

Anglican Church -- Bishop John Hind

President 1937-1938 of Foochow Rotary Club

By Herbert K. Lau (劉敬恒) (Rotary China Historian)

25 December 2015



The Right Reverend Bishop John Hind (恆約翰主教), *HonDD (Dublin)*, BA (*Trinity*), was an Anglo-Irish missionary Bishop of Fukien (*Fujian*) (福建) Diocese of the Anglican Church in the Republic of China (中華民國) from 1918 to 1940.

Hind was the third Irish bishop to China. He was one of the early visionary missionaries who saw the need for the Church in China to become an authentically Chinese Church. His vision and his theology of mission and of the Church prefigured many of the theological foundations for the shape of the Church in China today.

When the Rotary Club of Foochow (福州扶輪社) was organized on 21 June 1933, Hind was one of the 24 charter members. The Club was admitted to Rotary International on 31 July 1933 with Charter #1913(b). Hind was holding the Classification "Christianity - Protestantism" until 1940, and served as Club President in 1937-1938. (see Hind's Club Report on Pages 2-4)

The Charter Presentation was held in the evening of 23 September 1933. Douglas C. Howland, Asiatic Secretary of Rotary International, officiated at the ceremony.



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TO THE CLUB SECRETARY:

Under direction club board of directors three copies of this form should be filled out completely. The original and one carbon should be returned promptly to the governor—the other carbon is for the club files.

Purpose of the Report:

- (a) To assist the district governor in discussing matters of club administration with the board of directors of the club on the occasion of his official visit.
- (b) To aid the district governor in preparing his report to the board of directors of Rotary International.
- (c) To furnish the board of directors of Rotary International with information and data needed by it for the proper administration of R.I. in general.

ROTARY INTERNATIONAL
 REPORT FROM CLUB
 TO
 DISTRICT GOVERNOR
 ON
 CLUB ADMINISTRATION



Rotary Club of Poochow, China
 District No. 81 Year Club Organized _____
 No. of Members Now 26 Date of This Report 20/9/37

The following questions are based on the plan of operation followed by Rotary clubs generally:

1. Does the club meet regularly each week in the year?

Yes except July and August when monthly meetings are held.

2. Does the board of directors meet regularly?

Monthly?
Fortnightly?
Weekly?

No, it meets as occasion requires.

3. Does the club assembly (members of the board and chairmen of committees) meet periodically?

Monthly?
Quarterly?

No.

4. (a) What are the committees of the club?

Vide separate list attached.

(b) Are they organized and instructed as outlined in the aims and objects plan? (See Pamphlet No. 3)

Yes.

5. Has the club president obtained from the secretariat suggestions for the help of the club committees?

No.

6. How often does each of the major committees (A. & O. and four associated committees) report to the club at some regular meeting regarding its work, accomplishments and plans?

Irregularly.

7. What difficulties has the club encountered in planning in advance and carrying out interesting and constructive programs?

No difficulties.

8. (a) Does the club have programs at its regular weekly meetings?

Usually a talk on some subject. Either by a member or a visitor.

(b) Are these planned so as to cover the four service divisions of Rotary?

Not definitely.

(c) Do you use Form 251 "Planning Club Meetings in Advance?"

No.

(d) Are the program suggestions furnished by "The Rotarian" Magazine helpful in planning club programs?

Yes.

9. Does the club strictly adhere to the classification principle of membership?

Yes.

10. (a) Has the list of filled and unfilled classifications been brought up to date?

It is being done.

(b) How many listed classifications remain unfilled?

Unfinished.

11. Has the club maintained a steady growth?

Remain about 30 frequent changes of personnel.

12. How many members did the club lose during the past year?

About 10.

13. Has the club refilled the classifications of those members whom it lost during the past year?

Efforts are being made to have them refilled.

14. Is each new member welcomed into membership and given special attention until he is well instructed in Rotary and has found his place in the fellowship of the club?

15. What attention does the club give to visiting Rotarians?

Welcome to our meeting.

16. Are the regulations respecting attendance enforced?

Yes.

17. Was the club represented by both its president and its secretary at the district assembly (meeting of all club presidents and secretaries in the district)?

Yes.

18. How many members of the club attended the last district conference?

19. Was the club represented (by a delegate or a proxy) at the 1937 annual convention of R.I. held in Nice, France?

No.

20. Does the club participate in at least one intercity meeting each year?

Not certainly.

21. Does the club send its bulletin
To the Secretary of R.I.?
To the district governor?
To other interested clubs?

Yes.

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22. How many honorary members have been continued by board action this year (see Section 1-b of Article IV, standard club constitution)?

Very few.

23. Please tell about any special administrative practices or procedures followed by your club.

None.

24. Has the club any comments or suggestions to make concerning the functioning of Rotary International?

None.

25. Has the club any comments or suggestions to offer for the further advancement of the Rotary movement?

None.

26. Has your club yet sent in a subscription to "The Rotarian" and/or "Revista Rotaria" for your local school and public libraries?

No.

THE BOARD OF DIRECTORS OF THE ROTARY CLUB

Of Touchow

By John J. Smith
President
and
John J. Smith
Secretary

TO THE CLUB SECRETARY:

Under direction club board of directors three copies of this form should be filled out completely. The original and one carbon should be returned promptly to the governor—the other carbon is for the club files.

Purpose of the Report:

- (a) To aid the district governor in keeping informed as to the activities of the clubs in his district and to assist him in preparing his reports to the board of directors of Rotary International.
- (b) To acquaint the board of R.I. with the manner in which the member clubs are carrying out Rotary's program.
- (c) To furnish the board of R.I. with information and data for its guidance in making helpful suggestions for club activities.

ROTARY INTERNATIONAL
 REPORT FROM CLUB
 TO
 DISTRICT GOVERNOR
 ON
 CLUB ACTIVITIES

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Rotary Club of FOOCHOW
 District No. 81 Year Club Organized _____
 No. of Members Now 25 Date of This Report 15, Jan. 38

What is your club doing in:

1. Club Service?

In view of the present hostilities the Clubs activities have been inevitably curtailed and there is little to report here.

2. Vocational Service?

do.

Community Service?

Contributed \$1800.00 towards war relief, and is raising special contributions to meet emergency calls for help.

Grants to Blind boys and girls Schools and to Charity School in Foochow.

4. International Service?

Part of the funds contributed are for international relief work.

5. On what phase of Rotary service would you like information or suggestions?

General Remarks

THE BOARD OF DIRECTORS OF THE ROTARY CLUB

Of Foochow
 By John D. Hind President
 and Carl J. Hill Secretary

(Reverse side may be used if necessary for answers to any of these questions for additional remarks.)

The Story of Bishop John Hind

John Hind (17 February 1879 – 7 July 1958) was an Anglo-Irish Anglican missionary and bishop who served as the third Bishop of Fukien, China, from 1918 to 1940, overseeing a vast diocese of over 38,500 square miles and promoting the indigenization of the Chinese church amid political upheavals including the 1911 Xinhai Revolution (辛亥革命), civil wars, and the early stages of the Imperial Japan's invasion.

Born in Belfast, Ireland, to a family with strong missionary ties---his uncle James Hind was an early Church Missionary Society worker in Japan---Hind graduated with a Bachelor of Arts from Trinity College, Dublin, in 1900 and was ordained deacon in 1902 before arriving in the Ch'ing Empire (大清國) (China) that year under the Dublin University Fukien Mission. He married Alice Carpenter in 1904, but she and their daughter died of dysentery in 1909. Hind remarried in 1920 to Florence Winifred Heyworth, a missionary doctor.

Hind's early career involved pastoral work in Fu Ning County (福寧縣) (now Ningde City 寧德市), where he supervised church construction, schools, and a women's hospital, and later as headmaster of Trinity College Foochow (福州三一學校) from 1910 to 1918, fostering education and a mass Christian movement among fishing communities during World War I. Consecrated in London on 18 October 1918 by Archbishop Randall Davidson, he emphasized self-reliance for the Chinese church, mandating Chinese-language proceedings at the 1919 Diocesan Synod, ordaining six women as deacons in 1922, and supporting the 1927 secret consecration of Archdeacon Ding Ing-Ong (陳永恩) as the first Chinese assistant bishop. Under his leadership, the Diocese grew to include 18,000 Christians across 280 congregations, and he played a pivotal ecumenical role at the 1922 National Christian Conference in Shanghai (上海), contributing to the formation of the National Christian Council of China (中華全國基督教協進會).

During the early phase of the Sino-Japanese War (1937–1940), Hind remained in Foochow despite evacuations by other foreigners, establishing the Fukien International Red Cross in 1938 and refugee shelters at schools and orphanages to protect civilians from air raids, distributing aid under Red Cross protection and collaborating with Tating Hospital (塔亭醫院) to combat epidemics and treat the wounded. These efforts included support for civilians amid bombings and occupation threats, with the associated Tating Hospital earning postwar recognition from Fukien authorities for wartime contributions.

Retiring in March 1940 due to illness and succeeded by Bishop Christopher Sargent (舒展主教), Hind departed China for Ireland, where he served as Church Missionary Society Secretary for Northern Ireland until 1944, later publishing memoirs 《Fukien Memories》 in 1951.



Early life and education

Birth and family background

John Hind was born on 17 February 1879 in Belfast, Ireland, into an Anglo-Irish family deeply embedded in the Protestant community of Ulster.

His grandfather, William Marsden Hind (1815–1894), was a Church of Ireland clergyman who served as curate in Derriaghy from 1839 to 1844, a graduate of Trinity College, Dublin, and an accomplished archaeologist and botanist whose herbarium was donated to the university. The family's longstanding ties to the Anglican tradition were evident in their industrial and clerical heritage, with roots in Ballynure, County Antrim, and business interests in Belfast's Durham Street Mill.

A profound familial commitment to Christian missions shaped Hind's early worldview, exemplified by his uncle James Hind, one of the inaugural Church Missionary Society workers in imperial Japan during the late 19th century. This missionary ethos extended to his siblings, including at least two sisters: one, referred to as Miss Hind, relocated to Belfast in later years to reside with her sister while sustaining a strong personal interest in global mission activities.

Growing up amid Belfast's late 19th-century socio-political landscape---characterized by intensifying sectarian divides between Protestant unionists and Catholic nationalists---Hind was immersed in Irish Protestant heritage, fostering an early appreciation for Anglican values and ecumenical outreach that would later propel his career in overseas ministry.

Academic and theological training

John Hind pursued his undergraduate education at Trinity College, Dublin, graduating with a Bachelor of Arts (BA) degree in 1900. During his time there, he became actively involved in the Dublin University Fukien Mission (DUFM), an organization linked to Trinity that focused on missionary outreach to China. This engagement allowed him to study aspects of Chinese life and culture in preparation for potential overseas service.

Following his BA, Hind undertook theological training at the Church of Ireland Divinity School in Dublin, where he earned his Divinity Testimonium in 1902, qualifying him for ordination within the Anglican tradition. His studies emphasized scriptural exegesis, liturgy, and pastoral theology, aligning with the Church of Ireland's evangelical emphases that would later inform his missionary vocation. Recruiters from the DUFM played a key role in nurturing his interest, identifying his aptitude and supporting his development as a candidate for mission work in Fukien.

In recognition of his early contributions to Anglican missions, the University of Dublin conferred upon Hind an honorary Doctor of Divinity (D.D.) in 1918. This honor underscored the academic and ecclesiastical foundations that equipped him for leadership in overseas contexts.

Missionary beginnings

Recruitment and arrival in China

John Hind's involvement with the Dublin University Fukien Mission (DUFM) began during his undergraduate studies at Trinity College, Dublin. In 1901–1902, following his completion of theological training at the Church of Ireland Divinity School and attainment of his Divinity Testimonium, Hind underwent the recruitment process for the DUFM, which included selection based on his academic background, missionary enthusiasm, and familial connections to evangelism---his uncle James Hind having been an early Church Missionary Society worker in Japan. The Diocese of Killaloe sponsored his ordination as deacon in 1902 specifically for service in China, providing financial and ecclesiastical support as the Diocese's "own missionary", while the DUFM handled logistical and on-the-ground preparations.

Following his ordination, Hind departed from Ireland later in 1902 for the British Crown Colony Hong Kong, where he met fellow passenger Alice Carpenter, a connection that would later lead to their marriage.

Initial roles in Fukien

Upon arriving the British Crown Colony Hong Kong in 1902, John Hind was ordained as a priest there in 1903 by Bishop Joseph Charles Hoare of Victoria Diocese (維多利亞教區霍約瑟主教). Hind proceeded northward to Fukien Province, Ch'ing Empire, arriving at the mission field that autumn. He initially settled in the Fu Ning (Fu'an) mission station near Foochow, the provincial hub, where he assumed oversight of local parishes and construction projects, marking the start of his quarter-century commitment to Fukien.

He served as general overseer of pastoral work across rural parishes, acting as pastor to scattered congregations and clerk of works for construction projects. In this role, he supervised the building of a new church, a boys' school, a women's hospital, new mission houses, and a chapel for a girls' school, laying foundational infrastructure for local Christian communities.

Hind's grassroots evangelism in Fu Ning involved extensive travel on foot or by small boat---gifted to the mission by Trinity College Dublin---to visit tiny, isolated congregations in rural areas. These efforts contributed to steady growth, culminating in a significant mass movement toward Christianity in 1916 among the fishing communities and boat people along the Fu Ning Coast, resulting in numerous baptisms and large-scale open-air confirmation services. This period of expansion highlighted the building of community networks through engagement with local converts, fostering the development of self-sustaining parish structures amid the challenges of rural ministry.

Following a brief return to Ireland from 1909 to 1910 after personal losses, Hind resumed work in Fukien in late 1910, focusing on educational initiatives in Foochow. Then was the beginning years of the Republic of China. He oversaw primary and secondary schools, serving as headmaster of the Church Missionary Society (CMS) Middle School (聖公會男子

學校) and Trinity College Foochow until 1918, where he emphasized training in both academic and theological subjects to support the growing Chinese clergy and laity. These roles underscored his commitment to institutional development as a complement to direct evangelistic outreach in the province.

Episcopal ministry

Consecration and appointment

In 1918, amid the disruptions of World War I, John Hind was appointed as the third Bishop of Fukien by the Church of England, succeeding Bishop Horace McCartie Eyre Price (貝嘉德主教), who had resigned to serve as a naval chaplain. This appointment recognized Hind's prior missionary experience in the Diocese, where he had served as headmaster of Trinity College in Foochow since 1912.

Hind returned to England for his consecration as Lord Bishop of Fukien (中華聖公會福建教區會督), which occurred on St. Luke's Day, 18 October 1918, at Lambeth Palace Chapel in London. The ceremony was presided over by the Archbishop of Canterbury, Randall Davidson, with involvement from senior Anglican hierarchies to formalize his elevation within the global church structure. Concurrently, the University of Dublin conferred on him an honorary Doctor of Divinity, affirming his theological standing.

Upon returning to China, Hind transitioned from missionary educator to diocesan leader, relocating to the episcopal residence on Nan Tai Island (南台島) in Foochow, the diocesan seat. The Diocese of Fukien, carved from the Diocese of Hong Kong in 1906, spanned 38,500 square miles and served over 4 million people, with approximately 18,000 Christians across 280 Anglican congregations, presenting immediate administrative challenges.

Hind's early priorities upon assuming office centered on diocesan reorganization to foster a more indigenous church, shifting from mission dependency to self-governing structures. He envisioned missionaries as supporters rather than directors of Chinese clergy, laying groundwork for greater local autonomy in the Diocese's administration.

Key initiatives and challenges during tenure

During his tenure as Bishop of Fukien from 1918 to 1940, John Hind focused on expanding Anglican institutions to strengthen the Diocese's infrastructure and educational outreach. He served as Chairman of the Board of Fukien Christian University (福建協和大學) in Foochow for the 1921-1922 academic year, overseeing administrative and financial matters amid efforts to unionize missionary educational efforts in the region. Hind also supervised the construction of key facilities in Ha Puo (*Xiapu*) (霞浦縣), including a women's hospital, a boys' school, and additional housing and chapels, which enhanced medical and educational services for local communities. These developments were part of a broader push to indigenize the church, with Hind advocating at the 1922 National Christian Conference in Shanghai for replacing foreign-led institutions with Chinese-managed ones, contributing to the establishment of the National Christian Council of China.

Hind navigated significant political challenges that disrupted missionary work, including the instability of the Warlord era in the 1910s and 1920s, which involved banditry and regional conflicts affecting inland stations. The Northern Expedition (國民革命軍北伐) of 1926-1928 brought further turmoil as Nationalist forces advanced, exacerbating anti-foreign sentiments and requiring Hind to mediate ecumenical responses to Chinese calls for greater autonomy in church governance. The Imperial Japan's invasion beginning in 1937 posed the gravest threat, with air raids on Foochow destroying schools and hospitals, causing famine, and scattering communities. Hind recognized this as a critical juncture for transitioning leadership to Chinese hands.

A cornerstone of Hind's leadership was the promotion of indigenization through the ordination and elevation of Chinese clergy. In 1927, the Diocesan Synod met secretly amid rising nationalism and elected Archdeacon Ding Ing-Ong as assistant bishop, who was consecrated in Shanghai that November---the first Chinese in that role for the Diocese---advancing self-governance. Hind also pioneered women's ministry by ordaining seven Chinese women as deacons starting in 1922, fostering greater participation of educated local women in church roles.

Amid the Sino-Japanese War, Hind took personal risks to sustain church operations and aid civilians until his retirement in 1940. In 1938, he founded the Fukien International Red Cross in Foochow, serving as president and establishing its headquarters at Zhenxue Academy (真學書院), which became a relief distribution center. From spring 1939, as bombings intensified, Hind organized refugee shelters at sites including Mingdao School for the Blind (福州明道盲童女校) (for women) and Lingguang School for the Blind (靈光盲童學校) (for men), providing food, medical care via collaborations with Tating Hospital, and protection under Red Cross flags, saving numerous lives despite shortages and dangers. He remained in Foochow, traveling to procure supplies and negotiating safe passages, until departing for Ireland in 1940 after over 37 years in China.

Later years

Retirement and post-war activities

In March 1940, John Hind jointly retired alongside Bishop Ding Ing-Ong from their roles in the Diocese of Fukien, amid the escalating tensions of World War II and the Japanese occupation of China. He was succeeded by Christopher Sargent as Bishop of Fukien. A week after his retirement, Hind departed from Foochow, traveling to Shanghai before returning to his native Belfast, Ireland, concluding 37½ years of missionary service in China.

Upon his return, Hind faced the challenges of wartime relocation in the United Kingdom, including health issues exacerbated by the conflict and the disruption of mission networks due to the Japanese invasion of Fukien. From 1940 to 1944, he served as the Church Missionary Society (CMS) Secretary for Northern Ireland, continuing administrative support for Anglican missions despite the war's demands.

After the War, Hind remained engaged in Anglican circles, maintaining an active interest in the Church's work in China. In 1948, he hosted a dinner in Belfast for Bishop Michael Chang (張光旭主教), Sargent's successor in Fukien, to discuss ongoing mission efforts and support displaced Anglican communities. That same year, he contributed to theological discourse with his article 《The Development of the Lambeth Conference》, published in 《Theology》. In 1951, Hind published 《Fukien Memories》 in Belfast, a reflective account drawing on his decades of experience to document the Anglican mission's history and challenges in the Province. These writings and engagements helped sustain networks for Fukien's Anglican exiles and aided post-war rebuilding from afar.

Death and personal life

Rotarian Bishop Dr. John Hind died on 7 July 1958 in Belfast, Ireland, at the age of 79. His death marked the end of a life deeply intertwined with missionary service, though specific details on the cause remain undocumented in available records.

In his personal life, Hind experienced significant family joys and tragedies. He first married Alice Carpenter, a fellow missionary, in 1904. Tragically, both she and their daughter succumbed to dysentery in 1909, leaving Hind widowed early in his career. Their infant son survived and was taken back to Ireland. He remarried in 1928 to Dr. Florence Winifred Heyworth, a medical missionary who had trained as a doctor and joined the work in China. This union provided companionship during his episcopal tenure and beyond.

Hind maintained strong familial bonds, particularly with his sisters in Belfast, where he returned in retirement. One sister, Annie Maria Hind, shared his passion for missions, serving as a missionary in China from 1905 and later becoming Vice-President of the Church Missionary Society. She relocated to Belfast to live with another sister, continuing her engagement with Chinese mission work from there. These relationships underscored the family's collective commitment to global evangelism.

Amid his later years, Hind turned to writing as a personal outlet, publishing 《Fukien Memories》 in Belfast in 1951, a reflective account of his decades in China that offered insights into his sacrifices and the emotional toll of missionary life. No records indicate other hobbies such as photography, though his correspondence and writings reveal a contemplative side shaped by loss and faith.

Contributions to Anglican missions in China

Under Bishop John Hind's oversight from 1918 to 1940, the Anglican Diocese of Fukien experienced notable numerical growth in its institutional footprint. Upon his appointment, the Diocese encompassed approximately 280 congregations serving around 18,000 Christians across a vast 38,500 square miles. This expansion built on pre-episcopal momentum, including a 1916 mass movement among coastal fishing communities in the Fu Ning District, which led to widespread baptisms and the establishment of new churches, chapels, schools, and hospitals in that region following Hind's return to Foochow in 1911. By

the 1930s, the Diocese supported over 100 primary and secondary schools integrated into its self-governing structure, reflecting sustained infrastructural development amid political instability. Ordinations also increased, with Hind personally ordaining six women as deacons in 1922 and seven more Chinese women by the end of his tenure, bolstering clerical ranks and gender-inclusive ministry.

Hind's most enduring contributions lay in his pioneering indigenization efforts, which aimed to transition the church from foreign dependency to authentic Chinese self-leadership. At the 1919 Diocesan Synod, he mandated that all proceedings, minutes, and speeches be conducted solely in Chinese, eliminating English to promote cultural immersion. He restructured governance by subordinating foreign missionaries to Chinese incumbents, removing them from chairing councils, and vesting appointment decisions in local synods rather than external conferences, thereby fostering a "church-centric" model. A landmark achievement was the 1927 secret consecration of Archdeacon Ding Ing-Ong as the first Chinese assistant bishop in Fukien, who effectively led the diocese during Hind's 1929–1930 absence, demonstrating the viability of indigenous oversight. These initiatives aligned with the 1912 formation of the Chung Hua Sheng Kung Hui (中華聖公會) (Anglican Church in China), the autonomous Anglican Province in China, and Hind's advocacy at the 1922 National Christian Conference in Shanghai for bodies like the National Christian Council, prefiguring the Three-Self principles of self-governance, self-support, and self-propagation. His model influenced post-1949 church structures, contributing to the adaptation of Anglican traditions within the Three-Self Patriotic Movement and surviving underground communities in Fujian.

In education, Hind played a pivotal administrative role, particularly in elevating institutions to support localized Christian formation. As headmaster of the Church Missionary Society Middle School in Foochow from late 1910 and of Trinity College Foochow (established 1907) from 1911 to 1918, he laid early foundations for curriculum that blended Anglican theology with Chinese contexts during his pre-bishopric tenure leading up to his consecration. As bishop, he chaired key meetings of the Board of Managers for Fukien Christian University (founded 1915 as a union venture), influencing its development amid wartime disruptions like the 1937 Japanese bombings that forced school closures. By his 1940 retirement, diocesan schools operated under synod-supervised councils, ensuring educational continuity and alignment with indigenization goals.

Hind documented his mission strategies in reflective publications that underscored the imperative of indigenous autonomy. His 1951 memoir 《Fukien Memories》 published in Belfast, chronicled 37 years in China and argued for reducing foreign influence to empower a self-reliant church, drawing on experiences like the 1930 murders of missionaries to advocate non-retaliatory engagement with Chinese nationalism. Earlier reports, including a 1930 letter to the Dublin University Far East Mission, highlighted the "mighty power of God" in

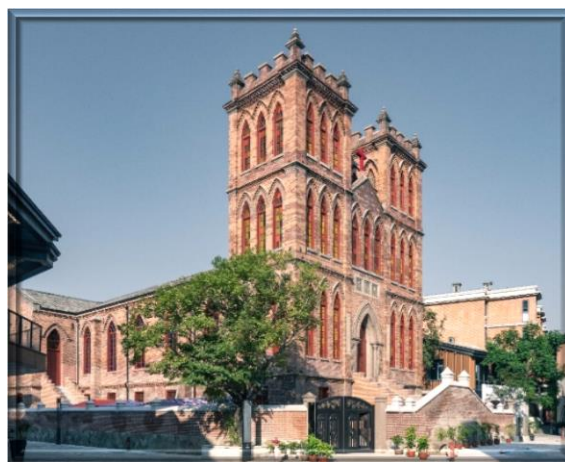
sustaining the Diocese through Chinese leadership during crises, reinforcing practical blueprints for decolonizing Anglican missions.

Recognition and historical significance

John Hind's contributions to Anglican missions in China have been recognized through various posthumous tributes and memorials preserved in ecclesiastical and cultural archives. A vintage bromide print portrait of Hind, taken by the studio Lafayette in the 1910s, is held in the National Portrait Gallery in London, underscoring his prominence within British religious circles. His 1951 memoir 《Fukien Memories》 published in Belfast, serves as a primary autobiographical tribute, detailing his missionary experiences and ensuring his personal narrative endures in historical records of the Dublin University Fukien Mission.

Historical assessments of Hind's tenure often highlight his wartime humanitarian efforts in Foochow, drawing analogies to Oskar Schindler's protective actions during World War II. Known as the "Foochow Version of the Schindler's Legend", Hind's establishment of refugee shelters and the Fukien International Red Cross under Red Cross flags safeguarded civilians during Japanese occupations in 1941 and 1944, with institutions like Tating Hospital functioning as safe havens that treated the wounded and concealed anti-Japanese fighters. These efforts are documented in Anglican histories.

Hind's legacy extends to modern ecumenical studies in China, particularly reflections on pre-1949 missionary work amid the Communist era. His advocacy for female deaconesses, including the ordination of Chinese women, is cited in scholarly analyses of Anglican women's roles, influencing post-war discussions on gender and ministry in the Chung Hua Sheng Kung Hui. Furthermore, his consecration as Bishop of Fukien by Archbishop Randall Davidson at Lambeth Palace in 1918 positions him within global Anglican narratives, with his 1948 attendance at the Lambeth Conference contributing to dialogues on mission sustainability in Asia. These elements affirm Hind's enduring relevance in studies of cross-cultural evangelism and humanitarianism.



1 November 1924 All Saints Day – Bishop John Hind laid the foundation stone for this Christ Church – the cathedral of the Foochow Diocese which was completed on 13 November 1927.