandong), to start a new mission there in accordance with the wishes of Propaganda Fide. Their work ended with the Communist occupation in July 1950. Between 1899–1954, 116 Xaverians were sent to China. In 1990 the Xaverian missionaries began a new apostolate in Taiwan.

Official Periodicals:
Almanacco Missionario (Parma, 1922–).
Fede e Civiltà, Rivista mensile di cultura e spiritualità missionaria a servizio della Chiesa locale, vol. 1 (Parma, 1903–1978). Between 1927–1947 the title was *Le Missioni Illustate*, Rivista dell'Istituto Missioni Estere di Parma.
Vita Nostra, Bollettino privato dei Missionari dell Pia Società di S. Franc. Saverio in Cina (Parma, 1917–; printed 1918–). Usually bimonthly.
Vita Nostra di Missione, ([Bollettino privato], [Tianjin], 1930–).

Literature:
Guido Maria Conforti, *I Missionari saveriani nel primo centenario della nascita del loro fondatore* (Parma: Istituto Saveriano per le Missioni Estere, 1965), 522 pp.
Guido Maria Conforti [presentazione di Giuseppe Caprio], *Missione di Cina. Olocausto* (Città del Vaticano: Libreria editrice vaticana, 1988), vol. 4 of *Servizio ecclesiale e carisma missionario.*
Pietro Garbero, *I Missionari Saveriani in Cina. Cinquant'anni di apostolato* (Parma: Istituto Saveriano per le Missioni Estere, 1965), 373 pp.

Archives/Contact Address:
Missionari Saveriani, Casa generalizia, Viale Vaticano, 40, I–00165 Roma, ITALY

LITTLE BROTHERS OF ST. JOHN THE BAPTIST

Latin/non-English Names: Parvi Fratres a S. Joanne Baptista; Congrégation des Petits Frères de Saint-Jean-Baptiste
Other Name: Congregation of St. John the Baptist (Anguo) (CSJB)
Chinese Names: Yao Han xiao xiongdi hui 耀漢小兄弟會; Tianzhujiao yao Han hui 天主教耀漢會
Nationality: Chinese
China Start: 1928
Fields in China: Hebei: Vicariate Apostolic of Ankwo 安國代牧區; Shaanxi: Prefecture Apostolic of Chowchih 盩厔監牧區; Shanxi: Vicariate Apostolic of Fenyang 汾陽代牧區; Prefecture Apostolic of Hungtung 洪洞監牧區; Mongolia: Vicariate Apostolic of Tsining 集寧代牧區

Background Note:
Founded 1928 at Anguo [Ankwo] by Vincent Lebbe 雷鳴遠 (1877–1940) and Msgr. Melchior Sun 孫德楨 CM. Lebbe, who had become a naturalized Chinese citizen in July 1927, aimed to create "an army of zealous workers, reliable, well disciplined, non-salaried, capable of undertaking all that which presently is done by salaried personnel." The Little Brothers of St. John the Baptist thus served as auxiliaries in the parishes entirely under Chinese episcopal authority.
In the face of mounting Japanese aggression, the Little Brothers began to adopt a more patriotic approach to encompass the social reconstruction of China. As early as 1933, following the Japanese invasion of Rehe, Lebbe organized for the first time a group of medical orderlies and stretcher-bearers, officered by 20 Little Brothers. Since the Vincentians in North China violently opposed this patriotic engagement, Lebbe left the Congregation of the Mission and, following his vows as a Little Brother, became superior of that congregation in December 1933. Following Lebbe's death, Br. Alexander Ts'ao Li-shan [Cao Lishan] 曹立珊 succeeded him as superior of the Little Brothers.
In 1949 the motherhouse moved to Hong Kong. In 1954 it was moved to Taiwan and is located in the Diocese of Taichung. The Congregation of St. John the Baptist 耀

漢小兄弟會 (CSJB) is now active in the apostolate as a diocesan religious congregation.

Literature:

Th[éodore] N[ève], "S. Benoît et l'Action Catholique Chinoise (Monastère des Béatitudes, les Petits Frères de S. Jean Baptiste)," in *Le Bulletin des Missions* 9 (St. André, 1928/29), pp. 419–420.

T. T. E., "Une nouvelle Congrégation religieuse en Chine," in *Le Bulletin des Missions* 12 (St.-André, 1932/33), suppl. no. 2 *Contemplation et Apostolat*, pp. 63–73.

Clifford King SVD, "Little Brothers and Sisters," in *Fu Jen Magazine* 1.3 (Peking, 1932), pp. 18–25; French transl.: "Les Petits Frères de St. Jean-Baptiste et les Petites Sœurs des Ste. Thérèse," in *Bulletin de la Jeunesse catholique chinoise* 8 (Louvain, 1932), pp. 482–492, 514–520, 550–556.

Raymond De Jaegher SAM, "De vrais Moines et de vrais Chinois. Les petits Frères de Saint Jean-Baptiste," in *Eglise Vivante* 1 (Louvain, 1949), pp. 196–199.

Cl[aude] Soetens, ed., *Recueil des Archives Vincent Lebbe. La Règle des Petits Frères de Saint-Jean-Baptiste* (Louvain-la-Neuve: Publications de la Faculté de Théologie, 1986).

Archives/Contact Address:

See Archives Vincent Lebbe at: Services des Archives UCL (ARCV), Rue Montesquieu 27, B–1348 Louvain-la-Neuve, BELGIUM. Contact Person: Françoise Mirguet; email: mirguet@arcv.ucl.ac.be

MARIST BROTHERS OF ST. JOSEPH

Latin/non-English Name: Joséphistes-Maristes
Other Names: Congregation of the Chinese Brothers of the Mother of God; Josephites-Marists; Catechists of the Mother of God
Chinese Name: Zhu-Mu hui 主母會
Nationality: Chinese
China Start: 1866
Field in China: Vicariate Apostolic of Kiang-Nan 江南代牧區

Background Note:

Upon the request of Jesuit visitor Michel Fessard to train catechists for evangelization, Antonio Femiani SJ became director of a catechist school at Laodang, near Shanghai, in 1866, but the attempt was not particularly successful. In 1879 Bishop Valentine Garnier made Fr. André SJ director and rules were introduced and translated into Chinese. Moïses Riot SJ started to build a new institution. On 8 September 1885 the first novices entered the Zhu-Mu hui congregation (i.e., the Catechists of the Mother of God). On 8 September 1887 Garnier received the vows of the first religious. Their primary task was to teach in schools, especially at Jean Berchmans at Lao-dang; but later also at Chongming 崇明 and Haimen 海門. In 1909 the brothers were absorbed by the Marist Brothers of the Schools.

Literature:

G. M., "Les Joséphistes-Maristes. Notes sur une œuvre de Catéchistes dans la Mission du Kiang-Nan," in *Relations de Chine* III (Blois, 1908/10), pp. 339–345.

MARIST BROTHERS OF THE SCHOOLS (FMS)

Latin/non-English Names: Institutum Fratrum Maristarum a Scholis; Institutum Parvulorum Fratrum Mariae (PFM)
Other Names: Institute of the Marist Brothers of the Schools; Little Brothers of Mary
Chinese Name: Shengmu xiao kunzhong hui 聖母小昆仲會
Nationality: International
China Start: 1891
Fields in China: Operated schools at Jiangsu: Shanghai 上海; Hebei: Beijing 北京; Tianjin 天津; Chaha'er: Yangjiaping, Huailai Xian 懷來縣楊家坪; Shandong: Weihaiwei 威海衛; Yantai 煙台 [Chefoo]; Qingdao 青島; Sichuan: Chongqing 重慶; and Hubei: Hankou 漢口

Background Note:

A pontifical congregation of lay religious founded on 2 January 1817 near Lyons, France, by Joseph-Benoît-*Marcellin* Champagnat (1798–1840), who also founded the Society of Mary (Marists) for priests; papal approbation as an independent order in 1863; renewed in 1922. The Marist Brothers of the Schools (FMS) developed into an international Catholic teaching congregation.

In 1891 the first FMS brothers left France and went to Beijing (Collège Français du Nantang) and Tianjin (Collège St Louis). In 1893 the FMS was invited to teach in St. Francis Xavier's College, Shanghai, which had been founded by the Jesuits. Later, the FMS was teaching in other cities in China as well, including Hankou (Ecole Municipale Franco-Chinoise 漢口法租界河邊法文學校); Yantai (School of the Immaculate Conception 煙台崇正學校); and Weihaiwei (Stella Maris School 海星學校). In 1949 the Province of China had 300 brothers,

half of whom were Chinese. The Provincial House of the Chinese Province was established at Zhalan near Beijing.

With the establishment of the People's Republic of China, all the houses and schools were confiscated and the missionaries were expelled. Some of the Chinese brothers also left for Hong Kong, Macau, Taiwan, and Southeast Asia.

Literature:

Ignace Thiry, *La Passion des Frères Maristes en Chine*, 6th ed. (Genval, Belgium: Ed. Marie-Médiatrice, 1956), 93 pp.

Louis Wilmet, *Les Frères Maristes en Chine* (Genval, Belgium: Secrétariat des œuvres et missions des Fères Maristes de Belgique, 1927), 108 pp.

Archives/Contact Address:

Archivio, Casa Generalizia dei Fratelli Maristi delle Scuole, Piazzale Marcellino Champagnat, 2, C.P. 10250, I–00144 Roma, ITALY

MARYKNOLL FATHERS (MM)

Latin/non-English Name: Societas de Maryknoll pro missionibus exteris

Other Names: Catholic Foreign Mission Society of America; Maryknoll Fathers & Brothers; Maryknollers

Chinese Name: Meiguo Tianzhujiao chuanjiao hui 美國天主教傳教會

Nationality: American

China Start: 1918

Fields in China: Guangdong: Vicariate Apostolic of Kongmoon [Jiangmen] 江門代牧區; Vicariate Apostolic of Kaying 嘉應代牧區; Guangxi: Vicariate Apostolic of Wuchow 梧州代牧區; Prefecture Apostolic of Kueilin 桂林監牧區; Manchuria: Vicariate Apostolic of Fushun 撫順代牧區

Background Note:

The Maryknoll Fathers & Brothers (MM) were founded by James Anthony Walsh (1867–1936) and Thomas Frederick Price as a foreign mission society of secular priests in New York in 1911; decree of commendation 23 July 1915; papal approbation 1930.

The vicar apostolic of Canton having indicated that territory of his mission would eventually be transferred to the American priests, the first MM fathers arrived from the U.S. in the Yangjiang [Yeungkong] 陽江 district of Guangdong in late 1918. Afterwards the following mission territories were entrusted to the care of the MM fathers: in 1924 the Prefecture Apostolic of Kongmoon was detached from the Vicariate Apostolic of Canton and James Edward Walsh (1891–1981) appointed prefect apostolic; in 1925 the Independent Mission of Kaying was detached from the Vicariate Apostolic of Swatow; in 1925 the Wuchow Mission was separated from the Vicariate Apostolic of Nanning and transferred to the Vicariate Apostolic of Kongmoon. In 1930 Wuchow became an independent mission and was elevated to prefecture apostolic in 1934 and to vicariate apostolic in 1939. In 1933 the Kweilin territory in the Vicariate Apostolic of Nanning was annexed to Wuchow, but became a separate prefecture apostolic in 1938. A new opportunity for mission work arose in distant Manchuria in 1925, a work that resulted in the erection of the Prefecture Apostolic of Fushun in 1932 (elevated to vicariate apostolic in1940). Today the Maryknoll Fathers & Brothers are present in Hong Kong and Taiwan.

Official Periodicals:

The Field Afar, vol. 1 (Maryknoll, N.Y., 1907–).

Chinese-American Bulletin, vol. 1 (Catholic Foreign Mission Society of America, Maryknoll, N.Y., January 1942–). Bimonthly (September to May).

Maryknoll Mission Letters, China, vol. 1 (Catholic Foreign Mission Society of America, Maryknoll, N.Y., 1923–1927), suspended 1928–1941, continued as *Maryknoll Mission Letters* (Maryknoll, N.Y., 1942–1946).

Literature:

Jean-Paul Wiest, *Maryknoll in China: A History, 1918–1955* (Armonk, N.Y.: M. E. Sharpe, 1988).

Archives/Contact Address:

Maryknoll Mission Archives, P.O. Box 305, Maryknoll, NY 10545-0305, U.S.A.

MILAN FOREIGN MISSIONS (MEM)

Latin/non-English Names: Pontificium Institutum Mediolanense pro Missionibus; Missioni Estere di Milano

Other Names: Foreign Mission Society of Milan; Lombard Seminary for Foreign Missions

Chinese Name: Milan waifang chuanhui 米蘭外方傳會

Nationality: Italian

China Start: 1858

Fields in China: Vicariate Apostolic of Hong Kong 香港代牧區 (including surrounding districts of Guangdong); Vicariate Apostolic of South Henan 豫南代牧區; Vicariate Apostolic of North Henan 豫北代牧區; Vicariate Apostolic of East Henan 豫東代牧區

Background Note:
Angelo Ramazzotti, later cardinal of Venice, prepared plans for forming a new missionary society of secular priests coming from several dioceses in Lombardy, northern Italy, and presented them to the Vatican. With the encouragement and blessing of Pope Pius IX, permission was given to establish the Lombard Seminary for Foreign Missions, at Saronno near Milan. On 30 July 1850 the Lombard Seminary was officially started along the lines of the Paris Foreign Missions. Msgr. Giuseppe Marinoni was installed as the director, a post he would hold for 41 years.
In 1858 Frs. Paolo Reina, Giovanni Timoleone Raimondi, and Br. Luigi Tacchini, 3 members of the first missionary group to Oceania, were transferred to Hong Kong to take charge of the Prefecture Apostolic (later Vicariate Apostolic) of Hong Kong.
In 1869 Rome entrusted the Milan Foreign Missions (MEM) with the apostolate in the Vicariate Apostolic of Henan, hitherto in the care of the Lazarists (or Vincentians). In 1870 the first MEM missionaries, led by Simeone Volunteri 安西滿, arrived in Henan and established their principal station in the village of Jinjiagang 靳家崗, 8 km northwest of Nanyang 南陽. In 1926 the MEM merged with the Pontifical Seminary of the Holy Apostles Peter and Paul of Rome to form the Pontifical Institute of Foreign Missions (PIME).

Official Periodical:
Le Missione Cattoliche, vol. 1 (Milano, 1872).

Literature:
Giovanni Battista Tragella, *Le Missioni Estere di Milano nel quadro degli avvenimenti contemporanei* (Milano: Pontificio Istituto Missioni Estere, 1950–1963), 3 vols.
Angelo Lazzarotto, "The Lombard Seminary for Foreign Missions in Hong Kong and Henan," in Agostino Giovagnoli & Elisa Giunipero, eds., *The Catholic Church and the Chinese World: Between Colonialism and Evangelization (1840–1911)* (Roma: Urbaniana University Press, 2005), pp. 155–177.
Domenico Cannone, *L'evangelizzazione della provincia cinese del Ho-Nan nella seconda metà del secolo XIX* (Napoli: Pontificio Istituto Missioni Estere, 1986), 156 pp. Miss.D. diss (Exc. diss.), Pontificia Università Urbaniana.

Archives/Contact Address:
PIME General Archives, Pontificio Istituto Missioni Estere, Via F. D. Guerazzi, 11, I–00152 Roma, ITALY

MINISTERS OF THE SICK (MI; OCam; OSC; CRMI; OSCam)

Latin/non-English Names: Ordo Clericorum Regolarium Ministrantium Infirmis; Chierici Regolari Ministri degli Infermi di S. Camillo
Other Names: Order of St. Camillus; Camillians
Chinese Name: Lingyi hui 靈醫會
Nationality: Italian
China Start: 1946
Field in China: Huize 會澤 in the Prefecture Apostolic of Chaotung [Zhaotong] 昭通監牧區 (Yunnan)

Background Note:
Founded by San Camillio de Lellis in Italy on 15 September 1584. Dedicated to the apostolate of the sick, the Ministers of the Sick (MI) were approved by Pope Sixtus V in 1586 and erected into an order by Gregory XIV in 1591.
In the third decade of the eighteenth century, 2 Camillians, Giacomo Giordani and Stefano Signorini, were sent by the Congregation of Propaganda Fide to China as "Apostolic Missionaries" (1726). With extreme difficulty they were able to work for some years as "optometrists" at the court of Beijing. But the initiative, too isolated, soon came to an end. The first priest died after 10 years and the second went back to Italy in 1739.
A new beginning was made in the wake of World War II, when the first group of Camillians, namely the priests Antonio Crotti, Ernesto Valdesolo, Angelo Pastro, and Brs. Umberto Amici and Marcello Caon reached Zhaotong in 1946 and were lodged in the residence of the apostolic administrator. They devoted the early months to the study of Chinese, "a diabolical language," as some described it. During breaks from study they served in the St. Joseph Hospital, built by Msgr. Jožef Keréc SDB and run by the Franciscan Missionary Sisters of Graz. The Camillians concerned themselves in particular with lepers. But their Yunnan apostolate was rather brief. They were incarcerated and eventually expelled by the Communists in 1952. The Camillians are now working in Taiwan and on the Pescadores Islands.

Official Periodical:
Missione Camilliane, vol. I (Milano, 1946)–V (1950), and later.

Archives/Contact Address:
Archivio Generale dei Ministri degli Infermi (AGMI), Piazza della Maddalena, 53, I–00186 Roma, ITALY

MISSIONARIES OF THE SACRED HEART OF JESUS (ISSOUDUN) (MSC)

Latin/non-English Names: Missionarii Sacratissimi Cordis Jesu; Missionare vom Heiligsten Herzen Jesu von Issoudun; Hiltruper Missionare
Chinese Name: Shengxin chuanjiao hui 聖心傳教會
Nationality: German
China Start: 1927
Field in China: Prefecture Apostolic of Shihtsien 石阡監牧區 (Guizhou)

Background Note:
The Missionaries of the Sacred Heart of Jesus (MSC) were founded at Issoudun in the Archdiocese of Bourges, France, by Jules Chevalier (1824–1907) in 1854. A German branch was established at Hiltrup, Münster, by the Dutch priest Hubert J. Linckens in 1894. In 1927 Hiltrup missionaries established themselves in Guizhou. In 1932 they were allocated the Independent Mission of Shihtsien, with Aloysius Baumeister 包美德 as superior. The mission was raised to prefecture apostolic in 1937. In the face of banditry, war, and revolution, the MSC missionaries persevered until 1951.

Official Periodicals:
Hiltruper Monatshefte: zu Ehren Unserer Lieben Frau vom heiligsten Herzen Jesu, vols. 40–56, 57–61 (Münster, 1923–1939, 1949–1953). Not published 1940–1948.
Mitteilungen der Hiltruper Herz-Jesu-Missionare (Hiltrup, 1946).

Literature:
Joseph Rath, *Botschaft der Liebe. Zum 50. Jubeljahr des Hiltruper Missionshauses und der norddeutschen Provinz der Herz-Jesu-Missionare 1897–1947* (Mönchengladbach: Kühlen, 1947), 72 pp.
Emil Schuman, *Missionsleiden und Missionsfreuden. Hiltrup. Shihtsien. Rabaul; 1941/45* (Hamm, Westfalen: Herz-Jesu-Kloster, 1946), 30 pp.

Archives/Contact Address:
Hiltruper Herz-Jesu Missionare, Am Klosterwald 40, D–48165 Münster, GERMANY

MISSIONARY SOCIETY OF ST. COLUMBAN (SSC)

Latin/non-English Name: Societas S. Columbani pro missionibus ad Exteros
Other Names: Maynooth Mission to China; Columban Fathers
Chinese Name: Sheng Gaolongpang waifang chuanjiao hui 聖高隆龐外方傳教會
Nationality: Irish
China Start: 1920
Fields in China: Vicariate Apostolic of Hanyang 漢陽代牧區 (Hubei); Vicariate Apostolic of Nancheng 南城代牧區 (Jiangxi); *procure* 辦事處 in Hankou 漢口 (Hubei) and Shanghai 上海 (Jiangsu)

Background Note:
Founded by the Irish China missionary Edward J. Galvin (1882–1956). In June 1916 he returned to the United States from China and visited priest friends and bishops from San Francisco to Brooklyn, sharing his plans. Having received encouragement from them, he sailed to Ireland in August 1916 and gained his first recruits at Maynooth. An able young professor, Fr. John Blowick, joined him to help establish the "Maynooth Mission to China." By October, the new society numbered 8 priests.
With the blessing of Pope Benedict XV, Frs. Galvin and Blowick spent the year 1917 planning and laying foundations. On 29 June 1918, the Society of St. Columban was formally approved, with final approbation on 5 June 1925. The first Columban seminary was opened in Ireland. A few months later, the American headquarters was established in St. Columbans, Nebraska. In a few years a seminary was opened there as well. In 1920, with the Missionary Society of St. Columban (SSC) already numbering 40 priests and 60 seminarians, Fr. Galvin led the first pioneer band of missionaries to China, and Fr. Blowick devoted his energies to forming the new Society.
They took charge of the Prefecture Apostolic of Hanyang (established 1923, raised to vicariate in 1927) in Hubei. In 1932 Columban Fathers were assigned to the Prefecture Apostolic of Kienchang 建昌監牧區 (in 1938 elevated to Vicariate Apostolic of Nancheng). After the closure of the missions on the Chinese mainland in 1952, the SSC established a presence in Taiwan and Hong Kong.

Official Periodicals:
The Far East, Official Organ of the Maynooth Mission to China, vol. 1 (Navan, Ireland, 1918).
The Far East, Official Organ of the Chinese Mission Society of St. Columban, vol. 1 (St. Columbans, Nebr., 1918).

The Far East, Devoted to Catholic Foreign Mission Work, Australian ed., vol. 1 (Melbourne, VIC, Australia, 1920).

Literature:

Robert T. Reilly, *Christ's Exile: Bishop Edward J. Galvin, Co-founder of the Maynooth Mission to China* (Dublin, 1958), 56 pp.

Archives/Contact Addresses:

Archives, Columban Fathers, St. Columban's, Dalgan Park, Navan, Co. Meath, IRELAND

Archives of the American branch: Archives, Columban Fathers, St. Columbans, NE 68056-0010, U.S.A.

ORDER OF CISTERCIANS OF STRICT OBSERVANCE (OCR; now OCSO)

Latin/non-English Names: Ordo Cisterciensium Reformatorum; Ordo Cisterciensium Reformatorum Beatae Mariae Virginis de Trappa (deinde "Ordo Cisterciensis Strictioris Observantiae")
Other Names: Reformed Cistercians; Trappists
Chinese Names: Xidu hui 熙篤會; Yangui xidu hui 嚴規熙篤會
Nationality: International
Religious Family: Cistercian
China Start: 1883
Fields in China: Hebei: Yangjiaping 楊家坪, Huailai Xian 懷來縣, in the Vicariate Apostolic of Süanhwafu 宣化府代牧區; Vicariate Apostolic of Chengtingfu 正定府代牧區

Background Note:

Founded by way of reforms introduced in 1664 by Armand Jean Le Bouthillier de Rancé (1626–1700) at the Abbey of La Trappe, it was to become the Order of Cistercians of Strict Observance (OSCO). De Rancé stressed the penitential aspect of monasticism: little food, no meat, hard manual labor, and strict silence.

Establishments in China:

(1) Our Lady of Consolation (April 1883), Yangjiaping (in the Republican period the monastery was included in the province of Chaha'er) 察哈爾懷來楊家坪聖母神慰院. In response to an initiative by the vicar apostolic of Beijing, Louis-Gabriel Delaplace CM, to establish a contemplative institute in China, Dom Ephrem Seignol, the prior of the Priory of Tamié, France, enlisted the services of the priest-architect Alfons de Moerloose CICM to commence the construction of the Abbey of Our Lady of Consolation in a remote valley north of the Great Wall. On 16 June 1884, the first convent buildings were consecrated and gradually Chinese novices began to join the community. In 1900 the abbey had over 70 members from various countries, but mainly Chinese. In 1940 the total personnel was as follows: Choir Monks: 31 professed, 4 novices, and 18 oblates; Lay Brothers: 46 professed, 7 novices and oblates; 19 Juvénistes au probatorium. The monks did not undertake any direct missionary apostolate or pastoral work. Theirs was an apostolate of prayer.

The Trappist Abbey of Our Lady of Consolation was destroyed in the summer of 1947, and its religious community subjected to brutal treatment during which 33 members died. The survivors reorganized themselves in Beijing under the leadership of the Belgian priest Jean-Marie Struyven. New novices joined and there were new professions and priestly ordinations. But this development came to an end with a new wave of persecutions in 1954.

(2) Our Lady of Joy (Liesse) (1928), near Zhengding, Vicariate Apostolic of Chengtingfu 河北正定府聖母神樂院, was established by Trappist monks from Yangjiaping. In 1940 the establishment had the following personnel: Choir Monks: 15 professed, 7 novices, and 2 Latinists; Lay Brothers: 12 professed, 5 novices, and 11 postulants.

The *Liesse* community was able to avoid persecution and migrated to Hong Kong.

(3) Our Lady of Joy, Lantao Island, Hong Kong 香港大嶼山聖母神樂院 was established in 1950.

Official Periodical:

Bulletin du Pium Opus. Œuvre de Messe et Croisade de Prières sous le Patronage de Marie Immaculée. Rédaction: Trappe de N.-D. de Liesse. Administration: Imprimerie de l'Annonciation c/o Mission Catholique Chengtingfu, Hopeh, China. Since 1929. With "Supplementum Latino-Sinicum."

Literature:

A. Limage, *Les Trappists en Chine* (Paris: Librairie Générale Catholique, J. de Gigord, 1911).

Alphonse Hubrecht CM, *Une Trappe en Chine* (Beijing: Imprimerie des Lazaristes, 1933).

Stanislaus Jen, *The golden jubilee of Our Lady of Joy (Liesse), 1928–1978* (Hong Kong: Catholic Truth Society, 1978).

Stanislaus Jen, *Te martyrium candidatus, laudat exercitus! The Centenary of the Foundation of Our Lady of Consolation Yang Kia Ping, the Proto-Abbey of the Cistercian Order in China and in the Far East, 1883–1983* ([Hong Kong, ca. 1978]).

M. Stanislaus Jen 任達義 OSCO, *Zhongguo Xidu hui xundaozhe zhuanji 1947–1953* 中國熙篤會殉道者傳記 1947–1953 (Lantao, Hong Kong, 1985).

Archives/Contact Address:
Archivio, Casa Generalizia OSCO, Viale Africa, 33, I–00144 Roma, ITALY

ORDER OF DISCALCED CARMELITES (OCD)

Latin/non-English Names: Ordo Fratrum Carmelitarum Discalceatorum; Ordine dei Carmelitani Scalzi
Other Name: Discalced Carmelites
Chinese Name: Shengyi hui 聖衣會
Nationality: International
China Start: 1719; New start 1947
Fields in China: Beijing 北京 (Hebei); Kichow [Qizhou] Diocese 蘄州教區 (Hubei) (1947)

Background Note:
The Order of Discalced Carmelites (OCD) is a result of the sixteenth century reform of the Carmelite Order. Inspired by the example of St. Theresa of Avila, the first OCD friary was founded in Dureolo, Spain, by St. John of the Cross (born Juan de Yepes) and 3 other friars in 1568.
The OCD unsuccessfully tried to establish itself at Macau in 1696–1697. In 1719, 2 Carmelites, Gotthard Plaskowitz and Wolfgang Thumsecher, came to Beijing with the Mezzabarba legation. The last Carmelite in early modern China, Joseph Max Pruggmayer (in religion Giuseppe Maria di S. Teresa; Na Yongfu 那永福), died in 1791.
In 1947 a new attempt was made with the arrival at Qizhou 蘄州 of 3 Italian friars. They began studying the Chinese language with the eventual hope of gaining some territory from the Qizhou Diocese. In the summer of 1948, they began to work in the northeastern section of the diocese; a contract was signed for 5 districts which would one day become an independent entity. This work of the OCD ended with the changed political situation in China and the subsequent departure of 6 Carmelites in early 1952.

Official Periodical:
Il Carmelo e le sue Missione all'Estero, yr. 1 (Roma, 1902).

Literature:
Luigi Teruzzi (in religion Piergiuseppe di S. Luigi) OCD, "Nova Missio in Sinarum imperio," in *Analecta Ordinis Carmelitarum Discalceatorum* XIX (Romae, 1947), pp. 65–66, 228; XX (1948), pp. 30, 138; XXI (1949), pp. 168–169; XXII (1950), pp. 31, 541–542.
Ilario W. Castellan, *Storia della missione carmelitana in Cina, 1947–1952* ([1955]), 188 pp.

Archives/Contact Address:
Archivio Generale dei Carmelitani Scalzi, Casa Generalizia, Corso d'Italia, 38, I–00198 Roma, ITALY

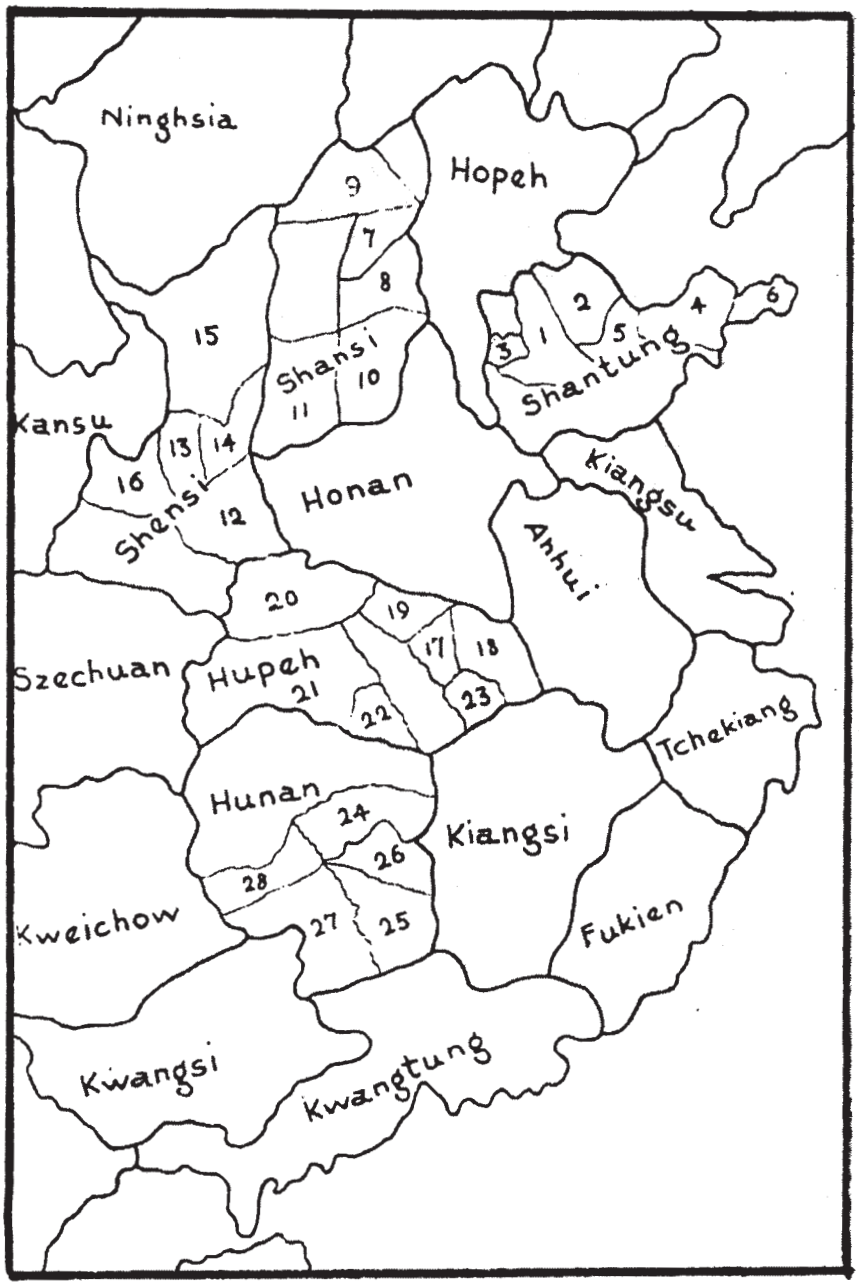
ORDER OF FRIARS MINOR (OFM)

Latin/non-English Name: Ordo Fratrum Minorum
Other Names: Friars Minor; Franciscans
Chinese Names: Sheng Fangjige hui 聖方濟各會; Fangji hui 方濟會
Nationality: International
Religious Family: Franciscan
China Start: 13th century during the Mongol period; the new China mission began in the 17th century
Fields in China: Various locations (for the situation in the early 1940s, see map and table on pp. 27–28).

Background Note:
The Order of Friars Minor (OFM) was established by St. Francis of Assisi at Assisi, Italy, in 1209. In time, however, several autonomous strands were to emerge, among them the Friars Minor of the Regular Observance (OFMObs), Friars Minor of the Strict Observance or Reformed Franciscans (OFMRef), and Discalced Friars Minor (OFMAlc). The amalgamated Order of Friars Minor of modern times did not come into being until 1897 as a result of the "Leonine Union."
Initial attempts to establish an OFM presence in China were made during the Yuan (Mongol) Dynasty, but had to be abandoned after the establishment of the Ming Dynasty in 1368. The arrival of the first Spanish friar in Fujian in 1633 signaled the beginning of the second phase of Franciscan endeavor in China (see under Discalced Friars Minor).
The first Italian Reformed Franciscans sent to China by Propaganda Fide arrived in 1684: Bernardino della Chiesa (1644–1721), Giovanni Francesco Nicolai of Leonessa (1656–1737), and Basilio Brollo of Gemona (1648–1704). These Propaganda missionaries established themselves in northwestern Shandong including certain adjacent parts in Zhili (now Hebei), Shaanxi-Gansu, and Shanxi. Since 1762 the vicar apostolic of Shaanxi-Shanxi also administered the Vicariate Apostolic of Huguang (i.e., Hubei and Hunan). In addition, some Bavarian and Portuguese Franciscans were active in China in the eighteenth century, including Alexandre de Gouvea (1751–1808), a member of the Third Order Regular (TOR) and since 1785 bishop of Beijing.

In the course of the nineteenth century the Franciscans came to represent the largest Roman Catholic missionary enterprise in terms of friars and territory administered. Moreover, the specific Franciscan missions took on a distinctly national character, especially after the completion of transforming the *padroado* dioceses into vicariates apostolic.

By the late nineteenth century it had become customary to assign friars from a particular OFM province to their own independent mission (*missio sui iuris*), prefecture apostolic, or vicariate apostolic in China. See table on p. 28 for the assignment of territories in China to OFM provinces and their specific foreign "national" composition in the early 1940s.



Map 1. Franciscan Missions in China (Otto Maas, "Franciscans in the Middle Kingdom, P. III," in *Collectanea Commissionis Synodalis*), 742.

Vicariates and Prefectures Apostolic in China in the Care of the Order of Friars Minor (1940s)

Ecclesiastical Territory	Year Est.	OFM Start	Nation-ality	OFM Province
SHANDONG 山東				
1 Tsinanfu [Jinanfu] 濟南府代牧區	1839	1904	German	Saxonia (Holy Cross Province)
4 Yantai [Chefoo] 煙台代牧區	1894	1931	French	Toulouse (St. Louis of Acquitaine Province)
2 Chowtsun [Zhoucun] 周村代牧區	1929	1925	American	St. Louis/Chicago (Sacred Heart Province)
5 Iduhsien [Yiduxian] 益都縣監牧區	1931	1931	French	Rennes (St. Denis Province)
6 Weihai [Weihaiwei] 威海衛監牧區	1931	1932	French	Metz (St. Paschal Province)
3 Tungchang [Dongchang] 東昌	1934 +	1934	American German	Santa Barbara Province, California Colonia (Province of the Three Kings)
SHAANXI 陝西				
12 Sianfu [Xi'anfu] 西安府代牧區	1844	1932	Italian	Tuscany (St. Bonaventure Province)
15 Yenanfu [Yan'anfu] 延安府代牧區	1911	1911	Spanish	Cantabria and Compostela Provinces
14 Tungchow [Dali 大荔] 同州監牧區	1931	1931	Italian	Ancona (Lauretana Province)
13 Sanyuan 三原監牧區	1932	1931	Italian	Venice (St. Anthony Province)
16 Fenghsiang [Fengxiang] 鳳翔監牧區	1932	1932	Chinese	Independent custody
SHANXI 山西				
7 Taiyuan [Taiyuanfu] 太原府代牧區	1844	1931	Italian	Rome (St. Michael Province)
10 Luanfu [Changzhi 長治] 潞安府代牧區	1890	1890	Dutch	Utrecht (Province of the Holy Martyrs)
9 Shohchow [Shuoxian 朔縣] 朔州代牧區	1926	1926	German	Bavaria (St. Anthony of Padua Province)
8 Yutze [Yuci] 榆次監牧區	1931	1931	Italian	Bologna (Most Holy Redeemer Province)
11 Kiangchow [Xinjiang 新絳] 絳州監牧區	1936	1936	Dutch	Utrecht (Province of the Holy Martyrs)
HUBEI 湖北				
17 Hankow [Wuhan 武漢] 漢口代牧區	1856	1926	Italian	Venice (St. Francis Province)
20 Laohokow [Laohekou] 老河口代牧區	1870	1921	Italian	Tuscany (Stigmata Province)
21 Ichang [Yichang] 宜昌代牧區	1870	1891	Belgian	Flanders (St. Joseph Province)
23 Wuchang [Wuhan 武漢] 武昌代牧區	1923	1930	American	Cincinnati (St. John the Baptist Province)
18 Kichow [Qizhou] 蘄州代牧區	1936	1929	Italian	Trento (St. Vigilio Province)
22 Shasi [Shashi] 沙市監牧區	1936	1932	American	New York (Holy Name Province)
19 Suihsien [Suixian] 隨縣監牧區	1937	1935	Irish	Hibernian Province
HUNAN 湖南				
24 Changsha 長沙代牧區	1856	1930	Italian	Piemonte (St. Thomas Province, Turin, and other Italian Provinces)
27 Yungchowfu [Yongzhoufu] 永州府監牧區	1925	1925	Austrian	Innsbruck (St. Leopold Province)
25 Hengchow [Hengyang 衡陽] 衡州代牧區	1930	1948	Italian	Genoa (Insubria Province)
26 Siangtan [Xiangtan] 湘潭監牧區	1937	1935	Italian	Bologna (St. Catherine Province)
28 Paoking [Baoqing] 寶慶監牧區	1938	1938	Hung.	St. John Capistran Province

+ = Dongchang never became a *missio sui iuris* or a prefecture apostolic.

Table 1 based on Otto Maas, "Franciscans in the Middle Kingdom, P. III," in *Collectanea Commissionis Synodalis*, 741.

OTHER FRANCISCAN WORKS IN CHINA

1. Language School in Beijing: Domus Franciscana
2. Yaowan (North Jiangsu) 1940–1948
3. Moximian [Mosimien] 磨西面（泥頭） (Leprosarium in the Vicariate Apostolic of Tatsienlu 打箭爐代牧區
4. Nanjing House (Jiangsu)
5. Beijing Parishes (1947–1951)
6. Gabriele Allegra's 雷永明 work on the Bible at the Studium Biblicum Franciscanum 思高聖經學會, founded by him in Beijing in 1945. The work was subsequently transferred to Hong Kong.
7. Auxiliaries in the Vicariate Apostolic of Suchow 徐州代牧區 (from the Santa Barbara province, California)
8. French Canadians from the Franciscan Prov. of St. Joseph of Eastern Canada were present in the V. A. of Chefoo.

Official Periodicals:

Acta Ordinis Fratrum Minorum (Quaracchi, 1882–1940).

Annales des Missions Franciscaines (1861–1867). Translations from *Cronaca* (see below).

Antoniusbote, Monatsschrift der Franziskaner Missionen, vols. 22–46 (Werl, 1915–1939).

Apostolado Seráfico en China, Revista mensual ilustrada de los Misioneros Franciscanos Españoles del Vicariato del Shensi Septentrional, año 1 (Santiago, 1914/15), from 1916 *Apostolado Franciscano* (Bilbao), from 1926 *Misiones Franciscanas* (Bilbao; from 1932 Oñate).

Apostolato Francescano in Cina, Bolletino del Vicariato Apostolico di Hankow affidato ai Frati Minori dell Veneta Provincia di San Francesco, no. 1 (Hankou, March 1932). Monthly. In Italian.

Apostolicum, Periodicum Pastorale et Asceticum pro Missionaris a Fratribus Minoribus (Jinan, 1930–1944).

L'Araldo Missionario, Giornaletto mensile, Vicariato di Laohokow Hupe Cina, vol. 1 (1930). Lithographed.

The Brief, Franciscan missionary magazine under the patronage of St. Anthony of Padua, vols. 1–17 (Dublin, 1946–1961), continued as *St. Anthony's Brief*, Organ of the Franciscan Missionary Union (Dublin, 1962–1968). Irish China missionaries also published in *Assisi*, An Irish Franciscan Monthly, vols. 1 (1929)–24 (1952) (Dublin).

Communicationes ad Missionarios Praefecturae Apostolicae de Sanyuan (Tungyuanfang, 1932). Irregular. In Latin.

Communicationes pro Missionaris Shantung Septentrionalis (Jinan, 1921–1941), later . . . *pro vicariatus Tsi-nan-fu*.

Cronaca: Operazione dei Frati Minori circa la Propagazione della Fede (Roma, 1860–1867; Napoli, 1869).

Echo de la Mission du Chantong Oriental (Chefoo, 1903–1925), thereafter *Echo du Vicariat de Chefoo* (Chefoo, 1925–1941).

The Franciscan Herald (Chicago, 1912–1940).

The Franciscans in China, A Monthly Message from American Franciscans to Their Friends at Home (Wuchang, 1922–1942).

Le Messager Missionnaire d'Idushien, Provinces Franciscaines de St. Denys et de St. Bernardin, 1e année (July–August 1933). Bimonthly.

Mitteilungen aus der Tiroler Franziskanerprovinz (1942–).

Nelle Marche Tibettane con S. Francesco tra i Lebbrosi del buon Dio, Sikang-Nirow-Mosimien, China, anno 1, no. 1 (January 1935), in connection with *Apostolato Francescano in Cina*, as a separate publication until no. 7 (July 1935). Thereafter, some pages of *Apostolato Francescano* are devoted to the leprosarium in Moximian with the title "Nel Tibet con S. Francesco tra i Lebbrosi."

Nova et Vetera, Missionariis Vicariatus Utilia (Yichang, 1916–).

L'Oriente Serafico, vol. 1 (Assisi, 1890–).

Our China Mission, Published by the Franciscan Fathers of New York, vol. 1, no. 1 (Shashi, Hubei, 1937).

La Revue franciscaine (Bordeaux, 1870–1940).

Seraphisches Weltapostolat, vols. 1–8 (1925–1932).

Spectator, Catholic Mission Ichang, Hupeh, China (since 1928). Biweekly. In Latin.

De Stem van Sint-Antonius, vol. 1 (Mechelen, 1913–), from 1913–1918 *Sint Antonius Maandblad*, 1919–1921 *Sint Antonius Stem*.

La Voce missionaria, vol. 1 (OFM, Tungchow, 1938). Lithographed.

Visits with the Missionaries (Franciscan missionaries in China), 1 iss.

Literature:

Arnulf Camps OFM & Pat McCloskey OFM, *The Friars Minor in China 1294–1955: Especially the Years 1925–55* (Rome: General Secretariate for Missionary Evangelization, General Curia, Order of Friars Minor, 1995).

Nicola Cerasa, *Breve storia della missione di Taiyuan Shansi Cina* (Roma: Provincia Romana dei Frati Minori, 1998), ix, 334 pp.

Carine Dujardin, *Missionering en moderniteit. De Belgische minderbroeders in China 1872–1940* (Leuven: Leuven University Press, 1996).

Vitalis Lange, *Das Apostolische Vikariat Tsinanfu. Franziskanische Missionsarbeit in China* (Werl: Provinzial-Missionsverwaltung, 1929), 210 pp.

Fortunato Margiotti, *Il cattolicismo nello Shansi dalle origini al 1738* (Roma: Sinica Franciscana, 1958), 806 pp.

Georges Mensaert, "Les Franciscains au service de la Propagande dans la Province de Pékin, 1705–1785," in *Archivum Franciscanum Historicum* 51 (1958), pp. 161–200, 273–311.

Pietro Moretti, *Sulle rive del Fiume Giallo: storia di una missione francescana in Cina* (Ancona: Falconara M.), 512, XIII pp.

Joannes [Giovanni] Ricci, *Vicariatus Taiyuanfu, seu, Brevis historia antiquae franciscanae missionis Shansi et Shensi a sua origine ad dies nostros (1700–1928)* (Pekini: [ex typographia] Congregationis Missionis, 1929), ix, 191 pp.

Erhard Schlund, "Eine Mission der bayerischen Franziskaner in China im 18. Jahrhundert," in *Zeitschrift für Missions- und Religionswissenschaft* 4 (1914), pp. 12–23.

Norbert Schmalz OFM & Boniface Pfeilschifter OFM, *Shen-Fu's Story: The Memoirs of Two American Missionaries in the China of Yesteryear* (Chicago: Franciscan Herald Press, 1966). Concerns the V. A. Chowtsun, Shandong.

Sinica Franciscana, vol. V: Anastasius van den Wyngaert & Georges Mensaert, eds., *Relationes et Epistolas Illmi D. Fr. Bernardini della Chiesa O.F.M.* (Romae: apud Collegium S. Antonii, 1954).

Sinica Franciscana, vol. VI: Georges Mensaert, ed., *Relationes et Epistolas Primorum Fratrum Minorum Italorum (Saeculi XVII et XVIII)*, (Romae, 1961), 2 parts.

Odoricus Timmer, *Het Apostolisch Vicariaat van Zuid-Shansi in de eerste vijf-en-twintig jaren van zijn bestaan (1890–1915)*, Gedenkschrift samengesteld door Odoricus Timmer (Leiden: Théonville, 1915), 111 pp.

Archives/Contact Addresses:

(1) Archivio, Curia Generalizia dei Frati Minori, Via S. Maria Mediatrice, 25, I–00165 Roma, ITALY. The Generalate archive also holds pre-1800 Franciscan material collected in China (known as Archivum Archidiocesis de Hankow, Sectio A). The material for the post-1800 period in this collection is deposited as Archivum Archidiocesis de Hankow, Sectio B, in the Franciscan Archives, Convento di S. Michele in Isola, I–30100 Venice, ITALY. In addition to the Generalate collections, various Franciscan provincial archives also hold relevant material:

(2) Archivio storico della Provincia di Cristo Re dei Frati Minori dell'Emilia-Romagna, Via Guinzelli, 3, I–Bologna, ITALY

(3) Curia Provinciale, Frati Minori Piemonte, Convento S. Antonio da Padova, Via S. Antonio da Padova, 7, I–10121 Torino, ITALY

(4) Curia Provinciale di San Francesco Stimmatizzato, Via A. Giacomini, 3, I–50132 Firenze, ITALY

(5) Frati Minori, Provincia Romana dei SS. Apostoli Pietro e Paolo, Roma, ITALY

(6) Curia Provinciale, Provincia Picena "San Giacomo della Marca" dei Frati Minori, Via S. Francesco, 52, I–60035 Jesi (Ancona), ITALY

(7) Archivo Franciscano Ibero-Oriental, C/Duque de Sesto, 9, E–28009 Madrid, SPAIN. For details of holdings, see Pedro Gil Muñoz, *Registro general alfabético (personas y materias) del Archivo Franciscano de la Provincia Castilla "San Gregorio Magno,"* 2 vols. Typescript. Concerning the China mission specifically, see Eugenio Menegon, "Archivo Franciscano Ibero-Oriental (AFIO), Madrid," in *Sino-Western Cultural Relations Journal* XVII (1995), pp. 4–5. Antolín Abad Pérez & Cayetano Sánchez Fuertes, *La descalcez franciscana en Espańa, Hispanoamérica y Extremo Oriente: síntesis histórica, geográfica y bibliográfica*, separate print of *Archivo Ibero-Americano*, vol. 59, no. 234 (Madrid, 1999), pp. 457–788.

(8) Archivo, Province of St. James of Compostella (Santiago) (Compostellae S. Jacobi Prov.–Hispania)

(9) Archiv der Kölnischen Franziskanerprovinz, Franziskanerkloster Mönchengladbach, Franziskanerstr. 30, D–41063 Mönchengladbach, GERMANY

(10) Archiv der Sächsischen Franziskanerprovinz, Franziskanerkloster Werl, Klosterstr. 17, D–59457 Werl, GERMANY

(11) Archiv der Tiroler Franziskanerprovinz, Franziskanerkloster, A–6130 Schwaz, AUSTRIA

(12) Archiv der Bayerischen Franziskanerprovinz, St.-Anna-Straße 19, D–80538 München, GERMANY

(13) Provincial Archive of the Flemish Friars Minor: Archief, Vlaamse Minderbroeders, Minderbroederstraat 5, B–3800 Sint-Truiden, BELGIUM. Archivist P. Alex Coenen OFM. A catalog of the relevant China material has been prepared by Sara Lievens, *The China Archives of the Belgian Franciscans: Inventory* (Louvain: Ferdinand Verbiest Foundation, K. U. Leuven, 1998).

(14) Het Utrechts Archief, Alexander Numenskade 199–201, NL–3572 KW Utrecht, THE NETHERLANDS. Accession No. 606: Rooms-Katholiek (rk): franciscanen nederland–missie.

(15) Archives of the Sacred Heart Province (St. Louis/Chicago), St. Anthony Friary, 3140 Meramec St., St. Louis, MO 63118-4399, U.S.A. Web: http://www.TheFriars.org

(16) Provincial Archives, Order of Friars Minor, Holy Name Province, St. Francis Monastery, 135 W. 31st St., New York, NY 10001, U.S.A.

(17) Archives, Province of St. John the Baptist, 10290 Mill Rd., Cincinnati, OH 45234, U.S.A.

(18) Provincial Archives, Santa Barbara Province, Santa Barbara Mission Archive-Library, Old Mission, Upper Laguna St., Santa Barbara, CA 93105, U.S.A.

(19) Archives, Franciscan Library, Dún Mhuire, Seafield Road, Killiney, Co. Dublin, IRELAND

(20) Archives des Franciscains, Couvent de la Résurrection, 5750 boulevard Rosemont, Montréal, Québec H1T 2H2, CANADA
(21) Kapisztrán Szent Jánosról nevezett Ferences Rendtartomány, H–1024 Budapest, Margit krt. 23, HUNGARY

ORDER OF FRIARS MINOR CAPUCHIN (OFMCap)

Latin/non-English Names: Ordo Fratrum Minorum Capuccinorum; Hermanos menores capuchinos; Kapuziner
Other Names: Capuchin Franciscan Friars; Capuchins
Chinese Name: Sheng Fangjige jiabu hui 聖芳濟各嘉布會
Nationality: International
Religious Family: Franciscan
China Start: 1707; new start 1922
Fields in China: Tibet: Lhasa 拉薩; Manchuria: Prefecture Apostolic of Kiamusze 佳木斯監牧區; Gansu: Vicariate Apostolic of Tsinchow 秦州代牧區; Prefecture Apostolic of Pingliang 平涼監牧區

Background Note:
The Order of Friars Minor Capuchin (OFMCap), whose origins date from 1525, began as a reform order of the Franciscans. They were officially recognized as an independent religious order on 3 July 1528. In his bull *Religionis zellus*, Pope Clement VII released the friars from their obedience to the Franciscans and constituted them a separate order and distinct members of the sons of St. Francis; it is one of the mendicant religious orders.
The earliest Capuchin missionaries were active in Tibet. The first friars of the Capuchin province of the Marche set out from Europe in May 1704. Of the 6 who set out for Tibet, 2 died on board the ship; 1 was put ashore at Cyprus, too ill to carry on; 1 remained at Chandanagore in India. Only 2 were able to set out from India for Tibet. They arrived in Kathmandu on 21 February 1707, but stayed only long enough to arrange their journey to Tibet, departing on 12 June of the same year for Lhasa. The Capuchin presence at Lhasa was maintained intermittently until 1745, when Francesco Orazio Olivieri della Penna (1680–1745) was forced to abandon it.
In the modern period, German Capuchins from the Rhenish-Westphalian province were given the Vicariate Apostolic of East Gansu in 1922 (the name was changed to Tsinchow in 1924). As a consequence of World War I, they had been expelled from the former German colonies in the Pacific (Caroline and Mariana Islands) and had been in search of a new mission territory. Vicar Apostolic Salvator Petrus Walleser established his residence at Tianshui 天水. In the early years, the fledgling Gansu mission received personnel support from the Capuchin Province of St. Augustine, Pittsburgh, and other Capuchin provinces.
The Independent Mission of Ilan 依蘭 (Sankiang Sheng 三江省) in Manchuria, detached from the Vicariate Apostolic of Wonsan, Korea, on 9 July 1928, became the Prefecture Apostolic of Kiamusze on 9 April 1940. Capuchins from the OFMCap province of North Tyrol took up missionary work there.
On 25 January 1930 the Prefecture Apostolic of Pingliang was detached from the Vicariate Apostolic of Tsinchow and entrusted to Spanish Capuchins from the Navarra province. Ignacio Gregorio Larrañaga Lasa OFMCap was appointed prefect apostolic. The Spanish Capuchins were expelled in 1953.

Official Periodicals:
Anuario de las Misiones de los Pp. Capuchinos de la Provincia de Navarra-Cantabria-Aragón (Pamplona).
Aus der Mission der Rheinisch-Westfälischen Kapuziner-Ordensprovinz. Apostolisches Vikariat Tsinchow–Ost-Kansu–China. Jahresbericht (1922–1940).
Boletín de la Misión Capuchina de Pingliang, vol. 1 (OFMCap, Pingliang, China, 1947). Lithographed.
Boletín Official de la Provincia Capuchina de Navarra-Cantabria-Aragón, vol. 1 (Pamplona, 1946).
Jahresbericht, Tiroler Kapuziner-Mission Ilan (Mandschukuo), First Year (Innsbruck, 1933).
Jahresbericht, Tiroler Kapuziner-Mission Sankiang (Innsbruck, 1937), from 1938 *Jahresbericht* (Tiroler Kapuziner-Mission, Kiamusze).
Provinz-Bote der Nordtiroler Kapuziner, vol. 1 (Innsbruck, 1918).
Seraphisches Weltapostolat des hl. Franz v. Assisi, Illustrierte Monatsschrift des Kapuzinerordens, vol. 1 (Altötting, 1925).
St. Fidelis-Stimmen. Missionsnachrichten aus Tsinchow, Kansu, vol. 1 (OFMCap, Qinzhou, 1924).
Verdad y Caridad, vol. 1 (Pamplona, 1924).

Literature:
Gonsalvus Walter OMCap, ed., *Gotteskampf auf Gelber Erde. Festgabe zum Silbernen Bischolfsjubiläum Sr. Exzellenz Salvator Petrus Walleser O.M.Cap* (Paderborn: Ferdinand Schöningh, 1938).
Rudolph Blockinger OFMCap, "The Capuchin Mission in China, 1922–1952," manuscript, Province of St. Augustine of the Capuchin Order Library, Capuchin Franciscan Friars, Pittsburgh, PA 15201, U.S.A.

Hermenegild Hintringer, *Gräber am Sungari. Ein Beitrag zur Geschichte der Kapuzinermission von Kiamusze* (Fügen, Tyrol: Seraphisches Liebeswerk), 144 pp.
Luciano Petech, *I missionari italiani nel Tibet e nel Nepal* (Roma: Libreria del Stato, 1952–1956), 7 vols; parts 1–4: *I cappuccini marchigiani*.
"La Prefectura Apostólica de Pingliang (Kansu-China)," in *Anuario de las Misiones de los PP. Capuchinos de la Provincia de Navarra-Cantabria-Aragón*, Año 1934 (Pamplona, 1934), pp. 156–240.

Archives/Contact Addresses:
(1) Istituto Storico Cappuccini, Circon. Occid. 6850, I–00163 Roma (Bravetta), ITALY
(2) Province of St. Augustine of the Capuchin Order Library, Capuchin Franciscan Friars, 220 Thirty-seventh St., Pittsburgh, PA 15201, U.S.A.
(3) Provincial Archive, Capuchin Province of St. Joseph, 1820 Mt. Elliott St., Detroit, MI 48207, U.S.A.
(4) Provinzarchiv der Nordtiroler Kapuziner, Kaiserjägerstraße 6, A–6020 Innsbruck, AUSTRIA
(5) Archiv der Rheinisch-Westfälischen Provinz der Kapuziner, Kapuzinerplatz 134, D–56007 Koblenz, GERMANY
(6) Archivo Histórico Provincial de Capuchinos de Navarra-Cantabria-Aragón (Pamplona), C/Padre Adoáin, 1, E–31015 Pamplona, SPAIN

ORDER OF FRIARS MINOR CONVENTUAL (OFMCon)

Latin/non-English Names: Francescani Minori Conventuali; Ordo Fratrum Minorum Conventualium; Ordine dei Frati Minori Conventuali
Other Names: Conventual Franciscans; Conventuals
Chinese Name: Sheng Fangjige zhuyuan hui 聖芳濟各住院會
Nationality: Italian
Religious Family: Franciscan
China Start: 1925
Field in China: Prefecture Apostolic of Hinganfu [Xing'anfu] 興安府監牧區 (Shaanxi)

Background Note:
In 1517 the Franciscan Order divided into autonomous branches, each following a valid, yet different, observance of St. Francis' Rule. The "Conventual" followers of St. Francis chose to minister in the heart of the cities rather than in more remote hermitages. They chose to band together in concentrated communities, in large houses, or friaries (conventus, from the Latin). From here they felt they could offer a more concentrated flow of ministry and live a life of regular observance of their Rule. The first Italian Friars Minor Conventuals (OFMCon) arrived in China in 1925. The Prefecture Apostolic of Hinganfu in southeastern Shaanxi, established in 1928, is now known as Ankang 安康. American friars from the Province of the Immaculate Conception participated in this mission from 1931 until the outbreak of the Anti–Japanese War.

Official Periodicals:
Commentarium Ordinis Fratrum Minorum Conventualium, vol. 1 (Romae, 1904).
The Minorite (1926–35), continued as *The Companion of St. Francis and St. Anthony* (1936–65).
Missionario Francescano, Pubblicazione illustrata dei Frati Minori Conventuali, vol. 1, no. 1 (Assisi, January 1933).
La Nostra Missione del Sacro Cuore, Bolletino dei Frati Minori Conventuali, vol. I (Hingan [Xing'an], Shaanxi, 1934).
Sardegna Serafica, vol. 1 (OFMCon, Oristano, 1922).
La Voce del Padre, vol. 1 (OFMCon, Assisi, 1924).

Literature:
Matteo Luo, *Una missione in Cina dei Francescani Minori Conventuali (1925–1952)* (Bologna: Ed. Missionaria Italiana, 1975), 218 pp. A second edition was published at Oristano in 1980.

Archives/Contact Addresses:
Curia Generalizia, Ordine Francescano Minori Conventuali, Piazza dei Santi Apostoli, 51, I–00187 Roma, ITALY. Web: http://www.ofmconv.org
Archives, Province of the Immaculate Conception, Order of Friars Minor Conventual, St. Anthony-on-Hudson, Rensselaer, NY 12144, U.S.A.

ORDER OF HERMITS OF ST. AUGUSTINE (OESA; now OSA)

Latin/non-English Names: Ordo (Fratrum) Eremitarum Sancti Augustini; Ordo Sancti Augustini
Other Names: Order of St. Augustine; Augustinians; Austin Friars
Chinese Name: Sheng Aosiding hui 聖奧斯定會
Nationality: Spanish
Religious Family: Augustinian
China Start: 1680
Fields in China: Guangdong: Zhaoqing 肇慶; Jiangxi; Hunan: Vicariate Apostolic of Changteh 常德代牧區; Prefecture Apostolic of Lichow 澧州監牧區; Prefecture Apostolic of Yochow 岳州監牧區

Background Note:
In 1244 several eremitical communities in Tuscany, Italy, were united into a single religious order with the Rule and way of life of St. Augustine of Hippo (d. 430). In 1256, the Bull *Licet Ecclesiae catholicae* of Pope Alexander IV confirmed the union of other communities with the Tuscan Hermits into "the one profession and regular observance of the Order of Hermits of St. Augustine" (OESA), one of the mendicant religious orders.
In 1575 a separate OESA province was established in the Philippines, namely the province of the "Santísimo Nombre de Jesús de Filipinas" (*Provincia SS. Nominis Jesu Insularum Philippinarum*), for the evangelization of the Philippines and East Asia. In June 1575 the Augustinians Martín de Rada and Jerónimo Marín, ambassadors of the governor of the Philippines, left Manila for China, but they failed in their mission.
In 1680 a new attempt was undertaken by the Spanish friars from the Philippines with the acquisition by Alvaro Benavente (1647–1709) and Juan Nicolas de Rivera (1642–1711) of a house at Zhaoqing. Having been forced to leave China a few years later, Benavente returned to the country as vicar apostolic of Jiangxi in January 1700. A number of confreres joined him in the years that followed. However, as a consequence of the complications arising from the Rites Controversy and the proscription of Christianity, most friars had left by the end of the eighteenth century.
The edict of the Spanish Government suppressing religious communities and closing religious houses in Spain in 1835 did not affect the continued flow of Spanish priests to the Philippines, for the special college in Valladolid, Spain, specifically to prepare men for the Augustinian ministry in the East was allowed to continue. Thus it became possible for a new mission to be undertaken in China by the Spanish Augustinians from the Philippines. Elias Suárez and Augustín Villanueva were the first Augustinians to arrive in Hunan in 1879. In the same year the Vicariate Apostolic of North Hunan was detached from the Vicariate Apostolic of Hunan and entrusted to the Spanish Augustinians. Affected by revolution and war, the mission survived until 1952. In 1969 the name was changed to Order of St. Augustine (OSA).

Official Periodicals:
Apostolado, Revista misionera de los PP. Agustinos, vol. 1 (OESA, Valladolid, 1943).
Archivo Histórico Hispano-Agustiniano y Boletín Official de la Provincia del Santísimo Nombre de Jesús de Filipinas, vol. 1 (Madrid, 1914), from 1928 *Archivo Agustiniano*, Revista bimestral historica de los Agustinos Españoles (Valladolid).
Ecos del Tungting, vol. 1 (Changde, Hunan, 1931), from 1932 *Ecos del Apostolado*.

Literature:
Manuel Ares Gómez, "Las misiones agustinianas en China," in *Archivo agustiniano* 51 (1957)–53 (1959).
Juan González de Mendoza, *Historia de las cosas mas notables, ritos y costumbres del gran Reyno de la China, sabidas así por los libros de los mismos Chinos como por relación de Religiosos y otras personas que han estado en el dicho Reyno. Hecha y ordenada por . . . Con un itinerario del Nuevo Mundo. . . .* La obra se publicó en Roma, a costa de Bartholome Grassi, en la Stampa de Vicenti Accolti, en el año 1585. See also English editions.
Bernardo Martínez, *Historia de las misiones Agustinianas en China* (Madrid, 1918).
C. Alonso, "Missionarii agustinienses in Sinis," in *Missionalia Augustiniana* 1 (1961), pp. 3–4.

Archives/Contact Addresses:
Archivio Generale degli Agostiniani, Curia Generalizia Agostiniana, Via Paolo VI, 25, I–00193 Roma, ITALY
Archivo de la Provincia Agustiniana del Santísimo Nombre de Jesús de Filipinas, Paseo de Filipinos, 7, E–47007 Valladolid, SPAIN

ORDER OF PREACHERS (OP)

Latin/non-English Names: Ordo Praedicatorum; Orden de Predicadores
Other Name: Dominicans
Chinese Name: Sheng Duomingwo hui 聖多明我會
Nationality: International
Religious Family: Dominican
China Start: 1587
Fields in China: Fujian: Vicariate Apostolic of Foochow 福州代牧區; Vicariate Apostolic of Amoy 廈門代牧區; Vicariate Apostolic of Funing 福寧代牧區; Prefecture Apostolic of Tingchow 汀州監牧區; Prefecture Apostolic of Kienow 建甌監牧區; Taiwan: Prefecture Apostolic of Formosa 臺灣監牧區; Sichuan: Fengjie [Fengkieh] 奉節 in the Vicariate Apostolic of Chungking 重慶代牧區; Zhejiang; Shandong

Background Note:
The Order of Preachers (OP) was founded around 1215 by St. Domingo de Guzman in Toulouse, France. The first Dominican missionaries to evangelize in China were Spanish members of the Dominican Province of Our Lady of the Rosary, which had been established in 1587

in the Philippines under the Spanish *patronato real* (or royal patronage system). The province was specifically founded to evangelize the countries of East Asia, including China. In 1587 the Dominicans Antonio Arcediano, Alonso Delgado, and Bartolomé López tried to set up a mission in the Portuguese enclave of Macau, but due to the political tensions between Spain and Portugal at that time their presence was short-lived. Several further unsuccessful attempts were made from the Philippines to establish a permanent presence in China.

It was not until the 1630s that a sustained apostolate became possible on the Chinese mainland. The first Dominican to arrive from Manila was Angelo Cocchi (1597–1633), an Italian by birth, in 1631. He was followed by Juan Bautista de Morales (1597–1664) in 1633, and by Francisco Díaz (1602–1669). The province of Fujian became their principal field of evangelization, although there were also relatively short-lived presences in Zhejiang and Shandong. From about the mid-eighteenth century the Spanish Dominicans worked only in Fujian.

In the nineteenth century, following the disruptions of the French Revolution and the Napoleonic Wars, the Spanish friars of the Dominican Province of the Philippines (*Provincia del Santísimo Rosario de Filipinas de la Orden de Predicadores*) returned in increasing numbers to Fujian. In 1883 the Vicariate Apostolic of Amoy was detached from the Vicariate Apostolic of Fujian [Fokien] 福建代牧區. In the early twentieth century, further divisions took place with the arrival of Dominicans from other nations. In 1923 the Prefecture Apostolic of Tingchow was detached from the Vicariate Apostolic of North Fujian and transferred to German Dominicans who had arrived in Fujian in 1912. In 1931 the Independent Mission of Kienningfu 建寧府 (becoming the Prefecture Apostolic of Kienow in 1938) was detached from the Vicariate Apostolic of Foochow and entrusted to the care of American Dominicans of the Province of St. Joseph who had been in Fujian since 1925. The Dominican friars had begun the evangelization of the island of Taiwan in 1626 (ended by the Dutch in 1642).

In 1859 Spanish Dominicans resumed the evangelization of Taiwan. In 1913 the Prefecture Apostolic of Formosa was detached from the Vicariate Apostolic of Amoy and remained under the sole care of Spanish friars until 1949.

A small group of Polish friars from the Dominican Province of St. Hyacinth, having arrived in China in 1935, took charge of the Fengjie district in the Vicariate Apostolic of Chungking, far away from the Dominican missions in Fujian and Taiwan. A novitiate for candidates to the Dominican Order from China and other nearby countries began to function in Hong Kong in 1935.

Following the establishment of the People's Republic in 1949, all foreign missionaries were subsequently expelled from the Chinese mainland. Many of the foreign Dominicans, along with a small number of Chinese Dominicans, went to Hong Kong, Macau, and Taiwan.

Official Periodicals:

Der Apostel, Monatsschrift für die Dominikanermissionen, vol. 1 (Vechta, 1922; Ilanz, Switzerland, 1939–).

Correo Sino-An[*n*]*amita* (Manila, 1864–1916), continued as *Misiones Dominicanas* (Madrid, 1917–1950).

Misiones Dominicanas, Revista mensual ilustrada, vol. 1 (OP, Avila, Colegio de Santo Tomas, 1918).

Rosenkranzkalender (OP, Dülmen, 1915–1940).

Jahresbericht, Rosenkranzmission der deutschen Dominikaner, Apostolische Präfektur Tingchow, China, Fukien, 1st *Annual Report* (OP, Vechta, 1916; later Ilanz, Switzerland).

El Correo Sino-Annamita: O, Correspondencia de las Misiones del Sagrado Orden de Predicadores en Formosa, China, Tung-king y Filipinas (Manila, 1866–).

The Torch, vol. 1 (1916)–50 (1966) (Dominican Fathers, Somerset, Ohio; New York)

Literature:

Benno Biermann OP, *Die Anfänge der neueren Dominikanermission in China* (Münster: Aschendorffsche Verlagsbuchhandlung, 1927).

Pablo Fernandez, *One Hundred Years of Dominican Apostolate in Formosa (1859–1958)*. Extracts from the Sino-Annamite letters, Dominican missions and Ultramar, compiled and edited by Pablo Fernández and translated into English by Félix B. Bautista & Lourdes Syquia-Bautista (Quezon City, 1959).

José María González, *História de las misiones dominicanas de China* (Madrid: Imprenta Juan Bravo, 1955–1967), 5 vols.

William Ferrer Cassidy, *Kienning-Fu Chronicle: Twenty-five Years in China with the Dominican Fathers and Brothers, Province of St. Joseph, U.S.A.* (Somerset: The Rosary Mission Society, 1948).

Archives/Contact Addresses:

(1) Archivum Generale Ordinis Praedicatorum, Convento Santa Sabina (Aventino), Piazza Pietro d'Illiria, 1, I–00153 Roma, ITALY

Spanish missions: Vicariate Apostolic of Foochow (Fujian); Vicariate Apostolic of Amoy (Fujian); Vicariate Apostolic of Funing (Fujian); Prefecture Apostolic of Formosa (Taiwan):

(2) Archivo de la Provincia del Santisimo Rosario, Orden de Predicadores, Convento Santo Tomás, E–05003 Avila, SPAIN
(3) Archives of the University of Santo Tomás [AUST], Central Library Building, University of Santo Tomás, España St., Manila 1008, THE PHILIPPINES
(4) Archives of the St. Joseph Vicariate of Taiwan of the Holy Rosary Province, Central House, 72 Chinchou Street, Kaohsiung, TAIWAN
(5) *American mission*: Dominican House of Studies, Province of St. Joseph Archives, 487 Michigan Ave., NE, Washington, DC 20017, U.S.A.
(6) *German mission* (Teutonia Province): Provinzialat der norddeutschen Dominikaner, Lindenstraße 45, D–50674 Köln, GERMANY

ORDER OF RECOLLECTS OF ST. AUGUSTINE (ORSA; now OAR)

Latin/non-English Names: Ordo Recollectorum S. Augustini; Ordo Augustinianorum Recollectorum
Other Names: Order of Augustinian Recollects (OAR); Recollect Fathers of St. Augustine; Augustinian Recollects; Hermits Recollects of St. Augustine
Chinese Name: Chongzheng Aosiding hui 重整奧斯定會
Nationality: Spanish
Religious Family: Augustinian
China Start: 1923
Field in China: Vicariate Apostolic of Kweiteh [Shangqiu] 歸德代牧區 (Henan)

Background Note:
The Hermits Recollects of St. Augustine originated as a reform movement within the Augustinian Order in sixteenth-century Spain. The community took on a distinct identity in 1588, but was still subject to the Augustinian prior general. Until 1621 this "recollection" was called the Congregation of Discalced Hermits of St. Augustine of Spain and the Indies. Afterwards they were known as the Order of the Hermit Recollects of St. Augustine. In 1912 Pope Pius X acknowledged the Recollect Communities as a distinct religious order separate from the Augustinians. They were henceforth known as the Order of Recollects of St. Augustine (ORSA), one of the mendicant religious orders.
In 1835 an edict of the Spanish government suppressing religious communities caused the destruction of the 3 Spanish provinces. The Recollect province in the Philippines (*Provincia de San Nicolás de Tolentino de Filipinas*), established in 1622, was exempted from this decree. Attached to that province, since 1827, was a monastery in Monteagudo in Spain. However, as a consequence of the Philippine revolution and the American conquest in 1898, the mission property was lost in the Philippines and the Recollect presence much reduced.
In 1923 the first group of Augustinian Recollects arrived in China from the Philippines and were entrusted with the Kweiteh Mission (erected as a prefecture apostolic in 1928; vicariate apostolic in 1936) in eastern Henan. Among the China missionaries: Bishop Francisco Javier Ochoa Ullate (1889–1976), Venancio Martínez (1911–1944), and Mariano Alegría (1899–1945); the latter was killed by the Japanese.
Since 1966 they are known as the Order of Augustinian Recollects (OAR). Today the St. Nicholas of Tolentine Province maintains a house in Taiwan.

Official Periodicals:
Boletín de la Provincia de San Nicolás de Tolentino de Filipinas de la Orden de Agustinos Recoletos, vol. 1 (Zaragoza, 1909).
Santa Rita y el Pueblo Cristiano (Monachil).
Todos Misioneros, Revista mensual ilustrada, vol. 1 (ORSA, Shanghai, 1928; Marcilla, Spain, 1946–).

Literature:
J. Ignacio Panedas Galindo OAR, "Los agustinos recoletos en China (1640–1952)," in *Recollectio* 17 (1994).
Luis Arribas, *En medio de la revolución china, o Crónica de nuestra Misión de Kweitehfu*, por el P. Fr. Luis Arribas de la Virgen del Camino, Agustino Recoleto (Monachil, Granada: Falleres Tipográficos de "Santa Rita," 1930), 194 pp.

Archives/Contact Addresses:
General Archives: Archivio Generale, Curia Generalizia degli Agostiniani Recolletti, C.P. 10760, Viale dell'Astronomia, 27, I–00144 Roma, ITALY
Provincial Archives in Spain: Archivo de la Provincia de San Nicolás de Tolentino, Orden de Agustinos Recoletos, Convento de los Agustinos Recoletos, Paseo del Monasterio, 1, E–31340 Marcilla (Navarra), SPAIN. Email: oar.marcilla@teleline.es

PIOUS SOCIETY OF ST. PAUL (SSP)

Latin/non-English Names: Pia Societas a Sancto Paulo pro Apostolatu Preli; Pia Società San Paolo
Other Name: Paulists
Chinese Name: Sheng Baolu hui 聖保祿會
Nationality: Italian
China Start: 1934
Field in China: Nanjing 南京 (Jiangsu)

Background Note:
The Pious Society of St. Paul is a pontifical clerical congregation, founded on 20 August 1914 at Alba, Cuneo district, Piedmont, Italy, by Giacomo Giuseppe Alberione (1884–1971); diocesan approbation 13 March 1927; Lauda 10 May 1941; final approbation 27 June 1949. Its members are known as the Paulines. Faithful to the mission assigned to them by their founder, they communicate the Christian message with the use of all means that technology puts at the disposition of modern man. In 1934 the Paulists initiated an apostolate of the press in Nanjing. In 1941 there were 4 members in China, with Pio M. Bertino as superior.

Official Periodicals:
Unione Cooperatori Apostolato Stampa, vol. 1 (Alba, Italy, 1919).
L'Italiano in Cina, Pia Società S. Paolo, no. 1 (Nanking, October 1936).

Literature:
Pio M. Bertino SSP, "La Pia Società San Paolo in Cina (1934–1948)," in *Unione Cooperatori Apostolato Stampa* XXX (Alba, 1948), May/June, p. 13; July/August, p. 13; September/October, pp. 14–15; November/December, pp. 13–14.

Archives/Contact Address:
Postulazione Generale, Società San Paolo, Via della Fanella, 39, I–00148 Roma, ITALY

PONTIFICAL INSTITUTE OF FOREIGN MISSIONS (PIME)

Latin/non-English Names: Pontificium Institutum pro Missionibus Exteris; Pontificio Istituto Missioni Estere
Other Name: PIME Fathers
Chinese Name: Zongzuo waifang chuanjiao hui 宗座外方傳教會
Nationality: Italian
China Start: 1926
Fields in China: Vicariate Apostolic of Hong Kong 香港代牧區; Henan: Vicariate Apostolic of Kaifengfu 開封府代牧區; Vicariate Apostolic of Nanyang 南陽代牧區; Vicariate Apostolic of Weihweifu 衞輝府代牧區; Shaanxi: Vicariate Apostolic of Hanchungfu 漢中府代牧區. Hubei: *procure* in Hankou 漢口 (1907–)

Background Note:
The Pontifical Institute of Foreign Missions (PIME) resulted from the merger of the Milan Foreign Mission Society (MEM) and the Pontifical Seminary of the Holy Apostles Peter and Paul of Rome in 1926 (see separate entries). PIME was obliged to leave mainland China after 1950, but continues to work in Hong Kong. It also has a small presence in Taiwan.

Official Periodicals:
Il Crociato, Periodico Familiare del Vicariato di Hanchungfu, vol. 1 (Hanzhong, Shaanxi: 1938).
Italia Missionaria, Mensile Giovanile Illustrato, vol. 1 (PIME, Milano, 1919).
Le Missione Cattoliche, vol. 1 (Milano, 1872).
Venga il Tuo Regno! Pontificio Seminario Meridionale delle Miss. Estere, vol. 1, no. 1 (PIME, Lusciano-Ducenta: 15 May 1945).

Literature:
Amelio Crotti, *Gaetano Pollio 1911–1991, Arcivescovo di Kaifeng (Cina)* (Bologna: Editrice Missionaria Italiana, 2002), 186 pp.
Piero Gheddo, *PIME–150 anni di missione (1850–2000)* (Bologna: Editrice Missionaria Italiana, 2000), 1229 pp.

Archives/Contact Address:
PIME General Archives: Archivio Generale, Pontificio Istituto Missioni Estere, Via F. D. Guerazzi, 11, I–00152 Roma, ITALY

PONTIFICAL SEMINARY OF THE HOLY APOSTLES PETER AND PAUL OF ROME

Latin/non-English Name: Seminario Pontifico dei Santi Apostoli Pietro e Paolo
Other Names: Missionaries of SS. Peter and Paul; Roman Seminary
Chinese Name: Luoma sheng Boduo yu sheng Baolu waifang chuanjiao hui 羅馬聖伯鐸與聖保祿外方傳教會
Nationality: Italian
China Start: 1885
Field in China: Vicariate Apostolic of South Shensi [Shaanxi] 陝南代牧區

Background Note:
Having received approval from Pope Pius IX in 1868, Pietro Avanzini (1832–1874) opened the Pontifical Seminary of the Holy Apostles Peter and Paul of Rome on 21 December 1871. Pius IX officially erected the seminary on 21 June 1874, with the brief *Dum Ecclesiae Navicula*.
The China work began in February 1885, when Francesco Giulianelli (1831–1898), who had been sent by Pope Leo XIII to deliver a letter to the emperor of China, took possession of the newly established mission of South Shaanxi as administrator. Gregorio Antonucci (1846–1902) was appointed the first vicar apostolic of South Shaanxi in 1888. But he refused to be consecrated and returned to Rome in 1895. Thus Msgr. Pio Passerini (1866–1918) can be regarded as the real founder of the South Shaanxi mission. In 1926 the seminary merged with the Milan Foreign Mission Society (MEM) to form the Pontifical Institute of Foreign Missions (PIME).

Official Periodical:
Periodico Mensile delle Missioni Estere, vols. 1–9 (Roma, 1897–1905), restarted with vol. 10 as *Il Missionario Cattolico. Bolletino del Seminario Pont. dei SS. AA. Pietro e Paolo* (Roma, 1912–1926).

Literature:
Gianni Criveller, "The Roman Seminary in Southern Shaanxi," in Agostino Giovagnoli & Elisa Giunipero, eds., *The Catholic Church and the Chinese World: Between Colonialism and Evangelization (1840–1911)* (Roma: Urbaniana University Press, 2005), pp. 179–210.

Archives/Contact Address:
PIME General Archives, Pontificio Istituto Missioni Estere, Via F. D. Guerazzi, 11, I–00152 Roma, ITALY

QUEBEC FOREIGN MISSION SOCIETY (MEQ)

Latin/non-English Names: Societas pro missionibus exteris Provinciæ Quebecensis; Société des Missions-Étrangères de la province de Québec
Other Name: PME Fathers
Chinese Name: Kuibeike waifang chuanjiao hui 魁北克外方傳教會
Nationality: Canadian
China Start: 1925
Fields in China: Manchuria:Vicariate Apostolic of Szepingkai [Sipingjie] 四平街代牧區; Prefecture Apostolic of Lintung 林東監牧區, consisting of the civil districts of Kailu 開魯, Linxi 林西, and 7 banners

Background Note:
The Quebec Foreign Mission Society (MEQ) was founded on 2 February 1921 in Quebec, Canada; final approbation on 15 June 1929. The first Canadian missionaries arrived in China in 1925. In 1929 the Prefecture Apostolic of Szepingkai (elevated to vicariate apostolic in 1932) was detached from the Vicariates Apostolic of Moukden 奉天 and Jehol 熱河 and entrusted to the care of the PME Fathers. Louis-Adelmar Lapierre (1880–1952) was appointed prefect apostolic. Internment of the Canadian priests by the Japanese in 1942–1945 severely disrupted missionary work. Sipingjie became a strategic military target during the early stages of the Chinese Civil War.
In 1937 the Prefecture Apostolic of Lintung was detached from the Vicariate Apostolic of Szepingkai. Dayingzi (via Linxi, West Xing'an) 興安西省林西大營子 became the episcopal residence of Edgar Larochelle, first prefect apostolic of Lintung.
A new mission in Yunnan, proposed in the late 1940s, was not established on account of the Communist advance into southwestern China. Its founders, Fernand Schetagne, Alain Lecomte, and Gaudiose Gagnon went to the Philippines. The PME Fathers have been in Hong Kong since 1983.

Official Periodicals:
La Société des Missions-Étrangères de la Province de Québec, Année 1930 (Pont-Viau), from 1948 *Annuaire de la Société des Missions-Etrangères de la Province de Québec.*
Missions-Étrangères du Québec, vol. 1 (Pont-Viau, 1941/43).

Literature:
Clovis Rondeau, *L'Évangélisation de la Chine* (Pont-Viau: Séminaire des Missions-Étrangères, 1928), 43 pp.

Fernand Schetagne, *Portraits de Mandchourie*, Illustrations de Jean-P. Ladouceur (Montréal: Fides, 1946), 151 pp.

Archives/Contact Address:
General Motherhouse: 180 place Juge-Desnoyers, Pont-Viau, Ville de Laval, Québec H7G 1A4, CANADA

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH (SCPF)

Latin/non-English Names: Sacra Congregazione "de Propaganda Fide;" Propaganda Fide
Other Name: Congregation for the Evangelization of Peoples
Chinese Name: Tianzhujiao budao hui 天主教佈道會
Nationality: International

Background Note:
The Sacred Congregation for the Propagation of the Faith (SCPF) was founded in 1622 to superintend and coordinate the work of the various Roman Catholic missionary orders and societies not subject to Portuguese or Spanish royal patronage.
Although not a sending agency in the normal sense of the word, Propaganda Fide did send a number of missionaries directly to China between the late seventeenth and mid-nineteenth centuries. Some, having been attached to the Papal Legations of Charles-Thomas Maillard de Tournon (1705) and Carlo Ambrogio Mezzabarba (1720), remained in China to serve the Emperor. Others were procurators 總務 of Propaganda Fide in Guangzhou [Canton], Macau, and finally Hong Kong. Thus, there was a sprinkling of Carmelites, members of the Congregation of the Holy Family of Jesus Christ, Battistini, Barnabites, Camillians, and Caracciolini. Amongst these "Propaganda" priests (as distinct from those subject to the *padroado* or *patronato real*) were also some Italian Dominicans, such as Luigi Maria Maggi, who worked in Sichuan (since 1728) and Huguang 湖廣 (i.e., Hunan and Hubei) (1732–1742). 2 other Italian Dominicans, Giuseppe Maria Maccioni and Alberto Maria Scifone, were arrested in Huguang in 1746, escaped to Macau, and left China in 1747. Note also the presence in North China of Italian Franciscans (OFM) since the late seventeenth century as well as a few Italian Discalced Augustinians (OAD) in the eighteenth century.
In the nineteenth century Propaganda Fide sent primarily secular priests, either as procurators (e.g., the elusive Raffaele Umpierres and Theodor Joset) or as apostolic administrators (Count Ludovico de Besi) to China. In the twentieth century the Vatican appointed Celso Costantini (1876–1958) as apostolic delegate to China as a means to circumvent the French religious protectorate. Since 1988 the original Propaganda Fide is known as the "Congregation for the Evangelization of Peoples."

Literature:
Celso Costantini, *Réforme des missions au XXe siècle*, trans. Jean Bruls (Tournai: Casterman, 1960).
Josef Metzler, "Propaganda und Missionspatronat im 18. Jahrhundert," in Josef Metzler, ed., *Sacrae Congregationis de Propaganda Fide Memoria Rerum. Vol. II (1700–1815)* (Rome/Freiburg: Herder, 1973), pp. 180–235.
Tian Su Lucas Ng, *Il contributo del cardinale Celso Costantini alla promozione del clero indigeno* (Roma, 1998), ix, 121 pp. Extracted from his dissertation (Miss. D.), Pontificia Universitas Urbaniana, Facoltà di missiologia, Roma.

Archives/Contact Address:
Archivio storico della Congregazione per l'Evangelizzazione dei Popoli o "de Propaganda Fide," Roma, ITALY

SALESIANS OF DON BOSCO (SDB; SS)

Latin/non-English Name: Societas S. Francisci Salesii
Other Names: Society of St. Francis of Sales; Salesians
Chinese Name: Baosigao ciyou hui 鮑思高茲幼會
Nationality: Italian
China Start: 1906
Fields in China: Macau (1906); Guangdong: Xiangshan [Heungshan] 香山 (1910–1928); Vicariate Apostolic of Shiuchow [Shaozhou] (now Shaoguan 韶關) 韶州代牧區 (1917); Yunnan: Kunming 昆明; Jiangsu: Shanghai 上海 (1924); Hebei: Beijing 北京 (1946); Hong Kong (1926)

Background Note:
Founded 1859 in Turin, Italy, by (St.) Giovanni Bosco (1815–1888); Decree Laude 23 July 1864; papal approbation 1874. Primarily for the education of youth.
The Salesians of Don Bosco (SDB) arrived in China in 1906 and worked in the Portuguese colony of Macau. When temporarily forced out of the city by the Portuguese revolution 1910–1912, they were able to commence work in the Heungshan district (Xiangshan, part of the Diocese of Macau but in Guangdong, outside the colony) until 1928.
In 1917 the Salesians were given the Shaozhou Mission, which in 1920 was elevated to a vicariate apostolic, with Luigi Versiglia (1873–1930) being appointed vicar apostolic. The episcopal residence was established at

Qujiang [Kukong] 曲江. The Communists entered the mission of Shiuchow in October 1949.

In 1924 Italian Salesians established themselves in Shanghai, running schools, a seminary, the Hospice St. Joseph, as well as operating a farm.

In 1926 the Society of St. Francis of Sales arrived in Hong Kong, and established a house of studies at Shaukeiwan 筲箕灣 as well as industrial schools at West Point 西營盤 and Aberdeen 香港仔.

Another group of Salesians, led by the Slovenian Jožef Keréc, were in charge of elementary schools, an industrial school, and a printing press at Kunming since 1935.

In 1946 Mario Acquistapace SDB was sent to found the Mary Help of Christians Salesian Institute in Beijing, a house for poor and abandoned boys in northern China. He was rector of that house until 1952.

In 1949 there were 300 Salesian missionaries in China, a third of them Chinese. Most missionary activity took place in the Diocese of Shiuchow. At first the Communist government simulated tolerance, but after 1950 harassment increased until Salesian work on the entire Chinese mainland came to a standstill. Michele Alberto Arduino (1909–1972), bishop of Shiuchow, was placed under house arrest and finally expelled from China in 1952.

In the face of mounting difficulties on the mainland, the Salesians increasingly concentrated their work in Macau, Hong Kong, and Taiwan. In Macau, Salesians from the Portuguese province had been running a vast scholastic complex since 1940.

Official Periodicals:

Inter Nos, Foglietto della Missione Salesiana die Shiu-Chow (1920–). Monthly.

Ming Mgo [Ming Wo], Enlightenment (Macao: Orfanotrophium Imm. Conceptionis S.S., 1933–). Monthly.

Mu Hsiao Tu Sheng [Mu Xiao Dusheng], Il sono della Campana dell'Alma Mater (Macao: Orfanotrophium Imm. Conceptionis S.S., 1931–). Monthly.

Salesian Bulletin, vol. 1 (Torino, 1892).

Tse Yu Hui Chi K'an 茲幼會季刊, Salesian Quarterly (Macao: Tip. S.S., 1931–).

Literature:

Missione salesiane, *L'orfanotrofio di Macau e la missione dell'Heung-Shan in Cina* (Torino, 1925).

Missione salesiane, *Vicariato apostolico di Shiu Chow in Cina (Leng Nam Tou)* (Torino, 1925).

Mario Rassiga, *In Memoriam: A Tribute to the Deceased Salesians Who Worked in China (1906–1986)* (Hong Kong: Salesian Province of China, 1987), 149 pp.

Mario Rassiga, *Opera Salesiana in Cina. Cenno storico* (Hong Kong: Aberdeen Technical School, 1973–1975), 3 vols.; Part I: (1906–1930); Part II: (1930–1936); Part III: (1937–1945).

Mario Rassiga, *75 years of Salesian work in China: 1906–1981* (Hong Kong: Vox Amica Press), 46 pp.

Archives/Contact Address:

Archivio Salesiano Centrale, Casa Generalizia, Via delle Pisana, 1111, C.P. 18 333, I–00163 Roma, ITALY. *L'archivio Salesiana Centrale. Nota informativa.* Roma, 2000. Salesiani di Don Bosco. *Archivio Salesiano Centrale. Indice in ordine di scatola. Contenuto delle scatole*. Roma, 1995. Salesiani di Don Bosco. *Archivio Salesiano Centrale. Indici dei contenuti delle scatole disposto per titoli e/o persona.* Roma, 1995. The Istituto Storico Salesiano is at the same address.

SCARBORO FOREIGN MISSION SOCIETY (SFM)

Latin/non-English Name: Societas Scarborensis pro Missionibus ad Externas Gentes

Other Name: Scarboro Mission Society

Chinese Name: Sijiaboluo chuanjiao hui 斯加波羅傳教會

Nationality: Canadian

China Start: 1926

Field in China: Prefecture Apostolic of Chuchow [Chuzhou] (now Lishui 麗水) 處州監牧區 (from 1938 called the Vicariate Apostolic of Lishui 麗水代牧區) (Zhejiang)

Background Note:

John Mary Fraser, who had been a missionary in the Vicariate Apostolic of Zhejiang (and, after its division in 1910, East Zhejiang) since 1902, founded the "China Mission College" in Almonte, Ontario, in 1918 to train priests to serve in China. In 1921 the college, renamed St. Francis Xavier China Mission Seminary, was moved to Scarboro, Ontario. The constitution of what was to become the Scarboro Foreign Mission Society (SFM) was approved on 11 June 1940. In 1926 the first group of Scarboro priests arrived in the Chuzhou area. In 1931 the Prefecture Apostolic of Chuchow was detached from the Vicariate Apostolic of Ningpo and entrusted to the care of the SFM. By 1940 there were 33 Scarboro priests in Zhejiang, working together with 8 Grey Sisters of the Immaculate Conception. In 1943 their work was interrupted by the Japanese invasion. Although they were able to return to Zhejiang after the war, the People's

Republic of China's government forced Scarboro missioners to leave the country in 1952.

Official Periodicals:

China, vol. 1 (St. Francis Xavier Mission Seminary, Scarboro Bluffs, 1919–), since 1950 *Scarboro Missions magazine*.

Lishui Review (Lishui, 1938–). Quarterly.

Literature:

William C. McGrath, *The Dragon at Close Range*, rev. ed. (Scarboro Bluffs: St. Francis Xavier Seminary; Shanghai: A.B.C. Press, 1938), 209 pp.

Grant Maxwell, *Assignment Chekiang: 71 Canadians in China, 1902–1954* (Scarboro, Ont.: Scarboro Foreign Mission Society, 1982), xii, 228, vi pp.

Archives/Contact Address:

Archives, Scarboro Mission Society, 2685 Kingston Rd., Scarborough, Ontario M1M 1M4, CANADA

SOCIETY OF AUXILIARIES OF THE MISSIONS (SAM)

Latin/non-English Names: Societas Auxiliarium Missionum; Société des Auxiliaires des Missions
Chinese Name: Fuwu hui 服務會
Nationality: Belgian
China Start: 1927
Fields in China: Based at various localities in North China, assisting indigenous clergy

Background Note:

Inspired by Vincent Lebbe CM during his exile in Europe, the Society of Auxiliaries of the Missions (SAM) was founded in Belgium by André Boland (1891–1955). Its purpose was to offer assistance in various vicariates and prefectures that were administered by Chinese clergy.

Official Periodical:

Bulletin de la jeunesse catholique chinoise, First year (Paris-Louvain, 1 January 1925). Monthly publication of Associatio Catholica Juventus Sinensis, from 1931 called *Jeunesse Chinoise: Bulletin de la jeunesse catholique chinoise*, from 1934 *SAM*, Societas Auxiliarium Missionum, vol. 1 (Louvain, 1934), from 1949 *Eglise Vivante*.

Archives/Contact Addresses:

Société des Auxiliaires des Missions (S.A.M. asbl), 244 Chaussée de Waterloo, B–1060 Bruxelles, BELGIUM

Note also the comprehensive Archives Vincent Lebbe: Services des Archives UCL (ARCV), Rue Montesquieu 27, B–1348 Louvain-la-Neuve, BELGIUM

SOCIETY OF JESUS (SJ)

Latin/non-English Names: Societatis Iesu; Compagnie de Jésus
Other Name: Jesuits
Chinese Name: Yesu hui 耶穌會
Nationality: International
China Start: 1583
Fields in China: In 1940 the following missions were administered by Jesuits:
Hebei: Prefecture Apostolic of Kinghsien 景縣監牧區, detached from the V.A. Sienhsien in 1939 (Austrian Jesuits); Vicariate Apostolic of Sienhsien 獻縣代牧區, detached from the Diocese of Beijing in 1856 (French & Chinese Jesuits); Prefecture Apostolic of Taming 大名監牧區, detached from the V.A. Sienhsien in 1935 (Hungarian Jesuits); Jiangsu: Vicariate Apostolic of Shanghai 上海代牧區, detached from the V.A. Nanking in 1933 (French Jesuits); Vicariate Apostolic of Süchow 徐州代牧區, detached from the V.A. Nanking in 1931 (French Canadian Jesuits); Anhui: Vicariate Apostolic of Anking 安慶代牧區, detached from the V.A. Wuhu in 1929 (Spanish Jesuits from the SJ province of León; Mexican Jesuits); Vicariate Apostolic of Pengpu 蚌埠代牧區, detached from the V.A. Wuhu in 1929 (Italian Jesuits from the SJ province of Turin); Vicariate Apostolic of Wuhu 蕪湖代牧區, detached from the V.A. Nanking in 1921 (Spanish Jesuits from the SJ province of Castile); in addition, the Jesuits had houses in Beijing 北京, Tianjin 天津, Nanjing 南京, Hong Kong (Irish Jesuits), and auxiliaries in the Diocese of Macau 澳門教區 (Portuguese Jesuits, in charge of the mission districts of Shiuhing 肇慶, Chikan [Chikhom] 赤磡, and Chungshan 中山). From 1928 Jesuits of the California Province were engaged in the apostolate in the Vicariate Apostolic of Shanghai 上海代牧區.

Background Note:

Founded at Montmartre, Paris, on 15 August 1534 by St. Ignatius of Loyola, the Society of Jesus (SJ) received papal approbation of Pope Paul III in 1540. In 1552 St. Francis Xavier arrived from Japan to initiate the evangelization of China but died on Shangchuan Island 上川島 off the coast of southern China before reaching the mainland. Matteo Ricci (1552–1610) and Michele Ruggieri (1543–1607) initiated actual mission work in China in 1583. Until the 1630s, Jesuits from various European countries were the only Christian missionaries in China under the Portuguese patronage system (*padroado*). At the imperial

court in Beijing as well as in the provinces, the early Jesuits introduced a mission strategy, which stressed adaptation to Chinese culture ("accommodation"), evangelization amongst the literate elite, and indirect propagation by using European science and technology in order to attract the attention of educated Chinese.

The arrival of Spanish mendicants in the 1630s and secular priests of the Missions Etrangères de Paris as well as French Jesuits in the 1680s challenged the approach to the apostolate of the *padroado* Jesuits. The Jesuit position was further complicated by internal quarrels and the "Rites Controversy." Following the proscription of Christianity in China in 1724, a division arose amongst those Jesuits who were in the service of the emperor of China at the capital and those who could only engage in pastoral work secretly in the provinces. As a result of sporadic persecutions and the deportation of several Jesuits, their numbers began to dwindle in the course of the eighteenth century. In 1773 the SJ was suppressed by Pope Clement XIV (promulgated in China in 1775). The remaining ex-Jesuits stayed in China as secular priests.

The Society of Jesus was reestablished by Pope Pius VII in Russia (where remnants had remained) and elsewhere in 1814. However, it was not until 1841 that the first missionaries of the new SJ arrived in China, namely the Savoyard Claude Gotteland 南格祿 (1803–1856) and the 2 Frenchmen Benjamin Brueyre 李秀芳 (or Bruyère) (1810–1880) and François Estève 艾方清 (1807–1848), to assist in and eventually take over the evangelization in the *padroado* Diocese of Nanking 南京教區. When the Dioceses of Nanking and Peking were suppressed in 1856, Jesuits (mainly French) were assigned to the newly established Vicariates Apostolic of Kiang-Nan 江南代牧區 (Jiangsu & Anhui) and South-East Zhili 直隸東南代牧區. In the twentieth century these vicariates were further subdivided, and some of the resulting vicariates and prefectures assigned to Jesuits from Italy, Spain, Austria, and Hungary.

Official Periodicals:

American Jesuits in China (San Jose, Calif.).

Catholic Review (California Jesuits, Shanghai).

Le Brigand, Publication des Jésuites Canadiens Missionnaires au Suchow, Chine, 1er numéro (1930). Lithographed.

China Letter of the American Jesuits to Their Friends in the States, nos. 1–41 (Zi-ka-wei, Shanghai, 1929–1941).

Chine, Ceylan, Madagascar. Missions des Jésuites Français du Nord et de l'Est, vol. 1 (Abbeville; Lille, 1898–), title varies: *Procure des Missions de Chine, Ceylon, Madagascar* (1944–1946), from 1948 *Chine, Madagascar*.

Ecos da Missão de Shiu-Hing, with supplement *Religião e Patria*, First Year (Hong Kong, 1914).

Etudes religieuses, philosophiques, historiques et littéraires (V. Retaux, Paris, 1872–1896), continued by *Etudes*. Began with iss. for 5 January 1897, publication suspended 20 June 1940–1944.

The Irish Jesuits in China (Irish Province of the Jesuit Order, Dublin).

Lettres de Jersey, no. 1 (Bruges, 1882).

Lettres des Nouvelles Missions de la Chine, tome I (1841–1846)–V (1863–1865), etc. Lithographed.

La Misión de Anking, Año I (SJ, Comillas, 1924), from 1932 *Noticias de la Misión de Anking*.

Noticias de China (1915), from 1929 *Noticias de la Misión de Wuhu* (SJ, Wuhu, 1929–).

Notizie della Missione di Pengpu, Anno I (SJ, Bengbu, 1934).

Nuestra Vida, Revista mensual en favor de las Misiones de la Tarahumara y Anking, Año I (SJ, Mexico D.F., 1937).

Nouvelles de la Mission (Shanghai). Irregular.

Relations de Chine, vol. 1 (Paris, 1903).

The Rock, The Hong Kong Catholic Magazine, vol. 1, no. 1 (SJ, Hong Kong, October 1920), new series, vol. 1, no. 1 (January 1928).

Le Trait d'Union, Bulletin des anciens élèves du Collège Français de Taming, vol. 1 (SJ, Daming, Hebei, 1922).

Mission News Jottings (American Jesuits in China, San Francisco).

Literature:

[Henri Bernard], *La Compagnie de Jésus en Chine, L'Ancien vicariat apostolique du Tchéli sud-est—ses filiales, ses annexes* (Tianjin: Procure de la Mission de Sienhsien, 1940).

Fernando Bortone, *I Gesuiti alla corte di Pechino: Due secoli e mezzo di eroismi per la diffusione della fede cattolica in Cina, Dalla morte di S. Francesco Saverio a Sanciano a quella del p. Luigi de Poirot a Pechino. (1552–1813)* (Roma: Desclée, 1969), xv, 298 pp.

Fernando Bortone, *Lotte e trionfi in Cina: i Gesuiti nel Ciannan, nel Celì e nel Cuantun: dal loro ritorno in Cina alla divisione del Ciannan in tre missioni indipendenti (1842–1922)* (Casamari/Veroli: Tip. dell'Abbazia, 1975), xxxv, 861 pp.

Fernando Bortone, *La stella azzurra di Ciang Caiscek: l'apostolato dei Gesuiti italiani nella Cina centrale*

(1922–1949) ([Italy]: F. Bortone, [1981]), xl, 768 pp.

Augustin-M. Colombel, *L'Histoire de la Mission du Kiang-nan* (Shanghai: Imprimerie de la Mission catholique à l'orphelinat de T'ou-sè-wè, 1899), 3 parts in 5 vols.

Joseph Dehergne, *Répertoire des Jésuites de Chine de 1552 à 1800* (Roma: Institutum Historicum S. I., 1973).

Joseph de la Servière, *Histoire de la Mission du Kiangnan* (Zikawei, Shanghai: Mission Catholique, 1914), 2 vols.

Peter Joseph Fleming, "Chosen for China: the California Province Jesuits in China, 1928–1957: a case study in mission and culture," Ph.D. diss., Graduate Theological Union, Berkeley, 1987, xvi, 727 lvs.

Misión de Anking 1940, Jesuítas de la provincia de León ([Anqing], 1940), 236 pp.

Antonio F. Netto, typescript of his *Breve noticia historica da missão de Shiu-Hing na Provincia de Cantão* (Macao, 1924). Brief history of the Portuguese mission at Shiu Hing South China. Manuscript 431, The [Portuguese in Asia and the Far East: the Braga Collection in the National Library of Australia].

Rosario Renaud, *Süchow, Diocèse de Chine, 1882–1931* (Montreal: Les Editions Bellarmin, 1955).

Rosario Renaud, *Le Diocèse de Süchow (Chine), Champ apostolique des Jésuites canadiens de 1918 à 1954* (Montreal: Les Editions Bellarmin, 1982).

Arnold Horrex Rowbotham, *Missionary and Mandarin: The Jesuits at the Court of China* (Berkeley: University of California Press, 1942).

Péter Vámos, *Két kultúra ölelésében. Magyar jezsuiták a Távol-Keleten* [Embracing Two Cultures. Hungarian Jesuits in the Far East] (Budapest: Jézus Társasága Magyarországi Rendtartománya, 1997).

Archives/Contact Addresses:

(1) Archivum Historicum Societatis Iesu, Borgo Santo Spirito, 4, C.P. 6139, I–00195 Roma-Prati, ITALY. Email: archivio@sjcuria.org; Web: http://www.sjweb.info/articles/archives.cfm

(2) Institutum Historicum Societatis Iesu, Via dei Penitenzieri, 20, I–00193 Roma, ITALY. Email: ihsiroma@tin.it

(3) *Canada*: Street Address: Archives des Jésuites, Maison des Jésuites, Saint-Jérôme, 175, Boulevard des Hauteurs, Lafontaine, Québec J7Z 5T8; Postal Address: Archives des Jésuites, C.P. 130, Saint-Jérôme, Québec J7Z 5T8, CANADA

(4) *France*: Archives de la Province de France, 15, rue Raymond Marcheron, F–92170 Vanves, FRANCE

(5) *Austria*: Archiv der Jesuiten in Österreich, Dr.-Ignaz-Seipel-Platz 1, A–1010 Wien, AUSTRIA

(6) *Hungary*: Jézus Társasága Magyarországi Rendtartomány Levéltár és Rendtörténeti Könyvtár [Archive and Historical Library of the Hungarian Jesuit Province], H–1085 Budapest, Mária utca 25, HUNGARY

(7) *Ireland*: Archives of the Irish Province: Fr. Fergus O'Donoghue SJ, Irish Province Archivist, 35 Lower Leeson Street, Dublin 2, IRELAND. Email: archives@jesuit.ie; 6 boxes of papers relating to the Irish Jesuit mission to Hong Kong covering the period 1919–2001. Prior arrangement of consultation required by email.

(8) *Italy*: The archive of the exprovince of Turin has been transferred to the Istituto Apostolico Alosianum, Via San Luigi Gonzaga, 8, I–21013 Gallarate (VA), ITALY

(9) *Portugal*: Província Portuguesa da Companhia de Jesus, Estrada da Torre, 26, P–1750-296 Lisboa, PORTUGAL

(10) *Spain*: Archivo Histórico de la Provincia de Castilla de la Compaña de Jésus, Alcalá de Henares (Madrid), SPAIN

(11) *United States*: Archives of the California Province of the Society of Jesus, 300 College Ave., P.O. Box 519, Los Gatos, CA 95031, U.S.A. For further information on Jesuit archives worldwide, see Thomas M. McCoog, *A Guide to Jesuit Archives* (St. Louis, Mo.: Institute of Jesuit Sources; Roma: Institutum Historicum S.I., c2001), xii, 178 pp.

SOCIETY OF MARY (SM; MARIANISTS)

Latin/non-English Name: Societas Mariae
Other Name: Marianists
Nationality: International
China Start: 1905
Fields in China: Shandong: Yanzhou 兗州 (1906–1910); Jinan 濟南 (1933); Hubei: Hankou 漢口

Background Note:

The Society of Mary (SM) was founded in France in 1817 by Guillaume-Joseph Chaminade (1761–1850) from various Marian sodalities and religious societies that he had developed since the beginning of the nineteenth century. The order concerns itself with education in institutions of all kinds.

In response to a request from the Society of the Divine Word mission in the Vicariate Apostolic of South

Shandong, the first Marianists from Alsace (at that time part of Germany), led by Eduard Sandrock, left the SM motherhouse at St. Remy, Belgium, for China in October 1903. Having spent a year in acculturation and language study in the South Shandong mission, they started their educational work in Yanzhou in February 1905. However, differences over educational policy between the Society of the Divine Word and the Chinese authorities caused the Marianist brothers to move to Japan in 1909.

In September 1933 a group of American Marianists from the Cincinnati Province of the SM, but including Eduard Sandrock, left for China. Upon their arrival at Hongjialou, near Jinan, in the Vicariate Apostolic of Tsinanfu, they commenced their educational work in the De Yu Middle School. Later, some brothers taught in the Li Ming School 黎明學校 at Shangbu, Jinan 商埠濟南. In February 1940, 2 Austrian Marianists, Brs. Bruno Nekel and Josef Penall, joined the American group. The Austrians conducted the De Yu Middle School. Following the outbreak of the Pacific War in December 1941, the American Marianists were interned by the Japanese. In 1943 they were repatriated in exchange for Japanese prisoners. The Austrian Marianists left China on 26 July 1947.

American and Italian Marianists were also working in Sangtze Middle School 上智中學 (or Sacred Heart College) in Hankou. See the report by Joseph Janning in *Apôtre de Marie* XXV (1933/34) on their arrival.

Official Periodicals:

Apôtre de Marie, *Echo des œuvres et des missions de la Société de Marie*, Marianistes, vol. 1 (Nivelles, Belgium, 1904/05).

The Apostle of Mary: Echo of the Labors and Missions of the Society of Mary (Society of Mary, Dayton, Ohio, 1904–1943), continued as *The Marianist*, vols. 35 (1944)–58 (1967).

Literature:

Gene Frank SM, "Marianists in China," Marianist Archives–Eastern Region, Dayton, Ohio. Unpublished manuscript.

Archives/Contact Addresses:

Archivio, Curia Generalizia dei Marianisti (Società di Maria), Via Latina, 22, I–00179 Roma, ITALY

Marianist Community (Cincinnati): Marianist Archives–Eastern Region, University of Dayton, Roesch Library, 300 College Park Ave., Dayton, OH 45469, U.S.A.

SOCIETY OF ST. SULPICE (PSS)

Latin/non-English Names: Societas Presbyterorum a Sancto Sulpitio; Compagnie des Prêtres de Saint-Sulpice
Other Names: Priests of St. Sulpice; Sulpicians
Nationality: French
China Start: 1934
Field in China: Vicariate Apostolic of Yunnanfu 雲南府代牧區 (Yunnan)

Background Note:

The Society of St. Sulpice (PSS) was founded in 1641 by Jean-Jacques Olier (1608–1657). He wanted to reform the clergy—and eventually the Church in France—by providing sound formation for priests. He established a small seminary outside Paris in 1641. When he was named pastor of St. Sulpice in Paris, he moved the seminary to the parish and invited several other priests to join him in working at both the parish and the seminary. The "Society of the Priests of the Seminary of St. Sulpice" began and was dedicated to accepting adult candidates from bishops throughout France and forming them for priestly service in their home dioceses. In this, Fr. Olier is credited with developing a new model of seminary, as a place that started not with local adolescents but with men from different places, whose vocations had already been discerned. In 1934 members of this society of diocesan priests were called to Yunnan by Msgr. Georges-Marie de Jonghe d'Ardoye MEP and took charge of the seminary at Kunming 昆明天主堂大修院.

Official Periodical:

Bulletin Trimestriel des Anciens Élèves de St-Sulpice (Paris).

Archives/Contact Address:

Archives de la Compagnie de Saint-Sulpice, 6, rue du Regard, F–75006 Paris, FRANCE

SOCIETY OF THE DIVINE SAVIOR (SDS)

Latin/non-English Names: Societas Divini Salvatoris; Gesellschaft des Göttlichen Heilands
Other Name: Salvatorians
Chinese Name: Jiuzhu hui 救主會
Nationality: German
China Start: 1921
Field in China: Prefecture Apostolic of Shaowu 邵武監牧區 (Fujian)

Background Note:

The Society of the Divine Savior (SDS) was founded by Johann Baptist Jordan (in religion P. Franziskus Maria vom Kreuz [Francis Mary of the Cross]) (1848–1918),

in Rome on 8 December 1881; Decree Lauda on 27 May 1905; approbation on 8 March 1911. The first Salvatorians arrived in China in 1921 and evangelized in Fujian. In 1929 they took charge of the newly created Independent Mission of Shaowu, which in 1936 was elevated to prefecture apostolic.

Official Periodicals:

The Apostle, vol. 1 (Abbots Langley, 1942).

Der Missionär, Illustrierte Monatshefte für das katholische Haus, vol. 1 (SDS, Rome, etc., 1881).

The Savior's Call, vol. 1 (St. Nazianz, Wisc., 1923).

Literature:

Willibrord Menke, ed., *Christi Licht über China, Erlebtes und Erlauschtes aus der Salvatormission Shaowu, Fukien, China*, Herausgegeben von Willibrord Menke (Berlin: Salvator-Verlag, 1939), 104 pp. Most unsigned contributions are by Anselm Przyrembel SDS.

Willibrord Menke, *Der gefesselte Schinfu, Erlebnisse eines deutschen Missionars unter chinesischen Räubern* (Paderborn: Ferdinand Schöningh, 1934), 128 pp. Based on the notes of Coloman [Joseph] Bühler SDS.

Archives/Contact Address:

Archivio Generale, Curia Generalizia della Società del Divin Salvatore, Via delle Conciliazione, 51, I–00193 Roma, ITALY

SOCIETY OF THE DIVINE WORD (SVD)

Latin/non-English Names: Societas Verbi Divini; Gesellschaft des Göttlichen Wortes

Other Names: Divine Word Missionaries; Steyl Missionaries

Chinese Name: Shengyan hui 聖言會

Nationality: German/International

China Start: 1879

Fields in China: Vicariate Apostolic of South Shandong (1882); southeastern Henan (1923), which in 1927 became the Vicariate Apostolic of Sinyangchow 信陽州代牧區; Prefecture Apostolic of Sinsiang 新鄉監牧區 (Henan); Vicariate Apostolic of West Gansu (1923), including Qinghai and Xinjiang.

Background Note:

The Society of the Divine Word (SVD) was founded by the German priest (St.) Arnold Janssen on 8 September 1875 at Steyl, near Venlo, the Netherlands. It received papal approbation on 25 January 1901. In spite of its international character, the SVD was generally considered to be a German missionary society.

In 1879 the first 2 missionaries of the newly established Catholic missionary congregation, Johann Baptist Anzer 安治泰 (1851–1903) from Bavaria and Josef Freinademetz 福若瑟 (1852–1908) from South Tyrol (at that time part of the Austro-Hungarian Empire), arrived in Hong Kong and spent some time with the Milan missionaries (MEM), while the search was on for a mission field. Having transferred to the Italian Franciscan (OFM) mission in the Vicariate Apostolic of Shandong in 1882, the SVD missionaries were assigned to the southern part of the province which, until then, had been all but neglected.

In 1885 the southern part of the province, consisting of the civil prefectures of Caozhou Fu 曹州府, Yanzhou Fu 兗州府, and Yizhou Fu 沂州府, as well as the Independent Department of Jining 濟寧直隸州, was detached from the OFM Vicariate and transferred to the SVD to become the Vicariate Apostolic of South Shandong. In 1898, 4 districts around Qingdao in eastern Shandong were added to South Shandong. The southern part of the province had hitherto proved to be a particularly difficult mission field. Here the missionaries encountered banditry, feuding, and other forms of competition for scarce resources. Yet under the dynamic and ambitious Anzer, southern Shandong developed very rapidly into a successful mission field.

The growth of Catholicism continued after 1900, necessitating the division of the vicariate in 1925: the Vicariate Apostolic of Tsingtao [Qingdao] 青島代牧區 and the Vicariate Apostolic of Yenchowfu 兗州府代牧區. In 1933 the Vicariate Apostolic of Yangku 陽穀代牧區 (for Chinese secular clergy) and in 1934 the Vicariate Apostolic of Tsaochowfu [Caozhoufu] 曹州府代牧區 were detached from Yenchowfu. In 1937 the Vicariate Apostolic of Ichowfu 沂州府代牧區 was detached from Tsingtao.

In 1923 new mission fields were found for the Steyl missionaries in southeastern Henan and western Gansu. In Henan, the Vicariate Apostolic of Sinyangchow was detached from the Vicariate Apostolic of Nanyangfu 南陽府代牧區 (PIME) in 1927 to be administered by Steyl missionaries. In 1936 the Prefecture Apostolic of Sinsiang was detached from the Vicariate Apostolic of Weihweifu (PIME) and transferred to priests of the American SVD province. The Vicariate Apostolic of West Gansu was divided into the Vicariate Apostolic of Lanchowfu 蘭州府代牧區 (Gansu) (1924); the Prefecture Apostolic of Sining 西寧監牧區 (Qinghai) (1937); and the Prefecture Apostolic of Sinkiang 新疆監牧區 (Xinjiang) (1930).

In 1933 the SVD took over the administration of Fu Jen Catholic University 輔仁大學 in Beijing from the American Benedictines.
For a brief history of the society see also: http://www.divinewordmissionaries.org/winw/winw2001/120_years_china.html

Official Periodicals:

Amerikanisches Missionsblatt, vol. 1 (Techny, Ill., 1902), from 1915 *Familienblatt und Missionsbote*.

The Christian Family, An illustrated magazine for the Catholic home, Publ. monthly for the benefit of St. Joseph's Technical School, Shermerville, Ill., vols. 1–25 (Techny, Ill., 1906–1930), thereafter *The Christian Family and Our Missions,* A monthly home magazine, vols. 26–46 (Techny, Ill., 1931–1951).

Fu Jen Magazine (Catholic University of Peking, 1932–).

Die Heilige Stadt Gottes (Steyl, 1878–1893), afterwards called *Stadt Gottes*.

Kleiner Herz-Jesu-Bote, vols. 1–27 (Paderborn; Steyl, 1874–1899/1900), continued as *Steyler Herz-Jesu-Bote*, vols. 28–29 (Steyl, 1900/1901–1901/1902), then as *Steyler Mission-Bote*, vols. 30–68 (Steyl, 1902/03–1940/41).

St. Michaelskalender, vol. 1 (Steyl, 1879).

Literature:

Fritz Bornemann, *Arnold Janssen, der Gründer des Steyler Missionswerkes 1837–1909, Ein Lebensbild nach zeitgenössischen Quellen* (Steyl: Sekretariat Arnold Janssen, 1970).

Fritz Bornemann, *Der selige P.J. Freinademetz 1852–1908, Ein Steyler Missionar. Ein Lebensbild nach zeitgenössischen Quellen* (Bozen: Freinademetz-Haus, 1977). The English translation, without the comprehensive reference appartus and appendices, was published as *As Wine Poured Out: Blessed Joseph Freinademetz SVD Missionary in China 1879–1908* (Rome: Divine Word Missionaries, 1984).

Richard Hartwich, ed., *Steyler Missionare in China, Beiträge zu einer Geschichte* (St. Augustin; Nettetal: Steyler Verlag, 1983–1991), 6 vols.

Joseph Henkels, *My China Memoirs (1928–1951)*, ed. by James A. Heiar (Techny, Ill.: Society of the Divine Word, 1988), xi, 222 pp.

Karl Josef Rivinius, *Weltlicher Schutz und Mission, Das deutsche Protektorat über die katholische Mission von Süd-Shantung* (Köln-Wien: Böhlau-Verlag, 1987).

Edward J. Wojniak, *Atomic Apostle: Thomas M. Megan, S.V.D.* (Techny, Ill.: Divine Word Publications, 1957).

Archives/Contact Addresses:

Archivum Generalatus SVD, Società del Verbi Divini, Via dei Verbiti, 1, C.P. 5080, I–00154, Roma, ITALY

U.S.A.: Chicago Province Archives, Society of the Divine Word, 1985 Waukegan Rd., Techny, Ill. 60082, U.S.A.

PART II

Roman Catholic:
Religious Communities of Women

ANTONIAN SISTERS OF MARY QUEEN OF THE CLERGY (AM)

Latin/non-English Names: Congregatio Sororum Antonionarum Mariae Regine Cleri; Sœurs Antoniennes de Marie Reine du Clergé; Antoniennes de Marie
Other Name: Sisters of St. Anthony of Padua
Nationality: Canadian
China Start: 1937
Field in China: Prefecture Apostolic of Lingtung 林東監牧區 (Manchuria)

Background Note:
A pontifical congregation founded on 2 July 1904 at Chicoutimi, Canada, by the Rev. Elzear Delamarre and several religious sisters. It received diocesan approbation on 2 March 1907; Decree Lauda 19 October 1963. First called the Sisters of St. Anthony of Padua, since 1929 they have been known as the Antonian Sisters of Mary Queen of the Clergy (AM). In 1940 the AM was based at Dayingzi (via Linxi, West Xing'an) 興安西省林西大營子 (now part of the Zhaomeng [Chifeng] Ju Ud Meng Diocese, Inner Mongolia), in charge of the novitiate for Chinese religious, dispensary, and school, with 7 Canadian sisters, 1 Chinese novice, and 24 Chinese postulants.

Official Periodical:
Published occasionally in *Missions-Étrangères du Québec* (Pont-Viau) and in *Bulletin de l'Union Missionnaire du Clergé* (Québec).

Literature:
Polyeucte Guissard, *Histoire de la Congrégation des Sœurs Antoniennes de Marie, Reine du Clergé (1904–1958)* (Chicoutimi: Maison Mère, 1960).

Archives/Contact Address:
Congrégation des Sœurs Antoniennes de Marie, 927, rue Jacques-Cartier Est, Chicoutimi, Québec G7H 2A3, CANADA

BENEDICTINE SISTERS (OSB)

Latin/non-English Name: Sorores Ordinis Sancti Benedicti
Other Name: Sisters of the Order of St. Benedict
Chinese Name: Bendu xiunü hui 本篤修女會
Nationality: American
Religious Family: Benedictine
China Start: 1930
Fields in China: Beijing [Peiching] 北京 (Hebei) (1930–1935); Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan) (1935–1948)

Background Note:
The Benedictine Sisters (OSB) of St. Joseph, Minnesota, were called to Beijing by Fr. Francis Clougherty OSB, chancellor of the Catholic University of Peking, also known as Fu Jen University 輔仁大學, to teach the Chinese women. The first 6 sisters arrived in China in 1930. They opened Fu Jen Girls' Middle School in September 1932.
In 1935 the Benedictine Sisters terminated their educational work in Beijing and 5 of them began a new work in Kaifeng, having been invited to the capital of Henan by the Italian Vicar Apostolic Noè Tacconi PIME. In 1940 there were 9 foreign sisters in the Vicariate Apostolic of Kaifengfu with Mtr. M. Francetta Vetter as superior. Following the outbreak of the Pacific War, the American sisters were interned by the Japanese for the duration of the conflict. After the war, the educational apostolate was resumed in Kaifeng. In 1948 the 5 remaining sisters left the Chinese mainland. The Benedictine sisters are now established in Taiwan.

Official Periodical:
St. Benedict's Quarterly (College of St. Benedict, St. Joseph, Minn.), vols. 1 (November 1926)–38 (1964).

Literature:
Wibora Muehlenbein OSB, *Benedictine Missions to China* (St. Paul, Minn.: The North Central Publishing Company, 1980).

Archives/Contact Address:
Archives, Sisters of the Order of Saint Benedict Monastery, 104 Chapel Ln., St. Joseph, MN 56374-0220, U.S.A.

CANOSSIAN DAUGHTERS OF CHARITY (FDCC)

Latin/non-English Name: Figlie della Carità Canossiane
Other Name: Handmaids of the Poor
Chinese Name: Jia'nuosa ren'ai nü xiuhui 嘉諾撒仁愛女修會
Nationality: Italian
China Start: 1860
Fields in China: Macau; Vicariate Apostolic of Hong Kong 香港代牧區; Shaanxi: Vicariate Apostolic of Hanchungfu 漢中府代牧區; Henan: Vicariate Apostolic of Chengchow 鄭州代牧區; Vicariate Apostolic of Loyang 洛陽代牧區; Vicariate Apostolic of Nanyang 南陽代牧區; Hubei: Vicariate Apostolic of Hankow 漢口代牧區

Background Note:
The Canossian Daughters of Charity (FDCC) were founded on 8 May 1808 at Verona, Italy, by (St.) Maddalena di Canossa (1774–1835); papal approbation on 23 December 1828. The FDCC was involved in education, pastoral work, and medical and social welfare work "according to the needs of the time and the places."
The first FDCC sisters, led by Mtr. Lucia Cupis (d. 1869), arrived in Hong Kong on 12 April 1860. From there they established themselves in other parts of the vicariate: Nantou [Nantao] 南頭; Shanwei [Swabue] 汕尾 (both Guangdong) in 1907. They were temporarily in Xiamen [Amoy] 廈門 (Fujian) (1877) and Hainan 海南 (Guangdong, now Hainan) (1902).
Later, the FDCC was present in other parts of China as well: Hubei: Hankou 漢口 (1868); Wuchang 武昌 (1888); Henan: Jinjiagang 靳家崗 and Nanyang 南陽 (1892); Luoyang 洛陽; Zhengxian [Chengchow] 鄭縣; Shaanxi: Guluba, Chenggu Xian 城固縣古路壩 (1896); Nanzheng 南鄭.

Official Periodicals:
Vita Canossiana, Periodico Mensile, Organo dell'Istituto delle Figlie della Carità della Venerabile Maddalena di Canossa, Anno I (Bergamo, 1927), from December 1937 *Vita*, Mensile delle Figlie della Carità Canossiane, later *Bollettino Missionario della Congregazione delle Figlie della Carità Canossiane*.
Fanciulla Missionaria, Mensile giovanile illustrato, Anno I (Madri Canossiane Noviziato M. E. Vimercate).

Literature:
Maria Rossoni, "The Canossian Sisters," in Agostino Giovagnoli & Elisa Giunipero, eds., *The Catholic Church and the Chinese World: Between Colonialism and Evangelization (1840–1911)* (Roma: Urbaniana University Press, 2005), pp. 235–252.
Cinquant'Anni di Apostolato delle Madri Canossiane di Han-Kow (Cina) 1868–1918, Per cura dell'Associazione Nazionale per soccorrere i Missionari Italiani all'Estero (Milano: Istituto delle Missioni Estere, 1919), 77 pp.
St. Joseph's School 1911–1936, Catholic Mission Hankow (Hankow: Catholic Mission Press), 80 pp.
Manuel Teixeira SJ, *As Canossianas na diocese de Macau. I centenário (1874–1974)* (Macau: Missão do Padroado, 1974), 336 pp.
The centenary of the Canossian missions in the Far East, 1860–12th April–1960 (Hong Kong: printed Tang King Po School, [1960?]).

Archives/Contact Address:
Archivio, Canossiane (Figlie della Carità), Via Don Orione, 17, I–00183 Roma, ITALY

CAPUCHIN SISTERS OF THE THIRD ORDER OF THE HOLY FAMILY

Latin/non-English Names: Hermanas Terciarias Capuchinas de la Sagrada Familia; Religiosas Terciarias Capuchinas de la Sagrada Familia
Other Name: Capuchin Tertiary Sisters
Nationality: Spanish
Religious Family: Franciscan
China Start: 1930
Field in China: Prefecture Apostolic of Pingliang 平涼監牧區 (Gansu)

Background Note:
The Capuchin Sisters of the Third Order of the Holy Family were founded by Bishop Luis Amigó y Ferrer OFMCap at Masamagrell, Valencia, Spain, on 11 May 1885. In 1929 the Capuchin Tertiary Sisters were invited to join the Spanish Capuchin Mission in Pingliang. They reached Pingliang in April 1930 and established their residence at Baishui 平涼白水. The sisters undertook missionary work in the fields of health, education, care of the aged, helping the poor, and supervising an orphanage.
In 1932 the second house was opened in Xifengzhen 西峯鎮. Its apostolic work included the running of an orphanage, catechumenate, a home for the aged, visitation of sick people, kitchen and laundry duty, as well as the administration of baptism, assisting the dying, and preparing burials. Due to the political situation, they were forced to leave China in 1949.

Official Periodical:
Reports in *Verdad y Caridad* VII (Pamplona, 1930), p. 52; VIII (1931), pp. 28, 314–315, 378–379, 380–381; XVI (1939), pp. 250–253, 277–279; XIX (1942), pp. 260–261.

Literature:
Lázaro Iriarte OFMCap, *Historia de la Congregación Terciarias Capuchinas* (Roma: Curia Generalizia de las HH. Terciarias Capuchinas, 1985).

Archives/Contact Address:
Archivo Provincial de la Provincia de la Sagrada Familia, Hermanas Terciarias Capuchinas, C/ Exarchs, 9, E–46001 Valencia, SPAIN

CLARETIAN SISTERS (RMI)

Latin/non-English Names: Religiosas de la Enseñanza de María Inmaculada; Religiosas de María Inmaculada–Misioneras Claretianas
Other Name: Religious Teachers of Mary Immaculate
Nationality: Spanish
China Start: 1948
Field in China: Tunqi [Tunki] 屯溪 (Anhui)

Background Note:
The Claretian Sisters (RMI) were founded by Antonio M. Claret and María Antonia París in Santiago, Cuba, on 25 August 1855. The RMI's presence in China was rather short-lived.

Official Periodical:
2 published reports in *El Misionero* (Madrid, 1948), pp. 48–50, 116–118.

Archives/Contact Address: Religiosas de María Inmaculada Misioneras Claretianas, C/ San Francisco de Sales, 7, E–28003 Madrid, SPAIN

DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL (DC; FdlC)

Latin/non-English Names: Puelle Caritatis Sancti Vincentii a Paulo; Filles de la Charité de St Vincent de Paul
Chinese Name: Ren'ai xiunü hui 仁愛修女會
Nationality: International (French origin)
China Start: 1848
Fields in China: Zhejiang: Ningbo 寧波 (1852); Hebei: Beijing 北京; Tianjin 天津; Vicariate Apostolic of Chengtingfu 正定府代牧區; Jiangsu: Shanghai 上海 (1863)

Background Note:
The Daughters of Charity of St. Vincent de Paul (DC) were established by St. Vincent de Paul and Louise de Marillac on 29 November 1633 and received papal approbation on 8 June 1668. The DC was unlike the established religious communities at that time. Up to this point, all religious women were behind cloister walls and performed a ministry of contemplative prayer. St. Vincent de Paul, however, wanted the DC to be free to walk the streets of Paris in response to the needs of the poor, and to live among the people society had most abandoned. He recommended that the DC care for the poor in their homes, so that they might get to know them in their natural settings.
The first DC sisters to China left France at the end of October 1847 and arrived at Macau in 1848; on account of difficulties with the Portuguese authorities, the sisters were transferred to Ningbo 4 years later, arriving there on board the French warship *Cassini* on 21 June 1852. Subsequently, they established themselves in other parts of China, working closely with Vincentian (Lazarist) missionaries.
St. Elizabeth Ann Bayley Seton (1774–1821) founded the Sisters of Charity of St. Joseph's in 1809 in the valley of Emmitsburg, Maryland, and her sisters adopted the rule of Vincent and Louise. In 1850, 30 years after the death of Elizabeth Seton, the Emmitsburg community formally united with the DC; the international community is based in Paris, France. The DC is now at work in Taiwan.

Official Periodicals:
Annales de la Congrégation de la Mission et de la Compagnie des Filles de la Charité, vol. 1 (Paris, 1836–).
Annali della Congregazione della Missione e della Compagnia delle Figlie della Carità, vol. 1 (Roma, 1894–).

Literature:
Clara Groell, *White Wings in Bamboo Land* (Emmitsburg, Md.: Saint Joseph's Provincial House Press, 1973), 207 pp.

Archives/Contact Addresses:
(1) Maison Mère, Filles de la Charité, 140, rue du Bac, F–75340 Paris, FRANCE
(2) St. Joseph's Provincial House Archives, Daughters of Charity of St. Vincent de Paul, 333 S. Seton Ave., Emmitsburg, MD 21727, U.S.A.
(3) De Paul Provincial House Archives, Daughters of Charity of St. Vincent de Paul, 96 Menands Rd., Albany, NY 12204, U.S.A.
(4) West Central Province Archives, Daughters of Charity of St. Vincent de Paul, Marillac Provincial House, 7800 Natural Bridge Rd., St. Louis, MO 63121, U.S.A.

DAUGHTERS OF JESUS (SALAMANCA) (FI)

Latin/non-English Name: Hijas de Jesús (Salamanca)
Other Name: Jesuitinas
Chinese Name: Yesu xiaonü hui 耶穌孝女會
Nationality: Spanish
China Start: 1931
Fields in China: Anhui: Vicariate Apostolic of Anking [Anqing] 安慶代牧區; Hebei: Beijing 北京 (1940–1951); Tianjin 天津 (1944–1946); Jiangsu: Shanghai 上海 (1947–1953)

Background Note:
The Daughters of Jesus (Salamanca) (FI) were founded at Salamanca, Spain, on 8 December 1871, by Juana Josefa de Cipitria y Barriola (in religion Mtr. Cándida María de Jésus) (1845–1912) under the guidance of Miguel San José Herranz (1819–1896). Lauda 6 August 1901; approbation of the constitution 1913.
In 1930 Federico Melendro SJ, vicar apostolic of Anking, invited the FI. The first 6 FI sisters left for China in early 1931 and, after some months of orientation in Shanghai, started their apostolic work at Anqing in December 1931. They were entrusted with the formation of the indigenous Presentation Sisters. These native teachers and evangelists had in the past been sent from Shanghai, but on account of regional differences in language and customs it was felt that the vicariate needed to train its own Vírgines Presentandinas. During the uncertain last decade of the missionary era in China, new work was started as follows: an international language institute in Beijing, Tianjin, and Shanghai. The FI now works in the Taiwan mission.

Official Periodical:
Reports in *El Siglo de las Misione*s XX (Bilbao, 1933), pp. 57–58; XXIII/XXIV (1936/37), pp. 140–142.

Literature:
C. Sánchez, "Las Hijas de Jesús, Cien años (1871–1971) al servicio de la Iglesia," in *Vida religiosa* 33 (1972), pp. 53–56.
Sr. María Marcos FI, *Del Tormes al Río Azul. Diario misionero de la primera expedición Hijas de Jesús a la China* (Salamanca: Establecimiento Tipográfico de Calatrava, a Cargo de Manuel P. Criado, 1932), 120 pp; new ed. (Salamanca: Imprenta Comercial Salamantina, 1941), 119 pp.

DAUGHTERS OF MARY AND JOSEPH (HOLLAND)

Latin/non-English Names: Congregatio Filiarum B.V. Mariae & S. Joseph; Dochters van Maria en Jozef; Congregatie der Zusters van Liefde Dochters van Maria en Jozef ('s-Hertogenbosch); Zusters van de Choorstraat
Chinese Name: Maliya Ruose xiaonü hui 瑪利亞若瑟孝女會
Nationality: Dutch
China Start: 1922
Field in China: Vicariate Apostolic of Jehol [Rehe] 熱河代牧區 (Manchuria)

Background Note:
The Daughters of Mary and Joseph (Holland) were founded in 1820 by Jakob Anton Heeren (1775–1859) and Anna Catharina van Hees (1768–1825). Having been called to China by the vicar apostolic of Jehol, Conradus Abels CICM, the first 4 sisters left for China at the end of December 1921. They arrived in Shanghai on 4 February 1922. After a year of acclimatization and language study in Yanzhou 兗州 (Shandong), the sisters continued their journey to their final destination. The work in the Vicariate Apostolic of Jehol began in 1923, with houses in Songshuzuizi 松樹嘴子, Chaoyang 朝陽, Pingchuan (Rehe) 熱河平泉, and Shanwanzi (Lingyuan, Rehe) 熱河凌源山灣子.

Official Periodical:
Reports on their work in China are found in *Annalen van Sparrendaal*, from vol. XXIV (Sparrendaal, 1924); see also *Relations de Chine* VIIb (Paris, 1923/24), p. 367; and VIII (1925/27), pp. 123–124; see also *Medisch Missie Maandblad* II (Breda, 1929/30), pp. 186–189; III (1930/31), pp. 44–51; IV (1931/32), pp. 249–252, 252–254.

Literature:
Josepha Maria Antonia Eijt, *Religieuze vrouwen: bruid, moeder, zuster. Geschiedenis van twee Nederlandse zustercongregaties 1820–1940* (Hilversum: Uitgeverij Verloren, 1995), 456 pp.

Archives/Contact Address:
Moederhuis Dochters van Maria en Jozef, Papenhulst 5, NL–5211 LC 's-Hertogenbosch, THE NETHERLANDS

DAUGHTERS OF MARY HELP OF CHRISTIANS (FMA)

Latin/non-English Names: Filiae Mariae Auxiliatricis; Figlie di Maria Ausiliatrice
Other Names: Salesian Sisters of Don Bosco; Salesian Sisters
Chinese Names: Mu you xiunü hui 母佑修女會; in Taiwan they are known as Ren'ai xiunü hui 仁愛修女會
Nationality: Italian
China Start: 1923
Fields in China: Vicariate Apostolic of Shiuchow [Shaozhou] (now Shaoguan 韶關) 韶州代牧區 (Guangdong) (1923). Hong Kong (1952)

Background Note:
A pontifical institute for the education of youth, the Daughters of Mary Help of Christians (FMA) were

founded by (St.) Giovanni Bosco (1815–1888) and Maria Domenica Mazzarello (1837–1881) on 5 August 1872 at Mornese, Italy. The institute was transferred to Nizza Montferrato, Asti, in 1879. It was approved temporarily in 1911 and definitely in 1921.
The FMA was in charge of the College of Mary Help of Christians at Qujiang [Kükong] 曲江 (Shaozhou), along with an orphanage, kindergarten, old people's home, home for blind girls, dispensaries, and school for female catechists. In 1940 there were 9 foreign sisters, with Sr. Giovanna Rossi as superior. The FMA came to Hong Kong in 1952.

Literature:
Bibliographia generale delle missione salesiane III, *Notiziario delle Figlie di Maria Ausiliatrice*, a cura di A. Maraldi (Roma, 1975).

Archives/Contact Address:
Istituto Figlie di Maria Ausiliatrice, Direzione Generale, Via dell'Atenio Salesiano, 81, I–00139 Roma, ITALY

DAUGHTERS OF ST. PAUL (FSP)

Latin/non-English Names: Pia Societas a Sancto Paolo Apostolo; Pia Società San Paolo; Figlie di San Paolo
Other Names: Pious Society Daughters of St. Paul; Paulines
Chinese Name: Sheng Baolu xiaonü hui 聖保祿孝女會
Nationality: Italian
China Start: 1937
Field in China: Nanjing 南京 (Jiangsu)

Background Note:
These "apostles in the world of communication" were founded on 15 June 1915 in Alba, Cuneo district, Piedmont, Italy, by Giacomo Giuseppe Alberione (1884–1971) and Teresa Merlo (in religion Sr. Tecla) (1894–1964). The Daughters of St. Paul's (FSP) mission is to "evangelize with all the modern means of communications." The FSP obtained diocesan approbation on 13 March 1927. They were approved by the Holy See on 15 March 1953. After 1949 they established themselves in Hong Kong, Macau, and Taiwan.

Official Periodicals:
Unione Cooperatori Apostolato Stampa I (Alba, Italy, 1919); XIX (1937), pp. 134, 185–186.
L'Italiano in Cina, Pia Società S. Paolo, no. 1 (Nanking, October 1936).

Archives/Contact Address:
Casa Generalizia, Figlie di San Paolo, Via San Giovanni Eudes, 25, I–00163 Roma, ITALY

DAUGHTERS OF THE HOLY CROSS OF ST. ANDREW

Latin/non-English Name: Filles de la Croix (La Puye)
Other Name: Sisters of St. Andrew
Nationality: French
China Start: 1934
Field in China: Prefecture Apostolic of Tali [Dali] 大理監牧區 (Yunnan)

Background Note:
The Daughters of the Holy Cross of St. Andrew were founded in 1804 in France by André-Hubert Fournet (1752–1838) and (St.) Jeanne-Elisabeth Bichiers des Ages (1773–1838). Sisters at the Dali convent operated a dispensary and a nursery (crèche). They were also in charge of the formation of "Chinese virgins." In 1940 there were 6 foreign religious. At Baoshan 保山, 4 sisters ran a dispensary and a nursery.

Official Periodical:
Reports in *L'Echo de Bétharram* 1934, 1935, 1937, 1946.

Archives/Contact Address:
Maison-Mère des Filles de la Croix, 18, route de Paisay, F–86260 La Puye, FRANCE

DAUGHTERS OF THE HOLY GHOST (FSE)

Latin/non-English Name: Filles du Saint-Esprit de St. Brieuc
Other Names: Daughters of the Holy Spirit; White Sisters of Brittany
Chinese Name: Shengshen xiunü hui 聖神修女會
Nationality: French
China Start: 1936
Field in China: Vicariate Apostolic of Kirin [Jilin] 吉林代牧區 (Manchuria)

Background Note:
On 8 December 1706, at the port of the Légué, in the bay of Saint Brieuc, France, 2 women of humble origin, Marie Balavenne and Renée Burel, committed themselves to live together and to devote themselves to the service of the poor, the sick, and the children. They were encouraged by Mr. Jean Leuduger (1649–1722), a diocesan parish priest, Doctor of Theology, and head of the missions in Upper Brittany.
In China, the Daughters of the Holy Ghost (FSE) were in charge of the Jilin dispensary 吉林西園復興胡同天生堂. In 1940 there were 7 religious, with Sr. Marie Céline Pape as superior. In 2003 the FSE of Saint-Brieuc merged with the Hospital Sisters of the Holy Ghost of Poligny.

Official Periodical:
Reports in *Compte-Rendu M.E.P.* (Paris), in 1936, 1937, 1938; see also 1 report in *Annales Œuvre Sainte-Enfance* LXXXXI (Paris, 1940), pp. 30–31.

Archives/Contact Address:
Filles du Saint-Esprit, 15 bd. Sebastopol, F–35101 Rennes, FRANCE

DISCALCED CARMELITE NUNS (OCD)

Latin/non-English Names: Ordo Carmelitarum Discalceatorum; Religieuses Carmélites
Other Names: Order of Discalced Carmelites; Carmelite Nuns
Chinese Names: Jia'ermoluo xianzu nü xiuhui 加爾默羅跣足女修會; Shengmu shengyi yinxiu hui 聖母聖衣隱修會
Nationality: International
China Start: 1869
Fields in China: Tushanwan [Tou-sé-wé] 土山灣 (now Shanghai 上海) (Jiangsu) (1869); Chongqing 重慶 (Sichuan) (1920); Hong Kong (1933); Guangzhou [Canton] 廣州 (Guangdong) (1933); Kunming 昆明 (Yunnan); Macau (1941)

Background Note:
The Discalced Carmelite Nuns (OCD) were established in the twelfth century in Palestine. The nuns are devoted to a life of prayer and contemplation.
In China the first Carmel was established at Tushanwan on 24 February 1869, by Mtr. Marie of Jesus, the first prioress, and 4 French religious from Laval. In 1920 a Carmel was founded at Chongqing: 四川巴縣曾巖聖衣院. In 1940 the Rev. Mtr. Elisabeth of the Trinity, superior, was in charge of 5 foreign and 12 Chinese nuns, plus 2 novices, assisted by Anne-Marie. In 1933 Belgian Discalced Carmelite nuns arrived at Guangzhou.
In 1940 there were 4 European, 3 Chinese, and 3 Annamite religious at the Kunming Carmel 昆明平政街聖衣院. On 22 October 1941 the first group of Carmelite nuns arrived in Macau from the Carmelite Monastery, Hong Kong (where there had been a Carmelite presence since 1933). In the late 1940s American Carmelite nuns from Santa Clara, California, were destined for Yangzhou (Jiangsu), but the dramatic change of the political situation prevented them from going to China.

Official Periodical:
Reports in *Les Missions catholiques* in 1876, 1922, 1926, 1928, 1929, 1932, 1934, 1936; in *Compte-Rendu M.E.P.* in 1929, 1933, 1937, 1938, 1942–1947.

Literature:
C. A., "Le Carmel de Saint Michel-lez-Bruges établit une fondations à Canton," in *Le Bulletin des Missions* XII (St.-André, 1933), suppl. no. 1, "Contemplation et Apostolat," pp. 41–44.
"La Carmélite Missionnaire," in *Messager Théresien* XXI (Gand, 1939/40), pp. 158–161; also in *Theresia's Bode* XXI (Gent, 1939/40), pp. 156–159.
A. L., "Een Missie-Karmelitessen-Klooster in China," in *Kerk en Missie* XVII (Brussel, 1937), pp. 18–20.
"Suore Carmelitane in Cina," in *Il Carmelo e le sue Missioni all'Estero* XLVIII (Roma, 1949), pp. 58–61.
P. I. G. Castellan OCD, "Sorge un nuovo Carmelo a Macau (Indie Portoghesi)," in *Il Carmelo e le sue Missioni all'Estero* XIL (Roma, 1950), pp. 150–152.

Archives/Contact Address:
Archive of the Belgian Carmelite nuns: Karmelklooster (Monastère du Précieux Sang et N.D. du Carmel), Schuttersstraat 5–7, B–8000 Brugge, BELGIUM

DOMINICAN SISTERS OF ST. JOSEPH (ILANZ) (OP)

Latin/non-English Names: Kongregation der Ilanzer Dominikanerinnen vom hl. Joseph; Missionsschwestern, Dominikanerinnen von Ilanz; Ilanzer Josephs-Schwestern vom Dritten Orden des Heiligen Dominikus
Chinese Name: Sheng Ruose Daoming xiunü hui 聖若瑟道明修女會
Nationality: Swiss
Religious Family: Dominican
China Start: 1920
Field in China: Prefecture Apostolic of Tingchow 汀州監牧區 (Fujian)

Background Note:
The Dominican Sisters of St. Joseph (OP) were founded in 1865 at Ilanz by Johann Fidel Depuoz, a priest from Grisons, Switzerland, and by Babette Gasteyer (1835–1892) from Wiesbaden, Germany. Gasteyer (in religion Maria Theresia Gasteyer) became the first prioress general of the OP. In 1894 they were aggregated to the Dominican community.
The first missionary sisters having arrived in China in 1920, by 1940 they had established several houses in the Prefecture Apostolic of Tingchow: Wuping 武平, Yanqianzhen [Yentsiencheng] 巖前鎮, Shanghang 上杭, Batou 壩頭, Yongding [Engteng] 永定, Changting 長汀, and Liancheng 連城.

1. The House of the Holy Rosary at Wuping had 3 foreign sisters who were engaged in the catechumenate, maintained a dispensary, and visited the sick at home. They were involved in the work of the Holy Childhood and maintained a crèche.
2. The House at Yanqianzhen had 3 religious who were engaged in the catechumenate, maintained a dispensary, and visited the sick at home.
3. The House of St. Joseph at Shanghang had 4 foreign sisters and 1 Chinese sister, with Mtr. Michaela Späth as the provincial and Mtr. Antonina Durler as the local superior. In addition to the catechumenate, dispensary, and visiting the sick, they also ran a postulate and a novitiate for Chinese sisters.
4. The house at Batou had 2 religious who engaged in the catechumenate, maintained a dispensary, and visited the sick at home.
5. The house at Yongding had 3 religious who were involved in the catechumenate.
6. The house at Changting had 3 religious who ran a school, a crèche, the catechumenate, and a dispensary. They also visited the sick.
7. The house at Liancheng had 1 foreign and 1 Chinese sister. They directed the catechumenates.
Since 1951 the Dominican Sisters of Ilanz have been engaged in the apostolate in the Diocese of Kaohsiung, Taiwan, where they continue to work with the Dominican fathers of the Teutonia province (Germany).

Official Periodicals:
The OP did not have a periodical of their own, but published primarily in the German Dominican journal *Der Apostel*, vol. I (Düsseldorf, 1922), etc.
They also published annual reports in *Die Rosenkranzmission, Jahresberichte.*

Literature:
Hugo M. Krott OP, "Die Missionstätigkeit der Ilanzer Schwestern in Tingchow, China-Fukien," in *Katholisches Missionsjahrbuch der Schweiz* II (Fribourg, 1935), pp. 65–69.

Archives/Contact Address:
Archiv, Dominikanerinnen von Ilanz, Klosterweg 16, CH–7130 Ilanz, SWITZERLAND

DOMINICAN SISTERS OF ST. MARY OF THE SPRINGS

Latin/non-English Name: Sorores Tertii Ordinis Sancti Dominici Congregationis Americanae Beate Virginis Mariae ad Fontes
Other Name: Spring Dominicans
Chinese Name: Xiquan shengmu Daoming xiunü hui 溪泉聖母道明修女會
Nationality: American
Religious Family: Dominican
China Start: 1935
Field in China: Prefecture Apostolic of Kienning (formerly Kienow 建甌) 建寧監牧區 (Fujian)

Background Note:
Founded in 1822, the first congregation of Dominican Sisters of St. Mary of the Springs started in Kentucky, where Mtr. Angela Sansbury, along with 8 other women, responded to a call from Dominican Fr. Wilson for women to respond to the needs of the frontier church and teach and form an "Order of Preachers" (OP).
In 1830, at the request of Bishop Fenwick OP of Cincinnati, 4 members of the Kentucky Dominicans left for Somerset, Ohio, to found St. Mary's Academy, the first Catholic school in Ohio. The 4 sisters arrived at Somerset on 5 February 1830. This academy offered education to pioneer children of Catholics and non-Catholics. Mtr. Angela Gillespie, first mother general of the Holy Cross Sisters in America, was educated here, as was her cousin Ellen Ewing, wife of General William Tecumseh Sherman, and General Phil Sheridan's sister also was a pupil. The China mission was closely connected with that of the Dominican Fathers of St. Joseph Province, U.S.A.

Literature:
"St. Mary's of the Springs Mission in China," in *The Torch* XIX.7 (New York, 1934/35), pp. 16–17, 25.

Archives/Contact Addresses:
Congregational Archives, Dominican Sisters, St. Mary of the Springs Motherhouse, 2320 Airport Dr., Columbus, OH 43219, U.S.A.
Some of the sisters' papers may be found in the Dominican House of Studies, Province of St. Joseph Archives, 487 Michigan Ave., NE, Washington, DC 20017, U.S.A.

EUCHARISTIC MISSIONARIES OF THE MOST HOLY TRINITY (MESST)

Latin/non-English Name: Misioneras Eucaristicas de la Ssma. Trinidad
Nationality: Mexican
China Start: 1949
Field in China: Vicariate Apostolic of Anking 安慶代牧區 (Anhui)

Background Note:
Founded on 20 November 1936 in Mexico City by Pablo Guzman MSpS and Mtr. Enriqueta Rodriguez Noriega, the Eurcharistic Missionaries of the Most Holy Trinity (MESST) were established as a congregation on 25 March 1946. The first missionary sisters arrived in China in the late 1940s, but were obliged to leave the country soon afterward.

Official Periodical:
Redención, Revista mensual, Organo del Instituto de Misioneras Eucaristicas de la Santisima Trinidad, vol. 1 (Mexico, 1948).

Literature:
"Nuestras Misioneras en China," por una Religiosa Misionera Eucarística de la Sma. Trinidad, in *Nuestra Vida* XII (México), pp. 497–504.

Archives/Contact Address:
Archivio, Misioneras Eucaristicas de la Ssma. Trinidad, Tecoyotitla, 88, Colonia Florida, 01030 México, D.F., MEXICO.

FRANCISCAN ANGELICALS (SFA)

Latin/non-English Names: Suore Francescane Angeline (Torino); Francescane Angeline
Nationality: Italian
Religious Family: Franciscan
China Start: 1949
Field in China: Vicariate Apostolic of Changsha 長沙代牧區 (Hunan)

Background Note:
The Franciscan Angelicals (SFA) were founded by Ottaviana Ricci (in religion Sr. Maria Chiara Ricci) (1834–1900) and P. Innocenzo Gamalero OFM (1837–1917), at Castelspina, Diocese of Allessandria, Italy. Lauda on 13 May 1928; approbation of the constitution 1 June 1938. On 22 February 1937 the SFA was aggregated to the Order of Friars Minor. The rather brief China mission, begun in 1949, was closed in November 1951.

Archives/Contact Address:
Case Generalizia, Suore Francescane Angeline, Via di Villa Troili, 26, I–00163 Roma, ITALY

FRANCISCAN MISSIONARIES OF MARY (FMM)

Latin/non-English Name: Institutum Franciscalium Missionariarum Mariae
Other Name: White Sisters
Chinese Name: Maliya Fangjige chuanjiao xiuhui 瑪利亞方濟各傳教修會
Nationality: International
Religious Family: Franciscan
China Start: 1886
Fields in China: Macau; Shandong: Yantai 煙台 [Chefoo 芝罘] (1887); Fangzi 坊子 (now part of Weifang 濰坊) (1906); Jinan [Tsinan] 濟南; Qingdao 青島 (1902); Weihaiwei 威海衛 (1908); Yidu 益都 (formerly Qingzhou 青州) (1924); Sichuan: Chengdu 成都 (1903); Chongqing 重慶 (1902); Xichang 西昌; Huili 會理; Leshan 樂山 (1911); Yibin 宜賓 (formerly Xuzhoufu [Suifu] 敘州府) (1903); Wanxian 萬縣; Daxian 達縣; Liangshan 梁山; Hubei: Hankou 漢口; Yichang 宜昌 (1889); Puqi 蒲圻 (1928); Shashi 沙市 (1931); Sichuan=Xikang [Kham]: Kangding 康定 (formerly Dajianlu 打箭爐) (1911); Hunan: Changsha 長沙 (1912); Jiangsu: Nanjing 南京; Shanghai 上海 (1913); Manchuria: Changchun 長春 (called Xinjing 新京 during the Japanese occupation); Ha'erbin [Harbin] 哈爾濱; Zhili=Hebei: Baoding 保定 (1929); Beijing 北京 (1915); Tianjin 天津; Chaha'er=Hebei: Xiwanzi 西灣子 (1898); Zhili=Chaha'er: Nanhaoqian 南壕墊 (1914); Shaanxi: Sanyuan 三原; Tongyuanfang 通遠方; Xi'an 西安; Shanxi: Taiyuan 太原 (a.k.a. Yangqu 陽曲); Yunnan: Kunming 昆明 (formerly Yunnanfu 雲南府)

Background Note:
The Franciscan Missionaries of Mary (FMM) were founded in 1877 at Ootacamund, India, by Hélène Marie Philippine de Chappotin de Neuville (in religion Mary of the Passion) (1839–1904). In 1890 the FMM received final approbation. In China, the first FMM sisters established themselves at Yantai. The FMM subsequently was found in many locations throughout China. As an international religious institute, they became involved in education, health care, and the formation of "Chinese virgins" and sisters.
In the Vicariate Apostolic of Kirin the FCIM engaged in primary and secondary education, orphanage, hospice, and dispensary work. In 1940 there were 11 foreign and 3 Chinese sisters based at the Rencitang at Xinjing

[Changchun] 吉林新京西三道街仁慈堂 (Rudolf de Reding Biberegg, mother superior). Note also that in 1940 there were 10 mothers and 5 sisters listed as operating a Russian orphanage, with 180 Russian children at Ha'erbin.

Official Periodicals:

Annales des Franciscaines Missionnaires de Marie, vol. 1 (Vanves, 1886/87, etc.).

Le Suore Francescane Missionarie di Maria (Roma, 1891); *Annali delle Francescane Missionarie di Maria* (1902–1908); *Rose Serafiche* (1909–).

Annalen der Franziskanerinnen Mariens (Vienna, 1901, etc.).

Anales de las Misioneras Franciscanas de Maria (Madrid, 1903, etc.).

Uit verre landen, Annalen der Franciscanessen Missionarissen van Maria (Woluwe-Brussel, 1908, etc.).

Far Away Missions, Annals of the Franciscan Missionaries of Mary (North Providence, R.I., 1931).

Far Away Missions, A Quarterly Review of the Franciscan Missionaries of Mary (London), vols. 1–7 (1934–1940); after an interruption of nearly 10 years due to war and post-war conditions, continued with vols. 8–19 (1950–1961).

Anais das Franciscanas Missionárias de Maria (Barcelos, 1936).

Literature:

Teresa Yuen Sau-Mei 院秀美, *Maliya Fangji chuanjiao xiuhui zai Hua zhi chuanjiao shiye* 瑪利亞方濟傳教修會在華之傳教事業 [The Franciscan Missionaries of Mary in China], Master's thesis (Phil.), Department of Chinese, University of Hong Kong, 1994.

Archives/Contact Address:

Archivio, Francescane Missionarie di Maria, Via Giusti, 12, I–00185 Roma, ITALY

FRANCISCAN MISSIONARY SISTERS OF EGYPT (FCIM; FMCIM)

Latin/non-English Name: Francescane del Cuore Immacolato di Maria dette d'Egitto
Other Name: Franciscan Missionary Sisters of the Immaculate Heart of Mary
Chinese Name: Aiji Fangji xiunü hui 埃及方濟修女會
Nationality: Italian
Religious Family: Franciscan
China Start: 1910
Fields in China: Hunan: Vicariate Apostolic of Hengchow 衡州代牧區; Shanxi: Vicariate Apostolic of Taiyuan 太原府代牧區; Hubei: Vicariate Apostolic of Laohokow 老河口代牧區; Vicariate Apostolic of Kichow 蘄州代牧區; Hebei: Tianjin 天津; Prefecture Apostolic of Yihsien 易縣監牧區; Manchuria: Vicariate Apostolic of Kirin 吉林代牧區

Background Note:

The Franciscan Missionary Sisters of Egypt (FCIM) were founded in Cairo, Egypt, in 1859 by Costanza Troiani (in religion Mtr. Caterina di S. Rosa) (1813–1877) and received papal approbation in 1868. Since 1950 they are known as the Franciscan Missionary Sisters of the Immaculate Heart of Mary.

The first group of sisters to arrive in China established themselves at Laohekou 老河口 (Hubei) in 1910 and took charge of a hospital and dispensaries. In mid-1952, 9 FCIM sisters were expelled from what since 1946 was the Diocese of Laohokow.

In Tianjin 18 foreign and 13 Chinese sisters were based at the Italian Hospital in 1940. They also had houses in Yixian 易縣 and Lianggezhuang 梁各莊 in the Prefecture Apostolic of Yihsien.

In the Vicariate Apostolic of Hengchow the FCIM ran a school and an orphanage. In 1950 they were forced to withdraw from the administration of the Hengyang Hospital after being accused of not allowing the nurses to participate freely in Communist Party activities.

Official Periodical:

Pagine di Vita Francescane, Bolletino trimestrale delle Religiose Francescane Missionarie d'Egitto (Roma 1911/14, etc.), from 1932 *Le Francescane missionarie d'Egitto*. Trimestrale.

Literature:

"Il venticinquesimo anno delle Suore Francescane Missionarie d'Egitto in Laohokow, Le Suore Francescane Missionarie d'Egitto in terra di Confucio (1910–1935)," in *L'Araldo Missionario* VI (Laohokow, 1935), pp. 226–251, 252–256; VII

(1936), pp. 18–19, 44–47, 53–55, 127–131, 206–208, 269–275; VIII (1937), pp. 44–47.

Archives/Contact Address:
Francescane Missionarie del Cuore Immacolato di Maria (dette d'Egitto), Via Caterina Troiani, 90, I–00144 Roma, ITALY

FRANCISCAN MISSIONARY SISTERS OF THE DIVINE MOTHERHOOD (FMDM)

Latin/non-English Name: Sorores Missionariae Franciscales a Divina Maternitate
Other Name: Home Missionary Sisters of St. Francis
Nationality: British
Religious Family: Franciscan
China Start: 1947
Field in China: Prefecture Apostolic of Suihsien 隨縣監牧區 (Hubei)

Background Note:
The Franciscan Missionary Sisters of the Divine Motherhood (FMDM) have their origin in a community of Franciscan Tertiaries that began in Holly Place, London, England, in 1886. The FMDM was established by Blanche Spring (in religion Mtr. Mary Francis) at Guildford, England, in 1935. Following the rules of the Third Order of St. Francis, it was aggregated to the Order of Friars Minor on 22 May 1946. Prior to their aggregation they were known as the Home Missionary Sisters of St. Francis of Aldershot. In 1947 the Congregation took the name "Franciscan Missionaries of the Divine Motherhood" and became a papal congregation. It received final papal approbation in 1963.
In 1947 several sisters set sail for the first mission to China: Srs. Angela McBrien, Baptista Hennessy, and Camillus Walshe. They intended to establish themselves at Anlu 安陸 (Hubei) to work with the Irish Franciscan friars. Events in China caused them to be detained in Hong Kong, where they found refuge with the Maryknoll Sisters. On 7 March 1949, Sr. Angela McBrien arrived in Singapore from Hong Kong to start a new work there.

Official Periodical:
The Forum.

Archives/Contact Address:
Sr. Victoria Batchelor FMDM (General Archivist), La Verna Community, Ladywell Convent, Ashstead Lane, Godalming, Surrey GU7 1ST, UNITED KINGDOM

FRANCISCAN SCHOOL SISTERS OF ST. FRANCIS (OSF/SSSF)

Latin/non-English Name: Sorores Scholarum Tertii Ordinis Sancti Francisci
Other Name: School Sisters of St. Francis
Nationality: American
Religious Family: Franciscan
China Start: 1931
Field in China: Qingdao 青島 (Shandong)

Background Note:
A congregation with papal approbation (1911), the Franciscan School Sisters of St. Francis (OSF) were founded in 1874 at Campbellsport, Wisconsin, by 3 Franciscan sisters who were refugees from the *Kulturkampf* [culture struggle] in Germany: Mtrs. M. Alexia Hoell (1840–1918) and M. Alfons Schmid (1850–1929), and Sr. M. Clara Seiter (d. 1880). The China Mission was initiated at Qingdao with the opening of a school for upper-class Chinese girls. In 1934 a part-time school for the poor was started, and in 1937 a primary school. The Japanese army closed the school and interned the sisters in late 1941. The schools reopened in 1945, but in 1949 the sisters moved to Taiwan.

Literature:
Sr. Eustella Bush, "History of St. Joseph's Middle School"; idem., "Our Mission in China, 1929–1949" (School Sisters of Saint Francis Archives).

Archives/Contact Address:
School Sisters of St. Francis, Generalate, 1501 S. Layton Blvd., Milwaukee, WI 53215-1024, U.S.A.

FRANCISCAN SISTERS OF LUXEMBURG (OSF)

Latin/non-English Names: Congregatio Sororum Tertii Ordinis S. P. Francisci (Luxembourg); Sœurs Hospitalière des Ste-Elisabeth; Hospitalschwestern von der Hl. Elisabeth vom III. Orden des Hl. Franziskus; Barmherzige Schwestern vom Heiligen Franziskus (Luxemburg)
Other Names: Sisters of Mercy of St. Francis; Luxemburg Sisters; Sisters of the Third Order of St. Francis of Luxemburg
Nationality: Luxembourg
Religious Family: Franciscan
China Start: 1927
Fields in China: Shanghai 上海 (Jiangsu) (1927); Huangshigang 黃石港 (Hubei) (1927); Fujiachong 傅家沖 (Hunan) (1930); Weihaiwei 威海衛 (Shandong) (1934)

Background Note:
Founded in 1847 in Luxembourg by Anna Elisabeth Dufaing d'Aigremont (in religion Mtr. Franziska) (1804–1880), the Sisters of the Third Order of St. Francis of Luxemburg were aggregated to the Order of Friars Minor on 30 March 1912.
The Franciscan Sisters of Luxemburg (OSF) had been invited by Bishop Sebastian Grossrubatscher OFM to work in the Prefecture Apostolic of Yongzhou [Yungchow] in Hunan and left Europe in November 1926. However, when they arrived at Shanghai on 5 January 1927, conditions were too unsettled in the prefecture. The sisters were reassigned to Shanghai and the Vicariate Apostolic of Wuchang, where they operated a hospital in Huangshigang near Echeng 鄂城. They withdrew from Wuchang prefecture in the late 1930s.
A second group of 7 sisters left their motherhouse on 14 September 1929 and arrived in Shanghai on 25 October 1929. They reached their new home at Fujiachong, in the Prefecture Apostolic of Yungchow, on 15 February 1930.

Official Periodicals:
Reports in *Der Hilfsmissionar des H. Antonius* III (Metz, 1927)–IX (1933);
St. Franziszi-Glöcklein XLIX (Innsbruck, 1926/27)–LXI (1938/39);
Franciscans in China VI (Wuchang, 1927/28)–XII (1933/34);
Der Sendbote des Göttlichen Herzens Jesu LV (Cincinnati, 1928)–LXIII (1936).

Literature:
Mtr. Gregoria, *Chinesischer Hexenkessel: Missionsfahrt der Luxemburger Franziskanerinnen, 1929/30* (Luxemburg: Mutterhaus der Franziskanerinnen, 1931).

Archives/Contact Address:
Sœurs Franciscaines, Maison Mère, B. P. 1181, 50, Avenue Gaston Diderich, L–1011 Luxembourg, LUXEMBOURG

FRANCISCAN SISTERS OF OLDENBURG (INDIANA) (OSF)

Other Names: Sisters of the Third Order of St. Francis of Oldenburg; Oldenburg Sisters
Chinese Names: Fangji hui 方濟會; Fangji xiunü hui 方濟修女會
Nationality: American
Religious Family: Franciscan
China Start: 1938
Field in China: Vicariate Apostolic of Wuchang 武昌代牧區 (Hubei)

Background Note:
The Franciscan Sisters of Oldenburg (Indiana) (OSF) were founded in 1851 at Oldenburg, Indiana, by Sr. Theresa Hackelmeier (d. 1860), who had come from her convent in Vienna, Austria, in response to a request by missionary pastor Fr. Francis Joseph Rudolf to educate German children and look after orphans from the 1847 cholera epidemic in southeastern Indiana.
The first sisters arrived in the Vicariate Apostolic of Wuchang in late 1938 to assist the American Franciscans in educational work, and run an orphanage and a dispensary at Huangshigang 黃石港. They withdrew from Huangshigang after World War II.

Literature:
A few reports on their work are found in *Franciscans in China* XVII (Wuchang, 1939), pp. 332–333; XVIII (1940), pp. 83–84; XIX (1941), pp. 36–45, 144–148.

Archives/Contact Address:
Archives, Sisters of St. Francis, Main St., Oldenburg, IN 47036, U.S.A.

FRANCISCAN SISTERS OF PERPETUAL ADORATION (FSPA)

Other Names: Franciscan Sisters of St. Rose (La Crosse); La Crosse Sisters
Chinese Name: Sheng Fangjige yongjiu chaobai shengti xiunü hui 聖方濟各永久朝拜聖體修女會
Nationality: American
Religious Family: Franciscan
China Start: 1928
Field in China: Wuchang 武昌 (Hubei)

Background Note:
Founded in the United States in 1849 by a group of 6 tertiary women from Ettenbeuren, Bavaria, the Franciscan Sisters of Perpetual Adoration (FSPA) operated a dispensary and catechumenate in Wuchang, plus a girls' school in Dadikou 武昌大堤口. The FSPA aggregated in 1870 to the American Franciscan Conventual province. They later established themselves in Taiwan.

Official Periodical:
Reports in *Franciscans in China* VII (Wuchang, 1928/29)–XVIII (1940).

Archives/Contact Address:
Archives, St. Rose Convent, 912 Market St., La Crosse, WI 54601, U.S.A.

GREY SISTERS OF THE IMMACULATE CONCEPTION (MFIC; GSIC)

Latin/non-English Name: Sœurs Grises de l'Immaculée Conception (Pembroke)
Nationality: Canadian
China Start: 1930
Field in China: Prefecture Apostolic of Chuchow 處州監牧區 (from 1938 called the Vicariate Apostolic of Lishui 麗水代牧區) (Zhejiang)

Background Note:
A pontifical congregation that emerged in 1926 as a result of the separation from the Grey Nuns of the Cross of Ottawa. In Canada, the Grey Sisters of the Immaculate Conception (MFIC) maintained schools and orphanages and looked after Chinese immigrants. They arrived in China in 1930 to undertake work in nursing and education in the Prefecture Apostolic of Chuchow (Scarboro Fathers). In 1940 there were 9 foreign sisters in the Lishui convent, with the Rev. Sr. Julitta as superior.

Official Periodical:
Reports in *China* IX (Scarboro Bluffs, 1930), p. 75, and annually in the same journal until 1949, since 1950 *Scarboro Missions* XXXI, no. 5 (1950), pp. 21–22; no. 8, pp. 4–5.

Archives/Contact Address:
Grey Sisters of the Immaculate Conception, 720 MacKay St., Pembroke, Ontario K8A 8J8, CANADA

HELPERS OF THE HOLY SOULS (SA; HHS)

Latin/non-English Names: Sororum Societatis Auxiliatricium Animarum Purgatorii; Auxiliatrices des Ames du Purgatoire
Other Names: Society of the Helpers of the Holy Souls in Purgatory; Society of Helpers
Chinese Name: Zhengwang hui 拯望會
Nationality: French
China Start: 1867
Fields in China: Shanghai 上海 (Jiangsu) (1867); Vicariate Apostolic of Sienhsien [Xianxian] 獻縣代牧區 (Zhili=Hebei) (1922)

Background Note:
The Helpers of the Holy Souls (SA) were founded on 19 January 1856 at Paris by Eugénie Smet (in religion Marie de la Providence) (1825–1871). The first sisters arrived at Shanghai in 1867 to train the Chinese Presentation Sisters. In 1922 the SA (formerly known as the Society of Helpers of the Holy Souls) commenced new work at Xianxian.

Archives/Contact Address:
Auxiliatrices du Purgatoire, 16, rue St. Jean-Baptiste de la Salle, F–75006 Paris, FRANCE

HOLY SPIRIT ADORATION SISTERS (SSpSAp)

Latin/non-English Names: Congregatio Servarum Spiritus Sancti de Adoratione Perpetua; Dienerinnen des Heiligen Geistes von der Ewigen Anbetung; Steyler Anbetungsschwestern
Other Names: Sisters, Servants of the Holy Ghost of Perpetual Adoration; Pink Sisters
Nationality: German
China Start: 19 October 1932
Field in China: Qingdao 青島 (Shandong)

Background Note:
The Holy Spirit Adoration Sisters (SSpSAp) were founded on 8 December 1896 at Steyl, the Netherlands,

by (St.) Arnold Janssen SVD (1837–1909) and Mtr. Maria Michaele (Adolfina Tönnies) (1862–1934) as a contemplative institute. In 1932 the first sisters arrived in Qingdao. They were expelled from China and left Qingdao on 27 January 1949, traveling via Shanghai, Hong Kong, Calcutta, and Europe to Buenos Aires, Argentina.

Literature:

Karl Müller, *Kontemplation und Mission, Steyler Anbetungsschwestern 1896–1996* (Nettetal: Steyler Verlag, 1996).

Archives/Contact Address:

Archiv des Generalates der Steyler Anbetungsschwestern, Dreifaltigkeitskloster, D–33014 Bad Driburg, GERMANY

HOSPITAL SISTERS OF ST. FRANCIS (SPRINGFIELD) (OSF)

Latin/non-English Names: Kongregation der Krankenschwestern vom Regulierten Dritten Orden des heiligen Franziskus; Franziskanerinnen von St. Mauritz in Münster/Westfalen
Other Name: Hospital Sisters of the Third Order of St. Francis, Springfield
Nationalities: German & American
China Start: 1925
Fields in China: SHANDONG: Jinan 濟南; Vicariate Apostolic of Chowtsun [Zhoucun] 周村代牧區; HENAN: Prefecture Apostolic of Sinsiang [Xinxiang] 新鄉監牧區

Background Note:

The Hospital Sisters of the Third Order of St. Francis (OSF) were established at Telgte near Münster, Germany, in 1844 by the Franciscan priest Christoph Bernsmeyer. The congregation received final approval from Rome in 1901. Also known as the "Franziskanerinnen von St. Mauritz in Münster/Westfalen," the congregation sent a delegation of 21 sisters to Illinois. The American provincial house was established at Springfield, Illinois. In 1925 the U.S. province established an ambulatory clinic at St. Joseph's Hospital 若瑟醫院 in Jinan, and subsequently dispensaries at Zhoucun 周村 and Zhangdian 張店 in the Vicariate Apostolic of Chowtsun, as well as a dispensary at Xinxiang.

Official Periodicals:

The Community Bulletin of the Hospital Sisters of St. Francis (1931–1954). Contains scattered references to the China work.

Reports in *Franciscan Herald* XV (Chicago, 1927), pp. 538–540; XVIII (1930), p. 96; XIX (1931), p. 431; XXI (1933), p. 182; XXIII (1935), pp. 390–391, 483–484; XXIV (1936), pp. 132–133, 356; XXV (1937), pp. 36, 69, 100; XXVI (1938), pp. 26–28, 65, 70–71, 91, 226–227.

Archives/Contact Address:

St. Francis Convent Archives, Sangamon Rd., Springfield, IL 62794-9431, U.S.A.

LAY AUXILIARIES OF THE MISSIONS (ALM)

Latin/non-English Names: Auxiliaires Laïques des Missions; Auxiliaires Féminines Internationales Catholiques; Association Fraternelle Internationale (AFI)
Other Names: Society of Lay Auxiliaries of the Missions; Inter-Cultural Association (ICA)
Chinese Name: Lei Mingyuan guoji nüzi fuwutuan 雷鳴遠國際女子服務團
Nationality: Belgian

Background Note:

Inspired by Vincent Lebbe CM, l'Abbé André Boland and Yvonne Poncelet established a lay missionary institute, the Auxiliaires Laïques des Missions (ALM) in 1937. The lay association was recognized on 12 December 1945.
The first group of ALM sisters left for China in the spring of 1947: Andrée Engelbosch (nurse), Marie-Louise Duchesne, Mariette Dierkens (nurse-midwife), and Therese Palmers. Mariette Dierkens of Belgium was killed in China on 11 March 1949. A second group arrived in China in late 1947: Marie Lemaire (nurse), Georgette Miesse, and Jacqueline Dejaiffe.
In 1952 the name was changed to Auxiliaires Féminines Internationales Catholiques (AFI)–Society of Lay Auxiliaries of the Missions. It is now known as the Inter-Cultural Association (ICA)–Association Fraternelle Internationale (AFI) with work in Taiwan.

Official Periodicals:

Cahiers des Auxiliaires, 1–3 (Bruxelles, January 1938–1940), continued as *Cahiers des Auxiliaires laïques des missions*, 4–12 (1945–1952). Lithographed. Since 1946 printed.
Tiré à part. Internal AFI bulletin.

Literature:

A. Manzi, "Auxiliaires Féminines Internationales," in *Perspectives de Catholicité* 15 (1956), pp. 95–102.

G. Wilmet & C. Groisseau, *Yvonne Poncelet: présidente générale des Auxiliaires Féminines Internationales Catholiques* (Bruxelles: Auxiliaires féminines internationales, 1955), 80 pp.

Archives/Contact Address:
Archives, Association Fraternelle Internationale AFI, Rue Washington, 40/10, B–1050 Brussels, BELGIUM

LITTLE SISTERS OF ST. JOSEPH (HEERLEN)

Latin/non-English Names: Parvulae Sorores Sancti Josephi; Kleine Zusters van de Heilige Joseph
Nationality: Dutch
China Start: 1922
Fields in China: Shanxi: Vicariate Apostolic of Luanfu [Lu'anfu] 潞安府代牧區; Prefecture Apostolic of Kiangchow (Xinjiang 新絳) 絳州監牧區; Hebei: Beijing 北京

Background Note:
The Little Sisters of St. Joseph (Heerlen) were founded in 1872 by Petrus Joseph Savelberg. They arrived in the Vicariate Apostolic of Luanfu in 1922. In 1929 they came to Yuncheng 運城 and in 1932 to Xinjiang, both in Shanxi. In the beginning the sisters in the Prefecture Apostolic of Kiangchow cared for people suffering from the great famine in southwest Shanxi.

Official Periodical:
Reports are found in *Sint Antonius* (Woerden; Weert, 1923–1949); see also *Medisch Missie Maandblad* II (Breda, 1929/30)–XV (1948/49).

Literature:
Zusters of zoek naar zielen (1947). Commemorating 25 years of service in the Lu'an mission, Shanxi.
Marjet Derks, article in José Eijt, Hester Genefaas & Peter Nissen, *Gaan voor God, ideaal en praktijk van missie in historisch perspectief* (Hilversum: uitg. Verloren, 1998).

Archives/Contact Address:
Kleine Zusters van de Heilige Joseph, Gasthuisstraat 2, NL–6411 KE Heerlen (Limburg), THE NETHERLANDS

LITTLE SISTERS OF THE POOR (PSdP)

Latin/non-English Names: Congregatio Parvularum Sororum Pauperum; Petites Sœurs des Pauvres
Other Name: Congregation of the Little Sisters of the Poor
Chinese Name: Anpin xiao zimei hui 安貧小姊妹會
Nationality: French
China Start: 1904
Fields in China: Shanghai 上海 (Jiangsu) (1904); Guangzhou 廣州 (Guangdong) (1914); Hong Kong (1923)

Background Note:
The Congregation of the Little Sisters of the Poor (PSdP) was founded in 1839 by Jeanne Jugan (1792–1879) at St. Servan, France. The care of the elderly, the congregation's sole apostolate, is sealed by a special fourth vow of hospitality.

Archives/Contact Address:
Maison Mère, Petites Sœurs des Pauvres, La Tour St. Joseph, F–35190 St. Pern, FRANCE

MARYKNOLL SISTERS OF ST. DOMINIC (MM)

Latin/non-English Name: Congregatio Sororum Sancti Dominici de Maryknoll
Other Name: Foreign Mission Sisters of St. Dominic
Chinese Name: Malinuo nüxiu hui 瑪利諾女修會
Nationality: American
Religious Family: Dominican
China Start: 1921
Fields in China: Guangdong: Vicariate Apostolic of Kongmoon [Jiangmen] 江門代牧區; Vicariate Apostolic of Kaying [Jiaying] 嘉應代牧區 (1933); Guangxi: Vicariate Apostolic of Wuchow [Wuzhou] 梧州代牧區; Prefecture Apostolic of Kweilin 桂林監牧區; Manchuria: Vicariate Apostolic of Fushun 撫順代牧區; Hong Kong (1921)

Background Note:
The Foreign Mission Sisters of St. Dominic, now known as the Maryknoll Sisters of St. Dominic (MM), were founded by Mary Josephine Rogers under the guidance of James A. Walsh MM in New York in 1912. Rome approved the MM as a religious congregation in 1920.
In the China missions the MM sisters were in charge of the novitiates for Chinese religious. They directed girls' schools and orphanages and they looked after the sick, the blind, and the aged. In some places they were also involved in evangelistic work in the villages. The first MM sisters arrived in Hong Kong in 1921, and in

Yangjiang [Yeungkong] 陽江 (Guangdong) in 1922. Subsequently houses were established in Jiangmen; Luoding [Loting] 羅定; Meixian 梅縣 (formerly Jiaying); Dongshi [Tongshek] 東石, Pingyuan county; Shuizhai 水寨; Beidouzhai [Pettochai] 北斗寨; Soule [Siaolok] 叟樂 (all in Guangdong); Wuzhou 梧州; Lipu [Laipo] 荔浦 (both in Guangxi); Fushun 撫順; and Dalian [Dairen] 大連 (both in Manchuria).

Official Periodical:
The Field Afar, vol. 1 (Maryknoll, 1907–present).

Literature:
Jean-Paul Wiest, *Maryknoll in China: A History, 1918–1955* (Armonk, N.Y.: M. E. Sharpe, 1988).

Archives/Contact Address:
Archives, Maryknoll Sisters of St. Dominic, Inc., Maryknoll, NY 10545, U.S.A.

MERCEDARIAN MISSIONARY SISTERS (MMB)

Latin/non-English Names: Mercedarias Misioneras de Bérriz (o de Barcelona); Instituto de Religiosas de Nuestra Señora de la Merced
Chinese Name: Bolisi renci shengmu chuanjiao hui 伯利斯仁慈聖母傳教會
Nationality: Spanish
China Start: 1926
Field in China: Wuhu 蕪湖 (Anhui)

Background Note:
The Mercedarian monastery at Bérriz was restored in Spain in 1860. On 25 May 1930 the Servant of God Margarita María López de Maturana (1884–1934) obtained a decree from the Holy See to transform it into a missionary institute.
In 1926 the first Mercedarian Missionary Sisters (MMB) left Bérriz for the Vicariate Apostolic of Wuhu. In 1940 there were 15 sisters in the vicariate, with Mtr. Mercedes Isasi as superior. The mission on the Chinese mainland ended in 1952. They are now engaged in work in Taiwan.

Official Periodicals:
Angeles de las Misiones, Revista mesual de Misiones Extranjeras, dirigida por MM. Mercedarias, Colegio de la Vera Cruz, ańo I núm. (Bérriz, Vizcaya, 1 Enero de 1927).
Additional reports in *El Siglo de las Misones* XIII (Bilbao, 1926), pp. 302–306; XX (1933), pp. 171–173.

Literature:
José Zameza SJ, *Una Virgen Apostol según las exigencias de nuestra epoca, Vida y espiritu de la Rdma M. Margarita Ma. Maturana, Fundadora del Instituto de las Mercedarias Misioneras de Bérriz* (Bérriz, 1934), 588 pp; 2nd. ed. (1959), 397 pp.
Buscando Almas, Diario de una misionera despedidas, surcando los mares, salve China, adorada en plena tormenta. Paz y Bonaza, por la Madre María Begoña Dochao, O.M. (Burgos: Imprenta Aldecoa, 1928), 96 pp.

Archives/Contact Address:
Suore Mercedarie Missionarie, Viale Paola, 10, I–00198 Roma, ITALY

MINIM SISTERS OF THE SACRED HEART (MSC)

Latin/non-English Name: Minime Suore del Sacro Cuore
Nationality: Italian
Religious Family: Franciscan
China Start: 1932
Field in China: Vicariate Apostolic of Funing 福寧代牧區 (Fujian)

Background Note:
The Franciscan tertiaries were founded at Poggio a Caiano, Firenze, Italy, on 15 December 1902 by Maria Anna Rosa Caiani (in religion Mtr. Margherita del S. Cuore) (1863–1921). In 1921 the Minim Sisters of the Sacred Heart (MSC) were aggregated to the Order of Friars Minor. Lauda 3 February 1926; approbation of the constitution 21 November 1933. The MSC arrived in Hong Kong at the beginning of December 1932. From there they went to Xiapu 霞浦 (Fujian), where they directed a school, dispensary, and nursery. They also visited the sick in their homes.

Official Periodical:
Reports in *Missioni Domenicane* VII (Firenze, 1934), pp. 34–37, 40, 137–138; VIII (1935), pp. 38–39, 89; X (1937), pp. 60–62.

Literature:
Emilio Giovanneschi, *Estamos en China (1932–1949)* (Poggio a Caiano: Suore Francescane Minime del S. Cuore, 1990), 254 pp.

Archives/Contact Address:
Istituto Minime Suore del Sacro Cuore, Via G. da Sangallo, 2, I–59016 Poggio a Caiano (PO), ITALY

MINISTERS OF THE SICK (SISTERS) (MI)

Latin/non-English Name: Suore Ministre degli Infermi di S. Camillo
Other Names: Sisters of St. Camillus; Camillian Sisters
Chinese Name: Lingyi xiunü hui 靈醫修女會
Nationality: Italian
China Start: 1948
Field in China: Prefecture Apostolic of Chaotung 昭通監牧區 (Yunnan)

Background Note:
A pontifical congregation, the Sisters Ministers of the Sick (MI) were founded at Lucca, Italy, in 1841 by the Servant of God Maria Domenica Brun Barbantini. Final approbation came on 1 January 1929. In August 1948 the sisters established their first work in China at Huize 會澤 (or Dongchuan 東川) in the Prefecture Apostolic of Chaotung, where the Camillian Fathers had initiated their apostolate in 1947. In 1952 they moved to Luodong Zhen 羅東鎮, Taiwan, where they work with the Camillian Fathers.

Official Periodical:
Some reports in *Missioni Camilliane* (Milano) in 1949 and 1950.

Archives/Contact Address:
Casa Generalizia, Ministre degli Infermi di S. Camillo, Via M. Domenica Brun Barbantini, 135, I–00123 Roma, ITALY

MISSIONARY AUGUSTINIAN RECOLLECT SISTERS (MAR)

Latin/non-English Names: Misioneras Agustinas Recoletas de María; Terciarias Agustinas Recoletas Misioneras de Filipinas
Other Names: Augustinian Recollect Sisters (AR); Beaterio de Santa Rita for Filipina tertiaries of the Augustinian Recollects
Chinese Name: Chongzheng Aosi chuanjiao xiunü hui 重整奧思傳教修女會
Nationality: Spanish
Religious Family: Augustinian
China Start: 1947
Field in China: Vicariate Apostolic of Kweiteh 歸德代牧區 (Henan)

Background Note:
When the prefect apostolic of Kweiteh, Francisco Javier Ochoa Ullate OAR, visited Spain in 1930, he visited several monasteries of Augustinian Recollect nuns to induce some of them to give up the contemplative life for the apostolate in China. In 1931, 3 women responded and left for the China mission: Salustiana Antonia Ayerbe Castillo (in religion Maria Esperanza de la Cruz) (1890–1967), María Angeles García Ribero (in religion María Angeles de San Rafael) (1905–1980), and Carmela Ruiz de San Agustín. In Manila they were joined by Filipina Sr. Dolores del Sagrado Corazón de Jesús, a member of the noncontemplative Augustinian Recollect Missionary Sisters of the Philippines (*Terciarias Agustinas Recoletas Misioneras de Filipinas*). In China the sisters directed an orphanage and the formation of the indigenous Augustinian Catechists of Christ the King at Shangqiu 商丘 (formerly Guide 歸德).
Having completed 3 years in the Henan mission, the 3 Spanish Augustinian Recollects, rather than return to a contemplative life in Spain, were permitted to join the Augustinian Recollect Missionary Sisters of the Philippines. The origins of this religious institute are to be found in the *Beaterio de San Sebastián de Calumpang* (by 1900 known as the *Beaterio de Santa Rita*) for Filipina tertiaries of the Augustinian Recollects. On 18 October 1929 the *Beaterio de Santa Rita* was erected as an institute of diocesan right with the name *Terciarias Agustinas Recoletas Misioneras de Filipinas*. It became an institute of pontifical right on 20 November 1970 and received its present name "Augustinian Recollect Sisters" (AR).
Before 1947 a small number of missionary sisters continued to arrive in the China mission from both Spain and the Philippines. However, on 28 January 1947 the Spanish sisters separated from the Augustinian Recollects of the Philippines and founded a separate religious institute, the Missionary Augustinian Recollect Sisters (MAR). With the advance of the Communist forces, the Spanish sisters were soon forced to abandon their work in the Vicariate Apostolic of Kweiteh, retreating first to Shanghai before having to leave the country. The MAR now has a small convent in Kaohsiung 高雄, Taiwan.

Literature:
M. Nicolás, "Primera misión de Agustinas Recoletas a nuestra Prefectura de China," in *Boletín de la Provincia de San Nicolás de Tolentino* (Madrid, April 1931).
María Angeles García Ribero, *Una misionera agustina recoleta en China. Diario de Madre Angeles* (Madrid: Curia General de las Misioneras Agustinas Recoletas, 1984), 294 pp.
Eugenio Ayape, *Biografia de la Madre Esperanza Ayerbe de la Cruz, Misionera Agustina Recoleta* (Madrid: Editorial Augustinus, 1991).

Archives/Contact Address:
Curia General, Hermanas Agustinas Recoletas Misioneras, Calle San José, 34, E–28917 La Fortuna (Madrid), SPAIN

MISSIONARY CANONESSES OF ST. AUGUSTINE (MCSA)

Latin/non-English Names: Canonissae Missionariae a Sancto Augustino; Chanoinesses Missionnaires de Saint-Augustin; Dames Chanoinesses de St Augustin; Kanunnikessen–Missionarissen van Sint Augustinus; Zusters-Missionarissen van het Onbevlekt Hart van Maria (Leuven); Zusters van de Jacht (ICM)
Other Name: Missionary Sisters of the Immaculate Heart of Mary
Chinese Name: Shengmu shengxin chuanjiao nüxiu hui 聖母聖心傳教修女會
Nationality: Belgian
China Start: 1923
Fields in China: Vicariate Apostolic of Ningsia 寧夏代牧區 (Ningxia & western part of Suiyuan); Vicariate Apostolic of Suiyuan 綏遠代牧區 (Suiyuan); Vicariate Apostolic of Siwantze 西灣子代牧區 (Chaha'er=Hebei)

Background Note:
The Missionary Canonesses of St. Augustine (MCSA) were founded in August 1897 at Mulagumoodu, South India, by Mtr. Marie-Louise De Meester (1857–1928) of Roulers, Belgium, chiefly to aid foreign missions through teaching and the undertaking of charitable labors. Decree Lauda 17 June 1911; approbation of the constitution 1 October 1926. They worked in the China missions of the Scheut Fathers (CICM) since 1923.
Vicariate Apostolic of Ningsia: houses at Sanshenggong (via Longxingchang) (Suiyuan) 綏遠隆興長三盛公, boarding school, dispensary, novitiate for indigenous religious (Congregation of Mary), and Ningxia boarding school, dispensary.
Vicariate Apostolic of Siwantze: house at Xiwanzi 西灣子, formation of the indigenous religious Servants of the Sacred Heart. They may also have been at Gejiayingzi 葛家營子 or at Gaojiayingzi 高家營子 from 1932.
Vicariate Apostolic of Suiyuan: houses at Houhe [Howho] 綏遠厚和 (now called Huhehaote [Hohhot] 呼和浩特), hospital, dispensary, nurse training school, maternity, Holy Family Boarding School 聖家女學校; Balagai [Palakai] 巴拉蓋 St. Paul Boarding School, dispensary, visiting the sick at home.
Since 1963 the institute is known as the Missionary Sisters of the Immaculate Heart of Mary or Zusters–Missionarissen van het Onbevlekt Hart van Maria (Leuven) and Zusters van de Jacht (ICM) 聖母聖心傳教修女會.

Official Periodicals:
Congrégation des Chanoinesses Missionnaires de Saint-Augustin, Congo, Indes Anglaises, Iles Philippines, Antilles, Chine, Etats-Unis, Almanach (1925), from 1928 *Nos Missions*, Chanoinesses Missionnaires de S. Augustin, Louvain, from 1938 *Le Champ d'Apostolat des Chanoinesses-Missionnaires de Saint-Augustin*, ("La Chasse," Héverlé-Louvain).
Flemish version: *Congregatie der Missiëzusters von den H. Augustinus, Kongo, Engelsch Indië, Philippijnsche eilanden, Antillen, China, Amerika, Almanak* (1925), from 1928 *Onze Missiën*, Missiezusters von den H. Augustinus (Leuven), since 1938 *Het Missieveld der Kanunnikessen-Missionarissen van Sint Augustinus*, ("De Jacht," Heverlee-Leuven).
See also reports in *Missions de Scheut* (Scheut, Belgium) in 1924, 1934, 1935.

Literature:
"Ce que la Chine nous communique: San-Cheng-Kung (1923), Soei-Yuan (1924), Palakai (1929), Kao-Kia-Ing-Tze (1932), Ninghia (1932), Hou-ho (1936), Pékin (1946)," in *Un Demi-Siècle d'Apostolat Missionnaire 1897–1947, Chanoinesses-Missionnaires de Saint-Augustin* (Héverlé, [1946]).

Archives/Contact Address:
Archivio, Casa Generalizia, Suore Missionarie del Cuore Immacolato di Maria (ICM), Via di Villa Troili, 30, I–00163 Rome, ITALY. Some material has been transferred to the ICM District House, Taipei, Taiwan.

MISSIONARY CATECHISTS OF MARY IMMACULATE (PARIS)

Latin/non-English Name: Catéchistes Missionnaires de Marie Immaculée
Other Name: Salesian Missionaries of Mary Immaculate (SMMI)
Nationality: French
China Start: 1890
Field in China: Vicariate Apostolic of Pakhoi [Beihai] 北海代牧區 (Guangdong)

Background Note:
The Missionary Catechists of Mary Immaculate (Paris) emerged in 1889 from groups of lay people influenced by the spirituality of St. Francis de Sales. They are now

known as the Salesian Missionaries of Mary Immaculate (SMMI). In China the Missionary Catechists directed an orphanage and a hospital in Beihai. They were also involved in "Holy Childhood" work, including, for example in 1897, the baptism in their dispensary of 1,350 moribund children. In 1940 there were 7 French sisters and 1 Belgian sister at Beihai and Ft. Bayard 廣州灣. Mtr. Henri de Jésus was regional superior.

Official Periodicals:

Annales de l'Œuvre de Marie-Immaculée, Pour le salut de la femme dans tous des pays infidèles, hérétiques, schismatiques ou irréligieux, paraissant tous les deux mois (Paris: 44th year, 1932).

Supplement: *Les Missions des Catéchistes Missionnaires de Marie Immaculée*, no. 1 (February 1933), from no. 6 (December 1933) the title is *Nos Missions Païens, Sœurs Catéchistes Missionnaires de Marie-Immaculée* (Annales de l'Œuvre de Marie-Immaculée).

Literature:

"Rapport sur nos missions," in *Annales de l'Œuvre de Marie-Immaculée* 48 (Paris, 1936); pp. 212–229 on the China mission.

Maurice Le Bas, *Catéchisme en noir, blanc, jaune, Les Sœurs Catéchistes de Marie-Immaculée* (Paris: Le Centurion, 1955); for the China mission, see pp. 91–127.

Archives/Contact Address:

Salésiennes Missionnaires de Marie Immaculée, 22, rue de Varenne, F–75007 Paris, FRANCE

MISSIONARY DOMINICAN SISTERS OF THE MOST HOLY ROSARY (OP)

Latin/non-English Name: Misioneras Dominicas del Santísimo Rosario
Other Name: Missionary Dominican Sisters of the Rosary (Pamplona)
Chinese Name: Meigui Daoming chuanjiao xiunü hui 玫瑰道明傳教修女會
Nationality: Spanish
Religious Family: Dominican
China Start: 1932
Field in China: Vicariate Apostolic of Funing 福寧代牧區 (Fujian)

Background Note:

The Missionary Dominican Sisters of the Most Holy Rosary (OP) were founded in Lima, Peru, by Msgr. Ramón Zubieta y Lés and Fiorentina Nicol Goñi (in religion Mtr. Ascensión del Corazón de Jesús) (1868–1940). The Dominican Missionary Sisters of the Rosary (Misioneras Dominicas del Santísimo Rosario) sent their first missionaries to China from their convent in Pamplona, Spain, in 1932. They worked in the Vicariate Apostolic of Funing. In 1940 their residence was in Sandu'ao 三都澳, for Sr. Marie-Patrocinio Olavarrieta, superior, with 5 other sisters. The Missionary Dominican Sisters are now in Taiwan and Macau.

Archives/Contact Address:

Misioneras Dominicas del Rosario, Casa General, Calle General Kirkpatrick, 44, E–28027 Madrid, SPAIN

MISSIONARY SISTERS OF OUR LADY OF THE ANGELS (MNDA)

Latin/non-English Names: Congregatio Sororum Missionariarum a Nostra Domina Angelorum; Sœurs Missionnaires de Notre-Dame des Anges
Chinese Name: Tianshen zhihou chuanjiao nü xiuhui 天神之后傳教女修會
Nationality: Canadian
Religious Family: Franciscan
China Start: 1922
Fields in China: Hong Kong (1926); Macau (1928–1932); Guizhou: Guiyang 貴陽 (1922); Anlong 安龍 (before 1932: Nanlong [Lanlong] 南籠); Guangxi: Nanning 南寧 (a.k.a. Yongning 邕寧) (1926); Guixian 貴縣 (1931); Wuzhou 梧州; Guangdong: Zhaoqing [Shuihing] 肇慶 (a.k.a. Gaoyao 高要) (1932); Guangzhou 廣州; Hubei: Wuchang 武昌 (1945)

Background Note:

The Missionary Sisters of Our Lady of the Angels (MNDA) were founded on 1 April 1919 at Lennoxville, Diocese of Sherbrooke, Canada, by Anne-Marie *Florina* Gervais (in religion Mtr. Marie du Sacré-Cœur) (1888–1979) for the missionary apostolate, especially for the formation of indigenous religious and catechists. The founder had been a member of the Missionary Sisters of the Immaculate Conception of Montreal, and had been in the Guangdong mission. She returned to Canada with 3 aspirants, which led to the foundation of the MNDA. Established as a diocesan congregation, it was aggregated into the Order of Friars Minor on 27 November 1922. The congregation received papal approbation on 8 July 1967. It was engaged in teaching, nursing, social work, and catechetics. The chief work consisted of training indigenous sisters, catechists, and lay apostles in mission lands.

In 1922, the first 5 sisters departed for China to establish the MNDA at Guiyang: Anne-Marie Turgeon (Sr. Saint-Joseph) as superior, Albina Domon (Sr. Saint-Pierre), Léontine Côté (Sr. Saint-Michel-Archange), Anna Thomas (Sr. Saint-Georges), and Léonie Gendron (Sr. Saint-Louis de Gonzague). Facilities for the formation of young religious were subsequently set up at Nanning, and a novitiate established in Macau (moved to Qingwan, Zhaoqing 肇慶清灣 in 1932). This led to the founding in 1937 of the indigenous Sisters of the Sacred Heart at Guiyang. In late 1936 a number of sisters established themselves at Anlong.

After World War II, some MNDA sisters arrived in Wuchang to help train indigenous sisters. Following the Communist victory in 1949, the sisters retreated to Hong Kong (where the MNDA had been present since 1926) and Taiwan.

Official Periodicals:

En mission. Bimonthly.

En Chine avec les Sœurs Missionnaires Notre-Dames des Anges (Sherbrooke, 1939–1945).

Reports in *Les Missions Franciscaines* I (Québec, 1923)–XIV (1936).

Compte-Rendu M.E.P. (Paris, 1925–1950).

Literature:

Émile Gervais, *Un mois en Chine avec les sœurs missionnaires N.D. des Anges du diocèse de Sherbrooke* (Sherbrooke, 1940).

Émile Gervais, *Les Sœurs Missionnaires Notre-Dame des Anges (Congrégation Religieuse Sherbrookoise): Ses Origines, Son Esprit et Son Œuvre* (Sherbrooke, 1963).

René Bacon OFM avec la collaboration de Gisèle Desloges MNDA, *Sœurs missionnaires de Notre-Dame des Anges, De l'institution à l'institution (1905–1922)* (Lennoxville: Sœurs Missionnaires de Notre-Dame des Anges, 1996).

René Bacon OFM avec la collaboration de Gisèle Desloges MNDA, *Sœurs Missionnaires de Notre-Dame des Anges, Se faire Chinoises avec les Chinoises (1922–1932)* (Lennoxville: Sœurs Missionnaires de Notre-Dame des Anges, 1999).

Archives/Contact Address:

Archives des Sœurs de Notre-Dame des Anges, 323, rue Queen, Lennoxville, Québec J1M 1K8, CANADA

MISSIONARY SISTERS OF ST. COLUMBAN (SSC)

Latin/non-English Name: Religiosae Missionariae Sancti Columbani

Other Name: Columban Sisters

Chinese Name: Sheng Gaolongpang chuanjiao nü xiuhui 聖高隆龐傳教女修會

Nationality: Irish

China Start: 1926

Fields in China: Hanyang 漢陽 (Hubei) (1926); Nancheng 南城 (Jiangxi); Shanghai 上海 (Jiangsu) (1938)

Background Note:

The Missionary Sisters of St. Columban (SSC) were founded in response to a call to help the people of China, especially women and children. In 1922 the first group of women came together in a farmhouse in Cahiracon, beside the River Shannon in Co. Clare, Ireland, to begin their training as missionary sisters. In 1926 the first group of 6 SSC sisters arrived in China to work with the Columban Fathers in Central China, where they were involved in education and hospital work, as well as in the catechumenate.

Official Periodical:

Frequent reports in *The Far East* (Dalgan Park); *The Far East* (St. Columbans); *The Far East* (Essendon, Australia).

Literature:

Edward Fischer, *Maybe a Second Spring: The Story of the Missionary Sisters of St. Columban in China* (New York: Crossroads, 1983).

Sr. Mary Leonarda, *Days of Danger* (St. Columbans, Nebr.: St. Columban's Foreign Mission Society, 1940).

Archives/Contact Address:

Archives, General Motherhouse, Missionary Sisters of St. Columban, Magheramore, Wicklow, IRELAND

MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION (MIC)

Latin/non-English Names: Sorores Missionariae Immaculatae Conceptionis; Missionnaires de l'Immaculée-Conception
Chinese Name: Shengmu wuyuanzui chuanjiao nü xiuhui 聖母無原罪傳教女修會
Nationality: Canadian
China Start: 1909
Fields in China: Guangdong: Guangzhou [Canton] 廣州 (1909); Shilong [Sheklung] 石龍 (1913); Manchuria: Liaoyuan 遼源 (Fengtian 奉天) (1927); Hong Kong (1927); Jiangsu: Baozhen, Chongming Island 崇明島堡鎮 (1928); Xuzhou [Süchow] 徐州 (1934)

Background Note:
The Missionary Sisters of the Immaculate Conception (MIC) were founded by Délia Tétrault (in religion Mtr. Mary of the Holy Spirit) (1865–1941) on 3 June 1902 at Côte-de-Neiges near Montreal, Canada. Final approbation was received on 7 March 1933.
The first mission was established at Guangzhou in 1909, following an appeal by Bishop Jean-Marie Mérel MEP. In 1913 the congregation accepted to care for the lepers of the Shilong Leper Hospital, founded in 1907 by Louis Lambert Conrardy, a Belgian priest who had worked with Fr. Damien (i.e., Damiaan de Veuster, SSCC) in Molokai, Hawaii.
In 1917 a group of MIC sisters arrived at Liaoyuan, where they started a dispensary, a catechumenate, foundling homes, an orphanage, workrooms, a home for the aged and crippled, and the novitiate of Our Lady of the Rosary for Chinese candidates. Later other houses were opened at Bamiancheng 八面城, Faku 法庫, Taonan 洮南, Sipingjie [Szepingkai] 四平街, Tongliao 通遼, Baichengzi [Paichengtze] 白城子, and Gongzhuling 公主嶺, all in the Vicariate Apostolic of Szepingkai 四平街代牧區 (Manchuria).
In 1927, on account of political unrest, the MIC sisters of Guangzhou and Shilong rented a small house in Kowloon, Hong Kong 香港九龍. This marked the beginning of the education apostolate of the MIC sisters in Hong Kong. In 1928 MIC sisters arrived on Chongming Island, following an appeal by Bishop Simon Zhu Kaimin 朱開敏 SJ of the Vicariate Apostolic of Haimen 海門代牧區 (Jiangsu). The sisters took charge of the foundling home and orphanage, school, workroom, and novitiate for the Theresian Sisters (Chinese).
In 1934 the Canadian Jesuits in charge of the Vicariate Apostolic of Suchow called for MIC sisters. They worked mainly in dispensaries until 1948, when the situation became so difficult for foreigners that they had to leave. By 1953 all MIC sisters had been expelled from the mainland, except for 1 Chinese member, Sr. Maria Lucia He. She was to remain in Guangzhou until 1980. The MIC sisters are now present in Hong Kong and Taiwan.

Official Periodical:
Le Précurseur (Sœurs missionnaires de l'Immaculée-Conception, Montreal, 1920–); English version: *The Precursor* (1923–).

Literature:
Société des Sœurs Missionnaires de l'Immaculée Conception (Montréal: Maison Mère, 1944), 32 pp.
Pauline-Marie, MIC (Rita Leblanc), "Les Sœurs missionnaires de l'Immaculée-Conception, premier institut missionnaire d'origine canadienne, 1902–1932," thèse (Diplôme), Université Laval, 1964, xvi, 363 lvs.

Archives/Contact Address:
Service des archives, Sœurs missionnaires de l'Immaculée-Conception, 100 Place Juge Desnoyers, Laval, Québec H7G 1A4, CANADA

MISSIONARY SISTERS OF THE IMMACULATE CONCEPTION OF THE MOTHER OF GOD (SMIC; MSIC)

Latin/non-English Name: Missionsschwestern von der Unbefleckten Empfängnis der Mutter Gottes
Other Names: Franciscan Missionary Sisters of the Immaculate Conception (SMIC); Sheng Kung Sisters
Chinese Names: Shengmu wuyuanzui chuanjiao xiunü hui 聖母無原罪傳教修女會; Shenggong xiunü hui 聖功修女會 (SMIC)
Nationalities: German & American
Religious Family: Franciscan
China Start: 1932
Fields in China: Shandong: Jinan 濟南; Shi'erlizhuang 十二里莊 (Wucheng Xian)

Background Note:
The Missionary Sisters of the Immaculate Conception of the Mother of God (SMIC) were founded by August (in religion Amandus) Bahlmann OFM (1862–1939) and Maria Gertrud Elisabeth Tombrock (in religion Mtr. Maria Immaculata of Jesus) (1887–1938) at Santarém, Brazil, in 1910. The SMIC received final approbation on 1 April 1941. During a visit to her native country in 1914–1915, Tombrock founded a convent at Münster, Westphalia. When illness during a visit to the United States forced the founder to remain there, the general curia of the SMIC

was established at St. Bonaventure, New York, in 1922 and transferred to Paterson, New Jersey, in 1941.
In late 1932 the first German sisters arrived in Jinan and built a convent and a large orphanage (St. Joseph's Orphanage) near the Hongjialou Cathedral 濟南洪家樓仁慈堂. In the Prefecture Apostolic of Lintsing (Shandong) they were in charge of a kindergarten, orphanage, school, and dispensary at Shi'erlizhuang 武城十二里莊. The SMIC is now present in Taiwan under the name Sheng Kung Sisters 聖功修女會 (SMIC).

Official Periodicals:
Im Garten der Makellosen (1930–1950).
Mission Bells (1935–1947).
For reports, see also *Die Franziskanermissionen 26, Jahresbericht* (Werl, 1932), p. 12; and in subsequent annual reports.

Literature:
Otto Maas OFM, *Die Missionarinnen von der Unbefleckten Empfängnis* (Soest: Franziskus-Druckerei, 1935), 48 pp.; the China mission is discussed on pp. 38–41; in English: *Missionary Sisters of the Immaculate Conception* (Paterson, N.J., 1946).
In the Garden of Mary Immaculate (1946).
M. F. Laughlin, *Flame of Love* (Paterson, N.J., 1959).
Sr. Veneranda Bohlen, "A Critical Study of the History of the MSIC on Mainland China from 1931–1984." Manuscript.
Sr. M. A. Wilkinghege, "Erlebnisbericht aus dem Reiche Mao Tse Tungs, In den Klauen der Balus," in *Antoniusbote* XLVI (Werl, 1949), pp. 279–280; XLVII (1950), pp. 16, 38–39, 58, 75–76, 95, 96, 110, 130–131, 157, 176, 221–222, 240–242.

Archives/Contact Addresses:
Generalate Archives, Missionary Sisters of the Immaculate Conception of the Mother of God, 48 Garden Ave., West Paterson, NJ 07424, U.S.A.
Provincialate MSIC; Street Address: 779 Broadway, Paterson, NJ 07514; Postal Address: P.O. Box 3026, Paterson, NJ 07509-3790, U.S.A.
Archives of the German Province of St. Joseph: Provinzarchiv, Missionsschwestern von der Unbefleckten Empfängnis der Mutter Gottes, Bäckergasse 14, D–48143 Münster, GERMANY

MISSIONARY SISTERS OF THE MOST SACRED HEART OF JESUS (MSC)

Latin/non-English Names: Sorores Missionariae a SS. Corde Iesu; Missionsschwestern vom Heiligsten Herzen Jesu
Other Name: Hiltrup Sisters
Nationality: German
China Start: 1932
Field in China: Prefecture Apostolic of Shihtsien [Shiqian] 石阡監牧區 (Guizhou)

Background Note:
The Missionary Sisters of the Most Sacred Heart of Jesus (MSC), a pontifical institute, was founded on 3 August 1899 at Hiltrup, near Münster, Germany, by the Dutch priest Hubert J. Linckens MSC. In 1932/33 a group of MSC sisters joined the priests of the Sacred Heart Mission (MSC) in Guizhou, where they conducted orphanages, schools, and an institution for training women catechists at Shiqian.

Official Periodical:
Reports in *Monatshefte* 50 (Hiltrup, 1933)–58 (1950).

Literature:
Bernhard Frings, *Mit ganzem Herzen. Hundert Jahre Missionsschwestern vom Heiligsten Herzen Jesu von Hiltrup* (Dülmen: Laumann, 2000).

Archives/Contact Addresses:
General curia: Suore Missionarie del Sacro Cuore di Gesù, Via Martiri di Via Fani, 22, I–01015 Sutri (Viterbo), ITALY
In Germany: MSC Provinzialat, Hohe Geest 73, D–48079 Münster-Hiltrup, GERMANY

MISSIONARY SISTERS OF THE SACRED HEART OF JESUS (CODOGNO) (MSC)

Latin/non-English Names: Sorores Missionales a Sacro Corde Jesu; Missionarie del Sacro Cuore di Gesù "Santa Francesca Saverio Cabrini"
Nationality: Italian
China Start: 1926
Field in China: Vicariate Apostolic of Weihweifu [Weihuifu] 衛輝府代牧區 (Henan)

Background Note:
The Missionary Sisters of the Sacred Heart of Jesus (Codogno) (MSC), a papal institute, were founded on 14 November 1880 by Maria Francesca Cabrini (in religion St. Francesca Saverio Cabrini) at Codogno, Italy. In 1889 Sr. Cabrini applied to Rome for permission to begin

work in China, but she was sent to work among Italian immigrants in the U.S.A.

The mission to the Chinese was started by Domenica Bianchi (1865–1951), an "intrepid missionary and founder of the mission in China." Involved in education and dispensary work, the sisters had houses in Jixian 汲縣 (formerly Weihui 衛輝), Anyang 安陽, and Wu'an 武安. According to *Les Missions de Chine*, Seizième Année (1940–1941), p. 370, some Missionary Sisters of the Sacred Heart of Jesus from Italy had been in the Vicariate Apostolic of Hangchow (Zhejiang). In 1940 there were 4 European and 3 Chinese sisters at St. François-Xavier House (1927) 明德女子中學, Jiaxing [Kashing] 嘉興 (Zhejiang), involved in education. Presumably these sisters were sent by the above congregation.

Official Periodical:

Le Mammole della Madre Cabrini, Rivista trimestrale delle Missionarie del Sacro Cuore di Gesù, no. 1 (14 November 1930); see also report in *Annales Œuvre Ste-Enfance* LXXXX (Paris, 1939), pp. 135–138.

Archives/Contact Address:

Casa Generalizia, Missionarie del Sacro Cuore di Gesù, Viale Cortina d'Ampezzo, 269, I–00135 Roma, ITALY

MISSIONARY SISTERS OF THE SACRED HEARTS OF JESUS AND MARY (SSCC)

Latin/non-English Names: Congregatio Sororum a Sanctis Cordibus; Sœurs Missionnaires du Sacré-Cœur des Jésus et de Marie

Other Names: Congregation of the Sacred Hearts of Jesus and Mary; Picpus Sisters; "Zélatrices"

Chinese Name: Yesu Maliya shengxin xiunü hui 耶穌瑪利亞聖心修女會

Nationality: French

China Start: 1948

Field in China: Prefecture Apostolic of Hainan 海南監牧區 (Guangdong, now Hainan)

Background Note:

Pierre Coudrin (in religion Marie-Joseph) and Henriette Aymer de Chevalerie founded the Missionary Sisters of the Sacred Hearts of Jesus and Mary (SSCC) in France in 1800. The Picpus Sisters' work in China was brief and marginal. They are now in the Hsinchu Diocese in Taiwan (motherhouse and novitiate).

Official Periodical:

Le Règne des Sacrés-Cœurs (Paris, 1948); see report 1948, p. 141; 1949, p. 106.

Archives/Contact Address:

Casa Generaliza delle Suore dei Sacri Cuori, Viale Aurelia, 145, Scala C, I–00165 Roma, ITALY

MISSIONARY SISTERS SERVANTS OF THE HOLY SPIRIT (SSpS)

Latin/non-English Names: Societas Servarum Spiritus Sancti; Dienerinnen des Heiligen Geistes; Steyler Missionsschwestern

Other Name: Holy Spirit Missionary Sisters

Chinese Name: Shengshen binü chuanjiao hui 聖神婢女傳教會

Nationality: German

China Start: 1905

Fields in China: Shandong: Vicariate Apostolic of Yenchowfu 兗州府代牧區; Vicarate Apostolic of Tsingtao 青島代牧區; Vicariate Apostolic of Yangku 陽穀代牧區; Vicariate Apostolic of Tsaochowfu 曹州府代牧區; Vicariate Apostolic of Ichowfu 沂州府代牧區; Henan: Vicariate Apostolic of Sinyangchow 信陽州代牧區; Prefecture Apostolic of Sinsiang 新鄉監牧區; Gansu: Vicariate Apostolic of West Gansu 西隴代牧區 (1923); Vicariate Apostolic of Tsinchow 秦州代牧區; Qinghai: Prefecture Apostolic of Sining 西寧監牧區

Background Note:

The Missionary Sisters Servants of the Holy Spirit (SSpS) were founded by German priest Arnold Janssen SVD in Steyl, the Netherlands, in 1889. The first SSpS sisters to work in China arrived in what was then the Vicariate Apostolic of South Shandong in 1905. They were placed in charge of girls' schools, workrooms, dispensaries, orphanages, and a leprosarium. In addition to hospital work, they also directed the novitiates for indigenous sisters.

The SSpS worked for the most part with the Society of the Divine Word and established houses at the major Society of the Divine Word stations in Shandong, Henan, Gansu, and Qinghai: Shandong: Daijiazhuang 戴家莊; Ziyang 滋陽 (a.k.a. Yanzhou 兗州); Jining 濟寧; Lincheng 臨城; Zaozhuang 棗莊; Gaomi 高密; Poli 坡里; Heze 菏澤 (formerly Caozhou 曹州); Shanxian 單縣; Yuncheng 鄆城; Linyi 臨沂 (formerly Yizhou 沂州); Feixian 費縣; Mengyin 蒙陰; Wangzhuang, Yishui Xian 沂水縣王莊; Henan: Zhumadian 駐馬店; Xinyang 信陽; Huangchuan 潢川; Shangcai 上蔡; Qinyang 沁陽 (formerly Huaiqing 懷慶); Gansu: Lanzhou 蘭州 (a.k.a. Gaolan 皋蘭);

Wuwei 武威 (formerly Liangzhou 涼州); Xixiang 西鄉; Zhangye 章掖 (formerly Ganzhou 甘州); Tianshui 天水; Chengxian 成縣; Xihe 西河; Qin'an [Tsinan] 秦安; Gangu [Kanku] 甘谷; Qingshui 清水; Qinghai: Xining 西寧; Datong 大通; Ledu [Lotu] 樂都

Official Periodicals:
Missionsgrüße der Steyler Missionsschwestern (1922–). The SSpS also published in the major SVD serials.

Literature:
Richard Hartwich, ed., *Steyler Missionare in China, Beiträge zu einer Geschichte* (St. Augustin; Nettetal: Steyler Verlag, 1983–1991), 6 vols.

Archives/Contact Address:
Archivio, Missionarie Serve dello Spirito Santo, Via Cassia, 645, I–00189 Roma, ITALY

OLIVETAN BENEDICTINE SISTERS (OSB)

Latin/non-English Names: Sorores Benedictinae Olivetane; Olivetanerinnen von Heiligkreuz
Other Names: Holy Cross Sisters of Cham; Holy Cross Sisters
Chinese Name: Eliweidan xiunü hui 阿利味丹修女會
Nationality: Swiss
Religious Family: Benedictine
China Start: 1931
Field in China: Prefecture Apostolic of Yenki [Yanji] 延吉監牧區 (Manchuria)

Background Note:
The Olivetan Benedictine Sisters (OSB) are a pontifical religious congregation that assists children, educates youths, cares for the sick, and engages in mission work. It separated from the Sisters of Divine Providence of Baldegg, Switzerland, in 1862, and received Lauda on 11 October 1963. In 1931 the OSB sisters arrived in Manchuria, establishing houses in Yanji 延吉; Hunchun 琿春; Longjing 龍井; Badaogou 八道溝; and Mingyuegou 明月溝. After the Communists took power, the foreign sisters returned to Switzerland. Some of the Chinese sisters fled to South Korea, where the congregation continues to maintain a presence.

Official Periodicals:
Reports were published in *Missionsblätter* XXXVII (St. Ottilien, 1933) 266–271; XLIV (Uznach, 1940), pp. 300–305; XLV (1941), pp. 117–118; XLVI (1942), pp. 13–15, 124–125, 277–278; XLVII (1943), p. 246; LI (1947), p. 253; LIII (1949), pp. 180–182; LV (1950), pp. 161–166, 204–205.
Missionsärztliche Caritas, Jahresheft 1935 (Immensee, 1935), pp. 68–69; *Jahresheft 1938* (Schüpfheim, 1938), pp. 27–30; *Jahresheft 1939* (1939), pp. 43–44; *Jahresheft 1949* (1949), pp. 57–58; *Jahresheft 1950* (1950), p. 26.

Literature:
Hundert Jahre Schwestern-Institut Heiligkreuz Cham (Cham, 1962).
Sr. M. Consolatrix Germann, "Die Mission der Schwesternkongregation Heiligkreuz Cham in der Mandschurei," in *Katholisches Missionsjahrbuch der Schweiz* II (Fribourg, 1935), pp. 82–84.
Sr. M. Consolatrix Germann, "Die Schwestern von Heiligkreuz Cham in Mandschukuo," in *Katholisches Missionsjahrbuch der Schweiz* III (1936), pp. 94–95.
Sr. M. Consolatrix Germann, "Die Missionstätigkeit der Schwestern von Heiligkreuz, Cham, in Mandschukuo," in *Katholisches Missionsjahrbuch der Schweiz* IV (1937), pp. 132–134.
Heilig Kreuz Schwestern, Aus Cham in Manchukuo (Yenki, Manchoukuo: Bischöfliche Missionsdruckerei), 40 pp. Loc.: B.Prop. D.2.m.

Archives/Contact Address:
Archiv, Olivetaner Benediktinerinnen, Kloster Heiligkreuz, Lindencham, CH–6330 Cham, SWITZERLAND

ORDER OF ST. CLARE (OSC)

Latin/non-English Names: Ordo Sanctae Clarae; Ordo Sancti Francisci Pauperes Clarissae
Other Name: Poor Clares
Chinese Name: Sheng Jialan yinxiu hui 聖佳蘭隱修會
Nationalities: Spanish & Portuguese
Religious Family: Franciscan
China Start: 1634
Field in China: Macau

Background Note:
The Order of St. Clare (OSC) was established in 1212 by Chiara di Favarone as the Second Order of St. Francis (known as the "Poor Ladies of San Damiano" at that time). The nuns are more commonly known as the Poor Clares.
The first Spanish discalced Clares arrived in Manila in 1621 to establish the Royal Monastery of the Immaculate Conception of the Barefoot Nuns of Saint Clare (*Real Monasterio de Sta. Clara*). In 1633, when the Crowns of Portugal and Spain were united, 13 years after the Manila foundation and in spite of many problems, the

OSC undertook the task of establishing a daughterhouse in Macau. The group embarked for Macau on 18 October 1833, led by Mtr. Maria Magdalena de la Cruz. Rather exceptionally, the Filipina Marta de San Bernardo of the Pampanga province was among those assigned to the Macau foundation, "which would free her from the restrictive policies governing the motherhouse in Manila." She thus became the first Filipina nun and missionary. The group arrived on 4 November 1633. It was an ill-fated project; 3 nuns got sick and died, and the remaining 3 took flight back to Manila after being driven out by the Portuguese in 1644.

The Macau monastery survived into the nineteenth century until the suppression of religious orders in Portugal and its dominions. Portuguese nuns were able to continue the Monastery of Sta. Clara at Macau until 12 September 1835 when the law concerning the extinction of female religious of 28 May 1834 was executed there. The last religious of the monastery died on 18 February 1875 at the Recolhimento de Sta. Rosa. There is now a Monastery of St. Clare at Yanshui, Taiwan.

Literature:

Manuel Teixeira, "Os Franciscanos em Macau," in *Archivo Ibero Americano* 38 (1978), pp. 309–376, especially 347–349.

Ignacio Omaechevarría, *Las Clarisas a través de los siglos* (Madrid: Cisneros, 1972), pp. 101–102.

Manuel Teixeira, "As Clarisas," in Manuel Teixeira, *Macao e a sua diocese*, vol. 3 (Macau: Tipografia Soi Sang, 1956/61), pp. 483–510.

POLISH UNION OF URSULINES (OSU)

Latin/non-English Names: Unio Romana Ordinis Sanctae Ursulae; Polish province Urszulanki Unii Rzymskiej [Ursulines of Roman Union]; Unia Rzymska Zakonu sw. Urszuli; Urszulanki Unii Rzymskiej
Other Name: Ursulines of the Polish Union
Nationality: Polish
China Start: 1928
Field in China: Ordinariate of Harbin 哈爾濱 (Manchuria)

Background Note:

Ursuline sisters had arrived in Poland in 1857 and lived in autonomous houses. In 1919 they joined together to form the Polish Union of Ursulines (OSU), with a general prioress. In 1936 the Ursulines of the Polish Union joined the Ursulines of the Roman Union, forming the Polish province OSU.

The OSU arrived in Harbin in 1928. In 1930 they established 2 communities: 1 with the Eastern or Byzantine–Slavonic Rite (Obrzadek Bizantyjsko–Slowianski) with the specific aim of educating Russian children whose families had fled following the Russian Revolution. They were responsible for a secondary school, mainly for Russian girls. In 1940, 5 mothers and 12 sisters were conducting a girls' school with 144 pupils, with Mtr. Loyola Śliwowska as prioress of the Russian house. This mission in Harbin remained until 1949.

The sisters of the second community, retaining the Latin Rite (Obrzadek Lacinski), were involved in the work with the Polish children living in Harbin as well as with the Chinese. This mission was closed in 1937.

Official Periodical:

Letters and reports were published in the Polish Jesuit serials *Misje Katolickie* and *Oriens*.

Literature:

Beatrix Banaś OSU, *Zeszyty Misjologiczne ATK*, vol. 6, cz. 1 (Warsaw, 1985), pp. 123–187. Pamphlets.

Eugeniusz Śliwka, *Kościół katolicki w Chinach. Prezeszłość, teraźniejszość, pryzyszłość* [The Catholic Church in China. Past, present, and future] (Pieniężno: Referat Misyjny Seminarium Duchownego Księży Werbistów, 1988).

Dzieje Urszulanek w Polsce, vol. 2 (1926–1937) [The Ursuline Story in Poland] (Lublin, 2000).

Jadwiga Łaciak OSU, "Misje Urszulanek w Harbinie 1928–1949 [The Ursuline Mission in Harbin 1928–1949]," typescript, Lublin, 2000.

Archives/Contact Addresses:

Provincial Archives of the Ursulines of the Roman Union, ul. Starowiśna 9, PL–31-038 Kraków, POLAND

Additional material may be found in the General Archives: Orsoline dell'Unione Romana, Casa Generalizia, Via Nomentana, 236, I–00162 Roma, ITALY

RELIGIOUS MISSIONARIES OF ST. DOMINIC (OP)

Latin/non-English Names: Sorores Congregationis Religiosarum Missionariarum S. Dominici; Religiosas Misioneras de Santo Domingo
Other Names: Sisters of St. Dominic; Dominican tertiary sisters
Chinese Names: Sheng Duomingwo xiunü hui 聖多明我修女會; Sheng Daoming chuanjiao xiunü hui 聖道明傳教修女會
Nationality: Spanish
Religious Family: Dominican
China Start: 1859
Fields in China: FUJIAN: Vicariate Apostolic of Foochow 福州代牧區; Vicariate Apostolic of Amoy 廈門代牧區; TAIWAN: Prefecture Apostolic of Formosa 臺灣監牧區

Background Note:
Prior to the foundation of the Religious Missionaries of St. Dominic (OP), female missionary work in Fujian and Taiwan—both territories were part of the Dominican Province of Our Lady of the Rosary of the Philippines (*Provincia del Santísimo Rosario de Filipinas de la Orden de Predicadores*)—was undertaken by women from the Dominican convent in Manila. In 1696 a group of devoted Filipina women, belonging to the Third Order secular of St. Dominic, established the *Beaterio* [house of pious women] *de Santa Catalina de Sena de las Hermanas de Penitencia de la Tercera Orden de Santo Domingo* in Manila. Responding to the urgent appeal of the Spanish Dominican friars in Fujian, the first OP sisters to arrive at Fuzhou in July 1859 were 3 Filipinas, namely Pascuala Birón del Corazon de Jesús (1821–1912), at that time a lay tertiary, Ana Mateo del Corazon de Jesús (1840–1881), a "sister of obedience," and Dionisia de San José. They inaugurated the Holy Childhood work (i.e., orphanage) in Fuzhou.
In the 1860s Dominican tertiary sisters from various convents in Spain began to come out as missionaries to the Philippines. Some of these Spanish tertiaries, along with Filipinas, would subsequently move to China. Thus, in 1881 the first Spanish Dominican Sisters from the Beaterio of Manila arrived in the Vicariate Apostolic of Foochow. In 1888, 3 more arrived from Manila to take charge of an orphanage in southern Fujian: Sr. Antonia Carranza (Spanish) and 2 Filipinas, Srs. Josefa and Magdalena. In 1903, 3 Filipinas from the Beaterio of Manila (Srs. Josefa de los Reyes, Rosa de los Remedios, and Engracia de San José) arrived in Takow 打狗 (now Kaohsiung 高雄), Taiwan.
In 1887 a specifically Spanish Dominican missionary congregation for women was founded at Ocaña, Spain. It was incorporated in Spain into the Dominican Province of Our Lady of the Rosary in 1891. Hence the Spanish sisters were known as the Religious Dominican Tertiaries of the Philippines (*Religiosas Dominicas Terciarias de Filipinas*), with a novitiate in Madrid and the Beaterio de Sta. Catalina in Manila. Consequently, they were also known as the Religious Dominican Tertiaries of the Holy Rosary Province (*Religiosas Terciarias Dominicas de la Provincia del Santísimo Rosario*), and as the *Religiosas del Beaterio de Manila*.
It was not until 1933 that the Religious Dominican Tertiaries became an autonomous congregation, adopting the name Religious Missionaries of St. Dominic (*Congregación de Religiosas Misioneras de Santo Domingo*); Decretum Laudis as a congregation of pontifical right in 1964. In China they worked in the Vicariates Apostolic of Amoy, Foochow, Funing, and Taiwan. The motherhouse remained in Manila until 1968.

Official Periodical:
Correo Sino-Anamita (1866–1916), continued as *Misiones Dominicanas* (1917–1950).

Literature:
Fidel Villarroel OP, *Religiosas Misioneras de Santo Domingo, Un Siglo de Apostolado (1887–1987)* (Rome: Typografía Vaticana, 1993).

Archives/Contact Addresses:
Archivo de la Casa Generalicia de las Religiosas Misioneras de Santo Domingo, Via di Val Cannuta, 138, I–00166 Roma, ITALY
Archivio Generale, Ordine dei Predicatori, Convento Santa Sabina (Aventino), Piazza Pietro d'Illiria, 1, I–00153 Roma, ITALY
Archivo de la Provincia del Santisimo Rosario, Orden de Predicadores, Convento Santo Tomás, E–05003 Avila, SPAIN

RELIGIOUS OF THE SACRED HEART (RSCJ)

Latin/non-English Names: Societas Religiosarum Sanctissimi Cordis Jesu; Société du Sacré-Cœur de Jésus; Dames du Sacré-Cœur
Other Names: Society of the Sacred Heart of Jesus; Sacred Heart Sisters
Chinese Name: Shengxin xiunü hui 聖心修女會
Nationality: French
China Start: 1926
Field in China: Shanghai 上海 (Jiangsu)

Background Note:
The Religious of the Sacred Heart (RSCJ) were founded at Paris on 21 November 1800 by (St.) Madeleine-Sophie Barat (1779–1865) under the guidance of Joseph Varin. The first RSCJ sisters to arrive in Shanghai on 14 September 1926 were Concetta Nourry (French) and 3 Canadian sisters: Sarah Fitzgerald, Florence Manley, and Sarah St. Arnaud. They began to operate a women's college affiliated with Aurora University. 2 French religious, 1 English, and 2 Maltese joined the new mission within a month.
In 1937 Aurora College for Women was opened, with the newly arrived Mtr. Margaret Thornton, from England, as president. She collaborated with the Sisters of Social Service to promote social services and opened a department of child welfare in 1942. American sisters were also involved in the operation of an elementary and secondary school and Aurora College for Women. The RSCJ left the mainland in 1950/52. Since 1960, it has operated an elementary and secondary school in Taibei.

Official Periodical:
2 reports in *Relations de Chine*, vol. VIII (Paris, 1925/27), pp. 445–446, 452; XIII (1937/38), pp. 136–139.

Literature:
Madeleine Chi RSCJ, *Shanghai Sacred Heart: Risk in Faith, 1926–1952* (St. Louis: The Author, 2001), 183 pp.
Other Worlds: The Extended Apostolate of the Society of the Sacred Heart, Introduction by John Courtney Murray SJ (New York: Manhattanville College of the Sacred Heart). The Chinese work is covered in "A Skeleton Outline, Shanghai 1926–1950," pp. 93–96.
Margaret Williams, *The Society of the Sacred Heart in the Far East, 1908–1980* (Tokyo: Society of the Sacred Heart Far Eastern Province, 1982), 320 pp.

Archives/Contact Addresses:
(1) Archivio Generale, Società del Sacro Cuore di Gesù "Santo Sofia Barat," Istituto del Sacro Cuore, Via San Francesco di Sales, 18, I–00165 Roma, ITALY
In addition to the General Archives in Rome, material is preserved at:
(2) Archives of the Australia–New Zealand Province, Provincial Office, Religious of the Sacred Heart, 52 Awaba Street, Mosman, NSW 2088, AUSTRALIA
(3) Archives of the England–Wales Province, Provincial House, Religious of the Sacred Heart, 3 Bute Gardens, London W6 7DR, UNITED KINGDOM (Margaret Thornton, 1898–1977, file)
(4) Archives of the Ireland–Scotland Province, Provincial Office, Religious of the Sacred Heart, 76 Home Fram Road, Drumcondra, Dublin 9, IRELAND (Elizabeth Anne Duff file)
(5) Archives of the Japan Province, Provincial Office, 4–3–1, Hiroo, Shibuya-ku, Tokyo 150–0012, JAPAN (Documents related to Shanghai)
(6) Archives of the U.S. Province Provincial House, Society of the Sacred Heart, 4389 W. Pine Blvd., St. Louis, MO 63108, U.S.A.

SACRAMENTINE SISTERS

Latin/non-English Names: Suore Sacramentine di Bergamo; Sacramentine di Bergamo
Other Name: Sisters of the Blessed Institute
Chinese Name: Shengti xiunü hui 聖體修女會
Nationality: Italian
China Start: 1940
Field in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan)

Background Note:
The Sacramentine Sisters, a pontifical congregation, were established at Bergamo, Italy, on 15 December 1882 by Caterina Comensoli (in religion Sr. Geltrude) (1847–1903) and Don Francesco Spinelli; Decretum Laudis 11 April 1900; final approbation 14 December 1906; of the constitution 5 June 1910. Called by Vicar Apostolic Noè Tacconi PIME, the first 5 sisters arrived in Kaifeng on 11 March 1940. In 1941 there were 7 sisters at Kaifeng (Sr. Angela Valota 王, superior), in charge of a kindergarten, primary schools, and dispensaries.

Official Periodical:
Voci nostre (since 1946); see also reports in *Le Missioni cattoliche* LXIX (Milano, 1940), pp. 123, 178.

Literature:
L'Eucarestia è missione (Bergamo: Istituto suore sacramentine, 1986), 415 pp.

Archives/Contact Address:
Casa Generalizia delle Suore Sacramentine, Via S. Antonino, 14, I–24122 Bergamo, ITALY

SCHOOL SISTERS OF NOTRE DAME (KALOCSA) (CSSK)

Latin/non-English Names: Congregatio Sororum Scholasticarum Pauperum a Nostra Domina; Miasszonyunkról Nevezett Kalocsai Iskolanövérek Társulata
Other Name: School Sisters of Our Lady of Kalocsa
Nationality: Hungarian
China Start: 1928
Fields in China: Hebei: Prefecture Apostolic of Taming 大名監牧區; Prefecture Apostolic of Kinghsien [Jingxian] 景縣監牧區

Background Note:
The School Sisters of Notre Dame were founded by Caroline Gerhardinger (in religion Mary Theresa of Jesus) in Bavaria in 1833, during a time of political and social upheaval. This work subsequently spread to the large Hungarian diocese of Kalocsa, where the Congregation of School Sisters of Our Lady of Kalocsa (CSSK) was established.
In 1928 the Hungarian Jesuits appealed to the Hungarian CSSK sisters to take up an apostolate in the China mission. Consequently, a group of sisters set out for the province of Hebei and established convents at Daming 大名 and Puyang 濮陽 (formerly Kaizhou 開州) (now in Henan). They operated schools for female catechists, girls' schools, dispensaries, and orphanages. In 1940 the CSSK began to work in the Prefecture Apostolic of Kinghsien, with their base at Qingcaohe 青草河, Jing Xian. During the Anti–Japanese War they also worked with the Passionist Fathers in Hunan.
With the change of government, all missionaries were expelled from China. The CSSK went to Australia. They were to regain their native land only after the fall of the Berlin Wall. As for the Chinese sisters who survived the upheaval, they were forced to return to their families and to marry to prove that they had renounced religious life.

Official Periodical:
Brief reports in *Chine, Ceylan, Madagascar* XVII (Lille, 1926/27), pp. 277–278; XVIII (1928/29), pp. 97–104.

Literature:
M. Kőfalviné Ónodi, "A Kalocsai Iskolanővérek kínai missziója 1926–1948" [The mission of School Sisters of Kalocsa in China 1926–1948], in *Bács-Kiskun megye múltjából. Évkönyv* 16 (Kecskemét: Bács-Kiskun Megyei Önkormányzat Levéltára, 2000), pp. 105–142.

Archives/Contact Address:
Suore Insegnanti di Nostra Signora di Kalocsa, Via del Casaletto, 481, I–00151 Roma, ITALY

SCHOOL SISTERS OF THE THIRD ORDER OF ST. AUGUSTINE

Latin/non-English Names: Sorores Tertiarias Sti. Augustini de Instructione nuncupatas; Agustinas Terceriarias de la Enseñanza
Other Names: Augustinian Missionary Sisters (AM); Augustinian School Sisters
Chinese Name: Aosiding chuanjiao xiunü hui 奧斯定傳教修女會
Nationality: Spanish
Religious Family: Augustinian
China Start: 1925
Fields in China: Hunan: Vicariate Apostolic of Changteh 常德代牧區; Prefecture Apostolic of Lichow 澧州監牧區; Prefecture Apostolic of Yochow 岳州監牧區

Background Note:
The School Sisters of the Third Order of St. Augustine were founded at El Rasillo de Cameros, Logroño, Spain, in 1899. They separated from the congregation of Augustinian Missionary Sisters, which had come into being in 1890 in Madrid, Spain. However, the School Sisters reunited with them in 1944.
The work in China commenced in 1925, when 4 School Sisters took charge of an orphanage. On 6 January 1930 the first 7 Chinese Augustinian Sisters professed. In 1951 the last 4 Spanish sisters had to leave China. The Augustinian Missionary Sisters 奧斯定傳教修女會 now have a small convent in Taipei Hsien, Taiwan.

Official Periodical:
Reports in *Ecos del Apostolado* (Changteh), 1933–1937.

Literature:
P. A. M., "Las primeras misioneras agustinas de China," in *Archivo Histórico Hispano-Agustiniano* XXIII (Escorial, 1925), pp. 251–252; see also XXVII (1927), pp. 248–253.
Carlos Alonso, *Historia de una familia religiosa: Las Agustinas Misioneras, 1883–1971* (Valladolid: Ed. Estudio Agustiniano, 1985).
M. Rodriguez, *Las Agustinas Misioneras.*

Archives/Contact Addresses:
Generalate: Agostiniane Missionarie (Suore), Gobierno General, Via Remo Pannain, 34, Int. 19, I–00165 Roma, ITALY

Spanish Province: Agustinas Misioneras, Calle Sil, 31 (El Viso), Madrid 2, SPAIN

SCHOOL SISTERS OF THE THIRD ORDER OF ST. FRANCIS (GRAZ) (OSF)

Latin/non-English Names: Congregatio Sororum Scholarum Graecensium a Tertio Ordine Sancti Francisci; Congregatio Franciscanorum ab Immaculata Conceptione; Grazer Schulschwestern vom III. Orden des hl. Franziskus; Franziskanerinnen von der Unbefleckten Empfängnis (FIC); Grazer Schulschwestern
Nationality: Yugoslav (Slovenian)
Religious Family: Franciscan
China Start: 1936
Field in China: Prefecture Apostolic of Chaotung [Zhaotong] 昭通監牧區 (Yunnan)

Background Note:
The School Sisters of the Third Order of St. Francis (Graz) (OSF) were established by Antonia (in religion Franziska) Lampel and Roman Sebastian Zängerle at Graz, Austria, on 29 September 1843. They were aggregated to the Order of Friars Minor on 10 August 1904.
The first prefect apostolic of Chaotung, Msgr. Damien Chen 陳達明, wanted religious sisters to come to the newly erected prefecture. He asked Jožef Keréc, a Salesian missionary from Slovenia, to arrange it during his visit to Europe. In July 1936, 4 OSF sisters left Slovenia for China: Mihaela Rous, Virginia Schiller, Immakulata Maršič, and Konstantine Sarjaš. They arrived at Zhaotong after an arduous journey by rail from Hanoi to Kunming, followed by 12 days on foot. Their work included looking after the sick.
In 1940 the 4 foreign sisters from the Yugoslav province were in charge of the formation of "Chinese virgins," with Sr. Mihaela Rous as superior. In the same year they began to build a European-style hospital, according to plans designed by Msgr. Keréc SDB, since 1939 apostolic administrator of Zhaotong. With the influx of refugees during the war, the sisters were particularly in demand during a typhus epidemic. Sr. Virginia Schiller died from it and Sr. Immakulata had a nervous breakdown and had to be sent back to Europe. Thus only 2 sisters were left to look after hundreds of patients, receiving temporary help from American Maryknoll Sisters fleeing from the Japanese. It was not until 1948 that 2 sisters, who had been held up in France, were able to leave for Zhaotong, and a year later a third followed. In 1948 their hospital also received valuable assistance from Dr. J. Janež, a refugee who committed himself to 10 years' service. However, with the Communist takeover, missionary work was much curtailed. In 1952 the sisters were placed under house arrest. On 1 May 1952 they arrived in Hong Kong. Chinese sisters, who had not yet made their perpetual vows, took over the work as best as was possible under the circumstances. The School Sisters are now known as Franziskanerinnen von der Unbefleckten Empfängnis (Congregatio Franciscanorum ab Immaculata Conceptione).

Archives/Contact Address:
Generalat der Franziskanerinnen von der Unbefleckten Empfängnis, Georgigasse 84, A–8020 Graz, AUSTRIA

SISTERS ADORERS OF THE MOST PRECIOUS BLOOD (ASC)

Latin/non-English Name: Adoratrices Sanguinis Christi
Other Names: Sisters of the Precious Blood (Ruma); Adorers of the Blood of Christ
Nationality: American
China Start: 1933
Field in China: Prefecture Apostolic of Chowtsun 周村監牧區 (Shandong)

Background Note:
The Sisters Adorers of the Most Precious Blood (ASC) were established by Maria DeMattias (1805–1866) in Acuto, Italy, in 1834. American sisters came to Shandong to take charge of schools and dispensaries. In 1940 the ASC had houses at Huimin 惠民; Xiaoliujia, Yangxin Xian 陽信縣小劉家; and Jiangjia, Bin Xian 濱縣姜家.

Official Periodical:
Reports in *Franciscan Herald* (Chicago) in the mid-1930s.

Literature:
Sr. M. Pauline Grady ASC, *Ruma: Home and Heritage* (St. Louis, Mo.: The Christian Board of Education, 1984).
Regina Siegfried ASC, *"Missionaries More and More": The History of the China Mission of the Adorers of the Blood of Christ, 1933–1945* (Bloomington, Ind.: AuthorHouse, 2005).

Archives/Contact Addresses:
Archives, Adorers of the Precious Blood of Christ (Ruma), Ruma Center, 2 Pioneer Ln., Red Bud, IL 62278-3848, U.S.A.

Archivio, Suore Adoratrici del Sangue di Cristo, Casa Generalizia, Via Beata Maria de Mattias, 10, I–00183 Roma, ITALY

SISTERS ADORERS OF THE PRECIOUS BLOOD (APB)

Latin/non-English Name: Adoratrices du Précieux Sang
Nationality: American
China Start: 1924
Field in China: Vicariate Apostolic of Sienhsien [Xianxian] 獻縣代牧區 (Hebei)

Background Note:
The Sisters Adorers of the Precious Blood (APB) are a cloistered contemplative religious order of pontifical right established on the feast of the Exaltation of the Holy Cross, 14 September 1861, in Canada by Cathérine Aurélia Caouette. Today there exist 19 monasteries of the APB: 6 of these are autonomous houses joined together in the American Federation; 4 belong to the French Generalate of Canada; and 7 belong to the English Generalate of Canada. The monastery at Xianxian was founded in 1924 by nuns from the Manchester, New Hampshire, monastery. In 1941 there were 15 foreign and 11 Chinese religious devoted to a contemplative life at Xianxian.

Archives/Contact Address:
Sisters of the Precious Blood, Monastery of the Precious Blood, 700 Bridge St., Manchester, NH 03104, U.S.A.

SISTERS OF CHARITY (CINCINNATI) (SC)

Latin/non-English Name: Sorores Caritatis Cincinnatenses
Other Names: Sisters of Charity of Mount St. Joseph; The Sisters of Charity of Cincinnati, Ohio
Chinese Name: Aide hui 愛德會
Nationality: American
China Start: 1928
Field in China: Wuchang 武昌 (now part of Wuhan 武漢) (Hubei)

Background Note:
In 1829, 6 sisters from Mtr. Seton's community at Emmitsburg, Maryland, opened work in Cincinnati, Ohio. Their separation from Emmitsburg having been approved by the archbishop of Cincinnati, a novitiate was opened there in 1852. The community was incorporated under the laws of Ohio in 1854 as "The Sisters of Charity of Cincinnati, Ohio."
The Sisters of Charity (Cincinnati) (SC) began service in China at the request of the American Franciscan friars. They agreed to take charge of a small hospital in Wuchang 武昌花園山聖若瑟醫院. In 1928, 6 sisters arrived. As time went on, their work broadened to include an orphanage, school, dispensary, and training school for nurses. Additional sisters were sent from the United States, and Chinese women began to join the congregation. A novitiate was opened in China and eventually 20 Chinese women entered the congregation. In 1937 a new orphanage was built at Sanjiangkou 三江口, but after 1937 the area was occupied by the Japanese. The American sisters were interned after Pearl Harbor, first at the hospital compound and later in Shanghai, until the end of the war. The hospital was rebuilt after the war and construction continued even after the decision was made to withdraw the sisters. They left China in 1948 and 1949.

Official Periodicals:
Lotus Leaves (Sisters of Charity, Mount Saint Joseph, Ohio, 1929–1951).
Mother Seton Journal.
Reports also in *Franciscans in China* VI (Wuchang, 1927/28)–XIX (1941).

Archives/Contact Address:
Archives, Sisters of Charity Motherhouse, 5701 Delhi Pike, Mount Saint Joseph, OH 45051, U.S.A.

SISTERS OF CHARITY OF ST. ELIZABETH (CONVENT STATION) (SC)

Other Names: New Jersey Sisters of Charity; Convent Station Sisters of Charity
Nationality: American
China Start: 1925
Field in China: Prefecture Apostolic of Shenchow [Chenzhou] 辰州監牧區 (became the Vicariate Apostolic of Yuanling 沅陵代牧區 in 1934) (Hunan)

Background Note:
Sr. Mary Xavier Mehegan (d. 1915) was assigned by the New York Sisters of Charity to establish a new community in New Jersey. She founded the Sisters of Charity of St. Elizabeth (Convent Station) (SC) in 1859. The first group of sisters to go to China left New Jersey on 22 September 1924, to serve in the Prefecture Apostolic of Shenchow of the American Passionists.

Official Periodicals:
Caritas (Sisters of Charity of St. Elizabeth, Convent Station, N.J.), vol. 1 (1933)–.
Reports in *The Sign* IV (West Hoboken, N.J., 1924/25) and subsequent issues.

Literature:
Sr. Mary Carita Pendergast SC, *Havoc in Hunan: The Sisters of Charity in Western Hunan 1924–1951* (Morristown, N.J.: College of Saint Elizabeth Press, 1991).

Archives/Contact Address:
Archives, Sisters of Charity of St. Elizabeth, P.O. Box 476, Convent Station, NJ 07961-0476, U.S.A.

SISTERS OF CHARITY OF ST. VINCENT DE PAUL (SZATMAR)

Latin/non-English Name: Milosrdných Sestier Sv. Vincenta–Satmárok
Chinese Name: Ren'ai xiunü hui (Xiongyali) 仁愛修女會（匈牙利）
Nationality: Hungarian
China Start: 1934
Fields in China: Hunan: Prefecture Apostolic of Yungchowfu 永州府監牧區; Prefecture Apostolic of Paoking [Baoqing] 寶慶監牧區

Background Note:
The congregation of the Sisters of Charity of St. Vincent de Paul was founded at Szatmár (until 1920 and 1940–1944 part of Hungary; now known as Satu Mare in Transylvania, Romania).
In 1934 these Hungarian sisters joined the Hungarian Friars Minor in the Prefecture Apostolic of Yungchowfu, working in what was to become the Prefecture Apostolic of Paoking after it was detached from Yungchow in 1938. They directed the orphanage and dispensary at Shaoyang 邵陽 (formerly Baoqing 寶慶). In 1940 there were 6 sisters, with Clara Skorka as superior.

Archives/Contact Address:
Archives of the Mother Convent: Milosrdných Sestier Sv. Vincenta–Satmárok, Do Dielca 52, SK–03401 Ružomberok, SLOVAKIA

SISTERS OF CHARITY OF THE IMMACULATE CONCEPTION (IVREA) (SCIC)

Latin/non-English Names: Suore di Carità dell'Immacolata Concezione d'Ivrea; Suore d'Ivrea
Nationality: Italian
China Start: 1948
Field in China: Vicariate Apostolic of Changsha 長沙代牧區 (Hunan)

Background Note:
The Sisters of Charity of the Immaculate Conception (Ivrea) (SCIC) were founded by Antonia Maria Verna (1773–1838) at Rivarolo, Torino, Italy, on 7 March 1828. The education apostolate in China was started in 1948, but was closed in 1951.

Archives/Contact Address:
Casa Generalizia, Suore di Carità dell'Immacolata Concezione–Ivrea, Via della Renella, 85, I–00153 Roma, ITALY

SISTERS OF LORETTO AT THE FOOT OF THE CROSS (SL)

Latin/non-English Name: Sorores a Loretto ad Pedem Crucis
Other Names: Friends of Mary; Loretto Sisters
Chinese Name: Leleituo hui 樂勒脫會
Nationality: American
China Start: 1923
Fields in China: Prefecture Apostolic of Hanyang (now part of Wuhan 武漢) 漢陽監牧區 (Hubei); Shanghai 上海 (Jiangsu)

Background Note:
Founded on the Kentucky frontier in 1812 by the Rev. Charles Nerinckx (1761–1824) as the Friends of Mary, the women later took the name Sisters of Loretto at the Foot of the Cross (SL).
The first 6 sisters left Seattle, Washington, on 23 September 1923, to assist the Columban Fathers in Hanyang. There they opened, inter alia, an embroidery school and undertook catechumenate work. The SL opened a primary, elementary, and high school for foreign girls in Shanghai in 1933.

Official Periodical:
Published in the Irish, American, and Australian editions of *The Far East* (Dalgan Park; Omaha; Essendon), organ of the Columban Fathers.

Literature:

Patricia Jean Manion SL, *Venture Into the Unknown: Loretto in China 1923–1998* (St. Louis, Mo.: printed by Independent Publishing Corporation, 2006), xiv, 345 pp.

Antonella Marie Gutterres SL, *Lorettine Education in China, 1923–1952* (Taipei, 1961).

Patricia Jean Manion, "West to East: Hanyang, China 1923–31," in Ann Patrick Ware, ed., *Naming Our Truth: Stories of Loretto Women* (Inverness, Calif.: Chardon Press, 1995).

Archives/Contact Address:

Sisters of Loretto Motherhouse, 515 Nerinx Rd., Nerinx, KY 40049-9999, U.S.A.

SISTERS OF MARY MOST HOLY CONSOLER (SMC)

Latin/non-English Name: Suore di Maria Santissima Consolatrice
Nationality: Italian
China Start: 1935
Field in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan)

Background Note:

The Sisters of Mary Most Holy Consoler (SMC) were established at Turin by Arsenio-Giuseppe Migliavacca with assistance from Msgr. Giuseppe Casalegno and Mtr. Cecilia Bruni; diocesan approbation 20 June 1895; Decretum Laudis 20 May 1915; pontifical approbation of the constitution 1929, of the institution 22 February 1943. Led by Mtr. Superior Cesarina Bettini, the first sisters arrived in Kaifeng in June 1935. In 1940 and 1948 there were 7 European sisters there, in charge of a kindergarten, primary schools, and dispensaries. They left China in 1951.

Archives/Contact Address:

Suore di Maria Santissima Consolatrice, Via degli Etruschi, 13, I–00185 Roma, ITALY

SISTERS OF MERCY OF THE HOLY CROSS (INGENBOHL) (SCSC; now CSC)

Latin/non-English Names: Congregatio Sororum Tertii Ordinis Sancti Francisci a Sancta Cruce; Sorores a Caritate Sanctae Crucis; Barmherzige Schwestern vom Heiligen Kreuz von Ingenbohl
Other Name: Ingenbohl Sisters
Chinese Name: Sheng shizijia ci'ai xiunü hui 聖十字架賜愛修女會
Nationality: Swiss
Religious Family: Franciscan
China Start: 1929
Fields in China: Prefecture Apostolic of Tsitsikar [Qiqiha'er] 齊齊哈爾監牧區 (Manchuria)

Background Note:

The Sisters of Mercy of the Holy Cross (Ingenbohl) (CSC) were founded in 1856 in Switzerland by Theodorius (Anton Krispin) Florentini OFMCap (1808–1865) and Mtr. Maria Theresia (Katharina) Scherer (1825–1888). The community belongs to the Third Order Regular of St. Francis of Assisi. It is an institute of pontifical right under the Congregation for Religious in Rome.

The first CSC sisters left for Qiqiha'er in 1929, taking charge of hospitals, dispensaries, and schools. In 1940 there were houses at Longjiang 龍江; Baiquan, Bei'an 北安拜泉; Dalai, Longjiang 龍江大賚; Zhaozhou, Binjiang 濱江肇州, and Fenglezhen, Binjiang 濱江豐樂鎮. Sr. Aquilana Limacher was the superior. Following their expulsion from Manchuria, a new beginning was made in Hualien, Taiwan, in 1955.

Official Periodicals:

Aus unseren Missionen, 1. Jg., Nr. 1/2 (Institut Ingenbohl, April 1934).

Nouvelles de Nos Missions, 1 čre, année No. 1 (Institut d'Ingenbohl, January 1936).

Theodosia. Irregular internal newsletter.

Reports also in various editions of the SMB journals.

Literature:

Sr. M. Hermana, "Von dem Leben und Wirken unserer ersten Missionsschwestern in China," in *Bethlehem* XXXIII (Immensee, 1928), pp. 291–292; also in *Bethléem* XXXIII (Immensee, 1928), pp. 206–207; *Bethlemme* XXXIII (Immensee, 1928), pp. 242–243; *Bethlehem* [English] XXXIII (Immensee, 1928), pp. 213–215.

"Missionstätigkeit der barmherzigen Schwestern v. hl. Kreuz, Institut Ingenbohl, 4, Heilungkiang. Mandschukuo," in *Katholisches Missionsjahrbuch der Schweiz* II (Fribourg, 1935), pp. 62–64.

"Unsere chinesischen Schwestern," in *Bethlehem-Kalender* (Immensee, 1948), pp. 56–58.
"Geliebtes China lebe wohl!" in *Bethlehem* LV (Immensee, 1950), pp. 380–385; Italian version: "La partenza da Tsitsikar delle Suore Missionarie di Ingenbohl," in *Bethlemme* LV (Immensee, 1950), pp. 335–339.

Archives/Contact Address:
Instituts-Archiv, Barmherzige Schwestern vom Heiligen Kreuz, Kloster Ingenbohl, CH–6440 Brunnen, SWITZERLAND

SISTERS OF NOTRE DAME DE NAMUR (CINCINNATI) (SNDN)

Other Name: Notre Dame Sisters
Nationality: American
China Start: 1926
Field in China: Wuchang 武昌 (now part of Wuhan 武漢) (Hubei)

Background Note:
The Sisters of Notre Dame de Namur (SNDN) were founded by (St.) Julie Billiart (1751–1816) and Françoise Blin de Bourdon (in religion Mtr. St. Joseph) (1756–1838) in France in 1804. In 1807 the congregation moved to Namur in Belgium. In 1840, 8 pioneer sisters came to Cincinnati, Ohio, from Namur at the invitation of Bishop John Purcell. Having arrived in China in 1926, the SNDN sisters opened the Good Counsel Girls' Middle School 武昌黃土坡善導女子中學校 in 1929.

Official Periodicals:
Drawnet (Sisters of Notre Dame de Namur, Cincinnati, Ohio, 1929–1942).
Reports also published in *Franciscans in China* (Wuchang, 1930–1941).

Literature:
Sr. Mary Francesca Lanahan SNDN, *History of the Notre Dame Mission in Wuchang, China: Sisters of Notre Dame de Namur, Ohio Province, 1926–1951* (Mount Notre Dame, Cincinnati, Ohio: M. F. Lanahan, 1983).

Archives/Contact Address:
Sisters of Notre Dame de Namur, Ohio Province Archives, The Provincial House, 701 E. Columbia Ave., Cincinnati, OH 45215, U.S.A.

SISTERS OF PROVIDENCE OF SAINT MARY-OF-THE-WOODS (SP)

Latin/non-English Name: Sorores a Providentia de St. Mary-of-the-Woods
Other Name: Sisters of Providence
Chinese Name: Zhugu xiunü hui 主顧修女會
Nationality: American
Religious Family: Franciscan
China Start: 1920
Field in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan)

Background Note:
The Sisters of Providence were founded 22 October 1840 at Saint Mary-of-the-Woods, Indiana, by the Blessed Mtr. Theodore Guerin (since 2006 St.) and a group of 5 Sisters of Providence from Ruille-sur-Loir, France. The Sisters of Providence Saint Mary-of-the-Woods (SP) were aggregated to the American Franciscan Conventual province in 1913.
In 1920 the SP became the first sisters from the United States to teach in China. At Kaifeng they operated the Ching Yi Girls Middle School, primary schools, an orphanage, and catechumenates. They engendered a native Chinese sisterhood—the Providence Sister–Catechists. Political conditions forced the SP and the Missionary SP, formerly the Providence Sister–Catechists, to depart from the mainland in 1948. Both groups relocated to Taiwan, where they continue today.

Official Periodicals:
Bugle Call, vol. 1 (College of Saint Mary-of-the-Woods, Sisters of Providence, 1921/22).
Ching I Digest (Ching I Middle School, Kaifeng, 1940–1942).

Literature:
Ann Colette Wolf, *Against All Odds: Sisters of Providence mission to the Chinese, 1920–1990* (Saint Mary-of-the-Woods, Ind.: Sisters of Providence, 1990).

Archives/Contact Address:
The Sisters of Providence Archive is located on the lower level of Owens Hall on the grounds of the motherhouse of the Sisters of Providence, Saint Mary-of-the-Woods, IN, 47876-1096, U.S.A.

SISTERS OF PROVIDENCE (PORTIEUX) (CP)

Latin/non-English Names: Sorores a Divina Providentia; Sœurs de l'Instruction chrétienne dites de la Divine Providence de Portieux
Other Name: Sisters of Christian Instruction
Chinese Name: Puzhao xiunü hui 普照修女會
Nationality: French
China Start: 1875
Field in China: Vicariate Apostolic of Moukden [Fengtian] (now Shenyang 沈陽) 奉天代牧區 (Manchuria)

Background Note:
Founded in 1762 in France by the China missionary (Blessed) Jean-Martin Moyë MEP (1730–1793). The first sisters to come to China arrived in 1875. They established their central house at Shenyang, along with a novitiate, hospice, dispensary, and orphanage. They also had houses in Liaoyang 遼陽, Yingkou 營口, and Tieling 鐵嶺 (all Fengtian). The Sisters of Providence of Portieux (CP) now operate in the Taipei Archdiocese.

Official Periodical:
Frequent reports in *Annales Œuvre Ste-Enfance*; also in *Compte-Rendu M.E.P.*

Literature:
Cinquante ans d'apostolat, 1875–1925. Les Sœurs de la Providence de Portieux en Mandchourie (Hong Kong, 1925).
Dix nouvelles années d'apostolat. Les Sœurs de la Providence de Portieux en Mandschourie, Mémorial 1925–1935 (Moukden: Imprimerie de la Mission Catholique, 1936), ii, 63 pp.

Archives/Contact Address:
Congrégation des Sœurs de la Providence, 37, rue Maurice Coindreau, F–88330 Portieux, FRANCE

SISTERS OF ST. FRANCIS OF ASSISI (OSF)

Latin/non-English Name: Sorores Poenitentiae et Caritatis Tertii Ordinis Sancti Francisci
Other Name: Sisters of St. Francis of Assisi, Third Order Regular of Penance and Charity
Nationality: American
Religious Family: Franciscan
China Start: 1929
Field in China: Jinan [Tsinan] 濟南 (Shandong)

Background Note:
The Sisters of St. Francis of Assisi (OSF) are a congregation with papal approbation, founded in Milwaukee, Wisconsin, in 1849 by 6 Franciscan tertiaries from Ettenbeuren, Bavaria, thus sharing the same founders with the Sisters of Perpetual Adoration, La Crosse, Wisconsin. The OSF was aggregated to the American Franciscan Conventual province in 1900.
About 10 American and 24 Chinese sisters maintained a mission in Jinan from 1929–1948, directing St. Elizabeth's School at Hongjialou 濟南洪家樓懿範女校.

Official Periodical:
Reports in *Die Franziskanermissionen, 24. Jahresbericht* (Werl, 1930), pp. 12, 25; and annually to 1938; also in *Franciscan Herald* XVII (Chicago, 1929), pp. 536, 538.

Literature:
M. Julian Alderson (Sr.), *Franciscans in Shantung, China, 1929–1948* (Milwaukee, Wisc.: St. Francis Motherhouse, 1980), vi, 336 pp.

Archives/Contact Address:
Sisters of the Third Order of St. Francis, St. Francis Convent, 3221 S. Lake Dr., St. Francis, WI 53235, U.S.A.

SISTERS OF ST. FRANCIS OF THE HOLY FAMILY (OSF)

Other Names: Franciscan Sisters of the Holy Family (Dubuque); Sisters of Mount St. Francis
Nationality: American
China Start: 1931
Field in China: Vicariate Apostolic of Chowtsun [Zhoucun] 周村代牧區 (Shandong)

Background Note:
The Sisters of St. Francis of the Holy Family (OSF) were founded by Mtr. Mary Xavier Termehr (1831–1892) in Herford, Germany, in 1864. Forced to emigrate by the *Kulturkampf* [culture struggle], the small community arrived in Iowa City on 8 September 1875. In 1878 Bishop Hennessy invited them to move to Dubuque, Iowa, to establish a diocesan orphanage.
In China, the OSF maintained schools and conducted a dispensary. In 1940 they had houses at Zhoucun and Qiulizhuang, Putai Xian, 浦台縣邱李莊.

Official Periodical:
Some reports in the 1930s in *Franciscan Herald* (Chicago).

Literature:
Mtr. M. Theodore OSF, " Our Trip to the Orient," in *Franciscan Herald* XXIII (Chicago, 1935), pp.

316–317, 340–341, 362–363, 386–387, 411–413, 434–435.

Archives/Contact Address:
Celano Archives, Sisters of St. Francis of the Holy Family, Mount St. Francis, 3390 Windsor Ave. Ext., Dubuque, IA 52001, U.S.A.

SISTERS OF ST. FRANCIS SOLANO (CSS)

Latin/non-English Names: Sorores Tertiariae Franciscanae a Sto. Francisco Solano; Congregatio Sancti Solani; Missionarinnen der Franziskanischen Heidenmission; Solanus Schwestern vom Dritten Orden des hl. Franziskus von Assisi; Kongregation der Solanusschwestern
Other Name: Solano Sisters
Nationality: German
Religious Family: Franciscan
China Start: 1929
Field in China: Vicariate Apostolic of Shohchow [Shuozhou] 朔州代牧區 (Shanxi)

Background Note:
The Sisters of St. Francis Solano (CSS) are a diocesan religious congregation founded in 1926 at Landshut, Bavaria, by P. Jakob Schauermann OFM and Mtr. Lydia Pollin. They were aggregated to the Franciscans on 9 August 1926.
The CSS came to China in 1929 on the request of the prefect apostolic of Shohchow, Edgar Häring OFM. The CSS started an orphanage for girls and opened a school for women catechists, as well as a small hospital close to Shuoxian 朔縣 (formerly Shuozhou). In 1935 the CSS numbered 12; 5 years later there were 11. They established their principal residence at Miximazhuang, Shuo Xian, 朔縣米昔馬莊 as well as houses in various villages and towns. In 1946 the Eighth Route Army attacked the stations and imprisoned the sisters. Between 1948–1951 the sisters were released and expelled from the country.

Official Periodical:
Published occasionally in *Antonius von Padua* (Landshut, 1929–1934).

Literature:
Renata Schubert, "Das Ende unserer Mission in China," in *Vita Fratrum: brüderlicher Gedankenaustausch der Bayerischen Franziskanerprovinz*, pp. 233–253.

Archives/Contact Address:
Archiv, Solanus-Schwestern, Schönbrunnerstraße 6/7, D–84036 Landshut, GERMANY

SISTERS OF ST. JOSEPH OF CLUNY (SJC)

Latin/non-English Names: Institutum Sororum a Sancto Josepho volgo "de Cluny;" Sœurs de Saint-Joseph de Cluny
Other Name: Congregation of St. Joseph of Cluny
Nationality: French
China Start: 1866
Field in China: Guangzhou [Canton] 廣州 (Guangdong)

Background Note:
The Sisters of St. Joseph of Cluny (SJC) were founded by Anne-Marie Javouhey (1779–1851) to provide free education for disadvantaged girls and care for the sick. The work in China was started in 1866 but abandoned in 1870.

Literature:
G. D. Kittler, *The Woman God Loved* (Garden City, N.Y., 1959).
On the brief China work, see notice in *Annales Œuvre Ste-Enfance* XIX (Paris, 1867), pp. 220–231.

Archives/Contact Address:
Sœurs de St Joseph de Cluny, 25, rue Méchain, F–75014 Paris, FRANCE

SISTERS OF ST. JOSEPH (PITTSBURGH) (CSJ)

Nationality: American
China Start: 1927
Field in China: Prefecture Apostolic of Shenchow [Chenzhou] 辰州監牧區 (became the Vicariate Apostolic of Yuanling 沅陵代牧區 in 1934) (Hunan)

Background Note:
The Sisters of St. Joseph were founded in France around 1650. The Sisters of St. Joseph (Pittsburgh) (CSJ) were founded at Ebensburg, Pennsylvania, in 1869, and moved to Baden, Pennsylvania, in 1901.
In 1926 the Passionist Fathers requested assistance for their missionary work in China. Sisters of the CSJ were sent from 1927–1948 to work in the areas of Yuanling (formerly Chenzhou) and Zhijiang 芷江 (formerly Yuanzhou 沅州).

Official Periodical:
The Little Design in China, 1946–1949; reports also in *The Sign* VII (Union City, 1927/28)–XXVII (1947/48).

Literature:

"Events and Places in China," by the sisters in China, manuscript, archives, St. Joseph Convent.
Eugene E. Fahy SJ, *New Bamboo Shoots* (1954). A collection of reprints of articles from *Sign* magazine.

Archives/Contact Address:

Sisters of St. Joseph Archives, St. Joseph Convent, Baden, PA 15005, U.S.A.

SISTERS OF ST. PAUL DE CHARTRES (SPC)

Latin/non-English Name: Sœurs de Saint-Paul de Chartres
Other Name: Daughters of Charity of St. Paul
Chinese Name: Sha'erde sheng Baolu nü xiuhui 沙爾德聖保綠女修會
Nationality: French
China Start: 1848
Fields in China: Hong Kong (1848); Prefecture Apostolic of Hainan 海南監牧區 (Guangdong, now Hainan); Vicariate Apostolic of Funing 福寧代牧區 (Fujian); Vicariate Apostolic of Yunnanfu 雲南府代牧區 (Yunnan)

Background Note:

In 1696 Fr. Louis Chauvet, a parish priest of Levesville-le-Chenard, France, invited 3 young girls, together with Marie Anne de Tilly, a gentlewoman from Allaines, to form a community to care for the sick and to comfort the lonely and the poor. Levesville is not far from the great Cathedral of Chartres, and the bishop of Chartres took a keen interest in the little community of Sisters of St. Paul de Chartres (SPC). It is the oldest female missionary congregation.

In response to the request of Msgr. Augustin Forcade, prefect apostolic of Hong Kong, 4 Sisters of the SPC, Srs. Alphonsine (Forcade's own sister), Auguste Gallois, Gabrielle Joubin, and Louise Morse arrived in Hong Kong on 12 September 1848. The Sisters saw at once that the most urgent need was the rescue of unwanted infants, mostly girls. Some years later a school was opened, forerunner of the present St. Paul's Convent School 聖保祿學校 in Causeway Bay 香港銅鑼灣. While the SPC work was heavily concentrated in Hong Kong, smaller establishments were found in Haikou [Hoihow] 海口 (Guangdong, now Hainan); Qitian [Kisen] 溪墳 (via Saiqi 賽岐) (Fujian); and Kunming 昆明 (Yunnan).

Archives/Contact Address:

Sœurs de St Paul de Chartres, 42, rue Violet, F–75015 Paris, FRANCE

SISTERS OF SOCIAL SERVICE (SSS)

Latin/non-English Name: Societas Sororum Socialium (of California)
Chinese Name: Shehui fuwu xiunü hui 社會服務修女會
Nationality: American
China Start: 1946
Field in China: Shanghai 上海 (Jiangsu)

Background Note:

The Sisters of Social Service (SSS) were founded by Margit Slachta in Hungary in 1908 to fulfill the social mission of the Church. From the earliest days of their community to the present, the sisters developed innovative programs to address the urgent needs of the times. Following the Spirit of St. Benedict, they were drawn to a life of contemplation, while seeking to be contemporary in making present the Gospel of Jesus Christ in and with their lives.

Fredericka Horvath SSS moved from Hungary to New York in 1923 to join 3 sisters already in Buffalo. 2 years later she went west for her health and in 1926 established the Los Angeles–based foundation.

In 1946 the SSS opened a house in Shanghai. Driven out by the Communists, their work continues in Taipei, Taiwan.

Literature:

M. Nona McGlashan, *O Days of Wind and Moon* (Santa Barbara: Fithian Press, 1997).

Archives/Contact Address:

Sisters of Social Service, 4316 Lanai Rd., Encino, CA 91436, U.S.A.

SISTERS OF THE CHILD JESUS (PARIS)

Latin/non-English Names: Sœurs du Saint Enfant-Jésus; Dames de Saint-Maur; Sœurs noires; Sœurs de l'Instruction Charitable du Saint Enfant Jésus; Congrégation des Sœurs de l'Enfant Jésus (Dames de Saint-Maur)
Other Names: Ladies of St. Maur; Infant Jesus Sisters
Nationality: French
China Start: 1936
Field in China: Vicariate Apostolic of Moukden (now Shenyang 沈陽) 奉天代牧區 (Manchuria)

Background Note:

The Sisters of the Child Jesus (Paris) were founded at Rouen in 1666 (or 1676?) by (Blessed) Nicolas Barré (1621–1686) of the Order of Minims. It was the Paris congregation, i.e., the Ladies of St. Maur, who were involved in educational work in Manchuria. In 1941

there were 8 religious at Shenyang, with the Rev. Mtr. St. Aidan Fitzgerald as superior.

Official Periodical:
A few reports in *Compte-Rendu M.E.P.* (Paris), 1936–1941).

Literature:
I. Flores de Lemus, "Las Religiosas del Niño de Jesús y sus Misiones en Extremo Oriente," in *España Misionera* I (Madrid, 1944), pp. 423–438.

Archives/Contact Address:
Sœurs de l'Enfant Jésus, Centre Nicolas Barré, 83, rue du Sèvres, F–75006 Paris, FRANCE

SISTERS OF THE DIVINE SAVIOR (SDS)

Latin/non-English Names: Sorores Divini Salvatoris; Schwestern vom Göttlichen Heiland; Congregazione delle Suore del Divin Salvatore
Other Name: Salvatorian Sisters
Chinese Name: Jiuzhu xiunü hui 救主修女會
Nationality: German
China Start: 1925
Field in China: Vicariate Apostolic of Shaowu 邵武代牧區 (Fujian)

Background Note:
The Sisters of the Divine Savior (SDS) were founded by Johann Baptist Jordan (in religion P. Franziskus Maria vom Kreuz) (1848–1918) and Therese von Wüllenweber (in religion Mtr. Maria of the Apostles) (1833–1907) at Tivoli, Rome, on 8 December 1888; Decree Lauda on 18 August 1911; final approbation 29 April 1926. After their expulsion from Fujian, the Salvatorian Sisters established a new work in Ilan, Taiwan.

Official Periodical:
Reports in *Der Missionär* XLV (München, 1925)–LVII (1937).

Archives/Contact Address:
Suore del Divin Salvatore, Generalato, Viale Mura Gianicolensi, 67, I–00152 Roma, ITALY

SISTERS OF THE GOOD SHEPHERD (RGS)

Latin/non-English Names: Sœurs de Notre-Dame du Bon Pasteur d'Angers; Congrégation de Notre Dame de Charité du Bon Pasteur
Other Names: Congregation of Our Lady of Charity of the Good Shepherd; Good Shepherd Sisters
Chinese Names: Shanmu xiunü hui 善牧修女會; Shanmu hui 善牧會
Nationality: French
China Start: 1933
Field in China: Shanghai 上海 (Jiangsu)

Background Note:
Rose Virginie Pelletier (in religion St. Mary Euphrasia Pelletier) (1796–1868) founded the Sisters of the Good Shepherd (RGS) in Angers, France, in 1835. She was a member of the Sisters of Our Lady of Charity (which was founded in Caen, France, in 1641 by St. John Eudes for the care of girls and women in difficulty who wanted help to reform their lives).
The first apostolic RGS sisters arrived in Shanghai in 1933. In 1941 there were 1 Chinese and 9 foreign sisters in charge of a refuge for women and young girls. When the work on the Chinese mainland was closed, new RGS work was established in Hong Kong and Taiwan.

Archives/Contact Addresses:
Maison Mère du Bon Pasteur, 3, rue Brault, F–49045 V Angers, FRANCE
Casa Generalizia, Suore del Buon Pastore, Via Raffaello Sardiello, 20, I–00165 Roma, ITALY

SISTERS OF THE VISITATION (SV)

Latin/non-English Name: Nippon Seibo Homonkai
Other Name: Japanese Sisters of the Visitation
Chinese Name: Fangwen tongzhen hui 訪問童貞會
Nationality: Japanese
Field in China: Vicariate Apostolic of Moukden [Fengtian] (now Shenyang 沈陽) 奉天代牧區 (Manchuria)

Background Note:
Founded by the Rev. Emile Raguet MEP in Japan in 1907, on 4 May 1925 the Sisters of the Visitation (SV) were officially recognized by the archbishop of Tokyo as a native religious congregation of women. In 1940 there were 2 religious based at Shenyang, with Sr. Francis Ueno Ichi as mother superior.

Archives/Contact Address:
Sœurs de la Visitation du Japon, Nippon Seibo Homonkai, Montana Convent, 550 Tsu, Kamakura-shi, 248-0032 Kanagawa-ken, JAPAN

URSULINES OF THE ROMAN UNION (QUEBEC) (OSU)

Latin/non-English Names: Unio Romana Ordinis Sanctae Ursulae; Ursulines Canadiennes de l'Union Romaine
Other Name: Ursulines of the Roman Union, of Canada
Chinese Name: Sheng Wusule Luoma lianhe hui 聖吳甦樂羅馬聯合會
Nationality: Canadian
China Start: 1922
Field in China: Vicariate Apostolic of Swatow [Shantou] 汕頭代牧區 (Guangdong)

Background Note:
The Ursulines were founded in 1535 in Italy; the Ursulines of Québec were established in 1639. They joined the Ursulines of the Roman Union (OSU), which had been created as a union of autonomous monasteries at the General Chapter of 15 November 1900 (the union received approbation on 17 September 1903).
The Ursuline convent of Stanstead, Canada, was founded in 1884 at the request of Msgr. Antoine Racine, first bishop of Sherbrooke. It was ideally situated near the frontier of Vermont, in the midst of an English-speaking population.
In 1922, 3 Ursulines from the Stanstead monastery established a branch at Shantou. However, the sisters who were subsequently sent to China came from many countries: Poland, Yugoslavia, England, Italy, Austria, the Netherlands, France, Canada, and the United States. In 1940 they had 3 houses in the vicariate: Shantou, Chao'an 潮安, and Hepo [Hopo] 河婆. Sisters of the OSU maintain work in Kaohsiung, Taiwan.

Official Periodical:
The Central Province U.S.A. published an informal newsletter called *THE MAIL'S IN*; reports in *MEP journal*, *Compte-Rendu M.E.P.* (Paris, 1924–1931).

Literature:
Irene Mahoney OSU, *Swatow: Ursulines in China* ([New York]: Graphics/Print Production, ca. 1996).

Archives/Contact Addresses:
Archivio, Casa Generalizia, Suore Orsoline dell'Unione Romana, Via Nomentana, 236, I–00162 Roma, ITALY
Additional archival material is found in the various autonomous monasteries in Europe and North America.

URSULINES OF THE SACRED HEART (PARMA) (OMSC)

Latin/non-English Name: Orsoline del Sacro Cuore di Parma
Other Name: Ursuline Missionaries of the Sacred Heart
Chinese Name: Yesu shengxin Wusula chuanjiao hui 耶穌聖心烏蘇拉傳教會
Nationality: Italian
China Start: 1926
Field in China: Vicariate Apostolic of Pengpu [Bengbu] 蚌埠代牧區 (Anhui)

Background Note:
The Ursulines of the Sacred Heart (Parma) (OMSC), a pontifical religious congregation that began in 1575 as a lay union, was transformed into a religious community in 1570, and became a religious congregation under the Servant of God Maria Lucrezia Zileri Dal Verme (1839–1923) at Parma; received approbation from Pope Leo XIII on 8 May 1899; and prepared for missionary service. On 23 November 1926 the constitution was confirmed and the name "Orsoline del Sacro Cuore" adopted.
In 1926, under the direction of Vincenza Ferrari, missionary work was begun at Bengbu. In 1940 there were 12 foreign and 3 Chinese sisters, as well as 2 novices, with Mtr. Francesca Savero Casarini as superior. The congregation is now working in Taiwan.

Official Periodical:
Vita Nostra (1946–). Monthly.

Literature:
Mario Spinelli, *Sull'orlo dell'inferno, Storia delle Orsoline Missionarie del Sacro Cuore* (Roma: Città Nuova, 2002), 254 pp.
Ignis in oriente, Inizi della missione cinese, Affidata alle Dame Orsoline del S. Cuore, vol. I (Parma: Officina Grafica Fresching, 1929). Records the start of the China mission. Vol. II: *Ignis in oriente, Decennale della missione cinese* (1936). Covers the first 10 years in China.
On the China mission 1936–1949, see F. Bortone SJ, *La Stella azzurra di Ciang Kaishek* (Roma, 1980).
Assunta Franzelli, *Orsoline del S. Cuore, Lotte e Trionfi di See-hiang-tché, Un sbocciato nella Missione di Peng-pu*, 16 pp.

Antonio Tissoni SJ, "Le Dame Orsoline di Parma in Missione," in *Le Missioni Illustrate* XXXII (Parma, 1935), pp. 118–120.

Archives/Contact Address:

Archivio, Orsoline del Sacro Cuore, di Parma, Casa generale, Borgo Orsoline, 2, I–43100 Parma, ITALY

PART III

Roman Catholic:
Chinese Religious Communities of Women
(Associations of Diocesan Right)

ASSOCIATES OF THE SACRED HEARTS

Latin/non-English Name: Associées des Sacrés-Cœurs
China Start: 1929
Field in China: Hainan 海南 (Guangdong, now Hainan)

Background Note:
The Associates of the Sacred Hearts were founded on 16 July 1929 by Paul-Marie Julliotte SSCC, superior of the Hainan mission, and erected canonically by him on 27 March 1932. A sister of St. Paul de Chartres was invited to instruct the novices. The novitiate lasted 1 year. At the age of 25, and after 5 years of simple vows, the sisters could take perpetual vows. The Associates taught catechism, looked after chapels, dispensaries, hospitals, and cared for the sick. They worked with the Picpus Fathers on the island. According to the *Guida delle Missioni Cattoliche* (Roma, 1935), pp. 479–480, under 17th Ecclesiastical Region, there were 2 members in 1935. The *Annuaire des Missions Catholiques de Chine* (Shanghai, 1941), pp. B24–25, gives 17 members for 1941.

Literature:
Annales des Sacrés-Cœurs (Braine-le-Comte, 1931), pp. 288–290; (1932), pp. 576–577; (1934), pp. 513–515.
Le Règne des Sacrés-Cœurs (Paris, 1949), p. 106.
Apostel der heiligsten Herzen XL (Aachen, 1934), pp. 315–316.

ASSOCIATION OF OUR LADY OF THE WAY

Latin/non-English Names: Pia Societas Virginum–Magistrarum D.N. a Strata; Schwesterngenossenschaft Unserer Lieben Frau vom Wege
China Start: 1945
Fields in China: Hebei: Prefecture Apostolic of Kinghsien 景縣監牧區; Beijing 北京

Background Note:
The Association of Our Lady of the Way was founded in 1945 by Bishop Leopold Brellinger SJ to assist in pastoral care. In 1948 there were 7 members. The "virgin-sisters" were spiritually formed by the School Sisters of Notre Dame (Kalocsa). After work in the Kinghsien mission became impossible, the training seems to have taken place in Beijing.

ASSOCIATION OF ST. CLAIRE OF VIRGIN CATECHISTS

Latin/non-English Name: Association Ste Claire des Vierges Catéchistes
Field in China: Vicariate Apostolic of Yantai [Chefoo 芝罘] 煙台代牧區 (Shandong)

Background Note:
In 1941 the Association of St. Claire of Virgin Catechists had 30 "virgin associates," with Marie Sun as superior and Catherine Wang as assistant.

AUGUSTINIAN CATECHISTS OF CHRIST THE KING

Latin/non-English Names: Congregatio Indigenae Catechistarum Augustinensium a Christo Rege; Agustinas Catequistas de Cristo Rey
Religious Family: Augustinian
China Start: 1935
Field in China: Vicariate Apostolic of Kweitehfu [Guidefu] (now Shangqiu 商丘) 歸德府代牧區 (Henan)

Background Note:
The Augustinian Catechists of Christ the King were founded by Francisco Javier Ochoa Ullate, prefect apostolic of Kweitehfu, in 1935 at Guide. The *Annuaire des Missions catholiques de Chine 1941* (Shanghai, 1941), pp. B24–25, under 10th Ecclesiastical Region, gives their number as 21. In 1952, when the Spanish missionaries had to leave, they disbanded the congregation, dispensed their religious vows, and sent them home to their families.

Literature:
F. X. Ochoa ORSA, *Constitutiones ad usum Congregationis Indigenae Catechistarum Augustinensium a Christo Rege in Praefectura de Kweitehfu* (Zikawei-Shanghai: Imprimerie "Union Commerciale," 1935), pp. 15, 38, 75, ii. In Chinese & Latin.
Todos Misioneros XII (Shanghai, 1939), p. 126.
Les Missions catholiques CXIX (Lyon, 1937), p. 198.

AUXILIARIES IN THE PROPAGATION OF THE FAITH

Latin/non-English Name: Helferinnen bei der Verbreitung des heiligen Glaubens
Other Name: Helpers
China Start: 1927
Field in China: Vicariate Apostolic of Ichowfu 沂州府代牧區 (Shandong)

Background Note:
In the towns with larger welfare institutions in southern Shandong, the European Missionary Sisters Servants of the Holy Spirit trained Chinese assistants from among the "institute of virgins." Bishop Augustin Henninghaus SVD united these "aggregates" into an indigenous congregation of sisters, the Auxiliaries in the Propagation of the Faith, or "Helpers" for short. They remained primarily assistants to the European sisters, but were trained in time to manage larger welfare institutions by themselves. In the late 1930s there were 13 Helpers in the mission, based at the following locations: Wangzhuang 王莊, Yishui Xian 沂水縣; Yishui 沂水; Linyi 臨沂 (formerly Yizhou 沂州); and Jijiashan [Kikiashan] 季家山, Ju Xian 莒縣.

CHINESE SISTERS OF THE IMMACULATE CONCEPTION (CIC)

Chinese Name: Zhonghua wuyuanzui shengmu nü xiuhui 中華無原罪聖母女修會
China Start: 1932
Fields in China: Guangzhou [Canton] 廣州 (Guangdong) (1932); Hong Kong (1951)

Background Note:
The Chinese Sisters of the Immaculate Conception (CIC) were founded in Guangzhou in 1932 and worked in Hong Kong from 1951. The sisters were involved in education, helping in the parishes, and teaching doctrine.

CONGREGATION FOR CHRISTIAN DOCTRINE

Field in China: Prefecture Apostolic of Siangtan 湘潭監牧區 (Hunan)

Background Note:
The Congregation for Christian Doctrine is mentioned in Arnulf Camps OFM & Pat McCloskey OFM, *The Friars Minor in China 1294–1955: Especially the Years 1925–55* (Rome: General Secretariat for Missionary Evangelization, General Curia, Order of Friars Minor, 1995), p. 238, but no further details have come to light. The Prefecture Apostolic of Siangtan, erected in 1937, was administered by Italian Franciscans.

CONGREGATION OF MARY

Latin/non-English Name: Congrégation de Marie
Chinese Name: Shengmu yuan 聖母院
Fields in China: Vicariate Apostolic of Ningsia [Ningxia] 寧夏代牧區; Sanshenggong 三盛公 (Suiyuan=Inner Mongolia); Xiaoqiaopan 小橋畔 (Shaanxi)

Background Note:
The Chinese Congregation of Mary worked with the Belgian Scheut missionaries and Belgian sisters (Missionary Canonesses of St. Augustine). In 1948 the congregation had 67 members, with houses at Sanshenggong via Longxingchang 隆興長三盛公 and Xiaoqiaopan via Suide 綏德小橋畔.

DAUGHTERS OF MARY

Latin/non-English Names: Dochters van Maria; "Geestelijke Dochters van Maria';" Congrégation des Filles de Marie Immaculée
Other Name: Daughters of the Immaculate Conception
China Start: 1934
Field in China: Vicariate Apostolic of Jehol 熱河代牧區

Background Note:
The novitiate of the Congregation "Daughters of Mary" was opened at Shanwanzi 山灣子 (Lingyuan 凌源) in 1934 under the direction of Dutch sisters, the Daughters of Mary and Joseph. The first Daughters of Mary made their (temporary) vows in May 1936. Later some of these sisters were stationed at Jianchang (Lingyuan) 凌源城廠 and Chaoyang 朝陽. In 1939 the congregation had 21 members.
Note: According to *Bibliotheca Missionum*, vol. XIV/3 (1861), p. 138, and Moidrey, *Congrégations*, p. 3 and supplement, this sisterhood was called Congrégation des Filles de Marie Immaculée.

DAUGHTERS OF PURGATORY

Latin/non-English Name: Société des Vierges du Purgatoire
Other Name: Sisters of Purgatory
Chinese Name: Zhengling hui 拯靈會
China Start: 1892
Fields in China: Zhejiang: Vicariate Apostolic of Ningpo [Ningbo] 寧波代牧區; Vicariate Apostolic of Taichow 台州代牧區

Background Note:
Founded in 1892 by Msgr. Paul Reynaud CM at Ningbo (in the 1930s a.k.a Yinxian 鄞縣, transliterated as Ninghsien by the French missionaries). In the Vicariate Apostolic of Taichow (erected in 1926), the Daughters of Purgatory had houses at Haimen 海門 and Linhai 臨海 (formerly Taizhou 台州). The sisters numbered 49 in 1916, 67 in 1935, and 76 in 1941.

Official Periodicals:
Reports in *Le Petit Messager de Ningpo* (Ningpo, 1912), p. 221; (1913), pp. 37, 147, 264; (1916), pp. 70–72, 185–186, 307–308; (1918), pp. 26–27 ; (1919), p. 194; (1923), pp. 20, 65–67; (1926), p. 130; (1927), p. 111; (1932), pp. 150–151.
Anales C.M. XXV (Madrid, 1917), pp. 123–126.
Les Missions catholiques XLVIII (Lyon, 1916), pp. 315–316.

Literature:
"La Société des Vierges du Purgatoire," in Fernand Combaluzier, *Congrégations chinoises indigènes dans les vicariats lazaristes* (Paris, 1945), pp. 21–25.

DAUGHTERS OF ST. ANNE

Latin/non-English Names: Filles de Ste Anne; Sœurs de Ste Anne
Field in China: Vicariate Apostolic of Chungking 重慶代牧區

Background Note:
In 1940 the Daughters of St. Anne had 32 members "en exercice" and 15 "en formation." In 1948 there were 26 members.

DAUGHTERS OF THE CHRISTIAN DOCTRINE

Latin/non-English Name: Filles de la Doctrine chrétienne
Chinese Name: Shengdao zhennü hui 聖道貞女會
China Start: 1913
Fields in China: Sichuan: Vicariate Apostolic of Ningyuanfu 甯遠府代牧區; Vicariate Apostolic of Suifu 敘府代牧區; Vicariate Apostolic of Kiating 嘉定代牧區

Background Note:
In the Vicariate Apostolic of Ningyuanfu, the Franciscan Missionaries of Mary directed the School of the "Virgins of the Christian Doctrine." In the Vicariate Apostolic of Suifu, the Daughters had their motherhouse at Yibin 宜賓 (formerly Xuzhoufu 敘州府), with 20 professed religious and 20 novices in 1941. In the Vicariate Apostolic of Kiating, entrusted to Chinese secular clergy in 1929, there were 20 Daughters of the Christian Doctrine in 1937.

DAUGHTERS OF THE SACRED HEART (HANGCHOW)

Latin/non-English Names: Filles du Sacré-Cœur; Sœurs Missionnaires du Sacré-cœur
China Start: 1914
Field in China: Vicariate Apostolic of Hangchow [Hangzhou] 杭州代牧區 (Zhejiang)

Background Note:
Founded in 1914 by Paul-Albert Faveau CM, under the direction of the Daughters of Charity. The Daughters of the Sacred Heart (Hangchow) became an autonomous congregation of diocesan right in 1927. Their motherhouse was at Hangzhou (called Hangxian in the 1930s) 浙江杭縣聖心總院. In 1930 there were 35 sisters. In 1941, 55 sisters were working in 12 establishments. At that time Sr. Françoise Tcheng was superior general.

DOMINICAN SISTERS (FUNING)

Other Names: Dominican Sisters of Funing (OP); Chinese Dominican Sisters
Chinese Names: Daoming xiunü hui 道明修女會; Zhonghua Daoming xiunü hui 中華道明修女會
Religious Family: Dominican
Field in China: Vicariate Apostolic of Funing 福寧代牧區 (Fujian)

Background Note:
The Dominican Sisters (Funing) were founded by Msgr. Teodoro Labrador OP. They operated a school and were engaged in the work of the Holy Childhood at Liuyang via Fu'an 福安留洋. They now operate in the Chiayi Diocese, Taiwan, as the Dominican Sisters of Funing (OP) or Chinese Dominican Sisters (中華道明修女會). The St. Mary Motherhouse and Novitiate is in Tounan.

FRANCISCAN MISSIONARY SISTERS OF OUR LADY OF SORROWS (OSF)

Latin/non-English Name: Congregatio Sororum Indigenarum a Virgine Perdolente
Other Names: Sisters of the Sorrowful Mother; Franciscan Sisters of the Sorrowful Virgin; Addolorata Sisters
Chinese Name: Shengmu tongku Fangji chuanjiao nü xiuhui 聖母痛苦方濟傳教女修會
Religious Family: Franciscan
China Start: 1939
Field in China: Vicariate Apostolic of Hengchow 衡州代牧區 (Hunan)

Background Note:
The Franciscan Missionary Sisters of Our Lady of Sorrows (OSF) were founded on 10 April 1939 by Bishop Raffaele Palazzi, vicar apostolic of Hengchow, as a diocesan religious congregation. In 1941 there were 15 sisters in the Vicariate Apostolic of Hengchow.
On 9 March 1949, 4 religious of American nationality and missionaries in China as members of the Franciscan Sisters of the Holy Family of Dubuque, Iowa, joined the autonomous congregation at Hengyang 衡陽 (formerly Hengzhou 衡州). Due to the Communist takeover, the sisters were forced to flee from their motherhouse in Hengyang to Hong Kong. After several years as refugees, the OSF came to the United States, opening retreat houses in California and Oregon. They follow the rules of the Third Order of St. Francis.

Literature:
"Nova Congregatio Sororum Indigenarum a Virgine Perdolente, Hengyang (Hunan)," in *Apostolicum* XI (Tsinanfu, 1940), pp. 161–162.
Le Missioni Francescane XVIII (Roma, 1940), pp. 92–94.

Archives/Contact Address:
Franciscan Missionary Sisters of Our Lady of Sorrows, 3600 S.W. 170th Ave., Beaverton, OR 97006, U.S.A.

FRANCISCAN SISTERS OF ST. ELIZABETH

China Start: 1929
Fields in China: Shanxi: Vicariate Apostolic of Luanfu 潞安府代牧區; Prefecture Apostolic of Kiangchow 絳州監牧區; Prefecture Apostolic of Hungtung 洪洞監牧區

Background Note:
In 1948 the Franciscan Sisters of St. Elizabeth had 40 members in the 3 ecclesiastical districts.

FRANCISCAN SISTERS OF THE CHILD JESUS

Latin/non-English Names: Sorores Tertiariae Sti Francisci a Sancta Infantia; Zusters van de Heilige Kindsheid van de derde orde van Sint-Franciscus; Sœurs Franciscaines de l'Enfant-Jésus
Other Names: Franciscan Sisters of the Holy Infancy; Catechetical Sisters
Chinese Name: Shengying hui 聖嬰會
Religious Family: Franciscan
China Start: 1905
Fields in China: Hubei: Vicariate Apostolic of Ichang 宜昌代牧區; Prefecture Apostolic of Shasi [Shashi] 沙市監牧區

Background Note:
These Chinese Tertiaries, Franciscan Sisters of the Child Jesus, were introduced at Jingzhou 荊州 (now Jiangling 江陵) (Hubei), by Modestus Everaerts OFM in 1905. In 1940 there were 68 professed, 5 novices, and 12 postulants in the Vicariate Apostolic of Ichang (motherhouse in Jiangling); at Shashi there were 14 religious in 1940.

Literature:
Thomas ab Aquino Uyttenbroeck OFM, "Indigena Congregatio Sororum Tertiarium Sti Francisci a Sancta Infantia in Vicariatu Ichang fondata," in *Apostolicum* II (Tsinanfu, 1931), pp. 137–139.
Trudo Jans OFM, "The Franciscan Sisters of the Holy Infancy Founded by Monsignor Modest Everaerts O.F.M.," in *Franciscans in China* I (Wuchang, 1922/23), p. 80.

FRANCISCAN SISTERS OF THE PRECIOUS BLOOD

Chinese Name: Baoxue Fangjige xiunü hui 寶血方濟各修女會
Religious Family: Franciscan
Field in China: Prefecture Apostolic of Hinganfu [Xing'anfu] 興安府監牧區 (Shaanxi)

Background Note:
The Franciscan Sisters of the Precious Blood worked in schools, orphanages, and catechism classes. In 1940 there were 16 sisters at Ankang 安康 (formerly Xing'an 興安). In 1948 there were 21 members.

FRANCISCAN TERTIARIES OF ST. THERESA OF THE CHILD JESUS

Latin/non-English Names: Terziarie Francescane indigene di Santa Teresa del Bambino Gesù; Suore Terziarie Francescane della Santa Infanzia
Other Name: Franciscan Tertiaries of the Holy Infancy
Chinese Name: Jiaojing de 教經的
Religious Family: Franciscan
China Start: 1933
Fields in China: HUBEI: Vicariate Apostolic of Laohokow 老河口代牧區; Prefecture Apostolic of Siangyang 襄陽監牧區

Background Note:
The Franciscan Tertiaries of St. Theresa of the Child Jesus were founded in December 1933 by Bishop Alfonso M. Ferroni OFM as a result of earlier endeavors by the Franciscan Roberto Guerra (1891–1955) and Paolo Barbieri (1901–1965). The Franciscan Missionary Sisters of Egypt were in charge of their spiritual formation. In 1940 there were 23 members in the Vicariate Apostolic of Laohokow; in 1948 there were 40 members. In the Prefecture Apostolic of Siangyang there were 40 religious and 7 novices in 1940.

Literature:
See R. Barfucci, *Guerrigliero di Dio. P. Roberto Guerra, O.F.M., missionario e martire in Cina* (Firenze: Procura missioni francescane, 1961), pp. 222, 322–323.
"Cronaca di Laohokow," manuscript copy in the provincial OFM library, Curia Provinciale di San Francesco Stimmatizzato, Via Giacomini, 3, I–50132 Firence, ITALY.

LITTLE SISTERS OF ST. THERESA OF THE CHILD JESUS (CST)

Latin/non-English Names: Petites Sœurs de Ste-Thérèse de l'Enfant-Jésus; Théresiennes; Sœurs de Ste-Thérèse de l'Enfant-Jésus
Other Names: Theresian Sisters; Little Sisters of St. Therese of the Child Jesus
Chinese Names: Delai xiao meimei hui 德來小妹妹會; Yingde hui 嬰德會; Delai xiunü hui 德來修女會
China Start: 1928
Fields in China: Vicariate Apostolic of Ankwo [An'guo] 安國代牧區 (Hebei); Prefecture Apostolic of Chowchih 盩厔監牧區 (Shaanxi); Vicariate Apostolic of Loyang [Luoyang] 洛陽代牧區 (Henan)

Background Note:
Inspired by the Belgian priest Vincent Lebbe, 15 Chinese Sisters of St. Joseph adopted the name Little Sisters of St. Therese of the Child Jesus (CST) in 1928. A year later they erected their motherhouse at An'guo. In 1941 there were 116 religious in the Vicariate Apostolic of Ankwo. Subsequently a small group of Theresian Sisters established themselves at Shuiqu near Sangzhen, Xingping Xian 興平縣桑鎮水渠 in the Prefecture Apostolic of Chowchih, being in charge of a dispensary and a girls' school. The prefecture had been entrusted to Chinese secular clergy in 1932. Another group came to Luoyang. Note that the Luoyang sisters were called Sœurs de Ste Therese de l'Enfant Jesus, or Yingde hui. In 1948 there were 24 members at Luoyang.
Juliette Lucas (Sr. St-Luc) and Marguerite Gulier (Sr. Lin Tchao) were 2 French women who entered the Little Sisters of St. Theresa at An'guo in 1932 and 1936, respectively. Lucas was actively involved in the reconstitution of the congregation in Taiwan, where they are now known as the Little Sisters of St. Therese of the Child Jesus (Theresian Sisters) 德來修女會 (CST).

Official Periodical:
Some reports in *Jeunesse Chinoise* VII (Louvain, 1931), pp. 304–307; VIII (1932), pp. 482–492, 514–520, 550–556; *Sam* (Louvain, 1936), no. 12, pp. 14–15; no. 13, pp. 3–4.

LITTLE SISTERS OF THE DIVINE SAVIOR

Latin/non-English Name: Kleine Schwestern des Göttlichen Heilands
Chinese Name: Jiuzhu xiao zimei hui 救主小姊妹會
Field in China: Prefecture Apostolic of Shaowu 邵武監牧區 (Fujian)

Background Note:
The Little Sisters of the Divine Savior, a congregation of diocesan right, were dissolved after 1949.

MISSIONARY SISTERS OF THE BLESSED LUCY YI

Field in China: Prefecture Apostolic of Yochow 岳州監牧區 (Hunan)

Background Note:
The Missionary Sisters of the Blessed Lucy Yi, named after Blessed (since 2000 St.) Lucy Yi Zhenmei 易貞美 (璐琪), lay catechist, who was killed at Kaizhou (Guizhou) in 1862. In 1940 there were 7 sisters associated

with this congregation, including Sr. Maria Paredes 黃, who functioned as superior, and Rita Wu 吳 as assistant. They provided religious instruction, charitable support, and education.

OBLATES MISSIONARIES OF MARY

Latin/non-English Name: Oblates Franciscaines Missionnaires de Marie
China Start: 1931
Field in China: Prefecture Apostolic of Iduhsien 益都縣監牧區 (Shandong)

Background Note:
Founded by Bishop Wittner of Yantai 煙台 (Shandong). The Oblates Missionaries of Mary were also established in some other vicariates where the Franciscan Missionaries of Mary were active.

OBLATES OF ST. FRANCIS

Other Name: Association of St. Claire of Virgin Catechists
China Start: 1939
Field in China: Vicariate Apostolic of Chefoo [Yantai] 煙台代牧區 (Shandong)

Background Note:
The Oblates of St. Francis appear to have been organized by Bishop Durand. But note that *Les Missions de Chine 1940–1941*, p. 112, lists 30 "virgin associates" of the Association of St. Claire of Virgin Catechists.

OBLATES OF ST. THERESA OF THE CHILD JESUS

Latin/non-English Name: Oblatinnen der Hl. Theresia vom Kinde Jesu
China Start: 1929
Field in China: Prefecture Apostolic of Tsitsikar 齊齊哈爾監牧區 (Manchuria)

Background Note:
The *Guida delle Missioni Cattoliche* (Roma, 1935), pp. 479–480, 2nd Ecclesiastical Region, lists 45 members. In 1940 there were 35 oblates under Sr. Franziska Maria Yung, at Laha, Longjiang 龍江拉哈.

Literature:
"Unsere chinesischen Schwestern (Oblatinnen der Hl. Theresia vom Kinde Jesu)," in *Bethlehem-Kalender* XXVII (Immensee, 1947), pp. 56–58.

OBLATES OF THE HOLY FAMILY (YENCHOW) (OHF)

Latin/non-English Names: Congregatio missionalis Oblatorum Sanctae Familiae; Oblatinnen der Heiligen Familie
Other Name: Missionary Sisters Oblates of the Holy Family
Chinese Names: Shengjia hui 聖家會; Shengjia xiannü chuanjiao hui 聖家獻女傳教會
China Start: 1910
Fields in China: Henan: Vicariate Apostolic of Sinyangchow 信陽州代牧區; Shandong: Vicariate Apostolic of Yenchowfu [Yanzhoufu] 兗州府代牧區; Vicariate Apostolic of Tsaochowfu 曹州府代牧區; Vicariate Apostolic of Tsingtao 青島代牧區; Vicariate Apostolic of Yangku 陽穀代牧區; Gansu: Prefecture Apostolic of Pingliang 平涼監牧區; Vicariate Apostolic of Tsinchow 秦州代牧區; Vicariate Apostolic of Lanchowfu 蘭州府代牧區

Background Note:
The Oblates of the Holy Family were founded at Yanzhou on 7 October 1910 by Augustin Henninghaus SVD; Fr. Röser acted as the moderator and an SSpS sister as novice mistress. On 9 November 1929 a Chinese sister became superior and teacher. The congregation spread from Yenchowfu to other vicariates as catechists, teachers, nurses, and personnel in orphanages and old peoples' homes. On 30 June 1944 the Propaganda approved its establishment as a religious congregation, and Bishop Schu canonically established the institute as the Missionary Sisters Oblates of the Holy Family, with 250 professed religious. In 1956/57 Alois Krieftewirth SVD, with 4 Oblates, opened a new novitiate at Kaohsiung, Taiwan. It received the approbation of Archbishop Lokuang on 15 August 1962.

Literature:
Ortrud Stegmaier SSpS, *Missionsdienst am eigenen Volk. Die Herausbildung einheimischer Ordensfrauen durch Steyler Missionare und Missionsschwestern* (Steyl, 1978), 108 pp. First published as "Die von den Steyler Missionaren und Missionsschwestern gegründeten einheimischen Schwesterngenossenschaften," in *Verbum SVD* (1975–1977). The original, unpublished doctoral dissertation contains the *Constitutiones Congregationis missionalis Oblatorum Sanctae Familiae. Yenchowfu 1948*, on pp. 13–44.

PARACLETE SISTERS

Latin/non-English Name: Congregatio Spiritus Sti Paracliti
Other Name: Paraclitines
Chinese Name: Shengshen anwei hui 聖神安慰會
China Start: 1932
Field in China: Vicariate Apostolic of Yungnien 永年代牧區 (Hebei)

Background Note:
In 1940 the Paraclete Sisters had 31 professed and 15 novices, with Sr. Liu Jingwei 劉敬畏 as superior. In 1948 the congregation had 68 members.

PIOUS UNION OF THE CHRISTIAN DOCTRINE

Latin/non-English Name: Sœurs de la Doctrine Chrétienne
Other Name: Sisters of the Christian Union
Chinese Name: Shandao hui 善道會
China Start: 1922
Field in China: Vicariate Apostolic of Hanchungfu 漢中府代牧區 (Shaanxi)

Background Note:
In 1940 the Pious Union of the Christian Doctrine had 25 religious and 35 postulants at Nanzheng 南鄭, with Sr. Louise Wu [Ou] 吳 as superior. In 1948 the congregation had 30 members.

PRESENTATION SISTERS

Latin/non-English Names: Congrégation de la Présentation B.M.V.; Vierges de la Présentation
Other Names: Association of the Presentation of the Blessed Virgin; Présentandines
Chinese Name: Shengmu xiantang hui 聖母獻堂會
China Start: 1869
Fields in China: Jiangsu: Vicariate Apostolic of Shanghai 上海代牧區; Vicariate Apostolic of Haimen 海門代牧區; Vicariate Apostolic of Nanking 南京代牧區; Vicariate Apostolic of Suchow 徐州代牧區; Anhui: Vicariate Apostolic of Wuhu 蕪湖代牧區; Vicariate Apostolic of Anking 安慶代牧區; Vicariate Apostolic of Pengpu 蚌埠代牧區; Hebei: Vicariate Apostolic of Sienhsien 獻縣代牧區

Background Note:
In 1855 the Italian Jesuit Luigi Maria Sica opened an educational facility near Shanghai for selected young girls rescued and raised in orphanages. The "orphans," aged around 12 years, were to live a communal life with a rule of discipline. In addition to learning to read and write, as well as the "works of their sex," they would be instructed in piety and zeal to obtain the baptism of "pagan" children. In this way, the girls would, in turn, take up the work hitherto undertaken by the older "virgins." The institution became the precursor of an indigenous religious congregation, which later became known as the Association of the Presentation of the Blessed Virgin, under the authority of the French Jesuit mission superior and the supervision of the French Helpers of the Holy Souls. The novitiate of the Presentation Sisters was opened on 8 September 1869. They subsequently spread from their Shanghai base to other Jesuit missions in China. It should be noted that from 1932 the Spanish Jesuits in the Vicariate Apostolic of Anking trained their own *Presentandinas*, on account of linguistic differences between Shanghai and Anking.

Literature:
Joseph de la Servière SJ, "Les Vierges Présentandines du Kiang-Nan," in *Relations de Chine* VI (1918–1921), pp. 158–164.
Maria B. Calero MMB, "Las Presentandinas," in *Angeles de las Misiones* II Epoca, no. 150 (Bérriz, 1949), pp. 2–10.
"Les Présentandines," Par une Mère Auxiliatrice, Missionn. en China, in *Compte-Rendu 3e Semaine Missiologie* (Louvain, 1925), pp. 187–191.
Sheng-Mu hsien-t'ang-hui tsu-chih ta-kang, Congrégation de Présentation B.M.V. Règles générales (Shanghai, 1934), pp. 10, 53.

PROVIDENCE SISTER–CATECHISTS (PSC)

Other Names: Sisters Catechists of Providence; Society of Catechist Sisters; Missionary Sisters of Providence (MSP); Society of the PSC
Chinese Name: Zhugu chuanjiao xiunü hui 主顧傳教修女會
China Start: 1930
Field in China: Vicariate Apostolic of Kaifengfu 開封府代牧區 (Henan)

Background Note:
This group of Chinese religious women was established by Sr. Marie Gratia (Josephine Luking) of the American Sisters of Providence of Saint Mary of the Woods in 1929 under the protection of Bishop Noè Giuseppe Tacconi. Under the direction of the Sisters of Providence of Saint Mary of the Woods, the Providence Sister–Catechists

(PSC) were involved in education, catechumenates, and social work. In 1940 the society had 43 sister catechists and 21 novices and postulants; in 1948 the society had 56 members. In Taiwan, the Society of the PSC remained closely associated with the Sisters of Providence of Saint Mary-of-the-Woods, but became an independent religious congregation in 1962, which is now known as Missionary Sisters of Providence (MSP), with convents in Taipei, Taichung, Shalu, and Chiayi.

Archives/Contact Address:
Relevant archival material is found in the Sisters of Providence Archives, which are located on the lower level of Owens Hall on the grounds of the motherhouse of the Sisters of Providence, Saint Mary-of-the-Woods, IN 47876-1096, U.S.A.

RELIGIOUS OF THE CHRISTIAN DOCTRINE (YUNNANFU)

Latin/non-English Names: Filles de la Doctrine Chrétienne; Vierges Chinoises (Yunnanfu)
China Start: 1908
Field in China: Vicariate Apostolic of Yunnanfu 雲南府代牧區 (Yunnan)

Background Note:
The Religious of the Christian Doctrine (Yunnanfu) were founded by Bishop Charles-Marie-Félix de Gorostarzu MEP, who started his episcopate in 1908. He wanted to establish a kind of novitiate or training facility for the "virgins" in his vicariate. It was based in Kunming 昆明 (formerly Yunnanfu) and placed under the direction of a religious of the French Sisters of St. Paul de Chartres. The Chinese religious underwent a novitiate of 1 or 2 years, and sometimes less. In 1929 there were 68 professed religious and 22 novices. The number of sisters was 66 in 1941.

Literature:
R. Gobillot, *Les Sœurs de Saint-Paul de Chartres* (Paris, 1938); in particular ch. VII: "La Chine," pp. 130–151.

RELIGIOUS OF THE HOLY FAMILY

Latin/non-English Name: Religieuses Indigènes de la Ste Famille
Field in China: Vicariate Apostolic of Kirin 吉林代牧區 (Manchuria)

Background Note:
According to *Les Missions de Chine 1940–1941*, p. 35, the motherhouse was at Changbatun 吉林昌吧屯聖家三口會院. In 1940 there were 40 professed, 2 novices, and 14 postulants, with Christine Quan [Tsiuen] 全 as mother superior.

RELIGIOUS OF THE SACRED HEART OF MARY

Latin/non-English Names: Religieuses du Saint Cœur de Marie; Vierges du Saint Cœur de Marie
Other Names: Sisters of the Sacred Heart of Mary (CSCM); Virgins of the Sacred Heart of Mary
Chinese Name: Shengmu shengxin hui 聖母聖心會
China Start: 1913
Fields in China: Manchuria: Vicariate Apostolic of Kirin 吉林代牧區; Vicariate Apostolic of Moukden [Fengtian] 奉天代牧區

Background Note:
The origins of the Religious of the Sacred Heart of Mary can be traced back to the Virgins of the Sacred Heart of Mary, founded by Bishop Emmanuel Verrolles MEP at Xiaobajiazi 小八家子, near Changchun 長春 (called Xinjing 新京 during the Japanese occupation) (Manchuria), in 1858. A second house was later established at Hulan (Binjiang [province under Japanese occupation, included Ha'erbin]=Heilongjiang) 濱江呼蘭. They only had the vow of chastity, without the vows of obedience and poverty. Since they lived in communes and wore a religious habit, they were a little more developed than the older institute of "virgins." In *Les Missions de Chine* (1916), p. 83, for North Manchuria, Planchet refers to the "Congrégation des religieuses indigènes du St Cœur de Marie," with the motherhouse at Bajiazi 八家子 [i.e., Xiaobajiazi] and the 2 institutions at Pa-Yen-Sou and Yitong 伊通, with a total of 70 members. In 1938 the Virgins of the Sacred Heart of Mary of the Vicariate Apostolic of Kirin had 188 professed, 6 novices, and 13 postulants: 83 professed residing in 24 parishes and the rest in their convents. Their work consisted of catechetics, service in schools, orphanages, dispensaries, hospitals, etc. In 1948 there were about 250 professed in China.
When in 1898 Manchuria was divided into the Vicariates of North and South Manchuria, a group of "virgins," established around 1875 at Niuzhuang 牛莊, remained with the first nucleus of "virgins" of the Vicariate Apostolic of South Manchuria. These "virgins" had been under the direction of the Sisters of Providence of Portieux. They subsequently transferred to Moukden and became the Sisters of the Sacred Heart of Mary. It

would seem that they are the ones who received their constitution on 5 July 1932 upon the request of the vicar apostolic of Moukden, Bishop Jean-Marie-Michel Blois MEP. These sisters, hitherto called "virgins," started in 1913 when they were established at Shenyang 沈陽 (formerly Moukden) by Felice Choulet MEP.
In the late 1940s some of the sisters fled to Taizhong, Taiwan, via Nanjing. Their motherhouse and novitiate is now at Sisters of the Sacred Heart of Jesus, Taichung.

Official Periodical:
Reports in *Compte-Rendu M.E.P.* of 1913, 1928, 1919, 1921, 1923, 1924, 1928, 1929, 1932, 1933, 1935, 1936, 1937, 1941/47, and 1948.

ST. JOSEPH GOOD WORKS SOCIETY

Chinese Name: Sheng Ruose shangong hui 聖若瑟善功會
Field in China: Vicariate Apostolic of Wuchang 武昌代牧區 (Hubei)

Background Note:
In 1941 there were 18 professed religious and 7 novices, with Sr. Mary Joseph, superior, from the St. Joseph Good Works Society at Wuchang.

SCHOOL SISTERS (CHINESE)

Latin/non-English Name: Vierges Institutrices
China Start: 1909
Field in China: Vicariate Apostolic of Suiyuan 綏遠代牧區 (now Inner Mongolia)

Background Note:
The School Sisters (Chinese) were not a religious congregation in the proper sense, but an orphanage (one of many established in China as works of the Holy Childhood), which was looked after by a group of "Chinese virgins." The orphanage was established in 1909 at Balagai 巴拉蓋 (Suiyuan=Inner Mongolia) by Bishop Alfonsus Bermyn CICM (1853–1915) with the assistance of Maria Meng, who had already collaborated with Bishop Ferdinand Hubertus Hamer in connection with the establishment of an orphanage in Mongolia.
Members up to the age of 25 were accepted to study religion and social sciences. Progress having been found satisfactory, they took the vow of chastity at 25, which was renewed every year, and promised the vicar apostolic obedience. In 1930 Belgian sisters (Missionary Canonesses of St. Augustine) assumed the direction, with the intention of establishing a novitiate and a congregation.

Literature:
J. Leyssen, *Le triomphe de la charité ou le centenaire de l'Œuvre de la Sainte-Enfance* (Peking, 1943).
C. van Melckebeke, *Service social de l'Eglise en Mongolie* (Bruxelles, 1969).

SCHOOL SISTERS (TERTIARIES OF ST. FRANCIS)

Latin/non-English Names: Vierges Institutrices Tertiaires de S. François; Communauté d'Institutrices
Other Name: Tertiary School Sisters of St. Francis
Religious Family: Franciscan
China Start: 1903
Field in China: Vicariate Apostolic of Tatsienlu [Dajianlu] 打箭爐代牧區 (Sichuan & northwestern Yunnan)

Background Note:
Founded by Pierre Giraudeau in 1903, with a Chinese branch based at Kangding 康定 (formerly Dajianlu) and a Tibetan branch based at Cizhong (near Weixi) 維西茨中 (Yunnan), the School Sisters (Tertiaries of St. Francis) had rules of 29 articles (see Adrien Launay, *Histoire de la Mission du Thibet*), vol. II, pp. 405–406, written in 1903 for Tibet and in 1912 for China. At age 25, candidates made annual vows of chastity and obedience. In 1941 the Chinese branch had 18 professed members and 9 novices; the Tibetan branch had 16 professed members and 6 novices.

SERVANTS OF THE SACRED HEART (CHUNGKING)

Latin/non-English Name: Servantes du Sacré-Cœur de Jésus
Chinese Name: Shengxin tang 聖心堂
China Start: 1910
Fields in China: SICHUAN: Vicariate Apostolic of Chungking 重慶代牧區; Vicariate Apostolic of Shunking 順慶代牧區 (1931); Vicariate Apostolic of Wanhsien 萬縣代牧區

Background Note:
Founded in 1910 by Etienne-Pierre-Marie Derouin MEP, the Servants of the Sacred Heart (Chungking) took simple vows, annually renewed at the time of spiritual exercises. They taught in primary schools. Following the division of the Vicariate Apostolic of Chungking in 1929, they

worked also in the Vicariates Apostolic of Shunking and Wanhsien.

Official Periodical:
Reports and notices in *Compte-Rendu M.E.P.* of 1915, 1920, 1921, 1924, 1925, 1926, 1929, 1930, 1935, and 1937.

Literature:
"The Servants of the Sacred Heart," in *The Good Work* (New York, December 1917), p. 29.

SERVANTS OF THE SACRED HEART (SIWANTZE)

Latin/non-English Name: Servantes du Sacré-Cœur (Siwantze)
Chinese Name: Shengxin binü hui 聖心婢女會
China Start: 1908
Field in China: Vicariate Apostolic of Siwantze 西灣子代牧區 (Zhili=Chaha'er=Hebei)

Background Note:
The origins of the Servants of the Sacred Heart (Siwantze) go back to the opening of a hospital at Gaojiayingzi 高家營子, near Zhangjiakou [Kalgan] 張家口, in 1908, with 3 "virgins," who were subsequently joined by a fourth: Maria Ho, Maria Yao, Maria Yang, and Tchao. The establishment had the approbation of Bishop Jeroom Van Artselaer.
Following the establishment of the Vicariate Apostolic of Tsining in 1929, Bishop Everard Terlaak CICM decided that the small community at Gaojiayingzi should constitute the nucleus of a new religious congregation in the Vicariate Apostolic of Siwantze. The direction of the novitiate was entrusted to the Belgian Missionary Canonesses of St. Augustine (now the Missionaries of the Immaculate Heart of Mary). The Chinese sisters instructed female catechumens, cared for orphans, the elderly, and the sick.
For 1935 there are 6 sisters listed (see *Guida*); about 30 sisters for 1941 (*Annuaire*); in 1948 the number had risen to 65 (*Annuaire*, 1950).

Literature:
Val. Rondelez, "Nouvelle Congrégation de Sœurs Chinoises," in *Missions de Scheut* XLI (Scheut, 1933), pp. 198–202.
Val. Rondelez, "Onze nieuwe inlandsche Zuster-Congregatie," in *Missiën van Scheut* XLI (Scheut, 1933), pp. 199–204.

SISTER CATECHISTS OF OUR LADY OF KAYING

China Start: 1938
Field in China: Vicariate Apostolic of Kaying 嘉應代牧區 (Guangdong)

Background Note:
On 11 February 1938, after completing 3 years of lower middle school, the first group of 6 candidates entered the postulancy of the Sister Catechists of Our Lady of Kaying. This first group of 6 was professed in August 1940.

SISTER CATECHISTS OF THE BLESSED VIRGIN MARY

China Start: 1937
Field in China: Prefecture Apostolic of Kweilin [Guilin] 桂林監牧區 (Guangxi)

Background Note:
In 1937 Msgr. Bernard Meyer sent 8 Mandarin-speaking girls of the Guilin territory to a new novitiate at Lipu [Laipo] 荔浦 (Guangxi). They were trained by 3 Chinese Sisters of the Holy Family from Nanning who had been working in the Guilin territory before the MEP turned it over to Maryknoll. By February 1939, after Guilin had become a prefecture apostolic, the group had grown to 18. The Sister Catechists of the Blessed Virgin Mary were officially recognized on 2 March 1939. By late 1950 the sisters had been sent home. The professed sisters Agnes Chau, Joan Ling, and Rose Chin were in Macau for studies and subsequently joined the Maryknoll Sisters.

SISTERS ANNOUNCERS OF THE LORD (SAL)

Latin/non-English Name: Sœurs Annonciatrices du Seigneur
Chinese Names: Xianzhu hui 顯主會; now known as Xianzhu nü xiuhui 顯主女修會
Religious Family: Salesian
China Start: 1936
Fields in China: Vicariate Apostolic of Shiuchow [Shaozhou] 韶州代牧區 (Guangdong)

Background Note:
Based on an idea of Bishop Luigi Versiglia (1873–1930), the Sisters Announcers of the Lord (SAL) were founded by Bishop Ignazio Canazei in the Vicariate Apostolic of Shiuchow on 30 May 1936. Since 1953 they have been

in Hong Kong, where the General Motherhouse is now located.

Archives/Contact Address:
General Motherhouse, Sisters Announcers of the Lord, 1, Fa Po Street, Yau Yat Chuen, Kowloon, HONG KONG

SISTERS CATECHISTS OF THE HOLY TRINITY

Latin/non-English Name: Vierges catéchistes de la Ste-Trinité
China Start: About 1890
Field in China: Vicariate Apostolic of Pakhoi [Beihai] 北海代牧區 (Guangdong, now mostly in Guangxi)

Background Note:
The Sisters Catechists of the Holy Trinity were founded by Michel-Gaspard Chagot MEP at Beihai about 1890. The institute received approbation from the vicar apostolic of Guangzhou around 1918. The religious had 2 temporary vows of chastity and obedience. They lived in a community with rules analogous to those of religious congregations. They taught in schools and instructed female catechists. In 1918 the institute counted 12 members. According to the *Annuaire des Missions catholiques de Chine, 1941*, there were 8 Vierges catéchistes de la Ste-Trinité in the vicariate apostolic.

SISTERS OF CHARITY (LOFAO)

Latin/non-English Name: Sœurs de la Charité
Field in China: Vicariate Apostolic of Pakhoi [Beihai] 北海代牧區 (Guangdong, now mostly in Guangxi)

Background Note:
The Sisters of Charity (Lofao) provided catechetical instruction, directed schools, hospitals, and dispensaries. Their motherhouse was at Luofu [Lofao] 羅浮. They were also present in Zhushan [Chukshan] 竹山, Jiangping [Kongping] 江平, Qinxian [Yamhsien] 欽縣, and Dongxing [Tunghing] 東興. In 1940 there were 33 professed in this sisterhood.

SISTERS OF CHARITY OF THE SACRED HEART (WUCHOW)

Latin/non-English Name: Sœurs de Charité Sacratissimi Jesu de Wuchow
China Start: 1936
Field in China: Vicariate Apostolic of Wuchow 梧州代牧區 (Guangxi)

Background Note:
Fr. Bernard Meyer MM started a one-year prenovitiate in Pingnan [Pingnam] 平南 (Guangxi) in February 1931, under the care of 2 native Sisters of the Immaculate Conception of Canton. After their first year of formation, the Sisters of Charity of the Sacred Heart (Wuchow) were sent to the novitiate of the Immaculate Heart Sisters of Kongmoon. A postulancy was started at Pingnan on 8 August 1936, for which canonical erection was received on 1 July 1937, under the direction of the Maryknoll Sisters' Mary Gonzaga Rizzardi and Moira Riehl. On 6 January 1940, 4 novices became the first professed sisters of the new congregation. They made their final vows on 3 July 1949. In 1948 there were 10 members.

SISTERS OF CHRISTIAN DOCTRINE

Popular Name: Virgins of the Christian Doctrine
Chinese Name: Zhennü chuanxin jiaoshou hui 貞女傳信教授會
China Start: 1922
Fields in China: Shanxi: Vicariate Apostolic of Taiyuanfu 太原府代牧區; Prefecture Apostolic of Yutze 榆次監牧區

Background Note:
The Sisters of Christian Doctrine were founded by Bishop Agapito Fiorentini (1866–1941) in 1922. They directed schools, dispensaries, homes for the aged, and orphanages. In 1948 there were a total of 48 members in Taiyuan and Yutze.

SISTERS OF DIVINE LOVE (SAD)

Latin/non-English Names: Sorores a Divino Amore; Sorores Amoris Spiritualis; Genossenschaft der Schwestern von der Göttlichen Liebe
Chinese Name: Shen'ai hui 神愛會
Fields in China: Shandong: Vicariate Apostolic of Ichowfu 沂州府代牧區; Vicariate Apostolic of Yenchowfu 兗州府代牧區

Background Note:
The motherhouse of the Sisters of Divine Love (SAD) was at Mengyin 蒙陰.

SISTERS OF DIVINE PROVIDENCE

Latin/non-English Name: Schwestern von der Göttlichen Vorsehung
Field in China: Prefecture Apostolic of Sinsiang 新鄉監牧區 (Henan)

Background Note:
This native sisterhood was founded by Thomas Megan SVD, vicar apostolic of the Prefecture Apostolic of Sinsiang (see photo between pp. 188–189 in Edward J. Wojniak SVD, *Atomic Apostle: Thomas M. Megan, S.V.D.*, Techny, Ill., 1957). Very little is known about the Sisters of Divine Providence. In view of the increasing hardships and dislocations in the mission, especially after the outbreak of the Pacific War, the SVD missionaries were looking for sisters to engage in charitable works. Consequently, the SVD started a middle school for girls, along the lines of the "school novitiates," in preparation for the establishment of a female congregation. The indigenous Sisters of Divine Providence were indeed founded during the war. Their particular contributions were to be in the propagation of the faith and the care for the sick. Their habit was plain, the color was grey. The Missionary Sisters Servants of the Holy Spirit (SSpS) were supposed to provide spiritual guidance, but wartime conditions and the great distances precluded any contact with them. According to the last available statistics the Sisters of Divine Providence had 12 members. Following the expulsion of the missionaries there was no further information concerning these sisters.

SISTERS OF OUR LADY OF CHINA (OLC)

Latin/non-English Names: Schwestern unserer Lieben Frau von China; Schwestern von der Mutter und Kaiserin Chinas
Chinese Name: Zhonghua shengmu hui 中華聖母會
China Start: 1941
Field in China: Prefecture Apostolic of Yangku 陽穀監牧區 (Shandong)

Background Note:
Founded by Bishop (later Cardinal) Thomas Tian 田耕莘, after some of the Oblates of the Holy Family had been withdrawn from the Prefecture Apostolic of Yangku. The Propaganda approved Tian's plan in June 1940. Since Missionary Sisters Servants of the Holy Spirit (SSpS) were not available to provide spiritual guidance, the bishop turned to the indigenous Little Sisters of St. Theresa of the Child Jesus, who had been founded by Vincent Lebbe in 1928. They sent a "moderator" and a novitiate mistress. But they were not able to do the work satisfactorily. On 6 January 1941 Bishop Tian opened the novitiate at Zhaocheng 朝城. This date is thus regarded as the official founding date of the Sisters of Our Lady of China (OLC).
The work was severely disrupted during the Anti–Japanese War. In 1945 all sisters were driven out by the Communists. Bishop Niu 牛會卿 gathered them together and continued the work with them in South China. Eventually he fled with them to Macau in 1948. From there they went to Taiwan in the early 1950s and established their motherhouse in Chiayi.

SISTERS OF OUR LADY OF GOOD COUNSEL

Latin/non-English Name: Vierges de Notre-Dame du Bon Conseil
Chinese Name: Shengmu shandao hui 聖母善導會
China Start: 1907
Field in China: Vicariate Apostolic of Nanchang 南昌代牧區 (Jiangxi)

Background Note:
Founded at Nanchang on 26 April 1903 by Bishop Paul-Léon Ferrant CM, based on the model of the Daughters of Purgatory, with the aim of instructing children, orphans, and catechumens. In 1925 there were 25 Sisters of Our Lady of Good Counsel in 4 houses. In 1935 there were 19 religious; and in 1941 there were 20.

SISTERS OF OUR LADY OF PURGATORY

Latin/non-English Name: Sœurs de N.D. du Purgatoire
Chinese Name: Lianyu zhumu hui 煉獄主母會
China Start: 1932
Field in China: Vicariate Apostolic of Sienhsien 獻縣代牧區 (Hebei)

Background Note:
The Sisters of Our Lady Purgatory were established on 5 May 1932 as a diocesan congregation with simple vows. There were 32 members in 1948. The sisterhood has reconstituted itself in recent years.

SISTERS OF OUR LADY OF THE ROSARY

Latin/non-English Names: Sœurs de N.D.-du-Rosaire; Vierges de Notre Dame du Rosaire
China Start: 1930
Field in China: Vicariate Apostolic of Szepingkai [Sipingjie] 四平街代牧區 (Manchuria)

Background Note:
In 1940 the Sisters of Our Lady of the Rosary, based at Sipingjie, under the direction of the Canadian Missionary Sisters of the Immaculate Conception, had 26 professed, 10 novices, and 2 aspirants.

Literature:
La Société des Missions Etrangères de Québec (Pont-Viau, 1935), pp. 47–50.
Annuaire P.M.É. (Montréal, 1948), p. 99.
Missions-Etrangères du Québec III (Pont-Viau, 1947/49), pp. 116–117.

SISTERS OF ST. ANNE

Latin/non-English Name: Figlie di Sant' Anna
Other Name: Daughters of St. Anne
Chinese Name: Sheng Yana hui 聖亞納會
China Start: 1897
Fields in China: Jiangxi: Vicariate Apostolic of Kanchow [Ganzhou] 贛州代牧區; Vicariate Apostolic of Kianfu 吉安府代牧區

Background Note:
The Sisters of St. Anne were first established at Dawoli 大窩裡, near Ganzhou, in 1897 with the assistance of Fr. Antonio Canduglia CM and the approbation of Bishop Jules-Auguste Coqset CM. New members underwent a novitiate of 2 years. When the Vicariate Apostolic of South Kiangsi was divided into the Vicariates Apostolic of Kianfu and Kanchow on 25 August 1920, Bishop Nicola Ciceri CM divided the Sisters of St. Anne into 2 independent congregations, each with a mother superior, elected by the congregation.
"The Sisters of St. Anne . . . are an independent Chinese Community. They govern themselves, under the guidance of the Bishop and their Director. They take the same vows as other Sisters. The retired home life of a Chinese girl is a natural preparation for Religious life. Their chief work is the care and education of the orphans in Kanchow and the teaching of girls and women in other missions. Knowing the custom and spirit of the people and the local turns of speech, they give capital aid to the missioner. There are about fifty Sisters at present." (*Kanchow Jubilee* (*1921–1946*). With photos.)
There were 45 sisters in Kian and Kanchow in 1935 and 58 sisters in 1941. In 1947 there were 22 sisters in the Vicariate of Kianfu and 32 in Kanchow.

Literature:
E. Barbato, "Cinquantesimo di fondazione della Società indigena delle Figlie di Sant'Anna (24. a.1897–1947)," in *Annali C.M.* 55 (Roma, 1948), pp. 134–136.

SISTERS OF ST. JOSEPH (BEIJING)

Other Name: Josephines
Chinese Name: Ruose hui 若瑟會
China Start: 1872
Fields in China: Hebei: Vicariate Apostolic of Peking [Beijing] 北京代牧區; Prefecture Apostolic of Shuntehfu [Shundefu] 順德府監牧區; Vicariate Apostolic of Tientsin [Tianjin] 天津代牧區; Vicariate Apostolic of Paotingfu [Baodingfu] 保定府代牧區; Vicariate Apostolic of Süanhwafu [Xuanhuafu] 宣化府代牧區

Background Note:
The Sisters of St. Joseph (Beijing) were founded by Msgr. Louis-Gabriel Delaplace CM in Beijing in 1872. From Beijing, the Josephines of Baoding, Tianjin, and Xuanhua were founded. There were 217 Josephines in Beijing, Baoding, Tianjin, and Xuanhua in 1935, according to the *Guida delle Missione cattoliche* (Roma, 1935), pp. 479–480. In 1941 there were 253 sisters in these territories plus Shunde, according to the *Annuarie des Missions catholiques en Chine 1941* (Shanghai, 1941), pp. B24–25. In *Annuaire 1950* the figure was 266.

Literature:
"Fondation des Sœurs indigènes de Saint-Joseph (1872)," in A. Thomas [Jean-Marie Planchet CM], *Histoire de la Mission de Pékin*, vol. II (Paris, 1926), pp. 559–562.
"Les Filles de Saint-Joseph," in Fernand Combaluzier, *Congrégations chinoises indigènes dans les vicariats lazaristes* (Paris, 1945), pp. 18–21.

SISTERS OF ST. JOSEPH (LINQING)

Other Name: Josephines
Chinese Name: Ruose ren'ai hui 若瑟仁愛會
Field in China: Prefecture Apostolic of Lintsing [Linqing] 臨清監牧區 (Shandong)

Background Note:
In 1940 there were 24 Chinese religious in the mission of the Sisters of St. Joseph (Linqing).

SISTERS OF ST. JOSEPH (WEIHUI)

Other Name: Josephines
Chinese Name: Ruose hui 若瑟會
China Start: 1926
Field in China: Vicariate Apostolic of Weihweifu [Weihuifu] 衛輝府代牧區 (Henan)

Background Note:
The Sisters of St. Joseph (Weihui) were founded from Zhengding (Zhili=Hebei), going back to an initiative in 1918 by Isaia Bellavite PIME, with the encouragement of Msgr. Giovanni Menicotti. The first religious were assisted by the Josephine Sisters of Zhengding. In 1934 the institute became independent. Their work was in schools, catechumenates, good works, and orphanages. In 1935 there were 24 sisters. For the 1941 overall figure, see Sisters of St. Joseph (Zhengzhou). In 1947 they had 50 professed and 2 postulants.

Literature:
"Figlie di S. Giuseppe [Weihweifu]," in Tragella, *Italia Missionaria* (Roma, 1939), pp. 204, 205.

SISTERS OF ST. JOSEPH (ZHENGDING)

Latin/non-English Name: Filles de Saint Joseph
Other Name: Josephines
Chinese Name: Ruose hui 若瑟會
China Start: 1880
Field in China: Vicariate Apostolic of Chengtingfu [Zhengdingfu] 正定府代牧區 (Zhili=Hebei)

Background Note:
Around 1880 Msgr. François-Ferdinand Taglibue CM founded his own congregation of Sisters of St. Joseph at Zhengding, along the lines of the Beijing model, under the direction of the French Daughters of Charity. Under Msgr. Jules-Auguste Coqset CM, the Zhengding Josephines became autonomous on 11 February 1909. They took 3 simple vows annually. In 1935 there were 117 sisters and 107 in 1941. (See references for Beijing Josephines.) In 1940 Sr. Marie Cui [Tsoei] 崔 was superior general, with 103 professed, 14 novices, and 4 postulants.

Literature:
"Les Joséphines (Sœurs de St. Joseph)," in Morelli, *Notes d'Histoire . . . Tcheng-ting-fu* (Beiping, 1934), pp. 166–167.

SISTERS OF ST. JOSEPH (ZHENGZHOU)

Latin/non-English Name: Suore Giuseppine
Other Name: Josephines
Chinese Name: Ruose hui 若瑟會
China Start: 1914
Fields in China: Henan: Vicariate Apostolic of Chengchow [Zhengzhou] 鄭州代牧區; Vicariate Apostolic of Loyang [Luoyang] 洛陽代牧區

Background Note:
The Sisters of St. Joseph (Zhengzhou) were founded in 1914 by Luigi Calza SX with 4 girls from recently converted families. The institute was modeled on that of the sisters at Zhengding (Zhili=Hebei). The first sisters made their professions in 1916. Later some of the sisters went to Luoyang to establish the Theresian Sisters under guidance of Msgr. Teofano Assuero Bass SX. There were 35 sisters in 1935. The 1941 figure was 138 for Zhengzhou, Luoyang, and Weihui. (For the latter, see separate entry for Josephines.) The Josephines led a precarious life during the Chinese Civil War.

Literature:
Garbero SX, "Le Suore Giuseppine [indigene]," in *Almanacco Missionario* (Parma, 1939), pp. 50–54.

SISTERS OF ST. THERESA OF THE CHILD JESUS

Latin/non-English Name: Sœurs de Ste-Thérèse de l'Enfant-Jésus
China Start: 1931
Fields in China: Vicariate Apostolic of Haimen 海門代牧區 (Jiangsu); Vicariate Apostolic of Chaohsien 趙縣代牧區 (Hebei)

Background Note:
The Sisters of St. Theresa of the Child Jesus were founded by Bishop Simon Zhu [Tsu] Kaimin 朱開敏 at Haimen in 1931. The Missionary Sisters of the Immaculate Conception took charge of the novitiate. In 1940 there were 37 professed, 9 novices, and 3 postulants. Their works included schools, Asylum of the Presentation Sisters, and orphanages. In 1940 there were also 50 religious and 13 novices based at Biancun via Ningjin 寧晉邊村 in the Vicariate Apostolic of Chaohsien.

SISTERS OF THE BLESSED AGATHA LIN

Latin/non-English Name: Sœurs de la Bienheureuse Agathe Lin
China Start: 1937
Field in China: Vicariate Apostolic of Lanlong [Anlong] 南籠代牧區 (Guizhou & Guangxi)

Background Note:
The Sisters of the Blessed Agatha Lin are listed in the *Annuaire de l'Eglise catholique en Chine* (1950), p. B21. In 1937 the school for the first aspirants, 22 young women, was opened at Anlong under the supervision of the Canadian Missionary Sisters of Our Lady of the Angels. The sisterhood was named after Blessed (since 2000 St.) Agatha Lin Zhao 林昭, who was decapitated at Maokou 毛口 (Guizhou) on 28 January 1858, and whose relics were preserved under the high altar of Anlong cathedral.

SISTERS OF THE BLESSED VIRGIN MARY OF HANYANG

China Start: 1939
Field in China: Vicariate Apostolic of Hanyang 漢陽代牧區 (Hubei)

Background Note:
Founded on 25 March 1939, the Sisters of the Blessed Virgin Mary of Hanyang operated dispensaries and a school for aspirants, conducted catechumenates, and visited non-Christian women. In 1940 there were 17 religious, 2 novices, and 8 aspirants.

SISTERS OF THE HOLY FAMILY

Latin/non-English Name: Vierges de la Sainte-Famille
Chinese Name: Shengjia hui 聖家會
China Start: 1903
Fields in China: Vicariate Apostolic of Nanning 南寧代牧區 (Guangxi); Vicariate Apostolic of Lanlong [Nanlong 1912–1932, Anlong 1932–] 南籠代牧區 (Guizhou & Guangxi)

Background Note:
The idea of the foundation of a new institute came from a report by the vicar apostolic of Guangxi, Joseph-Marie Lavest MEP, who called for young women who would look after catechumens. In 1902 the name "Virgins of the Holy Family or House of God" appeared. To realize the project, 2 sisters of St. Paul de Chartres arrived. The Sisters of the Holy Family were established by Henri Costenoble MEP at Longzhou 龍州 (Guangxi) in 1903, followed by a second one at Nanning. Candidates underwent a postulate of about 1 year in the convents of the district, whereupon they entered the novitiate at Nanning for 3 years, followed by 2 years of probation. From the age of 22 they made annual vows of chastity and obedience. They had no mother superior.
By 1930 profession had been made by 58 sisters, another 18 had not professed, 12 had died, and 4 were working at Anlong. In 1935 there were 68 members in Nanning and Anlong; in 1941 the number was 51 at Nanning, with 7 at Anlong.

Literature:
René Gobillot, *Les Sœurs de Saint-Paul de Chartres* (Paris: B. Grasset, 1938); especially chapter 7: "La Chine," pp. 130–151.

SISTERS OF THE IMMACULATE CONCEPTION (CANTON)

Latin/non-English Names: Sœurs de l'Immaculée-Conception; Religiose dell'Immacolata Concezione
China Start: 1898
Fields in China: GUANGDONG: Vicariate Apostolic of Canton [Guangzhou] 廣州代牧區; Vicariate Apostolic of Pakhoi [Beihai] 北海代牧區 (now mostly in Guangxi); Vicariate Apostolic of Kongmoon [Jiangmen] 江門代牧區

Background Note:
Founded at Guangzhou in 1898 with the assistance of Antoine-Jean-Pierre Fourquet MEP. The Sisters of the Immaculate Conception (Canton) were primarily concentrated in the Vicariate Apostolic of Canton. Their presence remained small at Jiangmen. In the Vicariate Apostolic of Pakhoi the sisters had 2 houses: at Beihai and on the island of Weizhou [Waichow] 澓洲. The *Guida delle Missioni cattoliche* (Roma, 1935), pp. 479–480, lists 68 sisters for Guangzhou, Jiangmen, and Weizhou and 20 for Beihai. The *Annuaire des Missions catholiques en Chine* (Shanghai, 1941) lists 101 sisters for all 3 vicariates.

Official Periodical:
A few reports in *Compte-Rendu M.E.P.* (Paris, 1902), scattered thereafter.

SISTERS OF THE IMMACULATE CONCEPTION (NANYANG)

Chinese Name: Shengmu wuyuanzui hui 聖母無原罪會
Field in China: Vicariate Apostolic of Nanyang 南陽代牧區 (Henan)

Background Note:
The Sisters of the Immaculate Conception (Nanyang) conducted catechumenates and directed schools and orphanages. In 1940 there were 30 religious and 10 novices, with Marie-Rose Tchou 褚, superior, and Marie-Marthe Wang 王, assistant. In 1948 the congregation had 41 members.

SISTERS OF THE IMMACULATE CONCEPTION (YUNGPING)

Latin/non-English Name: Sœurs de l'Immaculée-Conception
Chinese Name: Shengmu hui 聖母會
China Start: 1901
Field in China: Vicariate Apostolic of Yungpingfu [Yongpingfu] 永平府代牧區 (Hebei)

Background Note:
The Sisters of the Immaculate Conception (Yungping) were founded by Msgr. Ernest-François Geurts CM in 1901. Their motherhouse was at Lulong 盧龍 (formerly Yongping). There were 33 sisters in 1935.

SISTERS OF THE IMMACULATE HEART OF MARY (KONGMOON)

Latin/non-English Name: Sœurs du Très Pur Cœur de Marie
Other Name: Congregation of the Most Pure Heart of Mary
Chinese Name: Shengmu jiexin hui 聖母潔心會
China Start: 1931
Field in China: Vicariate Apostolic of Kongmoon [Jiangmen] 江門代牧區 (Guangdong)

Background Note:
On 8 December 1931 the novitiate for the Sisters of the Immaculate Heart of Mary (Kongmoon) opened in Beijie [Pakkai] 北街, near Jiangmen. 6 candidates arrived from Hong Kong under the guidance of the Maryknoll Sisters' Mary Patricia Coughlin and Mary Rose Leifels. Permission from Rome to open the novitiate was received on 9 February 1934, and on 11 February 1936 the first profession was reported. According to the *Annuaire des Missions Catholiques de Chine 1941* (Shanghai, 1941), 17th Ecclasiastical Region, there were 8 sisters in the Vicariate Apostolic of Kongmoon. At the last ceremony of profession on 15 August 1949, the congregation numbered 28 professed, 2 novices, and 11 aspirants.
In 1951 Adolph Paschang, bishop of Kongmoon, closed the novitiate and ordered all the native sisters and novices to remove their habits and return home. Some professed sisters were able to continue living with the Maryknollers at Yangjiang [Yeungkong] 陽江 and at the Taishan [Toishan] 台山 hospital for about another year before they too were sent home by the new authorities. In 1954 some of the sisters made a new start in Hong Kong, becoming involved in education, catechesis, and social works.

SISTERS OF THE MOST HOLY VIRGIN OF PERPETUAL HELP

Latin/non-English Names: Schwestern von der allerheiligsten Jungfrau von der immerwährenden Hilfe; Mariahilfschwestern
Chinese Name: Shengmu yongzhu xiunü hui 聖母永助修女會
China Start: 1946
Field in China: Prefecture Apostolic of Sining 西寧監牧區 (Qinghai)

Background Note:
The Sisters of the Most Holy Virgin of Perpetual Help were established by Msgr. Hieronymus Haberstroh SVD in 1946. The first novices and aspirants were recruited from among the local "virgin-catechists." In 1948 there were 9 members in Qinghai.

SISTERS OF THE PRECIOUS BLOOD (SPB)

Latin/non-English Name: Congregationis Indiginae Sororum Pretiosissimi Sanguinis Domini Nostri Jesu Christi
Chinese Names: Baoxue hui 寶血會; Yesu baoxue nü xiuhui 耶穌寶血女修會
China Start: 1922
Fields in China: Hong Kong; Jiangmen 江門 (Guangdong)

Background Note:
Bishop Raimondi MEM established the Sisters of the Precious Blood (SPB) in Hong Kong as Tertiaries of the Canossian Sisters. Magdalena Tam was the first helper (1860), followed by her sister Anna (1861). The

community was officially established with the taking of the veil in 1862.
The Chinese sisters became an autonomous body in 1922 under the leadership of Clara Tan Yingshi (1868–1929), approved by the vicar apostolic, with about 30 sisters. According to the *Guida delle Missioni cattoliche* (Roma, 1935), there were 56 sisters at Hong Kong and Jiangmen. The *Annuaire des Missions catholiques en China* (Shanghai, 1941) listed 48 sisters in Hong Kong. The society continues to be active there, engaging in education, hospital and social work, as well as missionary work.

Literature:
A Brief History of the Chinese Sisters of the Precious Blood, Religious Congregation of the Diocese of Hong Kong 1861 [i.e., 1862] (Hong Kong, 1952).

Archives/Contact Address:
Precious Blood Convent (Motherhouse), 86, Un Chau Street, Shamshuipo, Kowloon, HONG KONG

SISTERS OF THE PRESENTATION OF THE HOLY VIRGIN

Latin/non-English Name: Sœurs de la Présentation de la T.S.V.
Other Name: Association of the Presentation
Chinese Name: Xiantang xiunü hui 獻堂修女會
China Start: 1930
Field in China: Vicariate Apostolic of Tsining [Jining] 集寧代牧區 (Suiyuan=Inner Mongolia)

Background Note:
The Sisters of the Presentation of the Holy Virgin worked with Chinese secular clergy and the Franciscan Missionaries of Mary directing schools, catechumenates, dispensaries, and looked after churches. The motherhouse was at Meiguiying 玫瑰營, and another 7 houses were established in various parts of the vicariate. In 1948 the association had 98 members.

SISTERS OF THE SACRED HEART

Latin/non-English Name: Sœurs du Sacré-Cœur
Chinese Name: Shengxin yuan 聖心院
China Start: 1915
Fields in China: Vicariate Apostolic of Kweiyang [Guiyang] 貴陽代牧區 (Guizhou); Vicariate Apostolic of Lanlong [Nanlong 1912–1932, Anlong 1932–] 南籠代牧區 (Guizhou & Guangxi)

Background Note:
The Sisters of the Sacred Heart were founded by Émile Cousin MEP at Guiyang in 1915. In 1929 the Canadian Missionary Sisters of Our Lady of the Angels assumed the direction and formation of the "virgins" of the Sisters of the Sacred Heart. In 1940 there were 26 professed and 35 novices and aspirants at Guiyang, as well as 3 professed at Anlong.

SISTERS OF THE SACRED HEART (FUSHUN)

Chinese Name: Yesu shengxin hui 耶穌聖心會
China Start: 1939
Field in China: Vicariate Apostolic of Fushun 撫順代牧區 (Manchuria)

Background Note:
On 8 September 1939 the first 6 postulants were officially admitted into the Chinese congregation of the Sisters of the Sacred Heart of Jesus (Fushun). Bishop Raymond Lane MM canonically erected the new congregation on 19 March 1940. The work was interrupted by the internment of the American missionaries. At that time there were 12 novices, 6 postulants, and 19 aspirants. The Sisters of the Sacred Heart persevered in spite of war and civil war and were not disbanded until 1968.

SISTERS OF THE SACRED HEART OF JESUS FOR THE PROPAGATION OF THE FAITH

Latin/non-English Name: Congregazione del Sacro Cuore di Gesù per la Propagazione della Fede
Field in China: Prefecture Apostolic of Yihsien 易縣監牧區 (Hebei)

Background Note:
The *Annuaire des Missions catholiques en Chine 1941* (Shanghai, 1941), pp. B24–25, gives the number of Sisters of the Sacred Heart of Jesus for the Propagation of the Faith as 22. In 1948 the congregation had 28 members.

Literature:
Tarcisio Martina CPS, "Nuova Congregazione indigena per Catechiste [Congregazione del S. Cuore di Gesù per la Propagazione della Fede]," in *Il Missionero* XVIII (Roma, 1937), pp. 74–76.

SISTERS OF THE SACRED HEART OF JESUS (WANHSIEN)

Chinese Name: Sœurs du Sacré-Cœur de Jésus
Field in China: Vicariate Apostolic of Wanhsien [Wanxian] 萬縣代牧區 (Sichuan)

Background Note:
In addition to teaching in primary schools, the Sisters of the Sacred Heart of Jesus (Wanhsien) were in charge of the St. Joseph's Dispensary at Wanxian 萬縣若瑟送藥所. In 1941 there were 2 religious and 2 "Chinese virgins."

TERTIARY FRANCISCAN MISSIONARIES OF THE IMMACULATE CONCEPTION

China Start: 1947
Field in China: Vicariate Apostolic of Changsha 長沙代牧區 (Hunan)

Background Note:
At present, no further information has been found on the Tertiary Franciscan Missionaries of the Immaculate Conception.

TERTIARY FRANCISCAN SISTERS OF THE SACRED HEART

Latin/non-English Name: Terziarie Francescane del S. Cuore (Istituto Benedetto XV)
Other Names: Benedict XV Institute; Franciscan Tertiaries of the Sacred Heart
Chinese Name: Yesu shengxin zhi Fangjige di-san xiunü hui 耶穌聖心之方濟各第三修女會
Religious Family: Franciscan
China Start: 1922
Fields in China: Shaanxi: Vicariate Apostolic of Sian [Xi'an] 西安代牧區; Prefecture Apostolic of Sanyüan 三原監牧區; Prefecture Apostolic of Tungchow 同州監牧區; Prefecture Apostolic of Fengsiang [Fengxiang] 鳳翔監牧區; Prefecture Apostolic of Chowchih 盩厔監牧區

Background Note:
Bishop Eugenio Massi OFM (1875–1944) admitted the first 6 novices in 1923 to the Tertiary Franciscan Sisters of the Sacred Heart at Xi'an. The institute's Central House was here. The sisters came to the Prefecture Apostolic of Fengsiang on 3 October 1934. As qualified teachers they opened schools for young women in Dongzhihui 東指揮, Qianyang 汧陽, and Fengxiang.
In the Prefecture Apostolic of Tungchow the Franciscan Tertiaries of the Sacred Heart operated a school and orphanage for girls and a catechumenate for women in Dali 大荔; at Pucheng 蒲城 the sisters were in charge of a girls' school. In the Prefecture Apostolic of Sanyuan the Tertiaries had houses in Tongyuanfang 通遠方 and Wuguanfang 武官坊. In the Prefecture Apostolic of Chowchih, the sisters directed an orphanage, kindergarten, dispensary, and girls' school in Dayingli via Jiangzhangzhen, Fufeng Xian 扶風縣絳帳鎮大營里.
The *Guida delle Missioni cattoliche* (Roma, 1935), pp. 479–480, 6th Ecclesiastical Region, gives a total of 49 sisters for Chowchih, Sanyuan, Sian, and Tungchow. The *Annuaire des Missions catholiques en Chine 1941* (Shanghai, 1941), pp. B24–25, indicates 104 sisters for Chowchih, Fensiang, Sanyuan, Sian, and Tungchow. According to Arnulf Camps OFM and Pat McCloskey OFM, *The Friars Minor in China 1294–1955* (St. Bonaventure, N.Y.: Franciscan Institute, 1995), in 1949 there were 40 sisters of the community in what by then had become the Archdiocese of Xi'an 西安總教區.

TERTIARY SISTERS OF ST. FRANCIS

Other Name: Sisters of Christian Doctrine
Chinese Names: Sheng Fangjige di-san hui xunmeng yuan 聖方濟各第三會訓蒙院; Xunmeng hui 訓蒙會
Religious Family: Franciscan
China Start: 1911
Fields in China: Hubei: Vicariate Apostolic of Hankow [Hankou] (now Wuhan 武漢) 漢口代牧區; Vicariate Apostolic of Wuchang (now Wuhan 武漢) 武昌代牧區; Prefecture Apostolic of Suihsien 隨縣監牧區

Background Note:
Much of the Tertiaries Sisters of St. Francis' work was concentrated in Hankou, including a novitiate, the Melotto Hospital, St. Clare's School, and St. Theresine School. They also had establishments in Xiaogan 孝感, Hanchuan 漢川, Huanghualao 黃花澇, Jiang'an 江岸, Shirenguan 什人舘, and Xinji 新集, all in the Vicariate Apostolic of Hankow. Their presence in the Vicariate Apostolic of Wuchang and in the Prefecture Apostolic of Suihsien is less documented. References in Arnulf Camps OFM and Pat McCloskey OFM, *The Friars Minor in China 1294–1955* (St. Bonaventure, N.Y.: Franciscan Institute, 1995) are ambiguous.

VIRGINS OF ST. THERESA

Other Name: Vierges de Ste Thérèse
Field in China: Vicariate Apostolic of Nanchang 南昌代牧區 (Jiangxi)

Background Note:
In 1940 the Virgins of St. Theresa had 19 members.

PART IV

Protestant:
Foreign Missionary Societies

ADULLAM RESCUE MISSION (ARM)

Nationality: American
Denomination: Pentecostal
Field in China: Mojiang [Mokiang] 墨江 (Yunnan)

Background Note:
The Adullam Rescue Mission (ARM) was established by Harold Armstrong Baker (1881–1971) and his wife Josephine Witherstay. Both had formerly been missionaries of the Foreign Christian Missionary Society (Disciples of Christ) at Batang 巴塘 (Sichuan) on the Tibetan border. Having become independent Pentecostal missionaries during a furlough in the United States, they opened an orphanage for homeless children and evangelized amongst the tribal people of Yunnan. In 1932 they commenced work among the Kaduo [Kado; Thet] 卡多 in that province. The Bakers remained in China until a year after the Communist takeover. The mission was reestablished amongst the Hakka at Miaoli Xian 苗栗縣, Taiwan, but ended with the founder's death.

Official Periodical:
The Adullam News (Mojiang, Yunnan).

Literature:
H[arold] A[rmstrong] Baker, "The Lord Opened the Way to China," in *Full Gospel Missionary Herald* (April 1924), pp. 12–13.
H[arold] A[rmstrong] Baker, *God in Ka Do Land* (Mokiang, Yunnan: Adullam Reading Campaign, 1937), 117 pp.
H[arold] A[rmstrong] Baker, *Vision Beyond the Veil: God's Revelation to Children of Heaven and Hell* (Tonbridge, Kent: Sovereign World, 2000; first published ca. 1938).
H[arold] A[rmstrong] Baker, "A Continued Account of God Working Among the Kado and Other Primitive Tribes in Yunnan Province, S.W. China," in *Adullam News*, no. 36 (1939).
H[arold] A[rmstrong] Baker, *Seeking and Saving* (Mokiang, Yunnan: Adullam Reading Campaign, 1940), ii, 279 pp.

AMERICAN ADVENT MISSION SOCIETY (AAM)

Other Names: China Advent Mission; American Advent Christian Mission (AACM)
Chinese Name: Laifu hui 來復會
Nationality: American
Denomination: Adventist
China Start: 1897 or 1898
Fields in China: Anhui: Chaoxian 巢縣 (1907); Wuhu 蕪湖 (1901); Jiangsu: Nanjing 南京 (1897 or 1898)

Background Note:
The Advent Christian Church was one of 6 Christian denominations that grew out of the ministry of William Miller (1782–1849). Several years of intensive Bible study led him to conclude that Jesus Christ would return to earth personally and visibly around the year 1843. In 1840 the first Millerite convention proclaimed that Jesus Christ would return to earth on or around 22 October 1844. When that did not happen, the Adventists (as Miller's followers came to be known) slowly organized into 6 distinct groups, each with a somewhat different understanding of the Adventist message.
The Advent Christian General Conference—the second of the 6 groups to organize—was formally established in 1860. The doctrine of the *Advent Christian Church* includes belief in the Bible as the infallible rule of faith and practice, salvation available for all, and the imminent return of Jesus Christ. In 1866 the American Advent Mission Society (AAM) was organized. It is now known as the Department of World Missions of the Advent Christian General Conference.
The AAM's work in China was begun by Mr. and Mrs. George Howard Malone, who settled in Nanjing in 1897 or 1898, opening a school in a Buddhist temple and holding services there for 2 1/2 years. Work was also begun at Wuhu and Chaoxian. Nanjing became the principal station, and there was a strong industrial work done there both for boys and girls, who were taught cabinet-making, mattress-making, weaving, tailoring, brass work, baking, etc. In 1917 the Mission had 16 foreign workers and 38 Chinese assistants, with 580 communicants

Official Periodicals:
Advent Christian Missions (American Advent Mission Society, Charlotte, N.C.), vols. 1 (1920)–61 (1979).
The World's Crisis and Second Advent Messenger (Advent Christian Publication Society, Boston, 1900).
Advent Christian Messenger (Advent Christian Publication Society, Boston, 1897–1952).
China Advent News (A. C. Mission Monthly, Shanghai), vols. 1 (1903)–3 (1906).

Literature:

Clyde E. Hewitt, *Midnight and Morning: The Millerite Movement and the Founding of the Advent Christian Church, 1831–1860* (Charlotte, N.C.: Venture Books, 1984).

George R. Knight, *Millennial Fever and the End of the World: A Study of Millerite Adventism* (Boise, Idaho: Pacific Press Publishing Association, 1993).

Doris K. Colby, *Highlights of One Hundred Years* (Charlotte, N.C.: American Advent Mission Society, 1966), 21 pp. Advent Christian Church missions, with a list of China missionaries.

Archives/Contact Addresses:

Headquarters Archives, Advent Christian General Conference, P.O. Box 23152, 14601 Albermarle Rd., Charlotte, NC 28212, U.S.A.

Relevant material also at: Charles B. Phillips Library, Jenks Memorial Collection of Adventual Materials, Aurora University, 347 S. Gladstone Ave., Aurora, IL 60507, U.S.A.

AMERICAN BAPTIST FOREIGN MISSION SOCIETY (ABFMS)

Chinese Name: Da-Meiguo Jinli hui chaihui 大美國浸禮會差會
Nationality: American
Denomination: Baptist

Background Note:

In 1910 the American Baptist Missionary Union changed its name to American Baptist Foreign Missionary Society (ABFMS). See American Baptist Missionary Union.

AMERICAN BAPTIST MISSIONARY UNION (ABMU)

Other Names: American Baptist Foreign Mission Society (since 1910); American Baptist Mission; Northern Baptists
Chinese Names: Da-Meiguo Jinli hui chaihui 大美國浸禮會差會; Jinli hui 浸禮會
Nationality: American
Denomination: Baptist
China Start: 1836
Fields in China: South China Mission: Macau (1837); Hong Kong (1842); Chaozhou 潮州 (Guangdong) (1894); Jiaying [Kaying] 嘉應 (now Meixian 梅縣) (Guangdong) (1890); Shantou [Swatow] 汕頭 (Guangdong) (1860); Changning 長寧 (Guangxi) (1912). East China Mission: Ningbo 寧波 (Zhejiang) (1843); Shaoxing 紹興 (Zhejiang) (1869); Jinhua 金華 (Zhejiang) (1883); Huzhou 湖州 (Zhejiang) (1888); Hangzhou 杭州 (Zhejiang) (1899); Shanghai 上海 (Jiangsu) (1907). West China Mission (Sichuan): Xuzhoufu [Suifu] 敘州府 (now Yibin 宜賓) (1890); Jiading [Kiating] 嘉定 (1894); Yazhou 雅州 (1894). Central China Mission (Hubei): Hanyang 漢陽 (1894–1916)

Background Note:

In May 1814 several laymen and 26 pastors from 11 states and the District of Columbia met in Philadelphia to form The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions. The delegates decided to meet every 3 years, and the new organization was called The Triennial Convention, and also the American Baptist Board of Foreign Missions. The name American Baptist Missionary Union (ABMU) was adopted in 1845 (after the southern element had withdrawn to form the Foreign Mission Board of the Southern Baptist Convention). In 1910 the ABMU changed its name to American Baptist Foreign Mission Society (ABFMS), and is now known as the Board of International Ministries, American Baptist Churches.

The Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West were consolidated in 1914 under the title Woman's American Baptist Foreign Mission Society. The Free Baptist Woman's Missionary Society was merged with the Woman's American Baptist Foreign Mission Society in 1916.

American Baptist missionaries baptized their first Chinese in Siam (now Thailand) in the early 1830s, and it was some of these converts who took the Christian message to Guangdong. The South China Mission commenced

with the arrival in Macau of Jehu Lewis Shuck and wife Henrietta Hall in 1836. The East China Mission was begun at Ningbo in 1843 by a medical missionary, Dr. Daniel Jerome Macgowan. In 1890 the West China Mission was begun at Xuzhoufu by the Revs. William M. Upcraft and George Warner. The American Baptists later had a share in the West China Union University at Chengdu (Sichuan). Between 1894 and 1916 the Central China Mission was maintained at Hanyang, but under the Foreign Mission Board's "intensive policy," i.e., concentration on fewer stations and development of existing work, this mission was closed.

Official Periodicals:

(Baptist) Missionary Magazine (Boston, January 1817–1909), vols. 1–89.

Missions, vols. 1 (January 1910)–165, no. 4 (April 1967), formed by union of *Baptist Missionary Magazine*, *Baptist Home Mission Monthly*, and *Good Work.*

Our Work in the Orient, An account of the progress of the Woman's Baptist Foreign Missionary Societies (from 1914: Woman's American Baptist Foreign Mission Society) (Boston; Chicago, 1909–1927), merged with *Guidebook of the American Baptist Foreign Mission Society* to form *Overseas* (New York, N.Y.).

Quarterly Bulletin of the East China Mission of the American Baptist Foreign Mission Society (Shanghai, 1909–1926); continued by *Half-yearly Bulletin of the East China Mission of the American Baptist Foreign Mission Society* (Shanghai, 1927–1930); continued by *Annual Bulletin of the East China Mission of the American Baptist Foreign Mission Society* (Shanghai, 1931–).

Kakchieh Weekly News (American Baptist Mission, Jushi [Kakchieh] 磲石 near Shantou, Guangdong).

Missionary News Letters from China (Women's American Baptist Foreign Mission Society).

Literature:

Kenneth Gray Hobart, "A Comparative History of the East and South China Missions of the American Baptist Foreign Missionary Society, 1833–1935: A Study of the Intensive vs. the Extensive Policy in Mission Work," Ph.D. diss., Yale University, 1937, 772 pp.

Joseph Tse-Hei Lee, *The Bible and the Gun: Christianity in South China, 1860–1900* (New York & London: Routledge, 2003).

Carl Capen, "A History of the Baptist Mission at Swatow [Kakchieh], China," S.T.B. diss., Biblical Seminary in New York, 1935, 90 pp.

Arthur Raymond Gallimore 賈理模 et al., *Jinhui zai Hua budao bai nian lüeshi* 浸會在華佈道百年略史 [Brief historical sketches of Baptist missions in China, 1836–1936] (Shanghai: Zhonghua Jinhui shuju, 1936); 2nd Chinese ed., ed. by Lila Florence Watson [Wu Lile 吳立樂] and revised by Princeton S. Hsu 徐松石 (Kowloon, Hong Kong: Baptist Press, 1970), 6, 178 pp.

Archives/Contact Addresses:

American Baptist Historical Society, P.O. Box 851, Valley Forge, PA 19482-0851, U.S.A.

Microfilms of relevant material can be ordered from: American Baptist Historical Society, 1100 S. Goodman St., Rochester, NY 14620, U.S.A.

Note: Both archives to be transferred to Mercer University.

AMERICAN BIBLE SOCIETY (ABS)

Chinese Name: Meiguo Shengjing hui 美國聖經會
Nationality: American
Denomination: Interdenominational
China Start: 1833
Fields in China: Distribution of Christian scriptures throughout China, with principal offices in Beijing and Shanghai, and offices in Hankou (Hubei), Guangzhou (Guangdong), Chengdu (Sichuan), and Chongqing (Sichuan) (shared with the British and Foreign Bible Society)

Background Note:

The American Bible Society (ABS) was established in New York in 1816. In 1833 the ABS granted its first subsidies for translating and publishing the Christian Scriptures, although the work of distribution in China was done by missionaries without any expense to the ABS. In 1875 Luther Halsey Gulick was appointed as the first agent for China and Japan. He greatly extended the use of Chinese colporteurs and also employed foreigners in that capacity. His work was continued by Lucius Nathan Wheeler. After his death in 1895, John R. Hykes took his place. Subagencies were established in various Chinese cities, with Beijing and Shanghai becoming the principal centers of operation. By 1916, 9 foreign superintendents in 9 centers directed the efforts in the fields of 334 workers, nearly all of whom were Chinese. Subsequently, the offices in Hankou, Guangzhou, Chengdu, and Chongqing were united with the British and Foreign Bible Society.

Official Periodicals:

Annual Report of the American Bible Society (New York, 1838–).

Bible Society Record (New York, 1843–).

Literature:

Rebecca Bromley, "ABS History: Distribution Abroad," in *ABS Historical Essay No. 15* (1964), 2 vols. in ABS Archives. China is in vol. 2.

Archives/Contact Address:

American Bible Society Archives, 1865 Broadway, New York, NY 10023, U.S.A.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (ABCFM)

Other Name: American Board
Chinese Name: Gongli hui 公理會
Nationality: American
Denomination: Congregational
China Start: 1830
Fields in China: North China Mission: Zhili [Chihli]=Hebei, Shandong, Shanxi. Foochow Mission: Fujian. South China Mission: Guangdong

Background Note:

The American Board of Commissioners for Foreign Missions (ABCFM) was established by Congregationalists in 1810. During the early days, members from other denominations were associated with or worked under the ABCFM: Presbyterians (1812–1870), Dutch Reformed (1826–1857), and German Reformed (1829–1866). In 1961 the ABCFM joined with other societies to form the United Board for World Ministries.

The work in the South China Mission began in 1830, with the arrival in Guangzhou [Canton] of Elijah Coleman Bridgman. This work was discontinued in 1866. In 1883 the ABCFM reopened the South China Mission at the urgent request of Cantonese Christians in California. It was at first called the "Hong Kong Mission" and was begun by Charles Robert Hager. Work was gradually extended into Guangdong, and Guangzhou itself was reoccupied in 1890. The "Chinese California Missionary Society" played a prominent role in the work. Until 1857 the work of the (Dutch) Reformed Church in America at Xiamen [Amoy] (Fujian) was associated with the ABCFM.

Work in the Foochow Mission was begun in 1847 by Stephen Johnson and Lyman B. Peet, who had worked amongst the Chinese in Siam (now Thailand). In 1874 the inland prefectural city of Shaowu 邵武 was opened. In 1898 Yongfu [Ing-hok] 永福 (Fujian) was opened.

After a brief ABCFM presence in Shanghai, the base of operations was moved to Tianjin (Zhili) in 1860. The North China Mission was begun at Tianjin by Henry Blodget in 1860. In 1864 he opened the Beijing station. Tongzhou [Tungchow] 通州 (Zhili) was opened in 1867 by Lyman Dwight Chapin and wife. The local boys' boarding school was the nucleus of Tungchow College. In 1873 a Theological College was started here. Further work was started at Baoding 保定 (1873) and Zhangjiakou [Kalgan] 張家口 in 1865.

After itinerating work had been going on for over a decade in western Shandong from Tianjin, the village of Pangzhuang 龐莊 was opened as a station by Henry Dwight Porter and Arthur Henderson Smith in 1880. In 1915 this station was moved to nearby Dezhou 德州. Linqing 臨清 was opened in 1886.

The work in Shanxi originated in the Theological Seminary at Oberlin, Ohio, in 1881, when some of the students decided to form an "Oberlin Band" for foreign mission work. In 1883, 6 workers arrived at Taigu 太谷. Fenzhou 汾州 was opened in 1887.

Official Periodicals:

Annual Report of the American Board of Commissioners for Foreign Missions (Boston).
The Dayspring, vols. 1–8 (Boston, 1842–1849).
The Foochow Messenger, vol. 1 (Fuzhou, November 1903–1940).
Missionary Herald (Boston, 1821–1951).
Missionary Papers (Boston; later Chicago, 1824–1838).
China Bulletin (American Board of Foreign Commissioners for Foreign Missions, Boston).
China News, no. 1 (American Board of Foreign Commissioners for Foreign Missions, Boston, 1927–).
Fenchow (American Board of Foreign Commissioners for Foreign Missions, Fenchow Station, Fenchow, Shansi), vols. 1 (1919)–19 (1936). Irregular.
The Foochow Messenger, vol. 1 (American Board of Foreign Commissioners for Foreign Missions, Foochow, 1903–1940). Quarterly 1904–1911; irregular from 1912; suspended 1917–1921; volumes renumbered from vol. 1 starting 1922; continued as *Loose Leaves from Missionaries' Diaries* (American Board of Foreign Commissioners for Foreign Missions, Foochow).
Here and Now (American Board of Foreign Commissioners for Foreign Missions, North China Mission, Tientsin).
Shansi Bulletin (American Board of Foreign Commissioners for Foreign Missions, Boston).
Shansi Echoes, vol. 1 (American Board of Foreign Commissioners for Foreign Missions, 1889–?).

Literature:

Ellsworth C. Carlson, *The Foochow Missionaries, 1847–1880* (Cambridge, Mass.: East Asian Research Center, Harvard University, 1974).

Harold Shepard Matthews, comp., *The Foochow Mission of the American Board, 1847–1951: Including the Shaowu Mission, 1918–1949* (Claremont, Calif., 1970), vi, 146 lvs.
Harold Shepard Matthews, comp., *Seventy-five years of the North China Mission* (Peking: American Board of Commissioners for Foreign Missions, 1942), 196 pp.

Archives/Contact Address:
American Board of Commissioners for Foreign Missions Archives, Houghton Library, Harvard University, Manuscript Department, Cambridge, MA 02138, U.S.A.

AMERICAN FRIENDS BOARD OF MISSIONS (AFBM)

Other Names: American Friends Board of Foreign Missions (AFFM); Quakers
Nationality: American
Denomination: Society of Friends, Quaker
China Start: 1920
Field in China: Chengdu 成都 (Sichuan)

Background Note:
In the nineteenth century American Quakerism split into several branches, including Orthodox, Hicksite, Conservative, and Evangelical Friends. Before the reunification of the 2 branches of Quakerism in Philadelphia in 1955, the "Orthodox" maintained that the liberal "Hicksites" lacked evangelical spirit, while the Hicksites viewed the Orthodox as narrow and dogmatic. In addition, Conservative Friends feared that the missionaries would turn into religious professionals and lose the spontaneity of the "lay ideal." In the absence of an established effort within the Philadelphia Yearly Meeting to send missionaries to China, the American Friend William Warder Cadbury was supported by some members of the Philadelphia Yearly Meeting and the Cadbury Fund that was created to assist his work as a medical missionary and professor at Canton Christian College (later Lingnan University) in Guangzhou from 1909–1941. The "Friends Opportunity in the Orient," an unofficial organization of the Hicksite Quakers in the Philadelphia area, also provided financial support for Canton Christian College and Canton Hospital, in part to support Quaker teacher Margaret Hallowell (Riggs) Augur.
It was not until 1920 that the American Friends Board of Missions (est. 1894) of the Five Years Meeting (now Friends United Meeting, or FUM) provided support for the American Friends' educational work at West China Union University and affiliated schools in Chengdu. They also cooperated with the Friends Service Council (FSC) in the general work of the Society of Friends in Sichuan. Robert Louis Simkin was placed in charge of the AFBM contingent. In terms of missionary work in China, some Quaker churches in China were still functioning in 1955, but with Chinese personnel.

Official Periodicals:
Annual Report, American Friends Board of Missions of the Five Years Meetings of Friends (Five Years Meeting, Richmond, Ind., 1930–1964).
The American Friend (Friends Publication Board, Richmond, Ind., 1894–1960).
Friends Missionary Advocate (Woman's [Foreign] Missionary Union of Friends, Richmond, Ind., 1885–1976).

Literature:
Religious Life on Our Mission Fields (Richmond, Ind.: American Friends Board of Missions, 1948), 247 pp.

Archives/Contact Addresses:
The archives of the American Friends Board of Missions are housed as part of the archives of Friends United Meeting at: Archives and Friends Collection, Lilly Library, Earlham College, 801 National Rd. W, Richmond, IN 47374, U.S.A.
Additional material concerning certain Quaker missionaries to China is found in the James P. Magill Library, Haverford College, Haverford, PA 19041, U.S.A. (for William Warder Cadbury, Morris Wistar Wood, and Robert Louis Simkin); and in the Friends Historical Library, Swarthmore College, Swarthmore, PA 19081, U.S.A. (Friends Opportunity in the Orient Papers).

AMERICAN FRIENDS MISSION (AFO)

Other Names: Friends Foreign Missionary Society of Ohio Yearly Meeting; Evangelical Friends Mission; Quakers
Chinese Name: Guige hui 貴格會
Nationality: American
Denomination: Society of Friends, Quaker
China Start: 1887
Fields in China: Jiangsu: Nanjing 南京 (1890); Liuhe 六合 (1898)

Background Note:
By 1812 the Society of Friends in Ohio had united to form the Ohio Yearly Meeting of Friends. They held

their annual meetings in the Mt. Pleasant Yearly Meeting House for many years. Later Damascus, Ohio, became the headquarters and place of meetings. Since 1965 the church has held its annual session in Canton, Ohio. In 1971 the name Ohio Yearly Meeting was changed. Now known as the World Outreach Center of the Evangelical Friends Church–Eastern Region (EFC-ER), it participates actively in a larger group of Friends worldwide: the Evangelical Friends International–North America (EFI-NA). While some other Friends churches across the U.S. have become more liberal and nonevangelical, EFI churches remain conservative and evangelical.

The Ohio Yearly Meeting of Friends sent its first missionary to China in 1887: Esther H. Butler. She first took a temporary post at the Methodist Episcopal Hospital in Nanjing. The Friends' China Mission was established in 1890 in the Nanjing and Liuhe areas. In 1953 the China Mission was moved to Taiwan. The Taiwanese Friends became a Yearly Meeting in 1977. The Hong Kong Evangelical Church maintains 17 churches.

Official Periodical:

Friends Oriental News (Missionary Board of Ohio Yearly Meeting of Friends in the interest of American Friends Missions in Asia, Damascus, Ohio), vol. 1, no. 1 (June 1908)–vol. 51, no. 3 (May 1962).

Literature:

Catherine DeVol Cattell, *From Bamboo to Mango* (Newberg, Oreg.: The Barclay Press, 1976).

Charles E. DeVol, *Fruit That Remains: The Story of the Friends Mission in China and Taiwan Sponsored by The Evangelical Friends Church–Eastern Region (Formerly Ohio Yearly Meeting of Friends)* (Canton, Ohio: Evangelical Friends Church–Eastern Region, 1988).

Walter R. Williams, *Me and My House* (Grand Rapids: Eerdmans, 1957).

Walter R. Williams, *Ohio Friends in the Land of Sinim* (Mt. Gilead, Ohio: Friends Foreign Missionary Board of Ohio Yearly Meeting, 1925).

Walter R. Williams, *These Fifty Years with Ohio Friends in China* (Damascus, Ohio: Friends Foreign Missionary Society of Ohio Yearly Meeting, 1940).

Archives/Contact Address:

Friends Library, Everett L. Cattell Library, Malone College, 515 25th St. NW, Canton, OH, 44709, U.S.A.

AMERICAN FRIENDS SERVICE COMMITTEE (AFSC)

Nationality: American
Denomination: Society of Friends, Quaker
China Start: 1940s

Background Note:

The American Friends Service Committee (AFSC), a Quaker organization involved in peace, social justice, and humanitarian service, was founded in 1917 by the Orthodox Philadelphia Yearly Meeting, the Friends General Conference (formerly Hicksite Yearly Meeting), and the Five Years Meeting to provide young Quakers and other conscientious objectors with an opportunity to serve those in need instead of fighting during World War I.

The AFSC was in contact with missionaries when it forwarded money for disaster relief in the 1920s and 1930s. In 1941 a Friends Ambulance Service (British) representative asked the AFSC to provide personnel and financial assistance to the China effort about to be undertaken. A small number of American personnel were sent to assist in this service. Also at this time, the United China Relief (UCR) was formed and the AFSC was invited to participate. The UCR became one of the chief sources of funding for the Friends Ambulance Unit. After World War II, larger numbers of Americans were sent by the AFSC to join the China work. In 1946, following the disbandment of the Friends Ambulance Unit, the AFSC took over the administration of an international program, the Friends Relief Service (FRS) during the Chinese Civil War.

Official Periodicals:

Bulletin on Work in China (American Friends Service Committee), nos. 1 (1942)–17 (1944).

Miscellaneous Bulletins (American Friends Service Committee, Philadelphia, Pa.).

Periodic Summary, no. 1 (American Friends Service Committee, Philadelphia, Pa., November 1946–).

Literature:

Cynthia Letts Adcock, "Revolutionary Faithfulness: The Quaker Search for a Peaceable Kingdom in China, 1939–1951," Ph.D. diss., Bryn Mawr College, 1974, xvi, 316 lvs.

Archives/Contact Addresses:

Archives, American Friends Service Committee (AFSC Archives), 1501 Cherry St., Philadelphia, PA 19102, U.S.A.

Some AFSC material, including files concerning the Friends Ambulance Unit (China), has been transferred to the Swarthmore College Peace

Collection, 500 College Ave., Swarthmore, PA 19081-1399, U.S.A.

AMERICAN LUTHERAN MISSION (OF SHANDONG) (ALM)

Other Name: United Lutheran Church in America, Board of Foreign Missions (ULC)
Chinese Name: Zhonghua Xinyi hui 中華信義會
Nationality: American
Denomination: Lutheran
China Start: 1925
Fields in China: Shandong: Qingdao 青島 (1898); Jimo 即墨 (1901); Jiaozhou 膠州 (1908)

Background Note:
The Board of Foreign Missions of the General Synod of the Evangelical Church in the United States was founded in 1869 and was the successor of the Foreign Missionary Society organized at Hagerstown, Maryland, in 1837. The Board of Foreign Missions of the United Synod of the Evangelical Lutheran Church in the South was founded in 1892. In 1918 these 3 boards were merged to form the Board of Foreign Missions of the United Lutheran Church in America. It is now part of the Evangelical Lutheran Church of America (ELCA).
The Women's Missionary Society of the United Lutheran Church in America represents the union in 1920 of the Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America (founded in 1879), the Women's Missionary Society of the General Council of the Evangelical Lutheran Church in North America (founded in 1911), and several synodical Women's Missionary societies, which formerly cooperated with the Board of Foreign Missions of the United Synod of the Evangelical Lutheran Church in the South.
The Shandong work was founded by the Berlin Missionary Society (BMG) in 1898. It was officially transferred by the BMG to the United Lutheran Church in America on 1 January 1925.

Official Periodicals:
Annual Report of the Foreign Missions of the United Lutheran Church in America (1919–1961).
The Foreign Missionary. Monthly.
Der Missionsbote. Monthly.
Lutheran Woman's Work (Women's Missionary Society).

Literature:
George Drach, *Forces in Foreign Missions* (Philadelphia: The United Lutheran Publication House, 1925), 180 pp.

Archives/Contact Address:
ELCA Archives, Evangelical Lutheran Church in America; Street Address: 321 Bonnie Ln., Elk Grove Village, IL 60007; Postal Address: 8765 W. Higgins Rd., Chicago, IL 60631, U.S.A.

AMERICAN PRESBYTERIANS (NORTH) (PN)

Other Names: Presbyterian Church in the United States of America, Board of Foreign Missions; American Presbyterian Mission; American Presbyterian Mission (North)
Chinese Name: Zhanglao hui (Mei-Bei) 長老會（美北）
Nationality: American
Denomination: Presbyterian
China Start: 1844
Fields in China: Central China Mission: Hangzhou 杭州 (Zhejiang) (1859); Ningbo 寧波, with Yuyao 餘姚 (Zhejiang) (1844); Shanghai 上海 (Jiangsu) (1850); Suzhou 蘇州 (Jiangsu) (1872). Hainan Mission (Guangdong, now Hainan): Jiaji [Kachek] 嘉積 (1900); Qiongzhou [Kiungchow] 瓊州, with Haikou [Hoihow] 海口 (1885); Ledong 樂東 (Nada [Nodoa] 那大) (1886). Hunan Mission: Changsha 長沙 (1912); Changde [Changteh] 常德 (1898); Chenzhou 郴州 (1903); Hengzhou 衡州 (1902); Xiangtan [Siangtan] 湘潭 (1900). Kiangnan Mission: Huaiyuan 懷遠 (Anhui) (1901); Shouzhou 壽州 (Anhui) (1921); Suzhou [Suchow or Nansuchow] 宿州 (Anhui) (1913); Nanjing 南京 (Jiangsu) (1874). North China Mission (Zhili=Hebei): Baoding 保定 (1893); Beijing 北京 [Beiping 北平] (1863); Shunde 順德 (1903). Shantung Mission (Shandong): Yantai 煙台 [Chefoo 芝罘] (1862); Yizhou 沂州 [now Linyi 臨沂] (1890); Dengzhou 鄧州 (1861); Tengxian 滕縣 (1913); Jinan 濟南 (1874); Qingdao 青島 (1898); Jining 濟寧 (1892); Weixian 濰縣 (now Weifang 濰坊) (1883); Yixian 嶧縣 (1905). South China Mission (Guangdong): Guangzhou [Canton] 廣州 (1845); Lianzhou [Linchow] 連州 (1890); Yangjiang [Yeungkong] 陽江 (1892). Yunnan Mission: Jiulongjiang [Kiulungkiang] 九龍江 (1917; 1933 transferred to the American Presbyterian Siam Mission); Yuanjiang 元江 (1924–1933)

Background Note:
The Western Foreign Missionary Society of the United States was organized in November 1831 by the Synod at Pittsburgh. In May 1837 the name was changed to the Presbyterian Missionary Society; in October 1837 it merged into the Board of Foreign Missions of the

Presbyterian Church in the United States of America. Before this date, some Presbyterian missionaries had served abroad under the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society (est. 1817).

The southern element withdrew in 1863. In 1959 the Presbyterian Church in the United States of America merged with the United Presbyterian Church of North America to form the United Presbyterian Church in the United States of America, The Commission on Ecumenical Mission and Relations. Since 1973 it is known as the General Assembly Mission Council.

In 1921 the 6 women's boards of these churches merged into 1 national board, known as The Woman's Board of Foreign Missions of the Presbyterian Church in the U.S.A., which in turn consolidated with the Board of Foreign Missions of the Presbyterian Church in the United States in 1923.

The first missionary to the Chinese arrived in Singapore in 1838. The first mission station on Chinese soil was opened by Dr. Divie Bethune McCartee at Ningbo on 21 June 1844.

In 1925 the churches connected with 26 of the American Presbyterians (North) (PN) stations became affiliated with the Church of Christ in China; the churches connected with 5 stations in Shandong were members of the Presbyterian Church in China. All missions were represented on a China Council, the coordinating body in China. They had a common treasurer in Shanghai.

Official Periodicals:

Annual Report (Western Foreign Missionary Society, 1833–1836), continued as *Annual Report* (Board of Foreign Missions of the Presbyterian Church in the United States of America, 1837–).

Missionary Chronicle (begun by the Western Foreign Missionary Society, 1833–1849), merged into *Home and Foreign Record of the Presbyterian Church in the U.S.A.* (Philadelphia, 1850–1867).

Foreign Missionary (New York), vols. 1 (1842)–45 (1886), absorbed by *The Church at Home and Abroad* (Philadelphia), vols.1 (1887)–24 (1898).

Assembly Herald (1894–1918).

The Presbyterian Magazine (New York), vols. 1 (1899)–39 (1933).

The Presbyterian Monthly Record (Philadelphia), vols.1 (1866)–5 (1870), continued after union with *Foreign Missionary*.

Woman's Work for Woman (Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia), vols. 1 (1871/72)–15 (1885).

Woman's Work for Woman (Woman's Board of Foreign Missions of the Presbyterian Church, U.S.A., New York), vols. 1 (1888)–39 (1924), continued as *Women and Missions* (New York, 1924–1946).

Women's Work in the Far East (American Presbyterian Mission Press, Shanghai, 1877–1887; 1890–1921), vols. 1–42; title varies: *Women's Work in China,* vols. 1–10; publication suspended 1888–1889.

A Monthly Cycle of Prayer for the China Missions (Shanghai, 1926–1948).

Hainan News Letter, American Presbyterian Mission (Haikou, Hainan, 1912–1949).

Newsletter (American Presbyterian Mission, Chefoo).

Canton Committee for Justice to China (Presbyterian Church in the U.S.A., South China Mission, Canton).

Central China Bi-Monthly (Presbyterian Mission Press, Shanghai).

China Council Bulletin, no. 1 (The China Council, Presbyterian Church in the U.S.A., Shanghai, 1920–).

China Mission News (Presbyterian Mission Press, Shanghai).

China Mission Newsletter (Presbyterian Church in the U.S.A.), nos. 1 (1928)–128 (1941).

Directory of Protestant Missions in China (Presbyterian Mission Press, Shanghai).

Hainan Newsletter (American Presbyterian Mission, Haichow, Hainan, 1912–1949).

Missionary Recorder: a Repository of Intelligence from Eastern Missions (American Presbyterian Mission Press, Foochow, January–December 1867), vol. 1, nos. 1–12, recommenced in May 1868 as *Chinese Recorder and Missionary Journal*. Published by the American Presbyterian Mission Press only 1874–1941.

A Monthly Cycle of Prayer (Presbyterian Church in the U.S.A., Board of Foreign Missions).

Prayer Cards of Central China Presbyterian Mission (Presbyterian Church in the U.S.A., Board of Foreign Missions).

Quarterly (Central China Mission, Presbyterian Church in the U.S.A.).

Special China Bulletin (Presbyterian Church in the U.S.A., Board of Foreign Missions, New York).

Yeung Kong Station Bimonthly (Presbyterian Mission of South China), nos. 1 (1905)–50? (1911?).

Shantung Mission Bulletin (American Presbyterian Mission, Chefoo).

Work in China, vol. 1 (American Presbyterian Mission Press, Shanghai, 1888).

Literature:

G[eorge] Thompson Brown, *Earthen Vessels and Transcendent Power: American Presbyterians in China, 1837–1952* (American Society of Missiology Series, No. 25) (Maryknoll, N.Y.: Orbis Books, 1997).

Archives/Contact Address:

Presbyterian Historical Society, Archives and Library, 425 Lombard St., Philadelphia, PA 19147, U.S.A. (The Philadelphia Office)

AMERICAN PRESBYTERIANS (SOUTH) (PS)

Other Name: Presbyterian Church in the United States, Executive Committee of Foreign Missions
Chinese Name: Zhanglao hui (Mei-Nan) 長老會（美南）
Nationality: American
Denomination: Presbyterian
China Start: 1867
Fields in China: Mid-China Mission: Hangzhou 杭州 (Zhejiang) (1867); Jiaxing [Kashing] 嘉興 (Zhejiang) (1895); Jiangyin [Kiangyin] 江陰 (Jiangsu) (1895); Nanjing 南京 (Jiangsu) (1920); Shanghai 上海 (Jiangsu) (1902); Suzhou 蘇州 (Jiangsu) (1872). North Kiangsu Mission: Zhenjiang 鎮江 (Jiangsu) (1883); Haizhou 海州 (Jiangsu) (1908); Huai'an 淮安 (Jiangsu) (1904); Xuzhou 徐州 (Jiangsu) (1896); Suqian 宿遷 (Jiangsu) (1893); Taizhou 泰州 (Jiangsu) (1908); Qingjiangpu 清江浦 (Jiangsu) (1887); Yancheng 鹽城 (Jiangsu) (1911); Tengxian 滕縣 (Shandong) (1918, theological seminary); Jinan 濟南 (Shandong) (1930, work at the Medical College only)

Background Note:

The Executive Committee of Foreign Missions, Presbyterian Church in the United States (PCUS), was established in 1861. A Committee on Woman's Work, Presbyterian Church in the United States, was set up under the name Woman's Auxiliary of the Presbyterian Church, United States, in 1912, with offices in Atlanta, Georgia.

The China work of the American Presbyterians (South) (PS) commenced with the opening of a station at Hangzhou by the Rev. Elias Brown Inslee. In 1872 Dr. and Mrs. Hampden C. DuBose opened the Suzhou station.

In 1905 the China Mission was divided into the Mid-China (comprising all stations south of the Yangzi River except Zhenjiang) and North Kiangsu Missions (comprising Zhenjiang and stations in Jiangsu north of the Yangzi River). The churches founded by these Missions united with the Presbyterian Church in China, but later, in 1925, when the Church of Christ in China was organized, those in the territory of the Mid–China Mission affiliated with the East China Synod of the Church of Christ in China, while those in the territory of the North Kiangsu Mission remained in the Presbyterian Church in China. The 2 missions had a central treasurer in Shanghai.

Official Periodicals:

Annual Reports of the Executive Committee of Foreign Missions.

The Missionary (Nashville, Tenn.), vols. 1 (1868)–44 (1911), continued as *The Missionary Survey*, vol. 1 (Richmond, Va., 1911/12–1924), continued as *The Presbyterian Survey* (Richmond, Va.), vols. 14 (1924)–85 (1995).

Literature:

James Edwin Bear, Jr., "The Mission Work of the Presbyterian Church of the United States in China: 1867–1952," unpublished manuscript, William Smith Morton Library, Union Theological Seminary, Richmond, Va., 5 vols.

George Thompson Brown, *Earthen Vessels and Transcendent Power: American Presbyterians in China, 1837–1952* (American Society of Missiology Series, No. 25) (Maryknoll, N.Y.: Orbis Books, 1997).

Lawrence D. Kessler, *The Jiangyin Mission Station: An American Community in China, 1895–1951* (Chapel Hill, N.C.: University of North Carolina Press, 1996).

Samuel Issett Woodbridge, *Fifty Years in China: Being an Account of the History and Conditions in China and of the Missions of the Presbyterian Church in the United States there from 1867 to the Present Day* (Richmond, Va.: Presbyterian Committee of Publication, [1919?]), 231 pp.

Archives/Contact Address:

Presbyterian Historical Society, The Montreat Office, P.O. Box 849, Montreat, NC 28757, U.S.A.

AMERICAN SEAMAN'S FRIEND SOCIETY (ASFS)

Chinese Name: Meiguo haiyuan youhao xiehui 美國海員友好協會
Nationality: American
Denomination: Interdenominational
China Start: 1830
Field in China: Huangpu [Whampoa] 黃埔 Island (Guangdong)

Background Note:
The American Seaman's Friend Society (ASFS) adopted a constitution on 11 January 1826, but was not completely organized until 5 May 1828, when officers and trustees were first chosen. The Society was formally incorporated in April 1833. The constitution stated the objects of the ASFS to be "To improve the social and moral condition of seamen . . . by promoting in every port boarding houses of good character, . . . and also the ministrations of the gospel, and other religious blessings." The ASFS was not directly involved in missionary work, but looked after the spiritual needs of American seamen at Whampoa in the 1830s and 1840s. Some ASFS ministers remained in China as missionaries of other societies (e.g., David Abeel and Edwin Stevens).

Official Periodicals:
Annual Report of the Seaman's Friend Society (New York, 1828–).
Sailor's Magazine and Naval Journal (New York), vols.1 (1828)–10 (1837), continued as *The Sailors Magazine* (New York), vols. 11 (1838)–36 (1864), thereafter called *Sailors' Magazine and Seamen's Friend* (New York).

Literature:
Roald Kverndal, *Seamen's Missions: Their Origin and Early Growth. A Contribution to the History of the Church Maritime* (Pasadena, Calif.: William Carey Library, 1986), ch. 31.

Archives/Contact Address:
Records of the American Seaman's Friend Society (Coll. 158), G. W. Blunt White Library, Mystic Seaport, Mystic, CT 06355, U.S.A.

ANGLICAN–EPISCOPAL CHURCH IN JAPAN (NSKK)

Non-English Name: Nippon Seikokai
Chinese Name: Riben Shenggong hui 日本聖公會
Nationality: Japanese
Denomination: Anglican
China Start: 1897
Fields in China: Taiwan. Manchuria

Background Note:
The Anglican–Episcopal Church in Japan (NSKK) was established in 1887 as a separate organization, independent of the Church of England. It was active in Taiwan and Manchuria during the Japanese colonial period before 1945. Following the Sino–Japanese War of 1894–1895, the NSKK immediately started church work, mainly for the Japanese communities in Taibei [Taipei] 臺北 and Tainan 臺南, by sending the Rev. Akio Minagawa on a biannual mission as early as 1897. Later, resident priests were stationed, and NSKK churches were built in Taibei, Taizhong [Taichung] 臺中, Tainan, Jilong [Keelung] 基隆, and other places.
The NSKK had begun work in Manchuria at Dalian [Dairen] 大連 in 1914. In September 1931 Bishop Matsui of Tokyo consecrated the NSKK church in Moukden 奉天. The Diocese of Osaka, which was supported by the Church of England, was responsible for Taiwan, while the Diocese of Tokyo, which was assisted by the Episcopal Church of the United States, was more involved in Manchuria.
The work of the NSKK in Taiwan and Manchuria ended with the defeat of Japan in 1945. The Taiwan Sheng Kung Hui (TSKH) 台灣聖公會, or Taiwan Episcopal Church, was established as a new undertaking during the confused state after World War II by the newly arrived Chinese from the mainland, assisted by the Episcopal Church of the United States.

ANNA CHENG'S MISSION

Nationalities: Norwegian & Chinese
Denomination: Nondenominational
China Start: 1899
Fields in China: Zezhou 澤州 (now Jincheng 晉城) (Shanxi); Xiangtan 湘潭 (Hunan)

Background Note:
This mission was supported by Norwegian Christians, but its background has not yet been established. Following a vicious campaign against her in the *North-China Herald*, Anna Jakobsen was expelled from the China Inland Mission in 1898, on account of her marriage to the

Chinese evangelist Cheng Xiuqi. The couple subsequently started an independent mission, known as "Anna Cheng's Mission" in the "hostile province" of Hunan, settling in Xiangtan. They were safer there—but only just. In July 1900 Anna wrote to her former employer in Kristiansand describing a dramatic flight to safety with her one-year-old daughter. At one point, she wrote, "a hundred men were coming, not far from our house, to kill us." After the Boxer Uprising, Anna Cheng and husband returned to Zezhou. Although Anna died in 1913, the mission, which received financial support from Norway, was still listed in 1916 as operating in Shanxi province.

APOSTOLIC CHURCH–MISSIONARY MOVEMENT

Other Name: Apostolic Church Mission
Chinese Name: Shitu hui 使徒會
Nationality: International
Denomination: Pentecostal
China Start: 1924
Fields in China: Hebei: Lincheng 臨城; Guizhou: Zhenyuan 鎮遠; Liping 黎平

Background Note:
The Apostolic Church started after a 1904–1905 revival in Wales, which influenced a young miner, Daniel Powell Williams, who was to be the first leader of the Apostolic Church. There also were several groups called The Apostolic Churches of God in northern England under the leadership of Herbert Victor Chanter. In 1922 the various churches in Scotland, Wales, and England became 1 fellowship. In the same year, at the Ministerial Conference held at Bradford, Yorkshire, the Church decided to form a missionary council and make Bradford the center of all outreach work. In 1923 the Apostolic Church mission spread to Denmark.

The Chinese ministry began with a Danish missionary in 1924, when the Apostolic Church at Roskilde accepted Dagny Pedersen as one of their missionaries. Thus the Lincheng station, which she and 2 Norwegian nurses had established, came under the auspices of the Apostolic Church–Missionary Movement.

In 1925 Viola Hagemann (later Mrs. Berg) from Vijle, Denmark, went as a missionary to assist Miss Pedersen. When the Church in Denmark joined the English movement, the latter's Missionary Council decided that the Australian Apostolic Missionary Board should be responsible for the China mission. Hector Gardiner, leader of the Apostolic Church in Geelong, Victoria, arrived in China in May 1935. Later that year he married the widowed Mrs. Viola Berg. In 1938 Cecil C. Ireson arrived from Great Britain. Wartime conditions having made work in North China impossible, the Apostolic Church Mission was reestablished at Zhenyuan by taking over the China Inland Station there. In 1946 Hector Gardiner (who had married Edith Baker, an Elim Church missionary from Great Britain) was joined by William and Elaine Neill and Sybil Murray of the Apostolic Church in Wellington, New Zealand, as well as Daphne Drummond of the Apostolic Church in Sydney, Australia. In 1947 the Neills transferred to Liping to assist in the missionary work begun by German Lutheran missionaries (Liebenzell Mission). Dagny (Esther) Andreasen arrived from Denmark to assist with the work at Zhenyuan. Direct missionary work ended with the Communist takeover of China. In 1949 most missionaries had left the country, except for the Neills, who stayed at Zhenyuan until June 1951.

Official Periodicals:
The Apostolic Herald (Bradford).
Newsletter. Monthly.

Literature:
Thomas Napier Turnbull, *What God Hath Wrought* (Bradford: Puritan Press, 1959).
James E. Worsfold, *The Origins of the Apostolic Church in Great Britain, with a Breviate of Its Early Missionary Endeavours* (Wellington, NZ: Julian Literature Trust, 1991); especially pp. 232–238 (Denmark) and pp. 242–244 (China).
Jens Erik Friberg, "Mission over alle grænser," in Kurt Mortensen, Jens Peter Larsen & Leif Mortensen, eds., *Apostolsk Kirke i Danmark* ([Herning, 1974]), pp. 151–175; the China mission is considered on pp. 152–155; new edition: *Apostolsk Kirke 1924–2004*.

Archives/Contact Address:
The Apostolic Church of Great Britain, International Administrative Offices, P.O. Box 389, 24–27 St. Helen's Road, Swansea SA1 1ZH, UNITED KINGDOM

APOSTOLIC FAITH MISSION (AFM)

Other Name: Apostolic Faith Missionaries
Chinese Name: Shitu xinxin hui 使徒信心會
Nationality: International
Denomination: Pentecostal
Fields in China: Shanghai 上海 (Jiangsu); Zhili=Hebei

Background Note:
During the early years of Pentecostal missions to China, a number of missionaries were associated with the Apostolic Faith Mission (AFM), evidently a loose association of

early American Pentecostal missionaries influenced by the 1906 Azusa Street revival in Los Angeles, as reported in the *Apostolic Faith* magazine. Note the following report in *The Apostolic Faith*, vol. 1, no. 10 (September 1907): "Missionaries in China have been seeking the baptism with the Holy Ghost ever since they received the first Apostolic Faith papers from Los Angeles. One dear missionary, Brother B. Berntsen from South Chih-li, Tai-Ming-Fu, North China came all the way to Los Angeles to receive his Pentecost."

Later, many of the AFM missionaries in China became affiliated with the Assemblies of God. In 1936 Miss E. L. Brown was the sole AFM representative in China.

ASSEMBLIES OF GOD MISSION (AG)

Other Names: General Council of the Assemblies of God; Assemblies of God, Foreign Missions Department of the General Council

Chinese Names: Shangdi jiaohui 上帝教會; Shenzhao hui 神召會

Nationality: American

Denomination: Pentecostal

China Start: 1902

Fields in China: Gansu District: Minzhou 岷州, Min Xian 岷縣 (1919); Labrang 拉布楞 (now known by its Chinese name: Xiahe 夏河) (1920); Tangar 丹噶爾城 (now known by its Chinese name: Huangyuan 湟源) (now in Qinghai) (1922). North China District: Zhangbei [Changpei] 張北 (formerly Xinghecheng 興和城) (Zhili=Chaha'er=Hebei); Ningbo 寧波 (Zhejiang) (1912); Beijing 北京 (Zhili=Hebei); Tianjin 天津 (Zhili=Hebei); Shanghai 上海 (Jiangsu); Tachangzhen 大常鎮 (Shanxi); Taiyuan 太原 (Shanxi) (1914); Yutze (Shanxi); Qingdao 青島 (Shandong); Puji 普濟 (now in Zhangqiu Xian 章丘縣) (Shandong). South China District: Zhongshan [Chungshan] 鍾山, He Xian [Hohsien] 賀縣 (Guangxi); Guangzhou 廣州 [Canton] (Guangdong); Ducheng [Dosing] 都城 (now Yu'nan 鬱南) (Guangdong); Foshan [Fatshan] 佛山 (Guangdong); Ha Shek Hok (via Qingyuan 清遠) (Guangdong); Kaijian [Hoikin] 開建 (Guangdong); Hong Kong; Lubao [Lopau] 蘆苞 (via Sanshui 三水) (Guangdong) (1915); Xi'nan [Sainam] 西南 (via Sanshui 三水) (Guangdong). Yunnan District: Kaiyuan 開遠; Lanping 蘭坪; Lu'nan 路南; Shigu 石鼓; Weixi 維西; Kunming 昆明 (Yunnanfu 雲南府)

Background Note:

The General Council of the Assemblies of God (AG) was organized at Hot Springs, Arkansas, in 1914. The missionary department was established in 1919, with J. Roswell Flower appointed as secretary-treasurer. "At this time, the department served largely as a distribution center for funds designated for specific missionaries; undesignated monies were allocated equally. It exercised little authority over the missionary personnel and did not provide strategic planning for the global effort . . . . AG missions turned an important corner in 1927 with the permanent appointment of Noel Perkin as missionary secretary to superintend the responsibilities of the department and the overseas personnel. In 1931 the first *Missionary Manual* was published, containing policies and missiological perspectives." (*DPCM*, p. 615.) After the establishment of the AG, a considerable number of missionaries from other societies already in the China mission field joined the new missionary organization. Hence the AG, although not organized until 1914, trace the origins of their China work to 1902. Moreover, a number of missionaries associated with smaller Pentecostal groups engaged in evangelistic work under the auspices of the AG.

In 1948 there were 88 missionaries, 148 assemblies, and 6 Bible schools, with 7,500 members in China. Noteworthy missionaries to China include Grace Agar (1902 to South China), Blanche R. Appleby (1911 to South China), Nettie D. Nichols, Victor G. Plymire, and Anna Ziese.

Official Periodical:

Pentecostal Evangel (Springfield, Mo., 1913–1949).

Literature:

David Plymire, *High Adventure in Tibet* (1959), rev. ed. (Trinity, 1983).

Joshua C. Yang, *The Assemblies of God Missionary Effort in China* (Springfield, Mo.: Yang, 1985).

Archives/Contact Addresses:

Assemblies of God World Missions Archives, 1445 N. Boonville Ave., Springfield, MO 65802, U.S.A.

Archives, Flower Pentecostal Heritage Center, Assemblies of God, 1445 N. Boonville Ave., Springfield, MO 65802, U.S.A.

ASSEMBLY OF GOD–GOOD NEWS MISSION (AGM)

Chinese Name: Shenzhao hui 神召會

Nationalities: American & Canadian

Denomination: Pentecostal

China Start: 1914

Field in China: Gaoyi 高邑 (Zhili=Hebei)

Background Note:
The Assembly of God–Good News Mission (AGM) was a small Pentecostal mission that relied on the support of a group of Pentecostal churches in Canada and the American Midwest. Abraham Lovalien Heidal 海道爾 (1891–1969) initiated mission work in Zhili in 1914 and was able to open a permanent station at Gaoyi in 1916. For a number of years he and his wife Hilma Lavinia—who had come to China with another missionary society in 1911 and whom he had married in 1915—carried on the labor alone. In 1923 reinforcement arrived in the person of Alfred C. Berg. In 1941 they were interned by the Japanese and subsequently repatriated to Canada. After it became impossible to evangelize on the Chinese mainland, Heidal commenced a mission in Taiwan, broadcasting a radio program in Mandarin from Taibei. The whereabouts of printed or archival sources are not known.

ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM (ABWE)

Chinese Name: Wanguo Xuandao Jinxin hui 萬國宣道浸信會
Nationality: American
Denomination: Baptist
China Start: 1946
Field in China: Chikan [Chekhom] 赤坎 (near Guangzhouwan [Ft. Bayard] 廣州灣; now Zhanjiang 湛江) (Guangdong)

Background Note:
The Association of Baptists for World Evangelism (ABWE) was founded in 1927. In its earliest years, the mission was called the Association of Baptists for Evangelism in the Orient (ABEO) 東方宣道浸信會. A few concerned friends met at the Watch Hill, Rhode Island, home of Marguerite Doane (daughter of hymn-writer William Doane) in August of 1927. They sensed an urgent need to provide fundamental Baptist churches and individuals with a mission agency that stood true to the word of God in both doctrine and method. In 1939 the mission's name was changed to ABWE.
The China work was started by Victor Barnett and wife. They had worked as independent missionaries at Leizhou [Luichow] 雷州 (now Haikang 海康) on the Leizhou Peninsula 雷州半島 (Guangdong) and at Chikan. Having been accepted by the ABWE in 1945, the Barnetts returned to Chikan in early 1946 and resumed their work there. In November that year they were joined by Jaymes and Doroty Morgan, who had worked as independent missionaries at nearby Ft. Bayard. In February 1949 the Rev. and Mrs. Frank Jenista and Miss Luella Loewen started intensive study of Cantonese at Chikan. However, in August 1949 the Morgans, Jenistas, and Miss Loewen left for Hong Kong when it became clear that the Chinese Communists would soon arrive. From there the group went to the Philippines. The Barnetts left Chikan in December 1949. In 1951 the ABWE started its Hong Kong mission.

Official Periodical:
The Message (Cherry Hill, N.J., 1934–).

Literature:
Harold T. Commons, *Heritage and Harvest: The History of The Association of Baptists for World Evangelism, Inc. The First Fifty Years 1927–1977* (Cherry Hill, N.J.: Association of Baptists for World Evangelism, 1981). The China mission is covered on pp. 91–96.
Association of Baptists for World Evangelism, *Milestones: The First 75 Years of ABWE's Journey* **(**Harrisburg, Penn.: Association of Baptists for World Evangelism, 2002), viii, 151 pp; appendix A: Missionaries appointed by ABEO & ABWE.

AUGUSTANA SYNOD MISSION (Aug; ELAug)

Other Names: Board of Foreign Missions of the Augustana Synod of the Evangelical Lutheran Church of North America (FMAS); Augustana Mission; formerly known as the China Foreign Mission Board of the Evangelical Lutheran Augustana Synod (ELAug); originally the China Mission Society
Chinese Name: Xinyi hui 信義會
Nationality: American
Denomination: Lutheran
China Start: 1906
Fields in China: Henan: Xuchang 許昌 (formerly Xuzhou 許州) (1906); Henanfu [Honanfu] 河南府 (1906); Luoyang 洛陽 (1909); Ruzhou [Juchow] 汝州 (1910); Yanshi 偃師; Yuxian 禹縣 (1911); Jiaxian 郟縣 (1912); Jigongshan [Kikungshan] 雞公山 (1919); Zhengzhou 鄭州 (1924); Hubei: Shekou [Shekow] 灄口 (1912)

Background Note:
In 1901 a local missionary organization, the China Mission Society, was formed by Augustana members in Minneapolis, Minnesota. In 1906 this group sent Pastor and Mrs. August William Edwins to Henan. In 1908 the Augustana Synod Church took over the work of the China Mission Society.

The Board of Foreign Missions of the Augustana Synod was previously known as the China Foreign Mission Board of the Evangelical Lutheran Augustana Synod (ELAug), which was established in 1902. In June 1923 the missionary interests of the Synod in China and Africa were consolidated under the new name. Under the agreement reached at the Jigongshan Conference of 1917, the Chinese churches of the Augustana Synod Mission (Aug) became part of the Lutheran Church of China (Zhonghua Xinyi hui 中華信義會).

Official Periodicals:

Kina Missionären (St. Paul, Minn.; Rock Island, Ill., 1908–1925).

Glimpses of Central Honan, continued as *Honan Glimpses* (Augustana Mission, Shekow & Hankow, March 1922–March 1927), merged with *The Augustana Foreign Missionary* (Rock Island, Ill., 1926–1938).

Literature:

Augustana Evangelical Lutheran Church, Board of World Missions, *Our second decade in China, 1915–1925; sketches and reminiscences by missionaries of the Augustana synod mission in the province of Honan* ([Rock Island, Ill.]: Board of foreign missions of the Augustana Synod, [1926]).

Swan Hjalmar Swanson, *Three Missionary Pioneers* (Rock Island, Ill.: Augustana Book Concern, 1945). Includes a biography of A. W. Edwin (1871–1942).

Archives/Contact Address:

ELCA Archives, Evangelical Lutheran Church in America; Street Address: 321 Bonnie Ln., Elk Grove Village, IL 60007; Mailing address: 8765 W. Higgins Rd., Chicago, IL 60631, U.S.A. Email: archives@elca.org

AUSTRALIAN PRESBYTERIAN BOARD OF MISSIONS (PCA)

Chinese Name: Aozhou Zhanglao hui 澳洲長老會
Nationality: Australian
Denomination: Presbyterian
Field in China: Yunnan

Background Note:

The Presbyterian Church of Australia (PCA) began mission work in China after World War II by sending missionaries to Yunnan to cooperate with the Yunnan Mission of the Church of Christ in China (CCC). In 1950 there were 4 missionaries in Yunnan, with Miss Margaret Cranstoun, the secretary, at the CCC, Hsi Pa, Kunming. On 22 June 1977 the Presbyterian Church of Australia became part of the Uniting Church in Australia.

Archives/Contact Address:

There are some communications in the Papers of the Border Service Department of the Church of Christ in China, Record Group No. 17, Special Collections, Yale Divinity School Library, 409 Prospect St., New Haven, CT, U.S.A.

BAPTIST CHINA DIRECT MISSION (BCDM)

Chinese Name: Zhijie Jinxin hui 直接浸信會
Nationality: American
Denomination: Baptist
Fields in China: Shandong: Tai'an 泰安; Dawenkou 大汶口

Background Note:

The Baptist China Direct Mission (BCDM) emerged from the Gospel Mission that had been established in Shandong by a former Southern Baptist Convention missionary, Tarleton Perry Crawford, in 1893. In the 1920s Thomas Blalock led a group of 9 American missionaries to adopt the new name. The BCDM aligned itself with the independent fundamentalist Baptist movement that withdrew from the Southern Baptist Convention in the 1920s.

Official Periodical:

The Forerunner, ed. by Mrs. C. E. Kerr, former editor of *Our Missionary Helper*.

Literature:

Thomas Lee Blalock, *Experiences of a Baptist Faith Missionary for 56 Years in China* (Ft. Worth, Tex.: Manney Printing Company, 1949), 376 pp.

BAPTIST GENERAL CONFERENCE (BGC)

Nationality: American
Denomination: Baptist
China Start: 1945
Fields in China: Northern China; Manchuria

Background Note:

The Baptist General Conference (BGC) has its roots in Swedish immigrants. When recently baptized pastor Gustaf Palmquist baptized 3 others on 18 August 1852 in Rock Island, Illinois, they formed the First Swedish Baptist Church of America. From that small beginning among Scandinavian immigrants, the BGC has grown

into a nationwide association of churches with at least 19 ethnic groups and missions in 20 nations.

August Lindstedt and family served as missionaries of the Swedish Baptist General Conference in Vladivostok, Russia, from 1916–1917, and among Russians in northern China and Manchuria from 1917–1946. In the early 1920s the BGC assumed control of the Chicago-based Swedish Baptist Foreign Mission Society, thus bringing to a culmination practical efforts that had extended over more than 3 decades. And earlier grass-roots support through the *Nya Wecko Posten* became recognized by the support of the Lindstedt family in Siberia and China.

The BGC constituency supported the Lindstedt family from 1922–1946. However, the support was not official, because many BGC leaders felt that all missionary efforts should be channelled through the American Baptist Foreign Mission Society. Finally, in 1945, an independent missionary board was established by the BGC.

Official Periodical:

Svenska Standaret (–1940), then *The Standard*, vol. 30 (Arlington Heights, Ill., 1940–).

Literature:

Lars Marwin Lindstedt, "A History of the Russian Mission of the Swedish Baptist General Conference of America," B.Div. thesis., Bethel Theological Seminary, New Brighton, Minn., 1953.

Archives/Contact Addresses:

Baptist General Conference, Board of World Missions, 2002 S. Arlington Heights Rd., Arlington Heights, IL 60005, U.S.A.

Bethel Theological Seminary, Archival Center of the Baptist General Conference, 3949 Bethel Dr., New Brighton, MN 55112, U.S.A.

BAPTIST MISSIONARY SOCIETY (BMS)

Other Names: Particular Baptist Missionary Society for Propagating the Gospel among the Heathen; English Baptist Mission (EBM); since 2000: BMS World Mission

Chinese Name: Da-Ying Jinxin hui 大英浸信會

Nationality: British

Denomination: Baptist

China Start: 1860

Fields in China: Shandong: Yantai 煙台 [Chefoo 芝罘] (1860); Zhoucun 周村 (1903); Beizhen 北鎮, Putai Xian 蒲臺縣 (1903); Jinan 濟南 (1904); Qingzhou 青州 (now Yidu 益都) (1877); Shanxi: Xinzhou 忻州 (now Xinxian 忻縣) (1885); Daizhou 代州 (now Daixian 代縣) (1892); Taiyuan 太原 (1878); Shaanxi: Fuyincun 福音村 (1903); Sanyuan 三原 (1893); Xi'an 西安 (1894); Jiangsu: Shanghai 上海

Background Note:

The Baptist Missionary Society (BMS) was established in 1792, largely at the instigation of the Northamptonshire Baptist Association. It was the first Protestant society to be founded specifically for the purpose of overseas mission, and its earliest mission was the one founded by William Carey (1761–1834), Joshua Marshman (1768–1837), and William Ward (1769–1823) in Serampore, Bengal (now West Bengal, India), in 1793.

Work in China commenced in 1860 with the transfer of Hendrikadius Zwaantinus Kloekers and Charles J. Hall to the BMS. Both had originally come to China as members of other sending societies. The initial work, based at Yantai, did not flourish. A new beginning was made in 1875, when Timothy Richard chose Qingzhou, in the interior of Shandong, as his new station.

The BMS established its presence in Shanxi, when Timothy Richard, with famine relief funds, reached Taiyuan in 1877. During the Boxer Uprising of 1900, all its missionaries on the Shanxi field and 120 converts were killed. In reconstruction afterwards, Dr. Moir Duncan took a leading part. The premises were partly rebuilt by the Chinese authorities, and Chinese Christians gave 1/10 of their indemnity to rebuild chapels.

As it concerns neighboring Shaanxi, thousands of immigrants from Shandong were attracted to this province as a result of the depopulation caused by the Muslim rebellion in Shaanxi a decade or so earlier. Amongst the immigrants were a small number of Christians, some 50 of whom belonged to the English Baptist Mission. Arriving in the Sanyuan district in 1889, they built Fuyincun ("Gospel Village"), an entirely Christian village.

The English Baptist Zenana Mission (EBZM) worked in China since 1893 in connection with the General Society.

It had agents in all the above-mentioned provinces; but the statistics of this auxiliary were included in those of the BMS.

Official Periodicals:

Baptist Magazine (London, 1809–1904).
Annual Reports (Bristol; London, 1819–1897).
Mission Herald (London, 1819–1904), until 1856 part of *Baptist Magazine*.
Gospel Missionary (London, 1851–1870).

Literature:

H[enry] R[aymond] Williamson, *British Baptists in China 1845–1952* (London: The Carey Kingsgate Press, 1957).
Brian Stanley, *The History of the Baptist Missionary Society 1792–1992* (Edinburgh: T&T Clark, 1992).

Archives/Contact Address:

Baptist Missionary Society Collection, Library and Archives, Regent's Park College, Pusey Street, Oxford OX1 2LB, UNITED KINGDOM. Permission to consult these materials must be obtained from the Baptist Missionary Society. The archival papers, 1860–1914, have been microfilmed and are available in several other libraries.

BASEL MISSION (BM)

Non-English Name: Evangelische Missionsgesellschaft zu Basel
Other Name: Evangelical Mission Society of Basel
Chinese Name: Base hui 巴色會
Nationality: International
Denomination: Interdenominational
China Start: 1847
Fields in China: Hong Kong (1852); Guangdong: Guangzhou [Canton] 廣州; Changle [Chonglok] 長樂 (now Huacheng 華城) (1908); Heshuxia [Hokshuha] 鶴樹下 (1885); Heping [Hoping] 和平 (1909); Heyuan [Hoyun; Honyen] 河源 (1901); Keshuwan [Hoshuwan] 柯樹彎 (1885); Jiaying [Kaying] 嘉應 (now Meixian 梅縣) (1883); Guzhu [Kuchuk] 古竹 (1879); Kuiyong [Kitchung] 葵涌 (1916); Laolong 老隆 (now Longchuan 龍川) (1926); Lilang [Lilong] 李郎 (1859); Lianping [Linping] 連平 (1909); Luogang [Lokong] 羅崗 (1901); Langkou [Longheu] 浪口 (1882); Meilin [Moilim] 梅林 (1889); Pingtang [Pyangtong] 平塘 (1887); Yuankengli [Nyenhangli] 源坑裏 (1866); Zhangkengjing [Chonghangkang] 張坑徑 (1883)

Background Note:

The Evangelical Missionary Society of Basel (or Basel Mission) (BM) was created by the German Society for Christianity (Deutsche Christentums-Gesellschaft) in 1815. With its headquarters in the Swiss border city of Basel, support for mission work and the workers in the field came principally from Switzerland, the southwestern German states, and Alsace. The Swiss supporters belonged to the Reformed Church; for the most part the German supporters came from Lutheran and Reformed churches. Since 1 January 2001 the BM is one of 5 missionary organizations forming *mission 21* (mission 21–Evangelisches Missionswerk Basel).
Encouraged by Karl Friedrich August Gützlaff, the China work commenced in 1847 with the arrival of Rudolf Lechler and Theodor Hamberg. After Lechler's attempt to work among the Fulao [Hoklo] 福佬–speaking people of the Shantou [Swatow] 汕頭 region had been abandoned in 1852, the BM missionaries worked primarily among the Kejia [Hakka] 客家 in 2 areas of Guangdong: Hong Kong and the mainland area opposite the island (referred to as *Unterland* in the Basel records) and the northeastern region of Guangdong along the East (Dong 東) and Mei (梅) rivers (*Oberland*). After a major conflict between Hakka and *bendi* 本地 [i.e., Cantonese-speakers] in the 1860s, BM missionaries facilitated the rescue and emigration of Hakka to Sabah, North Borneo, and other places overseas. For a number of years the BM sent a missionary from Hong Kong to North Borneo to look after the spiritual needs of Hakka converts.

Official Periodicals:

Berichte (Basel, 1815–1852), continued as *Jahresbericht der Evangelischen Missionsgesellschaft zu Basel* (Basel), vols. 1 (1815)–144 (1959).
Magazin für die neueste Geschichte der evangelischen Missions- und Bibel-Gesellschaften (Basel, 1816–1856), continued as *Evangelisches Missions-Magazin* (Basel), vols. 1 (1857)–118 (1974).
Der evangelische Heidenbote (Basel), vols. 1 (1828)–128 (1955).
Mitteilungen aus der Basler Frauenmission (Basel), vols. 1 (1901)–29 (1929), continued as *Unser Dienst in der Mission*, Monatsblatt d. Basler Frauenmission (Basel), 30.1930–55.1955.
Der Wanderer, Jugendblatt für Kirche und Mission (Zürich; Basel), 1 (1926)–20 (1946/47).

Literature:

Jessie G. Lutz & Rolland Ray Lutz, *Hakka Chinese Confront Protestant Christianity, 1850–1900: With the Autobiographies of Eight Hakka Christians, and Commentary* (Armonk, N.Y.: M.E. Sharpe, 1998).

Wilhelm Schlatter, *Geschichte der Basler Mission 1815–1915*, vol. 2: *Die Geschichte der Basler Mission in Indien und China* (Basel: Missionsverlag, 1916).
Hermann Witschi, *Geschichte der Basler Mission. Vol. 5, 1920–1940* (Basel: Verlag der Basler Mission, 1970).

Archives/Contact Address:
Archiv, mission 21, Missionsstrasse 21, CH–4003 Basel, SWITZERLAND

BERLIN LADIES ASSOCIATION FOR CHINA (BFV)

Non-English Names: Berliner Frauen-Missions-Verein für China (BFM); Berliner Frauen-Missionsbund
Other Name: Berlin Women's Missionary Society for China (from 1882)
Chinese Name: Baling nü shuyuan 巴陵女書院
Nationality: German
Denomination: Lutheran
China Start: 1851
Fields in China: Hong Kong (1851); Qingdao [Tsingtao] 青島 (Shandong) (1901)

Background Note:
The Berlin Ladies Association for China (BFV) was established in 1850 in conjunction with the Berlin Missionary Association for China on the occasion of Karl Friedrich August Gützlaff's visit in Europe. Work in China commenced in 1851 with the arrival of Mrs. Hermandine Neumann in Hong Kong. In 1854 the BFV established the Bethesda Foundling Home there. In 1882 the BFV was absorbed into the Berlin Missionary Society (BMG) and was henceforth known as the Berlin Women's Missionary Society for China (Berliner Frauen-Missionsverein für China–BFM).
Sr. Käthe Schöniger was the first sister to be sent to South China. When the BMG established a new work in Shandong in 1898, Käthe Sauer was the first representative of the women's society to arrive in Qingdao in 1901. After World War I, the BFM absorbed some members of the Njaßa-Bund, who had been expelled from Africa. In 1925 the Shandong work was transferred to the American Lutheran Mission.

Official Periodicals:
Jahresberichte des Berliner Frauen-Missions-Vereins für China (Berlin, 1851–1908).
Mitteilungen des Berliner Frauen-Missions-Vereins für China (Berlin, 1887–1908), continued as *Nachrichten von der Arbeit des Berliner Frauen-Missions-Vereins für China* (Berlin, 1909–1919).
Jahresberichte des Findelhauses Bethesda (Hong Kong, 1910–1919).
Annual report of the Berlin Foundling House in Hong Kong (Hong Kong).
Der China-Bote, Organ des Njaßa-Bundes (Berlin, 1921–1926).
Aus zwei Welten, Blätter für evangelischen Frauendienst in China und Afrika, Herausgegeben vom Berliner Frauenmissionsbund (Berlin), vols. 1 (1923)–19 (1939).

Literature:
Albrecht Plag, "'Bethesda' and the Berliner Frauenverein für China," in *Journal of the Hong Kong Branch of the Royal Asiatic Society* 9 (1969).
Käte Voget, *Und ich habe noch andere Schafe . . . Erinnerungen aus der Komm mit Arbeit aus dem Werke der Berliner Mission in Nord-China* (Berlin-Dahlem: Burckhardthaus-Verlag, 1918), 50 pp.

Archives/Contact Address:
Part of the archives of the Berlin Missionary Society at: Archiv des Berliner Missionswerkes, Bethaniendamm 29, D–10997 Berlin, GERMANY

BERLIN MISSIONARY ASSOCIATION FOR CHINA (BHV)

Non-English Name: Berliner Hauptverein für die evangelische Mission in China
Nationality: German
Denomination: Lutheran
China Start: 1851
Fields in China: Hong Kong; Guangdong

Background Note:
The Berlin Missionary Association for China (BHV) was established in 1850 on the occasion of Karl Friedrich August Gützlaff's visit in Europe. During the 1850s the BHV worked in conjunction with the Pomeranian (PHV) and Kassel (CS) missionary societies in the ambitious but short-lived Protestant Union for China (Evangelischer Gesamtverein für China). The BHV work in China commenced with the arrival of Robert Neumann in Hong Kong in 1851. In 1873 the BHV work in China was taken over by the Rhenish Mission (RMG). Friction between BHV and RMG workers in the field led to the transfer of the BHV work to the Berlin Missionary Society (BMG) in 1882. This marks the beginning of BMG work in China.

Official Periodicals:
Berichte des Missions-Vereins für China in Berlin (Berlin, 1851–1866).

Evangelischer Reichsbote (Hauptverein für die evangelische Mission in China zu Berlin, Berlin, 1851–1873).

Literature:

Sauberzweig Schmidt, *Drei Jahrzehnte deutscher Pioniermissionsarbeit in Süd-China 1852–1882* (Berlin: Buchhandlung der Berliner evangelischen Missionsgesellschaft, 1908), 129 pp.

Archives/Contact Address:

Part of the archives of the Berlin Missionary Society: Archiv des Berliner Missionswerkes, Bethaniendamm 29, D–10997 Berlin, GERMANY

BERLIN MISSIONARY SOCIETY (BMG)

Non-English Name: Gesellschaft zur Beförderung der evangelischen Mission unter den Heiden; Berliner Missionsgesellschaft
Other Names: Berlin Mission; Berlin I
Chinese Name: Baling Xinyi hui 巴陵信義會
Nationality: German
Denomination: Lutheran
China Start: 1882
Fields in China: Guangdong: Guangzhou 廣州 (1867); Shixing [Chihing] 始興 (1899); Zhoutang'ao [Dschutongau] 週塘凹, Guishan Xian 歸善縣 (1891); Nanxiong [Namyung] 南雄 (1893); Shijiao [Shekkok] 石角, Hua Xian 花縣 (1902); Lukeng [Lukhang] 鹿抗, Hua Xian 花縣 (1897); Shaozhou [Shiuchow] 韶州 (1903); Renhua [Yinfa] 仁化; Lechang [Lockcheong] 樂昌 (1903); Xinhui [Sunwei] 新會 (1926); Huizhou [Waichow; Fui-dschu] 惠州 (1903); Yingde [Yingtak] 英德 (1925); Jiangxi: Nan'an 南安 (1903). Shandong: Qingdao 青島 (1898–1924); Jimo 即墨 (1901–1924); Jiaozhou [Kiaochow] 膠州 (1908–1924). Hong Kong

Background Note:

The Berlin Mission Society (BMG) took over the Hong Kong and Guangdong work commenced by the Berlin Missionary Association for China in 1882. In 1898 a second mission field was opened in and around the German leasehold of Kiaochow in Shandong. Financial difficulties after World War I compelled the BMG to transfer its Shandong work to the American Lutheran Mission. Having received material support from the American church since 1918, the official transfer of assets and some personnel occurred on 1 January 1925. In 1935 the BMG entered an important new phase, when the German government severely reduced the amount of foreign currency that could be transferred to China. The Chinese church of the BMG thus was forced to become a self-supporting church.

Official Periodicals:

Missionsberichte der Gesellschaft zur Beförderung der Evangelischen Missionen unter den Heiden (Berlin, 1929–1907), continued as *Missionsberichte der Berliner Missionsgesellschaft* (Berlin, 1908–1921), continued as *Berliner Missionsberichte* (Berlin, 1922–1949).

Jahresbericht der Gesellschaft zur Beförderung der Evangelischen Missionen unter den Heiden (Berlin, 1825–1907), continued as *Jahresberichte der Berliner Missionsgesellschaft* (Berlin, 1908–1939), continued as *Geschäftsbericht der Berliner Missionsgesellschaft* (Berlin, 1940–1941).

Der Berliner Missionsfreund.

Mission und Pfarramt (Berlin), vols. 1 (1908)–34 (1941).

Literature:

Julius Richter, *Geschichte der Berliner Missionsgesellschaft 1824–1924* (Berlin: Buchhandlung der Berliner ev. Missionsgesellschaft, 1924). For the China mission, see pp. 504–631.

Hellmut Lehmann, *Zur Zeit und zur Unzeit, Geschichte der Berliner Mission 1918–1972* (Berlin: Berliner Missionswerk, 1989), 3 vols.

Archives/Contact Address:

Archives of the Berlin Missionary Society: Archiv des Berliner Missionswerkes, Bethaniendamm 29, D–10997 Berlin, GERMANY

BETHEL MISSION (BeM)

Other Name: Bethel Mission of China
Chinese Name: Boteli hui 伯特利會
Nationality: International
China Start: 1920
Fields in China: Hebei; Hong Kong; Guizhou; Shanghai 上海 (Jiangsu); Sichuan

Background Note:

"The Bethel Mission [BeM] was an independent and self-supporting Holiness enterprise (hospital, church, Bible training institute) founded by Shi Meiyu (Mary Stone, 1873–1954), a Chinese woman M.D., and by Jennie Hughes, an American. Both had been in the U.S. Methodist mission, but left the mission in the early 1920s because of its theological 'modernism.'" (Bays, p. 315.) It was an entirely China-based operation. The BeM was both a nursing school and a Bible training institute, the purpose of which was to train Chinese for positions of leadership in the Chinese Christian Church. "It made its mark nationwide by sending out ardent Chinese young

men and women from its training institute to conduct revival meetings at whatever churches would welcome them." (Ibid., p. 315.) Among these were Song Shangjie 宋尙節 (John Sung, 1901–1944) and Ji Zhiwen 計志文 (Andrew Gih, 1901–1985), who started their Bethel Bands (Boteli budaotuan 伯特利佈道團) in 1931. When Japan invaded China in 1937, Dr. Shi and Hughes moved the BeM to Hong Kong. The Bethel still exists as a seminary there.

Official Periodicals:

Bethel Heart Throbs (Shanghai, 1926), and subsequent annual issues.

Guide to Holiness.

Newsletter (Bethel Mission of China, Inc., Pasadena, Calif.).

Newsletter of Bethel Mission of China, Inc. (Pasadena, Calif.).

Literature:

Bethel Mission of China, Inc. (Wilmore, Ky.: B. L. Fisher Library, Asbury Theological Seminary). Pamphlet.

Archives/Contact Address:

Bethel Mission of China, 240 S. Oakland Ave. #1, Pasadena, CA 91101, U.S.A.

BETHEL PENTECOSTAL ASSEMBLY (BPA)

Nationality: American
Denomination: Pentecostal
Field in China: Gansu

Background Note:

Minnie Tingley Draper (1858–1921), prominent faith healer, Christian, and Missionary Alliance official, helped in the founding of the Bethel Pentecostal Assembly (BPA), in Newark, New Jersey, ca. 1907. According to Harlan P. Beach & Charles H. Fahs, eds., *World Missionary Atlas* (New York: Institute of Social and Religious Research, 1925), p. 24, the Executive Council of the BPA was based at 61 Fourth St., Newark, New Jersey. The president, the Rev. Christian J. Lucas, had been a teacher at Bethel Bible Training School at Newark (est. 1916). It would seem that some former students from that school subsequently went to China under the auspices of the Assemblies of God. No further information has come to light.

Official Periodical:

Full Gospel Missionary Herald (Newark, N.J.).

BIBLE CHRISTIAN MISSION (BCM)

Other Names: Bible Christian Church Mission; Bible Christian Home and Foreign Missionary Society
Nationality: British
Denomination: Methodist
China Start: 1885
Fields in China: Yunnan: Zhaotong 昭通 (1885); Dongchuan 東川 (now Huize 會澤) (1896); Yunnanfu 雲南府 (now Kunming 昆明) (given up in 1900); Guizhou: Shimenkan 石門坎 (1904); Sifangjing (1885)

Background Note:

The Bible Christian Church was founded by a dissident Wesleyan Methodist preacher, William O'Bryan (1778–1868), who began a plan of independent evangelism on 18 October 1815 in North Cornwall, England. They were termed Bible Christians because of their practice of regularly consulting the scriptures for guidance. Bible Christians were noted for their evangelical zeal and extensive use of female preachers. In 1845 the first foreign mission was established in Canada.

On 4 November 1884 Samuel Thomas Thorne and Thomas Grills Vanstone left England for China to commence work in Yunnan. They were followed by Samuel Pollard and Francis John Dymond on 27 January 1887. The Bible Christian Mission (BCM) was the first associate mission of the China Inland Mission and became the model for subsequent associate missions.

Work was opened in 3 centers: Yunnanfu, Zhaotong, and Dongchuan, all in Yunnan. In 1900 the mission premises in Yunnanfu were completely destroyed, and the missionaries had to leave. Due to the depletion of the staff by death, the station was given up.

For many years the work met with little success, owing to the exceptional difficulties encountered. More than half of the population of Yunnan and Guizhou were minority people, speaking many different languages. Efforts were made to reach these people, the 2 main divisions being the Miao [Hmong] 苗 and Yi [Nosu] 彝, but the principal work was done among the Chinese.

In 1904 a sudden and remarkable movement towards Christianity began among the minority people, when the Miao in Guizhou were stirred by rumors about Christ and His religion, and flocked to the missionaries for instruction. In 1906 there were 2,000 people baptized in and near Zhaotong. Soon after that influence spread to the Yi, a people of great independence of character and some wealth, from whom a few converts had been received in earlier days.

Shimenkan, 20 miles east of Zhaotong, was opened in 1904, and in the next year a church was formed by the baptism of 600 converts, and 2 years later 10,000 were

enrolled as adherents. Sifangjing had been worked since 1885. In 1907 the Bible Christian Church merged with the Methodist New Connexion and the United Methodist Free Church to form the United Methodist Church.

Official Periodical:

Bible Christian Magazine (Shebbear, Devon; London, 1822–1907).

Literature:

F. W. Bourne, *The Bible Christians and Their Origin and History 1815–1900* (1905), pp. 491–492.

W[illiam] A[lexander] Grist, *Samuel Pollard, Pioneer Missionary in China* (London: Henry Hooks, 1920; repr. 1971).

Richard Pyke, *The Golden Chain: The Story of the Bible Christian Methodists from the Formation of the First Society in 1815 to the Union of the Denomination in 1907 with the Methodist New Connexion and the United Methodist Free Churches in Forming the United Methodist Church* (London: Henry Hooks, 1915).

Archives/Contact Address:

Records of the Bible Christian Home and Foreign Missionary Society (Ref.: MMS/BC) and its successors, the United Methodist Missionary Society (Ref.: MMS/UMMS), and the Methodist Missionary Society (MMS), at the School of Oriental and African Studies, London WC1H 0XG, UNITED KINGDOM

BIBLE CHURCHMEN'S MISSIONARY SOCIETY (BCMS)

Chinese Name: Shengjing chaihui 聖經差會
Nationality: British
Denomination: Anglican
China Start: 1923
Fields in China: Sichuan: Guang'an 廣安 (1923); Guangxi: Wuming [Moming] 武鳴; Nanning 南寧; Bose [Poseh] 百色; Guangdong, now in Guangxi: Qinzhou [Yamchow] 欽州; Hong Kong: Taipo, New Territories 香港新界大埔

Background Note:

The Bible Churchmen's Missionary Society (BCMS) was founded in 1922 by fundamentalist Evangelicals of the Church of England following a division within the Church Missionary Society (CMS). When the conservative evangelical clergyman Daniel Henry Charles Bartlett presented a resolution to the CMS executive board concerning Scripture, asking that no missionaries, teachers, or officials be appointed "who do not thus wholeheartedly believe and teach," the majority of the board refused to instigate such a policy. Thus, out of loyalty to the entire trustworthiness of the Bible, the BCMS was formed as a voluntary society within the Church of England. In addition to its active missionary program, it founded Tyndale Hall in Bristol to provide theological training for missionary candidates. The Society changed its name first to BCMS Crosslinks in 1990 and subsequently to Crosslinks.

The first missionary was sent to Sichuan in 1923, but the BCMS subsequently established stations in Guangxi, with Nanning as the principal station (including the Emmanuel Hospital). The churches in the BCMS mission became part of the *Zhongguo Shenggong hui* 中華聖公會, the Chinese national church of the Anglican Communion in China.

Official Periodicals:

Bible Churchmen's Missionary Society Record (Bristol; London), vols. 1 (1923)–20 (1942).

Bible Churchmen's Missionary Messenger (London), vols. 1 (1923)–11 (1933), continued as *Missionary Messenger* (London), vols. 12 (1934)–41 (1963).

Other Sheep (London, 1923–May/June 1961).

Literature:

W[alter] S[tewart] Hooton & J[ohn] Stafford Wright, *The first twenty-five years of the Bible Churchmen's Missionary Society, (1922–47)* ([London]: Bible Churchmen's Missionary Society, [1947]), xii, 242 pp.

S[tanley] Farrant Russell, *Full Fifty Years: The BCMS Story* (London: Patmos Press, 1972), 89 pp.

Archives/Contact Address:

Records of the Bible Churchmen's Missionary Society, Special Collections, Main Library, University of Birmingham, Edgbaston, Birmingham B15 2TT, UNITED KINGDOM.

BIBLE MISSION SOCIETY

Other Name: Bible Missionary Society?
Nationality: American
Denomination: Baptist?
China Start: 1904

Background Note:

According to Harlan P. Beach & Burton St. John, eds., *World Statistics of Christian Missions* (New York, 1916), p. 49, the Bible Mission Society had supported missionaries in China since 1904. By 1916 the Society

had been merged into the work of the Foreign Mission Board of the Southern Baptist Convention.

Official Periodical:
Gleanings from South China (Bible Missionary Society, 1905–).

Archives/Contact Address:
Library and Archives, Southern Baptist Convention Historical Commission, 901 Commerce St., Ste. 400, Nashville, TN 37203-3260, U.S.A.

BIBLE PRESBYTERIAN CHURCH (BPC)

Other Name: Independent Board of Presbyterian Foreign Missions
Nationality: American
Denomination: Presbyterian
China Start: 1933
Fields in China: Shandong; Shanghai 上海 (Jiangsu)

Background Note:
The Bible Presbyterian Church (BPC) was a Presbyterian denomination born out of the fundamentalist-modernist controversy. In 1936 the Presbyterian Church of America (later the Orthodox Presbyterian Church) was founded by a group of pastors and elders who left the Presbyterian Church in the U.S.A. (PCUSA). The immediate cause of their exodus was the suspension of J. Gresham Machen and J. Oliver Buswell Jr. from the Presbyterian Ministry due to their support of an independent mission board (the Independent Board for Presbyterian Foreign Missions that had been organized in 1933 by J. Gresham Machen for "Bible-Believing" Presbyterians) that sought to ensure biblical teaching in Presbyterian mission fields. The newly formed denomination was soon drawn into internal conflict. Differences in doctrine, ethics, and church government, coupled with suspicion and disagreement, led Buswell, Carl McIntire, Allan MacRae, and others to separate and form the BPC in 1937, taking the Independent Board for Presbyterian Foreign Missions with them.
McIntire began the *Christian Beacon* in 1936 and founded the Faith Theological Seminary as a rival to the Westminster Theological Seminary, which had close ties to the Orthodox Presbyterian Church. Following a series of mergers, the Bible Presbyterian Church is now part of the Presbyterian Church in America (PCA).
Albert Baldwin Dodd (1877–1972) and wife Mabel Beatrice (Mennie) Dodd, formerly members of the American Presbyterian (North) mission in China, served the Independent Board from 1935–1942, from 1946–1948 in Shandong, and from 1955–1960 in Taiwan.

Official Periodical:
Independent Board Bulletin (1935–1944), continued as *Biblical Mission* (1945–1951).

Archives/Contact Address:
Independent Board of Presbyterian Foreign Missions Archives, 246 W. Walnut Ln., Philadelphia, PA 19144, U.S.A.

BRITISH AND FOREIGN BIBLE SOCIETY (BFBS)

Chinese Name: Da-Yingguo shengshu gonghui 大英國聖書公會
Nationality: British
Denomination: Interdenominational
China Start: 1812
Fields in China: Shanghai 上海 (Jiangsu); several subagencies and depots in other parts of China

Background Note:
The British and Foreign Bible Society (BFPS) was established in 1804 to produce and distribute the Scriptures in foreign languages. The China interest commenced in 1812 when the BFBS made a grant of £500 for the printing of Dr. Robert Morrison's translation of the New Testament, the first copies of which were put into circulation in 1814. The first complete Bible in Chinese was published in 1823. Throughout the remainder of the nineteenth century successive retranslations or revisions of the Chinese text were undertaken upon the basis of Dr. Morrison's work. The Delegates version (*wenli*) was published in 1858. Translations into vernacular Chinese were begun by Dr. Walter Henry Medhurst in 1854. The work of translation culminated in the Union Version Wenli (1915) and the Union Version Mandarin (1919). With the recognition of Mandarin as the national language of China (*guoyu*), the Mandarin Bible has become the principal version.
Although George Tradescant Lay served briefly as agent in China from 1836, the BFBS generally relied on agents from other societies for distribution for much of the nineteenth century. In the course of time, subagencies and depots were established in various parts of China. In 1860 Alexander Wylie, who had been in charge of the London Missionary Society Press in Shanghai, became an agent for the BFBS, itinerating in most of China's provinces. In 1879 an arrangement was made with the China Inland Mission, whereby some of its agents combined colportage with evangelistic work. The growth in the use of Chinese colporteurs had reached 115 by 1890.

Official Periodical:

Reports with Extracts of Correspondence (1804–1816), continued as *Monthly Extracts from the Correspondence of the British and Foreign Bible Society* (London, 1817–1858), continued as *Monthly Reporter* (London, 1858–1888).

Literature:

A Brief Account of the Work of the British and Foreign Bible Society for and in China ([London: printed by Spottiswoode & Co, ca. 1891]), 24 pp.

William Canton, *A history of the British and Foreign Bible Society* (London: J. Murray, 1904–1910).

James Moulton Roe, *A history of the British and Foreign Bible Society, 1905–1954* (London: British and Foreign Society, 1965).

Archives/Contact Address:

The archives are housed at Cambridge University Library, West Road, Cambridge CB3 9DR, UNITED KINGDOM. Access to the archives has to be granted by: The Senior Information Officer/Archivist, Bible Society, Stonehill Green, Westlea, Swindon SN5 7DG, UNITED KINGDOM.

BROADCAST TRACT PRESS AND FAITH ORPHANAGES (BTP)

Other Names: Faith Orphanage and Orphanage Tract Press; Kiangsi-Hunan Tract Press; Hunan Faith Mission
Chinese Names: Guangfa yinshu fang 廣發印書坊; Dong-Ya Jidujiao daoyou hui 東亞基督教道友會
Nationality: American
Denomination: Baptist
China Start: 1895–1896
Field in China: Changsha 長沙 (Hunan)

Background Note:

The Rev. Allen Noah Cameron arrived in China in 1891. "Broadcast Tract" printing started in 1895 for personal use. The object was to print gospel leaflets to be sold, at cost price, to workers of all missions and to train the orphan children of Changsha and vicinity in the knowledge of the Bible. Known also as the Hunan Faith Mission, the work was begun as early as 1895–1896, but 1906 is the date of its establishment at Changsha.

The orphanage work started in 1905, girls only in the beginning, limited to 50, averaging 40 during 1910–1930. Presses were worked by orphan boys. Maximum issue: 2,431,000 tracts in 1925, approximately 30 million issued to-date. Song books, primers, and Gospel readers became a by-product of the press since 1908.

In 1915 it is listed as the Broadcast Tract Press and "Christian Herald" Orphanages, with the additional remark that it was entered in the Hong Kong Directory as the Galilee Church Mission, for it derived a large part of its support from the Galilee Baptist Church of Denver.

Allen Cameron was with J. Hudson Taylor, founder of the China Inland Mission, on the day of Taylor's death. Mrs. Cameron returned to the United States because of her health and died there. Mr. Cameron remained in China and, being wholly absorbed into Chinese culture, grew a queue and adopted native dress. He died in Changsha sometime after 1936.

Archives/Contact Address:

Papers of Berea St. John Feiner–Collection 202, Archives of the Billy Graham Center, Wheaton, IL, U.S.A. Folder 1–2 contains several bits of documentation about Allen Noah and Jennie Cameron, who were totally supported by the Galilee Baptist Church of Denver, Colorado, in their mission work in Changsha. Included in this folder are a printed letter from the Camerons, dated 1905; a coal bill (printing and manuscript on rice paper) in Chinese, presented to the mission; a bookmark printed in the mission print shop; and embroidery work done by girls at the mission orphanage.

CANADIAN CHURCH MISSION (CEC)

Other Name: The Missionary Society of the Church of England in Canada (MSCC)
Chinese Name: Zhonghua Shenggong hui [Chung-hua Sheng Kung Hui] 中華聖公會
Nationality: Canadian
Denomination: Anglican
China Start: 1910
Fields in China: Henan: Kaifeng 開封 (1910); Guide 歸德 (now Shangqiu 商丘) (1919)

Background Note:

Anglicans created a national church organizational structure, called General Synod, in 1893, partly to coordinate mission work. But it was not until 1902 that it created The Missionary Society of the Church of England in Canada (MSCC), supplanting the old provincial society and the evangelical societies. It sponsored numerous international mission fields, including Henan. The MSCC ceased operations in the 1960s. The Woman's Auxiliary was responsible for the maintenance of all women missionaries and of all the work among women and children in the fields overseas.

The Anglican Conference held in Shanghai in 1907 appealed to the Anglicans of Canada to undertake work of their own in China. In response, the latter decided to "send out a bishop and clergy to establish a mission in some province as yet untouched by the communion." Consequently, William Charles White, who had worked in Fujian under the Church Missionary Society (CMS), was appointed bishop. He went to Henan in 1910 and selected Kaifeng, the provincial capital, as his headquarters. In April 1912 the CEC churches in China became part of the Zhonghua Shenggong hui, the Chinese national church of the Anglican Communion in China.

Official Periodicals:

The Mission World (Missionary Society of the Church of England in Canada, Toronto, 1903–).

Occasional Bulletin.

Living Message (Woman's Auxiliary to the Missionary Society of the Church of England in Canada, Petrolia, Ont.).

Literature:

Alvyn J[ames] Austin, *Saving China: Canadian missionaries in the Middle Kingdom, 1888–1959* (Toronto: University of Toronto Press, 1986). Chapter on the Anglican Church of Canada mission.

Lewis C. Walmsley, *Bishop in Honan: Mission and Museum in the Life of William C. White* (Toronto: University of Toronto Press, 1974).

Archives/Contact Address:

Anglican Church of Canada, General Synod Archives, 80 Hayden Street, Toronto, Ontario M4Y 3G2, CANADA

CANADIAN HOLINESS MOVEMENT MISSION (CHM)

Other Names: Canadian Holiness Mission; Holiness Movement Church
Chinese Name: Shengjie hui 聖潔會
Nationality: Canadian
Denomination: Holiness
China Start: 1904
Fields in China: Hunan: Changde 常德 (1910); Anxiang 安鄉 (1911)

Background Note:

The Holiness Movement Church (CHM) in Canada was formed in 1897 by Ralph Cecil Homer (1854–1921) and was incorporated in 1900. In 1959 it merged with the Free Methodist Church in Canada. Full autonomy from the U.S. Conference was realized for the Canadian church in 1990 with the formation of a Canadian General Conference. The pioneer missionary to China, Asa B. VanCamp, died from smallpox in 1905 within a year of the time he had arrived in the field. Other missionaries followed and established work in 3 districts of Hunan. In 1939 the mission headquarters were bombed and 2 missionaries killed. The others were forced to leave. Some workers returned in 1947, but they were forced out in 1949. In all, 23 missionaries served the China field. In 1954 Alton Gould, a former China missionary, entered Hong Kong.

Official Periodical:

The Holiness Era (R. C. Homer, Ottawa, 1896–1933).

Literature:

Nettie M. Hill & Norma A. Eves, eds., *A Brief History of the Holiness Movement Mission* (Holiness Movement Church in Canada, 1949).

Archives/Contact Address:

The Free Methodist Church in Canada, 4315 Village Centre, Mississauga, Ontario L4Z 1S2, CANADA

CANADIAN METHODIST MISSION (CMM)

Other Name: Missionary Society of the Methodist Church, Canada
Chinese Name: Yingmei hui 英美會
Nationality: Canadian
Denomination: Methodist
China Start: 1891
Fields in China: Sichuan: Chengdu 成都 (1892); Chongqing 重慶 (1910); Fuzhou 涪州 (1913); Jiading 嘉定 (1894); Renshou 仁壽 (1907); Rongxian 榮縣 (1905); Luzhou 瀘州 (1908); Pengxian 彭縣 (1908); Ziliujing 自流井 (1907)

Background Note:

The Canadian Methodist Mission (CMM) arrived in China in 1891, led by Virgil C. Hart, who had formerly been the superintendent of the Methodist Episcopal mission in Mid-China. The first 2 stations were established at Chengdu and Jiading. Evangelistic and medical mission work were prominent features of the mission from the beginning. Educational work was also started, and soon became an outstanding feature of the mission's work. The mission brought to West China the first machines, type, and other material for a printing press (1897). In 1905 the Canadian Mission Press was established at Chengdu. It remained the only Christian press west of Hankou. The Canadian Methodists combined with the Friends Foreign Missionary Society and the American Baptist Foreign Missionary Society in the West China Union University.

In 1925 the CMM merged into the United Church of Canada. Its field became known as the West China Mission.

Official Periodicals:

Missionary Outlook (Toronto), vols. 1 (1881)–45 (1925).

Missionary Bulletin, Containing letters from missionaries and missionary superintendents to their fellow-workers at home (Toronto), vols. 1 ([1903])–17 (1922).

Literature:

Geo. J. Bond, *Our Share in China and What We Are Doing with it* (Toronto: The Missionary Society of the Methodist Church, 1909).

Archives/Contact Address:

The United Church of Canada/Victoria University Archives, 73 Queen's Park Cres. E., Toronto, Ontario M5S 1K7, CANADA

CANADIAN PRESBYTERIAN MISSION (CPM)

Other Name: Presbyterian Church in Canada (PCC)
Chinese Name: Kan'ada Zhanglao hui 坎阿大長老會
Nationality: Canadian
Denomination: Presbyterian
China Start: 1871
Fields in China: Henan Mission: Chuwang 楚旺 (1890); Xinzhen 新鎮 (1890); Zhangde 彰德 (1894); Weihui 衞輝 (1902); Huaiqing 懷慶 (1902); Daokou 道口 (1908); Wu'an 武安 (1909); Xiuwu 修武 (1912). South China Mission: Macau (1902); Jiangmen [Kongmoon] 江門 (Guangdong) (1907). Formosa Mission (Taiwan): Danshui [Tamsui] 淡水; Taibei 臺北. Jiangsu: Shanghai 上海 (1899). Manchuria: Sipingjie [Szepingkai] 四平街 (Fengtian 奉天); Taonan 洮南 (Longjiang 龍江)

Background Note:

In 1875, 4 Presbyterian bodies united to form the Presbyterian Church in Canada. But the Canadian [Free] Presbyterian Church missionary George Leslie Mackay (1844–1901) had already gone to Taiwan (then called Formosa) in 1871–1872. He is, therefore, the founder of the South China Mission, including northern Taiwan, of the Presbyterian Church in Canada. For 23 years he worked there practically alone, assisted by his Chinese wife. After his death, Canadian missionary enterprise expanded in size and scope. The South China Mission on the mainland was opened by W. R. Mackay and wife in Macau in 1902, at the entreaty of some Chinese converts in Canada. In 1907 the mission was moved to the newly opened treaty port of Jiangmen. In 1929 the Kwangtung Synod of the Church of Christ in China assumed control of all evangelistic and Christian educational work. The Mission Council retained its identity and cooperated with the Synod.

The Henan Mission of the Presbyterian Church in Canada was opened by Jonathan Goforth (1859–1936) and James Fraser Smith in 1888. The Canadian field, contested sharply by Hudson Taylor for his China Inland Mission, was actually north of the Yellow River. Initial attempts to make Zhangde and Weihui centers of missionary operations failed on account of local hostility. Instead, the 2 market towns of Chuwang and Xinzhen, both on the Wei River, were opened in 1890. Evangelistic and medical work were carried on from the beginning; in 1896 educational work was begun. In 1917 the Henan Mission joined as a cooperating unit at Cheeloo University (Shandong Christian University), providing 3 members of its staff. In 1899 the Rev. Donald MacGillivray of the Henan mission was sent to Shanghai to assist the Christian Literature Society in the preparation of Christian literature.

When the United Church of Canada was constituted in 1925 by the Union of the Congregational Churches of Canada, the Methodist Church, the Presbyterian Church in Canada, and the Local Union Churches in Western Canada, a few "continuing" missionaries in China remained under Presbyterian auspices. Moreover, after 1925 the pioneering North Taiwan Mission at Taibei became the most substantial East Asian field under "continuing" Presbyterian support. MacKay's son, the Rev. George W. MacKay, was instrumental in the Mission's vote in 1926 to remain outside the United Church framework. Repatriated during the Pacific War, the missionaries returned to work as the only major Protestant mission in the northern section of Taiwan.

In the Henan Mission, only Jonathan Goforth voted against uniting with other churches in Canada, partly because he feared that the liberal tendencies in the proposed union would be very strong. The Presbyterian Church in Canada was maintained as a separate organization. The North Henan field as a mission, however, went into the Union. Consequently, being without a mission field, Goforth was commissioned by the "continuing" Presbyterian Church to find a new field of service for their missionaries. He returned with his wife Rosalind to China from furlough in early 1926. Eventually, a new field was found in Manchuria. In January 1927 the Goforths and 3 other missionaries arrived to take charge of the territory west of the South Manchurian Railway. The major station was

established at Sipingjie. By 1935 there were 2 resident missionary stations (Sipingjie and Taonan) and 30 outstations. There were 7 western missionaries and 61 Chinese evangelists and Bible women. Besides the work among the Chinese and Manchus, there was a Mongolian evangelist who preached to his people. However, as a consequence of the Anti–Japanese War, the Manchurian field had to be abandoned. Attempts to open a new field in Yunnan, where R. Malcolm "Mac" Ransom and wife Gerry were sent in 1946 after World War II, were aborted by the Communist takeover 3 years later.

Official Periodicals:

The Presbyterian Record for the Dominion of Canada (Ottawa), vols. 1 (1876)–16 (1891), continued by *Presbyterian Record* (Montreal), vols. 17 (1892)–50 (1925).

The Message (Woman's Missionary Society, Eastern Section, Halifax, 1892–1925).

Missionary Messenger (Women's Missionary Society, Western Section, Toronto, 1914–1925).

Literature:

Margaret H. Brown, "History of the Honan (North China) Mission of the United Church of Canada, Originally a Mission of the Presbyterian Church in Canada, 1887–1951," 4-volume typescript, United Church Archives, 1970.

Rosalind Goforth, *Goforth of China* (Grand Rapids, Mich.: Zondervan Publishing House, 1937).

Rosalind Goforth, *Climbing–Memories of a Missionary's Wife* (Grand Rapids, Mich.: Zondervan Publishing House, [ca. 1940]).

W. Harvey Grant, *North of the Yellow River: Six Decades in Honan, 1888–1948* (Toronto: United Church of Canada, 1948).

Murdoch Mackenzie, *Twenty-five Years in Honan* (Toronto: Presbyterian Church in Canada, Board of Foreign Missions, 1913).

Archives/Contact Addresses:

Presbyterian Church in Canada Archives, National Office of The Presbyterian Church in Canada, 50 Wynford Drive, Toronto, Ontario M3C 1J7, CANADA

Presbyterian Church in Canada, Foreign Missions Board (to 1925), The United Church of Canada/Victoria University Archives, 73 Queen's Park Cres. E., Toronto, Ontario M5S 1K7, CANADA

CHEFOO INDUSTRIAL MISSION (CI)

Other Name: McMullan Memorial Mission
Chinese Name: Yantai gongyi hui 煙台工藝會
Nationality: British
Denomination: Nondenominational
China Start: 1895
Field in China: Yantai 煙台 [Chefoo 芝罘] (Shandong) (1895)

Background Note:

The Chefoo Industrial Mission (CI) was founded in 1895 by Mr. and Mrs. James McMullan, previously of the China Inland Mission. The object of the CI was the evangelization of the Chinese and the building up of the self-supporting Church of Christ in China.

The making of pillow lace had been taught to a few Chinese in 1894 by a lady of the American Presbyterian Mission (North), but Mrs. McMullan was the virtual beginner of the industry that subsequently developed. In 1895 she opened the Industrial Mission School, in which the pupils gave part of their time to making lace, and Mr. McMullan opened a business for exporting the lace and other products of Shandong. The manufacture of pongee was afterwards taken up on a large scale, as well as other industries, such as drawn-thread work, embroidery, hair nets, etc.

In 1902 a church was formed, and an orphanage was begun in January 1912. In 1917 it was estimated that employment was given to 10,000 people in the province; and with the exception of the orphanage, the CI became self-supporting. Another branch of the industrial work was a printing press, from which was issued a monthly Christian paper, the *Morning Star*, and a number of books and tracts, many of them translated by the mission helpers. Started as an industrial mission, in later years the work became evangelistic and educational.

Official Periodical:

The Morning Star (Chefoo).

Literature:

James & L. McMullan, "The Chefoo Industrial Mission," in Robert Coventry Forsyth, ed., *Shantung: The Sacred Province of China* (Shanghai: Christian Literature Society, 1912), pp. 277–280.

CHINA FREE METHODIST MISSION (FMA)

Other Names: General Mission Board of the Free Methodist Church of North America; American Free Methodist Mission
Chinese Name: Xunli hui 循理會
Nationality: American
Denomination: Methodist
China Start: 1904
Fields in China: Henan: Zhengzhou 鄭州 (1906–1917); Rongze [Jungtseh] 榮澤 (1906); Kaifeng 開封 (1907); Qixian [Kihsien] 杞縣 (1909); Chenliu 陳留

Background Note:
In 1860 a dispute in New York's Genessee Conference of the Methodist Episcopal Church arose over an alleged departure from Methodist faith, experience, and practice, as well as an abuse of ecclesiastical power led to withdrawals and expulsions and a separate organization. The Free Methodist Church of North America was organized at Pekin, New York, on 23 August 1860. The first bishop of the new church was Benjamin Titus Roberts (1823–1893). The Woman's Foreign Missionary Society (now Women's Ministries International) of the Free Methodist Church was founded in 1889. In 1959 the Free Methodist Church of North America merged with the Canadian Holiness Movement.
The work in China was begun in 1904, when C. Floyd Appleton and George H. Scofield were sent out. After language studies in Sichuan, they joined the China Free Methodist Mission (FMA) group that Miss Clara A. Leffingwell (d. 16 July 1905), a former member of the China Inland Mission, had brought to China in 1905. Zhengzhou was established as the first FMA mission station in 1906, but it was relinquished in 1917. Rongze was opened in 1906, Kaifeng in 1907, and Qixian in 1909. In 1919 a hospital was opened at Kaifeng. The last missionary left China in 1951; the work was continued in Hong Kong and Taiwan.

Official Periodicals:
The Free Methodist, vol. 1 (Chicago, 1884–). Useful, especially for biographical information.
Missionary Tidings (General Women's Missionary Society of the Free Methodist Church, Winona Lake, Ind.), vols. 1 (1897)–55 (1951).
Praise and Prayer (China Annual Conference of the Free Methodist Church).

Literature:
Wilson T. Hogue, *History of the Free Methodist Church of North America*, vol. 2 (Winona Lake, Ind.: Free Methodist Publishing House, 1941).
Glen Williamson, *Geneva: The Fascinating Story of Geneva Sayre, Missionary to the Chinese* (Winona Lake, Ind.: Light and Life Press, 1974).

Archives/Contact Address:
Marston Memorial Historical Center and Archives, World Ministries Center of the Free Methodist Church, 770 N. High School Rd., P.O. Box 535002, Indianapolis, IN 46253-5002, U.S.A. Web: http://www.freemethodistchurch.org/~marston/

CHINA INLAND MISSION (CIM)

Other Names: Overseas Missionary Fellowship International (OMF); OMF International
Chinese Name: Neidi hui 內地會
Nationality: International
Denomination: Interdenominational
China Start: 1865
Fields in China: The CIM or its affiliates were present in all provinces and territories of China except Guangdong, Guangxi, and Fujian. For a list of stations in the other provinces, see *1936 Handbook of the Christian Movement in China*.

Background Note:
The China Inland Mission (CIM) was established in England as an international and interdenominational "faith mission" in 1865 by James Hudson Taylor, who had previously come to China in 1854 as an agent of the Chinese Evangelization Society. The CIM was the only major foreign mission society to establish its headquarters in China. However, several supporting "home centers" were set up abroad:
England: China Inland Mission, London Council (1865); Scotland: China Inland Mission, Glasgow and Edinburgh; Switzerland: China Inland Mission–Chrischona Branch (1865); Canada: China Inland Mission, Council for North America, Toronto (1888); United States: China Inland Mission, Council for North America, Philadelphia, Pa. (1888); Australia: China Inland Mission, Council for Australia, Melbourne (1890); New Zealand: China Inland Mission, Auckland.
The China work of the CIM commenced in 1865 with James J. Meadows, who had been at Ningbo (Zhejiang) as an unconnected missionary since 1862. The CIM became the largest Protestant mission in China and is now known as OMF (Overseas Missionary Fellowship) International.
Its organizational structure is described as follows:

> The entire Mission is under one general director assisted by colleagues in the oversight of its work in

China; also in each of the home centers in Europe, North America, and Australasia by a home director and council. All workers connected with these home centers are members of the Mission, and funds are united. Of the thirteen Associate Missions named below each is under its own home organization, and its funds are transmitted to the workers in the field, who are there under the guidance of the general director and the China Executive, in connection with their Home and Field Councils.

The 13 Associate Missions were the following (see also separate entries):

Swedish Mission in China; Holiness Mission, Sweden; Swedish Alliance Mission; Norwegian Mission in China; Norwegian Mission Union; China Alliance Mission of Barmen; Liebenzell Mission; German Women's Missionary Union; Friedenshort Deaconess Mission; Free Missionary Society, Finland; Scandinavian Alliance Mission of North America; Vandsburger Mission; Evangelical Congregational Church. Members of the Pilgrim Mission St. Chrischona worked in China as members of the China Inland Mission.

With the closure of its missionary operations in China, the CIM subsequently changed its name to the China Inland Mission–Overseas Missionary Fellowship (CIM-OMF), then to the Overseas Missionary Fellowship (OMF), then to OMF International, as it is currently known. It also moved its international headquarters to Singapore (after a sojourn in Hong Kong 1951–1952). At the same time, OMF branches (ÜMG) in Germany and Switzerland and the links with the associate mission societies were discontinued.

Official Periodicals:

China's Millions (London), vols. 1 (1875)–78 (1952).

China's Millions (China Inland Mission, Council for North America, Toronto, 1892–[1952]).

China's Millions (China Inland Mission, Melbourne). Australasian edition.

China Inland Mission Monthly Notes (China, June 1896–December 1938), continued as *The Field Bulletin of the China Inland Mission* (China, January/February 1939–January 1951), after a sixteen-month break continued as *The Field Bulletin of the Overseas Missionary Fellowship of the China Inland Mission* (Singapore, July 1952–December 1952), continued as *The Overseas Bulletin* (Singapore, January 1953–July 1969), continued as *OMF Bulletin* (Singapore, 1969–).

Ling Tong Yüe Kan 靈通月刊 (Chinese *Monthly Notes*) (Shanghai, 1922–1934).

Annual Reports: *The Land of Sinim–An Illustrated Report of the China Inland Mission* (London; Toronto; Philadelphia; Melbourne, 1904–1905), continued as *China and the Gospel–An Illustrated Report of the China Inland Mission* (London; Toronto; Philadelphia; Melbourne, 1906–1940), continued as *Story of the Year* (London; Toronto; Philadelphia; Melbourne; Capetown; Shanghai [not all volumes of the *Story of the Year* were published in every city mentioned], 1940–).

Directory, *List of Missionaries and their Stations* (China Inland Mission, Shanghai Mercury, Shanghai).

Occasional Papers (China Inland Mission, London, 1866–1975), vols. 1–7, nos. 1–39, issued January 1866–May 1868 as *China Inland Mission Occasional Paper*.

Review (London; Philadelphia); title varies: *Report* (1903–1959).

Young Asia, Junior Publication of the China Inland Mission (China Inland Mission, Philadelphia), vols. 1 (1927)–26 (1952).

Young China, The Magazine of the Comradeship of China, The Young People's Department of the China Inland Mission (China Inland Mission, Toronto). North American edition.

Literature:

A. J. Broomhall, *Hudson Taylor and China's Open Century* (Sevenoaks, Kent: Hodder & Stoughton and The Overseas Missionary Fellowship, 1981–1989), 7 vols.

David Anthony Huntley, "The Withdrawal of the China Inland Mission from China; and the Redeployment to New Fields in East Asia–an Understanding of the Methodology and Decision-Making Processes," Ph.D. diss., Trinity Theological Seminary, 2002, 225 pp.

Archives/Contact Addresses:

(1) Archives of the Overseas Missionary Fellowship, The Library, School of Oriental and African Studies, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM. This is a partial collection. The principal archive seems to have been lost or was destroyed when the CIM left mainland China.

(2) Records of the United States Home Council of Overseas Missionary Fellowship (China Inland Mission)–Collection 215, Billy Graham Center, Wheaton, IL, U.S.A.

(3) Records of the Australian Home Council, Library, Bible College of Victoria; Postal Address: P.O. Box 380, Lilydale, VIC 3140; Street Address: 71–81 Albert Hill Road, Lilydale VIC 3140, AUSTRALIA

(4) Archives of the Overseas Missionary Fellowship, OMF International, 2 Cluny Road, Singapore 259570, SINGAPORE. Very little CIM HQ material seems to have survived. Archive holds: Minutes of HQ staff meetings January 1939–1941; Emergency HQ staff meetings December 1941–December 1945; Shanghai staff meetings December 1941–January 1943. Singapore has a microfilm of CIM/OMF, Australian branch (originals held at Bible College of Victoria), as well as microfilm of some parts of Collection 215, Billy Graham Center, Wheaton, IL., U.S.A.
(5) Archiv, Überseeische Missions–Gemeinschaft, Am Flensunger Hof 12, D–35325 Mücke, GERMANY
(6) Archiv, Überseeische Missions-Gemeinschaft, Freiestr. 41, CH–8032 Zürich, SWITZERLAND

CHINA MENNONITE MISSION SOCIETY (ChMMS or CMMS)

Other Names: Light and Hope Mission; German Mennonite Mission, U.S.A.
Chinese Name: Mengna Fuyin hui 孟那福音會
Nationality: American
Denomination: Mennonite
China Start: 1905
Fields in China: Shandong: Caoxian 曹縣 (1905); Shanxian 單縣 (1905); Caozhou 曹州 (now Heze 菏澤) (1908); Henan: Yucheng 虞城 (1914); Liuhe 柳河 (1915); Suizhou 睢州; Ningling 寧陵; Sichuan; Gansu

Background Note:
Started by the Krimmer Mennonite Brethren Henry Cornelius Bartel, who had come to China in 1901 with Horace W. Houlding, founder of the South Chihli Mission. The work in Shandong started with independent German Mennonites from the U.S.A. The China Mennonite Mission Society, Inc. (ChMMS) was founded in 1905, organized in 1912, and incorporated at Hillsboro, Kansas, in 1913. The mission board was made up of 1 representative from each of the conferences participating: the Mennonite Brethren, the Krimmer Mennonite Brethren, the Evangelical Mennonite Brethren, and the Missionary Church Association. This board, however, did not assume any financial responsibility, and most of the missionaries were supported by the conference each represented. In 1940 the Bartels, already in their 70s, moved to western China. Although no churches were started, they and others spent time in northern Sichuan and southern Gansu. They were joined by local believers from Shandong.

The ChMMS was dissolved in 1946 and its work taken over by the participating groups, the Mennonite Brethren and Krimmer Mennonite Brethren taking responsibility for the western field in Sichuan-Gansu and the Evangelical Mennonite Brethren in Shandong-Henan.
By the time Western missionaries were forced to leave the area because of the Japanese occupation in the early 1940s, there were 56 congregations with almost 1,700 baptized church members. A few missionaries returned after the Anti–Japanese War ended, but with the exception of Loyal Bartel (son of Henry), all left western Shandong by 1950. Loyal remained in the area, working as a farmer and evangelist until his death in 1971.

Official Periodicals:
Zionsbote, Mennoniten Brüdergemeinde von Nordamerika (Hillsboro, Kans.), vols. 1 (1884)–80 (1964).
Der Wahrheitsfreund, Krimmer Mennoniten Brüder, vols. 1 (1915)–33 (1947).

Literature:
Field report of the China Mennonite Mission Society: located in Southern Shantung and Northern Honan, 1924 (1924).
Margaret Epp, *This Mountain Is Mine* (Chicago: Moody Press, 1969), 191 pp.

Archives/Contact Address:
Some material is found at the Center for Mennonite Brethren Studies, Hiebert Library, 1717 S. Chestnut, Fresno, CA 93702-4709, U.S.A.

CHINA NEW TESTAMENT MISSION (CNTM)

Chinese Name: Xinyue jiaohui 新約教會
Nationality: American
China Start: 1909
Field in China: Beihai [Pakhoi] 北海 (Guangdong)

Background Note:
In response to a revival in Wales 1904/05, Joseph Smale (1867–1926), born in England and since the late 1890s pastor of First Baptist Church in Los Angeles, California, founded the First New Testament Church in Los Angeles in early 1906. By 1909 Richard Glenn Haskell (夏) and wife Olivia P. Haskell had established the China New Testament Mission (CNTM) in Beihai. When Joseph Smale and wife Esther Isabella visited China in 1921, William Herbert Crofts and wife Eleanor were in charge of the CNTM at Beihai. No further details concerning this organization have come to light.

CHINESE EVANGELIZATION SOCIETY (CES)

Other Name: Chinese Society for Furthering the Promulgation of the Gospel in China, and Adjacent Countries, by Means of Native Evangelists
Chinese Name: Fu Han hui 福漢會
Nationality: British
Denomination: Interdenominational
China Start: 1853
Fields in China: Hong Kong; Ningbo 寧波 (Zhejiang)

Background Note:
The CES was organized in London in 1850 on the occasion of Karl Friedrich August Gützlaff's visit to Europe as the Chinese Society for Furthering the Promulgation of the Gospel in China, and Adjacent Countries, by Means of Native Evangelists. The principal founders were Richard Ball, Charles Bird, and George Pearse. In 1851 the name was changed to Chinese Evangelization Society (CES). The China work commenced in 1853 with the return to Hong Kong of Wilhelm Lobscheid (1822–1893), formerly a missionary of the Rhenish Missionary Society. In 1853 James Hudson Taylor (1832–1905) left England, arriving in Shanghai on 1 March 1854. He began the CES Ningbo mission with John Jones in 1857. The CES became defunct in 1860.

Official Periodical:
The Gleaner in the Missionary Field (London, 1850–1851), continued as *The Gleaner and General Missionary Gleaner* (1851–1853), continued as *The Chinese Missionary Gleaner* (London, 1853–1859).

Literature:
The Chinese Evangelization Society: Its Claims and Characteristics ([London]: J. B. Bateman, printer [for the Chinese Evangelization Society, 1854?]), 3 pp.

Archives/Contact Address:
The surviving CES material is in the Archives of the Overseas Missionary Fellowship, The Library, School of Oriental and African Studies, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM

CHRISTIAN AND MISSIONARY ALLIANCE (CMA)

Other Name: International Missionary Alliance (prior to merger in 1897)
Chinese Name: Xuandao hui 宣道會
Nationality: American
Denomination: Interdenominational
China Start: 1888
Fields in China: Central China Conference: Wuhu 蕪湖 (Anhui) (1891); Qingyang [Tsingyang] 青陽 (Anhui) (1896); Qimen [Kimen] 祁門 (Anhui) (1923); Lujiang 蘆江 (Anhui) (1923); Nanling 南陵 (Anhui) (1896); Taiping 太平 (Anhui) (1922); Changde 常德 (Hunan) (1897); Hanshou 漢壽 (Hunan) (1914); Lixian 禮縣 (formerly Lizhou 禮州) (1921); Wuchang 武昌 (now part of Wuhan 武漢) (Hubei) (1893); Hankou 漢口 (now part of Wuhan 武漢) (Hubei) (1908). Kansu–Tibetan Border Conference (Gansu): Taozhou, Old City 洮州舊城 (now Lintan 臨潭) (1895); Taozhou, New City 洮州新城 (now simply Xincheng 新城); Minzhou 岷州 (now Minxian 岷縣) (1896); Didao [Titao] 狄道 (now Lintao 臨洮) (1902); Zhuoni [Choni] 卓尼 (1902); Heizuo [Hehtso] 黑佐; Xunhua [Hsiunhua; Shunhwa] 循化 (now in Qinghai); Labrang 拉布楞 (now Xiahe 夏河); Daohe 導河 (formerly Hezhou 河州; now Linxia 臨夏). Kweichow–Szechwan Mission: Songtao 松洮 (Guizhou) (1923); Longtan [Lungtan] 龍潭, Youyang Xian 酉陽縣 (Sichuan); Pengshui 彭水 (Sichuan); Xiushan [Siushan] 秀山 (Sichuan) (1923). Shanghai Conference: Shanghai 上海 (Jiangsu) (1900). South China Conference: Wuzhou [Wuchow] 梧州 (Guangxi) (1897); Guiping 桂平 (formerly Xunzhou 潯州) (Guangxi) (1897); Guilin [Kweilin] 桂林 (Guangxi) (1898); Nanning 南寧 (Guangxi) (1898); Liuzhou 柳州 (Guangxi) (1906); Longzhou 龍州 (Guangxi) (1906); Pingnan 平南 (Guangxi) (1906); Qingyuan [Kingyuan] 慶遠 (Guangxi) (1918); Chang'an 長安 (Guangxi) (1922); Bose [Poseh] 百色 (Guangxi) (1923); Hong Kong. North China Conference (Hebei): Beijing 北京 (1891); Tianjin 天津 (1895)

Background Note:
Canadian-born Dr. Albert Benjamin Simpson established the Evangelical Missionary Alliance in 1887. It became known as the International Missionary Alliance in 1889. In 1897 it merged with the Christian Alliance to form the Christian and Missionary Alliance (CMA).
Prior to 1900, the CMA had a large and promising work in North Shanxi (outside the Great Wall) and the eastern plain of Mongolia. This district had been assigned to the Swedes, and by 1896 there were 60 workers, with headquarters at Guihua City, and far-reaching plans had

been made for linking up with Gansu, and also with Datong in the south. Work was begun at Kalgan as a base for Mongolia, and carried on as far as Urga.

By 1900 there were 16 stations and 200 converts, but during the Boxer Uprising the Swedes suffered greatly, with 21 adults and 15 children losing their lives. Of the remainder, 1 party of 16 escaped north over the desert and reached the Trans–Siberian Railway; another party fled south and finally got to Hankou. The work was completely broken up, and although the Chinese Government made generous compensations and was willing for the missionaries to return, it was for several reasons deemed inadvisable to reopen the field; and the 6 stations in Shanxi were transferred to the China Inland Mission (CIM) and its associates.

A start was made in Beijing in 1891 through Miss Deborah Matilda Douw (1835–1911), a wealthy associate of the CMA, who chose her own workers and financed the work. In 1900 all buildings were destroyed and Miss Douw returned to the U.S. Consequently, the work lapsed. Tianjin was occupied in 1895, when the Rev. and Mrs. John Woodberry arrived to attend to the business of the North China Mission. They also began evangelistic work in English among the students of the Government Medical and Naval Colleges, which was exceedingly successful. The class graduating from the Medical College in 1900 all received baptism. On the breakup of the North China work, the Woodberrys moved to Shanghai and opened school work there.

As concerns Central China, the first missionary was sent to Wuhu, where a Receiving Home was built for the new missionaries expected. The local work finally became established in South Wuhu, from which center it spread through a radius of 75 miles, in which the foreign-staffed centers were Nanling, Qingyang, and Wanzhi. Wuchang was opened in 1893 to provide a business and forwarding depot for projected work in Hunan and Tibet. It later became the center for Central China, instead of Wuhu. Subsequently an agent was placed in Hankou. As early as 1896, 3 CMA missionaries did pioneering work in Hunan and narrowly escaped martyrdom. After many disappointments, Changde was opened in 1897, and Changsha in 1899, the Society's representative being the first foreign resident. The only other station in this province was Hanshou.

In 1894, 2 CMA missionaries went to Gansu, choosing the southern part for their field, as the CIM was in the north. The first station opened was Taozhou, later the headquarters of the Conference. In 1896, entrance was effected into Minzhou, and in 1899 a town was occupied just across the Tibetan border. A riot soon occurred there, the mission property was destroyed, and the workers had a narrow escape. In 1900 all were obliged to flee to the coast, but in 1903 they returned and, in addition to Taozhou and Minzhou, occupied Didao (1902) and Zhuoni (1905). Work was being done among Chinese, Muslims, and Tibetans.

In South China the CMA commenced pioneering work in Guangxi. Before 1895 no Protestant foreigner had been able to reside permanently there, and a band of CMA workers destined for it were obliged to stay at Guangzhou and Macau until they could proceed to their objective, making houseboat trips up the West River until they gained a footing. Once the work had been extended from Wuzhou to the boundary of French Indochina, a separate work was established at Tourane and Haiphong, but which continued to be administered from Wuzhou.

Official Periodicals:

The Christian Alliance (New York), vols. 1 (1888)–2.7 (July 1889), continued as *The Christian Alliance and Missionary Weekly* (New York), vols. 3 (August 1889)–11 (1893), continued as *Christian Alliance and Foreign Missionary Weekly* (New York), vols. 12 (1894)–17 (1896), continued as *The Christian and Missionary Alliance* (New York), vols. 18 (1897)–36 (September 1911), continued as *The Alliance Weekly* (New York), vols. 37 (October 1911)–90 (1955).

The South China Alliance Tidings, vol. 1 (Christian and Missionary Alliance, Wuchow, 1907).

Literature:

Walter Herbert Oldfield, *Pioneering in Kwangsi: The Story of Alliance Missions in South China* (Harrisburg, Pa.: Christian Publications, 1936), 208 pp.

Luo Feili 羅腓力 [Philip Loh], *Xuandao yu Zhonghua: Xuandao hui zaoqi zai Hua xuanjiao shilüe* 宣道與中華：宣道會早期在華宣教史略 [Title in English on colophon: Send the doves to the dragon: footprints of Christian Alliance Missionaries in the early 20th century China] (Hong Kong: Xuandao chubanshe, 1997).

Liang Jialin 梁家麟, *Huaren Xuandao hui bai nian shi* 華人宣道會百年史 [Centenary history of the Chinese Christian and Missionary Alliance] (Hong Kong: Jiandao shenxueyuan, 1998).

Archives/Contact Address:

The C&MA National Archives; Postal Address: P.O. Box 35000, Colorado Springs, CO 80935-3500; Street Address: 8595 Explorer Dr., Colorado Springs, CO 80920, U.S.A.

CHRISTIAN CATHOLIC APOSTOLIC CHURCH IN ZION (CCACZ)

Other Names: Christian Catholic Apostolic Church; Christ Community Church
Chinese Name: Jidu gongtong Shitu Zaixun 基督公同使徒在郇
Nationality: American
Denomination: Pentecostal
Field in China: Shanghai 上海 (Jiangsu)

Background Note:
John Alexander Dowie (1847–1907), a faith healer, evangelist, and forerunner of Pentecostalism, organized the Christian Catholic Church in 1895. In 1900 he unveiled plans for a religious industrial community north of Chicago, known as Zion City, as a headquarters for the church. He lost control of his community in 1906. In the ensuing unrest in Zion, the church became known as the Christian Catholic Apostolic Church (changed in 1997 to Christ Community Church), and continued its work overseas. During the following years several splinter groups formed from the original Zion Church, one of which became known as Grace Missionary Church (still in existence today). Among its pastors was former China missionary William H. Cossum, 1918–1920. In 1902 the following members of the Christian Catholic Apostolic Church in Zion (CCACZ) are listed at Shanghai: the Rev. Carl Fridolf Viking (formerly with the Swedish Baptist Mission in Shandong), elder; the Rev. Betty C. L. Viking, evangelist (*Chronicle and Directory*, 1902, p. 335).

Literature:
Grant Wacker, "Marching to Zion: Religion in a Modern Utopian Community," in *Church History* 54.4 (December 1985), pp. 496–511.

CHRISTIAN FAITH MISSION (CFM)

Chinese Name: Fudao Fuyin hui 輔道福音會
Nationality: American
Field in China: Guangzhou [Canton] 廣州 (Guangdong)

Background Note:
The Christian Faith Mission (CFM) is mentioned in Stauffer, *Christian Occupation of China*, p. 12.

CHRISTIAN HERALD INDUSTRIAL MISSION (CHIM)

Nationality: American
China Start: 1908
Field in China: Fuzhou 福州 (Fujian)

Background Note:
In 1936 C. P. Culver was listed under the Christian Herald Industrial Mission (CHIM) at the Industrial Training Home, Fairy Bridge, Fuzhou. In 1939 Charles P. Culver and wife; Merlin A. Bishop and wife; Harry H. Talbot; and Miss Emily S. Hartwell are listed.

Official Periodical:
Reports of the Christian Herald Orphanage and Industrial Works.

CHRISTIAN MISSIONS IN MANY LANDS (CMML)

Other Names: Unconnected; Plymouth Brethren
Chinese Name: Dixiong hui 弟兄會
Nationality: British
Denomination: Brethren
China Start: 1889
Fields in China: Jiangxi: Anyi 安義 (1902); Fengxin 奉新; Yifeng-Tianbao 宜豐天寶 (1903); Gao'an 高安 (1903); Jiujiang 九江 (1893); Guling 故嶺; Nanchang 南昌 (1896); Shanggao 上高; De'an 德安 (1893); Jing'an 靖安; Tujiafu 涂家阜 (1899); Yifeng 宜豐 (formerly Xinchang 新昌); Shandong: Dashuibo 大水泊 (1911); Guanxiajia (1906); Shidao 石島 (1889); Weihaiwei 威海衛 (1892); Wendeng 文登 (1898); Zhili=Rehe=Hebei: Chaoyang 朝陽 (1885); Chengde 承德; Tazigou 塔子溝, Luanping Xian 灤平縣; Pingquan 平泉 (1897); Zhili=Rehe=Liaoning: Chifeng [Hada] 赤峰 (1912); Lingyuan 凌源 (formerly Jianchang) (1885)

Background Note:
The Christian Missions in Many Lands (CMML) did not organize a board or society but is more or less connected with local Christian assemblies in the British Isles. They prefer to be called "missionaries of churches of those who are known as Brethren." Members connected with the CMML are known as "Open Brethren," as distinct from the "Exclusive Brethren," who also sent missionaries to China. The first missionary to arrive in China was Mr. R. Stephens, who began in 1889 in Shidao in easternmost Shandong. In 1897 Stephens began a new work to the north of the Great Wall. Another group commenced missionary activities in Jiangxi in 1889.

Official Periodicals:
Echoes of Service (Bath, 1885–1969).
Voices from the Vineyard (New York).

Archives/Contact Address:
Christian Brethren Archive, John Rylands University Library of Manchester, University of Manchester, Oxford Road, Manchester M13 9PP, UNITED KINGDOM. Initial inquiries may be made by telephone (0161-275 8723). Since the CMML did not have a central committee or headquarters, very little archival material has been accumulated. Some information concerning the CMML activities in China is to be found in the periodical *Echoes of Service*.

CHRISTIAN MISSIONS TO BUDDHISTS IN CHINA (CMB)

Non-English Names: Kristne Buddhistmisjon i de Nordiske Land; Den Nordiske Kristne Buddhistmisjon; Areopagos
Other Name: Tao Fong Shan Christian Institute
Chinese Name: Nanjing Jingfengshan Jidujiao conglin daoyou hui zongyuan 南京景風山基督教叢林道友會總院
Nationality: Norwegian
Denomination: Lutheran
China Start: 1922
Fields in China: Nanjing 南京 (Jiangsu) (1922–1927). Thereafter at Shatian [Shatin] 沙田 (Hong Kong)

Background Note:
The Christian Mission to Buddhists in China (CMB) was established by the Rev. Dr. Karl Ludvig Reichelt 艾香德 (1877–1952) at Jingfengshan 景風山, Nanjing, at first under the auspices of the Norwegian Missionary Society (1922–1926), but afterwards as an independent work. After the Nanjing center was destroyed in the civil war in 1927, a new center was built at Tao Fong Shan, Shatin, in 1930. The center was attended by a select number of converted Buddhists and Daoists (monks), numbering some 26 in 1936, with about 200 visiting pilgrims, mainly monks. It is now known as the Tao Fong Shan Christian Centre 道風山基督教叢林 (香港新界沙田道風山路三十三號). In Scandinavia the mission is now called Areopagos.

Official Periodical:
Den Kristne Buddhistmisjon (Oslo, 1932–1948), continued as *Den Nordiske kristne buddhistmisjon: fellesorgan for Den nordiske kristne buddhistmisjons venner.*

Literature:
Ernst Harbakk & Filip Riisager, eds., *Veien videre: den nordiske kristne buddhistmisjon 75 år* (Oslo: Den Nordiske Kristne Buddhistmisjon, 1997).
Karl Ludvig Reichelt 艾香德 & Wang Daoping 王道平, *Daofengshan de gongzuo* 道風山的工作 [The work at Tao Fung Shan] (Hong Kong; Xianggang 香港: Dong-Ya Jidujiao daoyouhui 東亞基督教道友會, Minguo 民國 27 [1938]).
Notto Normann Thelle, *De ti første år i den kristne buddhistmisjon: 7 korte foredrag holdt i studentkretsen, Oslo, vårsemestret 1932* (Oslo: Den kristne buddhistmisjons forlag, 1932).

Archives/Contact Address:
Areopagos, Postboks 7169, Majorstua N–0307 Oslo, NORWAY

CHRISTIAN REFORMED CHURCH MISSION (CRC)

Chinese Name: Guizheng Jidujiao hui 歸正基督教會
Nationality: American
Denomination: Reformed
China Start: 1921
Field in China: Rugao [Jukao] 如皋 (Jiangsu) (1923)

Background Note:
The Christian Reformed Church (CRC) began as a Dutch immigrant church in the United States in the 1850s, following secession from the Reformed Church in America. Lee S. Huizenga, John Cornelius DeKorne, and Harry Dykstra and families arrived in Shanghai in the fall of 1920 as the first CRC missionaries to China. A year later they opened a mission station in Rugao, a small city in the large, poor, and densely populated region north of the Yangzi River. For almost 30 years, CRC people worked to establish churches in Rugao. By the late 1930s, the CRC's China Mission had established 2 stations and some 20 other meetings points in the area surrounding Rugao, all of this despite decades of war and turmoil in China. In March 1950, however, the Communist revolution forced Albert H. Smit, the last CRC missionary, to leave China.

Official Periodicals:
The Banner, vol. 42 (Grand Rapids, Mich., 1907–).
De Wachter (Grand Rapids, Mich.), vols. 51 (1918)–84 (1951).
Heidenwereld (Orange City, Iowa), Jg. 1 (1896)–31(1928), from 1920 with parallel title of *Missionary Monthly*.

Literature:

Henry Beets, *Toiling and trusting. Fifty years of mission work of the Christian Reformed Church among Indians and Chinese, with Chapters on Nigeria and South America* (Grand Rapids, Mich.: Grand Rapids Printing Co., 1940).

Archives/Contact Address:

Archives, Denominational Historical Collection of the Christian Reformed Church, 3207 Burton St. NE, Grand Rapids, MI 49506, U.S.A.

CHRISTIANS' MISSION (CM)

Chinese Name: Jidu tugong hui 基督徒公會
Nationality: British
Denomination: Undenominational
China Start: 1893
Field in China: Ningbo 寧波 (Zhejiang)

Background Note:

The work was started by 2 English sisters, Misses E. A. and L. M. Hopwood. Subsequently, a small company of single women joined the Christians' Mission (CM) at Ningbo, working on undenominational and "faith" lines. Educational work was carried on for both boys and girls, but the main emphasis was on evangelistic effort. In the late 1930s the Ningbo mission consisted of 2 women, Misses G. E. Metcalfe and M. J. Shewring, who were at that time based in Shanghai. No further information has come to light concerning this small missionary venture.

CHURCH MISSIONARY SOCIETY (CMS)

Other Names: Church Missionary Society for Africa and the East; Church Mission Society
Chinese Names: Da-Ying jiaohui 大英教會; Yinghang jiaohui 英行教會; Zhonghua Shenggong hui 中華聖公會
Nationality: British
Denomination: Anglican
China Start: 1844
Fields in China: Chekiang Mission (Zhejiang): Ningbo [Ningpo] 寧波 (1848); Hangzhou [Hangchow] 杭州 (1865); Shaoxing [Shaohsing] 紹興 (1870); Zhuji [Chuki] 諸暨 (1892); Taizhou [Taichow] 台州 (1892); Shanghai 上海 (Jiangsu) (1845); in addition, Tunglu to the southwest of Hangzhou was opened in 1913. Fukien Mission (Fujian): Fuzhoucheng [Foochow] 福州城 and Fuzhou-Nantai 福州南台 (1850); Xiapu [Siapu] 霞浦 (now Funing 福寧) (1896); Xinghua [Hinghwa] 興化 (1893); Jianning [Kienning] 建甯 (now Jian'ou [Kienow] 建甌) (1894); Gutian [Kutien] 古田 (Gucheng 古城) (1886); Lianjiang [Lienkong] 連江 (1887); Luoyuan [Loyuan] 羅源 (1889); Ningde [Ningteh] 寧德 (1896); Fu'an 福安 (1920); Fuqing [Futsing] 福清; Jianyang [Kienyang] 建陽; Pucheng [Puching] 浦城; Chong'an. Kwangsi-Hunan Mission: Lingling 零陵 (formerly Yongzhou [Yungchow] 永州) (Hunan) (1903); Hengzhou [Hengchow] 衡州 (now Hengyang 衡陽) (Hunan) (1910); Jianghua 江華 (Hunan) (1929); Ningyuan 寧遠 (Hunan) (1922); Daozhou 道州 (now Daoxian 道縣) (Hunan) (1923); Yongming 永明 (now Jiangshui 江水) (Hunan) (1934); Quanzhou [Chuanchow] 全州 (Guangxi) (1928); Guanyang 灌陽 (Guangxi) (1932); Guilin 桂林 (Guangxi) (1899). West China Mission (Sichuan): Anxian 安縣 (1894); Chengdu 成都 (1910); Zhongjiang [Chungkiang] 中江 (1903); Zhongba [Chungpa] 中壩 (1894); Hanzhou 漢州 (1913); Longan 龍安 (1911); Mianzhou 綿州 (now Mianyang 綿陽) (1894); Mianzhu 綿竹 (1894); Maozhou [Mowchow] 茂州 (1906); Xindu [Sintu] 新都 (1894); Deyang 德陽 (the China Inland Mission assisted in this mission) (1903). South China Mission: Kowloon 九龍 (Hong Kong) (1900); Victoria 維多利亞 (Hong Kong) (1862); Guangzhou [Canton] 廣州 (Guangdong) (1898); Lianzhou [Limchow] 廉州 (Guangdong) (1902); Beihai [Pakhoi] 北海 (Guangdong; now in Guangxi) (1886); Kunming 昆明 (Yunnanfu 雲南府) (Yunnan) (1915)

Background Note:

The Church Missionary Society (CMS) was founded by Evangelicals in the Church of England in 1799. The CMS merged with the Loochoo Naval Mission (1861) and incorporated the Society for Promoting Female Education

in China, India and the East (Female Education Society) in 1899; and amalgamated with the Church of England Zenana Missionary Society in 1957. It is now known as the Church Mission Society.

Exploratory visits had been made to China by Edward Burnard Squire in 1838–1840, and by George Smith (later bishop) along with Thomas McClatchie in 1844–1846. Permanent missionary work was opened by Robert Henry Cobbold and William Armstrong Russell at Ningbo in 1848.

The Fujian work began at Fuzhou in 1850, when the Revs. William Welton, M.D., and Robert David Jackson arrived. The Dublin University Mission, formed in 1886 to recruit CMS missionaries from the university and support them financially, began work in Fujian in connection with the CMS in 1886. It looked after the district of Funing, and in 1911 this auxiliary took charge of Trinity College, Fuzhou. Bishop John Hind was a missionary sent out through the Dublin University Fukien Mission.

The Western China mission began in 1891, when James Heywood Horsburgh led a pioneer party of 15 to Chongqing (Sichuan). In this mission, along the lines of the China Inland Mission (CIM), all missionaries wore Chinese dress, and their hallmark was direct personal evangelism. In 1895 William Wharton Cassels, who had been working in the CIM, was consecrated the first bishop of the Diocese of West China. He had episcopal jurisdiction over both the CMS and CIM missionaries in Sichuan. In April 1912 the CMS churches in China became part of the Zhonghua Shenggong hui [Chung-hua Sheng Kung Hui] 中華聖公會, the Chinese national church of the Anglican Communion in China.

Official Periodicals:

Annual Reports (1801–1986), originally known as *Proceedings*.

Church Missionary Register for . . ., containing the principal transactions of the various institutions for propagating the Gospel; with the proceedings at large of the Church Missionary Society (London, 1813–1855).

Church Missionary Record (London, 1838–).

Church Missionary Gleaner (London, 1841–1921), from vol. 46 (1919) *CMS Gleaner*, continued as *Church Missionary Outlook* (London, 1922–1936), then *CMS Outlook* (London, 1937–1972).

Church Missionary Intelligentser (London, 1849–1906).

The Church Overseas. Published jointly with the SPG for the Missionary Council of the Church of England.

Hibernian Church Missionary Outlook (organ of the Hibernian Church Missionary Society [1814], auxiliary of the CMS).

Dublin University Missionary Magazine & *Church of Ireland Gazette* (organs of the Dublin University Mission to Fuh-kien, [1885]).

Light and Life Magazine of the Dublin University Missions (1935–1970).

Prayer Cycle for the CMS Chekiang Mission (1928).

Prayer Cycle and Newsletter for the CMS Chekiang Mission (1930–1945), retitled *The Chekiang Newsletter* (1947–1950).

Fukien Diocesan Magazine, retitled *Fukien News* (1917–1949).

The Newsletter of the Kwangsi Hunan Mission of The CMS and CEZMS (1921–March 1929), retitled *The Kwangsi Hunan Diocesan Newsletter* (June 1929–1951), retitled *Kwangsi Hunan News-sheet* (February 1952).

Chengtu News Letter (1936–1946).

The Bulletin of the Diocese of Western China (1904–1919).

The Bulletin of the Diocese of Western China, where the CMS, CIM and BCMS are at work (1924–1937), retitled *The Bulletin of the Diocesan Association for Western China* (1937–March 1947), retitled *Four Streams: The Bulletin of the Diocesan Association for Western China* (July 1947–January 1951), retitled *Four Streams: Newsletter of the Diocesan Association for West China* (July 1951–July 1958).

Literature:

Gordon Hewitt, *The Problems of Success: A History of the Church Missionary Society* (London, 1971–1977), 2 vols.

Eugene Stock, *The History of the Church Missionary Society, Its Environment, Its Men and Its Work* (London, 1899), 3 vols.; supplementary vol. (1916).

Archives/Contact Address:

University of Birmingham Information Services, Special Collections Department, Main Library, Edgbaston Campus, Birmingham B15 2TT, UNITED KINGDOM. The CMS archive is being microfilmed and published by Adam Matthew Publications as part of an ongoing and long-term project which started in 1996. For further information, see http://www.adam-matthew-publications.co.uk/printed_guides/c.aspx

CHURCH OF CHRIST IN JAPAN (NKK or CCJ)

Non-English Names: Nippon Kirisuto Kyokai; Nihon Kirisuto Kyokai
Nationality: Japanese
Fields in China: Taiwan. Manchuria. Hong Kong

Background Note:
The first congregations of the Church of Christ in Japan (CCJ) were founded in 1872 by the following American Presbyterian missionaries in Yokohama: J. C. Hepburn, S. R. Brown, and J. H. Ballagh. In 1877 these churches united with the Presbyterian Association in Japan. In the next half century, it engaged in missionary work in Korea, Taiwan, China, Hong Kong, and Singapore. A General Executive Board was created in 1914, which was responsible for the business administration of the CCJ. This Board was also responsible for the missionary work of the Church. With the CCJ the missions of the following Boards and Societies operated: Board of Foreign Missions of the Presbyterian Church in the U.S.A.; Board of the Foreign Missions of the Presbyterian Church in the United States; Board of the Foreign Missions of the Reformed Church in America; Board of Foreign Missions of the Reformed Church in the United States; and the Woman's Union Missionary Society of America. These Missions met annually in general session known as "The Council of Missions Cooperating with the Church of Christ in Japan." The CCJ became part of the Kyodan in 1941. However, at the end of World War II, 39 congregations left the Kyodan to reconstitute themselves as the CCJ.

CHURCH OF ENGLAND ZENANA MISSION (CEZMS)

Other Name: Church of England Zenana Missionary Society
Chinese Name: Zhonghua Shenggong hui (nübu) 中華聖公會（女部）
Nationality: British
Denomination: Anglican
China Start: 1884
Fields in China: Fujian: Fuzhou-Nantai 福州南台 (1886); Fuzhoucheng 福州城 (1884); Jianning [Kienning] 建甯 (now Jian'ou [Kienow] 建甌) (1902); Gutian [Kutien] 古田 (Gucheng 古城) (1889), Luoyuan [Loyuan] 羅源 (1893); Pucheng 浦城 (1908); Hunan: Hengzhou [Hengchow] 衡州 (now Hengyang 衡陽) (1910); Lingling 零陵 (formerly Yongzhou [Yungchow] 永州) (1916); Guangxi: Guilin [Kweilin] 桂林 (1919)

Background Note:
The Church of England Zenana Missionary Society (CEZMS) was founded in 1880, when it separated from the interdenominational Indian Female Normal School Society (founded 1852). Its main aim was to evangelize the women of India by means of normal schools [teacher training colleges], *zenana* visiting, medical missions, Hindu and Muslim female schools, and the employment of Bible women. The overseas work of the CEZMS started in India, but spread to Fujian in 1884, when Miss Gough arrived. CEZMS activities then expanded to include medical work, including nursing. Women's hospitals were established at Fuzhou and Luoyuan. Work amongst the blind was initiated in Gucheng and Fuzhou-Nantai. In April 1912 the CEZMS churches in China became part of the Zhonghua Shenggong hui, the Chinese national church of the Anglican Communion. Work in China ended in 1950, when the missionaries had to leave, but from 1952 they worked amongst the Chinese in Malaya. The CEZMS worked in close cooperation with the Church Missionary Society (CMS), and in 1957 amalgamated with it.

Official Periodicals:
Annual Reports (1880–1957).
India's Women and China's Daughters (London, 1880–1939), continued as *Looking East: At India's Women and China's Daughters* (London, 1940–1957).
Homes of the East (Church of England Zenana Missionary Society).

Literature:
M. E. Hume Griffith (Mrs.), *Dust of Gold: An account of the work of the C.E.Z.M.S. among the blind and deaf of India, China, and Ceylon, etc.* (London: Church of England Zenana Missionary Society, [1927]), xii, 65 pp.
Lamps of hope: glimpses of medical work among the women and girls of India and China in the hospitals and dispensaries of the C.E.Z.M.S. A compilation, with a foreword by E. G. Stuart (London, [1925]).

Archives/Contact Address:
University of Birmingham Information Services, Special Collections Department, Main Library, Edgbaston Campus, Birmingham B15 2TT, UNITED KINGDOM

CHURCH OF GOD (CLEVELAND) (CG)

Nationality: American
Denomination: Pentecostal
China Start: 1923
Field in China: Shandong

Background Note:

The Church of God (CG) traces the beginning of its mission effort to the trip of R. M. and Ida Evans to the Bahamas in 1910. CG missions grew slowly during this period because of the disruptions of World War I, the lack of a plan of regular support (reflecting the socioeconomic conditions of the church members), and the inner turmoil that the church experienced in 1923.

The CG mission in China was established by Jennie Brinson Rushin (Mrs. Perrin Roy Rushin). She left her home in Valdosta, Georgia, to go to China in 1914, establishing her work in Shandong. She succeeded in opening a church at Jinan in 1921. In 1923 she brought her mission work—2 churches with a combined membership of 107—into the CG, but it was almost immediately lost. Writing in 1926, F. J. Lee, leader of the CG since 1923, commented, "This work in China was lost because of its not being more thoroughly established and looked after in a more systematic way . . . . We do not have a great deal of work in foreign fields; the Church has never been able to launch out very extensively on the fields." (Quoted in Conn, *Like a Mighty Army*, p. 190.)

The political and military upheaval in China in 1927 having interrupted the small CG work, it was not until 1936 that the mission was reestablished by the Canadian Paul C. Pitt. Originally a Roman Catholic, he had been converted in an evangelistic campaign in Vancouver in 1923, and "was an elderly and saintly man, a former ordained minister of the Free Methodist Church." In 1928 Pitt left for China as an independent missionary and founded the Bethany Mission in Shandong. In 1937 he reported a church membership of over 300 at Langshan and over 300 at Yeh Tau, with 5 little outstations in Shandong. Desiring association with a Pentecostal church, Pitt was accepted in absentia as a licensed minister into the CG at the CG Assembly of 1937. He died during the Japanese occupation. (See *Church of God Evangel* (8 January 1938), p. 15; Peggy Humphrey, *J. H. Ingram, Missionary Dean* ([Cleveland, Tenn.: Pathway Press, 1966]), p. 102.) All CG missionaries were evacuated in 1949.

Official Periodical:

Church of God Evangel (Cleveland, Tenn.), vols. 1 (1910)–41 (1951).

Literature:

Charles W. Conn, *Like a Mighty Army: A History of the Church of God 1886–1976*, rev. ed. (Cleveland, Tenn.: Pathway Press, 1977).

Archives/Contact Address:

Hal Bernard Dixon, Jr., Pentecostal Research Center, William G. Squires Library, 260 11th St. NE, P.O. Box 3448, Cleveland, TN 37311-0670, U.S.A.

CHURCH OF GOD MISSION (ANDERSON, INDIANA) (CGM)

Other Name: Church of God (Anderson, Indiana)
Chinese Names: Shen de jiaohui 神的教會; Shangdi jiaohui 上帝教會
Nationality: American
Denomination: Holiness
China Start: 1909
Fields in China: Jiangsu: Shanghai 上海 (1909); Zhenjiang [Chinkiang] 鎮江 (1910); West China (1946)

Background Note:

The Church of God (Anderson, Indiana) (CGM) began in 1881, when Daniel S. Warner and several associates in Beaver Dam, Indiana, and Carson City, Michigan, felt constrained to forsake all denominational hierarchies and formal creeds, trusting solely in the Holy Spirit as their overseer and the Bible as their statement of belief. Deeply influenced by Wesleyan theology and Pietism, the CGM emphasized conversion, Holiness, and attention to the Bible. These groups coalesced around the *Gospel Trumpet*, a Holiness journal edited by Daniel S. Warner. In the absence of governing boards or agencies, the Gospel Trumpet Company assumed many of the group's leadership functions.

> The movement's beginning in China was in 1909 when William A. Hunnex and his wife Gloria sailed for Shanghai and then went on to Zhenjiang to open a mission station. Five years earlier Hunnex and his brother Charles, who were both born in China and were sons of English missionaries, had moved to America and had come in contact with the Church of God. Both worked for a time in the missionary homes in Chicago and New York but then felt they should return to China. Charles Hunnex and Pina Winters followed William and Gloria in 1910. Within four years there were four mission stations in operation in China. (John W. V. Smith, pp. 120–121.)

In 1936 Miss Belle M. Watson was in charge at Shanghai. Charles and Annabelle Hunnex were interned in Shanghai during the war. Afterwards, West China was opened as a mission field by Milton and Eleanor Buettner and David and Elsie Gaulke. (Ibid., p. 325.)

Official Periodical:

The Gospel Trumpet (Anderson, Ind.), vols. 27 (1907)–81 (1961).

Literature:

John W. V. Smith, *The Quest for Holiness and Unity: A Centennial History of the Church of God (Anderson, Indiana)* (Anderson, Ind.: Warner Press, 1980).

Archives/Contact Addresses:

(1) Foreign Mission Board, Church of God, P.O. Box 2498, Anderson, IN 46018, U.S.A.
(2) Church of God Ministries, P.O. Box 2420, Anderson, IN 46018, U.S.A.
(3) Archives and Special Collections, Anderson University, 1100 E. Fifth St., Anderson, IN 46012-3495, U.S.A.

CHURCH OF SCOTLAND MISSION (CSFM)

Other Name: Church of Scotland Foreign Missions Committee
Chinese Name: Sugelan Fuyin hui 蘇格蘭福音會
Nationality: British
Denomination: Presbyterian
China Start: 1878
Fields in China: Yichang 宜昌 (Hubei) (1878). Missions in Manchuria (formerly United Free Church Mission): Liaoning & Haicheng Circuit: Liaoyang 遼陽 (1882); Haicheng 海城 (1875). Moukden Circuit: Moukden East Suburb 奉天東關 (now Shenyang 沈陽) (1875); Moukden West Suburb 奉天西關 (now Shenyang 沈陽). Hsingching Circuit: Yongling 永陵 (1894). Tiehling & Kaiyuan Circuit: Tieling 鐵嶺 (1896); Kaiyuan 開原 (1896). Hailungcheng Circuit: Zhaoyangzhen 朝陽鎮 (1897). South Sungari Circuit: Ashihe 阿什河 (1892). North Sungari Circuit: Hulan 呼蘭 (1905). Sansing Circuit: Sanxing 三姓 (1914)

Background Note:

The Foreign Mission Committee (later Board of World Mission and Unity) of the Church of Scotland was responsible for the Church's mission work around the world. In 1824 the Church's General Assembly resolved to send its first missionary to India and appointed Alexander Duff, who arrived in Bombay in 1830. The Disruption of 1843 had led to the split of the Free Church of Scotland from the main Church and the United Presbyterian Church had been formed in 1847.

In October 1929 there took place the union of the Church of Scotland and the United Free Church, thus forming, after 86 years of separation, the reunited Church of Scotland, which was now responsible for the large and important missionary enterprise previously maintained by the Churches separately. The Foreign Mission Committee of the reunited Church of Scotland administered the whole of that Church's missionary work, including that which had been previously carried on independently by the Church of Scotland's Women's Association for Foreign Missions and the United Free Church Women's Foreign Mission. But the Women's Foreign Mission continued to preserve its own identity.

The Church of Scotland Foreign Mission Committee sent the Rev. George Cockburn and 3 colporteurs, the latter being partly supported by the National Bible Society of Scotland, as its first missionaries to China. The party arrived at Yichang in 1878. In 1890 Dr. W. Pirie, the first medical missionary, arrived, but died in 1893. This mission, after about 20 years in the field, developed its institutional work along medical and educational lines. Church work was carried on as part of the Church of Christ in China. Church organization and activities were overseen by the Yichang Presbytery.

As a consequence of the union of 1929, there were over 70 Church of Scotland missionaries in Manchuria in January 1941. The entry of Japan into World War II meant that the missionaries were either evacuated or interned by the Japanese. After the war some of the missionaries were invited back to Manchuria, the first arriving in 1946, but by the end of 1948, with the whole of Manchuria in Communist hands, it became increasingly difficult to work effectively. The main group of missionaries withdrew during 1949, and all had left by August 1950.

Official Periodicals:

Home and Foreign Missionary Record for the Church of Scotland (Edinburgh), vol. 1 (1838)–4th ser. vol. 14 (1900).

Life and Work, the Record of the Church of Scotland (Edinburgh, January 1901–December 1929; January 1930–December 1945; January 1946–).

Other Lands, The World News Magazine of the Church of Scotland (Edinburgh), vols. 9 (1929)–33 (1952).

Literature:

Austin Fulton, *Through Earthquake Wind and Fire* (Edinburgh: The Saint Andrew Press, 1967).

Archives/Contact Addresses:

Church of Scotland Foreign Missions Committee's archives are deposited at the National Library of Scotland, George IV Bridge, Edinburgh EH1 1EW, UNITED KINGDOM

Centre for the Study of Christianity in the Non-Western World, New College, University of Edinburgh,

Thomas Chalmers House, 16 North Bank Street, Edinburgh EH1 2LX, UNITED KINGDOM

CHURCH OF SWEDEN MISSION (SKM)

Non-English Name: Svenska Kyrkans Mission
Other Name: Swedish Church Mission
Chinese Names: Rui-Hua Xinyi hui 瑞華信義會; Xiangbei Rui-Hua Xinyi hui 湘北瑞華信義會
Nationality: Swedish
Denomination: Lutheran
China Start: 1916
Fields in China: Hunan: Changsha 長沙 (1918); Taohualun 桃花崙, Yiyang Xian 益陽縣 (1921); Yiyang 益陽 (1925)

Background Note:
The formation of the Swedish Church Mission (SKM) was authorized by the King of Sweden on 11 September 1874. It became involved in China through the work of the YMCA and YWCA. In 1916 Ingeborg Wikander, and in 1918 Ruth Nathorst, started a work through the YWCA in Hunan. In 1925 Knut Bernhard Westman, who had arrived in China in 1923, became principal of the Lutheran College 信義大學 at Taohualun. The SKM became a constituent member of the Evangelical Lutheran Church in China (Zhonghua Xinyi hui 中華信義會).
The Swedish Women's Association for Mission (Svenska Kvinnors Missionsförening) was established in 1903 and supported the work of the SKM. It is now known as Women for Mission (Kvinnor för Mission).
A precursor organization, the Swedish Missionary Society (Svenska Missionssällskapet) (SMS) 瑞典佈道會, was founded in 1835, with Mathias Rosenblad (1758–1847), Gustaf Theodor Keyser (1785–1853), and the Methodist minister George Scott (1804–1874) as the leading spirits. It supported Theodor Hamberg, who had come to China with the Basel Mission in 1847. In 1876 the Swedish Missionary Society was absorbed by the newly established Church of Sweden Mission.

Official Periodicals:
Missions-Tidning (Stockholm, 1834–). Organ of the Svenska Missionssällskapet.
Svenska Kyrkans Missionstidning (Uppsala, 1915–1955), continued as *Missionstidning* (Uppsala).
Svenska Kvinnors Missionsförening Circulär.

Literature:
Gunnar Brundin, *I hjärtat av Kina: Återblick på en 25-årig missionsgärning* (Stockholm: Svenska Kyrkans bokförlag, 1945).
B. Sundkler, *Svenska missionssällskapet 1835–1875, Missionstankens genombrott och tidigare historia i Sverige* (1937).

Archives/Contact Address:
Arkivet, Svenska Kyrkan, S–751 70 Uppsala, SWEDEN

CHURCH OF THE BRETHREN MISSION (CBM)

Other Names: General Mission Board of the Church of the Brethren (GBB); China Missions of the Church of the Brethren
Chinese Name: You'ai hui 友愛會
Nationality: American
Denomination: Baptist
China Start: 1908
Fields in China: Shanxi: Liaozhou 遼州 (now Zuoquan 左權) (1912); Pingding 平定 (1910); Shouyang 壽陽 (1919); Taiyuan 太原 (1923); Qinzhou 沁州 (now Qinxian 沁縣) (1930); Guangdong: Taishanxian [Toishan] 臺山縣 (1916)

Background Note:
The Church of the Brethren emerged as the moderate wing within the German Baptist Brethren (Dunkers) in the eastern United States. Franklin and Anna Crumpacker, George and Blanche Hilton, and Emma Horning were sent to China in 1908. By 1910 they had established a mission at Pingding. A second station was opened at Liaozhou in 1912 and congregations were organized at both stations later that year. The Shouyang station was opened in 1919. Educational work started in 1911, and medical work began in 1914. A School for Nurses was maintained at Pingding with 12 male and 7 female students in 1924. By 1939 there were 2,670 members in 5 congregations with 3 Chinese pastors and 48 paid evangelists, of whom 29 were women.
A South China Mission supported by Brethren was begun in 1916 at On Fun Village, Taishan county. Martha Shick founded this mission, but soon the key figure in the venture was Mei Guangxian [Moy Gwong Han], who had been educated in Brethren schools in the U.S.A. In 1948 that congregation had 340 members scattered in 55 villages, and an elementary school of 270 students. In 1949 it joined the Kwangtung Synod of the Church of Christ in China (CCC).
By the late 1930s relief work had become a major Church of the Brethren undertaking. In 1938 Howard Edwin Sollenberger was sent as full-time relief worker to Shanxi. However, in December 1940 all Brethren missionaries were evacuated from Shanxi and relief operations took

place elsewhere in China. In 1941 Ernest Wampler and Oliver Clark Sollenberger (Howard Sollenberger's father) were sent to China where they served the American Advisory Committee for Relief. The Brethren Civilian Public Service (CPS) initiated the China Unit, intended to perform ambulance and emergency relief work in China. The unit was disbanded in 1942, when the U.S. State Department refused to issue passports to conscientious objectors. The Brethren Service–United Nations Relief and Rehabilitation Administration Unit, which operated in both Nationalist and Communist-held areas from 1946–1948, reported reclamation of 50,000 acres of farmland and the training of 600 Chinese tractor operators. The Heifers for Relief Committee of the Brethren Service Committee in 1946 sent a shipment of heifers to China with "seagoing cowboys" as attendants. In addition, substantial shipments of used clothing, bedding, and other material aid were sent. (See Crouch, *Christianity in China*, p. 99.)

The Church of the Brethren missionaries left China in 1949 and 1950, and by 1953 missionary activity of the Church of Brethren in China had ended. Approximately 100 Brethren missionaries had served in China from 1908–1953.

Official Periodicals:

Brethren Service News (1945–1966).
The Gospel Messenger (1883–1964).
Missionary Visitor (1902–1930).
Missiongrams (1929–1958).
Star of Cathay (Elgin, Ill., 1933–). Irregular.
Star of Cathay, vol. 1 (Church of the Brethren in China, Shansi, [1939?]).

Literature:

Bradley Kent Geisert, "Brethren Rural Reconstruction in China, 1920–1950," Master's thesis, University of Virginia, 1975, 98 pp.
Francis P. McMurry, "The China Tractor Boys," Master's thesis, University of Maryland, 1969, 65 pp.
Herbert Spenser Minnich, "Devolution of Missionary Administration in China," Master's thesis, Northwestern University, 1926, 95 pp.
Brief History of the Church of the Brethren in China (Elgin, Ill.: Brethren Pub. House, 1915), 70 pp.
Handbook of the Brethren Mission in China (Hankow: Central China Religious Tract Society, 1915), 17 pp.
Frank H. Crumpacker et al., *Brethren in China* (Elgin, Ill.: Brethren Pub. House, 1937), 96 pp.
Howard Sollenberger, *History of the UNRRA Brethren Service Unit*, Church of the Brethren, General Brotherhood Board (1 January 1948).

Archives/Contact Address:

Brethren Historical Library and Archives, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120, U.S.A.

CHURCH OF THE NAZARENE (CN)

Other Names: Pentecostal Church of the Nazarene, General Missionary Board; Church of the Nazarene, China Mission
Chinese Name: Xuansheng hui 宣聖會
Nationality: American
Denomination: Holiness
China Start: 1914
Fields in China: Hebei: Daming 大名 (1919); Yongnian 永年 (formerly Guangpingfu 廣平府) (1921); Shandong: Zhaocheng 朝城 (1914)

Background Note:

The Pentecostal Church of the Nazarene was formed in 1907 by the merger of the Association of Pentecostal Churches of America (APCA) and Phineas F. Bresee's Church of the Nazarene. From 1919 the amalgamated church became known as the Church of the Nazarene (CN). The first China mission work was started by a pre-Nazarene body in 1902, when a band of students from Pasadena Bible College reopened a mission in Shandong, which had previously been closed due to the Boxer Uprising. The first official CN mission in China opened in Zhaocheng on 15 April 1914. It also cooperated extensively with the National Holiness Association's China mission. In 1919 Daming became the site for another CN mission, which developed into a focal point for all other CN work in China. The Rev. and Mrs. Peter Kiehn, formerly with the China Mennonite Mission Society, were early pioneers in the CN China field. Later, Dr. C. E. West was transferred from Africa to begin medical work. He was joined by Dr. and Mrs. Rudolph Guilford Fitz and Dr. Jemmima Hester Hayne during the early years of the Breese Memorial Hospital. In 1948 the society absorbed the work of the Hephzibah Faith Missionary Association. The last of the CN missionaries in China departed in 1949 and subsequently established a new work in Taiwan.

Official Periodicals:

The Other Sheep (Kansas City, Mo.), vols. 1 (1913/1914)–61(1974).

The China Nazarene (Church of the Nazarene, China Mission).

Literature:

J. Fred Parker, *Mission to the World: A History of Missions in the Church of the Nazarene through 1985* (1988).

Timothy L. Smith, *Called unto Holiness, The Story of the Nazarenes: The Formative Years* (Kansas City, Mo.: Nazarene Publishing House, 1962).

Leon Clarence Osborn, *The China Story: The Church of the Nazarene in North China, South China, and Taiwan* (Kansas City, Mo.: Nazarene Publishing House, 1969), 80 pp.

Mendell Taylor, *Fifty Years of Nazarene Missions* (Kansas City, Mo.: Beacon Hill Press, 1952–1958), 3 vols.

Hitherto! 1914–1939: Silver Anniversary of the Church of the Nazarene in China, by the missionary staff of the Church of the Nazarene in China.

Archives/Contact Address:

Nazarene Archives, Church of the Nazarene International Headquarters, 6401 The Paseo, Kansas City, MO 64131, U.S.A.

CHURCHES OF CHRIST (CC)

Chinese Name: Jidujiao hui 基督教會
Nationality: American
China Start: 1925
Fields in China: Hong Kong; Guangzhou [Canton] 廣州 (Guangdong); Guangxi; Ningjin 寧晉 (Hebei)

Background Note:

The Churches of Christ (CC) are a ramification of the "Restoration Movement" (i.e., the return to New Testament Christianity) that emerged in the United States towards the end of the eighteenth century. Growing tensions between liberal and conservative factions caused a major split in the movement in 1906. The conservative wing became known as the "Churches of Christ," to distinguish it from the more liberal Disciples of Christ. Since congregational autonomy is an important characteristic, there are no "denominational" headquarters for the CC and hence no foreign mission board. Therefore, individual congregations cooperate in informal networks in evangelistic work. Information concerning the missionary work in China was disseminated by means of certain periodicals.

George Stuart Benson 班傳馨 and wife arrived in China in 1925. They established themselves in Hong Kong and opened the Canton Bible School in Guangzhou. Other missionaries followed and evangelized in parts of Guangdong and neighboring Guangxi. In addition, a small work was opened in Ningjin.

The Memorial Press was started by Emmett Lackey Broaddus 白來德 in Hong Kong in 1931. The press was described in 1936 as engaged in nondenominational evangelization and publishing of gospel tracts, of which over one million pages were circulated.

Official Periodical:

Although not an "official" periodical, *The Word and Work* (Louisville, Ky.) carried many reports from the China mission.

Archives/Contact Address:

Since the Churches of Christ consists of autonomous congregations, there are no centralized mission archives. Some correspondence with and from China missionaries are, for example, found in the Personal Papers of James L. Lowell, Center for Restoration Studies, Brown Library, Abilene Christian University, P.O. Box 29208, Abilene, TX 79699-9208, U.S.A.

CHURCHES OF CHRIST IN AUSTRALIA (CCA)

Other Names: Federal Foreign Missionary Committee of the Churches of Christ in Australia; Australian Churches of Christ, Foreign Mission Board
Chinese Names: Aozhou Jidu hui 澳洲基督會; Jidutu hui 基督徒會
Nationality: Australian
China Start: 1916
Fields in China: Shanghai 上海 (Jiangsu) (1916); Huili [Hweili] 會理 (Sichuan) (1920–1935)

Background Note:

It was in the final decade of the nineteenth century that the Churches of Christ in Australia (CCA) involved themselves in overseas missions. Miss Rosa L. Tonkin of South Australia went to Shanghai in 1901 to work with the American Disciples. During the early years in Shanghai, Tonkin was mainly associated with Mr. and Mrs. James Ware. Owing to the demands of their work in the interior, the American Disciples withdrew in 1915. However, Miss Tonkin was able to stay because of the generous support of other Shanghai missionaries. During her 19 years in China, Tonkin was able, through teaching and visitation, to win over many women and girls. She did much for orphaned children and worked amongst the downtrodden mill hands. A more substantial CCA work was opened

at Huili in 1920. It was abandoned when Communist troops raided and burned the mission station during the Long March in 1935. The second mission premises, in Shanghai, were destroyed by Japanese bombs in 1937. All missionaries were withdrawn and the home society only sent funds to be distributed for missionary work by other societies.

Official Periodical:
Australian Christian: Journal of the Churches of Christ (North Essendon, VIC).

Literature:
Keith Bowes, ed., *Partners, One Hundred Years of Mission Overseas by Churches of Christ in Australia, 1891–1991 (*North Essendon, VIC.: Overseas Mission Board, 1990), 120 pp.

Archives/Contact Address:
Churches of Christ in Australia Historical Society, Churches of Christ Theological College, 40–60 Jacksons Road, Mulgrave VIC 3170, AUSTRALIA

COMMUNITY OF THE TRANSFIGURATION (CT)

Nationality: American
Denomination: Anglican
China Start: 1914
Field in China: Wuhu 蕪湖 (Anhui)

Background Note:
The Community of the Transfiguration (CT) was founded by Eva Mary Matthews (1862–1928) as an Anglican sisterhood. In the spring of 1913 Bishop Daniel Trumbull Huntington of Anqing 安慶 (Anhui) applied for sisters to work in his diocese and in particular to start a girls' school at Wuhu. Srs. Constance and Helen Veronica were sent out in the fall of 1914. St. Lioba's School was started at Wuhu. Another work of the sisters at Wuhu was that of the Coolie Shelter for the 2,000 human beasts of burden of that city. The "Sisters of the Shen-on-weh" also set out to develop the religious life among Chinese women.

Official Periodical:
The Transfiguration Quarterly (Glendale, Ohio).

Literature:
Mrs. Harlan Cleveland, *Mother Eva Mary, C.T.: The Story of a Foundation* (Milwaukee: Morehouse, 1929).

Archives/Contact Address:
Archives and Library, Community of the Transfiguration, 495 Albion Ave., Glendale, OH 45246, U.S.A.

CONSERVATIVE BAPTIST FOREIGN MISSION SOCIETY (CBFMS)

Chinese Name: Meibei Jinxin Xuandao hui 美北浸信宣道會
Nationality: American
Denomination: Baptist
China Start: 1946

Background Note:
The Society was formed in 1943 with the intention of operating within the framework of the Northern Baptist Convention (now the American Baptist Churches in the U.S.A.). But in 1945 the Conservative Baptist Foreign Mission Society (CBFMS) decided to operate independently due to the advance of theological liberalism in the former. In 1946 the first missionaries arrived in China; they were forced out in 1951, except for Levi Alton Lovegren, who spent 4 years in a Communist prison and was finally released in September 1955.
Some of the missionaries went to Taiwan. There Ralph R. Covell was asked to translate the New Testament into the Saideke [Sediq] 賽德克 language.

Official Periodical:
Conservative Baptist (Wheaton, Ill., 1947–1965), continued as *News & Views* (Chicago).

Literature:
Founded on the Word, Focused on the World: The Story of the Conservative Baptist Foreign Mission Society (Wheaton, Ill.: CBFMS, 1978).
Ralph R. Covell, *Mission Impossible: The Unreached Nosu on China's Frontier* (Pasadena, Calif.: Hope Pub. House, 1990).
Mei-Bei Jinxin Xuandaohui 美北浸信宣道會 [Conservative Baptist Foreign Mission Society] (Mei-Bei Jinxin Xuandaohui, 1988).
Bruce Shelley, *A History of the Conservative Baptists* (Wheaton, Ill.: Conservative Baptist Press, 1971).

Archives/Contact Address:
Carey S. Thomas Library, Conservative Baptist Theological Seminary; Postal Address: P.O. Box 10,000, University Park Station., Denver, CO 80210; Street Address: 3401 S. University Blvd., Englewood, CO, U.S.A. NW corner of University & Hampden (US 285).

CONVENTION OF REGULAR BAPTIST CHURCHES OF BRITISH COLUMBIA (NMBM)

Other Name: North Manchurian Baptist Mission
Chinese Name: Jinxin hui 浸信會
Nationality: Canadian
Denomination: Baptist
China Start: 1930
Fields in China: Ha'erbin [Harbin] 哈爾濱 (Manchuria =Heilongjiang); Shanghai 上海 (Jiangsu)

Background Note:
Dissident elements within the Baptist Convention of British Columbia withdrew and formed the Convention of Regular Baptist Churches of British Columbia (NMBM) in 1927. In 1929 Edward J. Blandford of the North-West Kiangsi Mission invited the NMBM to take over the field. Lorimer and Olive Baker left for China in 1930, followed by Miss Esther W. Peacock in 1931. However, when the NMBM missionaries discovered that the mission field was more "Brethren" than Baptist, they moved out of Jiangxi and began a new Baptist work in Harbin. In the late 1930s the work became very difficult due to the travel restrictions imposed by the Japanese. Miss Peacock was interned in late 1941 and returned to Canada in October 1942 during an exchange of prisoners. After the war she returned to Shanghai to work with the Door of Hope until 1951. Due to the political situation, the Bakers were not able to return to China and in 1950 the North Manchurian Baptist Mission was closed. In 1965 the NMBM joined the Fellowship of Evangelical Baptist Churches in Canada, an outgrowth of the fundamentalist movement, especially within American Protestantism.

Literature:
Grace Reeves, William Phillips & Fred A. Vaughan, comps., *Fellowship Baptist Trailblazers: Life Stories of Pastors and Missionaries* (Belleville, Ont.: Guardian Books, 2004).

Archives/Contact Address:
Archives, FEB International, 679 Southgate Dr., Guelph, Ontario N1G 4S2, CANADA

COVENANT MISSIONARY SOCIETY (CovMS)

Non-English Name: Svenska Evangeliska Missions förbundet i Amerika
Other Names: Swedish Evangelical Mission Covenant of America; Evangelical Mission Covenant Church of America; Evangelical Covenant Church
Chinese Names: Xingdao hui 行道會; Bei Xingdao hui 北行道會
Nationality: American
Denomination: Lutheran
China Start: 1890
Fields in China: Resident mission stations in Hubei: Fancheng 樊城 (now Xiangfan 襄樊, following its merger with Xiangyang 襄陽) (1891); Yicheng 宜城 (1922); Jingzhou [Kingchow] 荊州 (1908); Jingmen [Kingmen] 荊門 (1907); Nanzhang 南漳 (1905); Xiangyang 襄陽 (now Xiangfan 襄樊, following its merger with Fancheng 樊城) (1900)

Background Note:
The Covenant Church was founded by Swedish immigrants in 1885 as a voluntary covenant of churches committed to working together. Initially known as the Swedish Evangelical Mission Covenant of America, it is now known as the Evangelical Covenant Church. In China it cooperated with the Swedish Missionary Society. China was the Covenant Missionary Society's (CovMS) first mission field, opened by Peter Matson and his first wife Christine Swensson Matson in 1890. The CovMS supported mission work in Hubei in cooperation with other Swedish Lutheran groups. The work progressed until 1948, when 3 of the young missionaries were murdered by Chinese bandits. By 1949 all missionaries had been ordered to leave China.

Official Periodicals:
Förbundets (Swedish Evangelical Mission Covenant of America, 1899–1906), continued as *Årsberättelse: för verksamhetsåret . . . Svenska Ev. Missionsförbundets i Amerika* (Chicago, 1907–1931), continued as *Year Book* (Swedish Evangelical Mission Covenant of America).
Förbundets veckotidning (Chicago), from vol. 22.3 (16 January 1934) *The Covenant Weekly*. In Swedish, with supplements in English.

Literature:
Peter Matson, *Our China Mission: A Story of the Mission Covenants Work in China* (Chicago: Covenant Book Concern, 1934).
O[scar] Theodore Roberg, "Marcus Ch'eng, Apostle or Apostate? Relations with the Covenant Mission

in China," Master's thesis, North Park Theological Seminary, 1982, 181 pp.

Archives/Contact Address:
Covenant Archives and Historical Library, The F. M. Johnson Archives and Special Collections, Brandel Library, North Park University, 3225 W. Foster Ave., Chicago, IL 60625-4895, U.S.A.

CUMBERLAND PRESBYTERIAN MISSION (CumPM)

Other Name: Woman's Board of Missions of the Cumberland Presbyterian Church (CPW)
Chinese Names: Jinbalun Zhanglao hui 金巴崙長老會; Genbenlun Zhanglao hui 根本論長老會
Nationality: American
Denomination: Presbyterian
China Start: 1897
Fields in China: Changde 常德 (Hunan); Hankou 漢口 (Hubei); Guangdong. Hong Kong

Background Note:
The Cumberland Presbyterian Board of Missions and Church Erection was established in 1852. This mission had entered China in 1897 personified by the Rev. Thomas J. Preston and Dr. and Mrs. Oliver T. Logan, who opened work in Changde in 1899. In 1901 the Cumberland Presbyterian Mission (CumPM) was also present in Hankou. In 1906 the home church united with the American Presbyterian Church (North) (PCUSA) and became part of that organization, but with the existing Cumberland presbyteries allowed to remain separate.
However, a continuing Cumberland Presbyterian Church (CPC) was perpetuated by a sizable minority. It is this connection that a new CPC work was established in South China, through the Rev. Gam Sing Quoh 甘成國, who had been the first pastor of the Cumberland Chinese Church in San Francisco. In 1908 he went to China, and as a result of his ministry 4 outstations were opened in Guangdong by 1915, and by 1937 there were 11 with 1,500 church members and 40 or 50 national workers. The work was supported by the Woman's Board of Missions of the Cumberland Presbyterian Church (which had been formed in 1880).
The mission subsequently established itself in Hong Kong. After Gam Sing Quah's death in 1937, his son, Samuel King Gam 甘耀敬, became the director of the mission in South China and minister in San Francisco.

Official Periodicals:
The Missionary Record (St. Louis), vol. 1 (1875)–33 (1908).
The Missionary Messenger, vol. 1 (Memphis, Tenn., 1930–).

Literature:
Thomas H. Campbell, *Studies in Cumberland Presbyterian History* (Nashville, Tenn.: Cumberland Presbyterian Publishing House, 1944).
Chinese Cumberland Presbyterian Church, San Francisco, *A Brief History of the Chinese Cumberland Presbyterian Church* (Hong Kong: Star Printing Press, Kowloon, [1958?]). In Chinese and English.

Archives/Contact Addresses:
Presbyterian Historical Society, Archives and Library, 425 Lombard St., Philadelphia, PA 19147, U.S.A. (for the older Cumberland Presbyterian Mission in Hunan).
Historical Foundation of the Cumberland Presbyterian Church and the Cumberland Presbyterian Church in America, 1978 Union Ave., Memphis, TN 38104, U.S.A. (for the later Cumberland Presbyterian work in South China).

DANISH MISSIONARY SOCIETY (DMS)

Non-English Name: Det Danske Missionsselskab
Chinese Names: Lude hui (Dan) 路德會（丹）; Guandong Jidujiao Xinyi hui 關東基督教信義會
Nationality: Danish
Denomination: Lutheran
China Start: 1896
Fields in China: Manchuria: Suihua 綏化 (Heilongjiang) (1911); Ha'erbin [Harbin] 哈爾濱 (Heilongjiang) (1912); Changchun 長春 (Jilin) (1923); Boduna [Peituna] 伯都納 (now Fuyu 扶余) (Jilin) (1917); Shengjing=Jilin: Andong 安東 (1902); Jinzhou 錦州 (1899); Dalian [Dairen] 大連 (1910); Fenghuangcheng 鳳凰城 (1899); Kuandian寬甸 (1906); Moukden [Fengtian] 奉天 (now Shenyang 沈陽) (1912); Lüshunkou [Pt. Arthur] 旅順口 (now part of Dalian 大連) (1896); Xiuya [Siuyen] 岫崖 (1898); Dahushan 大弧山 (1896)

Background Note:
On 17 June 1821 the vicar of the parish of Lyngby, Denmark, the Rev. Bone Falch Rønne, summoned a meeting to found the Danish Missionary Society (DMS). The work in Manchuria was started in 1896. In 1950 the last 9 missionaries left China. Only Ellen Nielsen stayed, having taken Chinese citizenship. She died in China in 1960. In Denmark, the work in Manchuria was also supported by the Danish Men Teachers' Missionary

Union (Danske Læreres Missionsforening) (Official periodical: *Meddelelser*), and by the Women Teachers' Missionary Association (Lærerindernes Missionforbund) (Official periodical: *Meddelelser*).

Official Periodicals:
Dansk Missionsblad (Copenhagen, 1884–1952).
For Børnekredsene: Hjælp til Ledere af D.M.S.'s Børnekredse og Yngsteafdelinger (Copenhagen, 1929–1940).

Literature:
Kirsten Berggreen Buch, *Hver en storm: vækst og brydninger i Harbin Lutherske kirke og det Danske Missionsselskabs indsats* (Valby: Unitas, 2000).

Archives/Contact Address:
Det Danske Missionsselskab (Danmission), Strandagervej 24, DK–2900 Hellerup, DENMARK

DANISH MISSIONARY UNION (DMU)

Non-English Name: Det Danske Missionsforbund
Other Name: Mission Covenant Church of Denmark
Nationality: Danish
China Start: 1926
Fields in China: Guizhou: Anlong 安龍 (1926); Xingyi 興義 (1932)

Background Note:
Although founded in 1888, it was not until 1926 that the Danish Missionary Union (DMU) had its own foreign mission work. In that year, 2 missionaries were sent to Guizhou: Johannes K. Jensen and Miss Nicoline Madsen. They were based at Anlong. At one time there were 5 missionaries on the field. In 1950 the Christians of Xingyi built their own church. The mission work ended in 1951.

Official Periodical:
Morgenstjernen.

Literature:
Helge Rasmussen, *En dansk vækkelsesbevægelse: Det Danske Missionsforbund 1888–1963* (København: Missionsforbundets Forlag, 1963).
E. Rostø, *Blandt Kinas millioner: Troek fra Det Danske Missionsforbund* (Charlottenlund: Missionsforbundets Forlag, 1947).

DISCIPLES OF CHRIST (FCM; UCMS)

Other Names: Foreign Christian Missionary Society; United Christian Missionary Society; Christian Church (Disciples of Christ); China Christian Mission; Campbellites
Chinese Names: Jidu hui 基督會; Jidujiao hui 基督教會
Nationality: American
Denomination: Disciples of Christ
China Start: 1886
Fields in China: Anhui: Chuzhou 滁州 (1887); Luzhoufu [Luchowfu] 廬州府 (now Hefei 合肥) (1897); Wuhu 蕪湖 (1889); Jiangsu: Nanjing 南京 (1886); Shanghai 上海 (1890–1917); Tongzhou 通州 (now Nantong 南通) (1895); Sichuan: Batang 巴塘 (1903)

Background Note:
The religious body variously known as Disciples of Christ, Church of Christ, or Campbellites originated in the "Restoration Movement" and was organized as a separate religious communion in 1827. The Christian Woman's Board of Missions was established in 1874 and the Foreign Christian Missionary Society (FCM) in 1875. In 1920 they were united with the American Christian Missionary Society to form the Department of Foreign Missions of the United Christian Missionary Society (UCMS). It became the Division of Overseas Ministries and the Division of Homeland Ministries in 1973, and the Common Global Ministries Board in cooperation with the United Church of Christ in 1996.The denomination is now known as the Christian Church (Disciples of Christ).
The first member of the UCMS to leave for China was the Canadian Dr. William E. Macklin. He arrived in January 1886 and started medical work in Nanjing. The Rev. James Ware opened work in Shanghai in 1890, especially in the mill district. The manager of the Chinese mills later presented the UCMS with a school building in appreciation of its work. A school and Christian Institute were maintained for some years in Hongkew, but the UCMS, having decided to confine its work to Mandarin-speaking districts, closed the Shanghai work in 1917.
The China mission conducted evangelistic, educational, and medical work. The administration in China was on the basis of equal participation by missionaries and the Chinese communicants.

Official Periodicals:
The Missionary Intelligencer (Cincinnati, 1887–1918).
Missionary Tidings (Cincinnati, 1883–1918).
World Call (Indianapolis), vols. 1 (1919)–55 (1973).
China Mission News Letter (Nanjing).

China Christian News Letter, vol. 1 (United Christian Missionary Society, Shanghai, 1927–).
China Mission News Letter (United Christian Missionary Society, Nanking).
Newsletter (Christian Churches [Disciples of Christ], International Convention, United Christian Missionary Society, China Mission).

Literature:
E[lliott] I[rving] Osgood & Edwin Marx, *The China Christian Mission: Completing Fifty Years of Service* **(**Indianapolis, Ind.: United Christian Missionary Society, [1935?]), 35 pp.

Archives/Contact Addresses:
Library, Christian Church (Disciples of Christ), 222 S. Downey Ave., P.O. Box 1986, Indianapolis, IN 46206, U.S.A.
Disciples of Christ Historical Society, 1101 Nineteenth Ave. S., Nashville, TN 37212, U.S.A.

DOOR OF HOPE AND CHILDREN'S REFUGE (DHM)

Other Name: Door of Hope Mission
Chinese Name: Jiliang suo 濟良所
Nationality: International
Denomination: Interdenominational
China Start: 1901
Fields in China: Jiangsu: Shanghai 上海; Jiangwan [Kiangwan] 江灣

Background Note:
The Door of Hope and Children's Refuge (DHM) was an interdenominational evangelistic rescue work amongst Chinese girls who had been sold into lives of social or domestic slavery. It was started in Shanghai in 1900 by a committee of 5 missionary ladies.
The DHM was divided into 2 sections or homes: the First Year Home and the Industrial Home, the second being fed from the first and made up of those who desired to stay longer at the DHM. The DHM was for very young children rescued from homes of ill fame, or even from cruelty in domestic slavery. The first home was opened in a Chinese house in November 1901, the first worker being Miss Cornelia L. Bonnell (d. 1916). In 1904 a number of philanthropic Chinese offered to assist in the work, and the offer was accepted. They opened a Receiving Home in the most notorious quarter of the Foreign Settlement, and also secured, by their influence, the enactment of new municipal regulations favorable to public morality, especially one setting the minimum age at which girls might enter the brothels to 15 years old. One result of this was that a large number of kidnapped children were freed and given into the charge of the DHM, which in 1906 opened a Children's Home in the country at Jiangwan near Shanghai. In the same year an Industrial Home was opened, where the girls could be taught to work toward self-support.
In 1912 the Municipal Council pressed the DHM to undertake the care of the strayed, abducted, and abandoned children found in the streets of Shanghai by the police, and guaranteed the necessary finances from time to time. The request was consented to, and a Home for Waifs and Strays was begun.

Official Periodical:
Annual Reports (Door of Hope Mission, Shanghai).

Literature:
Sue Ellen Gronewold, "Encountering Hope: The Door of Hope Mission in Shanghai and Taibei 1900–1976," Ph.D. diss., Columbia University, 1996.

Archives/Contact Address:
Door of Hope and Children's Refuge Mission (Committee for Rescue Work in Shanghai and Shanghai Florence Crittenden Home), annual reports and records, 1900–1925; 1927–1935: Burke Library, Union Theological Seminary, 3041 Broadway (@ Reinhold Niebuhr Pl.), New York, NY 10027, U.S.A.

DUTCH PENTECOSTAL MISSIONARY SOCIETY

Non-English Name: Nederlandsch Pinksterzendingsgenootschap
Nationality: Dutch
Denomination: Pentecostal
Field in China: Lijiang 麗江 (Yunnan)

Background Note:
The Dutch Pentecostal Missionary Society was established by Gerrit Roelof Polman (1868–1932) in 1920. In 1923 it became incorporated as "Vereeniging." In 1928 Otto Karrenberg from Velbert, Germany, was added to the board. Prior to 1920, Dutch Pentecostal missionaries had gone to China as members of the Pentecostal Missionary Union. The first missionaries to be sent by the Dutch society were Trijntje Bakker and Geertje Roos (both 1921–1927). During his second term in the China mission (1925–1927), Pieter Klaver was a member of this society. Following Polman's resignation, the Dutch Pentecostal Missionary Society no longer supported the China mission. Some of the missionaries joined Karrenberg's

newly established German Pentecostal missionary society, Vereinigte Missionsfreunde e.V. Velbert, in 1931.

Official Periodical:
Spade Regen (Gerrit Roelof Polman, April 1908–1931). Carried contributions from the China mission field.

Literature:
Cornelis van der Laan, "Beyond the Clouds: Elize Scharten (1876–1965), Pentecostal Missionary to China," in Wonsuk Ma & Robert P. Menzies, eds., *Pentecostalism in Context: Essays in Honor of William W. Menzies* (Sheffield: Sheffield Academic Press, 1997), pp. 337–360.

EBENEZER MISSION (EbM)
Chinese Name: Jiu'en hui 救恩會
Nationality: American
China Start: 1907
Field in China: Miyang [Biyang] 泌陽 (Henan) (1907)

Background Note:
William Henry Nowack, the leader of the Ebenezer Mission (EbM), had come to China with Horace W. Houlding's South Chihli Mission. In 1907 he started a separate mission in Henan. It operated the Ebenezer Orphanage at Biyang. The mission was reorganized at an early date into a Chinese organization in which foreign missionaries were co-laborers and advisors. In 1936 a Chinese pastor was the chairman of the EbM.

Official Periodical:
Echoes from Inland China (Ebenezer Mission, Biyang, Henan, 1922–1924).

Literature:
William Henry Nowack, *My Ebenezer: A Personal Testimony to the Faithfulness of a Prayer-Hearing God* (Green Bay, Wis.: Reliance Pub. Co., 1946).

ELBETHEL CHRISTIAN WORK
Field in China: Hankou 漢口 (Hubei)

Background Note:
In 1950 the Elbethel Christian Work is listed as an associate of Central China Faith of God Assemblies. No further information has been found.

ELIM MISSIONARY SOCIETY (EMS)
Other Name: Elim International Missions
Nationality: British
Denomination: Pentecostal

Background Note:
There were said to have been Elim Missionary Society (EMS) missionaries in Mongolia by 1938. The *World Christian Handbook* of 1949 lists 1 unnamed place of worship and 1 foreign female worker. It is now called Elim International Missions. (Note that Hector Gardiner, a China missionary of the Apostolic Church–Missionary Movement, married Edith Baker, an Elim Church missionary from Great Britain, in China in 1946.)

EMMANUEL CHURCH OF THE FOURSQUARE GOSPEL (ECFG)
Chinese Name: Wanguo sifang Fuyin hui 萬國四方福音會
Nationality: American
Denomination: Pentecostal
Fields in China: Shanghai 上海 (Jiangsu) (1911?); Tai'an 泰安 (Shandong)

Background Note:
This mission was supported by Aimee Semple McPherson's International Church of the Foursquare Gospel. In 1936 Mrs. Emma B. Lawler was pastor and superintendent at Shanghai.

Official Periodical:
The Bridal Call (1917–), renamed *The Bridal Call Foursquare* (Los Angeles, 1924–).

Archives/Contact Address:
Foursquare Heritage and Archives, The Foursquare Church, P.O. Box 26902, 1910 W. Sunset Blvd., Los Angeles, CA 90026-0176, U.S.A.

EMMANUEL MEDICAL MISSION (EMM)
Chinese Name: Fudao hui 傅道會
Nationality: British
Denomination: Nondenominational
China Start: 1914
Field in China: Nanning 南寧 (Guangxi)

Background Note:
The Emmanuel Medical Mission (EMM) was established to carry on medical and evangelistic work in Guangxi. In 1914 H. L. Clift and wife and Miss M. S. Michell were

based at Nanning and subsequently worked with the Bible Churchmen's Missionary Society.

Official Periodical:
The Reminder.

ENGLISH PRESBYTERIAN MISSION (EPM)

Chinese Name: Da-Ying Zhanglao hui 大英長老會
Nationality: British
Denomination: Presbyterian
China Start: 1847
Fields in China: Amoy Mission (Fujian): Xiamen [Amoy] 廈門 (1850); Zhangpu 漳浦 (1889); Quanzhou 泉州 (1881); Yongchun 永春 (1893). Hakka Mission (Guangdong): Wujingfu 五經富 (1882); Sanheba [Samhopa] 三河壩 (1902); Shanghang 上杭 (1914). Swatow Mission (Guangdong): Chaozhou 潮州 (1888); Shanwei [Swabue] 汕尾 (1898); Shantou [Swatow] 汕頭 (1856). Formosa Mission (Taiwan): Tainan 臺南; Dagou [Takow] 打狗 (now Gaoxiong [Kaohsiung] 高雄); Zhanghua 彰化

Background Note:
The Foreign Missions Committee of the Presbyterian Church in England was appointed in 1844. The Women's Missionary Association of the Presbyterian Church of England was established as a supporting society in 1878. The China mission commenced in 1847 with the arrival of William Chalmers Burns in South China. He and his colleague, Dr. James H. Young, worked in Hong Kong and Guangzhou [Canton] for some years, after which they moved to Xiamen. The Swatow Mission was also begun by Burns in 1856, when he took up the work begun by the Basel missionary Rudolf Lechler. The work in the Formosa Mission began in 1865, but was much disrupted by the severe persecution of Christians. The missionary work was substantially altered after the Japanese occupation of the island in 1895.

Official Periodicals:
Minutes of the Synod (1836–).
The English Presbyterian Messenger (London, 1845–1867), continued by *Messenger and Missionary Record of the Presbyterian Church in England* (1868–1891), continued by *Monthly Messenger of the Presbyterian Church of England* (1891–1907), continued as *Presbyterian Messenger* (1908–1966).
Annual Report of the China Mission at Amoy (Edinburgh, 1855–).
Our Sisters in Other Lands (London, 1879–1937), continued as *Far Horizons: A Quarterly Magazine of the Overseas Missionary Work of the Presbyterian Church of England* (1938–1966).

Literature:
Edward Band, *Working His Purpose Out: The History of the English Presbyterian Mission, 1847–1947* (London: Presbyterian Church of England, 1948).
George A. Hood, *Mission Accomplished? The English Presbyterian Mission in Lingtung, South China: A Study of the Interplay between Mission Methods and Their Historical Contexts* (Frankfurt am Main: Peter Lang, 1986).

Archives/Contact Address:
Presbyterian Church of England Archives, The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM

EVANGEL MISSION (EvM)

Other Name: Evangelistic Prayer and Missionary Union (EPMU)
Chinese Name: Shengdao hui 聖道會
Nationality: American
China Start: 1904
Field in China: Zhaoqing [Shuihing] 肇慶 (formerly also called Gaoyao 高要) (Guangdong) (1904)

Background Note:
The Rev. Edwin Palmer Burtt 畢賢榮 (1858–1940), the head of the Evangel Mission (EVM), had been associated with the Evangelistic Prayer and Missionary Union 聖潔會 at Zhaoqing since 1904.

Official Periodical:
The Evangel, Organ of the Evangel Mission (Zhaoqing, Guangdong, ca. 1907–).

EVANGELICAL ASSOCIATION MISSION (EAM)

Other Names: Evangelical Association of North America; Missionary Society of the Evangelical Association
Chinese Name: Fuyin hui 福音會
Nationality: American
Denomination: Methodist
China Start: 1904
Fields in China: Chenzhou [Shenchow] 辰州 (now Yuanling 沅陵) (Hunan) (1906); Tongren 銅仁 (Guizhou) (1913)

Background Note:
In the early nineteenth century Jacob Albright organized the Evangelical Association. A division in 1891 resulted in 1894 in the organization of the United Evangelical Church as a separate church. When the Evangelical Association and the United Evangelical Church reunited in 1922 to form the Evangelical Church, a section of the United Evangelical Church remained apart, taking the name of Evangelical Congregational Church in 1928. The Evangelical Church merged with the United Brethren Church in 1946, forming the Evangelical United Brethren Church. As a result of the union of the Methodist Church and the Evangelical United Brethren Church in 1968, the work is now known as the General Board of Global Ministries of the United Methodist Church.
The first Evangelical Association (EAM) missionaries to China were Clarence Edwin Ranck and Albert Herman Butzbach and wives. They arrived in China in 1904 and opened their chief station at Chenzhou in 1906. In 1913 the Butzbachs opened a second center in Tongren. (See Evangelical Church Mission; Evangelical United Brethren Church; United Evangelical Church Mission.)

Official Periodicals:
Proceedings of the Board of Missions of the Evangelical Association (Cleveland, Ohio). Annually to 1922.
Missionary Messenger (Evangelical Association Missionary Society, Cleveland, Ohio, 1886–1922).
Evangelischer Missionsbote: eine Monatsschrift zur Förderung der Mission (Evangelical Association, Cleveland, Ohio, 1896–1922).

Literature:
Frederick W. Brandauer, "The History and Development of the Central China Mission of the Evangelical United Brethren Church," S.T.D. diss., Temple University School of Theology, 1953, 263 pp.

Archives/Contact Addresses:
Evangelical Association of North America, Evangelical United Brethren Collection, Shenandoah University Libraries, 1460 University Dr., Winchester, VA 22601, U.S.A.
General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. Electronic Guide to the Records of the Evangelical Association of North America: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

EVANGELICAL CHURCH MISSION (EC)

Other Name: Missionary Society of the Evangelical Church
Chinese Name: Zundao hui 遵道會
Nationality: American
Denomination: Methodist
China Start: 1900
Fields in China: HUNAN: Changsha 長沙 (1901); Chenqi [Chenki] 辰谿; Liling 醴陵 (1904); Chenzhou [Shenchow] 辰州 (now Yuanling 沅陵) (1906); Xiangtan 湘潭 (1904); GUIZHOU: Tongren [Tungjen] 銅仁 (1913)

Background Note:
In the early nineteenth century Jacob Albright organized the Evangelical Association. A division in 1891 resulted in the organization of the United Evangelical Church as a separate entity in 1894. When the Evangelical Association and the United Evangelical Church reunited in 1922 to form the Evangelical Church, a section of the United Evangelical Church remained apart, taking the name of Evangelical Congregational Church in 1928.
The Evangelical Association of North America (1859–1922) merged with the United Evangelical Church (1892–1922) to form the Evangelical Church (1923–1941) in 1922. The Evangelical Church merged with the United Brethren Church in 1946, forming the Evangelical United Brethren Church. As a result of the union of the Methodist Church and the Evangelical United Brethren Church in 1968, the work is now known as the General Board of Global Ministries of the United Methodist Church.
The Missionary Society of the Evangelical Church (EC), formerly the Evangelical Association of North America, had its chief station at Chenzhou. (See also: Evangelical Association Mission; Evangelical United Brethren Church; United Evangelical Church Mission.)

Official Periodicals:
Evangelical Missionary World (Women's Missionary Society of the Evangelical Church, Harrisburg, Pa., 1923–1946).
Evangelischer Missionsbote: eine Monatsschrift zur Förderung der Mission (Evangelical Association, Cleveland, Ohio, 1896–1922).
Missions of the Evangelical Church (Missionary Society of the Evangelical Church, Cleveland, Ohio, 1923–1946).

Literature:
Paul Himmel Eller, *History of Evangelical Missions* (Harrisburg, Pa.: The Evangelical Press, [1942]), x, 321 pp.

The Abiding Past; or, Fifty years with the Woman's Missionary Society of the Evangelical Church, 1884–1934 (Harrisburg, Pa.: The Woman's Missionary Society of the Evangelical Church, 1936), 254 pp.
Frederick W. Brandauer, "The History and Development of the Central China Mission of the Evangelical United Brethren Church," S.T.D. diss., Temple University School of Theology, 1953, 263 pp.

Archives/Contact Addresses:
(1) Evangelical Church, Evangelical United Brethren Collection, Shenandoah University Libraries, 1460 University Dr., Winchester, VA 22601, U.S.A.
(2) General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. Electronic Guide to the Records of the Evangelical Church: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").
(3) United Methodist Historical Center, Nebraska Wesleyan University, 50th and St. Paul Sts., Lincoln, NE 68504, U.S.A.

EVANGELICAL CONGREGATIONAL CHURCH

Nationality: American
China Start: 1900
Field in China: Hunan

Background Note:
In the early nineteenth century Jacob Albright organized the Evangelical Association. A division in 1891 resulted in the organization of the United Evangelical Church in 1894. When the Evangelical Association and the United Evangelical Church reunited in 1922 to form the Evangelical Church, a section of the United Evangelical Church remained apart, taking the name of Evangelical Congregational Church in 1928. The first mission to China was opened in Hunan in 1900 by C. Newton Dubs of what was then the United Evangelical Church Mission. The Evangelical Congregational Church was an associate mission of the China Inland Mission. (See also: Evangelical Association Mission; Evangelical Church Mission; Evangelical United Brethren Church; United Evangelical Church Mission.)

Official Periodical:
The United Evangelical (1921–1975).
The Evangelical-Messenger (1922–1946).

Archives/Contact Address:
E.C. Historical Society, Evangelical School of Theology, 121 S. College St., Myerstown, PA 17067, U.S.A.

EVANGELICAL LUTHERAN MISSION OF MISSOURI, OHIO, AND OTHER STATES (MELCM)

Other Names: Missouri Synod Mission; Missouri Evangelical Lutheran Mission
Chinese Names: Lude jiao 路德教; Fuyindao Lude hui 福音道路德會
Nationality: American
Denomination: Lutheran
China Start: 1913
Fields in China: Hubei: Hankou 漢口, with Hanyang 漢陽 (1913); Yichang 宜昌 (1921); Enshi [Enshih] 恩施 (1930); Shinan 施南 (now Enshi Shi 恩施市) (1919); Shashi 沙市 (1923); Ximakou [Simakow] 繫馬口 (1933); Sichuan: Fengjie 奉節 (formerly Kuizhoufu [Kweifu] 夔州府) (1924); Wanxian 萬縣 (1924)

Background Note:
The Missouri Synod was formed in 1847 as "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States" amongst several communities of German Lutheran immigrants. In 1947 the name was changed to its current form, Lutheran Church–Missouri Synod. Its foreign missionary department, established in 1893 as the Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, is now called LCMS World Mission.
Edward Louis Arndt 雅人德 (1864–1929), a German immigrant pastor and professor, proposed to the Synod that missionary work be established in China. This led in 1912 to the organizing of the independent Evangelical Lutheran Mission for China, the mission society which in 1913 sent him to China. The Rev. Arndt began the work in his own way, establishing missions and schools in Hankow in 1913 (see next entry). After 5 years, and with considerable hesitance and reluctance, the Missouri Synod took over the work officially in 1917. After that the work increased and, in 1920 a full-time Director of Foreign Missions was called. This marked the beginning of more centralization in foreign missions and also, eventually, more aggressiveness. However, the work in western Hubei and eastern Sichuan was not successful in the number of converts. At the same time, controversy on the terms for God in Chinese also arose amongst some of the missionaries in the field, namely whether a generic name for God or a personal name should be taken.

Official Periodicals:

Der Lutheraner (St. Louis, Mo.), vols. 1 (1844)–130 (1974).

The Lutheran Witness, Official organ of the Ev. Luth. Synod of Missouri, Ohio, and other States (Cleveland, OH, 1882–).

Literature:

Richard Henry Meyer, "The Missouri Evangelical Lutheran Mission to China, 1913–1948," Master's thesis, Washington University, 1948, 57 pp.

Roy Arthur Suelflow, "The Mission Enterprise of The Lutheran Church–Missouri Synod in Mainland China: 1913–1952," Ph.D. diss., University of Wisconsin, 1971, 392 pp.

Edward J. Arndt, "Flashback in the History of the China Mission [of the LCMS]," in *Concordia Historical Institute Quarterly* 66 (1993), no. 2:75–92.

Edward J. Arndt, "Weighed and Not Found Wanting," in *Concordia Historical Institute Quarterly* 66 (1993), no. 4:156–70. [An account of Edward L. Arndt at the end of the China Mission during the Communist revolution.]

Bernice Meyer, "Our Medical Mission Work in Enshih, Hupeh, China," in *Concordia Historical Institute Quarterly* 66 (1993); part one: no. 1:4–10; part two: no. 2:58–65; part three: no. 3:120–28; part four: no. 4:146–55. [Presented at Radio Station KFUO in 1941.]

Archives/Contact Address:

Department of Archives and History, Lutheran Church–Missouri Synod, Concordia Historical Institute, 801 De Mun Ave., St. Louis, MO 63105, U.S.A.

EVANGELICAL LUTHERAN MISSION SOCIETY FOR CHINA (EvLM)

Other Name: China Mission Society
Nationality: American
Denomination: Lutheran
China Start: 1913
Field in China: Hankou [Hankow] 漢口 (Hubei)

Background Note:

This short-lived independent mission was established by Edward Louis Arndt 雅人德 (1864–1929). Arndt apparently did not expect favorable treatment from the Missouri synodical hierarchy for his idea to begin mission work in China, because he created his own mission society, namely the Evangelical Lutheran Mission Society for China (EvLM), or China Mission Society, in May 1912. He wrote and paid for publishing 2 books of sermons, 1 in English and 1 in German. These he sold to build up a reserve fund for the mission. He also edited a newsletter called *Missionsbriefe*, for which he charged 25 cents. Readers would pledge regular payments to support the mission society. Arndt and wife (Johanne Marie Karoline Salomon) were the only members of the EvLM in China. Although there were difficult years ahead, the society remained alive for 5 years until it was taken over by the Missouri Synod (LCMS World Mission) in 1917. On 27 September 1914 Arndt baptized the first Chinese converts at his mission in Hankou.

Official Periodical:

Missionsbriefe (Komitee der Evangelisch-lutherischen Missionsgesellschaft für China, St. Paul, Minn., 1911–1916). The "mission letters" for 1917 were absorbed by *Missions-Taube*, German-language organ of the Mission Board, Evangelical Lutheran Synodal Conference of North America (Concordia Publishing House, St. Louis, Mo.).

Archives/Contact Address:

The China Mission Society Correspondence and Papers (1912–1929), folders 39–50 and B.1–22 The China Mission Binders (1910–1929), Edward L. Arndt Papers, Department of Archives and History, Lutheran Church–Missouri Synod, Concordia Historical Institute, 801 De Mun Ave., St. Louis, MO 63105, U.S.A.

EVANGELICAL UNITED BRETHREN CHURCH (EUB)

Nationality: American
China Start: 1946
Fields in China: Hunan: Changsha 長沙 (1901); Chenqi [Chenki] 辰谿; Liling 醴陵 (1904); Chenzhou [Shenchow] 辰州 (now Yuanling 沅陵) (1906); Xiangtan 湘潭 (1904); Guizhou: Tongren [Tungjen] 銅仁 (1913); Guangdong: Guangzhou [Canton] 廣州 (1899); Xiaolan [Siulam] 小欖 (1899)

Background Note:

The Evangelical United Brethren Church (EUB) resulted from the merger of the Evangelical Church with the United Brethren Church in 1946. As a result of the union of the Methodist Church and the Evangelical United Brethren Church in 1968, the work is now known as the General Board of Global Ministries of the United Methodist Church. (See also: Evangelical Association Mission; Evangelical Church Mission; United Evangelical Church Mission.)

Official Periodicals:

The World Evangel (Women's Society of World Service of the Evangelical United Brethren Church, Dayton, Ohio, 1946–1968).

Minutes of the . . . Annual Session Central China Mission Council of the Evangelical United Brethren Church (1947–1950).

Literature:

Frederick W. Brandauer, "The History and Development of the Central China Mission of the Evangelical United Brethren Church," S.T.D. diss., Temple University School of Theology, 1953, 263 pp.

J[ohn] Steven O'Malley, *On the Journey Home: The History of Mission of the Evangelical United Brethren Church, 1946–1968* (New York: General Board of Global Ministries, United Methodist Church, 2003), xii, 285 pp.

Audrie E. Reber, *Women united for mission: a history of the Women's Society of World Service of the Evangelical United Brethren Church, 1946–1968* (Cincinnati, Ohio: Board of Missions, United Methodist Church, 1969), 134 pp.

Archives/Contact Addresses:

Evangelical United Brethren Church, Evangelical United Brethren Collection, Shenandoah University Libraries, 1460 University Dr., Winchester, VA 22601, U.S.A.

General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. Electronic Guide to the Records of the Evangelical United Brethren Church. Board of Missions: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

EVANGELISCHE DIAKONISSENANSTALT STUTTGART

Other Name: Evangelical Deaconess Institute
Nationality: German
China Start: 1924
Field in China: Beijing 北京 (Hebei)

Background Note:

The Evangelical Deaconess Institute was founded by Mrs. Charlotte Reihlen and Prelate Sixt Karl von Kapff in Stuttgart in 1854. The principal task of the deaconesses was nursing and caring for the aged. When after World War I the former German military hospital of Beijing became the German Hospital 德國醫院 for civilians, its cofounder, Dr. Edmund Dipper (1871–1933), called sisters of the Stuttgart deaconess house to Beijing. The first sisters arrived there in January 1924: Johanna Bayerlein, Auguste Ernst, and Helene Elsenhans. Although the German Hospital was essentially a secular institution, the Stuttgart sisters understood their presence in China to have a Christian missionary dimension as well. Moreover, several of the deaconesses trained in the Stuttgart institute were assigned to German missionary societies in South China, especially in the wake of World War II, when the situation had become untenable for them in Beijing.

Official Periodical:

Blätter aus dem Diakonissenhaus Stuttgart (Stuttgart). Published since 1884/85.

Literature:

Anna Schönleber 沈亞拿, *Zwischen Lotusblüten und Gobistaub, Erlebnisse deutscher Schwestern in China* (Stuttgart: J. F. Steinkopf, 1955).

Archives/Contact Address:

Mutterhaus-Archiv, Evangelische Diakonissenanstalt, Rosenbergstr. 40, D–70176 Stuttgart, GERMANY

EVANGELIZE CHINA FELLOWSHIP (ECF)

Chinese Name: Zhongguo budao hui 中國佈道會
Nationality: International
China Start: 1947
Field in China: Shanghai 上海 (Jiangsu)

Background Note:

The Evangelize China Fellowship (ECF) was founded in Shanghai by Ji Zhiwen 計志文 (Andrew Gih) in 1947, who until then had been associated with the Bethel Mission. After Shanghai fell to the Communists, he moved the work to Hong Kong. The EFC work now extends to Southeast Asia and the United States.

Official Periodical:

ECF News (Evangelize China Fellowship, Los Angeles, Calif.).

Archive/Contact Address:

EFC International, 437 S. Garfield Ave., Monterey Park, CA 91754, U.S.A.

FAITH AND LOVE MISSION (FLM)

Chinese Name: Xin'ai hui 信愛會
China Start: 1921
Field in China: Guixian 貴縣 (Guangxi)

Background Note:
In 1936 the Rev. W. G. Smith and wife were based at Guixian. (See *1936 Handbook of the Christian Movement in China*, p. 122.) This may formerly have been a United Free Gospel Mission station. No further information has come to light about this mission.

FAITH FELLOWSHIP (FF)

Field in China: Shanghai 上海 (Jiangsu)

Background Note:
The Faith Fellowship (FF) is listed in *The China Hong List* of 1939, with the Rev. J. Lawrence Grant and Mrs. Grant in charge. No additional information is available.

FAITH MISSION (FAM)

Chinese Name: Gongxin hui 公信會
Nationality: American
China Start: 1901
Field in China: Wuhu 蕪湖 (Anhui) (1901)

Background Note:
In 1914 the Wuhu station had 2 missionaries: Misses Genevieve and Minnie Oviatt, who had formerly been with the Christian and Missionary Alliance. In 1936 only Minnie Oviatt is listed, her sister having died in 1932. The Faith Mission (FAM) at Wuhu ended with Minnie Oviatt's death in 1937.

FINNISH FREE MISSIONARY SOCIETY (FFC)

Non-English Names: Fria Missionsförbundet; Suomen Vapaa Lähetys
Other Names: Free Mission Society; Free Church of Finland Mission (SVL)
Chinese Name: Ziyou hui (Fen) 自由會（芬）
Nationality: Finnish
China Start: 1899
Fields in China: Jiangxi: Yongfeng 永豐 (1907); Yongxin 永新 (1899)

Background Note:
The Finnish Free Missionary Society (FFC) is the Swedish-speaking section of the Free Church movement of Finland. In 1901 the following missionaries were at Yongxin: Miss Arpianinen, Miss Cajander, and Miss H. E. Ehrström. (See *Chronicle and Directory*, 1901, p. 322.)
In 1921 the Swedish-speaking constituents of the FFC separated from it and took the name Free Mission Society (Fria Missionsförbundet). It remained an associate mission of the China Inland Mission. The remaining Finnish-speaking body called itself by its Finnish name only. In 1922 the Mission in China was transferred to the Fria Missionsförbundet, but the constituents of the Finnish Free Church (Suomen Vapaakirkko) and the Fria Missionsförbundet continued to give financial support to the China mission. There were only 2 missionaries in China when the work ended in 1950. A new work was started in Taiwan in 1953.

Official Periodicals:
Evangeliskt Vittnesbörd: organ för Fria Missionsförbundet (Helsingfors, 1922–1987).
Suomen Viikkolehti.

Archives/Contact Address:
Fria Missionsförbundet & Missionskyrkan i Finland, Högbergsgatan 22, SF–00 130 Helsinki, FINLAND

FINNISH MISSIONARY SOCIETY (FMS)

Non-English Names: Suomen Lähetysseura; Finska Missionssälskapet
Other Name: Finland Missionary Society
Chinese Name: Xiang Xibei Xinyi hui 湘西北信義會
Nationality: Finnish
Denomination: Lutheran
China Start: 1901
Fields in China: Hunan: Dayong [Tayung] 大庸 (formerly Yongding 永定; now Zhangjiajie Shi 张家界市) (1905); Jinshi [Tsingshih] 津市 (1902); Cili [Tzeli] 慈利 (1907); Yongshun 永順 (1916); Hubei: Shekou [Shekow] 灄口 (now Wuhan 武漢) (1912)

Background Note:
Founded in 1859 as the missionary organ of the Evangelical–Lutheran Church of Finland. A new revival at the end of the nineteenth century led to the opening of the China mission field.
The first missionaries of this society, Hannes Sjöblom and Erland Sihvonen, arrived in Shanghai in 1901. The Rev. and Mrs. H. Sjöblom opened the first mission station at Jinshi in 1902. By 1916, 4 mission stations had been built on the Li River. Medical work was started in 1907, and the first boarding schools were built at about the same time. The name Finnish Missionary Society (FMS) was adopted in 1913, instead of Finland Missionary Society. From the beginning the FMS took an active part in the Lutheran Theological Seminary, which was founded at Shekou.
The Chinese Church, founded by the FMS, joined the united Chinese Lutheran Church in China (Zhonghua

Xinyi hui 中華信義會) in 1920. In 1936 the Chinese synodal church in northwestern Hunan, called Zhonghua Xinyi hui Xiang xizhong hui, was under a combined leadership of 6 men, half of whom were Chinese. To this administration were put all clerical, doctrinal, and practical questions concerning the Chinese church.
Following the revolution in 1911, and especially after 1927, missionary work was greatly hampered by political disturbances. After the Communist takeover, 20 FMS workers had to leave China, leaving behind 2,300 members. The FMS is now active in Hong Kong and Taiwan.

Official Periodicals:
Missionstidning för Finland (Helsingfors, 1859–1963).
Suomen Lähetyssanomia (Helsinki, 1859–).
Elämän Kevät (1908–1955).
Lasten Lähetyslehti (1900–1955).
Barnens Missionstidning (1904–1939).

Literature:
Armas K. E. Holmio, *The Finnish Missionary Society 1859–1950* (Hancock, Mich.: Finnish Lutheran Book Concern, 1950).
Toivo Saarilahti, *Suomen Lähetysseuran työ kiinassa vuosina 1901–1926* (Helsinki: FMS, 1960).
Ilma Ruth Aho, "A Record of the Activities of the Finnish Missionary Society in Northwest Hunan, China, 1902–1952," manuscript, ELCA Archives, St. Paul, Minn.

Archives/Contact Address:
Archival material of the Finnish Evangelical Lutheran Mission 1859–1966 has been deposited at: Arkistolaitos (National Archives Service), Rauhankatu 17, PL 258, SF–00 141 Helsinki, FINLAND

FINNISH PENTECOSTAL FRIENDS MISSION

Non-English Name: Suomen Helluntaiystävien Ulkolähetys
Other Name: Finnish Pentecostal Missions
Nationality: Finnish
Denomination: Pentecostal
China Start: 1924
Field in China: Dezhou 德州 (Shandong)

Background Note:
The Pentecostal movement in Finland had its beginnings in 1911. Missionaries of this movement were working in connection with Pentecostal missionaries in England. In 1920 a division occurred within the Pentecostal Movement in Finland. The adherents of open communion and informal fellowship, under the leadership of Vilho Pylkkanen, took the name Pentecostal Friends (Helluntai-Ystävät). Karl Henriksson 郝 worked for this group in Dezhou from 1924–1927. He seems to have been the only worker in China. The Pentecostal Friends have not flourished and have remained a small movement.

Official Periodical:
Voittosanoma.

FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH (FBC)

Nationality: American
Denomination: Brethren
Field in China: Gansu

Background Note:
The Brethren Church emerged from the three-way division in the German Baptist Brethren Church (informally: Dunkers) in the eastern United States in the early 1880s. In 1882 Henry Holsinger and many of his progressive followers were expelled from the church. In 1883 they organized the Brethren Church (sometimes called Ashland Brethren).

Official Periodical:
The Brethren Missionary (Ashland, Ohio), vol. 1 (1917)–17 (1934), continued by *The Brethren Evangelist* (Ashland, Ohio).

Archives/Contact Address:
The Brethren Church National Office, 524 College Ave., Ashland, OH 44805, U.S.A.

FREE EVANGELICAL ASSEMBLIES OF NORWAY (FEFM)

Non-English Names: De Frie Evangeliske Forsamlingers Misjon; De Frie Evangeliske Forsamlinger i Norge (DFEF)
Nationality: Norwegian
China Start: 1916
Fields in China: Zhili=Hebei: Yuanshi 元氏 (1916); Baixiang 柏鄉 (1922); Shanxi: Yuci 榆次 (1916?); Taiyuan 太原; Zhili=Chaha'er=Hebei: Zhangjiakou [Kalgan] 張家口

Background Note:
Influenced by the American Holiness movement and by Fredrik Franson, Erik Andersen Nordquelle (1858–1938)

founded this organization. Its official name was *De frie evangeliske forsamlinger i Norge* (DFEF). For a while Nordquelle worked with the Methodist pastor Thomas Ball Barratt, but when the latter began to promote Pentecostal ideas and establish a rival organization, cooperation ceased. In 1916 the first FEFM missionaries, Hilma Karlsen and Margrete Dørum, arrived in China and established a small work at Yuanshi. (See also Pai Hsiang Mission.)

Official Periodical:
Det Gode Budskap, Organ for De Frie Evangeliske Forsamlinger i Norge (Saltnes, 1904–).

Literature:
Asbjørn Froholt, *De Frie Evangeliske Forsamlingers Misjon 75 år. Et jubileumsskrift* (Moss: Elias Forlag, [1985]).

Archives/Contact Address:
De Frie Evangeliske Forsamlinger, Møllergata 40, N–0179 Oslo, NORWAY

FRIEDENSHORT DEACONESS MISSION (FDM)

Non-English Name: Friedenshort Diakonissenmission
Chinese Name: Nü Zhishi hui 女執事會
Nationality: German
China Start: 1906
Fields in China: Hong Kong (1906); Guizhou: Bijie [Pichieh] 畢節 (1925); Dading [Tating] 大定 (now Dafang 大方) (1915); Yunnan: Zhenxiong [Chenshiong] 鎮雄 (1929)

Background Note:
In 1900 Eva von Tiele-Winckler, founder of the Deaconess Motherhouse Friendenshort at Miechowitz, Upper Silesia, Germany (now Miechowice, Poland), met Hudson Taylor in Switzerland, who led her to the "Holiness experience." Another emphasis came at the 1905 Keswick Convention. Convinced of the urgency of the Great Commission, she adopted the faith principle for the operation of her orphanages. The first sister, Sabine von Wechmar, was sent to Hong Kong in 1906. In the Spring of 1909, Geraldine Taylor asked Eva von Thiele-Winckler to send workers to the Miao [Hmong] in southwest China. After 4 deaconess sisters volunteered, the China Inland Mission decided to give the Friedenshort Deaconess Mission (FDM) associateship. When more sisters (Frieda Paul, Johanna Rabe, Anna Wackwitz, and Margarete Welzel) arrived in China in 1912, they insisted upon wearing culturally relevant clothing. In 1915 they took charge of their own districts around Dading. They pioneered medical and children's work, and in 1916 they baptized their first converts. During World War I financial support from Germany was cut off. In those years a Chinese woman, Ruth Chen, joined the sisterhood.
In 1923 the Miao Missionsbund was founded in Switzerland to support the Friedenshort work. (Sonnenheim, Rheineck, St. Gallen, Switzerland; Fräulein Meyer, Secretary in 1938.)

Official Periodicals:
Im Dienst des Königs (1913–).
Der kleine Bote des Königs, Berichte aus der Mission unter den Miaos, Diakonissenmission Friedenshort (Miao-Missionsbund, Lahr-Dinglingen, March 1923–; also issued by the Miao-Missionsbund, Rheineck, St. Gallen, 1931–1939).

Literature:
50 Jahre Friedenshort-Missionsarbeit 1912–1962, ed. by the Friedenshort Mission (Lahr-Dinglingen, 1962).
Margarete Welzel, *Boten des himmlischen Königs, 40 Jahre Missionsarbeit in den Bergen Chinas* (Freudenberg, 1959).
Die Mission unter den Miaos in Westchina, ed. by the Friedenshort Mission (Lahr-Dinglingen).

Archives/Contact Address:
All archival material was lost as a result of expulsion from Silesia. What was accumulated after 1945 is kept at: Archiv, Stiftung Diakonissenhaus, Friedenshortstraße 46, D–57258 Freudenberg, GERMANY

FRIENDS MISSION (WEST CHINA) (FSC)

Other Names: Friends Foreign Mission Association (FFMA); later: Friends Service Council; Quaker Peace and Service; Quakers
Chinese Names: Gongyi hui 公誼會; Gongxin hui 公信會
Nationality: British
Denomination: Society of Friends, Quaker
China Start: 1886
Fields in China: Shaanxi: Hanzhong 漢中 (1886); Hebei: Beijing 北京 (1929); Sichuan: Chengdu 成都 (1904), Chongqing 重慶 (1888), Suining 遂寧 (1904), Dongchuan 東川 (1900), Dongliang (1904)

Background Note:
The Friends Foreign Mission Association (FFMA) was established in 1868 by the Yearly Meetings (London and

Dublin) of the Society of Friends for the carrying on of its International Service. In 1928 the Friends Foreign Mission Association united with the Friends International Service Committee, taking the name of Friends Service Council. Since 1979 it is known as Quaker Peace and Service. The first missionaries arrived in China in 1886 and settled first at Hanzhong; in 1888 they moved to Chongqing.

Official Periodicals:
Annual Reports 1921–1951.
FFMA Annual Reports 1868–1926.
Missionary Helper Union Annual Report 1883–1911.
Our Missions 1894–1917.
Workers at Home and Abroad (1913–1921), vols. 9–17, continued as *The Wayfarer*.
Quaker World Service. Quarterly Bulletin of the Friends Service Council (1927–1952).
Reports of the Friends Foreign Mission Association (1868–1926).
Moslems in China (Society of Friends in China, London).

Literature:
Bernard G. Lawson, comp., *The Overseas and International Service of British and Irish Friends in the Twentieth Century (to 1961): A Condensed Record in Chronological Order* (London: Friends Service Council, 1962).

Archives/Contact Address:
The Library of the Religious Society of Friends, Friends House, Euston Road, London NW1 2BJ, UNITED KINGDOM

FUNDAMENTALIST MISSION (FM)

Chinese Name: Yuandao tang 原道堂
China Start: 1928
Field in China: Chenju near Shanghai 上海 (Jiangsu)

Background Note:
In 1936 the Rev. Charles W. Rankin is listed at the "University of China," Chenju, via Shanghai. He had previously been a member of the Methodist Episcopal Church (South) mission in China. In the late 1930s the Fundamentalist Mission was connected with medical work and a clinic in Shanghai.

GENERAL BAPTIST MISSIONARY SOCIETY (GBMS)

Nationality: British
Denomination: Baptist
China Start: 1845
Field in China: Ningbo 寧波 (Zhejiang)

Background Note:
The General Baptist Missionary Society (GBMS) was established in 1816. The China work began with the arrival of Thomas Hall Hudson (1800–1876) and Mr. and Mrs. William Jarrom at Ningbo in 1845. After 5 years of service, Mr. Jarrom, now a widower, returned to England. Consequently, Mr. Hudson continued the mission work at Ningbo, assisted by his son Joseph Samuel, who in 1851 left this work to engage in business pursuits. When the GBMS discontinued its work in China in the late 1850s, Hudson stayed on at Ningbo as an independent missionary. After his death in 1876, the work was handed over to the United Methodist Free Church mission. In 1891 the General Baptists amalgamated with the Particular Baptists, and missionary work was continued by the Baptist Missionary Society.

Official Periodical:
The General Baptist Repository and Missionary Observer (London, 1822–1853), continued as *General Baptist Magazine* (London, 1854–1891).

Archives/Contact Address:
Some fragments relating to the China work form part of the archives of the Baptist Missionary Society, Angus Library, Regents Park College, University of Oxford, Pusey Street, Oxford OX1 2LB, UNITED KINGDOM

GENERAL EVANGELICAL PROTESTANT MISSIONARY SOCIETY (AEPMV)

Non-English Names: Allgemeiner Evangelisch-Protestantischer Missions-Verein; Ostasien-Mission; Weimar Mission
Other Name: East Asia Mission
Chinese Name: Tongshan jiaohui 同善教會
Nationalities: German & Swiss
Denomination: Interdenominational
China Start: 1885
Fields in China: SHANDONG: Qingdao 青島 (1899); Gaomi 高密 (1900–1914); Jining 濟寧 (1925)

Background Note:
Formed on interdenominational lines in Weimar, Germany, in 1884. In 1885 the General Evangelical Protestant

Missionary Society (AEPMV) secured the well-known missionary and sinologist Ernst Faber, formerly of the Rhenish Mission, as its first worker in China. Following Faber's untimely death in 1899, his place was taken by the renowned sinologist Richard Wilhelm.

The program of the AEPMV differed from most missions, in that it did not seek to add another church to the many existing in China at the time. It specialized in educational, literary, and philanthropic work, handing over to other societies those Chinese who through its teaching became Christians.

The organization subsequently became known as the East Asia Mission (Ostasien-Mission). During World War II, it split into 3 components:

(1) German East Asia Mission (Deutsche Ostasienmission)—DOAM

(2) Swiss East Asia Mission (Schweizerische Ostasienmission)—SOAM

(3) French East Asia Mission (Société française des missions en Extrême-Orient).

Official Periodicals:

Jahresbericht des Allgemeinen Evangelisch-Protestantischen Missionsvereins (Heidelberg; Berlin), vols. 1 (1884/85)–37 (1920), continued as *Ostasien-Jahrbuch*: *Jahresbericht des Allgemeinen Evangelisch-Protestantischen Missionsvereins* (Berlin), vols. 1 (1921)–13 (1934), continued as *Jahrbuch der Ostasien-Mission* (Berlin), nos. 14.1935–16.1938/39?, continued as *Jahresbericht der Ostasien-Mission* (Berlin, 1939–1940/41), continued as *Mission und Kirche in Ostasien*.

Jahresbericht: Deutsche Ostasien-Mission 1945/46 (Berlin-Steglitz); *1947* (Heidelberg); *1948–1952* (Hamburg-Harburg).

Missionsblatt des Allgemeinen evangelisch-protestantischen Missionsvereins (der Ostasienmission); "Christenhilfe für die Welt" (Berlin), vols. 1 (1885)–57 (1941).

Deutsche Ostasien–Mission (Hamburg-Harburg, 1946–1953).

Vertrauliche Mitteilungen für die Freunde unserer Arbeit in China (Richard Wilhelm, Tsingtau, 1908–1914).

Nachrichten aus der ärztlichen Mission in Tsingtau und Tsining.

Literature:

Ferdinand Hahn, ed., *Spuren . . .: Festschrift zum hundertjährigen Bestehen der Ostasien-Mission* (Stuttgart: Evang. Missionswerk in Südwestdeutschland, 1984).

Lutz Drescher, ed., *Aus der Geschichte einer ungewöhnlichen Mission: international-interkulturell-interreligiös; 120 Jahre Ostasienmission*, Symposium der Ostasienmission, 23–26. September 2004 in Weimar (Stuttgart: Ems, 2005), 39 pp.

Archives/Contact Address:

Archiv der Deutschen und der Schweizerischen Ostasienmission , Zentralarchiv der Evangelischen Kirche der Pfalz, Domplatz 6, Postfach 17 20, D–67346 Speyer, GERMANY. For a detailed inventory of the DOAM and SOAM material, see: http://www.zentralarchiv-speyer.findbuch.net/free.php?ar_id=3667&kind=te&id=16

GERMAN CHINA ALLIANCE MISSION (GCAM)

Non-English Names: Deutsche China-Allianz-Mission; Allianz-China-Mission (ACM); Allianz-Mission Barmen (AMB); Allianz-Mission e.V.

Other Name: China Alliance Mission

Chinese Names: Chuan Fuyin hui 傳福音會; De-Hua menghui 德華盟會

Nationality: German

China Start: 1890

Fields in China: Zhejiang: Lishui 麗水 (formerly Chuzhou 處州) (1875); Longquan 龍泉 (1894); Songyang 松陽 (1896); Jinyun [Tsinyün] 縉雲 (1898); Yunhe [Yünhwo] 雲和 (1895); Jiangxi: Linchuan 臨川 (also called Fuzhou 撫州) (1899); Nancheng 南城 (formerly Jianchang 建昌) (1899); Nanfeng 南豐 (1903); Ningdu 寧都 (1906); Dongxiang [Tungsiang] 東鄉 (1903); Ruijin [Juikin] 瑞金 (1924)

Background Note:

Founded by the Swedish evangelist Fredrik Franson in November 1889, the missionary endeavor was supported by the prayer and evangelistic fellowship around Carl Polnick in Barmen (now part of Wuppertal), Germany. The first 3 missionaries, Joseph Bender, Auguste Schnütgen, and Elisabeth Bäumer, left for China in October 1890 and were assigned to China Inland Mission (CIM) stations upon completion of their language studies. In due course the German China Alliance Mission (GCAM) began to missionize districts in Zhejiang and Jiangxi as an associate society of the CIM. Between 1890–1952, a total of 102 missionaries were sent to China, including 28 from Switzerland.

As a result of growing interest in Switzerland, a separate Swiss committee was created in 1902. In view of growing tensions between the German and Swiss branches of the China Alliance Mission, the Swiss branch became an

independent entity after World War II, adopting the name Schweizer Allianz Mission (SAM)–Alliance Missionnaire Evangélique (AME). In 1953 the name of the German branch was changed to Allianz-Mission Barmen (AMB) and is now known as Allianz-Mission e.V. im Bund Freier evangelischer Gemeinden K.d.ö.R.

Official Periodicals:

China-Bote, Monatsschrift der Deutschen China-Allianz-Mission (Barmen, 1892–1952).

China-Bote, Monatsblatt der Allianz-China-Mission im Verband mit der China-Inland-Mission (Winterthur, 1942–1951). Swiss edition.

Literature:

Klara Manz, . . . *und die Hand des Herrn war mit ihnen, Skizzen aus der Geschichte der Allianz-China-Mission* (Barmen: Allianz-China-Mission, 1927).

Kurt Zimmermann, *Fünfzig Jahre Allianz-China-Mission, Grundsätzliches über Wesen und Arbeitsweise einer Allianz-Mission in Mittel-China* (Witten/Ruhr: Bundesverlag, 1939).

Schweizer Allianz-Mission, ed., *100 Jahre Schweizer Allianz-Mission* (Winterthur: Schweizer Allianz-Mission, 1989).

Andreas Franz, "Die Deutsche China-Allianz-Mission," in *Mission ohne Grenzen, Hudson Taylor und die deutschsprachigen Glaubensmissionen* (Gießen/Basel: Brunnen Verlag, 1993), pp. 79–125.

Archives/Contact Addresses:

Archiv, Allianz-Mission e.V.; Postal Address: Postfach 1127, D–35714 Dietzhölztal; Street Address: Auf der Weide 17, D–35716 Dietzhölztal, GERMANY. Much of the archival material was destroyed as a result of World War II bombing raids.

Archiv, Schweizer Allianz Mission, Wolfensbergerstrasse 47, CH–8400 Winterthur, SWITZERLAND

GERMAN WOMEN'S BIBLE UNION (MBK)

Non-English Names: Deutscher Bund der Mädchen-Bibel-Kreise; MBK-Mission; Hotschuan-Mission; MBK–Evangelisches Jugend- und Missionswerk
Nationality: German
China Start: 1925
Fields in China: Sichuan: Hechuan 合川 (1929); Wusheng 武勝 (1939)

Background Note:

The German Women's Bible Union (MBK) was formed in Leipzig in 1919 from various schoolgirl Bible circles throughout Germany. Hildegard Spengler and Elli Countess von Lüttichau were the first women to leave for China in 1925. Their mission was to be associated with the China Inland Mission. However, because of the political unrest in China at the time, it was not until 1929 that the first MBK station could be opened in Hechuan. Later, the mission's name was changed to Hotschuan Mission on account of political developments in Germany. Having continued to work during the Anti–Japanese and Chinese Civil Wars, the German women finally had to leave China in 1951. The organization is now called the MBK–Evangelisches Jugend- und Missionswerk.

Official Periodicals:

Arbeit und Stille: Die Frau und das Evangelium (Bad Salzuflen), vols. 10 (1928)–34 (1941).

Unser Blatt: christiches Monatsbatt für die gebildete weibliche Jugend (Leipzig), nos. 13 (1920)–27 (1934); with supplement: *In unsers Königs Namen.*

In unsers Königs Namen: Missionsbrief (Bad Salzuflen), nos. 1 (May 1946)–48 (1956).

Literature:

Ursula von Reiswitz, *Missionsanfänge in Hochwan und Wusheng* (Bad Salzuflen: MBK-Verlag, 1949).

Was Gott an uns gewendet hat. Gestern und heute in der MBK-Arbeit (Bad Salzuflen: Arbeitsgemeinschaft für evangelische Frauen- und Mädchen-Bibel-Kreise [MBK], 1959).

mbk-mission 1925–1965 (Festschrift), ed. by the MBK-Mission (Bad Salzuflen, 1965).

Käte Brandt, *Steine gab's und immer Brot. 75 Jahre MBK–Geschichte und Geschichten*, (Bad Salzuflen: MBK-Verlag, 1994).

Archives/Contact Address:

MBK–Evangelisches Jugend- und Missionswerk e.V., Hermann-Löns-Str. 9, D–32105 Bad Salzuflen, GERMANY

GERMAN WOMEN'S MISSIONARY UNION (GWMU)

Non-English Names: Deutscher Frauen-Missions-Gebetsbund; Deutscher Frauenmissionsbund (DFMB)
Chinese Name: Nü gonghui 女公會
Nationality: German
China Start: 1903
Fields in China: SICHUAN: Shunqing 順慶 (now Nanchong 南充) (1896); Xichong 西充; Linjiang Shi [Linkiangshih] 臨江市

Background Note:
In the autumn of 1899 a group of women met in Berlin to found a women's missionary prayer association. In 1903 this group sent and supported their first missionary to work under the Rhenish Mission. The second missionary, Irene Kunst, was sent with the Liebenzell Mission to China in 1904. When the China Inland Mission (CIM) offered the German Women's Missionary Union (GWMU) its mission station at Shunqing, the GWMU decided to become directly involved in missionary work and sent Maria Rutz to this station in 1908. The GWMU continued to work as an associate mission of the CIM. The emphasis was on educational and medical work.

Official Periodical:
Mitteilungen des Deutschen Frauen-Missions-Gebetsbundes (Rathen a.d. Elbe; Dinglingen, 1916–1939).

Literature:
Marie von Bülow, *Lichtträgerinnen, Zeugnisse aus dem Leben einiger Missionarinnen des Deutschen Frauenmissions-Gebetsbundes* (Lahr-Dinglingen: Verlag der St.-Johannis-Druckerei, 1952), 79 pp.
Ursula Pasut, *Frauen in der Welt, Frauen in der Mission, Geschichte und Gegenwart des Deutschen Frauen-Missions-Gebetsbundes (DFMGB)*, 2nd ed. (Neuhausen-Stuttgart: Hänssler, 1985).

Archive/Contact Address:
Deutscher Frauen-Missions-Gebetsbund e.V., Unter dem Klingelschacht 38, D–57074 Siegen, GERMANY

GLAD TIDINGS MISSION

Field in China: Shanghai 上海 (Jiangsu)

Background Note:
The entry under "Additions" in the *1936 Handbook of the Christian Movement in China*, p. xv, merely gives the name of Miss F. L. Stacey, 1257–9 Changping Road, Shanghai. This mission is not listed in the 1938 *China Hong List*.

GLORYLAND MISSION OF CHINA

Field in China: Shanghai 上海 (Jiangsu)

Background Note:
According to the "Additions" in the *1936 Handbook of the Christian Movement in China*, p. xv, the organization was based in Shanghai, with James G. Peponis as Pastor and Tsen E. Lee as General Secretary. No further details were given.

GOSPEL MISSION (GM)

Other Name: American Gospel Baptist Mission
Nationality: American
Denomination: Baptist
China Start: 1893
Fields in China: SHANDONG: Tai'an 泰安 (1894); Jining [Tsining] 濟寧 (1894); ANHUI: Bozhou 亳州; HENAN

Background Note:
The Gospel Mission (GM) was formed in 1893 by Tarleton Perry Crawford and other missionaries working in Shandong under the Southern Baptist Convention. They separated from that society for 2 reasons: (1) to confine themselves to evangelistic work resulting in self-supporting churches, and (2) to avoid being governed by a home board. In 1894 Tai'an and Jining were chosen as spheres of work. Afterwards stations were opened in eastern Henan and northern Anhui. Following Crawford's death in 1902, the missionary enterprise declined. From 1920 the surviving work was continued by the Baptist China Direct Mission.

Official Periodical:
Our Missionary Helper (Decatur, Ga., 1893–1902)

Literature:
Adrian Lamkin, Jr., "The Gospel Mission Movement within the Southern Baptist Convention," Ph.D. diss., Southern Baptist Theological Seminary, Louisville, Ky., 1980, 242 pp.

GRACE EVANGELICAL MISSION (GEM)

Chinese Name: Endian hui 恩典會
Nationality: American
China Start: 1904
Field in China: Jigongshan [Kikungshan] 雞公山 (Henan)

Background Note:
The first missionaries arrived at Jigongshan in 1904. In 1914 the following were stationed there: R. Scheerer,

James Uriah Stotts and wife Cora Fidelia McMillan and their children, Miss Louise Fidela Stotts and James McMillan Stotts. No further details are available at present.

GRACE MISSION (GMC)

Nationality: American
China Start: 1902
Field in China: Tangxi 塘棲 (Zhejiang)

Background Note:
According to the *China Mission Year Book 1914*, p. 92, this mission was established in 1902. Alexander Kennedy and wife were based at Tangxi at this time. They had arrived in China in 1898. Grace Mission seems to have become defunct upon Alexander Kennedy's death.

HAUGE'S SYNOD MISSION (HSM)

Other Name: Hauge's Norwegian Evangelical Lutheran Synod
Chinese Name: Hongen hui 鴻恩會
Nationality: American
Denomination: Lutheran
China Start: 1891
Fields in China: Hubei: Fancheng 樊城 (1894); Taipingdian 太平店 (1896); Shekou 灄口 (now in Wuhan 武漢 Municipality); Henan: Xinye [Hsinyeh] 新野 (1903); Dengzhou 鄧州; Jigongshan [Kikungshan] 雞公山

Background Note:
The Hauge Synod, a Norwegian pietistic Lutheran group in the United States, separated from the "Eielsen Synod" in 1876. Named for the evangelical lay preacher and religious reformer of eighteenth and nineteenth century Norway, Hans Nielsen Hauge (1771–1824), the group deemphasized formal worship and stressed personal faith experience. Reflecting a "low-church" Lutheranism, the Hauge Synod records revolve around domestic and international mission activities and annual reports, featuring a highly informative scrapbook of the Mission Dove, the women's auxiliary of the mission effort.
In 1917 Hauge's Norwegian Evangelical Lutheran Synod merged with the United Norwegian Lutheran Church of America, founded in 1890, and the Synod of the Norwegian Evangelical Lutheran Church, founded in 1823, to form the Norwegian Lutheran Church of America (NLCA). In 1947 the name was changed to Evangelical Lutheran Church (ELC). The missionary enterprise is now part of the Evangelical Lutheran Church in America, Division for Global Mission.
The first 3 missionaries, Halvor Rønning, his sister Thea, and Hannah Rorem, arrived in China in 1891. After language studies in Hankou (Hubei) they opened work in Fancheng. This became the mission's chief center, from which other stations were established in Hubei and neighboring Henan. The Mission also participated in the Union Lutheran Theological Seminary at Shekou, near Hankou. (For developments after 1917, see Lutheran United Mission.)

Official Periodicals:
Budbæreren, "Organ for den Evangelisk-lutherske kirke i Amerika," from July 1875 "Organ for Hauges norsk evangelisk-lutherske synode" (Red Wing, Minn., 1868–1917). Weekly.
Beretning om Hauges synods . . . Kinamissions-aarsmøde [Report of Hauge's Norwegian Evangelical Lutheran Synod mission to China] (Red Wing, Minn., 1896–1900).

Literature:
Gustav Marius Bruce, *A Brief History of the China Mission of Hauge's Norwegian Evangelical Lutheran Synod of America* ([Chicago?]: Published by the Chicago district federation of Young people's societies, 1916).
Thorstein Himle, *Evangeliets seier; festskrift for Hauge synode Kinamissions 25 aars jubilæum 1891–1916*, redigeret af pastor Th. Himle med bistand af pastor H. N. Ronning og pastor A. O. Oppegaard (1916).
Talbert Rorem Ronning, *Hauge's Synod Missionary Enterprise in China* (1930).
Rolf Syrdal, *White Unto Harvest in China: A Survey of the Lutheran United Mission of the N.L.C.A., 1890–1934* (Minneapolis: Board of Foreign Missions, 1934).

Archives/Contact Address:
Hauge's Norwegian Evangelical Lutheran Church Mission Papers, Record Group 4, in: Evangelical Lutheran Church in America (ELCA), Region 3 Archives, Luther Seminary, 2481 Como Ave., St. Paul, MN 55108, U.S.A.

HEBRON MISSION (HEB)

Chinese Name: Xibolun hui 希伯崙會
Nationality: American
China Start: 1915
Field in China: Guanshan [Kunshan] 官山, Nanhai Xian 南海縣 (Guangdong) (1911)

Background Note:
The work of the Hebron Mission (HEB) was primarily evangelistic, maintaining chapels in 12 market towns, with Chinese workers in charge, and carrying on a definite program of outdoor evangelism in new market towns. In 1939, the following women were at Guanshan: Miss Ruth Hitchcock 何義思, Srs. Margarete Seeck and Marie Luise von Mengersen, and Miss Margaret Potier.

Literature:
Ruth Hitchcock, *The Good Hand of Our God* (Elgin, Ill.: D. C. Cook Pub. Co., 1975).
Ruth Hitchcock, *Kept and Led during China's War Years: A Continuation of the Hebron Mission* (1947).

Archive/Contact Address:
For further information, see the Ruth Hitchcock papers, 1920–1957, Archives, Billy Graham Center, 500 College Ave., 3rd fl., Wheaton, IL 60187-5593, U.S.A.

HEPHZIBAH FAITH MISSION (HFM)

Other Name: Hephzibah Faith Missionary Association (HFMA)
Chinese Name: Xinle hui 信樂會
Nationality: American
Denomination: Brethren
China Start: 1905
Field in China: Pingdiquan [Pingtichuan] 平地泉, Jining Xian 集寧縣 (Suiyuan=Inner Mongolia) (1922)

Background Note:
The Hephzibah Faith Mission (HFM) was an Iowa-based Holiness group founded by George Weavers (1840–1914) and L. B. Worcester (d. 1926) in 1893. In 1948 most of the 20 congregations and 700 members united with the Wesleyan Methodist Church. However, some of its components, including the Tabor, Iowa, institutions, united with the Church of the Nazarene in 1950. The HFM began sending workers to China in 1905 to collaborate with other mission societies. In 1922 the association purchased property and established its own mission in Pingdiquan. Miss A. M. Chuning, Miss L. E. Harm, and R.W. Larson and wife were the foreign workers at this station in the 1920s.

Official Periodical:
Good Tidings Sent of God (Tabor, Iowa, 1914–1949), from the merger of *The Sent of God* (Glenwood, Iowa, 1892–1913) and *Good Tidings*.

Literature:
Paul W. Worcester, *The Master Key: The Story of the Hephzibah Faith Missionary Association* (1966).

Archives/Contact Address:
Nazarene Archives, Church of the Nazarene International Headquarters, 6401 The Paseo, Kansas City, MO 64131, U.S.A.

HILDESHEIM MISSION TO THE BLIND (HVBC)

Non-English Names: Hildesheimer China Blinden-Mission; Deutsche Blindenmission in China
Chinese Name: Deguo Xi Dikan hui 德國喜迪堪會
Nationality: German
China Start: 1896
Fields in China: Hong Kong; Guangdong: Shaozhou [Shiu-chow] 韶州; Jiaying [Kaying] 嘉應 (now Meixian 梅縣)

Background Note:
The Hildesheim Mission to the Blind (HVBC) developed from the Orphanage of the Berlin Ladies Association for China. Luise Cooper, who had been with the Berlin Mission in China in 1884–1886, founded in Hildesheim, Germany, a female association for blind Chinese girls. Martha Postler was the first sister to be sent to Hong Kong in 1896 to start the work among blind Chinese girls. In 1899 beriberi broke out among the girls and all were moved to Macau. In 1902 the Hong Kong Government granted the Mission a site in Kowloon, on which a Home was built, and to which the children were removed from Macau in the same year. 2 branches of the work were subsequently formed, 1 in connection with the Berlin Mission at Shaozhou, and 1 at the Basel Mission station of Jiaying.
The sisters of the Hildesheim mission were expelled by the British from Hong Kong in 1920, but readmitted in 1924. Sr. Sofie Moritz reestablished a home and school for blind girls and was still in charge of the Ebenezer Home, Pokfulam, Hong Kong, in 1936.

Official Periodicals:
Tsau-kwong: *Missionsbl. zur Weckung opferfreudiger Liebe zu d. blinden Chinesenmädchen* [Kommet zum Licht] (Hildesheim), vols. 1 (1901)–v. 39 (1939).
Hildesheimer Blindenmission (Hildesheim, 1946–).
Bericht der Deutschen Blindenmission unter dem Weiblichen Geschlecht in China (Hildesheim), vols. 1 (1894)–v. 34 (1926/27), continued as *Bericht der Hildesheimer China-Blinden-Mission* (Hildesheim),

continued as *Jahresbericht*, *Hildesheimer China Blinden-Mission* (Hildesheim).

Literature:

Gisela Schulte, *Frauen tragen die Hälfte des Himmels: hervorragende Frauen in der Arbeit der Hildesheimer Blindenmission: aus dem Leben von Louise Cooper, Martha Postler und Wong Bo Oi: Festgabe zum 110jährigen Bestehen der Hildesheimer Blindenmission* (Hildesheim, 2000), 92 pp.

Archives/Contact Address:

Hildesheimer Blindenmission, Helmerstr. 6, D–31134 Hildesheim, GERMANY

HOME OF ONESIPHORUS

Other Name: Kids Alive International
Chinese Name: Guoji ertong zhi jia 國際兒童之家
Nationality: American
Denomination: Pentecostal?
China Start: 1916
Fields in China: SHANDONG: Tai'an 泰安; Jinan 濟南 (1946)

Background Note:

The Home of Onesiphorus was founded by Leslie M. Anglin (1882–1942) and wife Ava Patton Anglin, who had arrived in Shandong in 1910. During the early years, the Anglins had connections with the Assemblies of God. They later separated from the Pentecostal movement.

During the Anglins' prolonged furlough in the United States (1937–1940), they left C. L. Wang in charge as general superintendent of the men's and boys' departments, H. Y. Chang as general superintendent of the girls' and women's department, both as directors of the girls' industrial school, and Sterling Chow as secretary and general manager of the whole work.

In 1946 a branch Home of Onesiphorus was opened in Jinan, with Samuel Hsiao and wife as directors. Samuel Hsiao also became the chairman of the Board in China. The work in Tai'an was placed in the hands of Sterling Chow and his helpers. Although the work in China was closed after 1949, it has since then spread to several countries and is now called Kids Alive International.

Official Periodical:

The Harvester (Tai'an; etc., 1921–), later called *Onesiphorus Harvester*.

Literature:

Harry J. Albus, *Twentieth-Century Onesiphorus: The Story of Leslie M. Anglin and the Home of Onesiphorus* (Grand Rapids, Mich.: Eerdmans, 1951).

Archives/Contact Address:

Kids Alive International, 2507 Cumberland Dr., Valparaiso, IN 46383–2503, U.S.A.

HOME OF THE NAZARENE (HN)

Other Name: Nazarene Industrial Orphanage
Nationality: Canadian?
Denomination: Pentecostal?
China Start: 1908
Field in China: Zhenjiang 鎮江 (Jiangsu)

Background Note:

Home of the Nazarene Mission was an industrial orphanage founded in November 1908 at Zhenjiang. It was originally opened by German-born I. M. Anna Ellmers under the auspices of the China Inland Mission (CIM). Some time after her marriage to the Canadian J. Wesley Bovyer, since 1906 missionary of the Methodist Episcopal Church (MEC), the Home of the Nazarene (HN) became an independent work with Pentecostal connections. Children in the home were of both sexes. Girls in the home made embroidered linen cloth. When the Bovyers went on furlough, Mr. and Mrs. Franz Bläsner, retired missionaries of the CIM, acted as replacements.

Official Periodicals:

Several letters from John *Wesley* Bovyer are to be found in the Pentecostal publication *Latter Rain Evangel* (1927–1929).

Letter, no. 1 (Home of the Nazarene [Industrial Orphanage], Chinkiang, October 1927–?).

Archives/Contact Address:

Archives, Billy Graham Center, Wheaton, IL, U.S.A.; Collection 131: Ephemera of J. Wesley and Anna Ellmers Bovyer. For details, see: http://www.wheaton.edu/bgc/archives/GUIDES/131.htm

HUNAN BIBLE INSTITUTE (BIOLA; HBI)

Other Name: China Department of the Bible Institute of Los Angeles
Chinese Name: Hunan Shengjing xuejiao 湖南聖經學校
Nationality: American
China Start: 1916
Field in China: Changsha 長沙 (Hunan) (1917)

Background Note:
Biola University, formerly the Bible Institute of Los Angeles, founded the Hunan Bible Institute (HBI) in 1916 on the outskirts of Changsha. The venture was financially supported by Lyman Stewart, founder of the Union Oil Company and the first president of Biola, and his brother, Milton Stewart. The first superintendent and pioneer of the HBI was Frank A. Keller, who went to China as a medical missionary under the China Inland Mission in 1897. His innovation was the creation of river evangelism—riverboat bands or floating Bible schools—between 1906–1909. Charles Roberts succeeded him as superintendent, followed by William Ebeling.

Official Periodical:
Hunan Bible Institute Bulletin (Hunan Bible Institute, Changsha).

Literature:
Robert T. Harrison, "Biola in China: The Hunan Bible Institute and Its Ongoing Legacy," manuscript, General Holdings of Rose Memorial Library, Biola University, 1985.
Charles Everleigh Clements, "The Bible Institute of Los Angeles in China: An American Missionary Experience as Viewed from the Stewart Papers," Master's thesis, California State University, Fullerton, 1975, 551 pp.

Archives/Contact Address:
Rose Memorial Library, Biola University, 13800 Biola Ave., La Mirada, CA 90639, U.S.A.

INDEPENDENT EVANGELICAL LUTHERAN MISSION (ELM)

Chinese Name: Xinyi hui 信義會
Nationality: Norwegian
Denomination: Lutheran
China Start: 1913
Field in China: Kuizhou 夔州 (now Fengjie 奉節) (Sichuan)

Background Note:
The China work seems to have begun in about 1913, with a station in Sichuan. The Rev. Ole Edvard Nilssen Masoni, M.D., who had been sent to China by the Norwegian Lutheran Mission in 1897, started this independent mission and was the only resident missionary at Kuizhou. It appears that the mission ceased with his death in 1930.

INDEPENDENT LUTHERAN MISSION (ILM)

Chinese Name: Zili Xinyi hui 自立信義會
Nationality: American
Denomination: Lutheran
China Start: 1915
Field in China: Tanghe 唐河 (Henan)

Background Note:
In 1915 the Rev. Eystein Olsen Böen, formerly associated with the American Norwegian Mission, seems to have been the only worker of the Independent Lutheran Mission (ILM). In the 1920s a Miss Böen joined him.

INTERNATIONAL POSTAL TELEGRAPH CHRISTIAN ASSOCIATION (IPTCA)

Chinese Name: Wanguo youdian Jidu hui 萬國郵電基督會
Nationality: British
Denomination: Undenominational
China Start: 1907
Fields in China: Shanghai 上海 (Jiangsu); Hankou 漢口 (Hubei)

Background Note:
The International Postal Telegraph Christian Association (IPTCA), an evangelistic and undenominational body, had been doing "quiet but steady work" in the offices of Great Britain and other countries for several years. In response to the newly formed Chinese Post Office, the IPTCA appointed the former China Inland missionaries James Armor Heal and wife to organize a permanent work in Shanghai in 1907. In 1913 Arthur P. Smith and wife came out and eventually opened another branch of the IPTCA in Hankou. From 1908 a magazine was published and sent free to all the Post and Telegraph Offices throughout the country.
Whereas the 1927 Directory of Protestant Missions in China lists the International Post, Telegraph, and Telephone Christian Association (IPTTCA) with Arthur

P. Smith and wife in Hankou, the mission is no longer mentioned in later directories.

INTERNATIONAL UNION MISSION

Nationality: American
Field in China: Hunan

Background Note:
The International Union Mission was founded in 1901 as an evangelistic ministry seeking to reach a cross-section of New York's population. A recent Swedish immigrant, Richard Tjäder, was particularly active in this work, proposing both to send out missionaries and to support national evangelists on the foreign mission fields. Tjäder had worked closely with the foreign mission promoter Fredrik Franson during the latter's campaigns in Europe in the 1890s. Tjäder's brother, C. Henrik Tjäder, had been a missionary in Shanxi with the China Inland Mission–affiliated Swedish Mission in China since 1889.
The International Union Mission's involvement in China is unclear. According to the International Directory of Foreign Missions, it was active in Hunan. In the *1936 Handbook of the Christian Mission in China*, p. 124, Richard Tjäder's widow, Mrs. Margaret T. Tjäder, was listed as the Secretary of the organization in New York.

Official Periodical:
The Messenger.

JAPAN APOSTOLIC MISSION

Nationality: Japanese
Denomination: Pentecostal
Field in China: Taiwan

Background Note:
The Rev. Leonard Wren Coote (1891–1969), an English convert to Oneness Pentecostalism, had started a Bible training school in Ikoma, Japan. According to Joseph I. Parker, ed., *Directory of World Missions* (1938), p. 100, some of its members were active in Taiwan. When World War II halted his work with the Japan Apostolic Mission in Japan, Coote started the International Bible Center in San Antonio, Texas, in 1942.

Official Periodicals:
Japan and Pentecost.
Ho no Ho.
Pentecosute Shimbun.

JAPAN CHRISTIAN MEDICAL ASSOCIATION

Non-English Name: Nihon Kiristosha Ikarenmei
Nationality: Japanese
China Start: 1939
Fields in China: Wuhu 蕪湖 (Anhui); Nanjing 南京 (Jiangsu)

Background Note:
The Japan Christian Medical Association is an outgrowth of the efforts of a small association of Christian doctors and medical students. Their first venture was to open a charity clinic at Wuhu in 1939. This led to their starting Choau Tien Hospital in Nanjing in cooperation with the YMCA. The hospital was closed by the government in 1945.

JAPAN FREE METHODIST CHURCH

Non-English Name: Nippon Jiyu Mesojisuto Kyodan
Nationality: Japanese
China Start: 1939
Fields in China: Beijing 北京 (Hebei); Mongolia

Background Note:
In 1939 the Japan Free Methodist Church sent 2 missionaries to China: 1 to Beijing who was forced to return to Japan in 1946; and 1 to (Inner?) Mongolia, who later died there.

JAPAN HOLINESS CHURCH (NSK)

Non-English Name: Nippon Sei Kyokai
Chinese Name: Riben Shengjiao hui 日本聖教會
Denomination: Holiness
Fields in China: Manchuria. Taiwan

Background Note:
The origins of the Japan Holiness Church (NSK) go back to the activities of the Japanese Holiness leader Nakada Juji (1870–1936), cofounder of the Oriental Missionary Society (OMS). In 1917 the Japan Holiness Church was established, with Nakada as its first superintendent and charismatic leader. It gained full independence from the OMS in 1928. By 1933 the NSK had established ministries for Japanese in Taiwan and Manchuria. In addition, Nakada had sent missionaries to work among the Amei [Ami] 阿美 minority people of eastern Taiwan. In that year serious doctrinal conflict developed among the Japanese Holiness leaders. These differences could not be resolved and the denomination split in 1936. Nakada and his followers formed the Kiyome Kyokai (Holiness

Church). The majority continued to hold to the original theological emphases of the OMS Holiness Church and established the Nippon Sei Kyokai (Japan Holiness Church). The First Annual Conference of the Nippon Sei Kyokai convened in March 1937, at the Yodobashi Holiness Church, with the Rev. Kurumada Akiji 明二車田 as Chairman. A year later it was decided to begin evangelizing Japanese residents in North China, and the Rev. Narizawa was assigned to open that new work.

Literature:

Yamazaki Washio & Chiyozaki Hideo, *Nihon Holinesu Kyodanshi* [The history of the Japan Holiness Church] (Tokyo: Nihon Holiness Kyodan Shuppanbu, 1970).

KASSEL MISSIONARY SOCIETY (CS)

Non-English Names: Chinesische Stiftung; Deutsch Chinesische Stiftung
Other Name: Chinese Foundation
Nationality: German
Denominations: Lutheran & Reformed
China Start: 1849
Field in China: Hong Kong

Background Note:

The Chinese Foundation (or Kassel Missionary Society) (CS) was established in 1846 as the Deutsch Chinesische Stiftung by members of the Evangelische Missionsverein in Kurhessen (founded in 1833) in response to Karl Friedrich August Gützlaff's appeal for support of his "Chinese Union" at Hong Kong. The name was changed to Chinesische Stiftung in 1847. Between 1852–1855 the CS worked with the Berlin Missionary Association for China (BHV) and the Pomeranian Missionary Association for China (PHV) in the ambitious but short-lived Protestant Union for China (Evangelischer Gesamtverein für China). Sectarian friction in the Evangelical Missionary Society in Electoral Hesse (an auxiliary organization that had created the Kassel Missionary Society) hastened the demise of the CS after 1855. The China work commenced in 1849 with the arrival of Karl Vogel at Hong Kong and ended with his departure in 1852.

Official Periodicals:

Monats-Berichte der Deutsch-Chinesischen Stiftung (Kassel, 1847), continued as *Monats-Berichte der Chinesischen Stiftung* (Kassel, 1848–1849), continued as *Quartal-Berichte* (Kassel, 1850–1854).
Neueste Nachrichten aus China (Kassel, 1851).

Literature:

Günter Bezzenburger, *Mission in China: Die Geschichte der Chinesischen Stiftung* (Kassel: Verlag Evangelischer Presseverband Kurhessen-Waldeck, 1979).

KIEL CHINA MISSION (KCM)

Non-English Name: Kieler Mission
Chinese Name: Zhanglao jiaohui 長老教會
Nationality: German
Denomination: Lutheran
China Start: 1898
Fields in China: Guangdong: Beihai [Pakhoi] 北海 (now Guangxi) (1900); Lianzhou [Linchow] 連州 (1902)

Background Note:

The Kiel China Mission (KCM) was established at Kiel as the German branch of the China Inland Mission (CIM) by Pastor Johannes Witt (1862–1934). The first missionaries to arrive in China in 1898 were Alwine Haacks, Nina Permiin, and Anna Johannsen. They were assigned to several CIM stations in central China. However, by late 1899 the association with the CIM had ceased. In early 1900 Johannes Witt and family arrived in China and established a mission station at Beihai. In 1921 the Schleswig-Holstein Evangelical Lutheran Mission took over the work of the KCM.

Official Periodical:

ER kommt: Bibelauslegung u. Nachrichten aus der Mission (Kiel; Elmshorn, Holstein), vols. 1 (1898)–37 (1934?).

Literature:

Volkmar Drese, *Mission in China. Zur Vorgeschichte der Kieler China-Mission*, Informationsblatt (1983).
Andreas Franz, *Mission ohne Grenzen. Hudson Taylor und die deutschsprachigen Glaubensmissionen* (Gießen/Basel: Brunnen Verlag, 1993), pp. 150–187.

Archives/Contact Address:

The archive material of the former Kiel China Mission was largely destroyed during World War II. A few documents have been preserved in the Nordelbisches Kirchenarchiv; Postal address: Nordelbisches Kirchenarchiv, Postfach 3449, D–24033 Kiel; Street address (Reading Room): Winterbeker Weg 51, D–24114 Kiel, GERMANY

KOREAN METHODIST CHURCH

Nationality: Korean
Denomination: Methodist
Field in China: Manchuria

Background Note:
Missionary workers of the Korean Methodist Church were active primarily in the Korean diaspora of Manchuria.

Archives/Contact Address:
Board of Missions, Korean Methodist Church, 16th fl., Methodist Building, 64–8, Tae-pyung-ro-1-ga, Jung-Gu, Seoul 100–101, KOREA

KRIMMER MENNONITE BRETHREN MISSION (KMB)

Chinese Names: Yesujiao Fuyin hui 耶穌教福音會; Zhuozishan Fuyin hui 卓資山福音會
Nationality: American
Denomination: Mennonite
China Start: 1922
Fields in China: Zhuozishan [Chotzeshan] 卓資山 (now Zhuozi Xian 卓資縣) (Suiyuan=Inner Mongolia) (1923); Shuangshipu 雙石鋪 (Shaanxi)

Background Note:
The Krimmer Mennonite Brethren Church (KMB) had its origin in the village of Annafeld near Simferopol, Crimea, Russia, where a group of Mennonite families from the Molotschna had bought a Muslim village around 1860. The group left for the United States in 1874 and established the village of Gnadenau in Kansas.
In the early years, the KMB Conference did not have a foreign mission board but supported foreign missionaries at work under other boards, including the work of the China Mennonite Mission Society (ChMMS or CMMS), started by Henry Cornelius Bartel in Shandong. However, as a result of theological differences, the KMB decided to set up a mission board in 1922 and began a separate work at Zhuozishan, under Frank V. Wiebe and wife Agnes and others in 1923.
Following the dissolution of the ChMMS in 1946, some of its former missionaries began to receive direct KMB support for the new work in western China, undertaken together with Mennonite Brethren (MB) missionaries. Henry Cornelius Bartel and wife (d. 1946), with their daughter Agnes and husband Johann ("John") Wieneke, worked from the new KMB station of Shuangshipu in the Shaanxi-Gansu-Sichuan border area. In 1960 the KMB merged with the Mennonite Brethren Church.

Official Periodicals:
Der Wahrheitsfreund, Conference organ (Krimmer Mennoniten Brüder Publikationshaus, Chicago, Ill., 1915–1947).
The Christian Witness (Krimmer Mennonite Brethren Publishing Committee), vols. 1 (1941)–20 (1960).

Literature:
A. D. Wiens & Gertrude Wiens, *Shadowed by the Great Wall: The Story of Krimmer Mennonite Brethren Missions in Inner Mongolia (1922–1949)* (Hillsboro, Kans.: General Conference of Mennonite Brethren Churches, Board of Christian Literature, 1979), 120 pp.

Archives/Contact Addresses:
Center for Mennonite Brethren Studies, Hiebert Library, 1717 S. Chestnut, Fresno, CA 93702-4709, U.S.A.
Some material concerning the Krimmer Mennonite Brethren Mission in China has been deposited at the Center for Mennonite Brethren Studies, Tabor College Library, 400 S. Jefferson, Hillsboro, KS 67063, U.S.A.

LIEBENZELL MISSION (LM)

Non-English Name: Liebenzeller Mission
Chinese Name: Libenze Xinyi hui 立本責信義會
Nationality: German
Denomination: Lutheran
China Start: 1900
Fields in China: Hunan: Changsha 長沙 (1901); Zhijiang [Chihkiang] 芷江 (formerly Yuanzhou 沅州) (1903); Hengshan 衡山 (1918); Hengyang 衡陽 (formerly Hengzhou 衡州) (1906); Hongjiang 洪江 (1912); Huangxian 晃縣 (1936); Liangtoutang 兩頭塘 (1916); Shaoyang 邵陽 (formerly Baoqing 寶慶) (1903); Xiangxiang [Siangsiang] 湘鄉 (1912); Xiangtan 湘潭 (1905); Xinning 新寧 (1914); Taohuaping 桃花坪 (now Longhui 隆回) (1912); Jingxian [Tsinghsien] 靖縣 (formerly Jingzhou 靖州) (1912); Wugang 武岡 (1908); Yongfeng 永豐 (1918); Guizhou: Jinping 錦屏 (formerly Sanjiang 三江) (1918); Shuikou 水口 (a.k.a. Nidongzhai 泥洞寨) (1935); Liping 黎平

Background Note:
The Liebenzell Mission (LM) emerged as an associate mission of the China Inland Mission (CIM) following the break between the CIM and Johannes Witt of the Kiel Mission. A new branch of the CIM was founded in Hamburg under the leadership of Heinrich Coerper in November 1899. Supported by the *Gemeinschaftsbewegung* [the German "fellowship movement"], the new mission was

able to appoint its first missionary, Heinrich Witt, in China by March 1900. In April 1902 the mission headquarters was moved from Hamburg to Liebenzell in the Black Forest and was henceforth known as the Liebenzell Mission.

Heinrich Coerper was succeeded by Ernst Buddeberg, under whose leadership the LM moved from its early Holiness movement heritage towards Pietism. The LM became the only international German-speaking Faith Mission. Branches developed in the Netherlands (1927–1941). In Switzerland, support groups emerged around 1930 (in 1941 established as "Liebenzeller Missionsverein Schweizerzweig, Bern"). German LM missionaries, detained in the U.S. when war broke out in 1939, acquired premises in Schooley's Mountain, New Jersey, in 1942. During World War II, the Swiss branch played an important role in continuing communication and support with the missionaries overseas. However, the number of missionaries declined as a result of warfare and internment. The last LM workers left China in late 1952. There is now a LM presence in Taiwan.

Official Periodical:

Chinas Millionen (Organ des deutschen Zweiges der China-Inland-Mission, Hamburg, 1/1900–3/1902; Organ des deutschen Zweiges der China-Inland-Mission, Liebenzell, 4/1902–12/1903; Organ der Deutschen China-Inland-Mission, Liebenzell, 1/1904–8/1906; Organ der Liebenzeller Mission, im Verband der China-Inland-Mission, 9/1906–), continued as *Mitteilungen der Liebenzeller Mission* (Bad Liebenzell, 1948–1969).

Literature:

Andreas Franz, *Mission ohne Grenzen, Hudson Taylor und die deutschsprachigen Glaubensmissionen* (Gießen/Basel, 1993), pp. 188–231.

Wilhelm Steinhilber, *In aller Welt am Netz, Festschrift zum 75. Jubiläum der Liebenzeller Mission* (Bad Liebenzell: Verlag der Liebenzeller Mission, 1974), 144 pp.

Archives/Contact Addresses:

Archiv der Liebenzeller Mission, Postfach 1240, D–75375 Bad Liebenzell, GERMANY

Archiv der Liebenzeller Mission Schweiz, Leiernstr. 29, CH–30554 Schüfen, SWITZERLAND. Email: impuls-argenton@bluewin.ch

LONDON MISSIONARY SOCIETY (LMS)

Chinese Name: Lundun hui 倫敦會
Nationality: British
Denomination: Congregational
China Start: 1807
Fields in China: Central China District (Hubei): Hankou 漢口 and Hanyang 漢陽 (1861); Huangbei 黃陂 (1898); Xiaogan [Siaokan] 孝感 (1880); Zao Shi 皂市 (1899); Wuchang 武昌 (1867). East China District (Jiangsu): Nanjing 南京 (1923); Shanghai 上海 (1843). Fukien District (Fujian): Xiamen [Amoy] 廈門 (1844); Zhangzhou 漳州 (1888), Tingzhou 汀州 (1907), Hui'an 惠安 (1866). North China District (Zhili=Hebei): Beijing 北京 (1861); Xiaozhang [Siaochang] 蕭張 (1888); Tianjin 天津 (1861); Cangzhou [Tsangchow] 滄州 (1896). Shantung (Shandong): Jinan 濟南 (1918). South China District: Hong Kong (1843); Guangzhou [Canton] 廣州 (Guangdong) (1807); Boluo [Poklo] 博羅 (Guangdong) (1908)

Background Note:

In 1795 leaders among the Independent Churches joined forces with Anglican and Presbyterian clergy and laymen to form a Missionary Society whose object was "to spread the knowledge of Christ among heathen and other unenlightened nations." In 1818 the Society was renamed "The London Missionary Society" (LMS). From the beginning the LMS was evangelical, ecumenical, and pioneering. Its missionaries were dedicated individualists who worked in many lands—for example, Robert Morrison and William Milne in Guangzhou and Malaya, and James Gilmour in Mongolia. The China work began in 1807 with the arrival of Robert Morrison at Guangzhou. At the beginning of the twentieth century the Medical Missionary Association of London work in China was associated with the LMS.

Most LMS financial support came from Congregational Churches in Great Britain, Ireland, Australia, and New Zealand. In each mission field, the indigenous churches contributed financially to the Society's work as well as providing personnel.

In 1966 the LMS and the Commonwealth Missionary Society merged to form the Congregational Council for World Mission. In 1977, the Council for World Mission in its present form was inaugurated.

Official Periodicals:

Annual Reports of the Directors (London, 1795–).

Reports of the Missionary Society (London, 1795–).

Missionary Magazine and Chronicle (London, 1837–), continued as *Chronicle of the London Missionary Society*.

News from Afar.

Literature:

Richard Lovett, *The History of the London Missionary Society, 1795–1895* (London: H. Frowde, 1899), 2 vols.

N[orman] Goodall, *A history of the London Missionary Society, 1895–1945* (London: Oxford University Press, 1954).

James Sibree, *London Missionary Society: A Register of Missionaries, Deputations, Etc., from 1793–1923*, 4th ed. (1923).

Archives/Contact Address:

Archives of the Council for World Mission, The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM

LUND MISSIONARY SOCIETY (LuMS)

Non-English Name: Lunds Missionssällskap
Chinese Name: Longde budao hui 隆德佈道會
Nationality: Swedish
Denomination: Lutheran
China Start: 1849
Field in China: Fuzhou 福州 (Fujian) (1849–1852)

Background Note:

The Lund Missionary Society (LuMS) was established in Sweden in 1845 "in deference to Lutheran confessionalism." The China work commenced in 1849 with the arrival of Karl Joseph Fast and Anders Elgqvist at Fuzhou. The field was abandoned in 1852. In 1855 the LuMS was absorbed by the Swedish Mission Society, which in turn united with the Swedish Church Mission in 1876.

Official Periodicals:

Berättelse och Redowisning (Lund, 1846/47–1848/50).
Lunds Missions-Tidning (Lund, 1848–1920).

Literature:

August Strindberg, "Svenska missionärer i Kina," in *Svenska Familj-Journalen* 20 (1881), pp. 73–77.

Archives/Contact Address:

Manuscript Department, Lund University Library, Box 1010, S–221 03 Lund, SWEDEN

LUNGPUI MISSION

Nationality: American
China Start: 1906
Field in China: Chikan [Chikhom] 赤磡, Kaiping [Hoiping] Xian 開平縣 (Guangdong)

Background Note:

The Chikan mission station was established by independent missionaries in 1906. In 1915 Mrs. G. Galloway is listed as an independent missionary at this place. The Rev. Rollin Chilion Crane 祁篤信 (1887–1942) and wife arrived in the same year and remained at Chikan until the late 1930s, by which time the operation was called "Lungpui Mission." Except that Crane seems to have come from a Presbyterian background, little else is known about this mission.

LUTHERAN BOARD OF MISSIONS (LBdM)

Non-English Name: Den Lutherske Frikirkes Hedningemission
Other Names: Lutheran Free Church, Foreign Mission Board; Norwegian Evangelical Lutheran Free Church, Board of Missions
Chinese Name: Xinyi gongli hui 信義公里會
Nationality: American
Denomination: Lutheran
China Start: 1916
Fields in China: Henan: Guide [Kweiteh] 歸德 (now Shangqiu 商丘) (1916); Luyi 鹿邑 (1920); Suizhou [Suichow] 睢州 (now Suixian 睢縣) (1917)

Background Note:

Under the dynamic leadership of Georg Sverdrup, the Lutheran Free Church emerged from the controversy surrounding the United Norwegian Lutheran Church regarding the future of Augsburg Seminary and College, Minneapolis. The Lutheran Free Church existed 1897–1963, when most of the American congregations joined the American Lutheran Church. The Lutheran Free Church focused on congregational autonomy within a minimal denominational and creedal identity. The Lutheran Board of Missions (LBdM) sent its first missionaries to eastern Henan in 1916. It became a member of the Lutheran Church of China.

Official Periodicals:

Folkebladet (Minneapolis), vols. 1 (1880)–72 (1952).
The Lutheran Free Church Messenger (Minneapolis, 1918–1931).

Literature:

Frederik Ditmanson, *They Carry On: Past and Present Experiences and Future Needs and Hopes of the Lutheran Free Church Mission in China* (1944).

Archives/Contact Address:

Lutheran Free Church Papers, 1911–1963, Record Group 9 in the Evangelical Lutheran Church in America, Region 3 Archives, 2481 Como Ave., St. Paul, MN 55108, U.S.A.

LUTHERAN BRETHREN MISSION (LBM)

Other Names: Evangelical Lutheran Norwegian Brethren, Mission Board of; American Lutheran Brethren Mission
Chinese Name: Xuandao hui 選道會
Nationality: American
Denomination: Lutheran
China Start: 1902
Fields in China: Henan: Pingshizhen [Pingshihchen] 平氏鎮 (1911); Tongbo [Tungpeh] 桐柏 (1910); Tanghe [Tangho] 唐河 (1930); Hubei: Zaoyang [Tsaoyang] 棗陽 (1902)

Background Note:

The Church of the Lutheran Brethren of North America was founded in 1900, with 5 Lutheran congregations, following its split from the United Norwegian Lutheran Church. The Lutheran Brethren Mission (LBM) Board held its first meeting in Minneapolis in 1901, at which time it was decided that Reinhold Kilen and Juline Olson, graduates from Northwestern Lutheran Bible School, should be called as their first missionaries to China. The couple, after having married, sailed for China in August 1902. They established a mission station at Zaoyang the same year. In neighboring Henan, 3 more stations were subsequently opened.

A total of 34 missionaries were sent to China over a period of 45 years, before the Communists took over and missionaries were expelled. During these years of service, missionaries planted churches, operated schools, and did some medical work.

After mainland China was closed to missionary work in 1948, Lutheran Brethren World Missions began a ministry in Taiwan where many mainland Chinese fled to escape communism. Since the arrival of the first missionary family in 1951, several churches have been established and a seminary begun in cooperation with 3 other Lutheran missions and 4 national churches. There has been a growing church planting work among the Hakka people, one of the least evangelized people in Taiwan.

Official Periodical:

Broderbaandet (Wahpeton/Grand Forks, N.Dak.; Fergus Falls, Minn., 1899–1962).

Literature:

Joseph H. Levang, *The Church of the Lutheran Brethren: 1900–1975* (Fergus Falls, Minn.: Lutheran Brethren Publishing Company, 1980).

Juline R. Kilen, *Forty Years in China: A Brief History of the Church of the Lutheran Brethren Mission Work in China, 1902–1942* (Fergus Falls, Minn.: Broderbaandet Publishing Company, 1942), 156 pp.

Archives/Contact Address:

Archives, Church of the Lutheran Brethren, 1020 W. Alcott Ave., Fergus Falls, MN 56537; Postal Address: P.O. Box 655, Fergus Falls, MN 56538-0655, U.S.A.

LUTHERAN SYNOD MISSION OF AMERICA (LSA)

Other Names: Norwegian Synod of the American Evangelical Lutheran Church (in 1955 became Evangelical Lutheran Synod); Norwegian Synod
Chinese Name: Guangzhou Xinyi hui 光州信義會
Nationality: American
Denomination: Lutheran
China Start: 1912
Fields in China: Henan: Guangzhou 光州 (now Huangchuan 潢川); Guangshan 光山; Xixian 息縣

Background Note:

The origins of the Evangelical Lutheran Synod are traced to a meeting at Koshkonong in Dane County, Wisconsin, in 1844, establishing the Norwegian Synod. With its headquarters in Decorah, Iowa, it was characterized by adherence to theological orthodoxy and strong ties to the Church of Norway "high church" tradition.

Direct overseas mission work was started after 1900. In 1912 the Norwegian Synod resolved to establish a mission field in China and called Candidate George Oliver Lillegard to serve as the first missionary. He established his headquarters at Guangzhou in southeastern Henan. He was joined by 4 additional missionaries 2 years later. When in 1917 a majority in the Norwegian Synod opted for a merger with other Norwegian Lutheran Churches in the United States to form the Norwegian Evangelical Lutheran Church, the China field was transferred to that new body.

The "minority," who opposed the merger, organized the Norwegian Synod of the American Evangelical Lutheran Church (later called the Evangelical Lutheran Synod). Arrangements were made in 1920 to place representatives on the Board for Foreign Missions of the Missouri Synod. Thus the Norwegian Synod's overseas work could be continued by the Lutheran Synod Mission of America (LSA). In that same year, George O. Lillegard returned to China to serve in a Missouri Synod field, "all-the-while remaining a member of the 'little synod.'" Lillegard returned to the United States in 1927 on account of the unsettled state of affairs in China.

Literature:

George O. Lillegard, ed., *Faith of Our Fathers, 1853–1953* (Mankato, Minn.: Lutheran Synod Book Company, 1953).

Archives/Contact Addresses:

(1) Department of Archives and History, Evangelical Lutheran Synod, 6 Browns Ct., Makato, MN 56001, U.S.A. Note also: Evangelical Lutheran Synod Historical Society, 6 Browns Ct., Makato, MN 56001, U.S.A.
(2) Some materials are at: Library, Bethany Lutheran Theological Seminary, 447 N. Division St., Makato, MN 56001, U.S.A.
(3) Material relating to the premerger Norwegian Synod is found in: Record Group 3 of the Evangelical Lutheran Church in America, Region 3 Archives, Luther Seminary, 2481 Como Ave., St. Paul, MN 55108, U.S.A.

LUTHERAN UNITED MISSION (LUM)

Other Name: Norwegian Lutheran Church of America (NLCA), Board of Foreign Missions
Chinese Name: Yu-E Xinyi hui 豫鄂信義會
Nationality: American
Denomination: Lutheran
China Start: 1894
Fields in China: Henan: Zhengyang 正陽 (1911); Ru'nan [Junan] 汝南 (formerly Runing 汝寧) (1898); Jigongshan [Kikungshan] 雞公山 (1903); Queshan [Kioshan] 確山 (1906); Huangchuan 潢川 (formerly Guangzhou 光州) (1913); Guangshan [Kwangshan] 光山 (1913); Luoshan 羅山 (1909); Xixian [Sihsien] 息縣 (1916); Xinyang 信陽 (1899); Xinye 新野 (1903); Suiping 遂平 (1912); Dengxian [Tenghsien] 鄧縣 (formerly Dengzhou 鄧州) (1913); Hubei: Fancheng 樊城 (1894); Taipingdian [Taipingtien] 太平店 (1896); Shekou 灄口 (1913); Hunan: Taohualun 桃花崙

Background Note:

The Norwegian Lutheran Church of America (NLCA) and its Board of Foreign Missions were organized in 1917 upon the consolidation of the United Norwegian Lutheran Church of America, founded in 1890; the Hauge Evangelical Lutheran Synod of America, founded in 1846; and the Synod of the Norwegian Evangelical Lutheran Church, founded in 1823. In 1947 the name was changed to the Evangelical Lutheran Church (ELC). It is now part of the Evangelical Lutheran Church in America (ELCA), Division for Global Mission. (See also: United Norwegian Lutheran Church, the Hauge Synod, and the Norwegian Synod.)

Known in China as the Lutheran United Mission (LUM), its work included primarily evangelism, education in the form of primary and secondary institutions and Bible schools, medical work, and theological training. The sections of Henan and Hubei, in which the NLCA had its mission fields, encompassed a large area with several million people. All missionaries were withdrawn after the Communist takeover in 1949. Work shifted to Hong Kong and Taiwan, where the NLCA participated with other Lutheran churches in a coordinated effort to provide theological training, produce Christian literature, and conduct Bible schools.

Official Periodicals:

Lutheran Church Herald, Official organ of the Norwegian Lutheran Church of America (Minneapolis), vols. 1 (1917)–14 (1930), continued by *The Lutheran*.
Lutheraneren (Minneapolis), 1917–1956.
Gleanings (Jigongshan, Henan), vol. 2, no.1 (1 October 1920)–vol. 12, no. 4 (October 1935), continued as *China Gleanings* (Henan, China), vol. 13, no.1 (January 1936)–vol. 15, no.4 (October 1938).

Literature:

Rolf Syrdal, *White Unto Harvest in China: A Survey of the Lutheran United Mission of the N.L.C.A., 1890–1934* (Minneapolis: Board of Foreign Missions, 1934).
Foreign Mission Fields of the Evangelical Lutheran Church: China, Madagascar, Zululand, Colombia, Japan, Sudan (Minneapolis, [1954]).

Archives/Contact Address:

Lutheran United Mission, Norwegian Lutheran Church of America; Record Group 2, Evangelical Lutheran Church in America, Region 3 Archives, Luther Seminary, 2481 Como Ave. W., St. Paul, MN 55108-1445, U.S.A.

MENNONITE BOARD OF MISSIONS AND CHARITIES

Nationality: American
Denomination: Mennonite
China Start: 1947
Field in China: Hechuan 合川 (Sichuan)

Background Note:
The Mennonite Board of Missions and Charities of the Mennonite Church sent its first workers, Don and Dorothy McCammon and Christine Weaver, to Sichuan in 1947. They accepted an offer from the Methodist Episcopal Church mission to take charge of an area centered around the city of Hechuan. They were only able to stay a few years before having to return to North America.

Official Periodical:
Gospel Herald (Scottdale, Pa., 1908–1998).

Literature:
Joseph Daniel Graber, *We Enter China: A Statement of Historical Development, Present Progress, Plans, Ideals, and Description of Our Mennonite Mission in China* (1947).
Dorothy S. McCammon, *We Tried to Stay* (Scottdale, Pa.: Herald Press, 1953).

Archives/Contact Address:
Mennonite Church USA Archives–Goshen, 1700 S. Main St., Goshen, IN 46526, U.S.A.

MENNONITE BRETHREN CHURCH (MBrC)

Other Names: Mennonite Brethren Mission (MBM); Mennonite Brethren (MB); Mennonite Brethren Board of Foreign Missions (now Mennonite Brethren Missions/Services International)
Chinese Name: Mengna Jinxin hui 孟那浸信會
Nationality: American
Denomination: Mennonite
China Start: 1911
Fields in China: South China Mission: Shanghang 上杭 (Fujian) (1911); Yongding [Engteng] 永定 (Fujian) (1922); Baishui 白水 (Sichuan) (1944); Sichuan/Gansu border (1946)

Background Note:
Frank J. and Anna Wiens organized the first independent Mennonite Brethren Mission (MBM) work in China in 1911. In that year they founded the South China Mission in the city of Shanghang in southern Fujian. Political unrest in China disrupted Mennonite Brethren (MB) mission efforts in Fujian in the 1920s, causing the evacuation of most missionaries from there in 1927. During the years 1929–1934, Communists took possession of the whole region of the mission field. Mennonites left Fujian to join the Krimmer Mennonites in Suiyuan (=Inner Mongolia) to carry on the work there. The field in South China was opened up again in 1934.
In 1946 the Mennonite Brethren Church (MBrC) established a mission station in western China, along the Sichuan/Gansu border. This work came about as a result of the dissolution of the China Mennonite Mission Society (ChMMS or CMMS). Under the terms of that dissolution, the MB and Krimmer Mennonite Brethren (KMB) established this new work in western China. Paulina Foote of the Mennonite Brethren Church and her adopted Chinese daughter took over the Baishui 白水 station in 1944, opened a few years earlier by Henry Cornelius Bartel and wife. Other Mennonite Brethren workers also attempted work in the area, but by 1949 most of them had left China. In 1960 the MBrC merged with the Krimmer Mennonite Brethren.

Official Periodicals:
Zion's-Bote (McPherson, Kans., 1884–1964).
The Mission News.

Literature:
Frank J. Wiens, *Fifteen years among the Hakkas of South China*, 226 pp.
Frank J. Wiens, *Pionierarbeit unter den Hakkas in Süd-China* (1922), 302 pp.
A. E. Janzen, *Foreign Missions: Mennonite Brethren Mission in West China* (Hillsboro, Kans.: Board of Foreign Missions, 1949), 30 pp.

Archives/Contact Address:
Center for Mennonite Brethren Studies, Hiebert Library, 1717 S. Chestnut, Fresno, CA 93702, U.S.A.

MENNONITE CENTRAL COMMITTEE (MCC)

Nationality: American
Denomination: Mennonite
China Start: 1945
Fields in China: Henan; Hunan; Jiangsu

Background Note:
The Mennonite Central Committee (MCC) is the relief, service, and development agency of North American Mennonite and Brethren in Christ churches. The MCC held its first official meeting on 27 September 1920. On 27 July of that year, 13 church leaders had met in Elkhart,

Indiana, to talk about how North American Mennonites could respond to the needs of hungry people in the Soviet Union. The MCC's name is a reflection of this coming-together of different church groups into one "central" committee. Today the MCC is supported by 15 different Mennonite groups and the Brethren in Christ as the relief, development, and service arm of the Mennonite and Brethren in Christ churches in Canada and the United States.

The MCC was also quite active in China from 1945–1951. Following recommendations by 2 commissioners (Samuel J. Goering and Joseph D. Graber), who had investigated the situation in China in 1943, the MCC sent the experienced China missionaries Samuel Floyd Pannabecker and Peter P. Baltzer in 1945 to initiate a variety of relief efforts, including flood prevention along the Yellow River in the Zhengzhou/Kaifeng region. More than 35 North Americans worked with the MCC during this time. In addition, a number of local Christians assisted with feeding stations and the running of an orphanage. The MCC work that was organized under the name *Jidujiao Mennuo huzhu jinshe* (Mennonite Christian Mutual Aid Promotion Society) had to be abandoned in the fall of 1947 on account of heavy fighting in the Kaifeng area of Henan. The focus then shifted from rehabilitation to operating emergency feeding stations, primarily for refugees in the Hengyang area of Hunan and at Zhenjiang (Jiangsu). Franklin S. Beahn, the last MCC worker, remained in Shanghai until December 1951. The MCC continued its activities in Hong Kong and Taiwan.

Official Periodical:

China Sheet (Mennonite Central Committee, 1945–1946), continued as *China Relief Notes* (Mennonite Central Committee), vols. 1 (1945)–4? (1948?).

Literature:

J. D. Unruh, *In the Name of Christ: A History of the Mennonite Central Committee and Its Service 1920–1951* (Scottdale, Pa.: Herald Press, 1952).

Tim E. Schrag, *The Mennonites Confront the Revolution: The Rise and Fall of MCC in China, 1945–50* (1976).

Archives/Contact Address:

Mennonite Church USA Archives–Goshen, 1700 S. Main St., Goshen, IN 46526, U.S.A.

MENNONITE GENERAL CONFERENCE MISSION (MGC)

Other Names: General Conference of the Mennonites of North America, Board of Foreign Missions; General Conference Mennonite Church, Foreign Mission Board; General Conference Mennonite Mission; General Conference of Mennonites

Chinese Name: Meiguo qingjie hui 美國清潔會

Nationality: American

Denomination: Mennonite

China Start: 1909

Fields in China: Hebei: Kaizhou 開州 (now Puyang 濮陽, Henan) (1911); Daming 大名 (1921); Shaanxi: Baoji 寶鷄; Sichuan: Chengdu 成都

Background Note:

The China Mission of the Mennonite General Conference (MGC) was begun as an independent venture by Mr. and Mrs. Henry J. Brown in 1909, and in 1911 was located in Kaizhou. In 1914 this work was taken over by the Foreign Mission Board of the General Conference.

The MGC sent more than 30 persons to work in the area just north of the Yellow River and across the border from Shandong. They, along with the Chinese people among whom they lived, suffered through bandit uprisings, warlord battles, and severe droughts and floods. At times missionary families were evacuated to larger cities, but they always tried to return as quickly as possible. In 1940 there were more than 2,200 baptized church members in the 6 county area.

In 1947 a new field was opened in western China at Baoji and Chengdu. The Mennonite presence in Chengdu was very brief and was only one small part of a much older and larger Christian presence in that city.

Official Periodicals:

The Mennonite (Philadelphia), vols. 1 (1885)–48 (1933); (Hillsboro, Kans.), vols. 51 (1936)–113 (1998).

Christlicher Bundes-Bote (Berne, Ind.), vols. 1 (1882)–66 (1947).

The China-Home Bond (China Mission of the General Conference of Mennonites, Kai Chow [Kaizhou], Hopei), vols. 1 (1939)–3 (1941).

Bulletin of the Hopei Bible School (General Conference Mennonite Mission, Kaichow, Hopei).

Literature:

China General Conference Mennonite Mission Field 1924 (Newton, Kans.: General Conference Mennonite Church Mission Board, 1924).

Henry J. Brown, *The General Conference Mennonite Mission* (Tamingfu, 1940), 126 pp.

K. A. Wedel, "An Oracle in China: On the History of the West China General Conference Mennonite Mission

Paoki and Chengtu, 1947–1951," Master's thesis, Emporia State University, 1989, viii, 228 lvs.

Archives/Contact Address:
Mennonite Church USA Archives, Bethel College, 300 E. 27th St., North Newton, KS 67117-0531, U.S.A.

METHODIST EPISCOPAL CHURCH (MEC)

Other Names: Board of Foreign Missions of the Methodist Episcopal Church (MEFB); American Methodist Episcopal Mission
Chinese Name: Meiyi meihui 美以美會
Nationality: American
Denomination: Methodist
China Start: 1847
Fields in China: Central China Conference: Wuhu 蕪湖 (Anhui) (1895); Tunqi [Tunki] 屯溪 (Anhui) (1918); Zhenjiang [Chinkiang] 鎮江 (Jiangsu) (1884); Nanjing 南京 (Jiangsu) (1887); Shanghai 上海 (Jiangsu) (1903). Chengtu and Chungking Conference (Sichuan): Chengdu 成都 (1892); Chongqing 重慶 (1882); Suining 遂寧 (1896); Zizhou [Tzechow] 資州 (1897). Foochow Conference (Fujian): Fuzhou [Foochow] 福州 (1847); Fuqing [Futsing] 福清 (1914); Haitan [Haitang] 海壇 (1895); Gutian 古田 (1889); Liudu [Lekdu] 六都, Minqing Xian 閩清縣 (1896); Minqing [Mintsing] 閩清. Hinghwa Conference (Fujian): Hankong; Xinghua 興化 (1864); Xianyou [Sienyu] 仙游 (1865). Yenping Conference (Fujian): Yanping 延平 (1902). South Fukien Conference (Fujian): Yongchun 永春 (1865). Kiangsi Conference (Jiangxi): Jiujiang 九江 (1868); Nanchang 南昌 (1894). North China Conference (Zhili=Hebei): Changli 昌黎 (1903); Beijing 北京 (1869); Beidaihe 北戴河; Tianjin 天津 (1870); Zunhua [Tsunhwa] 遵化. Shantung Conference (Shandong): Tai'an 泰安 (1874); Jinan [Tsinan] 濟南

Background Note:
The Missionary Society of the Methodist Episcopal Church (MEC) was organized in 1819. The southern element withdrew from the main body in 1844 to form the Methodist Episcopal Church (South) (MECS) (see next entry).
The first session of the Central Conference of the MEC in China was held in 1897. In 1920, 7 China conferences, Japan, and Korea were represented. Associated with the Board of Foreign Missions of the Methodist Episcopal Church (MEFB) was the Woman's Foreign Missionary Society (WFMS).
In 1939 the MEC reunited with the MECS and the Methodist Protestant Church to form the Methodist Church (United States), or United Church. As a result of the union of the Methodist Church (including its Board of Foreign Missions) and the Evangelical United Brethren Church in 1968, the work is now known as the General Board of Global Ministries of the United Methodist Church.

Official Periodicals:
Annual Reports, MEC.
Monthly Missionary Notices (New York, 1842–).
Missionary Advocate (New York, 1845–1876).
China Christian Advocate (Methodist Publishing House, Shanghai), vols. 1 (1914)–29? (1941?).
Xing-Hua bao [China Christian Advocate].
Animus (Central China Mission, Methodist Episcopal Church, Nanking).
Central China Record (Methodist Episcopal Church, Central China Mission, Nanking), vols. 1 (1898)–?.
Central China Year Book (Methodist Episcopal Church, Central China Conference).
The Clasped Hands, vol. 1 (Methodist Episcopal Church, East City, Peking; Tsunhua, Hopei, 1931).
Directory of Protestant Missions in China (American Methodist Episcopal Mission Press, Foochow).
Foochow News, vol. 1 (Methodist Episcopal Mission, Foochow, 1924).
Hinghwa (Methodist Episcopal Church, Hinghwa Mission, Hinghwa).
Bulletin.
West China Messenger (West China Mission of the Methodist Episcopal Church, Chungking), vols. 1 (1902)–9 (1910?).
Yenping Pagoda Herald (Methodist Episcopal Church, Yenping Conference, Yenping, 1917–).
Yungchun Herald, vol. 1 (Methodist Episcopal Church, Conferences, Fukien, June 1924).

Literature:
Mary Sparkes Wheeler, *First Decade of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, With Sketches of Its Missionaries* (New York: Phillips & Hunt, 1883), 346 pp.
Frances J. Baker, *The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church 1869–1895* (Cincinnati: Curt & Jennings, 1898).
Mary Isham, *Valorous Ventures: A Record of Sixty and Six Years of the Woman's Foreign Missionary Society, Methodist Episcopal Church* (Boston, Mass.: The Society, 1936), 446 pp.

Archives/Contact Address:
General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. Electronic Guide to the Records of the Board of Missions of the Methodist Episcopal Church, 1840–1912; Records of the Board of Missions of the Methodist Church, 1912–1949: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

METHODIST EPISCOPAL CHURCH (SOUTH) (MECS)

Other Name: Board of Missions of the Methodist Episcopal Church (South) (MES)
Chinese Name: Jianli hui 監理會
Nationality: American
Denomination: Methodist
China Start: 1848
Fields in China: Zhejiang: Huzhou 湖州 (1898); Jiangsu: Changzhou 常州 (1903); Changshu 常熟; Shanghai 上海 (1848); Suzhou 蘇州 (1858); Songjiang 松江; Manchuria (in the 1920s)

Background Note:
By the time the General Conference of the Methodist Episcopal Church (MEC) met in 1844, sectional differences had become acute. When it became apparent that no compromise could be made, the Plan of Separation was subsequently adopted. It was agreed that the delegates representing slave-holding states might set up a separate general conference. The Methodist Episcopal Church (South) (MECS) separated from the main body of the MEC in 1844. The Missionary Society of the MECS was designated in 1845 and approved in 1846.
However, in 1938 the MECS General Conference decided to enter into a union with the Methodist Episcopal Church (MEC) and the Methodist Protestant Church. The MECS and MEC were reunited in 1939 and formed the Methodist Church (United States), or United Church. In 1968 the Methodist Church and the Evangelical United Brethren Church merged to form the United Methodist Church.
The Shanghai District was opened in 1848 by the arrival of Dr. Charles Taylor, who was followed in 1849 by the Rev. J. Jenkins. Other reinforcements continued to arrive until 1860, among them J. W. Lambuth and Young J. Allen. The Civil War in the U.S. stopped further workers being sent for 15 years. In 1902 Miss Laura Haygood opened the McTyeire School in Shanghai. Between 1920–1927 the MECS had a mission to Russians in Manchuria.
Note: When the 3 Methodist churches were formally united in 1939, there were many in the MECS who refused to enter into the union because of the modernistic tendencies found in the United Church. A layman's organization for the preservation of the MECS was formed, which prepared the formation of the Southern Methodist Church, Orangeburg, South Carolina.

Official Periodicals:
Annual Report, MECS (Nashville, Tenn., 1846–).
Missionary Voice (Nashville, Tenn.), vols. 1 (1911)–22 (1932).
Woman's Missionary Advocate (Nashville, Tenn.), vols. 1 (1880/81)–31 (1910).
World Outlook (Nashville, Tenn.), vols. 1 (1911)–43 (1953).

Literature:
Work and progress in China: of the Methodist Episcopal Church South, from 1848 to 1907 [microform] ([Nashville, Tenn., 1907]), 90 pp.
Dana L. Robert, "The Methodist Episcopal Church, South, Mission to Russians in Manchuria, 1920–1927," in *Methodist History* 26.2 (January 1988), pp. 67–83.
Xu Xiaogong, "A Successful Crusade to China," in *American Asian Review* 10.2 (1992), pp. 51–65.

Archives/Contact Address:
General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. For relevant files from the Woman's Missionary Council (Methodist Episcopal Church, South), see the Electronic Guide to the Records of the Women's Division of the General Board of Global Ministries: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

METHODIST NEW CONNEXION MISSIONARY SOCIETY (MNC)

Chinese Name: Meiyi meihui (Yingguo) 美以美會（英國）
Nationality: British
Denomination: Methodist
China Start: 1860
Fields in China: Zhili=Hebei: Tianjin 天津 (1861); Tangshan 唐山 (1883); Yongping 永平 (1902); Shandong: Zhujiazhai 朱家寨 (1868); Leling 樂陵 (1878); Wuding 武定 (now Huimin 惠民) (1905)

Background Note:
The Methodist New Connexion Missionary Society (MNC) was founded in England in 1824. Its work in China began in 1860 with the arrival of John Innocent and W. Nelthorpe Hall at Shanghai. Following the opening of "treaty ports" in North China and in view of the instability caused by the Taiping Rebellion around Shanghai, the MNC established its first station at Tianjin. The Shandong work began when a man from Leling county came to Tianjin in 1868 in search of spiritual light. Consequently, the village of Zhujiazhai was chosen as a foreign-mission station. From there the work expanded into other districts of northwestern Shandong.
In 1907 the MNC merged with the United Methodist Free Church to form the United Methodist Church, which in turn amalgamated with the Wesleyan Methodist Missionary Society to form the Methodist Missionary Society (now the Methodist Church Overseas Division).

Official Periodicals:
Gleanings in Harvest Fields (London, 1886–1907). The title replaced the "Missionary Chronicle," which appeared quarterly in the *Methodist New Connexion Magazine and Evangelical Repository* (London) since 1863.
Minutes of the Annual Conference of the Methodist New Connexion (London).

Literature:
John Hedley, *Our Mission in North China, Being a Short Record of Methodist New Connection Missionary Work* (London: Geo. Burroughs, [1907]), 188 pp.

Archives/Contact Address:
Not located—no material pertaining to the MNC has been found in the holdings of the Methodist Missionary Society in the archives at SOAS, London.

METHODIST PROTESTANT MISSION (MP)

Other Names: Board of Foreign Missions of the Methodist Protestant Church; Protestant Methodist Church Mission
Chinese Names: Meipu hui 美普會; Zhangjiakou Meipu hui 張家口美普會
Nationality: American
Denomination: Methodist
China Start: 1909
Field in China: Zhangjiakou [Kalgan] 張家口 (Zhili; 1928–1952 in Chaha'er; now in Hebei) (1909)

Background Note:
Foreign work was begun in 1880, under the combined Home and Foreign Board; but the Board of Foreign Missions was not organized until 1888. The Woman's Foreign Missionary Society (WFMS) of the Methodist Protestant Church was organized in 1879. In 1925 there was a union of the WFMS with the Foreign and Home Mission Boards to form the Board of Missions.
The Methodist Protestant Church of America made its first attempt to establish a mission in China by sending out 2 women around 1900; but 1 married, while the other retired. In 1909 a second attempt was made to secure a work. At this time the American Board station at Zhangjiakou (opened in 1865) was greatly in need of reinforcements. The mission was turned over to the Methodist Protestant Church, with C. S. Heininger and wife taking charge. The Methodist Protestant Mission (MP) operated as an associate mission of the American Board of Commissioners for Foreign Missions.
In 1939 the Methodist Protestant Church merged with the Methodist Episcopal Church (MEC) and the Methodist Episcopal Church (South) (MECS) to form the Methodist Church. In 1968 the Methodist Church and the Evangelical United Brethren Church merged to form the United Methodist Church (the work now being known as the General Board of Global Ministries of the United Methodist Church).

Official Periodicals:
Methodist Protestant (Baltimore), new series, vols. 9 (1842)–99 (1929).
Methodist Recorder (Baltimore), merged with *Methodist Protestant* to form *Methodist Protestant Recorder* (Baltimore), vols. 1 (1929)–11 (1940).
Woman's Missionary Record (Woman's Foreign Missionary Society, Baltimore, 1881–1924), continued as *Missionary Record* (1924–1940).

Literature:
A Missionary Life: J. Wesley Day, 1910–2005, China, Malaysia, Indonesia. Web: http://wesleyday.home.comcast.net/

Archives/Contact Address:
General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. For relevant files from the Woman's Foreign Missionary Society (Methodist Protestant Church), see the Electronic Guide to the Records of the Women's Division of the General Board of Global Ministries:

http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

METROPOLITAN PRESBYTERIAN MISSION (MPM)

Chinese Names: Puyi shuhui 普益書會; Zhonghua Puyi shuhui 中華普益書會
Nationality: American
China Start: 1907
Field in China: Shanghai 上海 (Jiangsu) (1907)

Background Note:
The Rev. Dr. Henry Galloway Comingo Hallock, who had been in China since 1896 (resigned in 1905 from the American Presbyterian North mission), appears to have been the only member of the Metropolitan Presbyterian Mission (MPM). He was engaged in Sunday School work and preaching. Dr. Hallock was also pastor of the Endeavourer's Church (1932) at 480 Chapoo Road, Shanghai, with 47 members, 300 in the Endeavourers' Sunday School (founded 1912), and 800 in Chinese Sunday Schools. Moreover, he conducted the National Tract Society for China (1907) with 220 books and tracts on its lists, and edited *Hallock's Chinese Almanac* (Christian) (1903), of which 1,812,000 copies were printed in 34 annual issues by 1935. No further information is available.

MID-YUNNAN BETHEL MISSION (MYBM)

Nationality: American
China Start: 1915
Field in China: Chuyong [Tsuyung] 楚雍 (Yunnan)

Background Note:
Founded by Miss Cornelia Morgan to evangelize the 10 counties comprising the old Chuyong prefecture in mid-Yunnan. Miss Jean Zia was the superintendent at Chuyong in 1935. No further information has come to light.

MILTON STEWART EVANGELISTIC FUND (SEF)

Chinese Name: Situ budao duiji 司徒佈道敦寄
Fields in China: Jiangsu: Shanghai 上海; Nanjing 南京

Background Note:
Beginning in November 1887 an organization was founded in Chicago whose purpose it was "*to promote the intellectual, social and religious welfare of all nationalities*." Part of the initial work was helping Jewish immigrants learn English and develop the employment they would need in order to thrive in their new home. The man generally considered the founder of this new work was William Eugene Blackstone (1841–1935), the first general superintendent. As his faith matured, he came to espouse "dispensationalist-premillennialist" views and was convinced that the return of the Jewish people to their land would precede the coming of Christ to earth.
In 1906 Blackstone received a large amount of money from the Milton Stewart Fund to carry out theologically conservative evangelistic work in America and around the world. He used part of the funds to finance missionary work among the Jews. From 1917 Blackstone's son James Harry Blackstone, a Methodist missionary in China since 1906, acted as field representative for the newly established Milton Stewart Evangelistic Fund in order to support direct evangelistic campaigns in China.
In 1926 Wilbur C. Longden and wife as well as Miss Lydia Pauline Dahl were listed at Shanghai; August H. Reinhard and wife represented the Fund at Nanjing

Literature:
J[ames] H[arry] Blackstone, "The Milton Stewart Evangelistic Fund," in E. C. Lobenstine, A. L. Warnshuis & others, eds., *China Mission Year Book 1918* (Shanghai: Kwang Hsueh Publishing House, 1918). See also the entry in the 1917 yearbook.
On William E. Blackstone, see also Yaakov Ariel, *On Behalf of Israel* (New York: Carlson, 1991), pp. 55–96.

Archives/Contact Address:
Milton Stewart Evangelistic Fund, William Edward Blackstone Papers, Archives, Billy Graham Center, 500 College Ave., 3rd fl., Wheaton, IL 60187-5593, U.S.A.

MISSION HELP (VELBERT) (MH)

Non-English Name: Velbert Missionshilfe
Chinese Name: Feibo Jidujiao hui 肥柏基督教會
Nationality: German
China Start: 1907
Fields in China: Dangshan [Tangshan] 碭山 (Jiangsu; now in Anhui); Xiayi 夏邑 (Henan)

Background Note:
The Mission Help (MH) was started as an independent work by the Rev. Ernst Kuhlmann with the support of the Evangelical Free Church congregation in Velbert, Germany. It was carried on that way until 1924, when a certain form of official representation was required.

Hence the name "Missionshilfe" was adopted in Germany. It operated as a faith mission and the formation of self-supporting Christian communities was the initial object of the evangelists.

Official Periodicals:

Missions-Nachrichten aus Tangshan (1920–1928), continued as *Ausbreitung des Evangeliums in Tangshan* (1928), continued as *Verkündet das Evangelium, Nachrichten aus Tangshan* (1929–1938), continued as *Nachrichten aus China* (1938–1941).

Preach the Gospel: Mission Reports from Tangshan (1939–1941).

News from China was also published in *Offene Türen* (Elberfeld; Wiedenest), vols. 1 (1908)–31 (1939); and *Herold*.

Literature:

Ernst Kuhlmann, *Lebenserinnerungen eines China-Missionars* (Wuppertal, 1975). An English translation is available in manuscript form at Bethel College, North Newton, Kans.

Archives/Contact Addresses:

Some material related to Kuhlmann's mission in China is held by:

Archiv, Missionshaus Bibelschule Wiedenest, Olper Str. 10, D–51702 Bergneustadt, GERMANY

Ernst P. Kuhlmann Papers (MLA.MS.042), Library and Archives, Bethel College, 300 E. 27th St., North Newton, KS 67117-0531, U.S.A.

MISSIONARY CHURCH ASSOCIATION (MCA)

Nationality: American
China Start: 1891
Fields in China: With the Christian and Missionary Alliance; China Mennonite Mission Society

Background Note:

Joseph Ramseyer founded The Missionary Church Association (MCA) in 1898, after he was dismissed from his former Mennonite denomination. The new body was formed in 1898 from Defenseless Mennonites and the "German branch" of the Christian and Missionary Alliance. In 1944 the MCA established its own Mission Board. In 1969 the MCA merged with the United Missionary Church to form the Missionary Church.

In China, some MCA missionaries served with the Christian and Missionary Alliance (CMA); others were members of the China Mennonite Mission Society. Miss Eliza Van Gunten was the first foreign representative of the MCA in China, having arrived with the CMA in 1891.

Official Periodical:

The Missionary Worker (Berne, Ind.), vols. 1 (1904)–63 (1967).

Literature:

Walter H. Lugibihl & Jared F. Gerig, *The Missionary Church Association: Historical Account of Its Origin and Development* (Berne, Ind.: Economy Printing, 1950).

Archives/Contact Address:

Archives and Historical Collections, Missionary Church, Otis Bowen Library, Bethel College, 1001 W. McKinley Ave., Mishawaka, IN 46545-5591, U.S.A.

MORRISON EDUCATION SOCIETY (MES)

Chinese Name: Malixun jinian xuexiao 馬禮遜紀念學校
Nationality: International
China Start: 1836
Fields in China: Macau; Hong Kong

Background Note:

Instituted on 24 February 1835 and organized on 9 November 1836 "with the object of establishing and supporting schools in China to teach English and, through the medium of that language, the learning of the Occident, including the Bible and books on the Christian religion." (Latourette, *History of Christian Missions in China*, p. 221.) Initially the Morrison Education Society (MES) provided financial support for Mrs. Mary Gützlaff's school at Macau. In 1839 the American-educational missionary Samuel Robbins Brown (1810–1880) opened a school under the direct control of the MES, first at Macau, and later at Hong Kong. The school was disbanded in 1846 when Brown returned to the United States. The Society itself survived at least into the 1860s.

Official Periodical:

Reports of the Morrison Education Society, extant for 1835–1849; 1856; 1863–1864.

Archives/Contact Address:

Morrison Education Society Records, Charities Collection, The College Archives, Simmons College, 300 The Fenway, Boston, MA 02115, U.S.A.

NATIONAL BIBLE SOCIETY OF SCOTLAND (NBSS)

Chinese Name: Sugelan Shengjing hui 蘇格蘭聖經會
Nationality: British
China Start: 1863
Fields in China: Headquarters, East China and South China Agencies: Shanghai 上海 (Jiangsu); Central China Agency: Hankou 漢口 (Hubei); North China Agency: Tianjin 天津 (Hebei); West China Agency: Chongqing 重慶 (Sichuan)

Background Note:
The National Bible Society of Scotland (NBSS) was founded in 1860 by a union of a number of independent Bible societies in Scotland. The China work commenced in 1863 with the arrival at Yantai 煙台 [Chefoo 芝罘] (Shandong) of Alexander Williamson, formerly of the London Missionary Society.

Official Periodicals:
Annual Reports (Edinburgh).
Occasional Records (Edinburgh, 1863–).
Quarterly Record of the National Bible Society of Scotland.

Archives/Contact Addresses:
The National Bible Society of Scotland, 7 Hampton Terrace, Edinburgh EH12 5XU, UNITED KINGDOM
Much of the material has been lodged with the National Library of Scotland, George IV Bridge, Edinburgh EH1 1EW, UNITED KINGDOM (some in connection with the Church of Scotland Overseas Department)

NATIONAL HOLINESS MISSION (NHM)

Other Names: National Association for the Promotion of Holiness, Missionary Society; Missionary Department for the Promotion of Holiness; National Holiness Missionary Society
Chinese Name: Tongsheng hui 通聖會
Nationality: American
Denomination: Holiness (Wesleyan interdenominational)
China Start: 1910
Fields in China: Hebei: Tianjin 天津 (1930); Shandong: Nan'guantao 南館陶 (1911); Sang'azhen 桑阿鎮 (1916); Dongchang 東昌 (now Liaocheng 聊城) (1914); Yanggu 陽穀 (1918)

Background Note:
The National Holiness Mission (NHM) described itself as an interdenominational-evangelistic organization stressing evangelism through trained native ministry. It later became the World Gospel Mission.
Mr. Cecil W. and Mrs. Ellen Troxel and Mr. Woodford and Mrs. Harriet Taylor had been in China for 8 years studying the Chinese language and culture and learning successful methods of evangelism, but they knew they were not philosophically or theologically compatible with their sponsoring mission. They decided to return to the U.S. to find an appropriate sponsor committed to "spiritual Holiness" as the key to their missionary endeavors.
Meanwhile, Mrs. Iva Durham, a successful young Methodist evangelist who had recently been elected to the board of the Christian Holiness Association (CHA), convinced Dr. Charles J. Fowler, then president of the CHA, that it should sponsor the Troxels and the Taylors. In June 1910, the CHA established the Missionary Department for the Promotion of Holiness at University Park, Iowa. Subsequently, the Troxels and Taylors, as well as 2 national Chinese workers, were appointed to China.

Official Periodical:
Call to Prayer (National Holiness Missionary Society, Chicago, Ill., 1903–1930; Marion, Ind., 1900–; 1931–).

Literature:
William Walter Cary, *Story of the National Holiness Missionary Society* (Chicago: National Holiness Missionary Society, 1940), xii, 353 pp.
Mrs. Cecil Troxel [Ellen Armour Troxel] & Mrs. John J. Trachsel, *Cecil Troxel, the Man and the Work* (Chicago: National Holiness Missionary Society, 1948), 261 pp.

Archives/Contact Address:
Archives, World Gospel Mission, P.O. Box 948, Marion, IN 46952, U.S.A.

NETHERLANDS CHINESE EVANGELIZATION SOCIETY

Non-English Name: (Nederlandsche) Vereeniging ter bevordering des Christendoms onder de Chinezen
Other Name: Netherlands Society for the Advancement of Christianity among the Chinese
Nationality: Dutch
China Start: 1855
Field in China: Shanghai 上海 (Jiangsu) (1855–1858)

Background Note:
In response to Karl Friedrich August Gützlaff's appeal for support of his "Chinese Union" during his whirlwind tour of Europe in 1850, auxiliary missionary organizations sprang up in many Dutch cities. In November 1850 these associations combined to form the Netherlands Society for the Advancement of Christianity among the Chinese or Netherlands Chinese Evangelization Society. The China work commenced with the arrival of Hendrikadius Zwaantinus Kloekers at Shanghai in 1855. However, the enterprise failed and Kloekers eventually joined the Baptist Missionary Society.
The first Dutch Protestant worker to go out to China in response to Gützlaff's appeal was Lumina G. M. van Medenbach Wakker, who arrived in Hong Kong in February 1851, supported by the Rotterdam Ladies' Association for the Mission in China (Nederlandsch Vrouwen-Hulpgenootschap ten behoeve der Zending in China te Rotterdam). However, Miss Wakker married John W. Johnson soon afterwards and became part of the American Baptist Missionary Union establishment.

Official Periodical:
China, Verzameling van stukken betreffen de prediking van het evangelie in China en omliggende landen (Nijmegen, 1852–1860). This is the continuation of *China en het evangelie*, which had been published by the Amsterdam auxiliary association in 1850 prior to the union.

NEW TRIBES MISSION (NTM)
Nationality: American
China Start: 1947
Field in China: Baoshan 寶山 (Yunnan)

Background Note:
The work of the New Tribes Mission (NTM) in China was opened by Stanley N. and Muriel M. Johnson at Baoshan in October 1947. The family returned to the United States in the fall of 1949. According to Kenneth G. Grubb, ed., *World Christian Handbook* (London: World Dominion Press, 1949), p. 249, there were 3 foreign workers in China.

NORTH-WEST KIANGSI MISSION (NKM)
Chinese Name: Xibei Jiangxi jiaohui 西北江西教會
Nationality: British
China Start: 1887
Fields in China: Jiangxi: Jianchang 建昌 (1898); Sandu 三都 (1896); Wucheng 吳城 (1887); Wuning 武寧 (1913)

Background Note:
Virtually nothing is known about the North-West Kiangsi Mission (NKM). It was started by the Englishman Edward John Blandford. In 1929 he invited the Convention of Regular Baptist Churches of British Columbia to take over the field. However, the Canadian missionaries felt that the field was too "Brethren" and did not take up the offer.

NORWAY'S FREE EVANGELICAL MISSION TO THE HEATHEN (NFEH)
Non-English Names: Norges Frie Evangeliske Hedningemission; Norges Frie Evangeliske Missionsforbund
Other Names: Free Evangelical Missionary Union of Norway; Norwegian Evangelical Mission
Chinese Name: Nuowei Fuyin hui 挪威福音會
Nationality: Norwegian
Denomination: Pentecostal
China Start: 1916
Fields in China: Zhili=Hebei: Xinbao'an 新保安 (1916); Yuzhou 蔚州 (now Yuxian 蔚縣) (1917); Shachengbu [Huailai] 沙城堡 (1930); Xuanhua 宣化 (1928); Taohuabu 桃花堡 (1932)

Background Note:
Formerly known as Norges Frie Evangeliske Missionsforbund, Norway's Free Evangelical Mission to the Heathen (NFEH) worked in northern Zhili (since 1928 called Hebei), North China, from 1916. (Between 1928 and 1952 the mission was part of the province of Chaha'er.) It was a missionary undertaking among the Pentecostal assemblies in Norway, inaugurated by Thomas Ball Barratt in 1915. Many of its early missionaries had originally been sent out by the Norwegian Mission Alliance (at the time called "Tsjilimisjonen"), including Johannes Beruldsen and Parley Gulbrandsen and wife.
T. B. Barratt would later leave the NFEH and was instrumental in the establishment of what would become the Pinsevennenes Ytre Misjon (PYM). When the NFEH was dissolved in 1934, its missionaries were supported by local Norwegian assemblies. The work at home as well as on the mission field was based on voluntary cooperation.

(For the work in China after 1934, see Norwegian Evangelical Mission.)

Official Periodicals:
Korsets Seier (Oslo, Norway). Published since 1910.
Triumphs of Faith (Beiping). In Chinese.

Literature:
Ivar M. Witzøe, ed., *De aapne døre: Norges frie evangeliske hedningemissions arbeidere og virke gjennem 10 aar* (Larvik: Hedningemissionen, 1925), 160 pp.
Parley Gulbrandsen, *Hilsen fra Kina* (1926).

Archives/Contact Address:
De norske Pinsemenighetenes Ytremisjon (PYM)**;** Postal Address: PB 2 Tveita, N–0617 Oslo; Street Address: Tveitenveien 152, Tveita, Oslo**,** NORWAY

NORWEGIAN ALLIANCE MISSION (NorAM)

Non-English Name: Det Norske Misjonsforbund (NMF)
Other Names: Norwegian Mission Union; Norwegian Covenant Mission
Chinese Name: Nuo-Hua menghui 挪華盟會
Nationality: Norwegian
China Start: 1900
Fields in China: Shaanxi: Longjuzhai [Lungchüchai] 龍駒寨 (1903); Shangxian 商縣 (formerly Shangzhou 商州) (1921); Luonan 洛南 (1921); Shangnan 商南; Shanyang 山陽 (1921)

Background Note:
In August 1898 Fredrik Franson had proposed that the Norwegian Covenant Mission set up its own mission committee in connection with the Scandinavian Alliance Mission (SAM). After the SAM–China missionary Wilhelm Hagquist had raised sufficient funds during his furlough, the Covenant Board sent 2 missionaries to China in conjunction with SAM's work: Kristian Vatsaas and John Christensen left London in February 1900 and arrived in Shanghai on 9 April 1900. The Norwegian Mission Union, in China known as the Norwegian Alliance Mission (NorAM), was associated with the China Inland Mission. In the *China Mission Year Book* for 1914 it is called Norwegian Covenant Mission.

Official Periodicals:
Misjonsbladet (Oslo, 1924–).
Missionsforbundets Talsmand (Oslo, –1923).

Literature:
Ingulf Diesen & Hallvard Hagelia, *Veien videre: Det Norske misjonsforbund 1884–1984* (Oslo: Ansgar, 1984), 350 pp.

Archives/Contact Address:
Det Norske Misjonsforbund, Chr. Kroghs Gt. 34, N–0186 Oslo, NORWAY

NORWEGIAN EVANGELICAL LUTHERAN FREE CHURCH MISSION (NLF)

Non-English Name: Norske Evangelisk Lutherske Frikirkes Kinamisjon
Other Names: China Mission of the Norwegian Evangelical Free Church; Norwegian Lutheran Free Church
Chinese Name: Xinyi Zhanglao hui 信義長老會
Nationality: Norwegian
Denomination: Lutheran
China Start: 1916
Fields in China: Shaanxi: Ankang 安康 (formerly Xing'an [Hingan] 興安) (1918); Hengkouzhen [Hengkow] 衡口鎮

Background Note:
The first Norwegian Lutheran Free Church (NLF) congregation was founded in 1877. Johanne Hundére was the NLF's first missionary to leave for China, but she worked with the Norwegian Mission in China (NMC) in Shanxi until her death in 1902. It was not until 1916 that the NLF undertook direct mission work in China. Ole Anton Sommernes arrived in China in 1916 and opened the Ankang station in 1918. Subsequently, the Norwegian missionaries left the Shaanxi mission and started new work in Hong Kong and Taiwan.

Official Periodical:
Budbæreren: organ for den Evangelisk-Lutherske frikirke (Kristiania-Oslo).

Literature:
Den Evangelisk lutherske frikirkes Kinamisjon, *De første 25 år: 1916–1941* (Oslo: Kirken, 1941), 86 pp.

Archives/Contact Address:
Den Evangelisk Lutherske Frikirke, P.O. Box 23 Bekkelagshøgda, N–1109 Oslo, NORWAY

NORWEGIAN EVANGELICAL MISSION (NEM)

Chinese Name: Fuyin hui (Nuo) 福音會（挪）
Nationality: Norwegian
Denomination: Pentecostal
China Start: 1916
Fields in China: Norwegian Mission at Xinbao'an [Sinpaoan] 新保安 (Hebei) (1916). Missionary in charge: Parley Gulbrandsen; Norwegian Evangelical Mission at Yuzhou [Yuchow] 蔚州 or Yuxian [Yuhsien] 蔚縣 (Hebei) (1917). Missionary in charge: Henry Gulbrandsen; Norwegian Evangelical Mission in Shacheng 沙城 at Shachengbu 沙城堡 (Chaha'er=Hebei) (1930). Missionary in charge: Miss Marie Askje; Norwegian Mission at Xuanhuafu [Süanhwafu] 宣化府 (Hebei) (1928). Missionary in charge: Miss Ruth E. Pedersen; Norwegian Evangelical Mission at Taohuabu [Taohwapu] 桃花堡 (Chaha'er=Hebei) (1932). Missionary in charge: Pastor Willy Rudolph; in 1939 Miss Hilma Svendsen is listed as NEM missionary at Zhangjiakou [Kalgan] 張家口 (Hebei); Beijing 北京 (Hebei); Changping 昌平 (Hebei); Lanzhou 蘭州 (Gansu)

Background Note:
Norwegian Evangelical Mission (NEM) is the collective term used in the English-language China-coast literature for a group of independent Pentecostal missionaries, formerly of Norway's Free Evangelical Mission to the Heathen (NFEH). Since that society was dissolved in 1934, the former NFEH missionaries were supported by local Norwegian Pentecostal assemblies. The work at home as well as on the mission field was based on voluntary cooperation.

The work of the NEM in Xinbao'an commenced in 1916 by opening 1 main station in the city of Xinbao'an. Later 9 outstations were opened. In Norway its work was supported by the Filadelfia Office, St. Olavsgt. 24, Oslo (in 1936).

The work of the NEM in Yuzhou was supported by the Betania Assembly, Tonsberg, Norway (Henry Gulbrandsen); the Free Evangelical Assembly, Grorud, Norway (Dagny Gulbrandsen); the Free Evangelical Assembly, Stovner, Norway (Anna Hansen); and the Filadelfia Assembly, Toten, Norway (Gudrun Nilsen).

The work of the NEM in Shacheng began as an outstation under Xinbao'an, but opened as a main station in 1933, the mission district covering parts of Huailu and Chulu Xian, with many villages scattered around the Shacheng railway station. The work was supported in Norway and the United States by The Tabernacle Assembly, Skien, Norway (Mr. Bj. Amundsen, Treasurer, Ole Bullsgt. 4—for Marie Askje); the Salem Scandinavian Pentecostal Assembly, Brooklyn, N.Y., U.S.A. (Mrs. A. Hansen, Treasurer, 739 54th St.—for Inga Johannesen); and the El Bethel Pentecostal Assembly, Dubois Ave., Staten Island, N.Y., U.S.A. (Mrs. H. Larsen, Treasurer, 115 Gansevoort Blvd., West New Brighton, Staten Island, N.Y.—for Agnes Moy).

The work of the NEM in Xuanhuafu began in 1928 with the opening of a main station in the city of Xuanhua, and later of 2 outstations. In Norway its work was supported by the Filadelfia Office, St. Olavsgt., Oslo (Ester P. Herugstig & Ruth Pedersen); The Lillehammer Pentecostal Assembly in cooperation with local assemblies (Mr. E. Ohlsberg, Treasurer, Lillehammer—for Berte Bakken); and Mr. Kjenseth, Treasurer, Biri, P. O. Box, Norway (for Ann Amundsen).

The work of the NEM in Taohuabu began as an outstation under Yuzhou in 1920. It opened as a resident mission station in 1932. The district included the eastern part of Yuxian with a population of 330,000 in 840 towns and villages. In Norway the work was supported by independent local Pentecostal assemblies in voluntary cooperation with The Assembly in Evanglichusets, Honefoss, Norway (Mr. Arne Grondahl, Treasurer, Honefoss—for Willy Rudolph?). Later Norwegian Pentecostal missionaries were active in other parts of China, including Beijing, Changping, and Lanzhou.

Official Periodicals:
Korsets Seier (Oslo, Norway). Published since 1910.
Triumphs of Faith (Beiping). In Chinese.

Literature:
J. Bratlie, ed., *Pinsevekkelsen i Norge gjennem 30 år: 1907–1937: en kortfattet oversikt over pinsemenighetene og deres virksomhet* (Oslo: Filadelfiaforlag, 1937), 206 pp.
Parley Gulbrandsen, *Noen tanker om den ytre misjon og en kort oversikt over pinsevennenes misjonsfelt* (Oslo: Filadelfia, [1939]), 40 pp.
Willy Rudolph, *Fra krigen Japan-China: misjonær Willy Rudolphs oplevelser* (Oslo: Filadelfiaforlaget, 1938), 123 pp.
Willy Rudolph, *Jeg kommer i morgen* (Oslo, 1950), 216 pp.
Arnulf Solvoll, *China på nært holt* (Oslo: Filadelfiaforlaget, 1948), 134 pp, reissued as *Kina på nært holt* (Hovet: Hermon, 1995), 160 pp.

Archives/Contact Address:
De norske Pinsemenighetenes Ytremisjon (PYM); Postal address: PB 2 Tveita, N–0617 Oslo; Street Address: Tveitenveien 152, Tveita, Oslo**,** NORWAY

NORWEGIAN LUTHERAN MISSION (NLK)

Non-English Names: Norsk Lutherske Kinamisjonsforbund; Norsk Luthersk Misjonssamband (NLM) (since 1949)
Other Names: Norwegian Lutheran China Mission Association (NMC); Norwegian Lutheran Mission (NLM) (since 1949)
Chinese Name: Zhonghua Jidujiao Lude hui 中華基督教澟德會
Nationality: Norwegian
Denomination: Lutheran
China Start: 1891
Fields in China: Henan: Zhenping 鎮平 (1904); Lushan 魯山 (1907); Nanyang 南陽 (1904); Xichuan [Sichwan] 淅川 (now Jiuxichuan 舊淅川) (1904); Dengzhou [Tengchow] 鄧州 (later Dengxian 鄧縣) (1904); Hubei: Fangxian 房縣 (1912); Junzhou [Künchow] 均州 (later Junxian 均縣) (1899); Laohekou 老河口 (1894); Shihuajie [Shihwakai] 師花街 (1904); Yunyang 鄖陽 (now Yunxian 鄖縣) (1901); Manchuria: Qiqiha'er [Tsitsihar] 齊齊哈爾 (1932)

Background Note:
The Norwegian Lutheran China Mission (NMC) or Norwegian Lutheran Mission (NLK) was formed by a group of women from Bergen, Norway, who had been inspired by a sermon by Sivert Gjerde, a missionary who had worked for a period with the China Inland Mission (CIM). The Norwegian Missionary Society did not want to take up mission work in China at this time, so the NLK organized itself as an independent mission society in Bergen on 18/19 May 1891. The first missionaries to China included the founder, Johannes Brandtzaeg, a graduate from the theological faculty at Oslo University. At first the NLK supported the CIM, but since 1910 it had had its own stations in Central China, although continuing to be associated with the CIM. In 1940 there were 92 missionaries on the China field.
In 1931 Olaf Espegren, Hjalmar Mjelve, and August Vik went on an exploratory trip to Manchuria. In the following year a mission station was opened at Qiqiha'er. This mission had to be evacuated in 1946.
After the NLK was forced to leave China, its name was changed to Norsk Luthersk Misjonssamband, i.e., Norwegian Lutheran Mission (NLM), in 1949. The NLM is now present in Macau, Hong Kong, and Taiwan.

Official Periodical:
Kineseren (Norske Lutherne Kinamissionsforbund, Bergen), vols. 1 (1891)–46 (1936), continued by *Utsyn* (Oslo), vols. 37 (1937)–.

Literature:
Misjonsalbumet, Norsk luthersk misjonssambandsmisjonærer of misjonsmarker gjennom 70 år. 1891–1961 (Oslo: Gry, 1968).
Peder Simonsen Eikrem, *Johannes Brandtzæg; hans liv og virke* (Oslo: Det Norsk lutherske Kinamisjonsforbund, 1934).

Archives/Contact Address:
NLM-arkivet, Sinsenveien 15, N–0572 Oslo, NORWAY

NORWEGIAN MISSION ALLIANCE (NMA)

Non-English Names: Norske Misjonsallianse for Nord-Kina; Tsjilimisjonen; Den Norske Misjonsallianse (from 1936)
Other Names: Norwegian Missionary Alliance; Mission Alliance; Chihli Mission; North Chihli Mission
Chinese Names: Xieli gonghui 協力公會; Bei Zhili jiaohui 北直隸教會
Nationality: Norwegian
Denomination: Undenominational
China Start: 1910
Fields in China: Zhili=Chaha'er=Hebei: Zhaochuan 趙川; Chicheng 赤城; Huai'an 懷安; Zhangjiakou [Kalgan] 張家口 (1916); Longmen 龍門 (1911); Bao'an [Paoanchow] 保安 (1914); Zhuolu 涿鹿; Shanxi: Yanggao 陽高; Yunnan

Background Note:
Ludvig Eriksen, who had been a missionary in China since 1891, was forced to return to Norway on account of the Boxer Uprising in 1900. Having been inspired by the mission-enthusiast Fredrik Franson, he founded the *Tsjilimisjonen* (Chihli Mission) at Stabbek in 1901. Except for Yanggao, the new work was to be located in northern Zhili, an area that was part of Chaha'er province between 1928 and 1952. Carl G. Söderbom, a Swede working with the Christian and Missionary Alliance in China, acted as the Chihli Missions field superintendent to work with Chinese evangelists and prepare the ground for Norwegian workers. In 1910 the first Norwegian missionaries left for the China field, including Miss Guri Odden, Parley Gulbrandsen, Edvard Gerrard, and Johannes Beruldsen.
However, individuals such as Gulbrandsen and Beruldsen later became involved in Pentecostal mission work, operating under several names (see Norway's Free Evangelical Mission to the Heathen; and Norwegian Evangelical Mission).
In 1936 the name "Tsjilimisjonen" was changed to Den Norske Misjonsallianse. The Norwegian Mission Alliance

(NMA) left Chaha'er in 1948 and briefly attempted a new work in Yunnan. Guri Odden and others moved to Taiwan in the following year.

Official Periodicals:
Missionsvennen [or *Misjonsvennen*] (Oslo, 1904–).
Missionsvennen (Norske Missionsalliance, North China, 1900–1944?), vols. 1–44?

Literature:
Harald Hjelm-Larsen, *Komme ditt rike: Den norske Misjonsallianse i 50 år 1901–1951* (Oslo: Den Norske Misjonsallianse, [1951]).
Harald Stele Dehlin, *Grotid i øst: en misjonskavalkade: Den Norske misjonsallianse 1901–1976* (Oslo: Lutherforlag, 1976).

Archives/Contact Address:
Misjonsalliansen i Norge; Postal Address: Den Norske Misjonsallianse, PB 6863 St. Olavs Plass, N–0130 Oslo; Street Address: Sven Bruns Gate 9, NORWAY

NORWEGIAN MISSION IN CHINA (NMC)

Non-English Names: Den Norske Kinamisjon; Norske Mission i Kina; Evangelisk Orientmisjon (EOM)
Other Names: Norwegian Lutheran China Mission; Norwegian China Committee; Christiania Committee for the Norwegian Mission in China; The Christian Committee of the Norwegian Mission in China
Chinese Name: Nuowei hui 挪威會
Nationality: Norwegian
China Start: 1910
Fields in China: Northwestern Shanxi: Xingxian [Hinghsien] 興縣 (1915); Kohü (1921); Lanxian 嵐縣 (now Lancheng 嵐城) (1911); Lishi 離石 (formerly Yongning 永寧) (1898); Kelan 苛嵐 (1922); Baode [Paoteh] 保德 (1928)

Background Note:
In 1879 the leading British evangelist, Reginald Radcliffe, had awakened Norwegian interest in foreign missions. A businessman named Rasmussen and family at Kristiansand came to be closely linked with the China Inland Mission (CIM). In 1883, the Swedish evangelist Fredrik Franson addressed meetings in the Rasmussen home. Eventually, 2 or 3 of the daughters became missionaries in China, but their governess, Sofie Reuter (who married Stanley Peregrine Smith, one of the "Cambridge Seven"), and a housemaid, Anna Jakobsen, went to England in 1884 and sailed on 18 November 1885 as full members of the CIM. In 1887, a committee was formed to help Norwegian missionaries already in China and to send others. It was known first as the Norwegian China Committee, then as the Christiania Committee for the Norwegian Mission in China. "The Christian Committee of the Norwegian Mission in China" had come into being in 1887. Working under the CIM, the Norwegian Mission in China (NMC) received its own field in Shanxi in 1910. Det Norske Kinamisjon later became the Evangelisk Orientmisjon (EOM).

Official Periodical:
Kinamisjonaeren (Norske Kinamisjon, Oslo, 1914–1951).

Literature:
Albert Lunde, *Den norske kinamisjon (ass. C.I.M.) gjennem 40 år: 1889–1929* (Oslo: printed at Nikolai Olsens boktrykkeri, 1929).
50 år i Mesterens tjeneste: Den Norske kinamisjon 1889–1939 (Oslo, 1939).

Archives/Contact Address:
Evangelisk Orientmisjon, Boks 5369, Majorstuen, N–0304 Oslo, NORWAY

NORWEGIAN MISSIONARY SOCIETY (NMS)

Non-English Name: Det Norske Misjonsselskap
Chinese Name: Nuo Xinyi hui 挪信義會
Nationality: Norwegian
Denomination: Lutheran
China Start: 1902
Fields in China: Hunan: Changsha 長沙 (1902); Ningxiang 寧鄉 (1904); Xinhua 新化 (1906); Taohualun 桃花崙 (1905); Dongping 東坪 (now Anhua 安化) (1912); Yiyang 益陽 (1902); Yuanjiang 沅江 (1931)

Background Note:
The Norwegian Missionary Society (NMS) was established at Stavanger in 1842. The initiative came from a small group of people interested in mission, led by G. Kielland, who was a member of the Herrnhut movement. The first brief attempt at China work was made by Hans Paludan Smith Schreuder (1817–1882), who spent the summer of 1848 in Hong Kong before returning to the Zulu Mission in southern Africa.
The NMS resumed its China work in 1902, establishing mission stations in central Hunan. Later this mission represented the Central Hunan Synod of the Lutheran Church of China.

According to the *1936 China Handbook*,

> the Synod has the responsibility of the church work and all the schools. The mission gives a yearly diminishing grant in aid for the church work, no grants are given to school work with the exception of a small grant to the Synod's Middle School for boys. The mission carries on evangelistic work by missionaries and Chinese evangelists, especially in new places. When new congregations are formed these come under the care of the Synod, and get no financial help from the mission. The plan is to give over the work (evangelistic, educational, medicine) now carried on by the mission as soon as the Synod is able to take responsibility financially. (*1936 China Handbook*, p. 60.)

Official Periodicals:

Norsk Missions-Tidende (Trondhjem; Stavanger, 1846–).

Maanedsskrift for Missionsvenner (Stavanger), vols. 1 (1841)–7 (1841).

Misjonshilsen (organ of the Women Teachers' Missionary Union–Laeretinderns Misjonsforbund, est. 1902 as an auxiliary to the NMS and the Norwegian Lutheran China Mission).

Den Unges Verm (organ of the Norwegian YMCA and YWCA Mission Committee–Ungdomsmisjonen, est. 1908). Weekly.

Literature:

Aadel Brun Tschudi, "The Occupation of a Field: The Norwegian Missionary Society in Hunan," in *Norge-Kina: Kompendium fra seminar våren og høsten 1972* (Oslo: Østasiatisk Institut, Universitetet i Oslo), pp. 84–94.

Archives/Contact Address:

NMS Arkiv, Misjonshøgskolen, Misjonsveien 34 A, N–4024 Stavanger, NORWAY

NORWEGIAN MONGOL MISSION (NMM)

Nationality: Norwegian
Field in China: Zhangbei 張北 (Chaha'er=Hebei)

Background Note:

This was not a mission, nor was it affiliated with any group. In 1936 the resident mission station in Hovasjer county via Zhangbei had 2 foreign missionaries, including Karl B. Olsen. In the 1939 directory, Mrs. K. B. Olsen is listed at Zhangbei, affiliated with the Assemblies of God mission.

NORWEGIAN TIBET MISSION (NTM)

Non-English Name: Den Norske Tibetmisjon
Nationality: Norwegian
Denomination: Lutheran
China Start: 1938
Field in China: Eastern Tibet

Background Note:

The work of the Norwegian Tibet Mission (NTM) began in 1938, when Edin Cornelius Alfsen and deacon David Westborg, who had been with the Norwegian Red Cross in Ethiopia in 1935–1936, departed for the East on 20 November 1938. From Hong Kong they traveled to Kunming (Yunnan) and on to Yadunzi [Atunztze] 亞墩子 (also called Deqin 德欽 and Shengping). From there they made their way to Dajianlu [Tachienlu] 打箭爐 (now Kangding 康定), by way of Yenching and Batang 巴塘 (Sichuan).

In the meantime, Westborg returned to Hong Kong to meet his bride, Anne Helene Halvorson. But on account of the outbreak of war in Europe, Westborg could not return to Dajianlu because of financial problems. He subsequently worked in the American mission hospital at Guangzhou [Canton] 廣州 (Guangdong). In the end he went to the mission's Santal field in India. Alfsen persevered at Dajianlu until 1944, when the NTM was closed in China.

Official Periodical:

Tibetaneren (1939–).

Literature:

Edin Cornelius Alfsen, *Mitt Kall til Tibet* (Horten, 1943), 14 pp.

Th. Eriksen & K. Alvheim, *Kristen misjon i et lukket land: Den Norske Tibetmisjon histore* (Oslo: Luther forlag, 1978), 119 pp.

Asbjorn Voreland, ed., *Tibetmisjonen gjennom 50 Ír: 1938–1988* (Oslo: Tibetmisjonen, [1988]), 70 pp.

I Guds tid; Den Norske Tibetmisjon 60 år (Jubilee no. of *Tibetaneren*, July–August 1998).

Archives/Contact Address:

Tibetmisjonen, Chr. Kroghsgt. 30, Pb 9111, Grønland, N–0133 Oslo, NORWAY

OBERLIN SHANSI MEMORIAL ASSOCIATION (OSMA)

Nationality: American
China Start: 1918
Fields in China: Shanxi: Taigu 太谷 (1883); Fenzhou 汾州 (now Fengyang 汾陽) (1884); Sichuan: Ch'intang

Background Note:
The Oberlin Shansi Memorial Association (OSMA), founded in 1908, is a private foundation housed on the Oberlin College campus. The OSMA has its roots in the fervor for foreign missions that characterized the United States in the late nineteenth century. In January of 1881 a group of 12 students, primarily from Oberlin's Graduate School of Theology, applied to the American Board of Commissioners for Foreign Missions (ABCFM) to volunteer their services as a group, the Oberlin Band, for mission work, preferably in China. The ABCFM approved the plan and between 1882–1900 30 Americans served in Shanxi under the auspices of ABCFM. 19 were Oberlinians; the remainder were their wives or non-Oberlin doctors. The primary focus of these missionaries was evangelism, but they also engaged in other service-directed activities. Concentrating on the cities of Taigu and Fenzhou, the Oberlin Band organized churches, established schools, carried on medical work and famine relief, and set up opium refuges in an attempt to cure people of their addictions.
In March 1900 the Boxer Movement spread to Shanxi, when the Empress Dowager appointed the strongly pro-Boxer Yuxian as governor of the province. On July 31 the missionaries and many of their Chinese helpers and converts at Taigu were killed. On August 15 missionaries at Fenzhou met the same fate. In 1902 Irenaeus J. Atwood returned to arrange for local restitution and indemnities. As a result of the settlement, the ABCFM mission acquired property outside the eastern gate of Taigu.
Kong Xiangxi 孔祥熙, an Oberlin graduate who had been a student in one of the mission schools in Taigu and had escaped to the United States following the Boxer uprisings, was invited to return to Taigu in 1908 to assume the leadership of OSMA's educational work. A school was built and Kong named the work Ming Hsien ("Remember the Worthy"). With the invasion of northern China by Japanese troops in 1937, Ming Hsien was forced to move southward and westward to get out of reach of Japanese troops. This movement, which occurred in 5 phases covering 1,300 miles, became known as "the trek." The final resting place of the school was Ch'intang in Sichuan province.
During the first years in Sichuan, the program prospered, but the political turmoil, financial hardships, and physical deprivation caused by the Sino–Japanese War, World War II, and civil war between Nationalist and Communist forces within China took a heavy toll. The Oberlin project was terminated in 1951. (Adapted from Oberlin Shansi Memorial Association Administrative History: http://www.oberlin.edu/archive/holdings/finding/RG15/adminhist.html)

Official Periodicals:
Dragon Tracks, vol. 1 (Oberlin-Shansi Memorial Association, Oberlin, 1938), continued as *Oberlin Shansi Memorial Association Newsletter*.
Oberlin-in-China (Oberlin-Shansi Memorial Association, Oberlin).

Archives/Contact Address:
Oberlin College Archives, 420 Mudd Center, 148 W. College St., Oberlin, OH 44074-1532, U.S.A. Records of the Oberlin Shansi Memorial Association, 1890–1991, (Group 15). Web: http://www.oberlin.edu/archive/holdings/finding/RG15/scope.html

OLD BAPTIST UNION (OBU)

Other Name: International Old Baptist Union
Nationality: British
Denomination: Baptist
Fields in China: Jiangsu: Zhenjiang 鎮江; Hubei; Hebei: Beijing 北京; Tianjin 天津; Shandong: Yantai 煙台 [Chefoo 芝罘]

Background Note:
The Old Baptist Union (OBU) is a small group of evangelical Baptist churches in the United Kingdom dedicated to the proclamation of the Gospel. It was founded in 1880, owing largely to the labors of Henry Squire, an itinerant preacher. The churches of the Old Baptist Union are considered General Baptists. In the early twentieth century a number of churches left the OBU to form "The Christian Union," but reunited with the OBU in August 1914.
The China work was started by members of the OBU under the auspices of the China Inland Mission. By the late 1890s Pastor George Cousins and wife were established at Zhenjiang. Pastor Joseph Henry Curtis and wife left for China in 1900 to take charge of the mission work in succession to the late Pastor George Cousins. Sydney Joseph Townshend and wife sailed for China in 1906. Isaac John Mann left for China in 1908 and worked in Hubei, Beijing, Tianjin, and Yantai. He became "bishop" of China for the OBU.

Official Periodicals:
Divine Light and Truth.
New Testament Christianity. Organ of the Old Baptist Union, with which is incorporated "Divine Light and Truth."

ORDER OF ST. ANNE (OSA)

Nationality: American
Denomination: Anglican
China Start: 1909
Field in China: Shashi 沙市 (Hubei)

Background Note:
Each convent of the Anglican Order of St. Anne (OSA) is autonomous. Although a few sisters were sent to Shashi, it is no longer possible to determine which American convent sent them. In 1927 the Rev. Mtr. Anita Mary (arrived in 1909) and Sr. Ursula Mary (arrived in 1916) were the only OSA sisters in the mission. No further information has come to light.

OREBRO MISSIONARY SOCIETY (OM)

Non-English Names: Örebro Missionsforening; Örebromissionen
Other Name: Orebro Mission
Chinese Name: Ruidianguo Jinli hui 瑞典國浸禮會
Nationality: Swedish
Denomination: Baptist
China Start: 1921
Fields in China: Shanxi: Ningwu 甯武 (1925); Shenchi 神池 (1921); Wuzhai 五寨 (1922)

Background Note:
Formerly the Orebro Missionary Society (OM) was associated with the Svenska Allians Missionen in China, but it subsequently administered a work in the Shanxi field independently. In 1997 InterAct, called *Nybygget–kristen samverkan Evangeliska Frikyrkan* in Swedish, was established by the merger of the Holiness Union, Free Baptist Mission (*Scandinavian Independent Baptist Union*), and Örebro Mission.

Official Periodical:
Missions-Baneret (Örebro, 1921–1993).

Literature:
100 år i ord och bild—Örebromissionen 1892–1992 (Örebro, 1992).

Archives/Contact Address:
Örebromissionen-Arkiv, ArkivCentrum Örebro Län, Nikolaigatan 3, S–702 10 Örebro, SWEDEN

ORIENTAL MISSIONARY SOCIETY (OMS)

Other Name: OMS International
Chinese Name: Yuandong xuanjiao hui 遠東宣教會
Nationality: American
Denomination: Holiness
Fields in China: Beijing 北京 (Hebei); Shanghai 上海 (Jiangsu); Guangzhou [Canton] 廣州 (Guangdong); Chongqing [Chungking] 重慶 (Sichuan)

Background Note:
The origins of the Oriental Missionary Society (OMS), now known as OMS International, go back to the independent missionaries Charles Elmer Cowman and Lettie (Burd) Cowman, who had come to Japan in 1901. Together with Ernest Albert Kilbourne and Nakada Juji they organized their work as the OMS. It was a Holiness mission maintained by free-will offerings and continues today in the tradition of Wesleyan-Arminian theology with an emphasis on evangelism, church planting, and training. In 1929 the South China Holiness Mission merged into the OMS.
In 1925 the OMS opened a Bible school in Shanghai. In 1928 the OMS acquired another Bible school in Guangzhou, and in 1932 a third, Kilbourne Memorial Bible Institute, was established in Beijing. In late 1938 a young Irishman, Duncan McRoberts, formerly of the China Inland Mission, opened the OMS work in Sichuan with one of the Chinese leaders in the Shanghai area, the Rev. Wang Shou-hwan. By the late 1940s the ministry was facing increasing pressure from the Communist government and eventually the OMS missionaries had to leave in 1951.

Official Periodicals:
Electric Messages, Official Organ of the OMS working in Japan, Korea, and China (1903–1914).
The Oriental Missionary Standard (1914–1944), continued as *Oriental and Inter-American Standard* (1944–1949), continued as *Missionary Standard* (1949–1973).
Light-in-Darkness. In Chinese.

Literature:
Edwin W. Kilbourne, *Bridge Across the Century, Volume I: Japan-Korea-China* (Greenwood, Ind.: OMS International, 2001).
Robert D. Wood, *In these Mortal Hands: The Story of the Oriental Missionary Society; the First 50 Years* (Greenwood, Ind.: Oriental Missionary Society, 1983).

Archives/Contact Address:
OMS International Collection, Department of Special Collections, B. L. Fisher Library, Asbury

Theological Seminary, N. Lexington Ave., Wilmore, KY 40390, U.S.A.

ORTHODOX PRESBYTERIAN MISSION (OPC)

Other Name: Presbyterian Church of America (PCA)
Nationality: American
Denomination: Presbyterian
China Start: 1937
Fields in China: Harbin 哈爾濱 (Manchuria); Qingdao 青島 (Shandong)

Background Note:
The Orthodox Presbyterian Church (OPC) was formed on 11 June 1936, as the Presbyterian Church of America, by ministers of the Presbyterian Church in the U.S.A., who perceived serious doctrinal error in that denomination (including the fundamentalist-modernist controversy). In 1929 a group of professors at Princeton Theological Seminary, led by J. Gresham Machen, left that seminary to establish Westminster Theological Seminary. The name was changed to Orthodox Presbyterian Church (OPC) in 1939. Many of those members in the OPC, who advocated the establishment of a fundamentalist and evangelical church, left in 1937 to join the newly formed Bible Presbyterian Church, leaving the more Reformed element to carry on the work of the OPC.
In 1937 the new church's General Assembly established the Committee on Foreign Missions and appointed its first missionaries, all of whom were drawn from the Independent Board of Presbyterian Foreign Missions, which had been organized in 1933 by J. Gresham Machen for "Bible-Believing" Presbyterians. These included the Revs. Egbert Witting Andrews and Reginald *Heber* McIlwaine in Manchuria, and the Rev. and Mrs. Richard Birch Gaffin in China. A few months later, the Rev. and Mrs. Henry W. Coray, who had been serving in China, and the Rev. and Mrs. Bruce Finley Hunt were sent to Manchuria. In 1940 the Committee decided not to send the Gaffins and McIlwaine back to the field from furlough. The Corays served until 1941.
Hunt encouraged the Koreans in Manchuria not to take part in worship at Shinto shrines. He was arrested in October 1941 and repatriated in the summer of 1942 with other OPC missionaries, including Malcolm Frehn and wife and the Andrews. In 1950 and 1951 Mr. Andrews and the Gaffins engaged in church planting in Taiwan.

Official Periodicals:
Guardian (1937–1949).
Minutes of General Assembly, Orthodox Presbyterian Church (1938–1949).

Literature:
C. G. Dennison, ed., *The Orthodox Presbyterian Church, 1936–1986* (Philadelphia: Committee for the Historian of the Orthodox Presbyterian Church, 1986).
Charles G. Dennison & Richard C. Gamble, eds., *Pressing Toward the Mark: Essays Commemorating Fifty Years of the Orthodox Presbyterian Church* (Philadelphia: Committee for the Historian of the Orthodox Presbyterian Church, 1986).

Archives/Contact Address:
Committee on Foreign Missions Archives, Orthodox Presbyterian Church, 7401 Old York Rd., Philadelphia, PA 19126, U.S.A.

PACIFIC COAST MISSIONARY SOCIETY (PCMS)

Chinese Names: Taipingyang budao hui 太平洋佈道會; name used locally in China: Shitu xinxin hui 使徒信心會
Nationality: Canadian
Denomination: Pentecostal
Fields in China: Zhejiang: Hangzhou 杭州 (1913); Yiqiao [Ikiao] 義橋 (1924); Xixing [Seeshing] 西興 via Xiaoshan 蕭山 (1919); Shih-Fa-Li (1935)

Background Note:
The Pacific Coast Missionary Society (PCMS) began in British Columbia as a group of churches with roots in the Apostolic Faith Mission of Portland, Oregon. In 1908 George S. Paul and wife came to Vancouver, Canada, where there was an Apostolic Faith Mission congregation (the "Old Mission"). He and his wife formed the PCMS out of the "Old Mission" and worked on the west coast of Canada with native Indians in Alert Bay, British Columbia.
The PCMS also sent 10 missionaries to China: Br. and Sr. Harwood (1909), Gertie Cartmell (1919), Florence Olivia Hamilton (1923 or 1925), Gordon Rowe (1923 or 1925), Violet Rowe (1931), Myrtle Millie, Reginald Bryant, and Stephen and Elsie Fedora. The Pauls directed the PCMS from Vancouver. Thomas Harwood and wife, in China since 1910, opened the Hangzhou work. Later, Miss Florence Olivia Hamilton acted for many years as Secretary of the PCMS mission at Hangzhou. The PCMS church base in Vancouver was at first called the Gospel Centre, then Calvary Temple, then Calvary Community Church, and now Calvary Christian Church. In 1942

the churches supporting the PCMS merged with the Pentecostal Holiness Church of Canada (which until 1971 was listed under the American denomination of the Pentecostal Holiness Church).

Literature:

Florence Olivia Hamilton, *To the Ends of the Earth: An Autobiography* (Franklin Springs, Ga.: Advocate Press, 1965), 138 pp.

PAI HSIANG MISSION (PHM)

Chinese Name: Shenhou hui 神后會
Nationality: Norwegian
China Start: 1922
Field in China: Baixiang 柏鄉 (Hebei)

Background Note:

The *1936 Handbook of the Christian Movement in China*, p. 129, lists the Baixiang Mission (PHM) station as a separate missionary endeavor, run by the Norwegian Jens Fjeld. He had, in fact, arrived in China in 1920 as a missionary of the Free Evangelical Assemblies of Norway. In 1923 he married Kari Bothner and the couple remained at Baixiang until their return to Norway in 1936. For further details, see the entry for the Free Evangelical Assemblies of Norway.

PALMETTO MISSIONARY SOCIETY (PMS)

Nationality: American
Fields in China: Jiangsu: Shanghai 上海; Suzhou 蘇州

Background Note:

According to the 1934 *Directory of Protestant Missions in China*, Dr. James Richard Wilkinson and wife Annie Barr Wilkinson, as well as Dr. L. L. and Mrs. Wilkinson, all of the Palmetto Missionary Society (PMS), were in charge of the Wilkinson Hospital in Suzhou. The PMS is also mentioned in the *China Hong List* of 1939, with Dr. Louis Lee Wilkinson (son of American Presbyterian South missionaries) and wife Cozy Byrd Wilkinson in charge.

PENIEL CHAPEL MISSIONARY SOCIETY

Nationality: British

Background Note:

According to the *World Christian Handbook* of 1949, 1 foreign layman and 1 foreign female worker were active in China. Northing further is known about this society.

PENTECOSTAL ASSEMBLIES OF CANADA (PAC)

Nationality: Canadian
Denomination: Pentecostal
China Start: 1914
Fields in China: Guangdong: Qingyuan 清遠; Sihui [Szewui] 四會; Hong Kong

Background Note:

In 1906 Robert E. McAlister brought the Azusa Street revival to Canada. In Winnipeg a revival occurred as a result of Andrew Harvey Argue's ministry. In November 1906 Mrs. Ellen Hebden and husband directed the Hebden Mission in Toronto, which became the Canadian "Azusa."

> These revivals played key roles in sending missionaries, including Louise and Thomas Hindle, to Mongolia, and Arthur Manley Atter (1874–1937) and wife to China, as well as Robert and Aimee Semple to Hong Kong. Many of the Canadian Pentecostal churches, which were sending out these missionaries, were initially linked to the American Assemblies of God, but practical considerations (including problems distinct to Canadian missionary efforts) finally led to the friendly separation and incorporation of the Pentecostal Assemblies of Canada (PAC) in 1922. (*Dictionary of Pentecostal and Charismatic Movements*, p. 615.)

As early as 1908, Miss Mariam Vey was sent out to China by A. H. Argue's "Apostolic Faith Mission" in Winnipeg.

In 1919 John Rutherford Spence, emigrant from Scotland, left Winnipeg for China, where he became a long-term missionary. He and his wife Florence A. Spence left China in 1951.

Official Periodicals:

Canadian Pentecostal (Mississauga, Ontario), vols.1 (December 1920)–6, no. 2 (February 1927), continued by *The Pentecostal Testimony*, vol. 6, no. 3 (March 1927)–vol. 81, no. 7 (July/August 2000).

Missionary Outlook (Pentecostal Assemblies of Canada, Overseas Missions Dept., Toronto).

The Promise (organ of the Hebden Mission, Toronto).

Literature:

Thomas William Miller, *Canadian Pentecostals: A History of the Pentecostal Assemblies of Canada* (Mississauga, Ontario, Canada: Full Gospel Publishing House, 1994), 450 pp.

Archives/Contact Address:

International Office Archives, Pentecostal Assemblies of Canada, 2450 Milltower Court, Mississauga, Ontario L5N 5Z6, CANADA

PENTECOSTAL ASSEMBLIES OF THE WORLD (PAW)

Chinese Name: Shenzhao hui Fuyin tang 神召會福音堂
Nationality: American
Denomination: Pentecostal
China Start: 1910
Fields in China: Shanxi: Guoxian [Kwohsien] 崞縣 (now Guoyangzhen 崞陽鎮); Daiyuezhen [Taiyaochen] 岱岳鎮; Datong 大同 (1910)

Background Note:
Under the influence of the Azusa Street revival, the Pentecostal Assemblies of the World (PAW) was established as an interracial church by Garfield Thomas Haywood (1880–1931) in Indianapolis in 1911. It is one of the oldest Oneness Pentecostal organizations. In 1915 Haywood and his congregation accepted the "New Issue," including baptism in Jesus' name and adherence to Oneness' "new birth" teaching. The organization was reinforced by dissidents ousted by the Assemblies of God in 1916 during the "Jesus Only" controversy, a movement that denied the standard Pentecostal belief in the Trinity—Father, Son, and Holy Spirit. In 1919 the PAW was reorganized and incorporated. However, in 1924 the PAW was divided by the splitting off of many of the southern white members into 3 distinct new bodies (see entry for the United Pentecostal Church).
In the *Directory of Protestant Missions in China* for 1927, the following persons were listed as members of the PAW in China: Mrs. Mae Iry and Miss Elizabeth Stieglitz (who had been in China since 1910), both at Guoxian; Robert B. Sonnenberg and wife Alice Hale Sonnenberg at Daiyuezhen. The PAW mission at Datong, opened in 1910, had by 1927 been taken over by the Shenggong hui 聖公會 (i.e., the Society for the Propagation of the Gospel in Foreign Parts).
Since Miss Stieglitz, Mae Iry, and the Sonnenbergs had been supported in China by the PAW prior to 1924, it can be assumed that such support was also given after 1924, at least until 1931, when most of the PAW members remerged with one of the breakaway groups to form the Pentecostal Assemblies of Jesus Christ. There is, however, no evidence that the remaining PAW members (black and some white), who continued the PAW, gave any further support to the China mission after 1931. It is, therefore, not clear whether any archival material relating to the work in China has been retained by the present PAW organization in Indianapolis.

Official Periodical:
The Christian Out-Look, vol. 1 (Indianapolis, 1924–1931).

Literature:
Morris E. Golder, *History of the Pentecostal Assemblies of the World* (Indianapolis: [Pentecostal Assemblies of the World?], 1973), 195 pp.

Archives/Contact Address:
Pentecostal Assemblies of the World, Inc., 3939 Meadows Dr., Indianapolis, IN 46205, U.S.A.

PENTECOSTAL CHURCH OF GOD (PCG)

Other Names: Pentecostal Assemblies of America; Pentecostal Church of God of America
Nationality: American
Denomination: Pentecostal
China Start: 1916
Field in China: Hong Kong

Background Note:
The Pentecostal Church of God (PCG) was formed in Chicago, Illinois, in 1919 by a group of ministers who had earlier refused affiliation to the General Council of the Assemblies of God (1914). At first it was called the Pentecostal Assemblies of America, then the Pentecostal Church of God of America, and then the present name was adopted in 1979. The mission board was founded in Kansas City, Missouri, in 1933, 14 years after the formation of the Church organization. George M. Doyal, in Hong Kong since 1916, was the PCG's first missionary to China.

Official Periodical:
The Pentecostal Messenger, vol. 1 (Joplin, Mo., 1926–).

Literature:
Aaron M. Wilson, *Our Story: The History of the Pentecostal Church of God* (Joplin, Mo.: Messenger Publishing House, 2001), 304 pp.

Archives/Contact Address:
Archives Department, Pentecostal Church of God, World Missions Department, P.O. Box 2248, Joplin, MO 64802-2248, U.S.A.

PENTECOSTAL HOLINESS MISSION (PHM)

Other Names: General Mission Board of the Pentecostal Holiness Church; Pentecostal Holiness Church (PHC); International Pentecostal Holiness Church (IPHC)
Chinese Names: Shenzhao hui 神召會; Beihai Huxunjie Shengjiao hui 北海互旬節聖教會
Nationality: American
Denomination: Pentecostal
China Start: 1907
Fields in China: Hong Kong (1914); Guangdong: Beihai [Pakhoi] 北海 (now in Guangxi); Xi'nan [Sainam] 西南; Zhejiang: Hangzhou 杭州; Xixing via Xiaoshan

Background Note:
The roots of the Pentecostal Holiness Church (PHC) lie in the National Holiness Association movement with beginnings in Vineland, New Jersey, in 1867. Directly influenced by the Azusa Street revival of 1906, it was one of the first organized denominations to adopt a Pentecostal statement of faith. The PHC was the first to establish a "missionary board" at its Fayetteville, North Carolina, convention in 1904. In 1907 the Pentecostal Holiness Mission (PHM) sent the elusive Thomas James McIntosh to China, perhaps the first Pentecostal missionary to reach that country.
In 1911 the PHC and the Fire Baptized Holiness Church were consolidated. Ollie May Maw went to China in 1912. In 1915 the Tabernacle Pentecostal Church, founded by N. J. Holmes at about the turn of the century, merged with the PHC and brought with it several missionaries. At that time 5 missionaries were sent to China. The consolidation of the Fire Baptized Holiness Conference of Oklahoma with the PHC added a number of missionaries who were working in China. Notable missionaries to China included Lucy Jones, Anna Deane, Anna Deane Cole, and William Henry Turner and wife (1919).
In 1950 Miss Florence O. Hamilton (of the Pacific Coast Missionary Society (PCMS) until 1942, when the PCMS merged with the Pentecostal Holiness Church of Canada, part of the Pentecostal Holiness Church in America at that time) was listed as Chairman at Hangzhou and Mr. and Mrs. Stephen Fedora (also of the PCMS previously) at Xixing via Xiaoshan. As a result of several mergers, the organization is now known as the International Pentecostal Holiness Church (IPHC).

Official Periodicals:
Bridegroom's Messenger (Atlanta, Ga., 1907–). Started by Gaston Barnibus Cashwell (1860–1916). Carries general Pentecostal news.
The Pentecostal Holiness Advocate (Falcon, N.C.; Franklin Springs, Ga., 1917–).
Helping Hand (Franklin Springs, Ga.).

Literature:
A. Beacham, Jr., *A Brief History of the Pentecostal Holiness Church* (1983).
Joseph E. Campbell, *The Pentecostal Holiness Church, 1898–1948* (Advocate Press, 1949).
Vinson Synan, *The Old-Time Power: A History of the Pentecostal Holiness Church* (1973).
Vinson Synan, *The Old-Time Power: The Centennial History of the International Pentecostal Holiness Church* (Franklin Springs, Ga.: Life Springs Resources, 1998).
W. H. Turner, *Pioneering In China* (Franklin Springs, Ga.: Publishing House of the PHC, 1928).

Archives/Contact Addresses:
Archives and Research Center, International Pentecostal Holiness Church; Postal Address: P.O. Box 12609, Oklahoma City, OK 73157; Street Address: The Arch (Pentecostal Holiness Church), 7300 NW Expressway, Bethany, OK 73008, U.S.A.
Special Collections, Shaw-Leslie Learning Resource Center; Postal Address: Emmanuel College, P.O. Box 129, Franklin Springs, GA 30639; Street Address: 181 Springs St., Franklin Springs, GA 30639, U.S.A.

PENTECOSTAL MISSIONARY UNION (PMU)

Other Name: Pentecostal Missionary Union for Great Britain and Ireland
Chinese Names: Ying Wuxun hui 英五旬會; Wuxun hui 五旬會; Wuxunjie hui 五旬節會
Nationality: British
Denomination: Pentecostal
China Start: 1910
Fields in China: Yunnan: Jianchuan [Chiench'uan] 劍川 (1932); Zhicun [Chihtsun] 芷村 (1928); Fumin 富民 (1914); Yiliang [Iliang] 宜良 (1915); Kaiyuan 開遠; Guangnan 廣南 (1932); Lijiang 麗江 (1913); Mile 彌勒 (1931); Wenshan 文山 (formerly Kaihua 開化) (1915); Kunming 昆明 (Yunnanfu 雲南府) (1912); Mengzi 蒙自 (1915)

Background Note:
Modeled after the China Inland Mission (CIM), the Pentecostal Missionary Union (PMU) was founded in Great Britain on 9 January 1909 by former CIM missionary Cecil Henry Polhill, one of the original "Cambridge

Seven," and Alexander Alfred Boddy. The first PMU missionaries to arrive in China in 1910, besides Polhill, were Frank Trevitt, Amos Williams, John McGillivray, and Percy Bristow. In addition, Pentecostal missionaries from Continental Europe were also accommodated by the PMU, including John Cairns Beruldsen from Norway and Arie Kok from the Netherlands. From 1911 the work was based in Kunming with a hope of eventually penetrating Tibet. In 1924 the Pentecostal Missionary Union became incorporated with the Assemblies of God in Great Britain and Ireland.

Official Periodicals:

Flames of Fire (October 1911–January 1928). Incorporates "Tidings from Tibet and Other Lands."

Confidence: A Pentecostal Paper for Great Britain and Other Lands, vol. 1 (Sunderland, 1908–).

Redemption Tidings (Assemblies of God Executive Council, London, [1925?]–1985).

Overseas Tidings: The Missionary Magazine of Assemblies of God in Great Britain and Ireland (Luton, 1946–1957).

Literature:

Donald Gee, *Wind and Flame.* Incorporating the former book, "The Pentecostal movement," with additional chapters ([Croydon]: Assemblies of God Publishing House, 1967).

Archives/Contact Address:

Donald Gee Centre for Pentecostal and Charismatic Research, Mattersey Hall, Mattersey near Doncaster DN10 5HD, UNITED KINGDOM

PILGRIM MISSION OF ST. CHRISCHONA (PM)

Non-English Names: Pilgermission St. Chrischona; Chrischonazweig der China Inland Mission
Other Name: Chrischona Branch, China Inland Mission
Nationalities: Swiss & German
Denomination: Interdenominational
China Start: 1896
Fields in China: Jiangxi (as part of the China Inland Mission): Linjiang 臨江 (1903); Nanchang 南昌; Zhangshu 樟樹 and Xinyu 信喻

Background Note:

The Pilgrim Mission (PM) was founded by Christian Friedrich Spittler (who was also a founding member of the Basel Mission) in 1840. The emphasis was on sending artisan-workers, not highly educated theologians, as evangelists.

After Spittler's death in 1867, Carl Heinrich Rappard revived the movement. Having been influenced by Holiness teaching, attention was drawn to China. Jakob Fink and Heinrich Uhlmann, 2 St. Chrischona students, briefly went to China in 1870 under the auspices of the British and Foreign Bible Society. Hermann Wupperfeld, another PM student, went to China with the German China Alliance Mission in 1894.

In 1895 arrangements were made with the China Inland Mission (CIM) to send missionaries to China as full members of the CIM rather than through the German China Alliance Mission. Georg Domay and Franz Bläsner were the first PM missionaries to leave for China in early 1896. From 1903 the missionaries of the Chrischona Branch of the CIM were given their own field in central Jiangxi, but the PM work remained relatively small.

Official Periodicals:

Der Glaubensbote und Mitteilungen aus der Pilger-Mission (Basel; Gießen), vols. 1 (1878)–62 (1939), continued as *Der Glaubensbote: Mitteilungen aus der Pilgermission St. Chrischona* (Gießen; Bettingen), vol. 63 (1940)–.

Chrischona-Blättchen für die Freunde der Pilgermission (Gießen, 1913–1958).

Jahresbericht der Pilgermission St. Chrischona bei Basel.

Mitteilungen für die Freunde des Chrischona- und China-Gebetsbundes **(**Gießen, 1931–1941 nachgewiesen [proven]).

Literature:

Friedrich Veiel-Rappard, *Die Pilgermission von St. Chrischona, 1840–1940*, [Jubiläumsbuch] im Auftrag des Komitees der Pilgermission verfaßt von Friedrich Veiel, 2nd ed. (Basel: Brunnen-Verlag, [1942]).

Edgar Schmid, ed., *Wenn Gottes Liebe Kreise zieht: 150 Jahre Pilgermission St. Chrischona, (1840–1990)* (Gießen; Basel: Brunnen-Verlag, [1990]).

Archives/Contact Address:

Pilgermission St. Chrischona, Chrischonarain 200, CH–4126 Bettingen BS, SWITZERLAND

PITTSBURGH BIBLE INSTITUTE (PBI)

Other Name: Evangelization Society of the Pittsburgh Bible Institute (TES)
Chinese Name: Pisibao Shengjing xuexiao chaihui 皮斯堡聖經學校差會
Nationality: American
Denomination: Pentecostal
China start: 1922
Fields in China: Sichuan: Wanxian 萬縣 (1922); Wushan 巫山; Yunyang 雲陽

Background Note:
Influenced by the Christian and Missionary Association, Charles Hamilton Pridgeon (1863–1932), an ordained Presbyterian minister, established the Pittsburgh Bible Institute (PBI) around 1902. As a result of his overseas trip in 1908–1909, missionaries were sent to China. In 1920 Pridgeon founded the Evangelization Society (TES) of the PBI. In the winter of 1920 Pridgeon attended a revival conducted by Aimee Semple McPherson. In 1936 the Rev. Edward O. Parker was superintendent of the TES at Wanxian. The PBI was later active in Hong Kong and Taiwan.

Official Periodical:
The Record of Faith.

Archives/Contact Address:
Archives, Pittsburgh Bible Institute, R. D. #1, Box 391, 3300 Wexford Rd., Gibsonia, PA 15044, U.S.A.

POMERANIAN MISSIONARY ASSOCIATION FOR CHINA (PHV)

Non-English Name: Pommerscher Hauptverein für die evangelische Mission in China
Nationality: German
Denomination: Lutheran
China Start: 1858
Field in China: Shanghai 上海 (Jiangsu)

Background Note:
The Pomeranian Mission Association (PHV) was established at Stettin, Pomerania, then part of Germany, in June 1850, following Karl Friedrich August Gützlaff's visit to his native province earlier that year. Among the founding members were Pastor Bernsee of Belkow, Pomerania. The association cooperated closely with the Berlin Mission Association for China. In 1882 both associations were subordinated to the Berlin Missionary Society. Missionary work in China began with the arrival of Julius Vögler and his sister Emilie Vögler. The work was closed when they returned to Europe in 1861. However, the PHV continued to function as an auxiliary organization in Germany.

Official Periodicals:
Mittheilungen aus China (Stettin, 1852–1861).
Jahresberichte des Pommerschen Hauptvereins.
Pommersches Missionsblatt, ed. by W. Ziethe.

PRESBYTERIAN CHURCH IN IRELAND (PCI)

Other Names: Board of Foreign Missions of the Presbyterian Church in Ireland; Irish Presbyterian Church Mission
Chinese Name: Zhanglao hui (Ai) 長老會（艾）
Nationality: Irish
Denomination: Presbyterian
China Start: 1869
Fields in China: Fengtian (now Liaoning): Yingkou (Niuzhuang [Newchwang] 牛莊) 營口 (1869); Jinzhou [Chinchou] 錦州 (1885); Xinmin 新民 (1888); Fengtian 奉天 (Moukden; now Shenyang 沈陽); Shengjing 盛京 (now Shenyang 沈陽) (1889); Guangning 廣寧 (now Beizhen 北鎮) (1891); Fakumen 發庫門 (later Faku 法庫) (1891). Jilin [Kirin]: Kuanchengzi 寬城子 (later Changchun 長春) (1886); Jilin [Kirin] 吉林 (1891); Yushu 榆樹 (1891)

Background Note:
The Irish Presbyterian Mission to China began in 1869, a year after the death of William Chalmers Burns at Yingkou, in response to his dying appeal. Dr. Joseph Molyneaux Hunter and the Rev. Hugh Waddell were the first missionaries. The latter retired due to ill health in 1871, and the Rev. James Carson replaced him in 1874. Other workers followed in 1884: Wilfred W. Shaw; T. C. Fulton 傅多瑪 (1885); and Dr. J. A. Greig 高積善 and wife (1889). In 1889 the Zenana Mission of the Irish Presbyterian Church began to send out female missionaries to Manchuria. From the beginning, an informal agreement obtained between the Irish and Scottish Presbyterians (United Presbyterian Church Mission, subsequently the United Free Church of Scotland Mission) dictated that the former would concentrate on the western part of the territory, and the latter on the eastern. The Liao River formed the territorial boundary. In 1891 the Chinese converts of the 2 missions formed 1 church.
The success of the mission has been explained as follows:

> From the beginning of missionary effort here, much greater success attended preaching than was met within other parts of China. The principal reason

given is the weakening of clan influence and old idolatrous customs among the immigrants from Shantung and elsewhere, who form the greater part of the population. A second reason may have been the united front presented by the two Presbyterian Missions who for many years were the sole Protestant propagandists in the country. (Samuel Couling, *The Encyclopaedia Sinica*, p. 252.)

Having been affected by the Sino–Japanese War (1894–1895), the Boxer Uprising (1900), and the Russo-Japanese War (1904–1905), the Native Presbytery formed its own Missionary Society in 1906 to finance and control the sending of Chinese missionaries to distant parts of Manchuria and to Mongolia. In 1908 a great revival swept over the Presbyterian Church of Manchuria, as well as over the Danish-Lutheran converts.

The Irish Presbyterian Mission joined with the 2 other missions working in Manchuria in the Manchuria Christian College, and in the Union Medical College, and with the Scottish Presbyterians in the Theological College, all at Mukden. Every station except Mukden had middle schools for boys and girls, the latter staffed by the Zenana Mission, which also ran the Girls' Normal Schools at Kuanchengzi and Xinmin.

Medical work was emphasized in the Mission from the beginning and a large proportion of its workers were physicians. Hospitals were established at Jilin, Kuanchengzi, Xinmin, and Yingkou.

Official Periodicals:

The Missionary Herald of the Presbyterian Church in Ireland (Office of the Assembly's Missions, Belfast, 1871–1947).

Woman's Work (Women's Association for Foreign Missions, est. 1873).

Literature:

R. H. Boyd, *Waymakers in Manchuria: The Story of the Irish Presbyterian Pioneer Missionaries to Manchuria* (Belfast: The Foreign Missions Office, Church House, 1940).

Jack Weir, "China," in Jack (Thomas John) Thompson, ed., *Into All the World: A History of 150 Years of the Overseas Work of the Presbyterian Church in Ireland* (Belfast: Overseas Board of the Presbyterian Church in Ireland, 1990), pp. 52–82.

Archives/Contact Address:

The Presbyterian Historical Society, Church House, Fisherwick Place, Belfast BT1 6DW, UNITED KINGDOM

PRESBYTERIAN CHURCH OF KOREA (PCK)

Other Names: Board of Missions of the General Assembly of the Presbyterian Church of Chosen; Tong Hap Church

Nationality: Korean

Denomination: Presbyterian

China Start: 1912

Fields in China: Laiyang 莱陽 (Shandong); Jiangsu; Manchuria

Background Note:

In 1912 the Presbyterian Church of Korea (PCK) took steps to send Tairo Park, Younghoun Kim, and Byungsoon Sa as missionaries to Shandong. The PCK's foreign mission work at Laiyang was ecclesiastically connected with the Shantung Synod, but was wholly in the hands of the Koreans as to policy and administration. Work was also carried on among the Koreans of Jiangsu and Manchuria. The last member of the mission to leave China was Chiil Bang in 1957. The Tong Hap Church claims the Shandong mission as its creation.

Literature:

Kim Hwal-young, "Mission to 'Samaria:' A History of the China Mission of the Presbyterian Church in Korea (1912–1959)," Miss.D. diss., Reformed Theological Seminary, Jackson, Miss., 1993; published as Hwal-young Kim, *From Asia to Asia: A Study on Mission History of the Presbyterian Church (1876–1992)* (Manila: Philippine Mission of the Presbyterian Church in Korea, 1994).

Choi Young-woong, "The Mission of the Presbyterian Church of Korea in Shandong, North China, 1913–1957," in Klaus Koschorke, ed., *Transkontinentale Beziehungen in der Geschichte des Außereuropäischen Christentums/Transcontinental Links in the History of Non-Western Christianity* (Wiesbaden: Harrassowitz Verlag, 2002), pp. 117–130.

PRESBYTERIAN CHURCH OF NEW ZEALAND (PCNZ)

Other Name: New Zealand Presbyterian Mission
Chinese Name: Niusilun Zhanglao gonghui 紐絲崙長老公會
Nationality: New Zealand
Denomination: Presbyterian
China Start: 1901
Fields in China: Guangdong: Guangzhou 廣州 (1901); Jiangcun [Kongchuen] 江村 (via Guangzhou 廣州) (1908); Gaotang [Kotong] 高塘 (1909); Renhe (1902); Sanhuadian (1902)

Background Note:
The "Foreign Missions Committee" of the Presbyterian Church of New Zealand (PCNZ) was created in 1901, when the Southern and Northern Presbyterian Churches of New Zealand joined their Missionary Committees along with their respective Churches.
The Rev. Alexander Don, the pioneer European missionary to the New Zealand Chinese during the late nineteenth century, noted that 4 out of every 5 New Zealand Chinese came from villages near Guangzhou. He foresaw, therefore, opportunities for Christian evangelism in South China. During 1896–1897, the Rev. Don went to Canton with instructions from the Presbyterian Synod of Otago and Southland "To arrange if feasible for placing a Missionary of our own in South China." Although foreigners were generally mistrusted, he was on the whole well-received due to his contact with family members working on the New Zealand gold fields.
Following this exploratory visit, George Hunter McNeur became the first New Zealand missionary to South China. He travelled with the Rev. Don on one of his grueling 2,000 mile "Inland Tours" around the Otago and Southland Chinese settlements. Photographs were taken of the Rev. McNeur with the Chinese to act as an introduction to their families back in China. Gold sovereigns and letters were also entrusted to him to safely deliver to their families. The American Presbyterian Mission (North) handed over to the New Zealanders an organized church with 3 chapels and 2 boys' schools and the area north of Guangzhou: Renhe and Sanhuadian were opened in 1902 and Gaotang in 1909.
Responsibility for the Canton Villages Mission area was largely devolved to the "Kwangtung Synod of the Church of Christ in China" in 1926, with the New Zealand Church still being responsible for staffing, financial support for its missionaries, the Jiangcun Hospital, and annual grants to the Church of Christ in China.

Official Periodicals:
The Outlook: a Christian weekly for the home (Dunedin, NZ). Began with vol. 6, no. 1 (January 1899).
Harvest Field (Presbyterian Women's Missionary Union of New Zealand, Christchurch, NZ, 1906–).
The Break of Day, The Children's Missionary Magazine of the Presbyterian Church of New Zealand (Christchurch, NZ, 1909–1938).

Literature:
George Hunter McNeur, *Viewing and Visiting the Canton Villages* (Dunedin [NZ]: Foreign Missions Committee of The Presbyterian Church of New Zealand, 1903), 16 pp.
Herbert Davis, *The Canton Villages Mission of the Presbyterian Church of New Zealand* (Dunedin [NZ]: Foreign Missions Committee, 1916), 63 pp.
E. G. Jansen, *Jade Engraved: New Zealand Missionaries and Their Chinese Colleagues in Japan's "China Incident"* (Christchurch: Presbyterian Bookroom, 1947).

Archives/Contact Address:
Presbyterian Church Archives, Knox College, Arden Street, Opoho, Dunedin, NEW ZEALAND

PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA (PEC)

Other Names: Domestic and Foreign Mission Society of the Protestant Episcopal Church; American Church Mission (ACM)
Chinese Name: Meiguo Shenggong hui 美國聖公會
Nationality: American
Denominations: Anglican & Episcopalian
China Start: 1835
Fields in China: District of Anking: Anqing 安慶 (Anhui) (1894); Wuhu 蕪湖 (Anhui) (1885); Nanchang 南昌 (Jiangxi) (1907). District of Hankow: Changsha 長沙 (Hunan) (1902); Hankou 漢口 (Hubei) (1868); Yichang 宜昌 (Hubei) (1886); Shashi 沙市 (Hubei) (1886); Wuchang 武昌 (Hubei) (1868). District of Shanghai (Jiangsu): Changshu 常熟 (1900); Nanjing 南京 (1910); Shanghai 上海 (1845); Suzhou 蘇州 (1902); Wuxi [Wusih] 無錫 (1901); Yangzhou 揚州 (1908)

Background Note:
The Domestic and Foreign Mission Society of the Protestant Episcopal Church (PEC) was instituted in 1820 and reorganized by the General Convention of 1835. It is also known as the American Church Mission (ACM). The China work started in 1835 with the arrival of Henry Lockwood and Francis R. Hanson, who stayed briefly in Guangzhou before going to Java in the Dutch East Indies. The work was resumed in 1841, when William Jones Boone settled at Macau, but moved to Xiamen [Amoy] in

1842. Permanent work was started in Shanghai on 17 July 1845. In April 1912 the PEC churches in China became part of the Zhonghua Shenggong hui [Chung-hua Sheng Kung Hui] 中華聖公會, the Chinese national church of the Anglican Communion in China.

Official Periodicals:

Spirit of Missions (New York & Burlington, N.J., 1836–).

Foreign Missionary (New York, 1863–1877).

Bulletin of the Hankow District (American Church Mission, Protestant Episcopal Church of the U.S.A., Hankow), vol. 1 no. 1 (March 1903)–vol. 1 no. 9 (January 1904). Irregular. Subsequently published as *American Church Mission Newsletter* (Protestant Episcopal Church, Hankow), and *Newsletter, District of Hankow* (Chung-hua Sheng Kung Hui, Hankow, 1920?). Monthly.

District of Shanghai Newsletter (American Church Mission, Missionary District of Shanghai), vols. 1 (1909)–22 (1940), continued as *Shanghai Newsletter* (1940–). Monthly.

Journal of Synod. Kiangsu Diocese (Chung-hua Sheng Kung Hui), nos. 1 (1909)–23? (1933?).

Anking Newsletter (American Episcopal Diocese of Anking, Wuhu, Anhwei), vols. 5 (1922)–22 (1941). Irregular. Title varies: *District of Anking Newsletter* (1938–1941), continued as *Free Wan-Kan* (1942–).

Literature:

Muriel Boone, *The Seed of the Church* (Philadelphia: United Church Press, 1973).

G. F. S. Gray; with ed. revision by Martha Lund Smalley, *Anglicans in China: A History of the Zhonghua Shenggong Hui (Chung Hua Sheng Kung Huei)* (Episcopal China Mission History Project, 1996), 89 pp.

Archives/Contact Address:

Archives and Historical Collections of the Episcopal Church, 606 Rathervue Pl., P.O. Box 2247, Austin, TX 78768, U.S.A.

PROTESTANT MISSION SOCIETY OF PARIS (SMEP)

Non-English Name: Société des Missions évangéliques de Paris
Chinese Name: Faguo Jidujiao hui 法國基督教會
Nationality: French
Denomination: Reformed
China Start: 1860
Fields in China: Shanghai 上海 (Jiangsu); Yantai 煙台 [Chefoo 芝罘] (Shandong)

Background Note:

The Protestant Mission Society of Paris (SMEP) was established in 1822. The China work commenced in 1860 with the arrival of Oscar Rau and Jules Bonhoure and wife at Shanghai. The brief attempt to establish themselves at the newly opened treaty port of Yantai came to an end in 1862.

Official Periodicals:

Journal des Missions évangéliques (Paris, 1826–1933).

Le Petit Messager des Missions (Paris, 1844–).

Archives/Contact Address:

Bibliothécaire-archiviste, Département évangélique français d'action apostolique (D.E.F.A.P.), 102, boulevard Arago, F–75014 Paris, FRANCE

REFORMED CHURCH IN AMERICA (RCA)

Other Name: Reformed Dutch Church
Chinese Name: Meiguo Guizheng jiaohui 美國歸正教會
Nationality: American
Denomination: Reformed
China Start: 1842
Fields in China: Fujian: Xiamen [Amoy] 廈門 (1842); Zhangzhou 漳州 (1853); Xiaoqi [Siokhe] 小溪 (1876); Tongan 同安 (1886); Longyan 龍巖

Background Note:

From 1816–1826 the Reformed Protestant Dutch Church was part of the United Missionary Society, which subsequently merged with the American Board of Commissioners for Foreign Missions (ABCFM). From ca. 1833 the Board of Foreign Missions of the Reformed Dutch Church worked under the auspices of the ABCFM, and independently from 1857. Later, this sending agency was known as the Reformed Church in America (RCA), Board of Foreign Missions. Autonomous China work began with the transfer of the ABCFM work to the RCA under J. V. N. Talmage in 1857.

Official Periodicals:
The Christian Intelligencer (New York, 1831–).
Sower and Mission Monthly (New York, 1855–1888).

Literature:
Gerald F. De Jong, *The Reformed Church in China, 1842–1951* (Grand Rapids, Mich.: Eerdmans, 1992).

Archives/Contact Address:
Archives of the Reformed Church in America, Gardner A. Sage Library, New Brunswick Theological Seminary, 21 Seminary Pl., New Brunswick, NY 08901, U.S.A.

REFORMED CHURCH IN THE UNITED STATES (RCUS)

Other Name: Evangelical and Reformed Church
Chinese Name: Da-Mei fuchu hui 大美復初會
Nationality: American
Denomination: Reformed
China Start: 1901
Fields in China: Hunan: Changsha 長沙; Chenzhou [Shenchow] 辰州 (now Yuanling 沅陵) (1904); Yuezhou [Yochow] 岳州 (now Yueyang 岳陽) (1901); Yongsui 永綏

Background Note:
This mission represented what was known as the German Reformed Church in U.S.A., formed by German settlers of the Calvinist faith, with some French and Swiss elements. In 1863 it was officially renamed the General Synod of the Reformed Church in the United States (RCUS). In 1934 the RCUS united with the Evangelical Synod of North America to form the Evangelical and Reformed Church. The mission agency became the Evangelical and Reformed Church (Board of International Missions), which united with the General Council of the Congregational Churches in 1957 to become the United Church of Christ (Board of World Ministries). The China work began with the sending of the Rev. William E. Hoy from their Japan mission to establish work in Hunan.

Official Periodicals:
The Outlook of Missions (Philadelphia), vols. 1 (1909)–34 (1942).
The Messenger of the Evangelical and Reformed Church (Philadelphia, 1936–1942).

Literature:
Arthur Vale Casselman, "From Six to Sixty to Six: A Narrative of the China Mission of the Reformed Church in the United States and the Later Evangelical and Reformed Church," manuscript, Eden-Webster Libraries, Eden Theological Seminary, Webster University, 475 E. Lockwood Ave., St. Louis, MO 63119, U.S.A. Also in other libraries. Published as *It Happened in Hunan*.

Archives/Contact Address:
Evangelical and Reformed Historical Society, Lancaster Central Archives and Library, Philip Schaff Library, Lancaster Theological Seminary, 555 W. James St., Lancaster, PA 17603, U.S.A.

REFORMED PRESBYTERIAN MISSION (RPC)

Other Names: Reformed Presbyterian Church of North America (RPCNA); American Reformed Presbyterian Mission; Covenanters
Chinese Name: Meiguo Yuelao hui 美國約老會
Nationality: American
Denomination: Reformed
China Start: 1895
Fields in China: Guangdong: Deqing [Tak-hing] 德慶 (1895); Doucheng [Dosing] 都城 (1910); Luoding [Loting] 羅定 (1913); Manchuria: Qiqiha'er [Tsitsihar] 齊齊哈爾 (1931)

Background Note:
The Reformed Presbyterian Church of North America (RPCNA), Covenanter Synod, is a Reformed denomination with roots in Scottish Presbyterianism. The RPCNA sponsors Geneva College in Beaver Falls, Pennsylvania, and the Reformed Presbyterian Theological Seminary in Pittsburgh, Pennsylvania.
The first 2 Reformed Presbyterian missionaries (incl. Andrew Irwin Robb) and wives arrived in Guangzhou in 1895. After spending 2 years learning the language, they selected Deqing on the north bank of the West River as their center, 150 miles from Guangzhou. They were obliged to leave their work in the Boxer year, but returned in the fall of 1901.
Luoding was taken over from the Christian and Missionary Alliance in 1913. Work was opened in Doucheng on the West River in 1910. At about the same time a work was begun among lepers. The lepers were attacked and murdered by Guangxi soldiers during the revolt in the spring of 1916. Johannes Geerhardus Vos served in Manchuria from 1931–1942.

Official Periodicals:
The Covenanter Witness (Reformed Presbyterian Church of North America, Topeka, Kans.).

Herald of Mission News (R. S. Somerville, New York, 1887–1897), continued as *Olive Trees* magazine (R. M. Sommerville, New York, 1898–1928), absorbed by *The Covenanter Witness*.

Literature:

The Mission in China, 1895–1910 ([Reformed Presbyterian Church of North America, 1910?]), 17 pp.

D. Raymond (David Raymond) Taggart, 1880–1958, ed., *Forty years in our China mission* ([Topeka, Kans.: The Board of Foreign Missions of the Reformed Presbyterian Church of North America, 1936]). "An outline sketch written by three former missionaries to this field, Drs. A.I and J.K. Robb, and the Rev. Jesse Mitchel, and published in the form of three articles in the Covenanter Witness in the year 1934."

Alice Elizabeth Robb, *Hoi Moon=Open Door: Fifty-five Years of Reformed Presbyterian Mission Work in South China* (Pittsburgh: Board of Foreign Missions of the Reformed Presbyterian Church (Covenanter) of North America, ca. 1970).

Our Mission in Manchuria, [Reformed Presbyterian Church of North America. Board of Foreign Missions] ([Philadelphia?]: Synod of the Reformed Presbyterian Church of North America, Board of Foreign Missions, 1936), 16 pp.

Archives/Contact Addresses:

Some materials are found in: Library, Reformed Presbyterian Theological Seminary, 7418 Penn Ave., Pittsburgh, PA 15208, U.S.A.

McCartney Library, Geneva College, 3200 College Ave., Beaver Falls, PA 15010, U.S.A.

RELIGIOUS TRACT SOCIETY (RTS)

Other Name: Religious Tract Society for China
Chinese Name: Lundun Shengjiao shuhui 倫敦聖教書會
Nationality: British
China Start: 1844
Fields in China: Shanghai 上海 (Jiangsu) (1844); Hankou 漢口 (Hubei)

Background Note:

The Religious Tract Society (RTS) was established in London in 1799. A Tract Committee associated with the RTS of London was formed in Shanghai in 1844. The Central China RTS was founded in 1876, and in 1915 united with the North China Tract Society, which had been founded in 1883, to form the RTS of North and Central China.

The Chinese RTS was founded in 1878, and in 1895 united with the East China Tract Society, which had been formed in 1885, to form the Chinese Tract Society. In 1920 the RTS of North and Central China united with the Chinese Tract Society to form the RTS for China, with headquarters and printing works in Hankou and a depot in Shanghai. The former Manchuria Tract Society ceased to function.

The united society had a Board of Directors meeting in Central China (Hankou), with Committees in North China (Tianjin), East China (Shanghai), and Manchuria (Mukden). It worked in association with the West China RTS, which had its headquarters at Chongqing (Sichuan).

On 30 September 1931 the work of the united society was amalgamated with that of the parent society in London and all reports since described the work of the parent society in China instead of that of an independent society.

In 1935 the RTS of London united with the Christian Literature Society for India and Africa to form the United Society for Christian Literature. Their work in China, however, was carried on under the former name which became a subtitle of the new society. The Shanghai depot was closed in 1936.

Official Periodicals:

Annual Reports (London, 1800–1935).

The Christian Spectator and Monthly Record of the Religious Tract Society (London, 1838–1856).

The Religious Tract Society Reporter (London, 1857–).

Sunday at Home.

R.T.S. Quarterly.

Great Thoughts.

Woman's Magazine.

Boy's Own Paper.

Girl's Own Paper.

In China: *Books and Tracts*.

Archives/Contact Address:

The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM

RHENISH MISSIONARY SOCIETY (RMG)

Non-English Name: Rheinische Missionsgesellschaft
Other Name: Rhenish Mission in China
Chinese Name: Lixian hui 禮賢會
Nationality: German
Denominations: Lutheran & Reformed
China Start: 1847
Fields in China: Guangdong (Pearl River Delta): Daliang [Taileung] 大良, Shunde [Shuntak] Xian 順德縣; Humen-Taiping [Fumen-Taiping] 虎門太平 (1898); Jingbei [Kangpui] 逕貝 (1898); Tangtouxia [Tongtowha] 塘頭廈 (1886); Dongguan [Tungkun] 東莞 (1890); Xintang [Santong] 新唐 (1903)

Background Note:
The Rhenish Missionary Society (RMG) was founded at Barmen (now part of Wuppertal), Germany, in 1828. It is now part of Vereinte Evangelische Mission. The RMG was persuaded to go to China through the influence of Karl Friedrich August Gützlaff. Ferdinand Genähr and Heinrich Konrad Dieter Köster arrived in Hong Kong in 1847. Along with the Basel missionaries, they established permanent stations in a number of Guangdong villages on the mainland well before 1860. Death, ill health, and other causes frequently disrupted the work and it was not until the last 2 decades of the nineteenth century that permanent stations could be opened. The RMG missionaries worked primarily amongst the Cantonese (*bendi* 本地).

Official Periodicals:
Monats-Blätter (Barmen, 1826–1901).
Jahresberichte der Rheinischen Missionsgesellschaft (Barmen, Wuppertal, 1830–1952).
Monatsberichte der Rheinischen Missionsgesellschaft, enthaltend Mittheilungen aus den Briefen und Tagebüchern der Sendboten (Barmen, 1844–1848), continued as *Berichte der Rheinischen Missionsgesellschaft* (Barmen, Wuppertal, 1849–).
Kollekten-Blätter für die Rheinische Mission (Barmen, 1859–1922).
Meisters Ruf: Mitteilungen aus der Frauenarbeit der Rheinischen Mission (Barmen), vols. 1 (1909)–32 (1939).
Der Chinabote für den Amerikanischen Freundeskreis der Rheinschen Mission in China (Tungkun).

Literature:
Alfred Bonn, *Ein Jahrhundert Rheinische Mission* (Barmen: Missionshaus, 1928), 320 pp.
Wilhelm Kempgen, *Glaubenskampf am Tigertor, Not und Verheißung einer hundertjährigen Missionsarbeit* (Wuppertal: Verlag der Rheinischen Missionsgesellschaft, 1948), 171 pp.

Archives/Contact Address:
Archiv- und Museumsstiftung Wuppertal, Rudolfstr. 137, D–42285 Wuppertal, GERMANY

SAALEM MISSION

Non-English Name: Saalem-Lähetys
Other Names: Finnish Salem Mission; Helsinki Saalem Church
Nationality: Finnish
Denomination: Pentecostal
Field in China: Manchuria

Background Note:
Nikolai Pöysti, who had joined the Pentecostal movement while ministering to the Russian population in Manchuria (since 1923), returned to Finland and helped to inaugurate the Finnish Free Foreign Mission (FFFM) in 1927. Having been pastor of the Pentecostal Filadelfia Church in Helsinki, he and his wife Martta Finskas returned to Manchuria in 1931 and stayed until 1935.
When the newly established Finnish Free Foreign Mission was closed down on account of opposition from local Finnish Pentecostal churches intent on preserving their autonomy, the Helsinki Saalem Church, the leading Pentecostal church in Finland, founded its own mission board in 1929. This society of independent missionaries worked in connection with Pentecostal missions in England and Sweden. Toimi L. Yrjölä was sent to China in 1929. When Yrjölä returned to China from furlough in 1936, he was accompanied by 9 new missionaries who had attended missionary training at the institute started in 1932/33 by Mr. Lauri Mommo and the Rev. Eino J. Heinonen. See also: Finnish Free Foreign Mission (FFFM)/Suomen Vapaa Ulkolähetus, which in 2001 merged with Lähetyksen Kehitysapu to form Fida International.

Official Periodicals:
Ristin Voitto [Victory of the Cross] (1912–1976).
Pakanain Toivo [Hope of the Pagans]. Discontinued in 1942.
Pakanain Huuto [Cry of the Pagans]. Started by Toimi L. Yrjölä in 1943.

Literature:
Lauri K. Ahonen, *Suomen Helluntaiherätyksen historia* (Hämeenlinna: Päivä Osakeyhtiö, 1994). Reviewed by David Bundy. *Pneuma* Vol. 17 (Fall 1995), pp. 291–294.

Lauri K. Ahonen, *Lähetyskäskyä täyttämään: Suomen helluntaiherätyksen lähetyshistoria: vuodet 1907–1934* ([Keuruu]: Aikamedia, 2002).

SALVATION ARMY (SA)

Chinese Name: Jiushi hui 救世會
Nationality: International
Denomination: Holiness
China Start: 1916
Fields in China: Hebei: Baoding 保定 (1918); Beijing 北京 (1916); Shijiazhuang 石家莊 (1932); Tianjin 天津 (1918); Dingxian 定縣 (1918); Shanxi: Datong 大同 (1918); Taiyuan 太原 (1922); Shandong: Jinan 濟南 (1918); Chaha'er=Inner Mongolia: Fengzhen 豐鎮 (1918); Jiangsu: Nanjing 南京 (1935); Shanghai 上海 (1932); Guangdong: Guangzhou [Canton] 廣州; Hong Kong

Background Note:
Started by William Booth as the Christian Mission in 1865, it became the Salvation Army (SA) in 1878. As an international organization, the SA assumed a dual role of evangelism and social work.
Preliminary studies in China were undertaken in 1898 by Colonel Rothweill and Brigadier Salter. In his last conversation with his son and successor, William Booth urged him to extend the Army to China. Pioneer Officers arrived in Beijing in 1916. Serious floods in 1917 led to the establishment of a Children's Home. In 1918 a Training Institute for Officers was opened and the first issue of the *War Cry* in Chinese appeared. In 1932 a general hospital was opened at Dingxian. The Territorial Headquarters were established in Beijing; a separate command for South China was located in Guangzhou.

Official Periodicals:
The War Cry (London ed., 1879–; New York ed., 1881–).
The Crusader.
The Salvation Army Yearbook (1907–).

Archives/Contact Addresses:
The Salvation Army International Heritage Centre, House 14, The William Booth College, Denmark Hill, London SE5 8BQ, UNITED KINGDOM. Email: heritage@salvationarmy.org.uk. All the China records (1916–exodus) came to London from China after the evacuation.
Some copies of the London collection have been made by the Hong Kong branch of the Salvation Army: Command Headquarters; Street Address: 11 Wing Sing Lane, Yaumatei, Kowloon; Postal Address: P.O. Box 70129, Kowloon Central Post Office, HONG KONG

SCANDINAVIAN ALLIANCE MISSION (SAM)

Non-English Name: Skandinaviska Alliansmissionen
Other Names: Scandinavian Alliance Mission of North America; The Evangelical Alliance Mission (TEAM); SAMM in Mongolia
Chinese Names: Bei-Mei Rui-Nuo hui 北美瑞挪會 (as China Inland Mission Associate Mission); Xietong hui 協同會
Nationality: American
Denomination: Interdenominational
Fields in China: Gansu: Jingchuan [Kingchwan] 涇川 (formerly Jingzhou [Kingchow] 涇州) (1895); Zhenyuan [Chenyuan] 鎮原 (1897); Guyuan [Kuyuan] 固原 (now in Ningxia) (1922); Pingliang 平涼 (1895); Xifengzhen [Sifengchen] 西峯鎮 (1920); Jingning [Tsingning] 靜寧 (1896); Chongxin [Ch'ongsin] 崇信 (1905); Zaoshengzhen [Tsaoshengchen] 早勝鎮 (1925). Shaanxi: Xi'an [Sian] 西安 (1893); Xi'an Bei [Sian North] 西安北 (1921); Changwu 長武 (1914); Xingping [Hingping] 興平 (1893); Qianxian [Kienhsien] 乾縣 (formerly Qianzhou [Kienchow] 乾州) (1894); Jingyang [Kienyang] 涇陽 (1897); Longxian 隴縣 (formerly Longzhou [Lungchow] 隴州) (1893); Binxian 邠縣 (formerly Binzhou [Pinchow] 邠州) (1905); Sangjiazhuang [Sang-kia-chuang] 桑家莊 (1894); Lantian [Lantien] 藍田 (1895); Yinjiajie [Ing-kia-uei] 引家街 (1895); Wugong [Wukung] 武功 (1903); Liquan [Lichuan] 醴泉 (1903); Beitunzhen [Pehtunchen] 北屯鎮 (1917); Huxian [Huhsien] 鄠縣 (1913). Mission to the Mongols (Suiyuan=Inner Mongolia): Pailingmiao; Patsebolong 扒子補隆

Background Note:
The origins of the Scandinavian Alliance Mission (SAM) of North America can be traced to the formation of a training class in Brooklyn, New York, by the Swedish-American evangelist Fredrik Franson on 14 October 1890. Classes were also initiated in Chicago, Minneapolis, and Omaha. Soon a formal board of directors came into being, and on 17 January 1891 the first group of 35 missionaries embarked for China. SAM's work in Gansu and Shaanxi was affiliated with the China Inland Mission (CIM).
The work in Mongolia (SAMM) was a separate endeavor—not affiliated with the CIM. In the summer of 1900, 6 missionaries were on the Mongolian field. David Stenberg and Carl Suber, 2 of the early missionaries, had itinerated extensively in Inner and Outer Mongolia.

Since the nomadic Mongolians could not be effectively reached, it was decided to develop industrial and agricultural colonies, where the Mongols could come and work while learning basic agriculture and simple manufacturing. These colonies at the same time would be used as centers for evangelism and itineration. By 1899, 2 such colonies had been planned: 1 in the arid Yellow-River-delta area near Wuyuan to the west of Baotou; the other at the bend of the Yellow River near Salatsi. One of the Swedish-American missionaries, Nils Friedström 費安河, had been able to lease the latter tract from a Mongol chieftain.

Suber and other missionaries perished during the Boxer Uprising in 1900, but Friedström escaped through the intervention of a Mongol prince, thus becoming the only survivor of the early SAMM. Newly married, he returned to the Mongol mission before the end of 1902. His attempt to develop the tract of land he had leased earlier from the Mongol chieftain became impossible. Chinese settlers had moved in and 2 Chinese landowners were fighting for possession of the land. Moreover, the Mongol chieftains wanted a signed statement that the troubles of 1900 had been forgotten and forgiven. After lengthy negotiations, including Franson's intervention during his 1904 visit, a settlement with better conditions and more land was eventually reached. This land was also near Wuyuan and was soon developed as the Patsebolong colony. In 1949 SAM changed its name to The Evangelical Alliance Mission (TEAM).

Official Periodical:

Missionary Broadcaster of the Scandinavian Alliance Mission (Chicago), vols. 1 (1925)–43 (1967).

Literature:

E[rik] R[ichard] Beckman, *The Massacre at Sianfu: and other Experiences in Connection with the Scandinavian Alliance Mission of North America* (Chicago: [J. V. Martenson], 1913).

Nils J. Friedström's account of the S.A.M. Mongolia Field in: Josephine Princell, ed., *Alliansmissionens tjugufemårsminnen* [25th anniversary reminiscences of the Alliance Mission] (Chicago: Skandinaviska Alliansmissionen, 1916), pp. 386–403.

Archives/Contact Address:

Archives of the Scandinavian Alliance Mission of North America, TEAM, P.O. Box 969, Wheaton, IL 60189-0969, U.S.A. The material is uncataloged and not easily accessible.

SCANDINAVIAN ASSEMBLIES OF GOD IN THE UNITED STATES OF AMERICA, CANADA, AND FOREIGN LANDS (SAG)

Other Names: Scandinavian Independent Assemblies of God; Independent Assemblies of God
Nationality: American
Denomination: Pentecostal
Field in China: Guangdong

Background Note:

The Scandinavian Assemblies of God (SAG) was founded in 1918. The group operated under this name until 1935. That year at their annual convention in Minneapolis, Minnesota, they merged with the Independent Pentecostal Churches and operated under the name of Independent Assemblies of God as a Pentecostal association. Funds were remitted to the mission field by the editors of *Pingst-Rösten*.

In 1951 a split occurred over the "New Order of the Latter Rain" controversy. The smaller group, led by Andrew W. Rasmussen (1905–1996), supported these teachings and practices. They organized themselves under the name Independent Assemblies of God, International (IAOGI). The larger group continued to operate under the old name until 1973, when they changed it to Fellowship of Christian Assemblies.

Note also the existence of the Assemblies of God International Fellowship in San Diego, California. This group also traces its origins in part to the Scandinavian Independent Assemblies, August A. Holmgren, and Arthur F. Johnson, who merged in 1935 (the Scandinavian Independent Assemblies merged with Holmgren and Johnson). The SAG cooperated with the Assemblies of God in Guangdong.

Official Periodicals:

Sanningens Vittne [Witness of the Truth].
Pingst-Rösten.
Full Gospel Testimony (Duluth & Minneapolis, Minn., 1923–1926).
Herald of Faith (Duluth, Minn.: 1936–1940; Chicago, 1941–1952; etc.).

Literature:

Joseph R. Colletti, "Lewi Pethrus: His Influence upon Scandinavian-American Pentecostalism," in *Pneuma* 5.2 (Fall 1983), pp. 18–29.

The Fellowship of Christian Assemblies: An Experience in Inter-church Fellowship (1978).

Andrew W. Rasmussen, *The Last Chapter* (1973).

SCHLESWIG-HOLSTEIN EVANGELICAL LUTHERAN MISSION (SHELM)

Non-English Names: Schleswig-Holsteinische Evangelisch-Lutherische Missionsgesellschaft zu Breklum; Breklum Mission
Chinese Name: Yue-Nan Xinyi hui 粵南信義會
Nationality: German
Denomination: Lutheran
China Start: 1921
Fields in China: Guangdong (now Guangxi): Lianzhou [Linchow] 連州 (1902); Beihai [Pakhoi] 北海 (1900); Nankang [Namhong] 南康

Background Note:
In 1921 the Schleswig-Holstein Evangelical Lutheran Mission (SHELM) took over the work of the Kiel China Mission (1896) in Beihai. SHELM became a constituent member of the Lutheran Church of China.

Official Periodicals:
Das Schleswig-Holsteinische Missionsblatt (Breklum; Husum), vols. 1 (1876)–55 (1941).
Vort Missionsblad. In Danish.

Literature:
Justus Freytag, ed., *Zwischen Fremdheit und Nähe. China und Nordelbien: 100 Jahre kirchliche Beziehungen* (Schenefeld: EB-Verlag, 2003), 404 pp.

Archives/Contact Address:
Breklumer Missionsarchiv, Aktions- und Besinnungszentrum, Kirchenstr. 4–13, D–25821 Breklum, GERMANY

SCHWENKFELDER CHURCH

Nationality: American
China Start: 1904
Field in China: Taigu 太谷 (Shanxi)

Background Note:
The Schwenkfelders are the spiritual descendants of Caspar Schwenckfeld von Ossig (1489–1561), a German nobleman from Silesia (now in Poland). His followers were persecuted by the orthodox churches and ultimately 180 Schwenkfelders exiled. They emigrated to Philadelphia, Pennsylvania, on 22 September 1734, affirmed their allegiance to the crown of Great Britain on the 23rd, and held a service of thanksgiving to God for their deliverance from persecution and safe arrival in the New World on the 24th.
In 1895 the Board, a "denominational support agency of Brethren and evangelical tradition," representing 5 Schwenkfelder congregations, was organized. Unorganized work had been carried on during the 50 years preceding. From 1882 the Schwenkfelder Church supported a missionary in Taigu. The missionary was killed in the Boxer Uprising of 1900. In 1904 the Worcester Church sponsored the first Schwenkfelder Church overseas missionary to China: Flora Krauss Heebner. She served there for 4 decades. She was joined in 1907 by Daisy Gehman (who later married Wynn C. Fairfield) and in 1918 by Gladys M. Williams, whose father had been killed by the Boxers. In 1946 Mabel H. Reiff went out to China. The Church had no foreign work of its own. Most funds were channeled through the American Board of Commissioners for Foreign Missions in support of the China missionaries.

Official Periodical:
The Schwenkfeldian (1904–1947).

Archives/Contact Address:
Schwenkfelder Library and Heritage Center, 105 Seminary Ave., Pennsburg, PA 18073, U.S.A.

SEVENTH–DAY ADVENT MISSION (SDA)

Other Name: Seventh–Day Adventist Church
Chinese Name: Jidu fulin anxiri hui 基督復臨安息日會
Nationality: American
Denomination: Adventist
China Start: 1901
Fields in China: Far Eastern Division (Jiangsu): Qiaotouzhen 橋頭鎮 (1925); Shanghai 上海 (1907). East China Union Mission: Nanjing 南京 (Jiangsu) (1914); Shanghai 上海 (Jiangsu) (1919); Wenzhou 溫州 (Zhejiang) (1918). Central China Mission: Changsha 長沙 (Hunan) (1911); Hankou 漢口 (Hubei) (1912); Jiujiang [Kiukiang] 九江 (Jiangxi) (1919); Yancheng 鄢城 (Henan) (1917); Xi'an 西安 (Shaanxi); Lanzhou 蘭州 (also called Gaolan 皋蘭) (Gansu). Manchurian Mission: Kuanchengzi 寬城子 (now Changchun 長春) (1916); Mukden 奉天 (now Shenyang 沈陽) (1914). North China Union Mission: Beijing 北京 (Hebei) (1918); Jinan [Tsinan] 濟南 (Shandong) (1915); Zhangjiakou [Kalgan] 張家口 (Chaha'er=Hebei). South China Mission: Xiamen [Amoy] 廈門 (Fujian) (1905); Fuzhou 福州 (Fujian); Nanning 南寧 (Guangxi) (1916); Guangzhou [Canton] 廣州 (Guangdong) (1902); Hong Kong (1911); Shantou [Swatow] 汕頭 (Guangdong) (1911); Huizhou [Waichow] 惠州 (Guangdong) (1903). West China Union Mission: Chengdu 成都 (Sichuan) (1918); Chongqing [Chungking] 重慶 (Sichuan) (1914); Kangding 康定 (formerly Dajianlu 打箭爐; Dartsedo in Tibetan) (Sichuan); Kunming 昆明 (Yunnanfu 雲南府) (Yunnan)

Background Note:
The Seventh–Day Adventist Church (SDA) is 1 of 6 Christian denominations that grew out of the ministry of William Miller (1782–1849), who proclaimed that Jesus Christ would return to earth on or around 22 October 1844. When that did not happen, the Adventists or Millerites (as Miller's followers came to be known) slowly organized into 6 distinct groups, each with a somewhat different understanding of the Adventist message.
Following the confusion within Adventism in the wake of the 1844 disappointment, a small group of Millerites determined that Christ had cleansed the sanctuary on that fateful day, but only in heaven. Earth, they claimed, failed to participate in this glory because the earthly church neglected the true Sabbath (Saturday). This group, led by James and Ellen Gould White, went on to become the SDA.
The SDA mission work began in China in 1901. The China mission came under the auspices of the Asiatic Division from 1909 to 1919, when all Asian work was reorganized as the Far Eastern Division. Responsibility for the China work was spun off into a separate China division in 1931. Organizations in China severed all connections with the world-wide church organization in 1951 and became an autonomous Chinese church with 278 churches and 21,168 members. Remaining Adventist missions in Hong Kong and other regions, as well as those in Macau and Taiwan, continued with the Far Eastern Division.

Official Periodicals:
Signs of the Times 時兆明報 (started in June 1905).
China Division Reporter (China Division, General Conference of Seventh–Day Adventists, Shanghai), vols.1 (1931)–16 (1951). Not published 1942–1947.
Advent Review and Sabbath Herald (Washington, D.C., 1851–1961).
Newsletter for the Asiatic Division (Asiatic Division, General Conference of the Seventh–Day Adventists, Shanghai, 1914), continued as *Asiatic Division Mission News*, vols. 3 (1914)–6 (1917), continued as *Asiatic Division Outlook* (Asiatic Division, General Conference of the Seventh–Day Adventists, Shanghai), vol. 6 (1917)–13 (1924), continued as *Far Eastern Division Outlook*, vols. 13 (1924)–.
China Evangelism (Seventh–Day Adventists).

Literature:
Gil G. Fernandez, ed., *Light Dawns over Asia: Adventism's Story in the Far Eastern Division 1888–1988* (Silang, Cavite: Adventist International Institute of Advanced Studies (AIIAS) Publications, 1990).
Raymond S. Miller, *China Doctor: The Life Story of Harry Willis Miller* (Mountain View, Calif.: Pacific Press Pub. Association, 1969).
Tan Kia Ou, *Bibles and Blessings in Old China* (Singapore: Malaysian Signs Press, 1972).
Emma Anderson et al., *With Our Missionaries in China* (Mountain View, Calif.: Pacific Press Publishing Association, [ca. 1920]).

Archives/Contact Addresses:
Office of Archives & Statistics, Adventist World Headquarters, 12501 Old Columbia Pike, Silver Spring, MD 20904-6600, U.S.A.
Adventist Heritage Center, James White Library, Andrews University, Berrien Springs, MI 49103, U.S.A.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY (SDB)

Chinese Name: Anxiri Jinli hui 安息日浸禮會
Nationality: American
Denomination: Baptist
China Start: 1847
Fields in China: Jiangsu: Shanghai 上海 (1847); Liuhe 劉河 (1902)

Background Note:
The Seventh Day Baptist Missionary Association (SDB) (later "Society") came into being in 1842 as a result of mergers. The China work began in 1847 with the arrival of Solomon Carpenter and Nathan Wardner and wives in Shanghai. The Civil War in the United States caused home funds to fail and Carpenter for some time supported himself by acting as an interpreter for some years. In subsequent years the SDB commenced medical and educational work in Shanghai and nearby Liuhe.

Official Periodicals:
Annual Report (1849–1857), from 1858 the reports were included in *Minutes of Anniversaries of Seventh Day Baptist General Conference*.
Seventh Day Baptist Yearbook (1847–1950).
The Sabbath Recorder (Plainfield, N.J., 1845–).
China Mission Bulletin (Seventh Day Baptist Mission, Shanghai).

Archives/Contact Address:
Library, Seventh Day Baptist Historical Society, 3120 Kennedy Rd., P.O. Box 1678, Janesville, WI 53547, U.S.A.

SHANGHAI HEBREW MISSION (SHM)

Field in China: Shanghai 上海 (Jiangsu)

Background Note:
John W. Quimby, who had come to China from the United States with the China Inland Mission in 1921, was in the late 1930s connected with the Shanghai Hebrew Mission (SHM). Between 1940–1943 August H. Reinhard, formerly of the South Chihli Mission and the Milton Stewart Evangelistic Fund, was associated with the Shanghai work. These missionaries represented a strand of fundamentalist Protestant evangelism that stressed the necessity of converting both Jews and "heathen." The Shanghai Hebrew Mission worked among the Jewish refugees in Shanghai.

Official Periodical:
Quarterly Bulletin (July 1940 at Burke Library, Union Theological Seminary, New York).

Archives/Contact Address:
The Papers of August H. Reinhard include material concerning his association with the Shanghai Hebrew Mission (1940–1943). RG08, Archives and Manuscript Collections, Yale University Divinity School Library, 409 Prospect St., New Haven, CT 06511-2108, U.S.A.

SHANGHAI MISSION TO RICKSHA MEN AND COOLIE CLASS (SRM)

Chinese Name: Shanghai lifu hui 上海力夫會
China Start: 1913
Field in China: Shanghai 上海 (Jiangsu)

Background Note:
In the *Directory of Protestant Missions in China, 1927*, George Matheson is listed as "Founder and Hon. Dir."

SHEKKI MISSION FOR THE BLIND

Non-English Name: Shekki-Blinden-Mission
Other Name: Chung Kwong School for Blind Girls
Nationality: German
China Start: 1920
Field in China: Shiqi [Shekki] 石岐 (Xiangshan 香山; now Zhongshan Xian 中山縣) (Guangdong)

Background Note:
The Shekki Mission for the Blind was founded in consequence of the closure of the Hildesheim Mission to the Blind and the expulsion of the German missionary sisters from Hong Kong in 1920. Subsequently, Agathe von Seelhorst used her own funds to return to China and assembled these blind girls, first in Guangzhou [Canton] and in 1921 at the Rhenish Mission station of Shiqi near Macau. An independent work, consisting of a home, school for the blind, and evangelists began to develop and continued to function even during the war against Japan.

Official Periodical:
Gebetsanliegen der Shekki-Blinden-Mission (Bad Doberan, 1938–1939).

Literature:
Agathe von Seelhorst, *Licht nach dem Dunkel* (Barmen: E. Müller, [1930]), 79 pp.

SHOUYANG MISSION

Nationality: British
Denomination: Independent
China Start: 1892
Field in China: Shouyang 壽陽 (Shanxi)

Background Note:
A small independent mission started in 1892 by Mr. and Mrs. Thomas Wellesley Pigott, who had formerly worked in connection with the China Inland Mission. They were wealthy and highly connected people, who spent their money freely in the work and erected fine premises in Shouyang. 13 other workers subsequently joined them. In 1900, 11 of these were killed by the Boxers, together with 2 children, 1 being the only son of Mr. and Mrs. Pigott. Of the 21 church members, 10 were also killed. The surviving workers (Dr. Ebenezer Henry Edwards and wife) joined the Baptist Missionary Society after the Boxer Uprising.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE (SPCK)

Nationality: British
China Start: 1800

Background Note:
Established in 1698 as a High Church Anglican society. Although the society had no direct presence in China, it took an interest in that country from about 1800 and began to provide greater support after 1844.

Official Periodicals:
Annual Reports (London, 1811–).
Minutes of the General Board (London, 1800–1914).
Minutes. Standing Committee (London, 1825–1899).

Literature:

W. K. Lowther Clarke, *A History of the S.P.C.K.* (London, 1959).

Archives/Contact Address:

Manuscripts Department, Cambridge University Library, West Road, Cambridge CB3 9DR, UNITED KINGDOM. Email: pmm1000@cam.ac.uk

SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST (FES)

Other Names: Society for Promoting Female Education in China, India and the East; Female Education Society
Nationality: British
Denomination: Nondenominational
China Start: 1837
Fields in China: Macau; Fujian: Xiamen [Amoy] 廈門 (1848); Fuzhou [Foochow] 福州 (1875); Zhejiang: Ningbo 寧波 (1848, but transferred to Church Missionary Society 1888); Jiangsu: Shanghai 上海 (1856–1880); Hong Kong (1858)

Background Note:

Established in 1834 as the Society for Promoting Female Education in China, India and the East, it sent out single ladies and provided financial support for educational work carried on by missionary wives of other sending agencies. It had its origins in an appeal for women missionaries to work amongst Chinese women made by an American missionary, Mr. David Abeel, during a visit to England in 1834 in a pamphlet entitled "Appeal to Christian Ladies in behalf of Female Education in China." Its title was abridged to the Society for Promoting Female Education in the East (FES) by 1838, and it is also sometimes referred to as the Female Education Society. The aim of the mission was "to impress on all the saving truths of the Gospel, and a Knowledge of the sacred Scriptures, at the same time making every effort to educate and to civilise." It was established as an interdenominational missionary society and supplied missionaries and school teachers, who were given passage and outfit money but who were expected to be supported locally; they, in turn, trained native women. The FES also gave schools grants of money, supplies of school materials, and boxes of work materials for sale.

Its first act was to send £50 for Miss Martha Christie Wallace's schools in Malacca, and its first missionary was Eliza Thornton, sent to join Miss Wallace in May 1835. The FES also sent missionaries to Singapore in 1836. The China work commenced in 1837 with the arrival of Theodosia Ann Barker to work in Mrs. Mary Gützlaff's school in Macau. Later Mary Ann Aldersey's girls' school at Ningbo received material support and personnel from the FES. Following the death of Rosamund Anne Webb, Secretary to the FES in 1899, the work was absorbed by the Church Missionary Society.

Official Periodicals:

Annual Reports, vols. 1–64 (Dublin & London, 1836–1899).

The Female missionary intelligencer, and record of the proceedings of the Society for the Promotion of Female Education in China, Africa and the East, vols. 1–4 (Dublin, September 1853–1857); nos. 1–23 (London, January 1858–December 1880); nos. 1–19 (London, January 1881–July 1899).

Literature:

The History of the Society for Promoting Female Education in the East, Preface signed by B[aptist] W[riothesley] Noel (London: Edward Suter, 1847), viii, 292 pp. Reprinted as *Female agency among the heathen. As recorded in the history and correspondence of the Society for Promoting Female Education in the East* (London: Edward Suter, 1850), viii, 294 pp.

Archives/Contact Address:

The Female Education Society's few surviving records (Minute Books, 1834–1899) form part of the archives of the Church Missionary Society, Main Library, University of Birmingham, P.O. Box 363, Birmingham B15 2TT, UNITED KINGDOM. For details, see Rosemary A. Keen, "Catalogue of the papers of Society for Promoting Female Education in China, India and the East, Church Missionary Society" (1987). The material is also available on microfiche from Adam Matthew Publications.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS (SPG)

Other Names: Church of England Mission, North China; United Society for the Propagation of the Gospel
Chinese Names: Da-Ying Anligan hui 大英安立甘會; Zhonghua Shenggong hui (Huabei) 中華聖公會（華北）(from 1912)
Nationality: British
Denomination: Anglican
China Start: 1863
Fields in China: Diocese of North China: Qizhou [Chichow] 祁州 (Hebei) (1907); Hejian [Hokien] 河間 (Hebei) (1911); Beijing 北京 (Hebei) (1863); Yongqing 永清 (Hebei) (1880); Mukden 奉天 (now Shenyang 沈陽) (Manchuria); Datong 大同 (Shanxi) (1922). Diocese of Shantung (Shandong): Yantai 煙台 [Chefoo 芝罘] (1874); Pingyin 平陰 (1879); Tai'an 泰安 (1878); Jinan [Tsinan] 濟南 (1916); Weihaiwei 威海衛 (1901); Yanzhou 兗州 (1909).

Background Note:
The Society for the Propagation of the Gospel (SPG) was established in 1701 under royal charter to provide Anglican chaplains in the colonies. It is now known as the United Society for the Propagation of the Gospel.

The China work initially commenced with the arrival in Beijing in 1863 of Francis Rodon Michell and Dr. John Alexander Stewart. However, in 1864 the SPG ceased working in Beijing and its operations there were suspended for 10 years. A new start was made in 1874, supported from 1880 primarily by the North China and Shantung Mission Association. The Rev. Charles Perry Scott (later Bishop) and the Rev. Miles Greenwood established themselves in Yantai and initiated their missionary operations from there by way of itinerations in the interior of Shandong. During the great North China famine of 1878–1879, Scott and others of the mission helped in famine relief, mainly in Shanxi.

An anonymous gift having been made in England for the endowment of a new Bishopric of North China, Scott was consecrated in London in 1880 and became the first Anglican bishop of North China, comprising the civil provinces of Zhili, Shanxi, Shaanxi, Gansu, and Henan. Beijing became the episcopal seat of the new diocese. The work of the Church Missionary Society with its 26 Christians, the result of 17 years toil, was handed over to the SPG and the 1 remaining CMS agent joined the SPG mission. In 1897 the St. Faith's Home for women's work was opened in Beijing, followed by the St. Faith's Girls' School in 1903, and the Peihua 培華 School for upper class girls began in 1912. In April 1912 the SPG churches in China became part of the Zhonghua Shenggong hui 中華聖公會, the Chinese national church of the Anglican Communion in China.

Official Periodicals:
The Mission Field (London, 1856–1941).
Church Abroad (London, 1903–1968).
Gospel Missionary (London, 1851–1901).
The Church Overseas (London, 1928–1934). Published jointly with the Church Missionary Society for the Missionary Council of the Church of England. Incorporates *Church Missionary Review* and *East and the West*, continued as *East and West Review: an Anglican Missionary Quarterly Magazine* (London, 1935–1964).
Missions of the Church of England to North China (Leeds, 1893–1896), continued by *Land of Sinim*: *Chronicle of the Church of England Mission in North China*. Official periodical of the North China and Shantung Mission Association, which was established in 1880 (Leeds), vols. 4 (1896)–61 (1951).
Journal of Synod (North China Diocese, Chung-hua Sheng Kung Hui), nos. 1 (1917?)–17? (1939?).

Literature:
C[harles] F[rederick] Pascoe, *Two Hundred Years of the Society for the Propagation of the Gospel* (London, 1901), 2 vols.
Henry Paget Thompson, *Into All Lands: The History of the Society for the Propagation of the Gospel in Foreign Parts* (London: S.P.C.K., 1951).

Archives/Contact Addresses:
Archives of the United Society for the Propagation of the Gospel, Rhodes House Library, South Parks Road, Oxford OX1 3RG, UNITED KINGDOM
Some material of the North China and Shantung Mission Association has been deposited as part of the Scott Family Papers in: Archives, The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM

SOUTH CHIHLI MISSION (SCM)

Chinese Name: Nan-Zhili Fuyin hui 南直隸福音會
Nationality: American
Denomination: Undenominational
China Start: 1896
Fields in China: Zhili=Hebei: Daming 大名 (1902); Cizhou [Tz'u-chou] 磁州 (1903); Weixian 威縣 (1903); Kaizhou 開州 (now Puyang 濮陽, Henan) (1905); Shandong: Caozhou 曹州 (now Heze 菏澤) (1903); Caoxian 曹縣 (1905); Hebei: Guangping 廣平 (Xian 縣) (1905); Guangping 廣平 (Fu 府) (now Yongnian 永年) (1905); Henan: Kaifeng 開封 (1906)

Background Note:
This undenominational mission was begun by the coming to China of the Rev. and Mrs. Horace W. Houlding from the U.S.A. in 1896. At Tianjin, a conference of missionaries told Houlding of Guangping and Daming prefectures in southern Zhili. Upon his first tour into this region, on 17 October 1897, he met a solitary Chinese Christian from near Shanghai, baptized many years before by the London Missionary Society in Tianjin, who had been living in Daming for 18 years. This incident fixed the headquarters of the future mission and, although permanent residence could not be effected until after the Boxer outbreak, Mr. Houlding engaged in extensive itineration in southern Zhili and southwestern Shandong. After the Boxer Uprising, Houlding returned with a party of 14 missionaries, representing 7 diverse denominations, incorporated as the South Chihli Mission (SCM). Baoding 保定 became their temporary residence, property being there given to the SCM by the Chinese government in perpetual lease.
In the winter of 1902/03, Daming was first occupied as a residential station. In 1903 Cizhou, Weixian, and Caozhou were opened as stations. In 1905 Guangping (Xian) and Guangping (Fu) were opened, along with Caoxian and Kaizhou. In 1906 resident work was started in Kaifeng, but was soon afterwards sold to the Southern Baptist Convention mission.
It was a "faith" mission, its agents' salaries not being guaranteed by any board in the homeland; the missionaries shared *pro rata* in what remained after the general mission expenses had been met, within a modest maximum. No Chinese were directly engaged by the mission as pastors and evangelists, all monies subscribed for the support of such being handed over to the Chinese elders to control. For other distinctive principles, see the *Handbook of the South Chihli Mission*.
The SCM was still listed in the *Directory of Protestant Missions in China 1926*, but seems to have been dissolved not long afterwards. In the meantime, several new missions had been hived off from the SCM, notably the China Mennonite Mission Society in southwestern Shandong, the Ebenezer Mission of Henan, and the National Holiness Association in western Shandong.

SOUTH CHINA BOAT MISSION (SCBM)

Other Name: Oriental Boat Mission
Chinese Name: Haimian budao hui 海面佈道會
Nationality: American
China Start: 1909
Fields in China: Guangxi: Wuzhou 梧州; Guangdong: Guangzhou [Canton] 廣州 (1911); Chencun [Chan Chuen] 陳村; Shaozhou [Shiuchow] 韶州; Qingyuan [Tsingyuen] 清遠; Jiangmen [Kongmoon] 江門; Hong Kong

Background Note:
The South China Boat Mission (SCBM) began work among the boat people in 1909, when Miss Florence Drew came to China. Previous to this no organized work among boat people had been attempted. A year later, Miss Drew's brother, the Rev. Edward Drew, joined her, and it was in 1911 that the first Gospel Boat was purchased in Guangzhou.
After Mr. Drew's return to the United States in 1913, he was instrumental in forming a Home Council for the work. In 1919 Miss Florence Todhunter and Miss Roschinsky came out to help in the work. Miss Todhunter took charge of the Shaozhou work and Miss Roschinsky of the Jiangmen work. In 1920 the Rev. W. L. Winter and wife came out.
The object of the Mission was the evangelization of the poor and ostracized people living on the coast and inland waters of South China. All of the work was done on Gospel Boats of which the Mission had 15. They were moored at different points along the rivers of South China. At its peak, the SCBM had 24 workers. In 1936 the Rev. E. W. Raetz was Acting Field Director; the Rev. W. L. Winter was Field Secretary. Forced to leave China in 1949, they moved to Hong Kong, changing the name to Oriental Boat Mission. In 1966 it merged into International Missions, Inc. (IMI), which is now known as Christar.

Official Periodical:
South China Boat Mission Bulletin.

Archives/Contact Address:
Library, Christar, P.O. Box 14866, Reading, PA 19601-4866, U.S.A.

SOUTH CHINA HOLINESS MISSION (SCHM)

Chinese Name: Hua-Nan Shengjie hui 華南聖潔會
Nationality: American
China Start: 1903
Fields in China: Guangdong: Guangzhou [Canton] 廣州 (1903); Chencun [Chanchuen] 陳村; Gaoming [Koming] 高明 (1918); Hong Kong

Background Note:
Elbridge Richards Munroe and his first wife Minnie Munroe had started a ministry in Hong Kong, which was subsequently transferred to Guangzhou. In 1929 an agreement was drawn up for the merger of the South China Holiness Mission (SCHM) with the Oriental Missionary Society (OMS). Elbridge Munroe was named the general superintendent of the OMS South China division.

Official Periodicals:
South China Gleanings. After the merger of 1929, the serial was absorbed by *The Oriental Missionary Standard*.
Gleanings (South China Holiness Mission, Canton, China).

Literature:
What You Ought to Know About S.C.H.M. (1914).

Archives/Contact Address:
OMS International Collections, Department of Special Collections, B. L. Fisher Library, Asbury Theological Seminary, N. Lexington Ave., Wilmore, KY 40390, U.S.A.

SOUTH CHINA PENIEL HOLINESS MISSIONARY SOCIETY (SCPHM)

Other Names: Peniel Missionary Society (PMS); China Peniel Missionary Society
Chinese Name: Bianyili hui 便以利會
Nationality: American
Denomination: Holiness
China Start: 1909
Field in China: Yaumatei, Kowloon 九龍油麻地 (Hong Kong)

Background Note:
The Peniel agency was founded in 1886 as the first rescue mission in Los Angeles, and is now associated with the World Gospel Mission. In 1909 Mr. and Mrs. Albert Kato Reiton went to Hong Kong and established the South China Peniel Holiness Missionary Society (SCPHM) (incorporated in 1951 as the China Peniel Missionary Society). In 1939 Robert Bruce Hammond and Helen Hammond returned to Hong Kong to work with the Reiton Family (Helen Hammond's parents). In 1942 after repatriation to America, Robert Hammond started a missionary radio program appealing for support. When the Peniel missionaries started returning to the East at the end of World War II, it was necessary to have headquarters to meet Government regulations. Thus, in 1946 the Voice of China (later changed to Voice of China and Asia, Inc.—VOCA) was established as an interdenominational missionary agency and registered in California. The agency is the international headquarters for the Peniel missions and churches in Taiwan, Hong Kong, Malaysia, Korea, and the Philippines. The scope of its work includes evangelism, churches, leprosaria, Sunday schools, relief work, orphanages, student centers, etc.

Official Periodicals:
Peniel Herald (Los Angeles, 1894–1951).
Voice of China and Asia Flashlight.

Archives/Contact Address:
Voice of China and Asia Missionary Society, Inc., P.O. Box 15, Pasadena, CA 91102, U.S.A.

SOUTH YUNNAN MISSION (SYM)

Chinese Name: Nan-Yunnan hui 南雲南會
Nationality: Danish
Denomination: Pentecostal
China Start: 1915
Fields in China: Yunnan: Menglie (1915); Simao 思茅

Background Note:
For the South Yunnan Mission (SYM), John D. Fullerton, formerly of the China Inland Mission, and his Danish wife (who had been sent to China by the Pentecostal Missionary Union), were stationed at Menglie in the mid-1920s, along with Miss C. Hansen and Miss Pederson. The Rev. Magnus Kjagaard was at Simao in 1925.

Official Periodical:
Kirkeklokken.

SOUTHERN BAPTIST CONVENTION (SBC)

Other Name: Southern Baptists
Chinese Name: Jinxin hui 浸信會
Nationality: American
Denomination: Baptist
China Start: 1845
Fields in China: Central China Mission (Jiangsu): Zhenjiang 鎮江 (1883); Kunshan 崑山 (1934); Shanghai 上海 (1847); Suzhou [Soochow] 蘇州 (1883); Wuxi [Wusih] 無錫 (1922); Yangzhou 揚州 (1891). Interior China Mission: Bozhou [Pochow] 亳州 (Anhui) (1904); Zhengzhou 鄭州 (Henan) (1904); Kaifeng 開封 (Henan) (1908); Guide [Kweiteh] 歸德 (Henan) (1908). North China (or Shantung) Mission: Yantai 煙台 [Chefoo 芝罘] (Shandong) (1860); Huangxian 黃縣 (Shandong) (1885); Laizhou 萊州 (Shandong) (1902); Laiyang 萊陽 (Shandong) (1915); Pingdu 平度 (Shandong) (1888); Jinan [Tsinan] 濟南 (Shandong) (1920); Qingdao [Tsingtao] 青島 (Shandong) (1915); Jining [Tsining] 濟寧 (Shandong) (1920); Dalian [Dairen] 大連 (Manchuria) (1908); Ha'erbin [Harbin] 哈爾濱 (Manchuria) (1924). South China Mission: Guilin 桂林 (Guangxi) (1895); Wuzhou 梧州 (Guangxi) (1890); Guangzhou [Canton] 廣州 (Guangdong) (1850); Jiangmen [Kongmoon] 江門 (Guangdong) (1905); Macau (1850); Zhaoqing [Shiuhing] 肇慶 (Guangdong) (1877); Shaozhou [Shiuchow] 韶州 (now known as Shaoguan 韶關, and formerly as Qujiang [Kukong] 曲江) (Guangdong) (1890); Huizhou [Waichow] 惠州 (Guangdong) (1922). Pakhoi Mission: Leizhou [Liuchow] 雷州 (Guangdong) (1917)

Background Note:
The Southern Baptist Convention (SBC) was formed in May 1845 in Augusta, Georgia, mainly to create 2 mission boards—the Foreign Mission Board and the Domestic Mission Board. This was precipitated by controversy with northern Baptists over appointing slave owners as missionaries. The Foreign Mission Board in Richmond, Virginia, held its first commissioning service in 1846. The Women's Missionary Union (WMU) was founded in 1888 as an independent auxiliary of the Southern Baptist Convention.

Baptist missionaries from the southern United States had been in South China since 1836 (Jehu Lewis Shuck and Issachar Jacox Roberts). These missionaries came under the SBC, when it was organized in 1845. The first SBC missionaries sent directly from America to China were Samuel Cornelius Clopton and George Pearcy, who arrived in Guangzhou in 1846. The work of the Central China Mission was begun by Matthew Tyson Yates, who landed in Shanghai in 1847. The Shandong mission was started by James Landrum Holmes and Jesse Boardman Hartwell in 1860.

Official Periodicals:
The Foreign Mission Journal (Richmond, Va.).
Home and Foreign Fields (Nashville, Tenn.), vols. 1 (1916)–21 (1937), continued by *The Commission* (Richmond, Va.), vols. 1 (1938)–54 (1991).
Southern Baptist Missionary Journal (Richmond, Va.), vols.1 (1846)–6 (1851), merged into *The Commission* (Richmond, Va., 1856–1861).
Our Mission Fields (Baltimore, Md.), continued by *Royal Service* (Woman's Missionary Union).
World Comrades (Woman's Missionary Union, Birmingham, Ala., 1922–).
Quarterly Bulletin (Central China Mission, Southern Baptist Convention).
Wuchow Baptist Missioner (Southern Baptists, Wuchow).

Literature:
Baker J. Cauthen, ed., *Advance: A History of Southern Baptist Foreign Missions* (Nashville: Broadman Press, 1970).
A Century for Christ in China (Richmond, Va.: Foreign Mission Board of the Southern Baptist Convention, 1936).
Irwin T. Hyatt, Jr., *Our Ordered Lives Confess: Three Nineteenth-Century American Missionaries in East Shantung* (Cambridge, Mass.: Harvard University Press, 1976).
Margaret Morgan Coughlin, "Strangers in the House: J. Lewis Shuck and Issachar Roberts, First American Baptist Missionaries in China," Ph.D. diss., University of Virginia, 1972, 332 pp.

Archives/Contact Addresses:
Library and Archives, Southern Baptist Convention Historical Commission, 901 Commerce St., Ste. 400, Nashville, TN 37203-3260, U.S.A.
Archives, Women's Missionary Union, P.O. Box C-10, Birmingham, AL 35283-0010, U.S.A.

STANDARD CHURCH OF AMERICA (SCA)

Nationality: Canadian
Field in China: Hunan

Background Note:
The Standard Church of America (SCA) resulted from a schism within the Canadian Holiness Movement Church (see separate entry). Ralph Calvin Horner, who

had founded the Holiness Movement Church, left with his supporters to establish the SCA in 1916. According to Melton J. Gordon, ed., *The Encyclopedia of American Religion*, vol. 1 (Tarrytown, N.Y.: Triumph Books, 1991), p. 215, the SCA had work in China, but nothing concrete is known about it. More recently, the SCA merged into the Wesleyan Church.

Official Periodical:
Christian Standard (Standard Pub. House, Brockville, Ont., 1917–1998)

SWEDISH ALLIANCE MISSION (SwAM)

Non-English Name: Svenska Alliansmissionen
Chinese Name: Rui-Hua menghui 瑞華盟會
Nationality: Swedish
China Start: 1902
Fields in China: Shanxi, now in Inner Mongolia: Fengzhen Bei [Fengchen North] 豐鎮北 (1902); Fengzhen Nan [Fengchen South] 豐鎮南 (1939); Suiyuan=Inner Mongolia: Suiyuancheng 綏遠城 (in Guisui [Kweisui] 歸綏; later Houhe Xincheng [Houho Hsin Cheng] 厚和新城; now Huhehaote Shi [Hohhot, Hehhot] 呼和浩特市) (1925); Bikeqizhen [Pikotsichen] 畢克齊鎮 (1933); Liangcheng 涼城 (formerly Liangchengxian [Liangchenghsien] 涼城縣) (1923); Baotou Xi [Paotow West] 包頭西 (1888); Baotou Dong [Paotow East] 包頭東 (Baotou Dong & Baotou Xi were formerly collectively Baotouzhen [Paotowchen] 包頭鎮) (1888); Salaqi [Saratsi] 薩拉齊 (1903); Tuoketuo [Tokoto] 託克託 (1924); Sha'erqin [Shaertsin] 沙爾沁 (formerly in Shanxi) (1923)

Background Note:
The Swedish Alliance Mission (SwAM) had its origin in the Jönköping Tract Society (Jönköpings Traktatsällskap) of 1853 and the Jönköping Missionary Society (Jönköpings Missionsföreniging) of 1861. In 1887 the latter sent 1 missionary to Henan.
Fredrik Franson founded the foreign mission branch of the SwAM at Jönköping in 1900. During 1902 the SwAM undertook responsibility for the evangelization of the area north of the Great Wall, in what then was part of Shanxi and later became Suiyuan and Chaha'er. Simultaneously, the SwAM also undertook support of 7 Swedish missionaries—which up to the time of the Boxer Uprising had belonged to the Christian and Missionary Alliance, who devoted themselves to missionary work in the area in question. In China the mission worked in association with the China Inland Mission.

Official Periodicals:
Trosvittnet (Stockholm, 1894–1898; Jönköping, 1898–).
På Kunungens bud, Missionskalender (Jönköping, 1913–1927).
Suluppgången, Svenska Alliansmissionens kalender (Jönköping, 1917–1930).

Literature:
Utanför muren: skildringar från Svenska Alliansmissionens verksamhet i norra Kina (Jonköping, 1937).
Torgny Öberg, *Karavanklockornas land* (Stockholm: Folkets i Bilds förlag, 1957).

Archives/Contact Addresses:
Svenska Alliansmissionen arkiv; Street Address: Jönköpings läns folkrörelsearkiv, Klostergatan 25, Jönköping; Postal Address: Box 3072, S–550 03 Jönköping, SWEDEN
Missionsmuseet, Jönköpings läns museums arkiv; Street Address: Dag Hammarskjölds plats 2, Jönköping; Postal Address: Box 2133, S–550 02 Jönköping, SWEDEN

SWEDISH AMERICAN MISSION (SEFC)

Other Names: Swedish Evangelical Free Church of the U.S.A. (SEFC); Scandinavian American Christian Free Mission; Evangelical Free Church of America (EFCA)
Chinese Names: Mei-Ruidan hui 美瑞丹會; Rui-Mei hui 瑞美會
Nationality: American
Denomination: Evangelical
China Start: 1888
Fields in China: Guangdong: Guangzhou [Canton] 廣州 (1888); Shiqiao [Shikiu] 市橋 (now Panyu 番禺) (1920). Hong Kong

Background Note:
The Swedish Evangelical Free Church of the U.S.A. (SEFC) had its formal beginnings in Boone, Iowa, at a conference held in October 1884. Several churches that had been members of the Swedish Evangelical Lutheran Ansgar Synod and the Swedish Evangelical Lutheran Mission Synod, along with some independent congregations, were instrumental in organizing this voluntary fellowship. At the same time in 1884, 2 Norwegian-Danish groups in Boston, Massachusetts, and Tacoma, Washington, began to fellowship together. By 1912 they had formed the Norwegian-Danish Evangelical Free Church Association. In 1950 the SEFC merged with the Norwegian-Danish Evangelical Free

Church Association to form the Evangelical Free Church of America (EFCA).

Just 3 years after its beginning in 1884, the SEFC gave birth to its own missionary sending agency, known today as the EFCA International Mission. For the first 33 years of the International Mission's history, its focus was exclusively on China. In the fall of 1888, Hans J. von Qualen became the first SEFC missionary to China. In 1888 he established what is now the Evangelical Free Church of China (EFCC). By 1949 all foreign workers had moved to Hong Kong.

Official Periodicals:

Quarterly (Guangzhou). In Chinese.

Evangelical Beacon (Chicago; Minneapolis, 1931–1950).

Evangelisten (Chicago; Minneapolis, 1890–1955).

Literature:

Hugo Wilbert Norton, *European Background and History of Evangelical Free Church Foreign Missions, 1887–1955*, 2nd rev. ed. (Moline, Ill.: Christian Service Foundation, 1964).

Hugo Wilbert Norton, "The Contribution of the Evangelical Free Church of America to Foreign Missions," Th.D. diss., Northern Baptist Theological Seminary, Chicago, 1955, xiv, 249 lvs.

Archives/Contact Addresses:

Archive material of the Evangelical Free Church of America is in the Library of Trinity Evangelical Divinity School, 2077 Half Day Rd., Deerfield, IL 60015, U.S.A.

See also: The Evangelical Free Church of America, 901 E. 78th St., Minneapolis, MN 55420, U.S.A.

SWEDISH BAPTIST MISSION (SwBM)

Non-English Name: Sallskapet Svenska Baptist Missionen
Other Name: Swedish Baptist Missionary Society
Chinese Name: Rui-Hua Jinxin hui 瑞華浸信會
Nationality: Swedish
Denomination: Baptist
China Start: 1891
Fields in China: Shandong: Jiaozhou 膠州 (1892); Zhucheng 諸城 (1904); Wangtai 王台 (Jiaonan Xian 膠南縣; now Jiaonan Shi 膠南市) (1909); Gaomi 高密 (1920)

Background Note:

The work of the Swedish Baptist Mission (SwBM) began in 1891 with the arrival of the Rev. Carl August Vingren (1865–1947). In 1892 he settled in Jiaozhou but was compelled to return to Sweden in 1894. Other missionaries subsequently developed the work.

Official Periodical:

Veckoposten.

Literature:

Hj. Danielson & K. A. Modén, *Femtio år i Kina: kort historik över Svenska Baptistsamfundets verksamhet i Kina 1891–1941* (Stockholm, 1941).

SWEDISH FREE MISSION (SFM)

Non-English Names: Svenska Fria Missionen; Filadelfiaförsamelingen; Svensk Pingstmission
Other Names: Free Church of Sweden (FCS); Philadelphia Society–Pentecostal Assemblies in Sweden
Chinese Names: Ruidian zili hui 瑞典自立會; Ruidian shenzhao hui 瑞典神召會
Nationality: Swedish
Denomination: Pentecostal
China Starts: 1907 (FCS); 1922 (SFM)
Fields in China: Yunnan: Chaetah; Shunning 順寧; Tengyue 騰越 (Burmese name: Momein; now Tengchong 騰衝) (1925); Baoshan 保山; Zhili=Hebei: Zhengding 正定

Background Note:

The Swedish Pentecostal assemblies were organized as a council in 1926, but Swedish Pentecostal missionary work started as early as 1907, when Linda and Adolph Johnsson and Ellen and Gustaf A. Lundgren went out to China to start evangelistic work in Hebei. They had, however, come in touch with the Pentecostal revival as immigrants in the United States. The Hebei part of the Swedish Pentecostal mission is listed in the *1936 Handbook of the Christian Movement in China* as the Free Church of Sweden (FCS) or *Ruidian zili hui*.

The work in Yunnan was begun by Anna and Zakris Zakrisson in 1922 under the designation of the Swedish Free Mission (SFM) or *Ruidian shenzhao hui*. In the same year 2 missionaries were sent to Manchuria, but that work was soon abandoned. In 1924, 2 members were assigned to work amongst the Tibetans.

Official Periodicals:

Evangelii Härold (Stockholm, 1916–1956). An introductory issue appeared on 9 December 1915.

Triumphs of Faith/Xinsheng yuekan 信勝月刊.

Literature:

Jan-Endy Johannesson, *Dokumentation av svensk pingstmission i Kina*, Research Reports in

Missiology, Mission History and Missionary Anthropology, Report No. 3 (Stockholm: PMU Mission Institute, 1988).
Axel Blomqvist, ed., *Svenska Pingstväckelsen femtio år: en Krönika i ord och bild* (Stockholm: Förlaget Filadelfia, 1957), 296 pp.

Archives/Contact Address:
The Pentecostal Research and Information Center (Pingströrelsens Informationscentrum), Kaggeholms Folkhögskola, S–178 54 Ekerö, SWEDEN

SWEDISH HOLINESS UNION (HF)

Non-English Names: Helgelse Förbundet; Helgelse Förbundet i Nerike
Chinese Name: Ruidian Shengjie hui 瑞典聖潔會
Nationality: Swedish
China Start: 1890
Fields in China: Shanxi: Hunyuan [Hunyüan] 渾源 (1898); Huairen [Hwaijen] 懷仁 (1919); Guangling [Kwangling] 廣靈 (1925); Lingqiu [Lingkiu] 靈邱 (1913); Shuoxian [Shohhsien] 朔縣 (formerly Shuozhou 朔州) (1914); Daiyue [Taiyoh] 岱岳 (1925); Datong Dong [Tatung East] 大同東 (1932); Datong Xi [Tatung West] 大同西 (1886); Tianzhen [Tienchen] 天鎮 (1910); Zuoyun [Tsoyün] 左雲 (1895); Yanggao [Yangkao] 陽高 (1924); Youyu [Yuyü] 右玉 (formerly Shuoping [Soping] 朔平) (1895); Sichuan: Xindianzi [Sintientsi] 新店子 (1892)

Background Note:
The Helgelse Förbundet was founded at Kumla, central Sweden, in 1887. In 1997 InterAct, called *Nybygget-kristen samverkan Evangeliska Frikyrkan* in Swedish, was established by the merger of the Holiness Union, Free Baptist Mission (*Scandinavian Independent Baptist Union*), and Örebro Mission. Functioning as an associate mission of the China Inland Mission, the first Swedish Holiness Union (HF) missionaries arrived in 1890. In 1896 they were assigned their own mission field. In 1900 all the workers were killed during the Boxer Uprising. The work was reopened in 1902 and continued until the establishment of the People's Republic of China.

Official Periodical:
Trons Segrar (Kumla, 1890–1993).

Literature:
Sven Kårbrant, ed., *Ett sekel i Herrens tjänst—en jubileumsbok om Helgelseförbundet 1887–1987* (Kumla: Helgelseförbundet, 1987).

Archives/Contact Address:
Helgelseförbundet, ArkivCentrum Örebro Län, Nikolaigatan 3, S–702 10 Örebro, SWEDEN

SWEDISH INDEPENDENT BAPTIST MISSION (SIBM)

Non-English Names: Fribaptistsamfundets Mission; Svenska Fribaptisternas Mission; Svenska Fribaptister
Other Name: Swedish Free Baptist Society
Chinese Name: Xixin hui 喜信會
Nationality: Swedish
Denomination: Baptist
China Start: 1913
Field in China: Yulin 榆林 (Shaanxi) (1913)

Background Note:
The Swedish Independent Baptist Society was founded in 1872 by Helge Åkesson (1831–1904) as a separation from the Swedish Baptist Church (*Svenska Baptistsamfundet*). In 1997 InterAct, called *Nybygget-kristen samverkan Evangeliska Frikyrkan* in Swedish, was established by the merger of the Holiness Union, Free Baptist Mission (*Scandinavian Independent Baptist Union*), and Örebro Mission. In China, the Swedish Independent Baptist Mission (SIBM) commenced its work at Yulin in 1913. After the China work closed, new work was opened in Hong Kong.

Official Periodicals:
Upplysningens Vän (Tidaholm, 1888–1991).
Lighthouse (published in English by the Independent Baptist Denomination of the U.S.A. in Minneapolis, Minn.).

Literature:
Alfred Nelson, *Ljus och skuggor från Sinims land: Fribaptistsamfundets missionsverksamhet i Norra Shensi, Kina 1919–1934* (Habo: Fribaptistsamfundet, 1935), 152 pp.
Eric Hansson & Barbro Wennberg, eds., *Mission genom hundra år 1892–1992* (Tidaholm: Fribaptistsamfundets förlag, 1992).

Archives/Contact Address:
ArkivCentrum Örebro Län, Nikolaigatan 3, S–702 10 Örebro, SWEDEN

SWEDISH MISSION IN CHINA (SMC)

Non-English Name: Svenska Missionen i Kina
Chinese Name: Rui-Hua hui 瑞華會
Nationality: Swedish
China Start: 1887
Fields in China: Henan: Luoyang [Loyang] 洛陽 (formerly Henanfu 河南府) (1902); Shanxian [Shanhsien] 陝縣 (1921); Xin'an [Sinan] 新安 (1899); Jigongshan [Kikungshan] 雞公山 (1923); Mianchi [Mienchih] 澠池 (1905); Shanxi: Pingyang 平陽 (1887); Jiexian [Chiehhsien] 解縣 (formerly Jiezhou 解州) (1895); Yishi [Ishih] 猗氏 (1891); Ruicheng [Juicheng] 芮城 (1913); Yuncheng [Yüncheng] 運城 (1888); Yongji [Yungtsi] 永濟 (formerly Puzhou 蒲州) (1903); Shaanxi: Hancheng 韓城 (1897); Heyang [Hoyang] 郃陽 (1904); Pucheng 蒲城 (1913); Dali [Tali] 大荔 (formerly Tongzhou 同州) (1891); Tongguan [Tungkwan] 潼關 (1924)

Background Note:

The committee for the support of the Swedish Mission in China (SMC) was founded in May 1887 for the assistance of missionary Erik Folke (1862–1939) and his colleagues in Henan, Shanxi, and Shaanxi. Its first Secretary was Josef Holmgren, who held the position until his death in 1911. He was succeeded by Commander O. von Feilitzen. Earlier in 1887 (January) Erik Folke had left Gothenburg for China, traveling via London, on a "faith" basis, i.e., trusting in God to provide for his passage. He arrived in Shanghai 6 weeks hence and, although without prior contacts in China, became acquainted with the China Inland Mission (CIM), which helped him with his accommodation and language studies. The CIM also found him a field of work: the town of Pingyang along the Yellow River, on the border of Henan, Shanxi, and Shaanxi. Folke's work and that of his colleagues therefore came to be associated with the CIM, although he was careful to maintain the independence of the Swedish organization. In November 1888 Folke moved to Yuncheng, where he started a work with opium addicts. The first Chinese Christian was baptized in February 1889 in Yuncheng. In the first 5 years of the Mission, 16 missionaries were sent (8 men and 8 women). Many of the SMC missionaries were involved in health care and education work, as well as disaster relief.

Beginning in 1890, a number of other associations in Sweden started to undertake the support of missionaries in China via the SMC. In 1936 there was also an American auxiliary committee for the support of this mission at Kingsburg near Fresno, California, with Ole Alen as secretary. SMC missionaries left China upon the Communist takeover in 1949, the last departing in 1951. Some missionaries went to work in Japan, and the SMC was subsequently renamed the Swedish Mission in China and Japan (Svenska Missionen i Kina och Japan or SMKJ). A list of SMC missionaries may be found at: http://www.eom.nu/historik_missionarer_kina.php.

In 1982 the SMKJ merged with the Swedish Mongol Mission to form the Evangeliska Östasienmissionen (EÖM) (Evangelical East Asia Mission) 瑞典東亞福音會, located in Tranås, Sweden. The EÖM is part of the Swedish Mission Council (Svenska Missionsrådet).

Official Periodical:

Missionstidningen Sinims Land: organ för Svenska missionen i Kina (Stockholm, 1896–1981).

Literature:

Mimmi Folke, *Erik Folke, Svenska missionens in Kina grundläggare* (1941).

Erik Folke, *Sändebud till Sinims land: svenska missionen i Kina: dess uppkomst och fortgång* (Stockholm: Svenska missionen i Kina, 1928), 112 pp.

Erik Folke, *Sändebud till Sinims land: svenska missionens i Kina 50-års berättelse: 1887–1937* (Stockholm: Svenska missionen i Kina, 1937).

Martin Lindén, *Sändebud till Sinims land: svenska missionens i Kina 60-års berättelse* (Stockholm: Svenska missionen i Kina, 1947), 172 pp.

Evangelical Östasienmissionens 100-års jubileumsskrift. Available from EÖM.

Archives/Contact Addresses:

Svenska Missionen i Kina och Japan archiv, Riksarkivet, Marieburg (The National Archives in Marieburg); Street Address: Fyrverkarbacken 13–17, Stockholm; Postal Address: P.O. Box 125 41, S–102 29, Stockholm, SWEDEN. Email: registry@riksarkivet.ra.se. Web: http://www.ra.se/ra. A searchable National Archival Database is available at www.nad.ra.se

Evangeliska Östasienmissionen (EÖM); Street Address: Storgatan 58, Tranås; Postal Address: Linneagatan 18, S–573 34 Tranås, SWEDEN

SWEDISH MISSIONARY SOCIETY (SMF)

Non-English Name: Svenska Missionsförbundet
Other Names: Swedish Mission Covenant Church; Swedish Mission Union
Chinese Name: Ruidian xingdao hui 瑞典行道會
Nationality: Swedish
Denomination: Lutheran
China Start: 1890
Fields in China: Jiangsu: Huangzhou [Hwangchow] 黃州 (1901); Henan: Jigongshan [Kikungshan] 雞公山; Hubei: Yichang 宜昌 (1894); Jianli [Kienli] 監利 (1909); Jingzhou [Kingchow] 荊州 (1909); Qishui [Kishui] 蘄水 (1916); Macheng 麻城 (1905); Shashi 沙市 (1896); Wuchang 武昌 (1890). Xinjiang: Kashi [Kashgar] 喀什 (1892); Shule [Shuleh] 疏勒 (Hancheng 漢城, now Kashi) (1909); Yingjisha [Yangihissar] 英吉沙 (1912); Shache [Yarkand] 莎車 (1894)

Background Note:
The Swedish Missionary Society (SMF) or Swedish Mission Covenant Church, founded by Peter Waldenström 王敦昌 in 1878, has its roots in the Lutheran Church, but later became part of both the World Alliance of Reformed Churches and the Federation of Free Evangelical Churches.
The first SMF missionaries entered Wuchang in 1890, and a house was rented in Songpu, Macheng Xian 麻城縣, but the missionaries Wickholm and Johanson were killed by local people soon afterwards. A new station was built in Macheng in 1905, and other stations in Hubei had been occupied in the meantime. In Hubei, the mission cooperated with the Covenant Missionary Society of the United States. Also in the 1890s, the Swedish Missionary Society commenced a separate work in the rather challenging environment of Xinjiang.

Official Periodical:
Missionsförbundet (Stockholm, 1883–1939), continued as *Svensk veckotidning* (1939–).

Literature:
J. E. Lundahl, *Vår yttre mission, Svenska Missionsförbundets mission i Kongo, Kina, Ost-Turkestan m. n.* (Stockholm, 1916).
John Hultvall, *Mission och revolution i Centralasien, Svenska Missionsförbundets mission i Östturkestan 1892–1938* (Studia Missionalia Uppsaliensia, 35) (Falköping: Gummesons Tryckeri AB, 1981).
John Hultvall, *Mission and Change in Eastern Turkestan* (Renfrewshire, Scotland: Heart of Asia Ministries, 1987).
Fredrik Jonsson, *60 år för Gud i Kina: Svenska Missionsförbundet i Hubei 1890–1951*, Stockholm Chinese Studies Occasional Papers 2 (Stockholm: Centre for Pacific Asia Studies, 1997).

Archives/Contact Address:
Svenska Missionförbundet, Tegnérgatan 8, Box 6302, S–113 81 Stockholm, SWEDEN

SWEDISH MONGOL MISSION (SMM)

Non-English Name: Svenska Mongolmissionen
Chinese Name: Rui-Meng Xuandao hui 瑞蒙宣道會
Nationality: Swedish
Denomination: Undenominational
China Start: 1908
Fields in China: Halong Osso (1908–1927); Gottjaggan (1922–1943); Geshatu [Gashatay] 各沙土; Dojen (1924–1942); Hattin Sum (1927–1944). All mission stations were in Zhangbei Xian 張北縣, north of Zhangjiakou [Kalgan] 張家口 (Inner Mongolia; 1928–1952 Chaha'er). There was also a missionary presence in Urga (now Ulan Bator), Mongolia

Background Note:
The Swedish Mongol Mission (SMM) was started when a married couple, Georg and Eva Eneroth, moved by a series of meetings conducted by Fredrik Franson in Sweden, departed for Mongolia in 1897. However, ill health and disease compelled them to return to Sweden. In September 1899, however, a Central Committee for Swedish Mongolian missions was formed, led by Prince Oskar Bernadotte. As a result, 5 missionaries were sent out to Mongolia, with more following in subsequent years. The SMM started its work in Inner Mongolia in 1908. Mission work in Mongolia was centered around health care and education. In 1915 the first boarding school was built for approximately 30 children. A clinic was opened in Urga in 1920, although the missionaries were forced by the Russians to leave in 1924. In 1915 M. Johansson (1910), Joel Eriksson (1913), and Miss Gerda Ollén (1912) were based at Kalgan. In 1934 the Rev. Joel Eriksson was in charge. The Mongol mission was closed during the Anti–Japanese War/World War II, and by the end of the War most missionaries had left the field. From 1946 deliberations took place on the possibility of picking up the work in Mongolia; at the same time, SMM missionaries were active in refugee work. The missionaries were however forced to leave Inner Mongolia in 1950. It was at this time that a new sphere of work in Japan opened up, and in August 1951, the mission board decided to change the name of the Mission to the Swedish Mongol and Japan Mission (Svenska Mongol- och Japanmissionen, or SMJM).

In 1982 the SMJM merged with the Swedish Mission in China to form the Evangeliska Östasienmissionen (EÖM) (Evangelical East Asia Mission) 瑞典東亞福音會, located in Tranås, Sweden. The EÖM is part of the Swedish Mission Council (Svenska missionsrådet).

Official Periodical:
Ljusglimatar från Mongoliet; tidskrift för Svenska mongolmissionen (Stockholm, 1918–1951).

Literature:
Agnes Jacobson, *Ett stycke missionshistoria: Svenska Mongolmissionen, 1897–1922* (Stockholm: Svenska Mongolmissionens förlag, 1922).
Gerda Ollén, *Var skuld* (Stockholm: Svenska Mongolmissionen, 1925).
Axel Odelberg, *Hertig Larson: äventyrare, missionär, upptäckare* (Stockholm: Wahlström & Widstrand, 2003). Concerns Frans August Larson (1870–1957).
Evangelical Östasienmissionens 100-års jubileumsskrift. Available from EÖM.

Archives/Contact Addresses:
Svenska Mongol- och Japanmissionens arkiv, Riksarkivet, Marieburg (The National Archives in Marieburg); Street Address: Fyrverkarbacken 13–17, Stockholm; Postal Address: P.O. Box 125 41, S–102 29, Stockholm, SWEDEN. Email: registry@riksarkivet.ra.se. Web: http://www.ra.se/ra. A searchable National Archival Database is available at www.nad.ra.se
Evangeliska Östasienmissionen (EÖM); Street Address: Storgatan 58, Tranås; Postal Address: Linneagatan 18, S–573 34 Tranås, SWEDEN

SWEET BAPTIST MISSION (SBM)

Other Name: East China Fundamental Baptist Mission
Nationality: American
Denomination: Baptist
China Start: 1914
Field in China: Hangzhou 杭州 (Zhejiang)

Background Note:
The Rev. Winfield S. Sweet 甘惠德 and wife Josephine Mead Sweet 甘師母, formerly members of the American Baptist Foreign Missionary Society, started an independent work at Hangzhou. During the early years of the Anti–Japanese War, the personnel of the Sweet Baptist Mission (SBM) was based in Shanghai, consisting of Mrs. W. S. Sweet, Miss M. Fitzgerald, and the Rev. Fred Swanson Donnelson and wife. In 1949 the following mission is listed in the *World Christian Handbook*: East China Fundamental Baptist Mission, Hangzhou (1914).

Literature:
Fred S. Donnelson, ed., *Mother Sweet: Fifty-one Years a Missionary to China!* (Ft. Worth: World Fundamental Baptist Missionary Fellowship), 94 pp.

TIBETAN BORDER MISSION (TBM)

Other Name: Tibetan-Lisuland Churches of Christ
Nationality: American
Fields in China: Batang 巴塘 (Sichuan); Yea Chi, via Sikiang; Yingpanjie [Ying Pan Kiai] 營盤街 (Yunnan)

Background Note:
Gertrude Howe Morse and Justin Russell Morse were in China from 1921–1951. The Tibetan Border Mission's (TBM) first station was in Batang, where they worked among the Tibetans. Later, they moved into Yunnan and worked among the Dulong [Derung] 獨龍, Lisu 傈僳, Nu 怒, and other minorities along the Mekong 瀾滄江 and Salween 怒江 river valleys.

Literature:
Christian Missions in Wartime: Lisuland, West China, January 13 to August 7, 1942, Messages from J. Russell Morse, Gertrude Morse, Eugene Morse, Robert Morse (Tulsa, Okla.: Mailed by Mrs. Ruth Morse, [1942]), 9 pp.
Gertrude Morse, *The Dogs May Bark But the Caravan Moves On* (Joplin, Mo.: College Press, 1998), 427 pp.

TIBETAN FORWARD MISSION (TFM)

Nationality: Canadian
China Start: 1922
Fields in China: Gansu (now in Qinghai): Guide 貴德; Bayanrongge [Payenjungko] 巴燕戎格 (now Hualong 化隆)

Background Note:
According to the *Directory of Protestant Missions in China 1927*, the Tibetan Forward Mission's (TFM) George Anderson Bell (arrived 1922) and his wife [Dorothy] (1924) were at Guide; John Bell and wife (both arrived in 1922) were at Bayanrongge.

Official Periodical:
Bi-Monthly Circular Letter.

TIBETAN PIONEER MISSION (TPM)

Nationality: International

Background Note:
The Tibetan Pioneer Mission (TPM) was established by Annie Royle Taylor. After a brief residence on Tibetan soil, this mission operated for some years from British India.

TIBETAN TRIBES MISSION (TTM)

Chinese Name: Zangzu hui 藏族會
Nationality: British
China Start: 1924
Field in China: Minzhou 岷州 (Gansu) (1924)

Background Note:
In 1926 John McGillivray, formerly of the Pentecostal Missionary Union, but in 1913 affiliated with the Christian and Missionary Alliance, and wife are listed as working for the Tibetan Tribes Mission (TTM) of Minzhou.

TSEHCHOW MISSION (TSM)

Chinese Name: Shenzhao hui 神召會
Nationality: British
Denomination: Nondenominational
China Start: 1903
Field in China: Zezhou 澤州 (now Jincheng 晉城) (Shanxi) (1903)

Background Note:
This independent Tsehchow Mission (TSM) was established by Stanley Peregrine Smith (1861–1931), one of the "Cambridge Seven," following his resignation from the China Inland Mission on account of doctrinal differences. In 1936 Miss Bertha E. Bastard is listed as superintendent of the TSM. Other missionaries connected with this small mission were Gladys Aylward and David Davies.

Official Periodicals:
Tsehchow Quarterly.
Half-Yearly Circular Letter (Tsehchow Mission, North China).

Literature:
Frederick A. Tatford, *David Davies, Missionary Hero*, 2nd ed. (St. Boswells, Scotland: Wester Press, 2000).

UNITED BRETHREN IN CHRIST (UB)

Other Name: Church of the United Brethren in Christ (Old Constitution)
Chinese Name: Jidujiao xieji hui 基督教協基會
Nationality: American
Denomination: United Brethren
China Start: 1932
Fields in China: Guangzhou [Canton] 廣州 (Guangdong); Hong Kong

Background Note:
The United Brethren Church traced its origins to a meeting in Lancaster, Pennsylvania, between the Mennonite preacher Martin Boehm (1725–1812) and the German Reformed pastor William Otterbein (Philipp Wilhelm Otterbein) (1726–1813) in 1767. In 1800 the name United Brethren in Christ (UB) was adopted and Boehm and Otterbein were elected as bishops. In 1853 a denominational mission board was organized: Home, Frontier, and Foreign Missionary Society.
In 1889 the UB divided into 2 groups bearing the same name. The larger group (UBC–New Constitution/Liberals) established a mission in China at the end of the nineteenth century. This part of the UB merged with the Evangelical Church in 1946, forming the Evangelical United Brethren Church (now part of General Board of Global Ministries of the United Methodist Church). The smaller group (UB–Old Constitution/Radicals), led by Bishop Milton Wright (1828–1917), father of the aviation pioneers, established a separate Church of the UB in the split of 1889, which continues to operate under that name to this day.
In 1899 the UB began sponsoring a Chinese church and school in Portland, Oregon. It closed in 1931, but had served as a bridge to launch mission work in Guangzhou. Zhao Enci [Yan Tze Chiu or Y. T. Chiu] 趙恩賜, of Lingnan University, began missionary work in the Guangzhou area in 1924 under the Women's Missionary Association of the Church of the UB. In 1932 Dr. Y. T. Chiu started a UB mission school in Guangzhou. A staff of about a dozen people, all Chinese, ran this school. When the Japanese occupied southern China in the late 1930s, the staff were forced to evacuate to the British colony of Hong Kong. After World War II, the UB workers were able to return to Guangzhou. After the Communist takeover of China in 1949, Y. T. Chiu and other workers were forced to flee China. The work moved permanently to Hong Kong in 1950. A publishing house and medical clinic were founded that year, in addition to the church work. Since 1987 the UB is also in Macau.

Official Periodicals:

Annual Reports and Minutes of the Department of Missions of the Church of the United Brethren in Christ (1924–1957).

Missionary Monthly (Huntington, Ind., 1924–1954).

Literature:

Ellen Bowman, *Our Mission in China* (1959).

Archives/Contact Address:

United Brethren in Christ Archives, Huntington University Library, 2303 College Ave., Huntingdon, IN 46750, U.S.A.

UNITED BRETHREN IN CHRIST MISSION (UBC)

Other Names: Foreign Mission Society of the United Brethren in Christ; Church of the United Brethren in Christ (New Constitution/Liberals)
Chinese Name: Jidu tongyin hui 基督同寅會
Nationality: American
Denomination: Methodist
China Start: 1899
Fields in China: Guangdong: Guangzhou [Canton] 廣州 (1899); Xiaolan [Siulam] 小欖 (1899)

Background Note:

The United Brethren Church traced its origins to a meeting in Lancaster, Pennsylvania, between the Mennonite preacher Martin Boehm (1725–1812) and the German Reformed pastor William Otterbein (Philipp Wilhelm Otterbein) (1726–1813) in 1767. In 1800 the name United Brethren in Christ (UB) was adopted and Boehm and Otterbein were elected as bishops. In 1853 a denominational mission board was organized: Home, Frontier, and Foreign Missionary Society. In 1889 the Church of the United Brethren in Christ divided into 2 groups bearing the same name. The larger part, the Church of the United Brethren in Christ (New Constitution/Liberals) (UBC) merged with the Evangelical Church in 1946, forming the Evangelical United Brethren Church. As a result of the union of the Methodist Church and the Evangelical United Brethren Church in 1968, it is now part of the General Board of Global Ministries of the United Methodist Church.

The smaller group in the split of 1889, around Bishop Milton Wright, established a separate Church of the United Brethren in Christ (Old Constitution) and continues to operate under that name (see separate entry).

The larger group (New Constitution/Liberals) established a mission in Guangdong at the end of the nineteenth century. Dr. Regina M. Bigler, Edwin B. Ward, and Dr. Frank Oldt were some of the early missionaries to China.

Official Periodicals:

The Evangel (Women's Missionary Association of the United Brethren Church, Dayton, Ohio, 1882–1946).

Search Light (1895–1905).

Missionary Advance (1905–1908).

Literature:

George Martin Mathews & Samuel S. Hough, *The Call of China and the Islands; Report of the Foreign Deputation, 1911–1912, for Every Member of the United Brethren Church* (Dayton, Ohio: Foreign Missionary Society United Brethren in Christ, [1913?]), 122 pp.

(Mrs.) S[amuel] S. Hough, *Faith That Achieved: A History of the Women's Missionary Association of the Church of the United Brethren in Christ, 1872–1946* (Women's Society of World Service of the Evangelical United Brethren Church, 1958), 90 pp.

Archives/Contact Addresses:

Church of the United Brethren in Christ, Evangelical United Brethren Collection, Shenandoah University Libraries, 1460 University Dr., Winchester, VA 22601, U.S.A.

General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. Electronic Guide to the Records of the United Brethren in Christ (New Constitution), Series 2, China: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

UNITED CHURCH OF CANADA (UCC)

Chinese Name: Jia'nada lianhe hui 加拿大聯合會
Nationality: Canadian
Denomination: Union
China Start: 1888
Fields in China: Henan Mission: Zhangde 彰德 (Henan) (1894); Weihui 衞輝 (Henan) (1902); Huaiqing 懷慶 (Henan) (1902); Daokou 道口 (Henan) (1908); Wu'an 武安 (Henan, now in Hebei) (1909); Xiuwu 修武 (Henan) (1912); Shanghai 上海 (Jiangsu) (1899); Jinan 濟南 (Shandong) (1917); Tianjin 天津 (Hebei). South China Mission (Guangdong): Jiangmen [Kongmoon] 江門 (1902); Guangzhou [Canton] 廣州 (1903); Shiqi [Shekki] 石岐. West China Mission (Sichuan): Chengdu 成都 (1892); Chongqing 重慶 (1910); Zhongzhou [Chungchow] 忠州 (1911); Fuzhou 涪州 (1913); Jiading 嘉定 (1894); Renshou 仁壽 (1907); Rongxian 榮縣 (1905); Luzhou 瀘州 (1908); Pengxian 彭縣 (1908); Ziliujing [Tzeliutsing] 自流井 (1907). Manchuria: Lungchingtsun

Background Note:
The United Church of Canada (UCC) was constituted on 10 June 1925 by the Union of the Congregational Churches of Canada, the Methodist Church, the Presbyterian Church in Canada, and the Local Union Churches in Western Canada. The Board of Foreign Missions comprises the following missionary organizations of the Church, which entered the United Church of Canada in 1925: (a) The Missionary Society of the Methodist Church, Canada (1824); (b) The Board of Foreign Missions, Presbyterian Church in Canada (1843); (c) The Canada Congregational Foreign Missionary Society (1881).

The Woman's Missionary Society of the UCC continued the work of the Woman's Missionary Society of the Methodist Church, Canada, and the Canada Congregational Woman's Board of Missions. When the UCC was organized, the Woman's Missionary Society of the Presbyterian Church in Canada (Western Division and Eastern Division) voted to amalgamate with the Woman's Missionary Society of the UCC.

The Henan Mission, up to 1925 of the Presbyterian Church in Canada, was founded in 1888. Evangelistic and medical work had been carried on from the beginning; in 1896 educational work was begun; in 1899 the Rev. Donald MacGillivray was allocated to Shanghai to assist the Christian Literature Society in the preparation of Christian literature. In 1911 a Presbytery of the Church of Christ in China was formed and in 1923 this divided into 2 presbyteries and formed the Honan Synod of the Church of Christ in China, including missionaries in its membership. In 1929 the Synod assumed control of all evangelistic and Christian educational work in North Henan. The Mission Council retained its identity and cooperated with the Synod.

In the South China Mission, work was opened in Jiangmen by Canadian Presbyterians in 1902. In 1929 the Kwangtung Synod of the Church of Christ in China assumed control of all evangelistic and Christian educational work. The Mission Council retained its identity and cooperated with the Synod.

The West China Mission, formerly the Canadian Methodist Mission, entered China in 1891. Evangelistic and medical mission work were prominent features of the mission from the beginning. Educational work was also started and soon became an outstanding feature of the mission's work. The mission brought to West China the first machines, type, and other material for a printing press (1897). In 1905 the Canadian Mission Press was established at Chengdu. It remained the only Christian press west of Hankou. In 1934 the Szechwan Synod of the Church of Christ in China was officially recognized and set up by officers of the General Assembly. The Mission Council retained its identity and cooperated with the Synod.

Official Periodicals:
The United Church Record and Missionary Review (Toronto), vols. 1 (1925)–14 (1939).
China News Letter (Board of Foreign Missions and the Woman's Missionary Society of the United Church of Canada, Toronto), vol. 1, no. 1 (May 1929)–vol. 1, no. 13 (October 1929). Occasionally.

Literature:
W. Harvey Grant, *North of the Yellow River: Six Decades in Honan, 1888–1948* (Toronto: United Church of Canada, 1948), 31 pp.
Margaret H. Brown, "History of the Honan (North China) Mission of the United Church of Canada, Originally a Mission of the Presbyterian Church in Canada, 1887–1951," 4-volume typescript, United Church Archives, Toronto, 1970.

Archives/Contact Address:
The United Church of Canada/Victoria University Archives, 73 Queen's Park Cres. E., Toronto, Ontario M5S 1K7, CANADA. Includes records of the Methodist Church (Canada) Missionary Society; the United Church of Canada Board of Overseas Missions (records from Shanghai, Henan, and elsewhere in China); Board of World Missions (including a collection of pamphlets and other documents); Woman's Missionary Society (sections on Henan, South China, West China, and Taiwan);

the papers of individuals missionaries in China during the 1931–1945 period; and church periodicals and manuscripts.

UNITED EVANGELICAL CHURCH MISSION (UECM)

Chinese Name: Zundao hui 遵道會
Nationality: American
China Start: 1900
Fields in China: Hunan: Changsha 長沙 (1901); Liling 醴陵 (1904); Xiangtan 湘潭 (1904); Chaling 茶陵 (1908); Youxian 攸縣 (1912)

Background Note:
In the early nineteenth century Jacob Albright organized the Evangelical Association. A division in 1891 resulted in the organization of the United Evangelical Church in 1894.
The first United Evangelical Church mission (UECM) to China was opened by the Rev. and Mrs. C. Newton Dubs. After language studies in Hankou, they secured premises in Changsha in 1901.
When the Evangelical Association and the United Evangelical Church reunited in 1922 to form the Evangelical Church, a section of the United Evangelical Church remained apart, taking the name of Evangelical Congregational Church in 1928. The Evangelical Church in turn merged with the United Brethren Church in 1946, forming the Evangelical United Brethren Church. As a result of the union of the Methodist Church and the Evangelical United Brethren Church in 1968, it is now part of the General Board of Global Ministries of the United Methodist Church. (See also: Evangelical Association; Evangelical Church; Evangelical Congregational Church; and Evangelical United Brethren Church.)

Official Periodicals:
Missionary Gem (1904–1922).
Missionary Tidings (1892–1922).

Literature:
Benjamin H. Niebel, *Evangelical Missions*; part I, *The missionary principles and practices of the United Evangelical Church* [by Benjamin H. Niebel]; part II, *A venture of faith; a history of the China Mission of the United Evangelical Church* [by Homer H. Dubs] ([Harrisburg, Pa.]: Home and Foreign Missionary Society of the United Evangelical Church, 1919), 288 pp.

Frederick W. Brandauer, "The History and Development of the Central China Mission of the Evangelical United Brethren Church," S.T.D. diss., Temple University School of Theology, 1953.

Archives/Contact Addresses:
United Evangelical Church, Evangelical United Brethren Collection, Shenandoah University Libraries, 1460 University Dr., Winchester, VA 22601, U.S.A.
General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. Electronic Guide to the Records of the United Evangelical Church, 1891–1923: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

UNITED FREE CHURCH OF SCOTLAND (UFS)

Chinese Name: Zhanglao hui (Su) 長老會（蘇）
Nationality: British
Denomination: Presbyterian
China Start: 1865
Fields in China: Liaoning and Haicheng Circuit: Liaoyang 遼陽 (1882); Haicheng 海城 (1875); Moukden Circuit: Mukden East Suburb 奉天東關 (now Shenyang 沈陽) (1875); Mukden West Suburb 奉天西關 (now Shenyang 沈陽); Hsingching Circuit: Yongling 永陵 (1894); Tiehling and Kaiyuan Circuit: Tieling 鐵嶺 (1896); Kaiyuan 開原 (1896); Hailungcheng Circuit: Zhaoyangzhen 朝陽鎮 (1897); South Sungari Circuit: Ashihe 阿什河 (1892); North Sungari Circuit: Hulan 呼蘭 (1905); Sansing Circuit: Sanxing 三姓 (1914). The UFS work was exclusively located in Manchuria.

Background Note:
In 1900 the United Presbyterian Church of Scotland (UCPS), established in 1847, became part of the United Free Church of Scotland (UFS). In 1929 there took place the great union of the Church of Scotland and the UFS, thus forming after 86 years of separation the reunited Church of Scotland, which then became responsible for the missionary enterprise previously maintained by the Churches separately. The China work commenced in 1865 when John Parker, M.D., who had been at Ningbo as an unconnected medical practitioner since 1863,

became the recognized agent of the UPCS, 1865–1867 and 1869–1873.

Official Periodicals:

Report on Foreign Missions to the General Assembly of the United Free Church of Scotland (Edinburgh, 1901–1912).

The missionary record of the United Free Church of Scotland (Edinburgh, 1901–1914), continued by *Record of the home and foreign mission work of the United Free Church of Scotland* (Edinburgh, 1914–1928).

Literature:

Austin Fulton, *Through Earthquake Wind and Fire: Church and Mission in Manchuria 1867–1950; the Work of the United Presbyterian Church, the United Free Church of Scotland, the Church of Scotland and the Presbyterian Church in Ireland with the Chinese Church in Manchuria* (Edinburgh: The Saint Andrew Press, 1967).

Archives/Contact Address:

The records of the UFS form part of the archives of the Church of Scotland Foreign Missions Committee and are deposited at the National Library of Scotland, George IV Bridge, Edinburgh EH1 1EW, UNITED KINGDOM

UNITED FREE GOSPEL MISSION (UFGM)

Other Names: United Free Gospel and Missionary Society; Union Gospel Mission
Nationality: American
Denomination: Pentecostal
Fields in China: Guangdong: Luishui, Nanhai Xian 南海縣; Taitongmei, Conghua Xian 從化縣; Conghua [Tsungfa] 從化 (Taipingchang 太平場); Baini [Paknai] 白泥 (1914)

Background Note:

The Free Gospel Church was organized by Frank J. Casley in Turtle Creek, Pennsylvania, in 1902. In 1905 he founded the United Free Gospel Mission (UFGM). In 1936 the Rev. Albert A. Kehr (1895–1969), at Liushui, was superintendent in China. In 1939 Miss Ruth Pottorf was at Taitongmei and Miss Annie Baillie and Miss Sarah Johnston at Paknai—with the Rev. and Mrs. Albert A. Kehr absent. It is not clear whether the UFGM had opened an earlier work in Guangxi which was taken over by the Faith and Love Mission.

UNITED METHODIST CHURCH MISSION (UMC)

Other Name: United Methodist Missionary Society
Chinese Name: Shengdao gonghui 聖道公會
Nationality: British
Denomination: Methodist
Fields in China: Ningpo District: Ningbo 寧波 (Zhejiang) (1864). North China District: Beijing 北京 (Zhili=Hebei) (1878); Tianjin 天津 (Zhili=Hebei) (1861); Zhujiazhai 朱家寨 (Shandong) (1868); Leling 樂陵 (Shandong) (1878); Tangshan 唐山 (Zhili=Hebei) (1883); Yongping 永平 (Zhili=Hebei) (1902); Wuding 武定 (now Huimin 惠民) (Shandong) (1905). Wenzhou District: Wenzhou 溫州 (Zhejiang) (1878). Southwest China (Yunnan) District: Zhaotong 昭通 (Yunnan) (1885); Dongchuan 東川 (now Huize 會澤) (Yunnan) (1896); Yunnanfu 雲南府 (now Kunming 昆明) (Yunnan) (1919); Shimenkan 石門坎 (Guizhou) (1904)

Background Note:

The United Methodist Church Mission (UMC) resulted from the merger in 1907 of the Foreign Missions of the United Methodist Free Churches, established in 1857, with the Methodist New Connexion and the Bible Christian Church Mission. The UMC in turn merged with the Wesleyan Methodist Society in 1932 to form the Methodist Missionary Society (now the Methodist Church Overseas Division).

Official Periodical:

The United Methodist Church Report of the Missions (Home and Foreign) for the Year Ending 19.. (London, 1908–1932).

Literature:

Wenchow: A Wonderful Story of Missionary Progress and Opportunity (London: Henry Hooks, [1920]), 23 pp.

Archives/Contact Address:

Archives of the Methodist Missionary Society, The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London, WC1H 0XG, UNITED KINGDOM

UNITED METHODIST FREE CHURCH FOREIGN MISSION (UMFC)

Other Name: Foreign Missions of the United Methodist Free Churches
Nationality: British
Denomination: Methodist
China Start: 1864
Fields in China: Zhejiang: Ningbo 寧波 (1864); Wenzhou 溫州 (1878)

Background Note:
The Foreign Missions of the United Methodist Free Churches (UMFC) was established in 1857. It merged in 1907 with the Methodist New Connexion and the Bible Christian Church Mission to form the United Methodist Missionary Society, which in turn merged with the Wesleyan Methodist Society in 1932 to form the Methodist Missionary Society (now the Methodist Church Overseas Division). The China work began in 1864 with the arrival of William Robert Fuller at Ningbo. In 1878 the work in China was extended to Wenzhou. The work was later carried on by Frederick Galpin, R. Swallow, and William Edward Soothill (1861–1935).

Official Periodicals:
Minutes of the Proceedings of the Annual Assembly (1857–1906).
Reports of Home and Foreign Missions of the United Methodist Free Churches (London, 1857–1907).
The United Methodist Free Churches Magazine (1856–1907).

Literature:
William Edward Soothill, *A Mission in China* (Edinburgh & London: Oliphant & Co., 1907).

Archives/Contact Address:
Only a few items have survived and are now part of the archives of the Methodist Missionary Society, The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM

UNITED MISSIONARY SOCIETY (UMS)

Other Name: Mennonite Brethren in Christ
Nationalities: American & Canadian
Denomination: Mennonite
China Start: 1898
Fields in China: In connection with the Christian and Missionary Alliance, the China Inland Mission, and the National Holiness Mission

Background Note:
The origins of the United Missionary Society (UMS) are to be found in the 1850's, when a number of Mennonite ministers were dismissed from their former churches for having prayer meetings, holding revival services, and giving public testimonies. It was largely through the leadership of Daniel Brenneman and Solomon Eby that the Mennonite Brethren in Christ was formed at a meeting near Dayton, Ohio, in 1883. Charles Henry Brunner, presiding elder and chairman of the annual conference, promoted foreign missions in the Pennsylvania Conference. Their first missionaries, William Albert Shantz (1866–1936), sent by the Ontario Conference in 1895, and Calvin Frank Snyder (1871–1963), sent by the Pennsylvania Conference in 1897, served under the auspices of the Christian and Missionary Alliance in 1895. In 1920 the Mennonite Brethren in Christ organized the UMS in support of foreign missionary work. However, Mennonite Brethren in Christ continued to be sent to China with other societies. In 1923 Bessie Cordell was the first missionary to officially represent the UMS. She was sent to Tianjin to work under the National Holiness Mission. In 1940 it was decided to support 12 more missionaries who were laboring under the Christian and Missionary Alliance and the China Inland Mission.
In 1947 the Mennonite Brethren in Christ changed their name to United Missionary Church. Note, however, that the Pennsylvania Conference withdrew and decided to retain the old name of Mennonite Brethren in Christ. During all the years while on the field, C. F. Snyder and wife Phoebe (Brenneman) Snyder, as well as an additional 13 missionaries to China, had been supported by the Pennsylvania Conference, which in 1959 adopted the name Bible Fellowship Church (see Historical Committee, Bible Fellowship Church, 3000 Fellowship Dr., Whitehall, PA 18052, U.S.A.). In 1969 the United Missionary Church merged with the Missionary Church Association to form the Missionary Church.

Official Periodicals:
Gospel Banner (Goshen/Elkhart, Ind., 1895–1951).
Missionary Banner (Elkhart, Ind., 1938–1951).

Literature:
Everek R. Storms, *History of the United Missionary Church* (Elkhart, Ind.: Bethel Publishing Co., 1958).

Archives/Contact Address:
Archives and Historical Collections, Missionary Church, Otis Bowen Library, Bethel College, 1001 W McKinley Ave., Mishawaka, IN 46545-5591, U.S.A.

UNITED NORWEGIAN LUTHERAN CHURCH OF AMERICA (UNLC)

Non-English Name: Forenede norsk-lutherske kirke i Amerika
Chinese Name: Yu-Nan Xinyi hui 豫南信義會
Nationality: American
Denomination: Lutheran
China Start: 1890
Fields in China: Hubei: Shekou 灄口 (1913); Henan: Zhengyang 正陽 (1911); Ru'nan [Junan] 汝南 (formerly Runing 汝寧) (1898); Jigongshan [Kikungshan] 雞公山 (1903); Queshan [Kioshan] 確山 (1906); Luoshan 羅山 (1909); Suiping 遂平 (1912); Xinyang 信陽 (1899)

Background Note:
The United Norwegian Lutheran Church of America (UNLC) resulted from a merger within Norwegian–American Lutheranism, consisting of the pietist Norwegian–Danish Augustana Synod, the Conference for the Norwegian–Danish Evangelical Church, and the Anti–Missourian Brotherhood, a splinter group from the Norwegian Synod. It steered a middle course between "high" and "low church" factions within Norwegian–American Lutheranism. This church body was associated with St. Olaf College, Northfield, Minnesota; Augustana College, Sioux Falls, South Dakota; and Concordia College, Moorhead, Minnesota. The UNLC merged into the Norwegian Lutheran Church of America in 1917 (see Lutheran United Mission), along with the Hauge Evangelical Lutheran Synod of America, founded in 1846, and the Synod of the Norwegian Evangelical Lutheran Church, founded in 1823.
Daniel Nelson (Sr.) and wife arrived in China in 1890. The first work of this mission was undertaken in Hankou and Fancheng, but the results were passed on to other missions and a new field sought in neighboring Henan. In addition to evangelistic work, regular medical and education work was carried on in several places. Chinese theological students were trained at the Lutheran Union Theological Seminary at Shekou.

Official Periodicals:
Lutheraneren (Minneapolis, 1895–1916).
Luthersk Kirkeblatt (Minneapolis, 1890–1894).
The United Lutheran (Minneapolis, 1908–1916).

Literature:
Ingvald Daehlin & Erik Søvik, *The United Norwegian Lutheran Mission Field in China: A Short Sketch with Illustrations and Map* (Minneapolis, Minn.: Augsburg Publishing House, 1911); 35 pp.

Archives/Contact Address:
The United Norwegian Lutheran Church of America Papers, 1890–1917, are in Record Group 5 of the Evangelical Lutheran Church in America, Region 3 Archives, 2481 Como Ave., St. Paul, MN 55108, U.S.A.

UNITED PENTECOSTAL CHURCH (UPC)

Other Names: Pentecostal Ministerial Alliance (PMA); Pentecostal Church, Inc. (PCI); Emmanuel's Church in Jesus Christ; Apostolic Church of Jesus Christ; Apostolic Churches of Jesus Christ; Pentecostal Assemblies of Jesus Christ (PAJC)
Nationality: American
Denomination: Pentecostal
Fields in China: Guangdong: Guanyao [Kunyui] 官窯, Nanhai Xian 南海縣; Luishui, Nanhai Xian 南海縣; Shanxi: Guoxian [Kwohsien] 崞縣 (now Guoyangzhen 崞陽鎮); Daiyuezhen [Taiyaochen] 岱岳鎮

Background Note:
The United Pentecostal Church (UPC) came into being in 1945 as a result of a process of splits and mergers that started in 1924. At the annual convention of the interracial Pentecostal Assemblies of the World (PAW) in 1924, a group of white ministers withdrew. They established 3 Oneness organizations within the space of a year.
(1) The group led by Howard Archibald Goss (1883–1964) initially called its new organization, founded in February 1925, The Apostolic Churches of Jesus Christ, but changed its name to Pentecostal Ministerial Alliance (PMA) to avoid duplication of names (see below). To administer the foreign missions department, Edgar C. Steinberg, a former missionary to China with the Apostolic Faith Mission, was chosen to serve as the first missionary secretary-treasurer in 1927. Carl M. Hensley and wife Mable Esther Hensley served as missionaries in China. In 1932 the Pentecostal Ministerial Alliance (PMA) changed its name to the Pentecostal Church, Inc. (PCI).

(2) In October 1925, Emmanuel's Church in Jesus Christ was started, and W. H. Lyon was elected chairman.
(3) The Apostolic Churches of Jesus Christ, was founded in St. Louis by W. H. Whittington and Ben Pemberton. In 1928 it merged with the Emmanuel's Church in Jesus Christ. The merged group was known as the Apostolic Church of Jesus Christ, and Oliver F. Fauss became its first chairman. In November 1931 this organization amalgamated with the interracial Pentecostal Assemblies of the World (which many of the white Oneness Pentecostals had left in 1924). The name chosen for the newly merged organization was Pentecostal Assemblies of Jesus Christ (PAJC). It should, however, be noted that not all ministers of the former PAW (black and some white) agreed to the merger, and they decided to continue that organization.
As it concerns foreign missions, there seems to have been considerable interorganizational cooperation amongst the groups. All of the above 3 organizations supported fully or partially the Pentecostal Oneness missionaries in China. Thus, the PMA/PCI supported Carl M. and Mabel Hensley, Mae Iry, Elsie King, Daniel and Alice Kugler Sheets, Garland (d. 1937) and Eleanor Leonard, Ralph and Lona May Bullock, Henry and Gladys McCune, and Elizabeth Stieglitz. The Emmanuel's Church of Jesus Christ helped support A. Reynods, Robert B. Sonnenberg, G. M. Cound, Mae Iry, and Alice Kugler. The merged Pentecostal Assemblies of Jesus Christ through the years supported Elizabeth Stieglitz, Ralph Bullock, Mabel Hensley, and Mae Iry.
In 1945 the Pentecostal Church, Inc. (PCI) merged with the Pentecostal Assemblies of Jesus Christ (PAJC) to form the United Pentecostal Church (UPC), since 1972 known as the United Pentecostal Church International (UPCI).
The missionaries supported by these Oneness Pentecostal groups were based in northern Shanxi and in Guangdong. The church in Luishui was called Jidujiao Wuxunjie hui 基督教五旬節會.

Official Periodicals:
Apostolic Herald, Organ of the Pentecostal Ministerial Alliance; and later of the Pentecostal Church, Inc.
Apostolic Messenger, Organ of the [pre-merger] Apostolic Churches of Jesus Christ.
The Pentecostal Witness, Organ of Emmanuel's Church in Jesus Christ; and after the 1928 merger organ of the Apostolic Church of Jesus Christ (Pt. Arthur, Tex.; St. Louis, Mo.; Newark, Ohio).
Pentecostal Outlook, Organ of the Pentecostal Assemblies of Jesus Christ (Newark, Ohio; St. Paul, Minn.), vols. 1 (1932)–14 (1945).
Pentecostal Herald, Organ of the United Pentecostal Church (St. Louis, Mo.), vols. 21 (1946)–27 (1952); etc.

Literature:
Morris E. Golder, *History of the Pentecostal Assemblies of the World* (Indianapolis: [Pentecostal Assemblies of the World?], 1973).
Arthur L. Clanton, *United We Stand*, "Jubilee edition," rev. by Charles E. Clanton (Hazelwood, Mo.: Word Aflame Press, 1995).

Archives/Contact Address:
United Pentecostal Historical Center, United Pentecostal Church International, 8855 Dunn Rd., Hazelwood, MO 63042-2299, U.S.A.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA (UPC)

Other Name: Board of Foreign Missions, United Presbyterian Church of North America
Nationality: American
Denomination: Presbyterian
China Start: 1860
Field in China: Guangzhou [Canton] 廣州 (Guangdong)

Background Note:
The United Presbyterian Church of North America (UPC) came into being in 1858, when the Associate Presbyterian Church and the Associate Reformed Presbyterian Church merged. In 1859 the Board of Foreign Missions was established. Only 1 missionary couple was sent to China: Joseph Cook Nevin (1835–1913), who worked with Mrs. Amanda S. (Beggs) Nevin at Guangzhou from 1860 to 1870. After a stay in the USA, he returned to China with his second wife, Mrs. Mary Catherine (McCague) Nevin, and remained there until 1877.
In 1958 the UPC merged with the Presbyterian Church in the U.S.A. (PN) to form the United Presbyterian Church in the United States of America, The Commission on Ecumenical Mission and Relations.

Official Periodical:
Reports of the Board of Foreign Missions, Reports 1–6 (1860–1865), included in *Minutes of the General Assembly*.

Archives/Contact Address:
Such material as may exist would have been deposited with the Presbyterian Historical Society, 425 Lombard St., Philadelphia, PA 19147, U.S.A.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND (UPCS)

Other Name: Mission Board of the United Presbyterian Church of Scotland
Chinese Name: Sugelan Zhanglao hui 蘇格蘭長老會
Nationality: British
Denomination: Presbyterian
China Start: 1865
Fields in China: Zhejiang: Ningbo 寧波; Shandong: Yantai 煙台 [Chefoo 芝罘]. Manchuria: Liaoning and Haicheng Circuit: Liaoyang 遼陽 (1882); Haicheng 海城 (1875); Moukden Circuit: Moukden [Fengtian] East Suburb 奉天東關 (now Shenyang 沈陽) (1875); Moukden [Fengtian] West Suburb 奉天西關 (now Shenyang 沈陽) (1875). Hsingching Circuit: Yongling 永陵 (1894); Tiehling and Kaiyuan Circuit: Tieling 鐵嶺 (1896); Kaiyuan 開原 (1896). Hailungcheng Circuit: Zhaoyangzhen 朝陽鎮 (1897). South Sungari Circuit: Ashihe 阿什河 (1892)

Background Note:
The United Presbyterian Church of Scotland (UPCS) was formed in 1847, subsequent to the "Disruption," by the union of the United Secession and Relief Churches. The Mission Board of the UPCS was also established in 1847. In 1900 the UPCS merged into the United Free Church of Scotland. In 1929 there took place the great union of the Church of Scotland and the United Free Church of Scotland, thus forming after 86 years of separation the reunited Church of Scotland, which then became responsible for the missionary enterprise previously maintained by the Churches separately, including that of the UPCS.
The China work commenced in 1865, when John Parker, M.D., who had been an unconnected medical practitioner in Ningbo since 1863, became the recognized agent of the UPCS for the years 1865–1867 and 1869–1873. In the early 1870s the UPCS work was relocated to Yantai under Dr. William A. Henderson and Alexander Williamson. John Ross (1841–1916) opened the work in Manchuria in 1872, and a few years later the Shandong mission was closed.

Official Periodical:
United Presbyterian Church of Scotland Missionary Record (Edinburgh; Glasgow; London), vol. 1 (1846)–new ser. vol. 21 (1900).

Literature:
Austin Fulton, *Through Earthquake Wind and Fire: Church and Mission in Manchuria 1867–1950; the Work of the United Presbyterian Church, the United Free Church of Scotland, the Church of Scotland and the Presbyterian Church in Ireland with the Chinese Church in Manchuria* (Edinburgh: The Saint Andrew Press, 1967).

Archives/Contact Address:
The records of the UPCS form part of the archives of the Church of Scotland Foreign Missions Committee and are deposited at the National Library of Scotland, George IV Bridge, Edinburgh EH1 1EW, UNITED KINGDOM

VEREINIGTE MISSIONSFREUNDE (VMF)

Nationality: German
Denomination: Pentecostal
Field in China: Lijiang 麗江 (Yunnan)

Background Note:
The merchant Otto Karrenberg, leader of the Christian Fellowship in Velbert, began to promote foreign missions after his cousin Ernst Kuhlmann (see Mission Help, Velbert) had gone to China as an independent missionary in 1907. Shortly afterward, Adolf Wieneke and wife, members of the Christian Fellowship in Velbert, left for China to start an independent Pentecostal mission at Jining (Shandong). But it was not until 1931 that the association "Vereinigte Missionsfreunde e.V." (VMF) was founded at Velbert. Subsequently, several missionaries were sent to Yunnan, including Martha Horstmann, Erich Schürmann, Friedchen Schürmann, Oskar Siering, Martha Siering, Martha Tillmann, and Gottfried Starr. From the Netherlands, Pieter Klaver, Miss Trijntje Bakker, Miss Geertje Roos, and Miss Elize Scharten joined the China mission. Miss Scharten had already been in Yunnanfu (now Kunming) with the Pentecostal Missionary Union. From their Lijiang base, the missionaries worked among the Lisu 傈僳 and Naxi 納西 minorities in the mountains. Through Tibetan traders an awakening occurred even in Tibet.

Literature:
Joost Reinke, *Deutsche Pfingstmissionen: Geschichte, Theologie, Praxis*, With an English summary (Bonn: Verlag für Kultur und Wissenschaft, 1997), 90 pp.

WESLEYAN METHODIST CHURCH OF AMERICA

Other Name: Missionary Society of The Wesleyan Methodist Church of America
Nationality: American
Denomination: Methodist
China Start: 1946
Field in China: Zunyi 遵義 (Guizhou)

Background Note:
Radical abolitionists exited the Methodist Episcopal Church in 1842 to form the Wesleyan Methodist Church. The Missionary Society of the Wesleyan Methodist Church of America was founded in 1862, but foreign work did not begin until 1889.
A short-lived effort to evangelize in Zunyi began in 1946, but was terminated by the missionaries' evacuation 3 years later. 2 of the workers were relocated in Taiwan in 1954 to start a new work there. 5 years later, by mutual agreement, the Wesleyan work in Taiwan was merged with that of the Ohio Yearly Meeting of Friends, although 1 Wesleyan continued her labors on the island in the late 1960s.
In 1968 the Wesleyan Methodist Church merged with the Pilgrim Holiness Church (PHC) to become the Wesleyan Church (WC). The PHC, a Holiness denomination, was organized as the International Holiness Union and Prayer League (later the International Apostolic Holiness Union) in Cincinnati, Ohio, in 1897. In 1919 the name was changed to International Holiness Church, and in 1922 to Pilgrim Holiness Church. It supported missionary work in China and published the periodical *God's Revivalist*.

Official Periodical:
The Wesleyan Missionary (Syracuse, N.Y.), vols. 1 (1919)–49 (1968).

Literature:
Ira Ford McLeister & Roy Stephen Nicholson, *Conscience and Commitment: The History of the Wesleyan Methodist Church of America*, 4th ed. (Marion, Ind.: Wesley Press, 1976).

Archives/Contact Address:
Archives and Historical Library, The Wesleyan Church World Headquarters, P.O. Box 50434, Indianapolis, IN 46250, U.S.A.

WESLEYAN METHODIST MISSIONARY SOCIETY (WMMS)

Chinese Names: Da-Ying Xundao hui 大英循道會; Xundao hui 循道會
Nationality: British
Denomination: Methodist
China Start: 1853
Fields in China: Hunan District: Changsha 長沙 (1902); Qiyang 祁陽; Baoqing 寶慶 (1903); Pingjiang 平江 (1904); Yiyang 益陽 (1906); Yongzhou 永州 (1904). Hupeh [Hubei] District: De'an 德安 (Anlu 安陸) (1880); Anlufu 安陸府 (later Zhongxiang 鍾祥) (1891); Guangji 廣濟 (1871); Hankou 漢口 (now part of Wuhan 武漢) (1862), Hanyang 漢陽 (now part of Wuhan 武漢) (1883); Suizhou 隋州 (1897); Daye 大冶 (1889); Wuchang 武昌 (now part of Wuhan 武漢) (1865); Wuxue 武穴 (1875). South China District (Guangdong): Guangzhou [Canton] 廣州 (1853); Foshan [Fatshan] 佛山 (1869); Shaozhou [Shiuchow] 韶州 (1871)

Background Note:
Established in 1786 as Missions of the Methodist Church, the name Wesleyan Methodist Missionary Society (WMMS) was adopted in 1818. In 1932 the WMMS, the United Methodist Missionary Society, and the Primitive Methodist Missionary Society (which had no work in China) united to form the Methodist Missionary Society (now the Methodist Church Overseas Division).
The work for women formerly carried on in Great Britain by the Wesleyan Women's Auxiliary, the Primitive Methodist Women's Missionary Federation, and the United Methodist Women's Missionary Auxiliary were united to become a department of the Methodist Missionary Society.
The China work commenced in 1853 with the arrival of Josiah Cox and William Roberts Beach at Guangzhou. George Piercy, who had been there unconnected since 1851, joined the WMMS at this time.
The work in the Hupeh District was begun by Josiah Cox's visit to Hankou in 1862. On account of the strong opposition to Christianity, it was not until 1902 that the first Wesleyan Methodists were able to reside in the province. The Revs. E. C. Cooper and Lo Yu-shan entered Changsha and Baoqing at that time.

Official Periodicals:
Annual Reports (1789–1932).
Missionary Notices (1816–1838), continued as *Wesleyan Missionary Notices* (London, 1838–1904), continued by *Foreign Field of the Wesleyan Methodist Church* (London, 1904–1932).

Ladies' Papers: Occasional Papers of the Ladies' Committee for Ameliorating the Condition of Women in Heathen Countries, Female Education, etc. (London, 1859–1903), continued by *Woman's Work on the Mission Field* (London, 1904–1932).
Wesleyan Methodist Magazine (London, 1822–1913).
Reports of the Wesleyan Missionary Society (1853–1865).
Central China Wesleyan Mission Prayer Union (London; Shanghai, 1884–1919).

Literature:

G[eorge] G[illanders] Findlay, *The history of the Wesleyan Methodist Missionary Society* (London: Epworth Press, 1921–1924), 5 vols. China is considered in vol. 5.

Archives/Contact Address:

The records of the WMMS make up the bulk of the archives of the Methodist Missionary Society in the Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London WC1H 0XG, UNITED KINGDOM. The WMMS archival papers are also available on microfiche.

WOMAN'S FOREIGN MISSIONARY SOCIETY (WFMS)

Other Names: Methodist Episcopal Women's Foreign Missionary Society; Women's Foreign Missionary Society (Methodist Episcopal Church); Board of Foreign Missions of the Methodist Episcopal Church (auxiliary of)
Chinese Name: Meiyi meihui (nübu) 美以美會（女部）
Nationality: American
Denomination: Methodist
China Start: 1871
Fields in China: Central China Conference: Wuhu 蕪湖 (Anhui) (1895); Tunqi [Tunki] 屯溪 (Anhui) (1918); Zhenjiang [Chinkiang] 鎮江 (Jiangsu) (1884); Nanjing 南京 (Jiangsu) (1887); Shanghai 上海 (Jiangsu) (1903). Chengtu and Chungking Conference (Sichuan): Chengdu 成都 (1892); Chongqing 重慶 (1882); Suining 遂寧 (1896); Zizhou [Tzechow] 資州 (1897). Foochow Conference (Fujian): Fuzhou [Foochow] 福州 (1847); Fuqing [Futsing] 福清 (1914); Haitan [Haitang] 海壇 (1895); Gutian 古田 (1889); Liudu [Lekdu] 六都, Minqing Xian 閩清縣 (1896); Minqing [Mintsing] 閩清. Hinghwa Conference (Fujian): Hankong; Xinghua 興化 (1864); Xianyou [Sienyu] 仙游 (1865). Yenping Conference (Fujian): Yanping 延平 (1902). South Fukien Conference (Fujian): Yongchun 永春 (1865). Kiangsi Conference (Jiangxi): Jiujiang 九江 (1868); Nanchang 南昌 (1894). North China Conference (Zhili=Hebei): Changli 昌黎 (1903); Beijing 北京 (1869); Beidaihe 北戴河; Tianjin 天津 (1870); Zunhua [Tsunhwa] 遵化. Shantung Conference (Shandong): Tai'an 泰安 (1874); Jinan [Tsinan] 濟南

Background Note:

The Methodist Episcopal Woman's Foreign Missionary Society (WFMS) was organized in Boston in 1869, in spite of opposition from the parent Missionary Society of the MEC, based in New York City. In 1871 the Methodist Episcopal WFMS merged with the Ladies' China Missionary Society of Baltimore, which had sent Beulah and Sarah H. Woolston to China in 1858.
Formerly, the WFMS was an auxiliary of the Board of Foreign Missions of the MEC. At the General Convention in 1928 the WFMS became an independent organization working in cooperation with the Foreign Board.
The work of the WFMS in China, while part of the work of the MEC, was under the direction of separate Women's conferences within the same conference areas as those of the Church. There was a central field treasurer in Shanghai with a business office.

Official Periodicals:

The Heathen Woman's Friend, vol. 1, no. 1 (May 1869)–vol. 27, no. 6 (December 1895), continued as *Woman's Missionary Friend*, vol. 27, no. 7 (January 1896)–vol. 73, no. 7 (August 1940). Also published in German as *Der Heiden-Frauen-Freund*.

Methodist Episcopal Church, Woman's Foreign Missionary Society, *Annual Report* (New York, 1878–1918), continued as *Year Book* (New York, 1919–1940).

Literature:

Mary Sparkes Wheeler, *First Decade of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, With Sketches of Its Missionaries* (New York: Phillips & Hunt, 1883), 346 pp.

Frances J. Baker, *The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church 1869–1895* (Cincinnati: Curt and Jennings, 1898).

Mary Isham, *Valorous Ventures: A Record of Sixty and Six Years of the Woman's Foreign Missionary Society, Methodist Episcopal Church* (Boston, Mass.: The Society, 1936), 446 pp.

Archives/Contact Address:

General Commission on Archives and History, The United Methodist Church, United Methodist Archives and History Center Archives, 36 Madison Ave., P.O. Box 127, Madison, NJ 07940, U.S.A. For relevant files from the Women's Foreign Missionary Society (Methodist Episcopal Church), see the Electronic Guide to the Records of the Women's Division of the General Board of Global Ministries: http://www.gcah.org/inventory.htm (use "Search On-Line Finding Aids").

WOMAN'S UNION MISSION (WUM)

Other Name: Woman's Union Missionary Society of America for Heathen Lands
Chinese Name: Nü gonghui 女公會
Nationality: American
Denomination: Interdenominational
China Start: 1868
Fields in China: Beijing 北京 (Zhili=Hebei) (1868–1881); Shanghai 上海 (Jiangsu) (1881–)

Background Note:

The Woman's Union Missionary Society of America for Heathen Lands (WUM) was founded by Sarah Platt Doremus (Mrs. Thomas C. Doremus) in November 1860. She had already tried in the 1830s to organize women missionaries, but was thwarted by Rufus Anderson of the American Board of Commissioners for Foreign Missions.

After supporting Bible women for 7 years under the Protestant Episcopal Church of the United States of America (American Church Mission), this interdenominational Lady's Society sent out 3 women to open a girls' boarding school in Beijing: Mrs. Catherine Bonney, Miss Deborah Matilda Douw (1835–1911), and Miss Emily Adams. In 1881 the work was removed to Shanghai, and affiliated day-schools were added.

The Margaret Williamson Hospital, outside the French Concession, was opened in 1885 under the charge of Dr. Elizabeth Reifsnyder, and enlarged in 1897, but in the next year the greater part was destroyed by fire. It was immediately rebuilt at a cost of 11,000 taels, largely raised through local donations, both foreign and Chinese. It later sponsored the Women's Christian Medical College.

Direct evangelistic work was begun in 1891, and a Bible School for Women was established by the Misses Mary Jane and Elizabeth Irvine in 1893.

Since 1972 the WUM was known as United Fellowship for Christian Service and was located at Tenafly, New Jersey. The organization experienced financial difficulties, and in 1974 merged with the Bible and Medical Missionary Fellowship (BMMF), now known as Interserve.

Official Periodical:

Missionary Crumbs (New York, 1861–1864), continued as *Missionary Link* (New York, 1864–1971).

Literature:

Helen Margaret Jaderquist Tenney, *No Higher Honor*. Chapters 10 & 11 describe the work in China of the Women's Union Missionary Society.

Bridgman 1936, Yearbook for the Bridgman Memorial School in Shanghai, China (1936).

Archives/Contact Address:
The records of the Woman's Union Missionary Society are in: Collection 379, the Archives, Billy Graham Center, 500 College Ave., 3rd fl., Wheaton, IL 60187–5593, U.S.A.

WOMEN'S ASSOCIATION FOR CHRISTIAN FEMALE EDUCATION IN EASTERN COUNTRIES (FVM)

Non-English Names: Frauen-Verein für christliche Bildung des weiblichen Geschlechts im Morgenlande; Morgenländischer Frauenverein
Other Name: Women's Oriental Union
Nationality: German
Denomination: Lutheran
China Start: 1901
Field in China: Shaozhou [Shiuchow] 韶州 (Guangdong)

Background Note:
The Women's Association for Christian Female Education in Eastern Countries (FVM) was founded in Berlin in 1842, but it would be many years before the Association was in a position to send single female teachers to the mission fields. As it concerns China, the Women's Association sent out German teachers to work with the Berlin Missionary Society. Käthe Steuer was the first of the FVM to be sent to China. She arrived in Guangdong in 1901 and established a successful school for girls in Shaozhou. On the whole the FVM work was, however, little more than a peripheral enterprise.

Official Periodical:
Missionsblatt des Frauenvereins für christliche Bildung des weiblichen Geschlechts im Morgenlande (Berlin), vols. 1 (1865)–94 (1939).

Literature:
Morgenländische Frauenmission: 1842–1992, 150 Jahre Morgenländische Frauenmission Berlin (Berlin, 1992).

Archives/Contact Address:
Frauenverein für christliche Bildung des weiblichen Geschlechts im Morgenlande–Morgenländische Frauenmission, Finckensteinallee 21–27, D–12205 Berlin (Steglitz), GERMANY

WORLD EVANGELICAL CRUSADE (WEC)

Nationality: International
Denomination: Interdenominational
Fields in China: SICHUAN: Kangding 康定 (formerly Dajianlu [Tatsienlu] 打箭爐; in Tibetan: Dartsedo); Ganzi 甘孜

Background Note:
The World Evangelical Crusade (WEC) was founded by Charles Thomas Studd (1860–1931) from England, a celebrated cricketer and from a very wealthy family. He joined the China Inland Mission (CIM) as one of the "Cambridge Seven" in 1885 and remained in China as a CIM missionary until asthma forced him to return to Britain in 1894. Having spent some time in India, Studd set out in 1910 to reach the unevangelized people in the heart of Africa. He established the Heart of Africa Mission, later to become the WEC.
Members of the American branch of the WEC started a work in China at Kangding in western Sichuan in the late 1940s. Hester Hartzell Withey (b. 1913) operated a dispensary at Ganzi 1948–1950. In 1951 the WEC team, including David and Betty Woodward, were escorted out of China. Now known as WEC International (Worldwide Evangelization for Christ), the organization maintains headquarters in Gerrards Cross, England, and Ft. Washington, Pennsylvania, U.S.A.

Archives/Contact Addresses:
WEC International has chosen not to divulge information about its past work in China.
The papers of and interviews with Hester Harzell Whithey provide some background information on the short-lived WEC in the Tibetan borderlands: Collection 148, Archives, Billy Graham Center, 500 College Ave., 3rd fl., Wheaton, IL 60187-5593, U.S.A. Web: http://www.wheaton.edu/bgc/archives/GUIDES/418.htm

WORLD MISSION PRAYER LEAGUE (WMPL)

Chinese Name: Shijie Xinyi hui 世界信義會
Nationality: American
Denomination: Lutheran
China Start: 1945
Field in China: Kangding 康定 (formerly Dajianlu [Tatsienlu] 打箭爐; in Tibetan: Dartsedo) (Sichuan)

Background Note:
The vision and work of the World Mission Prayer League (WMPL) grew out of the desire to pray for certain areas of interior Africa, Latin America, and Asia. Some people

came to feel that God was calling them to go there with the Gospel, and they sought to go under the sponsorship of the existing foreign mission boards of the Lutheran synods. When this was found to be unworkable, a mission was organized in 1937 along simple lines to accept missionary volunteers and to send them into these areas of special concern. Within this movement was also the lively concern that this Mission should make available a way by which qualified lay members, as well as pastors and professionally trained persons, could go into other lands in missionary work and do so regardless of budgetary limitations. This added mission effort was seen as a complement to the regular missionary work of the Lutheran synods, with no intention to compete or to divert personnel or means from their programs.

The WMPL began as the South American Mission Prayer League, and was organized into a mission society on 25 May 1937. In 1939 the present name was adopted, and in a short time other volunteers began to go to Central Asia. The present name was adopted to express the character of the Mission, namely, a prayer league of supporting friends in both the United States and Canada with a world mission of workers and projects in other lands.

Margaret Miller, who had gone to China with the Augustana Synod Mission in 1940, served with the WMPL amongst the Tibetans at Kangding 1945–1949. In 1948 she was joined by Mr. and Mrs. Clarence Hjelmervik, Mildred Hostad, Lilian Carlson, and Dorothy Christianson. In 1949–1950 the work was transferred to India.

Literature:

Lilian Carlson, Dorothy Christianson & Margaret Miller, *If the Vision Tarry* (Minneapolis: World Mission Prayer League, 1988), 122 pp.

Archives/Contact Addresses:

World Mission Prayer League, 232 Clifton Ave., Minneapolis, MN 55403-3497, U.S.A.

The correspondence between the old American Lutheran Church and the WMPL is in: Archives of the Evangelical Lutheran Church in America, 321 Bonnie Ln., Elk Grove Village, IL 60007, U.S.A.

YALE FOREIGN MISSIONARY SOCIETY (YM)

Other Names: Yale-in-China Association; Yale Mission

Chinese Name: Yali daxue jiao (Hunan Changsha) 雅禮大學教（湖南長沙）

Nationality: American

Denomination: Interdenominational

China Start: 1902

Fields in China: Changsha 長沙 (Hunan) (1905); Guiyang 貴陽 (Guizhou); Chongqing 重慶 (Sichuan)

Background Note:

The Yale Foreign Missionary Society (YM) was formed in the winter of 1900/01, to be composed of Yale graduates and supported and directed by members of Yale University. It was at first tentatively affiliated with the American Board of Commissioners for Foreign Missions, and was formed to carry on higher educational work in Arts, Science, Theology, and Medicine. The first missionary sent out was the Rev. John Lawrence Thurston, who arrived in China in 1902, and went in the first instance to Beijing.

In 1903 the 13 missionary societies working in Hunan invited the Yale Mission to establish themselves in that province. Changsha, the capital, was selected as the most suitable place and was occupied in 1905. Mr. Thurston's health declined early on and he died in the U.S.A. in 1904, but other workers came in quick succession. Educational work was begun in 1906, in the form of the Yali Middle School, which looked towards a college course as soon as practicable. Medical work was begun in 1908, and in the same year a class for teachers and graduates of several universities was formed. The work was interrupted in 1910 by the "rice riots" and both teachers and students were compelled to leave.

In 1927 all Americans withdrew from Hunan due to political unrest. The leadership of Yale-in-China (YM) came to the conclusion that their efforts could only continue in cooperation with other missionary groups.

The YM was also instrumental in the founding of Hsiang-Ya Medical School in 1916, which grew out of the YM College of Nursing, begun in 1910. Hsiang-Ya Hospital was the first institution in China to employ Western-educated Chinese as full members of their permanent faculty on equal terms with Americans. During World War II, the Medical College moved to Guiyang, then to Chongqing in 1945. Although plans were begun to reconstruct Yali Middle School and Hsiang-Ya Hospital immediately after the War, the

political situation prevented its completion. In 1948 most of the YM staff remaining in Changsha were evacuated. The YM removed its headquarters to Hong Kong in 1951. From 1934–1975 the organization's name was Yale-in-China Association, and afterwards Yale-China Association.

Official Periodicals:

Yali Quarterly (1916–1938 at Yale). Other serials have survived as isolated numbers.
News Bulletin of the Yale Collegiate School and Hospital (Changsha).
Nurse in China, vol. 1 (Yale-in-China Association, New Haven, Conn., 1946).
Yale-in-China Newsletter (Yale-in-China Association, New Haven).
Yale-in-China Newsletter to Contributors (Yale-in-China Association, New Haven).
Yale-in-China, no. 1, Occasional Bulletin (Changsha, 1918).
Yale-in-China Occasional Notes (Changsha).
The Yale-in-China Student (Changsha).
Yale Mission in China Newsletter (New Haven).
Yali News (New Haven/Changsha).
Yali News Bulletin (New Haven).

Literature:

Reuben Andrus Holden, *Yale in China: The Mainland 1901–1951* (New Haven, Conn.: Yale in China Association, 1964), 327 pp.
Roy B. Campbell, "'A Humbling in Hunan:' Yale-in-China and the Rise of Student Consciousness, 1917–1927," Ph.D. diss., Florida State University, 2002; (Ann Arbor: UMI, 2002), xx, 259 lvs.

Archives/Contact Address:

Records of the Yale-China Association (YRG 37-A), 1869–1976, at Department of Manuscripts and Archives, Sterling Library, Yale University, 120 High St., New Haven, CT 06520, U.S.A.

YOUNG MEN'S CHRISTIAN ASSOCIATION OF CHINA (YMCA)

Chinese Name: Zhonghua Jidujiao nan qingnian hui 中華基督教男青年會
Nationality: International
Denomination: Interdenominational
China Start: 1885
Fields in China: Fujian: Fuzhou 福州 (1885); Zhili=Hebei: Tongzhou 通州 (1886); Beijing 北京; Zhejiang: Hangzhou 杭州 (1886); Jiangsu: Shanghai 上海; Hong Kong

Background Note:

The Young Men's Christian Association (YMCA) was founded by an Englishman, George Williams, in London in 1844. From there the movement spread to other countries. In China, 3 types of associations came into existence: Chinese student associations, Chinese city associations, and "foreign" YMCAs. The first YMCAs were Chinese student associations, starting with the one organized in the Anglo-Chinese College at Fuzhou in 1885. In the following year associations were founded in the North China College at Tongzhou and in the Presbyterian College at Hangzhou. In 1895 David Willard Lyon was sent to China by the Foreign Department of the International Committee of the YMCA of North America to act as a secretary. The first city association for Chinese business and professional men was organized by Robert Ellsworth Lewis in Shanghai in January 1899. The Chinese YMCA of Hong Kong 香港中華基督教男青年會 was established in 1901.

In 1902 the various associations were united into a national movement. A national office was opened in Shanghai, with Fletcher Sims Brockman, who had been sent to China in 1898, as the first national secretary. In 1912 the name was changed to National Committee of the Young Men's Associations of China, with the following Chinese serving as general secretaries: C. T. Wang [Wang Zhengting 王正廷] (1915/16), David Z. T. Yui [Yu Rizhang 余日章] (1916–1936), S. C. Leung [Liang Xiaochu 梁小初] (1936–1949), and Y. C. Tu [Tu Yuqing 涂羽卿], who became general secretary after the Communist assumption of state power in 1949.

In 1917 the YMCA had 169 branches with 28,000 members in China. In 1936 there were 40 city associations with a total of 37,648 members; 17 student associations with 1,985 men; and 58 middle school associations with 5,220 boys; as well as foreign YMCAs in the larger treaty ports and Hong Kong. (For a list of city associations in 1936, see the *1936 Handbook of the Christian Movement in China*, pp. 133–134.)

Official Periodicals:
Young Men. Monthly.
Relief Work YMCA Refugee Civilians Fellowship Notes.
Shanghai Young Men (YMCA in China, Shanghai).
Tientsin Young Men (Young Men's Christian Association, [Tientsin?]).
True Light YMCA Newsletter.
"Yes or No" Echoes (Young Men's Christian Association).
Chinese Y's Men's Bulletin (Globe Publishing Co., Shanghai).
Fellowship Notes (Office of the National Committee of the Young Men's Christian Associations of China, Shanghai).

Literature:
Willard D. Lyon, *The First Quarter Century of the Young Men's Christian Association in China* (1920).
Shirley Garrett, *Social Reformers in Urban China: The Chinese YMCA, 1895–1926* (1970).

Archives/Contact Address:
Young Men's Christian Association of the U.S.A. Archives, University of Minnesota, Social History Welfare Archives, 2642 University Ave., St. Paul, MN 55114, U.S.A.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF CHINA (YWCA)

Chinese Name: Zhonghua Jidujiao nü qingnian hui 中華基督教女青年會
Nationality: International
Denomination: Interdenominational
China Start: 1890
Fields in China: Hangzhou 杭州 (Zhejiang) (1890); Shanghai 上海 (Jiangsu) (1904)

Background Note:
The first Young Women's Christian Association (YWCA) in China was organized in 1890 in the Southern Presbyterian School at Hangzhou. In 1899 the first National Committee of the YWCA of China was formed. The first secretary was appointed by the American YWCA and the World's YWCA (London) in 1903 and began work among factory women in Shanghai in 1904. The same year the National Committee of the YWCA of China affiliated with the World's YWCA and secured its first general secretary. In 1906 work with "home women" was initiated with Miss Mary Ting as the first Chinese secretary. The first student conference was held in Fuzhou (Fujian) in 1907, with 20 delegates from 18 cities. In 1908 Shanghai was organized as the first city YWCA (Hong Kong had a YWCA for Western women before 1900).
In city associations, work was organized under 4 departments: educational, social, physical, and religious. Following the idea of training leaders among the Chinese people, the National Committee opened a Normal Training School of Physical Education. The first rural work was initiated in 1927, and the first rural YWCA affiliated with the National Committee in 1930. Miss Ding Shujing 丁淑靜 was the first general secretary of the National Committee of the Young Women's Christian Association of China from 1926 until her death in 1936, succeeded by Cai Kui 蔡葵 (1936–1949).

Official Periodicals:
The Green Year (Young Women's Christian Association, Shanghai).
The Green Year Supplement (Young Women's Christian Association).
The Green Years (National Board and National YWCA in China, New York, 1899–1950).
RWCA Bulletin of Home Overseas News (Great Britain). Monthly.
The Blue Triangle Gazette (Great Britain). Monthly.
The Women's Press (U.S.). Monthly.
News Items (Young Women's Christian Association of China), vols. 1 (1916)–5? (19??).
YWCA Magazine (Young Women's Christian Association of China, Shanghai).
YWCA News (Young Women's Christian Association of China, Canton).
YWCA Outlook (Young Women's Christian Association of China).

Literature:
Elizabeth A. Littell-Lamb, "Going Public: the YMCA, 'New' Women, and Social Feminism in Republican China," Ph.D. diss., Carnegie Mellon University, 2002, vii, 509 pp.
Karen Garner, *Precious Fire: Maud Russell and the Chinese Revolution* (Amherst, Mass.: University of Massachusetts Press, 2003), 320 pp.

Archives/Contact Addresses:
Archives, World YWCA, 16 Ancienne Route, CH–1218 Grand Saconnex, Geneva, SWITZERLAND
National Board of Archives, Young Women's Christian Association of America, 726 Broadway, New York, NY 10003, U.S.A.

YUNNAN MISSION (YM)

Non-English Names: Deutscher Gemeinschafts–Diakonieverband; Vandsburger Mission; Marburg Mission
Other Name: Liebenzeller Mission (Marburg Associates)
Chinese Name: Wanboge Xuandao hui 萬博格宣道會
Nationality: German
Denomination: Lutheran
China Start: 1909
Fields in China: YUNNAN PROVINCE: Anning 安寧 (1929); Enle [Enlo] 恩樂 (1935); Yimen [Imen] 易門 (1932); Kunyang 昆陽 (1931); Mosha 磨沙 (1934); Eshan [Oshan] 峨山 (1929); Xinzhai [Sinchai] 新寨 (1933); Xinping [Sinping] 新平 (1932); Yuanjiang [Yuankiang] 元江 (1933); Kunming 昆明 (formerly Yunnanfu 雲南府); Yuqi [Yüki] 玉溪 (1932); Beicheng [Pehcheng] 北城 (1938); Baduo [Pato] 霸多 (1937); Xi'e [Sio] (1929). HUNAN:Taohuaping [Taohwaping] 桃花坪 (1909–1928)

Background Note:
The origins of the Vandsburger Mission go back to the beginnings of the Deutsche Gemeinschafts–Diakonieverband (German Fellowship Deaconry Convention) at Borken, West Prussia, now in Poland, that had been conceived by Carl Ferdinand Blazejewski, and which was transferred to Vandsburg, West Prussia, by Theophil Krawielitzki in 1900. The decision to establish a China mission was inspired by the Swedish mission-promoter Fredrik Franson and by Friedrich Traub, a mission candidate of the Pilgrim Mission of St. Chrischona.
In 1909 Elisabeth Gramenz was the first missionary to leave for China in association with the Liebenzell Mission. She was followed by Anna Müller (1911), Berta Preisinger (1912), and Margarete Kannenberg (1912). They worked at the Liebenzell station at Taohuaping.
In 1929 the Vandsburg missionaries took charge of their own stations in Yunnan and the mission's name was changed to Yunnan Mission (YM).
In 1932 the YM received an urgent request from the American Presbyterians (North) to take over their mission work among the Kaduo [Kado; Thet] 卡多 people. Consequently, in 1933 the Presbyterians' Yuanjiang station was transferred to the YM.
Later, women from other diaconess motherhouses, including the Diaconess Motherhouse Ländli, Switzerland, were sent to Yunnan. The first Swiss sister was Lina Pfister, who arrived at Kunming in October 1936. The YM remained an associate mission of the China Inland Mission until 1951. Altogether 14 couples and 31 single deaconesses had been sent to China before the new Chinese government assumed control in 1949. This sending agency is now known as the Marburg Mission and is working in Taiwan, Japan, and Thailand. The Diaconess Motherhouse Ländli is engaged in the newly established Kwango Mission in the Democratic Republic of Congo (formerly Zaire).

Official Periodicals:
Aus Yünnans Bergen (Marburg, Lahn), vols. 1 (1928?)–12 (1939), continued as *Missions-Nachrichten aus Yünnan* (Marburger Mission, Marburg, Lahn), vols. 18 (1947)–23 (1952).
Missions-Nachrichten aus Yünnan (Ländli, Oberägeri, Switzerland, 1945–1951).

Literature:
Theophil Krawielitzki, *Yünnanmission im Verband der China-Inland-Mission*.
Lina Pfister, *Gotterleben in Yünnans Bergen* (Oberägeri, Zug: Yünnanmission Ländli.

Archives/Contact Address:
Archiv, Stiftung Marburger Mission**,** Dürerstraße 30a, D–35039 Marburg, GERMANY

PART V

Protestant:
Chinese Missionary Societies

BACK TO JERUSALEM EVANGELISTIC BAND (BTJ)

Chinese Name: Bianchuan Fuyin tuan 遍傳福音團
China Start: 1943
Fields in China: Xinjiang; Ningxia; Gansu; and other northwestern provinces

Background Note:
The founding of the Back to Jerusalem Evangelistic Band (BTJ) took place at the newly established Northwest Bible Institute 西北聖經學院 at Fengxiang 鳳翔 (Shaanxi). The impetus came from the institute's vice president, Mark Ma 馬馬可, a native of Henan. Miss Helen Bailey, a missionary of the American Presbyterian (South) mission since 1923, was another key figure in the early formation of the BTJ.

It was the policy of the leaders of the BTJ not to solicit funds but to trust in God to provide for all their needs. In 1944, 3 women and 2 men were sent to Lanzhou 蘭州 (Gansu) for a brief period of service. In 1945, 2 men were sent to Ningxia to preach the Gospel to the Hui Muslims. In 1946 Mecca Chao 趙麥加 and Timothy Tai left for longer-term service in Xinjiang.

On 15 May 1946 the BTJ was formally organized with the adoption of a constitution and the election of officers. 7 more members, 5 women and 2 men from the Bible school in Fengxiang, left for Xinjiang in March 1947. Grace Ho (He Enzheng 何恩証) and Li Chin Chuan, 2 of the women, established a base at Dulan 都蘭 (now known as Ulan township in Qinghai), at the time considered to be the last outpost of Chinese civilization. The early attempts to penetrate Xinjiang from there proved difficult. Following the establishment of the People's Republic of China, evangelists such as Mark Ma, Mecca Zhao, and He Enzheng went "underground."

Among the evangelists who left for Xinjiang in the late 1940s were Simon Zhao (Zhao Haizhen), originally from Shenyang 沈陽 in Liaoning (Manchuria), and Zhu Congen from Zibo 淄博 (formerly Zhangdian 張店) (Shandong). Simon Zhao and 5 coworkers first went to Hetian [Khotan] 和田, an oasis town in southern Xinjiang. From there Zhao and between 20 to 30 coworkers went to Kashi [Kashgar] 喀什 and set up a preaching station at nearby Shule 疏勒 (now Kashi). However, with the establishment of the People's Republic of China the international borders were sealed and the evangelists were prevented from entering Soviet Central Asia. Many were arrested and imprisoned.

Official Periodical:
Chinese Back to Jerusalem Evangelistic Band (1949).

Literature:
Tony Lambert, "'Back to Jerusalem'—A Chinese Vision for Mission," in *China Insight Newsletter* (November/December 2002; March/April 2003).
Tony Lambert, "Back to Jerusalem: Uncle Simon," in *China Insight Newsletter* (May/June 2003).
Tony Lambert, "Back to Jerusalem: The Testimony of Mecca Zhao," in *China Insight Newsletter* (November/December 2003).
Back to Jerusalem. U.K. prayer pamphlet. Undated but probably 1947–1948.
The Chinese Back-to-Jerusalem Evangelistic Band. 1947 U.S. pamphlet produced by friends of Helen Bailey.
Paul Hattaway, *Back to Jerusalem: Called to Complete the Great Commission* (Carlisle: Piquant, 2003).

CHINESE BORDER MISSION

Chinese Name: Zhonghua Jidujiao hui bianjiang fuwubu 中華基督教會邊疆服務部
Other Name: Border Service Department, Church of Christ in China
Fields in China: Western Sichuan; Xikang (now part of Tibet, Sichuan, Yunnan, and Qinghai); Yunnan

Background Note:
The Border Service Department, more commonly called the Chinese Border Mission, was the first missionary outreach effort of the Chinese church. Cheng Jingyi 誠靜怡 (1881–1939), general secretary of the Church of Christ in China, conceived the plan for a Border Service Department but died before it was established. In 1939 the Church of Christ in China requested permission from the Chinese government to do educational and medical work among certain ethnic groups on China's western border. There was a growing tendency to view ethnic groups as a threat to national unity in China during the 1930s, so the government eagerly accepted the Church's proposal. An agreement was made that the government would provide certain equipment and the Church would provide the staff.

William B. Djang (Zhang Bohuai 張伯懷), former Dean at Cheeloo University (formerly Shantung Christian University), served as general secretary of the Department from 1939–1949. Some Western missionaries served under the Border Service Department, but the staff was primarily Chinese. Archie R. Crouch, missionary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., spent 2 years (1944–1946) as English-language secretary on the staff of the Border Service Department.

The peoples among whom the Border Service Department worked were known as the Qiang [Kiang] 羌, Jiarong [Gia-rung] 嘉戎, Luoluo [Lolo] 倮儸 (also called Nuosu [Nosu] 諾蘇; now officially included under the Yi 彝 by the Chinese authorities), and Miao [Hmong] 苗. The Department cooperated with other agencies in carrying out educational, medical, and agricultural work. During World War II, a project was carried out in conjunction with the United States Army to educate Lolo people regarding the treatment of airmen who were forced to bail out of their planes into Lolo territory. By 1949 nearly 100 staff members of the Border Service Department were at work among the ethnic border groups, in primary schools, medical centers, agricultural stations, hostels for travelers, and industry projects. The Department was disbanded following the Communist takeover of China.

Official Periodical:

Bianjiang fuwu 邊疆服務 (Zhonghua Jidu jiaohui quanguo zonghui bianjiang fuwubu 中華基督教會全國總會邊疆服務部, Beijing, April 1943–December 1948), nos. 1–27.

Archives/Contact Address:

Papers of the Border Service Department of the Church of Christ in China, Record Group No. 17, Special Collections, Yale Divinity School Library: http://webtext.library.yale.edu/xml2html/divinity.017.con.html. The records provide valuable documentation of an indigenous program of the church in China during the years 1939–1950.

CHINESE HOME MISSIONARY SOCIETY (CHMS)

Chinese Name: Zhonghua guonei budao hui 中華國內佈道會
Denomination: Interdenominational
China Start: 1920
Fields in China: Yunnan; Manchuria; Sichuan; Mongolia

Background Note:

Early in the history of the Chinese Home Missionary Society (CHMS), the London Missionary Society and the Woman's Missionary Society of the Methodist Episcopal Church (South) became formally affiliated with it. In 1922 the missionary organizations of the Presbyterian Church in Ireland and the United Free Church of Scotland Mission united with it and became known as the Heilongjiang branch of the Chinese Home Missionary Society. 95% of the income was contributed by the Chinese.

Official Periodical:

The Gospel Bell (Chinese Home Missionary Society, Shanghai).

Literature:

Mary Ninde Gamewell, *The Chinese Home Missionary Society*.

CHINESE UNION

Other Name: Christian Union for the Propagation of the Gospel in China by the Chinese
Chinese Name: Han hui 漢會
Denomination: Nondenominational
China Start: 1844
Field in China: Hong Kong

Background Note:

The Chinese Union, in some sources referred to as the Christian Union for the Propagation of the Gospel in China by the Chinese, was organized by Karl Friedrich August Gützlaff (1803–1851) at Hong Kong in June 1844. Guided by foreign missionaries, Chinese Union members would preach and distribute religious tracts in every province of China. However, by the late 1840s other Protestant missionaries had become convinced that most members of the Chinese Union were deceiving Gützlaff about their purported trips into the interior and other matters. The Chinese Union was eventually closed in 1855, following the departure from China of the BHV missionary Robert Neumann, who had taken over the supervision of this controversial body. A few of its members were taken on as evangelists by other Protestant societies.

Official Periodical:

Reports were published in the *Calwer Missionsblatt* (Calw, Germany). These reports in Chinese of sojourns in the interior of China, purporting to come from Chinese members of the Union, but usually prepared by Gützlaff under the name "Gaihan" [愛漢], were sent to Germany, where they were translated into German by Prof. Karl Friedrich Neumann.

Literature:

Karl Friedrich August Gützlaff, [*Gaihan's*] *Chinesische Berichte von der Mitte des Jahres 1841 bis zum Schluss des Jahres 1846* (Kassel: Chinesische Stiftung, 1850).

Theodor Hamberg, *Report Regarding the Chinese Union* (Hong Kong: Hong Kong Register Office, 1851).

Jessie Gregory Lutz, "Karl Gützlaff's Approach to Indigenization: The Chinese Union," in Daniel H. Bays, ed., *Christianity in China: From the Eighteenth Century to the Present* (Stanford: Stanford University Press, 1996), pp. 269–291.

Archives/Contact Addresses:

A partial list of members and their activities has been preserved in the papers of the Chinese Evangelization Society, which are part of the archives of the Overseas Missionary Fellowship, The Library, School of Oriental and African Studies, University of London, Thornhaugh Street, London, WC1H 0XG, UNITED KINGDOM

Some relevant papers are in the Dr Karl Gutzlaff Collection, University of Birmingham Information Services, Orchard Learning Resources Centre, Selly Oak Campus, Birmingham. Researchers wishing to consult this material should contact the Special Collections Department at the University of Birmingham's Main Library, Edgbaston, Birmingham B15 2TT, UNITED KINGDOM

JESUS FAMILY

Chinese Name: Yesu jiating 耶穌家庭
Denomination: Pentecostal
China Start: 1920s

Background Note:

The Jesus Family was a unique Pentecostal communitarian church first established in rural Shandong (in a village called Mazhuang 馬莊, Tai'an Xian 泰安縣) about 1927. In later years, other Jesus Family churches were established in North and Central China, many of them in Shandong but others as far south as the regions of Wuhan and Nanjing. They were all in rural or semirural areas, and were formed into small communities of up to a few hundred, with believers working and living together and holding property in common under the direction of the "family head" (jiazhang 家張). There were well over 100 of these Jesus-Family communities in 1949, with a total of several thousand members. All were run entirely by Chinese under the overall leadership of Jing Dianying 敬奠瀛 (1890–1953?). The Jesus Family was strongly millenarian, anticipating the imminent return of Christ, and Pentecostal, basing its worship and behavior on the gifts of the Holy Spirit, including tongues, and also on the believers' receiving divine revelations through messages obtained while in a trance. The Pentecostal influence has been attributed to Jing Dianying's contact with Leslie M. Anglin's Christian mission commune at Tai'an (see Home of Onesiphorus). It also inspired the Jesus Family's egalitarian communalism. All Jesus-Family communities were disbanded in 1953, but even today many former adherents are active members and leaders in the Chinese Christian community. See Daniel H. Bays, "The Growth of Independent Christianity in China, 1900–1937," in Daniel H. Bays, ed., *Christianity in China: From the Eighteenth Century to the Present* (Stanford: Stanford University Press 1996), p. 312.

Literature:

Tao Feiya 陶飛亞, *Zhongguo de Jidujiao wutuobang: Yesu jiating* 中國的基督教烏托邦 : 耶穌家庭 *(1921–1952)* [A Christian Utopia in China: the Jesus Family (1921–1952)]. (Hong Kong: Xianggang Zhongwen daxue 香港中文大學, 2004).

D. Vauhan Rees, *The "Jesus Family" in Communist China: A Modern Miracle of New Testament Christianity* (Greenwood, S.C.: Attic Press, 1976).

LING LIANG CHURCH

Other Names: Ling Liang World-Wide Evangelistic Mission; Bread of Life Church
Chinese Name: Lingliang shijie budao hui 靈糧世界佈道會
China Start: 1942
Field in China: Shanghai 上海 (Jiangsu)

Background Note:

In June 1942 the Rev. Timothy S. K. Dzao (Zhao Shiguang 趙世光) set up the first Ling Liang Church in Shanghai, as a self-governing, self-supporting, and self-evangelizing Chinese mission. In 1948 the Rev. and Mrs. David Lamb were sent to India. In 1949 the Rev. Dzao moved to Hong Kong to begin a new apostolate. Since then the church has spread to several countries in Asia, Australia, and North America.

Official Periodical:

Ling Liang Monthly.

LITTLE FLOCK

Other Name: Assembly Hall Church
Chinese Names: Xiaoqun 小群; Juhuichu 聚會處; Juhuisuo 聚會所
China Start: Around 1928

Background Note:

Founded in Fuzhou 福州 (Fujian) around 1928 by Ni Tuosheng [Ni To Sheng] 倪柝聲 (alias "Watchman Nee").

From the mid-1920s onward, Ni, strongly influenced

by Brethren ideas (especially premillennialism), but also by a stress on the Holy Spirit derived from the Holiness tradition, was an inspiring and compelling teacher. His evangelistic meetings were usually not large and were often held in homes. But he had a gift of revealing the importance in the Christian life of a deeper spirituality; this, and his eloquence, drew many followers. Antagonism toward missions and foreign Christians often characterized his ministry. Seldom invited by or working within established congregations, his followers usually formed themselves into strongly proselytizing new groups, in effect forming a new nationwide denomination with headquarters in Shanghai. . . . [T]he Assembly Hall Church was dispersed in the 1950s, and Ni was jailed as a counterrevolutionary. He died in prison in 1972. But the church migrated to Taiwan under the leadership of Li Changshou 李常受, one of Ni's lieutenants, under whom it became prominent and controversial; it is now a worldwide church, with joint headquarters in Taibei and Anaheim, California.

See Daniel H. Bays, "The Growth of Independent Christianity in China, 1900–1937," in Daniel H. Bays, ed., *Christianity in China: From the Eighteenth Century to the Present* (Stanford: Stanford University Press, 1996), pp. 311–312.

Literature:

Norman H. Cliff, "The Life and Theology of Watchman Nee, Including a Study of the Little Flock Movement which He Founded," Master's thesis (Phil.), Open University, 1983. (Ann Arbor, Mich.: U.M.I., [1990])

NORTHWEST SPIRITUAL MOVEMENT

Chinese Name: Xibei linggong tuan 西北靈工團
China Start: 1947
Field in China: Hami 哈密 (Xinjiang)

Background Note:

The origins of the Northwest Spiritual Movement are to be found in the Jesus Family, founded by Jing Dianying 敬奠瀛 in Shandong in the 1920s. The Jesus Family was the first to have the "Back to Jerusalem" vision. In the late 1930s a split occurred within the Jesus Family, leading to the formation of the Northwest Spiritual Movement by Zhang Guquan 張谷泉 from Shandong. The strategy of the Northwest Spiritual Movement was simply to preach the Gospel, believing in the imminent return of Jesus. Thus they focused on evangelism and winning souls and did not spend much effort on establishing local congregations.

SPIRITUAL GIFTS CHURCH

Chinese Name: Ling'en hui 靈恩會
Denomination: Pentecostal

Background Note:

The Spiritual Gifts Church centered in Shandong in the early 1930s and is perhaps best seen as a Pentecostal revival movement, not an ecclesiastically organized body. The movement encompassed Chinese churches and pastors who broke away from denominations or missions that refused to approve of their controversial Pentecostal doctrines and practices. It was also linked to a famous revival among the missionary community called the "Shandong Revival," which spilled over into church splits, with denunciations of heresy on one side and jeremiads against indifference on the other. The Chinese pastors and their followers who left their old churches, many of them from the U. S. Presbyterian mission, found a new home, at least temporarily, in this loosely structured movement. Since it did not develop institutionally, there seem to be no records and it is not known whether the movement survived the 1930s. See Daniel H. Bays, "The Growth of Independent Christianity in China, 1900–1937," in Daniel H. Bays, ed., *Christianity in China: From the Eighteenth Century to the Present* (Stanford: Stanford University Press, 1996), pp. 312–313.

TRUE JESUS CHURCH

Chinese Name: Zhen Yesu jiao 真耶穌教
Denomination: Pentecostal

Background Note:

The True Jesus Church "was a dynamic movement drawing upon one of the 'new' Protestant currents that came to China after 1900, Pentecostalism. . . . In addition to its Pentecostal beliefs and practices, the True Jesus Church was sometimes militantly antiforeign; its relations with foreign missions were usually contentious. . . . In the 1920s this new church grew rapidly in central interior provinces, especially Henan and Hunan. It was highly exclusivist; that is, it insisted that Chinese Christians renounce their old churches and acknowledge the sole legitimacy of the True Jesus Church and its unique dogma (a mix of 'unitarian' Pentecostalism, Seventh-day worship, and intense millenarianism). . . ." (Daniel H. Bays, "The Growth of Independent Christianity in China, 1900–1937," in Daniel H. Bays, ed., *Christianity in China: From the Eighteenth Century to the Present* (Stanford: Stanford University Press, 1996), p. 311.)

Paul Wei, Lingsheng Chang, and Barnabas Chang (Zhang Dianju 張殿舉), 3 of the early workers once affiliated

with other denominations, received the Holy Spirit and the revelation of the perfect Truth concerning salvation. Under divine instruction, they set up the True Church and began to preach the complete Gospel. Missionaries were sent and gospel newsletters were published and distributed to provinces in China. The power of God accompanied the early stage of development. Many believers received the Holy Spirit, and countless numbers of people were healed of their illnesses.

In 1926 the Church established her headquarters in Nanjing 南京 (Jiangsu). Periodic national conferences were held as the need arose. Meantime, the Church sent workers to the neighboring countries of Japan, Taiwan, Singapore, Malaya [Malaysia], and Indonesia. Powerful spiritual manifestations followed these missionaries in their tracks. Following the establishment of the Communist government in China in 1949, the headquarters was moved to Taiwan and the church is very active there and in Chinese communities around the world.

Literature:

True Jesus Church, *Description of the True Jesus Church* (Taizhong: True Jesus Church Publishing Office, 1964).

APPENDIX A

Russian Orthodox Mission

The Russian Ecclesiastic Mission was formally established in Beijing in 1715 to look after the spiritual needs of the Russian community in Beijing who originally were brought to the capital as captives from the Russian settlement of Albazin on the Amur River in the 1680s. Members of the ecclesiastical mission in Beijing were replaced at regular intervals. By the late nineteenth century some Orthodox priests began to initiate missionary work among the Chinese. About 500 Chinese were baptized between 1860 and 1897. The first Chinese priest, Fr. Mitrophan Tsi, was ordained in the early 1880s in Japan. He and many Chinese Orthodox Christians perished during the Boxer Uprising of 1900.

In 1902 the Russian Orthodox Church canonized 222 Chinese martyrs as locally venerated saints. During the early decades of the twentieth century, the Orthodox Church (*Zhengjiao* 正教) resumed its work among both Russian and Chinese communities. In 1955 the Orthodox Church in China (*Zhongguo Zhengjiao hui* 中國正教會) was formed as a separate jurisdiction. For an outline history of the Russian Ecclesiastical Mission, later known as the Russian Orthodox Mission in China, see Kevin Baker, *A History of the Orthodox Church in China, Korea, and Japan* (Lewiston: Edwin Mellon Press, 2006).

APPENDIX B

Roman Catholic Support Organizations

On account of their close interaction with missionaries in the field, 2 international Catholic support organizations will be of particular interest to scholars.

1. SOCIETY FOR THE PROPAGATION OF THE FAITH (ASSOCIATION DE LA PROPAGATION DE LA FOI)

The Society for the Propagation of the Faith was established in 1822 by Marie Pauline Jaricot at Lyon, France, to raise funds in support of the Catholic missionary enterprise. The movement rapidly spread to other countries. In 1922 the society was raised to the status of "Pontifical Society for the Propagation of the Faith" and its headquarters moved from Lyon to Rome.

Official Periodicals:

Annales de la Propagation de la Foi (Lyon, 1822–). This journal contains many letters and reports from China. It was published in several other languages, including English editions, *Annals of the Propagation of the Faith* (Dublin edition, 1837–; New York edition, 1837–; London edition, 1839–); and German editions: *Annalen der Verbreitung des Glaubens* (Strasbourg, 1828–; Einsiedeln, Switzerland,1832–). The Ludwigs-Missionsverein in Bavaria published the *Annalen für die Verbreitung des Glaubens* (Munich, 1839–), continued as *Weltmission der katholischen Kirche: Zeitschrift und Vereinsgabe der Päpstlichen Missionswerke in Bayern* (München, 1918–1963).

In 1868 the Society for the Propagation of the Faith began to issue a second periodical in France, namely *Les Missions Catholiques: bulletin hebdomadaire illustré de l'Œuvre de la Propagation de la Foi* (Paris, 1868–1964), followed by publications in several European languages, including *Le Missioni Cattoliche: bullettino illustrato dell'Opera la Propagazione della Fede* (Milano, 1872–1968); *Die Katholischen Missionen: illustrierte Monatsschrift des Vereins der Glaubensverbreitung in den Ländern deutscher Zunge mit den Zentralen Aachen, München, Wien und Teplitz-Schönau* (Herdersche Verlagshandlung, Freiburg, 1873–1938); *De Katholieke Missiën* (Missionarissen van Steyl, Overijse, 1874–1967).

Archives/Address:

Centre de Documentation et d'Archives, Œuvres Pontificales Missionnaires, 12, rue Sala, F–69002 Lyon, FRANCE (for pre-1922 archival material)

2. THE ASSOCIATION OF THE HOLY CHILDHOOD (L'ŒUVRE DE LA SAINTE-ENFANCE)

The Association of the Holy Childhood was encouraged by Mlle Marie Pauline Jaricot and organized in 1843 by Charles-Eugène de Forbin-Janson, bishop of Nancy, France, for the purpose of rescuing and supporting abandoned children, especially in China. The response to Bishop Forbin-Janson's appeal was extraordinary. In a few years, the unique concept of "children helping children" spread not only throughout his native France, but all over Europe, then to North America, Latin America, and Asia. In 1922 the Association of the Holy Childhood was raised to the status of "pontifical" work (Pontificium Opus Missionale a Sancta Infantia) by Pope Pius XI and its headquarters established in Rome.

Official Periodical:

Annales de l'Œuvre de la Sainte-Enfance (Paris, 1846–). Subsequently published in other languages, including *Annals of Holy Childhood* (London 1854–1855), continued as *Annals of the Society of the Holy Childhood* (London, 1855–).

Archives/Address:

Infanzia Missionaria, Piazza di Spagna, 48, I–00187 Roma, ITALY

APPENDIX C

Protestant Auxiliary Organizations

The Protestant missionary enterprise, like its Catholic counterpart, was supported by numerous international, national, and regional auxiliaries. In addition, various national associations were created in China to coordinate certain specific kinds of work (literature, education, medical, etc.) on an interdenominational basis. Except in the case of some major organizations, scholarship has made little use of their primary source material. Here only the most important institutions are mentioned.

1. MEDICAL MISSIONARY SOCIETY (MMS)

The Medical Missionary Society was organized by a group of missionaries, medical men, and merchants in Guangzhou (Canton) in 1838. This work was later continued by the (China) Medical Missionary Association, which was founded in 1886 and in 1925 became the Missionary Division of the China Medical Association. On the union of the China Medical Association and the National Medical Association of China to form the Chinese Medical Association in 1932, the missionary activities were taken over by this council.

Official Periodicals:

Annual Reports (Medical Missionary Society in China, 1839, 1841–1843, 1845–1851, 1858–1859, 1864, 1880).

China Medical Missionary Journal (Kelly & Walsh, Shanghai, 1887–1907), continued as *China Medical Journal* (Medical Missionary Association of China, Shanghai, 1907).

Archives/Addresses:

The Medical Missionary Society Records, Charities Collection, The College Archives, Simmons College, 300 The Fenway, Boston, MA 02115, U.S.A.

Francis A. Countway Library of Medicine, 10 Shattuck St., Boston, MA 02115, U.S.A.

2. CHINA MEDICAL BOARD (CMB)

With the establishment of the China Medical Board (CMB) in 1914, the Rockefeller Foundation became involved in China with a program of grant assistance to medical schools and hospitals, as well as schools and colleges teaching science, most of which were operated by Protestant missions. In 1917 the CMB took control of the Peking Union Medical College.

Archives/Address:

Archives of the China Medical Board and the Peking Union Medical College, R.G. 4, Rockefeller Foundation Archives, Rockefeller University, Rockefeller Archive Center, Pocantico Hills, North Tarrytown, NY 10951-1598, U.S.A.

3. LEPROSY MISSION INTERNATIONAL

The Leprosy Mission International was an initiative of Wellesley C. Bailey to support the work of lepers in India. In time the work spread to China and other countries. The Leprosy Mission did not send its own personnel but worked through medical missionaries of several Protestant sending agencies.

Official Periodicals:

Missions to Lepers in India and the East/Annual Report (Dublin; London; Edinburgh, 1875–).

The Leper Quarterly (Chinese Mission to Lepers, Shanghai), continued by *Leprosy in China*.

Archives/Address:

The Leprosy Mission International, 80 Windmill Road, Brentford, Middlesex TW9 0QH, UNITED KINGDOM

4. SOCIETY OF FRIENDS OF THE MOSLEMS IN CHINA

The Society of Friends of the Moslems in China was founded in 1927 by the Protestant missionaries George Kaufelt Harris (1887–1967) and Isaac Mason (1870–1979).

Official Periodical:

Friends of Moslems: the quarterly newsletter of the Society of Friends of the Moslems in China (The Society, Hankow, 1928–1951); title varies.

Selected Bibliography

Annuaire des missions catholiques de Chine (Shanghai: Bureau Sinologique de Zi-ka-wei; Imprimerie de T'ou-sè-wè, 1932–1948), a final edition: *Annuaire de l'Eglise catholique en China* 中華全國教務統計 (1950). Statistique de l'année (juillet 1948–juin 1949). Etat des Missions de Chine au 1 juillet 1949. 45e Année. Bureau Sinologique de Zi-ka-wei 徐家匯光啓社 (Shanghai: Imprimerie de T'ou-sè-wè 上海徐家匯土山灣印書館, May 1950).

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Burgess, Stanley M. & Gary B. McGee, eds., *Dictionary of Pentecostal and Charismatic Movements* [*DPCM*] (Grand Rapids, Mich.: Zondervan, 1995, c1988).

Camps, Arnulf, OFM & Pat McCloskey OFM, *The Friars Minor in China (1294–1955): Especially the Years 1925–55: Based on the Research of Friars Berward Willeke and Domenico Gandolfi, OFM* (St. Bonaventure, N.Y.: Franciscan Institute, 1995).

Chicago Manual of Style, The (Chicago: University of Chicago Press, 2003), 15th ed.

Cordier, Henri, comp., *Bibliotheca Sinica: Dictionnaire bibliographique des ouvrages relatifs à l'Empire chinoise* (1893–1895), 3 vols.; rev. ed. (Paris: E. Guilmoto, 1904–1908), 4 vols.; repr. with a supplementary vol. 5 (Paris: P. Geuthner, 1922–1924); repr. (Beijing, 1938/39), 5 vols; (Taibei, 1966; New York: Franklin, 1968). *Author Index* (based on the edition in 5 vols.), compiled, issued, and distributed by The East Asiatic Library, Columbia University Libraries, New York, 1953.

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