

Zeal and Conflict: Re-Examination of Self and Mission --A Paradigm of Missionary Work in the Late 1800s and Early 1900s

An abbreviated version of a special guest lecture prepared for
history professors at Tianjin Normal University

People's Republic of China

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"Ask any group of Canadian Students to describe their view of missionaries in the past and you will get something like this. . . 'Nineteenth century missionaries were bigots who destroy (sic) native cultures. They were religious fanatics who supported imperialism and completely misunderstood the people among whom they lived. They preached a 'gospel' which none of their hearers really understood. . . In short, missionaries were unpleasant, half educated people who tried to force Western religion and values on the rest of the world."

*--A very biased and unfair image which some people hold of
19th century missionaries.*

*--From Irving Hexham, Henry Callaway, Religion
and Rationalism in Nineteenth Century History.¹*

SALUTATION AND INTRODUCTION

My participation in this event is the fruit of the generosity of several people whom I must salute at this time. First, I am indebted to Tianjin Normal University and its president for extending the invitation to appear in this forum. Secondly, I must express my gratitude to my own Ibaraki Christian University and our able administrators: President Osamu Takino and Dean Norio Takahashi for their encouragement of this meeting. My colleague, Dr. Alan Partee, has very generously appealed to the program organizers to include me.

This is my fifth visit to China and this campus. I have become greatly attached to the scholars in this community. I am particularly appreciative of my longstanding friendship with Professor Zhao Lizhu who hosted me in a special seminar on this campus in 1999. This year, a long time dream of mine has been fulfilled: Professor Zhao is presently serving as a visiting professor of English on the Ibaraki campus.

1. Irving Hexham, *Henry Callaway: Religion and Rationalism in Nineteenth Century History* (internet).

Arriving in China that August of 1999 was quite an emotional moment for me. I was 53 years old then, and standing before the gracious audience on this campus at that time caused me to remember my early childhood romanticization of China. As a very little boy, I dreamed that one day I would visit this great country.

I had been brought up in a very comfortable home built by my father - he actually designed and laid the cinderblocks to create the house that also sheltered my mother, brother, sister, and himself in the 1950s. We were a segregated people then. As African Americans, my family endured all of the humiliations you perhaps have seen in Hollywood period pieces. Both of my parents graduated from Xavier University in New Orleans, the only Roman Catholic university created for the higher education of "Negroes" (as we were called then). Because of their education and their professions (my mother was an English and French teacher in the segregated school system; my father was a pharmacist employed by a large insurance firm established by pioneer African American entrepreneurs), we enjoyed a very comfortable life, despite the confinement of those times. No, we could not go to the city park; no, we could not go to the nicer movie theaters; no, we could not attend Tulane University. But we had an uncommonly creative home experience. I remember dinner parties at our house where children sat beside guests who were responsible members of the Black community. I remember good music. I remember dancing with adults and laughing. I remember posing for pictures taken by my father's colleague: a man armed with the most complex and expensive twin lens reflex camera.

I also remember thinking fondly of China. Of course that was the 1950's and our country did not view China favorably at that time. But I was six or seven. What did I know of politics? I only knew that China was probably the farthest place on earth away from my house at 2923 Marigny Street. I longed to see the world. Adventure has always beckoned me. I always had the suspicion, even then, that there are good and beautiful people everywhere. I had hoped that if I could somehow get to China, I would be warmly received. Despite the implications of American society in the 1950s that I, as an African American child, was somehow deficient and unworthy, a certain amount hubris has always convinced me that I am likable. "I'll bet I could make friends with some Chinese children," I reasoned. "If they could just meet me, they would see that I am a nice person," I thought to myself.

So, using my influence among the other Black six-year old boys in my neighborhood, I called for shovels and commitment: we would covenant ourselves and dig straight down to China whereupon we would create the bi-lateral relationships that escaped our elder statesmen (it was the 50's, remember, some 25 years before Nixon's champagne toast with Cho Enlai.)

PREFACE

Missionaries of the nineteenth century were a zealous lot. They dispensed their charity at home and abroad. Within the United States, Catholic and Protestant missionaries turned their attentions on the newly emancipated "Negroes," and the indigent Native Americans (Indians). Others, leaving family and friends at home in America and Europe, crossed oceans and built² schools, universities, hospitals,³ orphanages and other institutions of social service. Of course, the recruitment-net was cast broadly, and *some* of the individuals who were caught up in the fervor to spread "The Word" were ill-equipped, temperamentally and intellectually. The incompetent also tended to be intolerant. Such a volatile combination has given rise to a rather negative reaction to the term *missionary*; note the epigram at the top of this paper. That is unfortunate.

It might be fairer to conclude, after reading missionary diaries, that there is an almost predictable paradigm regarding nineteenth century missionary work: (1) The missionaries usually began their ministry with a great belief in Jesus Christ and the need to spread his teaching to the whole world. (2) They sometimes mistakenly assumed that Western, Anglo-Saxon culture was advocated by the Holy Bible. (3) They probably encountered frustration because they had little understanding of the people they served. (4) They often became territorial and possessive, arguing with missionaries from other religious bodies or with colleagues even within their own group.⁴ (5) They were forced to re-examine their mission and their motives. (6) They either made some concessions to the host culture and developed a deeper appreciation of the native peoples, or they abandoned their ministry and went home. Those who were able to overcome their limitations and who remained on the field are the good founders of so many institutions that continue as important ministries until this day.

It may be of some help to regard a few interesting examples of nineteenth and

2. In some cases, the missionaries literally "built" the centers for dispensing charity and learning. Schweitzer and Father Damien (see the individual profiles in this paper were particularly involved in the physical labor involved in building their hospitals).

3. Hermann Hagedorn, *Prophet in the Wilderness: The Story of Albert Schweitzer*, The Macmillan Company, (New York, 1947), p.109. Schweitzer was a man possessed of enviable talents, "Carpenter and builder. . .physician, preacher. . .and judge."

4. Note particularly the section on Father Damien of Hawaii. Volunteering to create a ministry for lepers in Hawaii, Damien irritated his religious superiors who thought him to be brash. Further, there is the famed case of Damien being accused of sexual misconduct by a jealous Presbyterian minister. The British novelist, Robert Louis Stevenson, personally visited the colony (Damien had died shortly before the visit) and interviewed the people there. Stevenson's Published *Open Letter* is a highly emotional defense of the priest (who is on the road to Roman Catholic sainthood). Stevenson, a Presbyterian, angrily attacked a Presbyterian minister who slandered the good priest.

early twentieth century missionaries; the six people highlighted in this paper can serve as case studies which suggest that the universal condemnation of them indicated in the epigram is not completely accurate. To be sure, all of the missionaries studied here had their faults and their detractors. Nevertheless, they all had lasting, beneficial effect upon the communities they chose to serve.

Let me say at the outset that I am an African American whose family history is deeply connected to the mission work of a certain order of Roman Catholic nuns, The Sisters of the Blessed Sacrament - a group organized in 1894 by the Mother Katherine Drexel (recently canonized). Mother Drexel came of an extremely wealthy Irish American family from Philadelphia. She was possessed of a good education and was accustomed to all of the refinements and amenities afforded people of her social station. Yet, she eventually chose to cast her lot with the oppressed African Americans and Native Americans. Money that should have gone toward her marriage dowry was invested in the welfare of these neglected people.

Friends of mine, also from families that have benefited from the goodness of these nuns, often speak ill of them now. Some, of my generation, refer to the paternalism of the nineteenth century missionaries (and certainly that element was present in their work). But, I am inclined to be grateful for the good which they did accomplish. The Sisters of the Blessed Sacrament built the only Roman Catholic, African American university. Xavier University of New Orleans (from which so many members of my family have graduated) still stands today. The creation of the university and the early introduction of a liberal arts program in the South created a middle class of African Americans who enjoyed a prosperous life - even if they endured great humiliation in the days of segregation and intense discrimination.

Dr. Alan Partee will draw upon his extensive reading and study of Chinese history and culture to discuss aspects of the Taiping Missionary Episode. My own focus is on some general tendencies of the nineteenth century missionary thrust, particularly as it has affected three generations of my own family: my grandparents, parents and I were all educated by the Sisters of the Blessed Sacrament who were organized in the 1800s to teach African Americans and Native Americans.

THESIS

There appears to be a pattern regarding the extensive missionary outreach of the nineteenth century. Departing their homeland with great fervor to live among foreign people and to spread the teachings of Jesus Christ, the missionaries often met with humiliating resistance and cultural practices which were greatly different from their own. The conflict often prompted the missionaries to re-examine themselves and their mission. The more thoughtful of their number reconsidered what was most important

in their work—communicating the true charity of Jesus Christ. In doing so, the thoughtful missionaries made concessions to the host culture, if doing such did not involve serious violations of the moral teachings of the Church. Those missionaries who were more intent upon spreading Anglo-Saxon culture than serving the host culture tended to be less successful.

This paper will focus on the three elements mentioned in the title: Zeal, Conflict, Re-Examination of Self and Mission.

Interestingly, the missionaries, whose primary concern was encouraging a spiritual change in the people, often (intentionally or unintentionally) affected the social structure of the communities they entered.

Addressing the Issues Indicated in the Epigram

The epigram at the top of the paper posits, hypothetically, what a Canadian student's reaction to nineteenth century missionaries might be. It is highly charged with accusative words. Specifically, the viewpoint concerns:

Inadequate education

Intolerance

Inability to communicate the Christian message to natives

A consideration of the six missionary profiles in this paper, while not completely exculpating the specific missionaries of the charges, at least mitigates the intensity of those charges.

Protestant and Catholic Missionaries - Two Different Christian Approaches

The time constraints of an oral presentation of such a broad topic necessarily dictate that we must limit ourselves to highlights of particular missionary lives. The people discussed in this talk are:

A. Albert Schweitzer-----Protestant, doctor; Africa

B. Katherine Drexel----- Catholic, university builder; USA

C. Gladys Alyward----- Protestant, child care; China

D. Father Damien (Joseph de Veuster),

5. I wish to make it clear that I have an abiding affection for both of these Christian communities. Although I was brought up in a devout Roman Catholic home, I was baptized into the Church of Christ (a group which many would label Protestant) during my university days. I am a full-time professor of literature (at Ibaraki Christian University which has a mission heritage, though the school has been independent of any religious body for many years; in fact, most of the students and faculty of IC are not Christians), but I also serve as a part-time minister for the Church of Christ. My love of both groups causes me to travel extensively and to visit with various denominations.

----- Catholic, leper colony; Hawaii
 E. Betsey Stockton----- Protestant, teacher; Hawaii
 F. David Schneder-----Protestant, teacher; Japan

Both Protestants and Catholics were extremely active in this work which was a grand mixture of charity, social welfare, and Christian propaganda.⁵ Most often Roman Catholic missionaries were nuns and priests, people who could not marry. Protestants favored sending married couples to the mission field (though there are notable exceptions, particularly some single women distinguished themselves in such work). And, though we have not sufficient time to delve into the complex differences in the two approaches to Christianity, perhaps it will suffice to say here that basically the Roman Catholic approach to religion was more autocratic (the pope in Rome is the vicar of Christ - the visible representation of God and Jesus on earth; a church hierarchy includes Pope, cardinals, bishops and priests forms the authority of the church). Protestants (composed of numerous denominations) tended toward a much more democratic approach (at least in theory). Basically, Protestants emphasize "the priesthood of all believers,"⁶ allowing for individual responsibility in obedience to God.

The Roman Catholic Re-Interpretation of Native Emblems (Syncretizing)

Predictably, there was some bickering among Protestant and Catholic missionaries competing for the attentions of natives. Without an extended treatment of the philosophical differences between these two groups, we might say that Protestants resented the Roman Catholic tendency to re-interpret images and emblems of Buddhism and other foreign religions so that native people might retain some vestiges of their former faiths. For example, Japanese Christians maintained statues of the Virgin Mary in their homes - actually, the statues were originally representations of the Kanon, "The Goddess of Mercy." Roman Catholics have traditionally incorporated much sculpture and art in their places of worship which allowed for much transference of Catholic concepts onto the art of native societies. It was precisely this tendency toward transference of Christian ideas onto native art which offended Evangelical Christians. No wonder then, that Baptists, Methodists, Presbyterians, and Congregationalists were much more welcoming of each other on the mission field than they were of Roman Catholics.

So effective was this transference that there were "Secret Japanese Christians" during the centuries of persecution "before Japan reopened its gates, and Christian missionaries from other countries were once more allowed to enter the country." When Father Bernard Petitjean from Paris arrived in Nagasaki in 1865, he learned that:

6. This concept, often cited by Protestants is derived from the teaching in I Peter 2:5.

"...what had enabled them to maintain the faith, transmitting it from generation to generation for over two centuries but camouflaging it with Shinto and Buddhist symbols, was a strong internal organization, the power of simple conviction, and the hope that one day they could reveal their faith in public.⁷

The Image of Paternalism

Modern critics of nineteenth century mission work often speak of the paternalism of the workers. There can never be an excuse for not recognizing the humanity and adulthood of another person. It is disturbing to hear that Albert Schweitzer, Nobel Prize winner, treated the Africans whom he served as little more than children. His famed comment is difficult to repeat, "You are my brother, but I am the elder brother." Similarly, other Christian workers referred to the African Americans of the nineteenth century as "My little Negroes."⁸

Albert Schweitzer at Lambarene, Gabon, Africa

Albert Schweitzer recognized very early that his life was uncommonly rich. Because he enjoyed such a happy existence, he vowed that when he reached the age of 30, he would give up his studies, his music, and his comfortable lifestyle to help Africans. He even acknowledged that many of the miseries which the Africans endured were the result of exploitation by White men. Perhaps thinking of himself in grander terms than he should have, he vowed that he would alleviate much of the suffering on that continent. His motives were certainly laudatory, yet one can see the danger: a man who is so aware of the superiority of his status could easily succumb to paternalism. And, indeed, the language of the sixteen year-old Schweitzer betrayed a certain feeling of specialness. Evidence suggests that as nobly intentioned as Schweitzer was (as a child and as man) he did feel superior to the people he served.

7. *Japanese Religion: A Survey by the Agency for Cultural Affairs*, Kodansha Press (Tokyo, 1984), p. 78.

8. I have come across this offending phrase in the books written about and by several well-intentioned Christian workers of the 1900s. Most recently, I have encountered "My little Negroes" in a bestselling retrospective of the work of Mother Angelica (Rita Rizzo, founder of the Eternal Word Network. See, Raymond Arroyo, *Mother Angelica: The Remarkable Story of A Nun, Her Nerve, and a Network of Miracles*, Doubleday (New York, 2006). The reference is to a benevolent attitude Rita Rizzo and her mother felt towards the impoverished Blacks who lived among them early in the 1900s - Rita, Mother Angelica, (who was later to establish a thriving television and radio network as well as a magnificently appointed monastery in Alabama, had been, herself, an impoverished child in very unfortunate circumstances. Originally, she intended to establish a charity work for "Negroes," but got grandly sidetracked from that project.

He wanted to believe that his gifts were just good luck and nobody's business but his own. But a Voice in him would not let him rest on such a cushion of roses. The voice was saying that he who has been blest with joy and beauty has incurred a debt which he cannot evade. He who had been spared sorrow is under an obligation to alleviate the suffering of those less fortunate.⁹

A study of the intricacies of the charity and paternalism of Albert Schweitzer leaves one with mixed emotions, of course. One realizes, too, that even if equality of riches were possible in this world, there is still a great imbalance in the richness of mind between individuals. Albert Schweitzer enjoyed an incredibly "rich" life -his childhood home life was financially comfortable, but more importantly he was possessed of such a rich mind and great talents. The happy circumstance was certainly not a result of any racial superiority on Schweitzer's part. A few men of all races have been as singularly blessed. It is admirable that at thirty years old, he took the words of Jesus to heart:

"For everyone to whom much has been given, from him much
will be required"¹⁰

Hermann Hagedorn's book, *Prophet in the Wilderness: The Story of Albert Schweitzer*, was published in 1947. It is a shameless paean to a man who was undeniably great and generous. Schweitzer improved the situation of Blacks in Central Africa in the early part of the twentieth century. A gifted concert organist, writer and medical doctor, he left his comfortable home in Kaysersberg in Alsace in 1905 in order to build a medical mission in Gabon. Hagedorn says of Schweitzer "He burns like Francis of Assisi." However, the author's tribute contains language which does not translate so unequivocally today. Some modern critics today speak of Schweitzer's racism and paternalism; we might get some confirmation of those charges in the words of Hagedorn.

What rich qualities of affection and loyalty the native (Africans) revealed, of tact, and of what the white man called good breeding! Lazy, even un-social and uncooperative he might be, but how kind-hearted he was, how slow to feel anger or seek retaliation! 'What a good thing it is,' exclaimed a white trader to Schweitzer on one occasion, 'that the Negroes have better characters than we have!' ¹¹

9. Hagedorn, p. 37

10. The Bible, Luke 12:28

11. Hermann Hagedorn, *Prophet in the Wilderness: The Story of Albert Schweitzer*, Macmillan Company (New York, 1947), p. 151.

The passage above, written in the voice of the author, and attributing the attitude to Schweitzer, is intended to be complimentary of 'The Negro.' Yet, what it clearly indicates is a concept of Blacks as "other." There are two disturbing elements in the passage:

- (1) The old insult that Negroes are *lazy and uncooperative* gives hint, to the modern reader, of the times when Black servants (and slaves) rebelled against the work enforced on them by colonialists.
- (2) The words, *affection* and *loyalty* connote subservience on the part of the missionized Blacks. Colonialists longed for the adoration of childlike natives. Hagedorn meant to represent Schweitzer in the best light, but instead his words (read in the light of the twenty-first century) betray the missionary-doctor. To say that whites had not such good 'characters' as these natives is to deny the Black man individuality, and common humanity.

Yet, there is documentation of the Nobel Prize Winner's work: "Up and down the river they were clamoring for the Doctor's healing touch--the lepers, the sufferers from sleeping sickness, the children covered from head to foot with sores. . ." ¹² Schweitzer did indeed create the Lambarene Hospital. He was awarded the Nobel Prize in 1952 (but received it in 1953), using the \$ 33,000 to fund the Lambarene Leprosarium.

It happens that the desperate must occasionally accept insult with assistance. And, we often hasten to say of certain heroes of the past, "Well, for their time, they were progressive." Certainly many of Schweitzer's contemporaries made no efforts to relieve suffering in Central Africa. We can certainly say that Schweitzer did more than many of his contemporaries.

Wealthy and Well-Educated, They Aspired to be Servants

A prevailing image of the nineteenth and early twentieth century missionaries is that they were people who could not function well in their own societies and sought out environments where they could predominate. The epigram at the top of this paper presents that seriously flawed image. In fact, many of the missionaries were people who enjoyed privileged positions at home in America and England. Katherine Drexel, who made the impoverished African Americans of the South the target of her love, was accustomed to finest lifestyle:

When Katherine Mary Drexel was born on November 26, 1858, her immediate family was enjoying overwhelming economic stability and success. During the 1850s Philadelphia was among the 'great urban centers of the new industrial age' primarily deriving its success

12. Hagedorn, p. 152.

from industry, but also commerce and finance.

Katherine Drexel's father, Francis Anthony Drexel, was one individual whose success in the banking business enabled him to ascend into the realm of great influence. . .

As a wealthy heiress, Katherine had many suitors, but she was not drawn to married life as much as she felt a pull toward becoming immersed in religious life . . . by doing so, Katherine Drexel gave up all the luxuries that her socialite life had previously afforded her. The struggle of Native American and African American people in the United States became her greatest cause as a nun.¹³

Joseph de Veuster (Father Damien) 1840 - 1889; Roman Catholic Missionary to Hawaii

Few people can match the compassion of Father Damien who, in the 1860s, volunteered to work as a priest in Molokai.

Educated at The Louvain

Father Damien was born on January 3, 1840 at Tremeloo, Belgium. Both he and his brother were members of the Fathers of the Sacred Hearts of Jesus and Mary. Their father was a farmer and merchant. After the older brother had entered religious life, the father assumed that Joseph (Damien) would eventually take over the family business. However, Joseph attended the famous seminary at the Louvain. So eager was Joseph to serve the poor people of Hawaii, that he volunteered to go to the mission field early—before completion of his studies. Instead, his older brother was granted permission to relocate to the mission field. However, the brother was stricken with an illness and could not take up the Hawaiian commitment. That was Joseph's chance to appeal one more time to his superiors. He convinced them to send him in his brother's stead. Remarkably, Joseph was already at work two months in Hawaii when he graduated from the Louvain and was ordained.

Engaged in manual and spiritual labor, Damien fit the common profile of the missionary equipped with skills at carpentry and building (compare with the notes on Albert Schweitzer).

Assigned to a remote part of Hawaii, Joseph worked with the people of Puno and Kohala. He even built the chapel with his own hands. Predictably, he had to earn the

13. Jenny Vengalil, *Mother Katherine Mary Drexel: A Blessed Presence in the History of Philadelphia*, Internet.

respect of the people he served. Suspicious of the foreigner among them, some of the natives openly expressed their hostility. The well-circulated story is that the priest observed some natives slaughtering animals in a non-Christian ritualistic sacrifice. Part of the ceremony included the burning of an effigy of Joseph (Father Damien). Completely unfazed by the mean act, the priest grabbed the doll and ripped it to pieces. The superstitious natives were surprised the priest would challenge the powerful spirits involved in the rites. Seeing that the target of meanness was unharmed, they were ready to listen to him tell of the God he served.

Conflict with Superiors and Detractors

Possessed of a great determination to improve the life of the people he served, Father Damien encountered criticism from his superiors for being a "troublemaker." He was banned from going to Honolulu to visit the mission headquarters. Understandably, the administration feared that Damien might transmit the disease to the workers there. He did find the welcome of a kindred spirit, Mother Marianne Cope who was operating the Franciscan Sisters' Leper Hospital in Honolulu. Unfortunately, Damien was posthumously accused of sexual misconduct within the colony by a Protestant minister, Reverend Dr. Hyde. The assumption was made because of the belief of some people at that time that Leprosy was a sexually transmitted disease (eventually, that theory was proven false).

R. L. Stevenson Defends Damien's Honor Against Charges of Sexual Misconduct

Damien's reputation was somewhat restored by the *Open Letter* written by the renowned British writer, Robert Louis Stevenson.¹⁴ Stevenson had read the attack against Father Damien in the *Presbyterian Herald*. Himself a Protestant and a Presbyterian, Stevenson was an admirer of the work of Damien. Shortly after the death of the priest, Stevenson visited Molokai¹⁵ staying approximately eight days playing with the children and socializing with the patients in the spirit of their departed benefactor.¹⁶ Making matters even more interesting, Stevenson was an acquaintance of the harsh critic, Reverend Hyde (Presbyterian). In fact, Stevenson had even been a guest in the Hyde house. The dead priest was eventually exonerated from the vicious attacks on his character. The only reason given for the accusations seems to be political jealousy. Earlier, the same Protestant minister who accused Damien of misconduct had written

14. G. B. Stern, *Robert Louis Stevenson: Writers and Their Work*: Number 27, Published for the British Council and the National Book League, Longmans, Green and Company (London, 1961), p.8.

15. Robert Louis Stevenson, *An Open Letter to The Reverend Dr. Hyde of Honolulu* (February 25, 1890 - mailed from Sydney, Australia).

16. Michael D. Robbins, *Father Joseph Damien: Catholic Missionary to the Leper Colony at Molokai, Hawaii*. <http://www.esotericastrologer.org/EA%20Essays/EAessaysMDR21.htm>.

glowing, ecumenical praise of the priest and his work.¹⁷

The Power Point Presentation

It has not been my intention to completely negate the charges made in the epigram of this paper. Rather, I am interested in giving a more balanced view of the Christian workers of the late 1800s and early 1900s. As educators, all of us can certainly salute the specific missionaries featured in this power point. They were builders. They created schools and hospitals. Though they probably had failings similar to those of the rest of humanity, they were blessed with a sense of charity.

I am grateful to Professor Jim Batten of Ibaraki Christian University for taking the time to arrange my materials in this attractive power point presentation. Though I have the encouragement of Professor Batten and others named in this paper, I must say that all opinions expressed in this presentation are my own. No endorsement of my opinion by these kind people need be inferred.

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17. Stern, P.8.

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--A Paradigm of Missionary Work in the Late 1800s and Early 1900s

Outline

I. Salutation and Introduction

- A. I extend my appreciation to the President of Tianjin for extending the invitation.
- B. This is my fifth visit to the campus.
- C. I am happy to continue my friendship with professors at Tianjin.

II. Personal History

- A. I am professor of English and American Literature at Ibaraki Christian University in Hitachi, Japan
- B. I approach this topic with emphasis on the literature generated by missionary work:
 - 1. James Mitchener's *Hawaii*
 - 2. Hermann Hagedorn's *A Prophet in the Wilderness*
 - 3. C. William Mensendiek's *A Man for His Times*
 - 4. Robert Louis Stevenson's *An Open Letter*
- C. I am the third generation of my family to benefit from the missionary work of Roman Catholic nuns.
- D. In the 1800s, Katherine Drexel formed The Sisters of the Blessed Sacrament To assist African Americans and Indians.
- E. The Sisters built Xavier University and many elementary schools to benefit African Americans.
- F. Their work resulted in the creation of a middle class of educated Blacks who In turn became teachers, medical doctors, and dentists for African Americans.

III. Epigram

"Ask any group of Canadian students to describe their view of missionaries in the past and you will get something like this. . . 'Nineteenth century missionaries were Bigots who destroy (sic) native cultures. They were religious fanatics who supported imperialism and completely misunderstood the people among whom they Lived. They preached a 'Gospel' which none of their hearers really understood. . . In short, missionaries were unpleasant, half-educated people who tried to force Western religion and values on the rest of the world."

*A very biased and unfair image which people hold
Of 19th century missionaries (H.Ives).*

From Irving Hexham, Henry Callaway, Religion and Rationalism in

Nineteenth Century History

IV. The Paradigm

- A. Missionaries usually began their ministry with a deep faith in Jesus Christ.
- B. They sometimes assumed that Western, Anglo-Saxon culture was advocated by the Bible.
- C. They probably encountered frustration because they had little understanding of the people they served.
- D. They often became territorial and possessive, arguing with missionaries from other religious bodies or with colleagues even within their own group.
- E. They were forced to re-examine their mission and their motives.
- F. They either made some concessions to the host culture and developed a deeper appreciation of the natives peoples, or they abandoned their ministry and went home.
- G. Those who were able to overcome their limitations and who remained on the field are the good founders of so many institutions that continue as important ministries until this day.

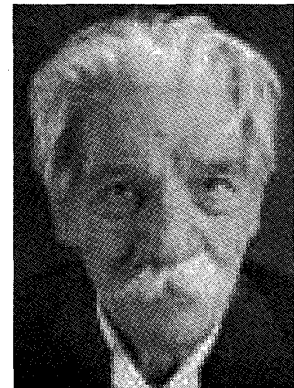
V. Thesis

- A. Some missionaries were indeed guilty of the charges in the epigram.
- B. However, there were missionaries who, though possibly flawed, built enduring institutions for the benefit of the people they served:
- C. A sampling of missionary profiles at least provides evidence against the universal condemnation of missionaries in the epigram:

VI. Individual Profiles

A. Albert Schweitzer

- *1875-1965
- *Built Lambarene Hospital, Gabon, Africa
- *Wrote *The Quest for the Historical Jesus*
- *Outstanding organist
- *Imprisoned by the French, WWI
- *Spent prison time writing
- *Returned to Africa and built Leper Hospital
- *Received Nobel Peace Prize, 1952
- *Accused by Modernists as Racist and Paternalistic



B. Father Damien (Joseph DeVeuster)

- *1840-1889
- *Built Leper Hospital at Molokai, Hawaii

- *Educated at the Louvain, Belgium
- *Family background: Merchants and Farmers
- *Followed brother into priesthood
- *Volunteered to work among Lepers
- *Built with his own hands
- *Died a leper himself
- *Accused of sexual misconduct by a Protestant Minister
- *Defended vigorously by famous British writer, Robert L. Stevenson



C. Betsey Stockton

- *1798-1865
- *African American Woman
- *Missionary of the Presbyterian Church to Hawaii
- *Born a slave into the Charles S. Stewart Household
- *She was contracted by the American Missionary Board
- *The Board insisted that she was a full-fledged missionary.
- *She had been educated by students of Princeton Seminary (New Jersey)
- *She was a good reader and writer.
- *She maintained a fascinating missionary diary.
- *She documents her arrival on 'The Sandwich Islands'
- *Arrived in Hawaii on April 24, 1823
- *She registered culture shock: the people were naked
- *She remained on the island a short time teaching English and Bible.
- *She was warmly received by the Hawaii queen.
- *She later built schools in Canada.



D. Katherine Drexel

- *1858-1955
- *Born into wealth Pennsylvania (USA) banking family
- *Prominent socialite
- *Entered convent
- *Founded The Sisters of the Blessed Sacrament
- *Determined to help African-Americans (emancipated in 1865)
- *Built Xavier University in New Orleans for Blacks
- *Built many elementary schools for Blacks and Indians



- *Privately tutored in classics
- *Faced down Ku Klux Klan in 1922
- *Recently created "saint" in Roman Catholic Church

E. Gladys Alyward

- *1902-1970
- *Film, Inn of the Sixth Happiness based on her life
- *Born in London, England
- *Worked as maid
- *Had religious experience
- *She decided to go to China; left on Oct. 15, 1932
- *She worked at an inn for mule riders.
- *She and her colleague told Bible stories to the muleteers.
- *She slowly learned Chinese
- *She protested foot binding
- *She gradually "purchased" poor Chinese children
- *She became a Chinese citizen in 1936
- *During the war 1938, she escorted 100 orphans to a safer city
- *Worked among lepers.
- *Returned to England in 1949



F. David Schneder

- *1857-1938
- *One of the founders of Tohoku Gakuin, Sendai, Japan
- *Graduated Franklin Marshall College, 1880
- *1888 arrived in Sendai
- *Became president of the college
- *Received several medals from Japanese emperor
- *Eventually mastered Japanese language
- *Sympathetic to Japan during war with China 1894
- *Said Port Arthur Incident a stain on Japanese "humaneness"
- *Felt Japan annexation of Korea necessary.
- *Saddened by the murder of Korean Queen by Japanese
- *Advocated fine buildings for Christian schools
- *Elevated the image of Christians in Japan
- *Elicited respect of Japanese government for Christian Education
- *Advocated Japanese control of Christian Schools and Churches

Zeal and Conflict: Re-Examination of Self and Mission A Paradigm of Missionary Work in the Late 1800s and Early 1900s

On June 28, 29, 2006 I participated in a meeting of history professors at Tianjin Normal University in China. I gave a power point presentation in which I discussed Christian missionaries during the late 1800s and early 1900s. There is a very negative stereotype that such people were more interested in spreading Western culture than they were in teaching the ideas of Jesus Christ. That stereotype is unfair. There were many missionaries who were inspired by Jesus to build universities and hospitals all around the world. This paper presents six missionaries who helped many people. Of course, these missionaries were human beings and were therefore imperfect just like the rest of humanity.

NOTE: This publication in the Academic Journal of Ibaraki Christian University is only part of the presentation.

熱意と葛藤—自己と使命の再検討 19 世紀および 20 世紀初頭における伝道活動のパラダイム

2006 年 6 月 28, 29 日に天津師範大学で開かれた歴史学の教員による会議に参加し、19 世紀から 20 世紀初頭のキリスト教伝道師たちの活動に関する発表をする機会を得た。伝道師たちはイエス・キリストの教えを広めることより西洋文明を広めることに関心があったという否定的なステレオタイプが存在するが、これは正しくない。キリストに導かれ、世界の各地に大学や病院を建設した多くの伝道師がいた。多くの人々の助けになるような活動をした 6 人の伝道師を紹介するのが本論文の目的である。彼らも人間であり誰でもそうであるように不完全ではあったのだが。(本論文は天津における発表の一部である。)