THE CHRISTIAN COLLEGE
IN
THE NEW CHINA

THE REPORT OF THE SECOND BIENNIAL CONFERENCE OF
CHRISTIAN COLLEGES AND UNIVERSITIES
IN CHINA

Shanghai College, February 12 to 16, 1926
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CHINA CHRISTIAN EDUCATIONAL ASSOCIATION
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INTRODUCTION

No more significant educational gathering has been held in China within the last two years than the second biennial conference of the China Association for Christian Higher Education, which met in Shanghai, in February. The two hundred college administrators and teachers in attendance, representing every part of the country, were a striking manifestation of the variety and yet the essential oneness of the work of Christian higher education in China. The high quality of the program of the sectional meetings showed that academic standards are being well maintained.

Meeting as it did after the stirring and disquieting events of 1925, at a time when the attacks of the anti-Christian movement, if more subtle, are no less determined than formerly, it would not have been strange if the conference had spent much time in considering how these attacks are to be met. But scarcely a reference was made to them. Attention was directed to a rigorous but constructive self-criticism, and to the frankest consideration of the radical changes that are needed if Christian colleges are to fulfill their function in the new conditions that are arising in China.

The outstanding characteristic of this conference was the demonstration of Chinese leadership of a high order. A careful reading of the verbatim reports of the addresses in the general sessions indicates that Chinese leadership has arrived, that it is fired with high academic ideals, and that it is fully determined to maintain and develop the Christian spirit in the colleges. The Christian movement in China may well be thankful to have produced men of such outstanding ability to train and guide its youth during these difficult years. Christian higher education is performing also a service of no mean order to the whole Chinese people, a service to which many Chinese educators give generous appreciation.

At a time when there is no little cause for discouragement among thoughtful observers in this country, this report gives much reason for confidence in the final outcome of the new movements in China.

E. W. WALLACE.

April 20, 1926.
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THE SIGNIFICANCE OF THE CONFERENCE

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"Re-definition of the function of Christian higher education in China" was the aim which the programme of the China Association for Christian Higher Education set before its second biennial conference. While those who attended were probably not sufficiently sanguine to expect the complete accomplishment of an aim so ambitious in four brief days together, yet distinct contributions were made toward it. The Association is all alive. It has come to be much more than a high-sounding name. From the moment when these representatives of Christian colleges, China-wide, began to swarm over the broad campus of Shanghai College until the last tea-hour together, they gave the impression of a true brotherhood in learning, a real association of keen flesh-and-blood men and women, who could and did tackle vital questions in education. The programme had been drawn up by skilled hands. Limitations were inevitable. It suffered from over-division. Excellent as was the work of individual sections they crossed and recrossed until it was sometimes difficult to see the wood for the trees. Everyone was drawn to desert his section for the tempting viands provided in another. More opportunity for joint consideration of a few important subjects might have been welcomed, yet at the moment when some wayward delegate might have found it easy to steal away an hour early to attend to business or keep an engagement, the programme always seemed to promise a feast of things too good to miss.

Leadership. For long enough we have talked about making Christian colleges and universities more Chinese. If this conference may be taken as evidence the thing is actually coming to pass. It is true that the proportion of Chinese representatives in attendance was still small, owing in part to the season (Chinese New Year) at which the conference was held. The significance of the occasion is to be found in the high quality of the contributions made by a group of Chinese Christian educators of whom any movement might well be proud. The addresses given by Dr. T. T. Lew, Dean Francis C. M. Wei, Prof. T. C. Chao, Mr. T. Z. Koo, Dr. David Yu and others, on
such subjects as The New Culture Movement, Synthesis of Cultures of East and West, The Spiritual Life of Students in Christian Colleges and Universities, Intellectual Leadership, The Needs of the Christian Movement, were of a very higher order. The conference was ably directed by the Vice-President, Dean Wei, and the newly-elected President Dr. F. C. Yen. These men—and there are others whose names might be mentioned—were accorded a standing in Christian education which is theirs by inherent fitness to lead. The members of the conference, Chinese and western alike, seemed to delight in their leadership.

Quality in Education. The constantly reiterated plea for more profound Chinese scholarship and a higher quality of learning is taking effect. The conference showed a genuine concern about lack of scholarly attainments, whether among missionary or Chinese teachers. Much emphasis was placed upon character, service, good fellowship, but evidently these are no longer to be accepted as a substitute for or commended as preferable to real learning. If the teachers in our colleges are to have their way piety and learning must be linked together. Christian educationists are convinced that the institutions for which they are responsible can only discharge their real function by reason of the high quality of their work. While the ideal is yet far from being realised, it has evidently gripped the minds of all as never before.

Religious Education. The report of "the Educational Commission" and the stimulus of the atmosphere in which Christian institutions find themselves to-day, have resulted in a greatly increased interest in religious education in all its phases. Presidents, deans and members of other sections were all keenly alive to the subjects under discussion in the group on religious education. Recent discussions as to government registration served to give point to many of the questions raised. While ready to admit deficiencies in the teaching of religious subjects in many Christian schools in the past, the conference showed clearly its determination to make our education intelligently Christian. Committees already appointed will study afresh the vital problems connected with religious instruction. Provision will be made in the different colleges for the training of qualified teachers to work in middle schools and throughout the church. The Biennial Conference of 1926 will constitute a forward step in all that concerns religious education.

Relation to the Government System. The inclusion by the government Board of Education of schools receiving foreign support within the class of "private" schools evoked general approval. Full opportunity was given for discussion of the
important question of government registration on the basis of the regulations promulgated on November 16th. The conference seemed fully aware of the possible significance of this issue. The relation of the whole question of registration to religious freedom as guaranteed in the constitution of the republic, to the future of the Christian cause and to the purpose for which Christian schools and colleges exist, was fully considered. It is, however, significant that on the basis of the conference discussion the Council of Higher Education felt themselves warranted in making the inference that many Christian educational institutions would be prepared to carry out the greater part of the regulations laid down by the Board of Education as thoroughly in harmony with our policy to make the Christian colleges more Chinese, while at the same time they felt disposed to seek for further interpretation through the Ministry of Education of particular regulations, the real purport of which was less clear. In the consideration of this question the conference profited by the help of Mr. Sanford C. C. Chen, who has been in touch with the Ministry of Education during recent months. The proposal to call together at an early date a group of representative Christian laymen and to seek their advice as to the status and function of Christian education is a further proof of a new sense of the intimate relationship of our work not only to the government system of education but also to the whole life of China.

*Our Common Task.* Distinct progress has been made in the willingness of Christian educators to look upon Christian education in China as a whole. Jealousy over the success of sister colleges has begun to hide its head. The conference showed signs of a healthy rivalry which is quite consistent with the good of all. From the careful survey and the comparative statistics prepared by Mr. E. H. Cressy, as well as the valuable study carried through by Dr. E. W. Wallace, it should be possible now to take stock of our educational work as never before. We have become accustomed to the idea that it is a mistake to multiply institutions doing the same type of work and that by mutual understanding among ourselves, whereby we agree that certain schools undertake special courses, our whole work can be greatly strengthened. It remains to be seen whether individual institutions will live up to this ideal, but much has already been accomplished and the future is bound to see further developments in the same direction.

*The Personal Note.* By common consent members of the conference seemed persuaded that greater emphasis must be put upon personal contacts in all our schools. What one speaker
described as "the blood-thirsty god of technical rigidity" must not be allowed to stand in its way. Our colleges will be judged, in the long run, by their product in men and women. It is beginning to dawn upon the minds of all that in China more than in the West personal relationships have values which must at all costs be conserved. It is hoped that there may be a closer link forged between religious teaching and the Student Christian Movement, which is making plans for a more aggressive campaign in all the schools and colleges. No one could possibly remain unmoved by the penetrating analysis of the present conditions of spiritual life among students made by Mr. T. Z. Koo. Its very facts constituted an indictment of Christian teachers as a group. It called for a radical revision of our conception of what spiritual life means. The conference felt the challenge to undertake with the students the quest for truth, and the call to live as those who "not only believe in Christ but are devoted to Him."

At a time when the Christian cause in general faces what promises to be the severest test in its history, it is encouraging to find leaders in Christian education determined that stronger links must be forged between it and the church. They will seek to cooperate with government education in all practicable ways consistent with a free exercise of the right to experiment and to make their own distinct contribution to education as a whole. They are forward-looking; they have an eye for the long future. It short, those who support Christian education may have confidence that no swelling tide of anti-Christian influence will submerge a movement which continues to be animated by the spirit and principles of the living Christ.
It falls to my lot this morning to call your attention to what most of us probably have considered a rather obvious truth, but one which is being challenged in these days of intense nationalism. I am to remind you that culture knows no east nor west, that knowledge ignores all national boundaries, that all truth concerns all men, that education should be humanistic in the best and broadest sense rather than narrowly racial or national, and thus be fitted to be the great bringer together of peoples.

All this sounds too obvious to call for proof or discussion; but I may be allowed to illustrate it in a somewhat random fashion, merely as an introduction to the two concrete and timely papers that are to follow.

It is a very familiar remark of teachers of history that modern European culture is a composite stream whose sources go back to Rome, Greece and Judea. There are other elements in the stream, such as the Teutonic, which contributed chivalry and romanticism, but there is fairly general agreement that the chief cultural values of the west have been derived from Hebrew religion, Greek literature, art and philosophy, and Roman law and political organization. No thoughtful person would maintain that the people of any modern European state would be better off if it could eliminate from its national life all trace of any one of these cultural inheritances. It is good for us that we have fallen heirs to more than one ancient culture; our life is made vastly richer and fuller thereby. Nay more, so thoroughly have the several elements fused that when we study Hebrew prophecy, or Greek philosophy, we are in constant danger of reading back into their life other elements from our own which were entirely alien to them. Probably only the rare modern student really enters fully into the Greek spirit, joyously at home in its sunny world, unafraid and for the most part unconscious of the cosmic tragedy that ever darkened the sky of the Semitic peoples.
It is a somewhat melancholy reflection that though Europeans prize so highly all these three elements of their culture, no one of the three peoples concerned held either of the others in high esteem. The Jew despised all gentiles. And since Greek culture was so widespread among gentiles, that practically meant Greeks. To the Greeks all others were barbarians. And even after enlightened Roman scholars had long since sat at the feet of Greek masters, Roman conquerors made domestic slaves of Greek philosophers, and Roman judges heard with cynical unconcern the testimony of Jews to eternal truth.

This has been the tragedy of every culture that has grown up and ripened with little contact with other cultures: self-satisfaction that has been blind to its own need, which a neighbor might have supplied. But there has been even a greater tragedy involved in the failure to follow the unfolding of germinal ideas of the native culture to their full fruition. Israel could not realize her destiny save as her supreme message of the righteous love of God became the possession of humanity. Stoning her prophets who would have called her out into the fellowship of the nations, she sounded thereby her own death knell as a nation.

We speak of these three strands in the cord of modern western culture, but it is well to recognize that even these strands are not altogether simple and homogeneous. Who knows the ancestry of historical Roman and Greek culture? And who, in the light of modern scholarship, would maintain that all Jewish ideas of A. D. 1 were the pure product of Palestine, uninfluenced by Persia, Egypt and Babylon, not to mention Greece? To go even further back; we have been wont to assume that Egypt, at least, is a case of a purely native culture. But note this quotation.

... "El Amarna. In this ruin of an Egyptian capital were found in 1887 some 300 clay tablets in the Babylonian script and language. They came from the 15th century B. C. and are of the nature of diplomatic correspondence addressed to Egyptian kings and officials by the kings of various countries in Western Asia, including Babylon and Assyria, and by the governors of the Assyrian and Palestinian region, then subject to Egypt. . . . . . That the Babylonian script and language, and therewith naturally the Babylonian culture, was supreme in Palestine nearly 35 centuries ago is surely a most significant fact." *

*Prof. D. G. Lyon of Harvard University at the dedication of the Haskell Oriental Museum, University of Chicago, 1896.
We may easily imagine the protest of ardent Egyptian nationalists. Shall the foreign office be allowed to set aside the national hieroglyphics in correspondence with subject princes in favor of the cuneiform writing of an enemy people brought into submission by Egyptian arms? And shall they be allowed to go still further and actually use the foreign language itself? It is possibly significant that neither hieroglyphic inscriptions nor cuneiform tablets record any such controversy. The less cumbersome form of writing made its way, and along with it the language better suited for the intercourse of alien peoples. And who can say what new and frequent ideas entered Egypt by way of the language of Mesopotamia?

I must confess that I have been somewhat at a loss for an explanation of this bit of history. Both Egyptian and Babylonian scripts are cumbersome. And why, if Babylonian culture was as unmixed and as native to Mesopotamia as Egyptian culture was to the Nile Valley and both were equally old, should the former have displaced the latter in international intercourse, notwithstanding the supremacy, for the time at least, of Egyptian arms? A possible explanation is suggested in a recent report of the excavations on the site of Ur of the Chaldees. This report says that "the people who founded Ur and dwelt there for some thousands of years are known to scholars as Sumerians. Where they came from and in what country they lived before they settled in the Euphrates valley are among the mysteries still to be resolved. What has been made clear is that after they had possessed themselves of the fertile plain of the lower Euphrates they were a people well advanced in the ways of civilization. In their new habitation they kindled a flame that illuminated the ancient world with their Sumerian culture, and they remained the torch-bearers of civilization for not less than 2000 years ....... The place of the Sumerians in the human pageant is therefore a place of peculiar importance, filling and illuminating a space between the utterly obscure and the earliest legendary passages that precede and usher in the dawn of history. Ur was first a Sumerian city; in the course of time it became a possession of the conquering Babylonians; it passed in turn to the Assyrians, when they extended their rule over the country; and finally it fell to the Persians, when they became the masters of Mesopotamia and all the adjoining lands ...... When Cyrus made himself ruler of Babylonia and master of Ur, it was a very ancient city that he inherited with his kingdom, for the recent excavations have brought to light the name of a king who
reigned in that city about 4000 B. C.” * We are “the heirs of all the ages,” and part of that heritage traces back to “Abraham’s home town.”

The instinct of the scholar has ever been to value learning, no matter from what quarter it comes. Whether we consider the Athenians who daily met in the market place to sharpen their wits in dialectic and who were especially pleased when some new thing was brought to their attention, or the keen youths from every western European country who thronged the universities of Paris, Bologna, Oxford and Cambridge in the Renaissance period, or the thousands of students from China now in America and Europe,—the true scholar is seeking something which knows no national or racial limitations; he is following the instinct which Terence made articulate in the words “Homo sum, humani nihil a me alienum puto.”

One of the finest embodiments of this spirit in the whole history of western culture is Erasmus. Hungry for knowledge in an age when books were few and access to them difficult, the boy was induced to enter a monastery by the hope of being allowed to study. Escaping from the prison house of the mind which he found those degenerate institutions to be in his day, he found his way to the University of Paris. There he met kindred spirits from other countries, including England. He became a citizen of Europe rather than of his native Netherlands. He made visits to England, Germany, Spain and Italy. He lived in Flanders, Switzerland and Austria. He became the friend of leading scholars of all European countries, and carried on a voluminous correspondence with them. He corresponded also with two popes and with the kings of France and England, the Emperor Charles V, the Archduke of Austria and a host of lesser dignitaries in Church and State throughout western Europe. When the Protestant revolt of Luther threatened to disrupt the Church, which since the downfall of the Roman Empire had been the unifying agent in the life of Western Europe, all parties looked to Erasmus to save the situation. The tragedy of his life was his inability to bring the two parties together. He would not go with Luther, for this meant destruction of that unity which he felt must be maintained at all costs. He could not agree with those who would crush Luther, for Luther, with all his excesses (as they appeared to the humanist), was yet fighting the abuses which it had been the life work of Erasmus to expose. Erasmus was the scholar, not the man of affairs. The hope that he might save a situ-

ation calling not for the calm words of a scholar, but for the management of men of affairs, was doomed to disappointment. The old saying is probably accurate,—that Erasmus laid the egg of the Reformation and Luther hatched it. Erasmus, however, maintained that what he had laid was a mild hen's egg, while Luther had hatched a fighting cock! There will always be Protestants who condemn the humanist for balking, as they say, when the great issue of principle was joined. It is doubtful, however, if Luther could have done his work without the light shed upon the Scriptures by the new edition of the Greek Testament and the new translation into Latin issued by Erasmus with papal approval.

A somewhat similar difference appears between Gandhi and Tagore. The saint of India, who is probably the greatest living embodiment of spiritual power, who seems more successful than the disciples of Jesus in turning the other cheek and disarming enemies, by sheer power of meekness, who, in fact, says that the revelation of passive resistance came to him after reading the Sermon on the Mount—this man who so loved the outcast as to make himself one of them in the attempt to put an end to untouchability, yet was led into expressions of devotion to Indian culture which seemed to cut it off from that of the West. There is nothing finer than the protest of Tagore and the Mahatma's reply, showing that the difference is more seeming than real. The one is concerned to save his people not from Western culture but from Western barbarism. The other is concerned lest in repelling Western barbarism the treasures of Western culture also be rejected and India limit her life instead of enrich it.

Whether we are westerners or orientals, Chinese, Indians, English or what not, we have all inherited riches of culture from more than one ancient source. And in our most prized literatures are embodied the visions of great souls in various lands, who looked forward to what in varying phrases amounts to a worldwide brotherhood. Surely all true nationalism must lead to an internationalism in which all will contribute their best and in which all will share the riches of all.
THE NEW CULTURE MOVEMENT AND CHRISTIAN EDUCATION IN CHINA

BY TIMOTHY TINGFANG LEW, M.A., B.D., PH.D.
President of the China Christian Educational Association.

The Committee on Arrangements could not have selected a more important topic for this conference than the one which has been chosen. "The Redefinition of the Function of Christian Higher Education in China," for this is certainly a time for all of us who are engaged in Christian higher education to "stop, look, and listen."

I am particularly pleased with the approach which the conference has taken to the study of this topic, for we are in the midst of the New Culture Movement in China, and any definition of the function of Christian higher education without a correct understanding of the bearing upon it of that Movement will be not only futile but actually misleading. The topic which has been assigned to me is the New Culture Movement in China; I am to indicate changes in the program of the Christian colleges necessitated by changes in the cultural environment of their students and graduates. I propose to discuss this subject under the following headings:

I. The chief emphasis of the main currents of the New Culture Movement which have made themselves felt in the last few years.

II. The accomplishments of the movement thus far.

III. What kind of new environment has the movement created?

IV. The changes in the program of Christian higher education necessitated by the new environment.

I.

Broadly speaking, one notices that four main currents in the New Culture Movement have made themselves felt. First
there is the emphasis upon Science. I have in several other papers during the last few years attempted to show that this movement has passed through three main stages. The earliest stage was an appeal to material science for national salvation. In the next stage, the appeal was for a new form of government. The third stage is an appeal for a new philosophy of life. So science, particularly the physical sciences, has been one of the chief points of emphasis. From the crude expectation of attaining the power of "national self-strengthening,"—the term used in the last three decades of the Manchu dynasty,—through reliance on machines and military weapons made according to modern science, to a vigorous advocacy of a mechanistic interpretation of life, the emphasis upon science is growing stronger and stronger, and to-day it has acquired a subtlety which will exert tremendous influence in the days to come.

This emphasis may be indicated roughly along the following lines:

(1) That man's present environment involves too much suffering.

(2) That all this suffering can be avoided, overcome, and eventually entirely eliminated.

(3) That this elimination of suffering cannot be expected through superhuman work or superhuman decree but through sheer human effort.

(4) That human effort should be directed toward acquiring a knowledge of facts as they are and a technique to control the factors which determine and produce the desired effects.

(5) That the systematization of this knowledge and technique is the very body of science, and science can be indefinitely improved.

(6) That science is therefore omnipotent, if we take into view a limitless period. It can already do a great deal, and whatever it cannot do now, it will do eventually.

(7) That the conception of science should be the basis of our view of the universe and our philosophy of human life and destiny.

(8) That the scope of science is therefore greatly enlarged, and is not limited to the natural sciences but is extended also to the social side; but that the social sciences are to be interpreted on the basis of material factors.

The second emphasis is on Democracy. The appeal to the establishment of a new government to replace the monarchical form as a way to national salvation resulted in the downfall of
the Manchu dynasty and the establishment of the Republic. The fourteen eventful years of the new experiment, which have resulted in so much unfriendly criticism and heart-rending discouragement, have not weakened the emphasis on democracy an iota. On the contrary we see that in spite of all the failures the idea of democracy and faith in it have been growing instead of declining. The New Culture Movement makes it unmistakably clear that its life and the life of democracy are so entwined that any separation is well nigh impossible.

The emphasis upon democracy is roughly felt in the following ways:

(1) That the people is the basis of the nation, and that to the people the final appeal should be made in all subjects.

(2) That in order to make the people able to solve national problems education is required.

(3) That such education should be universal. No class distinctions of any sort should be allowed to limit the educational program.

(4) That such education should emphasize elements of citizenship.

(5) That leadership in politics and power should be open to all on the basis of free competition.

(6) That there is faith in the ultimate realization of democratic ideals, which it may take time to attain.

(7) That any barriers between the people and the attainment of this goal should be removed. Traditions, convention, time-honored practices, are to be swept away; even the teachings of the revered sages should mercilessly be thrown into the discard. The present popular slogan is "To throw them into the sink," the strongest possible term one can use to express disregard.

(8) That the actions of the nation's leaders are to be judged in every instance by their effect upon this effort to attain to the democratic goal.

(9) That there should be no distinction between men and women in this effort. The outspoken advocates of woman's part in national politics are not women but men, who believe in that democracy which requires the cooperation of both sexes.

(10) That these democratic practices and ideals should begin with the students in their student life, and are not to be postponed until the students have become mature men and women, nor until the conditions of the country are ready for
them, because they have to make the country ready for democracy.

The third emphasis is on Nationalism. The national experience of China during the last hundred years, which has furnished the background of the New Culture Movement, is also the source of its motive power. This experience has been a sad and painful one. It gives every incentive to the rise of nationalism. While the articulate emphasis is a comparatively new one, it has been the all-pervading, controlling purpose from the very beginning. It is the salvation of China as a nation that gives the life and power to the movement. In the last few years this emphasis on nationalism has come to the forefront through certain groups, and they in turn have become prominent through certain individuals who have brought to expression the inarticulate desires and feelings of thousands of youths and other people. These groups, although formed by different individuals at different times under different circumstances, have discovered that they have much in common, and they are working for a federation to carry out their common platform. This is, therefore, an emphasis which will make their influence widely felt because it is a crystallization of some of the highest, noblest and most truly unselfish elements of the movement. It has also the promise of success because of its very nature, since it meets the needs of the nation and possesses facts that are convincing.

The form this emphasis takes and the specific definite points which it includes can be estimated from the statements and expositions of some of its leaders and advocates. The most common ones include the following:

(1) Nationalism advocates the development of the spirit of the nation or the national soul. It opposes anything that tends to destroy the good elements of the national culture.

(2) Nationalism advocates the ideals of progress and advance among the masses of the people. It opposes any theory which tends to encourage self-abnegation, self-destruction or deflection of the self-respect of the nation.

(3) Nationalism advocates the service of the nation by the people. It opposes any selfish purpose of individuals or classes which interferes with the benefit of the whole nation.

(4) Nationalism facing the nation within emphasizes unity. It opposes any program or theory which believes in or permits divisions, or succession of sovereignty or territory of the nation.
(5) Nationalism, facing without, emphasizes independence. It opposes any theory which depends on the support of other nations or international action or control.

(6) Nationalism aims to attain the prosperity and glorification of the nation, but expects the mutual benefits of all the nations of the world. It does not advocate narrow exclusive provincialism or the severing of relationships with other nations.

The fourth emphasis is upon a *Spiritual Quest*. This emphasis is never clearly stated in any cut and dried fashion like the other three points of emphasis. One does not find any one outspoken paper which sets forth the spiritual quest as one of the important elements of the New Culture Movement. Yet anyone who can read carefully the writings which have been published on the various subjects that have been discussed by the New Culture Movement, or who has a wide acquaintance and a constant contact and intimate relation with the youth of China today who make up the adherents of the movement, cannot but see that underlying all the different points of view and emphasis, there are unmistakably clear evidences that there is a spiritual quest, inarticulate but strong and persistent, which finds its way into every discussion.

One can only point to the various tendencies or signs or symptoms, which may be briefly stated as follows:

(1) There is a faith in the ultimate triumph of that which is good and noble, which forms the secure of confidence in their efforts to work for progress.

(2) There is a gradual and steady growth of the sense of individual responsibility and an effort to fulfill this individual responsibility, an earnest search after ways of improving oneself in moral living.

(3) There is a blossoming of the passion for freedom which is hostile to slothfulness, self-satisfaction and slavish obedience. It searches after a power that gives men freedom and the ability to exercise and preserve it.

(4) There is an authentic appreciation of reality, a persistent determination to get at the facts as they are, and to face them courageously. It searches after a criterion and a standard for verifying reality.

(5) There is an outspoken opposition to idolatry of any kind. Iconoclasm is one of the outstanding features of the New Culture Movement. There is a relentless opposition to any person, theory or dogma which has been set up as an idol. The essence of the movement is the re-evaluation of values.
There is the growth of a genuine belief in social welfare, in its supreme position in human endeavor. There is a genuine effort to subject individual wishes and desires to the higher motives of common good.

There is a search for the deeper meanings of life, an effort to formulate a new philosophy of life, a desire to know the unity of the relationship to the ultimate and the final goal of all the problems related to human life.

These then are, the four main currents in the New Culture Movement of China: science, democracy, nationalism and a spiritual quest. I have endeavored to present the detailed points of emphasis covered by these four. Here I wish to utter a word of warning, that in the discussion of the main currents and points of emphasis in the New Culture Movement we must be careful to distinguish our conception of them, or what we think they should be according to our individual background, from that which is actually taught and advocated in the current propaganda of the movement. I trust that what I have presented is a faithful though sketchy picture of the movement as it is ascertainable from the written and spoken expression of its leaders and adherents.

II.

We shall now ask what this movement has actually achieved through these emphases. This question not only has important bearings upon the present-day nature of our teaching, but it may also serve as an indication of the probable future for which we should shape our educational program and policies. To this question I shall answer briefly, touching the main points. I shall answer this question in two parts, first, what it has succeeded in accomplishing; second, where it has failed thus far.

What has the movement achieved thus far?

1) It has created a critical attitude among the youth toward problems of all kinds, critical to the extent that they are asking questions on issues which have been considered closed, and that there is a genuine dissatisfaction with regard to the established order. This we can count as an accomplished result throughout the land.

2) It has accomplished much in the creation of desire for discussion. Group discussion, discussion through writing, have become a part of the daily life of the students. Periodicals, especially the small sheet weeklies and the supplements of the daily newspapers, have contributed a great deal to bring this
about. There is one newspaper in Peking which publishes eight different kinds of weekly supplements in addition to its daily supplement. Its columns are open to all contributors. Each of these supplements is devoted to one central theme, such as the woman's problem, children's problems, and so forth. And these small sheets, which average ten to fifteen thousand words a day, have more influence than the average sophisticated person may imagine in shaping the thinking of the younger generation.

(3) There is a definite growth of courage in expression. People who belittle such expressions of youth do not realize that in many instances it takes a great deal of courage to speak out on these various issues. There is a tendency to sign articles and to be responsible for what one says, to stand ready to meet rebuttal, in contrast to the use of a pseudonym and the evasion of the challenge of an answer.

(4) The movement has achieved a great success in establishing pai hua as the normal medium of expression. And what is more, it actually is developing a pai hua literature worthy of the name of literature in every sense of the term. Lucidity, precision and beauty are greatly improved both in prose and in verse. The future of pai hua is safely assured in spite of the desperate effort of certain high officials who recently tried to go back to wenli. The “backward moving of the train” will not last long.

(5) The movement has, with the help of other political events, firmly established the idea of democracy in China.

(6) It has initiated a revival of appreciation of Chinese culture.

These are, then, the main fruits of this movement: a critical attitude, accompanied by a desire for discussion, with courage of expression and a tool with which ideas can be expressed clearly, accurately and elegantly; and through it all, a faith in democracy.

I must now come to the second part, namely, what the movement has not yet succeeded in achieving. First of all, as to science.

(1) It has not yet helped many to acquire the habit of scientific thinking. Much of the writing to-day is not very much more than thinking aloud. One can almost see the process of thinking of the writers and they need rigorous scientific training.

(2) It has not yet helped many to form the habit of scientific living. Fighting as hard as they do against supersti-
tion, unscientific beliefs and practices, they nevertheless are still under their bondage. Even among some of the leaders of the movement, one finds many victims, those who fall before old habits, unscientific and well nigh superstitious.

(3) It has failed noticeably in helping people, especially college students, to acquire what I regard as the fundamental factor of success in this movement, namely, a joy in scientific labor. The teaching of science we must admit has been rather poorly done, especially in the middle schools, as the careful investigation of Professor Twiss has shown. And with the disturbing conditions of the colleges we can in a way excuse the teachers of science in higher institutions. But the fact still remains that the students who specialize in science have not increased in considerable numbers under the present strenuous effort to advocate science. Nor have the students who have chosen science as their major field of study shown zeal and professional joy in proportion to their clamor. With the exception of certain technical institutions, students in colleges of arts and sciences have not chosen subjects in the sciences as they have literature, law, politics, history, sociology, economics and the like. There is still lurking in their minds the notion that physical sciences are somehow philistine compared with literary work. We must add, however, that the scientific study of education has made considerable strides in the last few years. And this should be taken into consideration by itself.

Second, as to democracy, the movement has achieved very little beyond establishing the general idea of and faith in democracy. As a matter of fact, one painfully notices every day the slow progress along many lines.

(1) It has failed to train the people to acquire a conception of law, which is the sine qua non of believers in democracy when they try to put democracy into actual practice. That law is not arbitrary, that it is to be made by the people, that after it is made one has to obey it at any cost, that until it is changed or repealed one has to stand by it, has not yet become a part of the thinking of youth.

(2) It has failed to help the people to realize that if democracy guarantees certain privileges and rights of the people, it also demands in return the surrender of certain individual privileges and rights for the benefit of the whole. That special privileges cannot be given to individuals at the expense of the public and that exceptions cannot be made to laws until they become useless, these and many other elementary concepts have
not yet become a part of daily living both in the small groups and in larger organizations of the students.

(3) It has failed in the development of a habit of supreme importance, what I call willingness to share the drudgery of cooperation. Teamwork and a group spirit have been evident in some of the efforts of students even in certain cases of endeavor with a national scope. And yet one of the saddest and commonest experiences is the lack of cooperation among those who are otherwise qualified to serve society but who fail on account of not being willing to share the hardship that is involved in cooperation. Organizations, therefore, grow and die without accomplishing any tangible result. The worst of this is that it disheartens the best elements and turns them into cynics.

(4) Closely related to the question of cooperation and often the secret of the failure of cooperation is the inability to follow. The movement has thus far achieved very little success in building up public opinion through writings and the development of personal ability through contacts and actual living that will help the youth to recognize a leader when they find him, and to follow him willingly and intelligently far enough to achieve results and to stop following him when he goes wrong. It is pathetic to see the right leaders unable to lead "because there are no followers," and it is more pathetic to see demagogues leading many on to the wrong path.

(5) The movement has already shown its inherent weakness in not being able to lead youth on into new ideas and at the same time safeguard the rights of the minority to their own opinions. This is a weakness that is pregnant with great dangers.

Third, as to nationalism. The advocates of nationalism have yet a very great task before them. They have not yet succeeded in three distinct lines.

(1) They have not thoroughly aroused the people and furnished them definite, concrete objects of devotion. The idea of nationalism is still too abstract.

(2) They have not yet been able to help the people to distinguish the essentials from the non-essentials in national endeavor.

(3) They have not yet been able to help people to see what a program of nationalism involves, with its many implications.
They are, however, working to these ends, and we cannot justly place these charges at their door as failures. We must give them time.

Fourth, as to the spiritual quest. The movement has not yet definitely furnished any vital message which is needed. There the failure is greatest. In fact, destructive forces go side by side with the germs of life that are so abundant in the movement.

III.

The above picture, I trust, is a fair appraisal of the movement up to date. Individual viewpoints may vary, but as to the essential broad outlines I feel that few would question what has been said. If this is so, then we can ask our next question: What will be the environment in the next decade or so? What will be the environment into which the graduates of our universities and colleges be sent?

One needs to guard himself against being either cynical or over-optimistic. We can picture for ourselves an environment in which thousands or perhaps hundreds of thousands of the coming generation will be clamoring for science but forever living on the crumbs fallen from the table of scientific labor of other races and nations, youth who do not think scientifically and who are unwilling to pay the price of scientific living, dogmatic over half-understood scientific theories at the expense of other finer things in life. We see an environment in which hundreds of thousands of youth by their education have acquired social standing and authority in government, men who commit themselves irrevocably to democracy and yet are unable to cooperate, who follow no right leaders, are constantly in danger of being misled and hoodwinked by demagogues, waste their lives in cliques and selfish small combinations that disregard the public good, and degrade good causes by cleverly taking unfair advantage of them. We see an environment which is alive with intense nationalism, keenly sensitive to any criticisms whether given in the right or in the wrong spirit, suspicious of every friendly suggestion from without, yet within its own body without a sufficiently clear understanding of its own task. It is a mass that blindly accepts programs and makes commitments which hurl men headlong into the painful mills which the western nations have gone through in the last fifty years. We see them imitating the West without an insight into all the implications until it is too late, paying a high price for something which they are, after all, not likely to get; but in the process of doing so, stifling the subtle, peace-loving
conscience of the race and blocking the progress of many useful endeavors which are the very things that would give them the fruit of the nationalism they desire. We see an environment in which a surging populace wander as lost sheep with their moral bridges completely burnt behind them, straying into a spiritual desert, longing for the nourishment of the soul, which they do not find.

But this is only half of the picture. Let us remember that for several decades yet the present generation of mature men and women will be totally untouched or only slightly impressed by the New Culture Movement. They, together with their followers, form a larger portion of the population with whom our modern educated men and women will have to work. They are willing to give their educated children and contemporaries a chance, but what if they only see the evil by-products of science, growing luxury, incessant rise of the high cost of living, the break-up of old crafts and trades replaced only by sweatshops and class-struggles?

They, too, have joined the crowd and followed the high-sounding shibboleths of democracy. But what if they only see the curtailment of their old freedom, replaced by increased taxation, and the exchange of ruthless autocracy for the old imperial despotism, bribery exacted by the people above giving place to the selling and buying of votes from below, special privileges that were reserved by the few and now demanded by the many? What if they see that the full burden of the change is borne by the hard-working but uneducated majority?

They, too, have been stirred up by heart-rending tales of national suffering at the hands of other nations. They are willing to contribute a great portion of the possessions earned by the sweat of their brow for the great cause of national salvation. But what if they see beyond the loud shouting and pathetic appeals nothing more than constant strikes and boycotts which, if repeated often enough, may be suicidal to the very life of industry and business?

They, too, are willing to forego their preferences and habits, to give a trial to new customs and strange innovations totally against their own taste, painfully watching the tearing down of the time-honored moral structure, humbly accompanying the youth, going a long way in the unknown land of moral and social adventure. But what if they find in this strange land nothing more than the misuse of liberty, well-disguised selfishness under the popular name of individualism, offering disregard as solutions for pressing problems, hugging new vices in the place of the old?
What *if* they find *all* this? Will they be blamed for starting a stern reactionary movement which will render still more difficult the noble efforts of the New Culture Movement, if it does not totally thwart it? This is indeed a dark picture. But its realization is not only possible, but quite probable. And if the actual future is not quite so dark, part of this picture or the whole of it in milder form is awaiting us, *unless leaders greater than we have thus far seen are born unto us.* In our educational policy it behoves us to do two things: first, to be prepared for such actualities, and second, to produce the leaders that will make such an eventuality impossible.

IV.

We now come to our last question. Under the influence of the New Culture Movement which represents so much that is best, most hopeful, most desirable, which is pregnant with the greatest possibilities and yet which contains in itself these dangers, what changes in the program of the Christian colleges should be made?

To answer this question is the business of this conference. We need corporate thinking, and the working out of the details needs technical, expert effort. I may be pardoned if I, in my inadequate way, am audacious enough to think aloud before you on a few points which may serve as a preliminary basis of discussion. I shall begin with a concrete story.

A few weeks ago two ladies met in Peking. They had been great friends in their girlhood. Both were students of a mission school. After years of separation they again saw each other as married women, with children and homes of their own. Both husbands are returned students and are university professors. These two women represent the finest type of Chinese womanhood. There were many fine qualities common to them both, which form the basis of their enduring and endearing friendship. One of them is Christian, and the other is not. Both of them are Chinese through and through. The non-Christian lady represents Chinese culture in its most attractive and sweetest form. In the same way so does the Christian lady, who represents the fine type of Christian home nurture. In this meeting, the two renewed their friendship. It was as warm and sweet as it ever had been. But the non-Christian lady gently confided to the other that while she still loved her as much as she ever did and while there could be no shadow over their friendship, there was nevertheless one sorrowful feeling in her heart which might tend to their decreased
opportunities of contact, and that was that she had a growing tendency to dislike the life and environment of the Christian church in China as it is seen everywhere. She said she regretted that she had ever studied in a mission school. She felt that the time spent in a mission school gave her a training which produced a certain "missionary tone" which she found unpleasant and un-Chinese and which required a very definite effort to throw off. With a more regretful tone she said, "It is a great problem to me now where to send my children to school." She frankly acknowledged that the government schools and the Chinese private schools are not quite up to the standard under the present disturbing conditions; to these she hesitated to send her children. And yet she could not feel that she was doing her children justice in sending them to mission schools. Now this lady has no malice against missionaries or mission schools, nor is she in any definite sense anti-Christian or anti-religious. She is one of the sweetest women I have ever seen. In her manners, ways and conversation, she represents, as I said, the finest type of Chinese culture. And yet she feels so keenly, so clearly about mission schools in the way she indicated.

This story has furnished me food for thought for the last two months. What is it that makes a mission school student different from outsiders? That the mission school in its best effort has produced men and women with fine qualities none of us would deny. But even the best we produce have found something in their later life after they have left the mission school which they have had to shake off or modify or readjust before they could be successful. And some of them with thorough training in their academic subjects and in their moral conduct, in all appearance and in reality fine men and women, have yet had to fight for years to get readjusted. Some of them have never succeeded in making the required adjustment. Is it certain manners and ways that are foreign? Is it the lack of appreciation of things Chinese? Is it the failure to understand the old people? Is it religious attachment? A careful study is needed to clear up this mystery.

I do not attempt to answer my question. I wish only to call attention to the fact that such a question exists, and that a solution of this problem is vital to our educational program. My humble contribution is to state what type of men and women I would like to see our colleges send out.

It is the man or woman who has a solid foundation of certain basic facts of history and of society as it exists now; an adequate appreciation of the rudimentary principles of science
acquired through one or two thorough laboratory courses in the physical sciences; a certain amount of skill and ability to apply the general facts of science to daily living; a reading knowledge of at least one foreign language, and if possible two, which should open up wide fields of knowledge not available through Chinese; a thorough grounding in Chinese culture, giving genuine appreciation of the values and importance of the social and spiritual inheritance of the Chinese race; ability to express oneself clearly and logically in the Chinese language, spoken and written, without blunders; acquisition of habits necessary to social and democratic living; ability to meet the requirements and to exercise the functions of democratic citizenship; efficiency in the technique of moral, scientific business life but not such efficiency as to destroy the human quality in personal relationships; ability to lead when called upon in one's special field but not too much eagerness to lead, with willingness to make leadership in others possible; a devotion to nationalism but without blindness to the value and glory and the hope of international brotherhood; religious fervor without the manners and airs of religiosity that repel others; a sound body which knows how to use energy economically; a man or woman Chinese in every inch and Christian also, a man or woman so prepared as to be higher than and distinct from the environment in which he or she came, and into which he or she will be sent to live and to serve, and yet so trained as to require no further agonizing readjustment.

If this is not too much to expect of the average Christian college graduate, then some such changes as follow will be needed.

(1) Teach more science—a great deal more—with better facilities, and teach it more thoroughly and more scientifically.

(2) Emphasize the teaching of citizenship. Show your faith in democracy. Turn the whole institution into a laboratory for exercise and experiment in democratic ideals, and unreservedly, wholeheartedly, allow the students self-government, self-determination, full cooperation and mutual sharing in the responsibilities and daily life of the institution.

(3) Radically overhaul the Chinese department and thoroughly strengthen the teaching of Chinese culture.

(4) In filling vacancies on the staff, give preference in every occasion to a Chinese teacher if the right man or woman is available; but no Chinese should be employed on the staff who cannot express himself acceptably in Chinese, and who
shows inability to adjust himself to the true Chinese environment.

(5) Create an atmosphere which will enable the students to appreciate Chinese culture, and provide more opportunity for contacts with society.

(6) Keep the international aspect of Christian institutions alive and vital through genuine Christian lives of foreign teachers who possess genuine missionary spirit, who have caught the vision of a new social order, and who understand the currents of thought of today.

(7) Finally initiate a new religious education that is aggressively and truly Christian, not through compulsory requirements and formal instruction but through the patient and painstaking endeavor of personal work and the group fellowship of teachers with students, mobilizing for this work the entire staff, bringing men and women to the inner sanctuary of the communion of saints and face to face with the redeeming and transforming power of the Great Master.
SYNTHESIS OF CULTURES OF EAST AND WEST

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The subject which I have the honor of presenting to you is a noble one,—the synthesis of our cultures.

Culture is a term that has been used in various senses. Sometimes it is employed to cover the whole social heritage of a nation, its arts and science, language and literature, education and government, customs and institutions, ethics and religion. At other times, it connotes the polish of a person's training, his pleasant way of conducting himself in polite society, and his skilled adaptation to any given situation. In this paper we intend it to mean, however, the social heritage as it is taken possession of by an individual and as it expresses itself in him through his general mental and spiritual frame of mind, his attitudes towards certain customs and institutions, and his modes of making these attitudes known to his fellow-men.

The social significance of culture thus understood is far-reaching. It is a bond that knits society together, a common language through which man makes his behavior intelligible to his fellows, and a means by which corporate experience and social values are stored, conserved and transmitted. Therefore, when we deal with the culture of a people, we are dealing with something not only of great social value but also of important spiritual significance.

Taking the word culture in this sense, we can understand, also, why in the present tide of nationalistic enthusiasm in this country many people are so zealous for the integrity of the national culture and so apt to assume a hostile attitude towards any influence that may endanger its purity.

A broader outlook, however, will show that no such apprehension needs to be entertained. The history of the cultural development of the world furnishes abundant instances that modification of culture is often a help rather than a hindrance to national prosperity. It does not always endanger but often enriches the national life. Indeed, this is a principle
underlying all forms of organic life. The organism must absorb and assimilate certain elements from its environment, and only so long as the process of absorption and assimilation continues is life at all possible.

The culture with which our own is now coming into contact is the product of such a process of absorption and assimilation. A casual study will reveal the different origins of its elements. Like the historical city wall of Nanking, its bricks bear the names of many different localities, but this has not decreased its strength but only increased its richness.

Nor is it possible to escape the universal law that every contact of cultures will lead sooner or later to a fusion of the two. This fusion is taking place in China before our eyes. Look at the life in such a treaty-port as Shanghai and watch the changes going on there. The Chinese are absorbing elements of a foreign culture, whether we will or not. It is a thing that we can guide and direct but cannot possibly bring to an end.

But there are deeper and mightier currents along the same general direction elsewhere. Students are going abroad and returning home every year, translations of foreign books are issuing from the press every month, and new ideas are being spread every day. Western culture is in our midst and exerting its modifying influence on our old culture all the time, quite apart from the educational work which we are doing in the Christian institutions. The contact of cultures of East and West has produced the inevitable effect now in this country, as every other similar contact has done elsewhere at other times.

We have sufficient confidence in the good sense of the Chinese people and the stability of their national life to believe that the changes now sweeping over the country will not seriously throw them off their balance. But should we not expect more from the Chinese than that they will just hold their own? Is not the present cultural contact too good an opportunity to let pass by lightly without making the very best of it for the edification of mankind at large? Is it right for us to rest content with the random changes on the surface and the mechanical fusion of unessentials without attempting something deeper and more constructive? What we should aim at is not any patch-work or any mere fusion, but a systematic, well-thought-out and thorough-going synthesis.

The word synthesis is significant. It means that we shall have to make a complete analysis of the two cultures we wish to synthesize, compare their respective merits and weaknesses, and then form an organic whole which will conserve the best of
each. This must be done, also, in such a way that the native system serves as the framework of the new structure. This is a task of spiritual creation. What a bold idea to propose to bring together the spiritual products of the two largest sections of the human race, namely, the Anglo-Saxons and the Chinese! What a wonderful vision to visualize the cultures of the East and the West joining hands so as to break down all the barriers that divide us at present! Yet, what a stupendous task to study, evaluate and select, so as to conserve judiciously and to build wisely!

But it is a challenging task, a task that has developed upon us who are engaged in such an international creative enterprise as Christian higher education. In a Christian college, western and Chinese scholars are working side by side in a spirit of comradeship and for the same interests, that is, the training of leadership for the New China. We in the Christian colleges, foreigners and Chinese, are not only working and thinking together, but are also living together and bearing each other's burden in the most intimate manner. There is, therefore, in our work every opportunity to tear down the partition that usually divides individuals and groups of different cultural backgrounds, and there are all the facilities to get down to the bed rock of our cultures by careful observation and patient study instead of merely scratching the surface of things. This opportunity does not promise to be permanent, for a college in which a large number of foreign professors teach cannot be a permanent feature of Chinese education. But so long as the present situation remains, efforts ought to be made to capitalize it in the best way we can.

The task of synthesizing cultures challenges us also in another way. It has been forced upon our attention as an educational problem. Whether we are giving to our students a liberal education or a more technical training in our colleges, we are consciously or unconsciously instilling into their minds certain ideas and ideals which are the cultural elements of the West. It is only meet and right that this should be done. Teachers from the West ought to set before the Chinese students the best that the West can give, and in presenting them the finest ideas and ideals of their own culture, these teachers are making the best contribution to the education of the Chinese. But how will these Western ideas and ideals fit in with those of the Chinese social heritage? Is there not a great deal of adjustment and assimilation to be done? How many of our students are realizing the seriousness of this problem, thinking it through, and getting satisfactory results? This problem is
of course a life-long one. It cannot be completely solved in college. But so is also every other life problem. The question is, whether we in the Christian colleges are preparing our students for it or not. If not, it is to be feared that many of the young men and women passing through our colleges will fail to make the necessary integration, and the many uncorrelated cultural elements which they have taken from their teachers will mean a perpetual struggle in their lives with perhaps disastrous results. The synthesis of cultures is, therefore, for us an educational necessity.

Furthermore, are we not training our students for leadership? And are they not expected to assume leadership in Chinese society? Unless they are steeped in Chinese ideas through and through and are able to appreciate Chinese ideals and to understand Chinese difficulties, they are not in a position to lead the Chinese or even to hold their respect, but, instead, they will be reckoned in that group which has been contemptuously labelled as being "foreignized."

But how is this synthesizing work to become a part of our educational programme? In the first place, we need to understand each other's characteristics. A Chinese man of culture is usually calm, reserved and seemingly self-satisfied. This is quite a contrast to the energetic, active, enthusiastic Westerner. But in this age of rapid movements, is there not something of value in the Chinese serenity and self-control? Are not the mastery of the self and the maintenance of an inward peace as essential to our happiness as the control of nature and the adaptation to the physical environment? These Chinese characteristics were also the possession of the European in the mediaeval period, but they seem to have been left behind when Europe emerged from mediaevalism. It is, therefore, necessary for us not only to appreciate each other's peculiarities so as to avoid misunderstanding in our social intercourse, but also to find a way to conserve these more stoic virtues when we in the present-day China become more modernized.

Yet let us not take the Chinese as belonging to the contemplative type as do the Indians. We do believe that man is a microcosm and that there is a world of peace and joy within to which he may at any time retire when necessary. But we believe also in the objective study of the great world, and we value material advancement and social progress as much as intellectual poise and inward enlightenment. The development of Chinese thought bears testimony to this. It was the School of Confucius and Mencius rather than that of Lao-tze and Chuantze in the pre-Chin period, and the teachings of the Chen
Brothers and Chu Hsi rather than those of Lu and Wong in later periods, which won the allegiance of the people at large. There might have been political reasons to account for this, but no despot could really force down the throat of the nation something entirely contrary to its nature. Here we find an attitude very near to the attitude of scientific study in the West.

Then, there is the spirit of adventure and self-confidence of the Westerner in contrast to the fatalistic attitude of the Chinese. Apparently they are incongruous. But is not the one complementary to the other? Is not the Chinese fatalism merely confidence in the moral nature of the universe and, therefore, another aspect of the same philosophy of life which expresses itself as the spirit of adventure in the West?

So, in this way, sympathetic observation and patient study will reveal that much in the Chinese characteristics are congruous with, if not the same at bottom as, those found in the West. But it needs a sympathetic eye and an appreciative mind to discover their real nature. Are we who are living and working in the most intimate intercourse taking the care and pains to understand each other's inherited national characteristics with the view to showing each other more appreciation and setting our students an example of an international fellowship? Are we taking an undue pride in our national peculiarities, or are we seeking to supplement and correct them by learning from our colleagues of another nationality and therefore of a different cultural background? How can we expect our students to synthesize the different cultural elements with regard to personal characteristics, if we ourselves fail to show them the way?

Turning now to a less personal sphere, let us note first the notorious Chinese way of conducting business, which is generally called "favoritism." This is certainly the greatest hindrance to business efficiency and calls for a quick remedy. The West excels in efficient business methods and scientific management. But is there not the danger of so emphasizing technicality as to neglect totally the human side of the matter? In our modern elaborate organization, is it not possible to have human personalities hammered in as mere parts of the gigantic machine? Is it always right to sacrifice personal feelings and personal sentiments to the blood-thirsty god of technical rigidity? Is any synthesis possible here that will not be a compromise of these extremes, but will mean their mutual correction? These are problems which deserve the attention of our new department of social welfare and human relations.
Our departments of sociology and ethics will find other problems waiting for their attention. Marriage customs in China are very unsatisfactory, especially to the young people whose welfare is at stake in the matter. Matrimony is made almost entirely a family affair with little regard for the likes and dislikes of the young people who are most directly concerned. Yet there is a good element even in this glaring evil. As a rule, the parents who undertake the negotiation for their children spare no pains in trying to make the match a fair and happy one, and their experience as well as their dispassionate inquiry into the most minute details often prove to be of great value. In the West, young and inexperienced people are apt to plunge into a life contract while they are under the spell of a blind passion. This is by no means an unmixed good, and may very well be remedied by combining with it some of the Chinese paternalism.

The Chinese virtue of filial piety has now lost much of its former sacredness. But it is a beautiful sentiment, a touching expression of the sense of gratitude, which is very natural and close to the human heart. In practice, however, it has come to mean that each generation becomes in turn a burden to the next. When the process of education is simple and the future easily met, the products of a man's labor may very well be divided between the exacting demands of the past and the daily necessities of the present. But as life becomes more and more complicated and the necessary preparation for it more and more prolonged, it is certainly a mistake to divert a part of the energy from the equipping the young to the satisfying of the old. But filial piety may find a new expression. Parents should save enough during their vigorous days so as not to burden the children in their old age, and the children will express their gratitude to the parents by investing in their own children what has been invested in them.

These are merely illustrations of one way in which certain customs and institutions of the Chinese people may be conserved and synthesized. Much of the Chinese culture in society or in the individual needs sympathetic handling in this kind of spirit. In the Christian colleges contributions can be made to the reinterpretation of Chinese ideas and ideals called for by the present age. I venture to suggest here a few practical measures for our immediate attention in our college work. First, more Chinese scholars, well trained in their own lines and with a good Chinese cultural background, ought to be secured for the college staff, especially for the teaching of the social sciences. They ought so to teach as not only to introduce to the student's
what is to be found in the West, but also to show what light this will throw on Chinese problems. These men ought to be placed in a position to help to shape the educational policy of the institution and to guide its administration. Secondly, the foreign members of the staff ought to pay more attention to the study and understanding of Chinese ideas and institutions and not to postpone this important study until it is too late. Their valuable assistance will be misapplied and their good intentions misunderstood, unless they are sure of the general attitude and the cultural background of their students and Chinese colleagues. Thirdly, a more prominent place ought to be given to the Chinese subjects in the college curriculum and the greatest efforts made to have them as well taught as possible. It would be interesting to investigate how many of our students are now majoring in Chinese literature in the Christian colleges, and, in case a thesis is required for graduation, how many have chosen for their thesis subjects which require research in Chinese literature. Nor is academic study alone sufficient to make our students men and women of really Chinese culture. They must be encouraged to think from the Chinese viewpoint and to act in a manner congenial to the Chinese people. Our college architecture and our museum collections will undoubtedly help to cultivate in our students a taste for Chinese art, but more systematic instruction has to be given before we may expect to see living in our students again the creative power of the Chinese sense of beauty which once brought honor and glory to the Chinese nation. And we search in vain for a course of Chinese fine arts offered by any of our Christian colleges!

Much more could be said on the subject, but what has been said will perhaps be sufficient for a start. The problem has been forced upon us by the needs of the time, not only as an educational necessity but also as a challenge for us to crown the strivings of the ages and to fulfil the aspirations of our predecessors in Christian higher education in this country, and we owe the careful working out of this important problem to the world as well as to the students placed under our care.

DISCUSSION

Scott (Fukien). If nationalism is such a strong feeling among the students, why is it that the students are so lukewarm in their own interest in the study of Chinese?

Lew. Many of us have to acknowledge the existence of that feeling of lukewarmness. Reasons. (1) We may have good teachers who do not know how to teach. (2) Some of the students are better than the teachers in their knowledge of Chinese. (3) Many students come to our Christian schools to study English, not Chinese; they have studied Chinese at home. (4) Some students approach
all study in a lukewarm manner. Would it not help to turn the whole school into a laboratory for the exercise of citizenship? Keep students busy outside of the classrooms. Let problems be discussed intimately by teachers and students. The modern student is restless; he wants to do something; he wants to express himself, not be stuffed all the time.

_Barkman (Hangchow)._ Why is it that no one has been able to direct the students against some of the greatest enemies of the nation, such as the _tuchuns_, etc.?

_Lew._ I sometimes get impatient that so little is done. They write and send telegrams about many things, but little seems to be accomplished. As a matter of fact, much more is being done to protest against the conduct of affairs than appears on the surface. Much more is being written and circulated in Chinese channels than gets into English. For instance, an article against opium is not translated, while an article about foreign affairs is translated and published in foreign newspapers. Much more has been written in Chinese against the "_reds_" than is known. Again, it is the deliberate tactics of some Chinese leaders to use the feeling against foreigners as a unifying force in the nation. Foreign nations should be wise enough not to play into their hands in this matter, as did the police in Shanghai last summer. _After all, is this so very different from the methods used in the Americanization process?

_Leavens (Yale)._ We should like to keep in touch with what is written in Chinese but much of it is not translated and few of us have enough Chinese to read it. There is a recent series of volumes in French by Father Wieger on modern Chinese thought, published at the Imprimerie, T'ou-so-wo, Shanghai.

_Fitch (Hangchow)._ I was told by one of the librarians in the Congressional Library at Washington that within the next five years there would be 500 works of Chinese philosophy translated into English for the use of students. This is an evidence of eastern thought coming into more prominence in the west. I wish to bear testimony to the influence of Chinese religious thought on my own Christian life. My conception of religious thinking has been very greatly enlarged through the study of religious expression in China. We should study it as a means of deepening our own religious conceptions. Western industrialism is not alone responsible for the bad conditions of Chinese workers. For example, the workers in gold leaf and tinfoil in Hangchow work terribly long hours in hand industry. Under modern industrialism the economic struggle assumes other form but is not so dissimilar.

_Gaunt (Hangchow)._ How can we combine the effort not to injure the soul of China with the willingness to throw over the writings of the sages?

_Lew._ There are different demands in Chinese thinking. We must respect the soul of China, but some have the idea that the soul of China can only be saved by losing that soul, i.e., the spirit of old Chinese values. We should study the past of five thousand years in the light of present crises. The mistake is in continuing the old way of looking at things.

_Gordon Potrat (Shanghai)._ I am interested in the idea of making schools a laboratory for democracy and preparation for citizenship. Has this experiment failed in the past because the burden of democracy has been put upon the students without the cooperation of the faculty? Self-determination is not so necessary as cooperation between student body and faculty. In the west in some instances the burden has been put upon the student body and they have failed, and the faculty has stood off and watched them fail.

_Lew._ I did not say that a school should prepare for citizenship, but that from the freshman class the school should make them citizens. I did not say "self-determination," but a "sharing of responsibility." Do we not often fail to trust our students as we trust our wives!
First I would like to thank publicly and collectively so many of you who have so generously replied to my questions. You may not see much evidence of any large use of your replies, but I assure you that not one such answer has been without benefit in the preparation of this paper.

You will probably not be surprised that I do not say much that is new. I shall probably only embody in concrete form a statement of the common attitude of many missionary educators today. But that will remain to be seen in the discussion to follow. I can only claim to open for discussion a subject in which all of us are deeply interested and which most of us hail with the joy of those who begin to see the fruition of their highest hopes: Christianity becoming really indigenous to Chinese soil.

Since Christianity has struck permanent root in Chinese soil, the Christian church must now become a real Chinese organism if it is to continue to grow and to come to complete fruition by Chinese effort. No longer can the church command the loyal and enthusiastic support of the Chinese Christian unless he believes that it is his church. No longer can Christianity command the respectful attention of the non-Christian to its message unless he is assured that the organization which is responsible for its propagation is a Chinese organization.

One missionary says: "I think that once the Chinese church could free itself from the taint of being a foreign religion it would immediately command great respect, and large numbers would come into the church. It is not without considerable justification that Christianity has come to be despised as a foreign religion by the upper classes in China. Given a relatively independent Chinese indigenous church, well trained leaders could at once appeal to the better elements among the men of wealth and influence to join the church. They could approach them sympathetically by assuring them that they are quite in harmony with China's nationalistic
movement. At the same time they could firmly assert their faith in Christianity as the only power on earth to save and transform China, provided it becomes an indigenous and widespread religion. They could do more than all the missionaries together to remove prejudices against Christianity and to win the confidence of the people we need in our churches. They could frankly say: 'We know that we have in Christianity the remedy for China's ills, but in order to accomplish the great task of making Christianity indigenous in China, we need you. Whether you know it or not, you need the Christian religion. We know that we are selling the article that you need, that China needs, and you have the means to make the article available to every man, woman, and child in the country. Won't you come in and share this great enterprise with us?' I feel confident that such an appeal would bring a great influx of desirable citizens into the Kingdom of God.'

Just so, any lack of genuine support of Christian colleges can no longer be blamed to the anti-Christian movement, but to the feeling that these schools are not Chinese schools but foreign schools. While there have been students in plenty to fill the classrooms of the Christian colleges, it has been almost impossible to build up a large staff of loyal Chinese teachers who would consider the institutions as their own and for which they would make any sacrifice that was necessary. Nor has it been found possible to interest many men of wealth, either non-Christian or Christian, in the management or support of an institution whose policies were dictated by foreigners and which they could not feel was their own, since they had no commanding voice in shaping those policies, as they did have in affairs controlled wholly by Chinese. Lately some Christian men have manifested a real enthusiasm for institutions financed and controlled wholly by themselves, who have never been more than mildly interested in the schools of their own church or even in schools from which they have themselves been graduated. It is high time, therefore, that we all acknowledge that the Christian schools must be made Chinese Christian schools.

Therefore, the question should not be: "Should Christian schools be made more Chinese?" Christian schools must be made really Chinese in order to function. The question is not "Shall they or why must they?" The only debatable questions are "When?" and "How?"

From the beginning we have taken as our principle of action that they should be made Chinese in control, management and policy, so soon as it could be done. Most of the Christian colleges have been graduating students for well
nigh a generation. Surely most of the colleges should have prepared sufficient material from which to choose responsible boards of managers, trained teachers and experienced administrators. Therefore, has not the time come really to begin to build Chinese Christian colleges with the material already prepared?

But there are two outstanding objections which will have to be met. The first is the fear on the part of Chinese and foreigners alike that if Chinese assume control, the stream of funds from abroad will immediately dry up. The answer to this is that if foreigners who are retained in these institutions are relieved of administrative responsibility, they will have even more time than heretofore to cultivate their home constituency. Second, if the missionary societies have been wise they have held before their constituencies the constant goal toward which all previous effort has been directed, the ultimate development of the Chinese church to the point where it can begin to assume definite responsibility. If the constituencies have been thus trained they will be urged to still greater effort to assist their spiritual children to set up in business for themselves and bring their efforts to complete victory. This will certainly be true if they are assured that their Chinese brethren are showing wisdom and grace and steadfastness in making the spiritual aims of all the work paramount.

The second objection to be met is that raised by some of our Chinese brethren that Chinese will be unable successfully to carry on these institutions so long as most of the funds come from abroad and there is such a large number of strong foreigners on the boards and faculties. First the governing boards must have a majority of Chinese. Many boards already are composed of one-fourth or one-third Chinese, but there is probably no such board on which the Chinese have felt sufficiently at home to care to attempt to exercise a decided influence. For often the foreigners have done most of the talking and have been so insistent in carrying their own point of view, as foreigners so well know how to do, that the Chinese have remained in the background, have lost interest, and have failed to attend the meetings of the board.

The evangelistic work in some missions has already found a better way. A board composed of a majority of Chinese has been constituted to whom has been allocated all funds from abroad. At once the whole aspect of affairs has been changed. The Chinese have assumed real responsibility for the disbursement of these funds and have manifested an interest and sense of ownership which former methods were never able to elicit.
A much better response has been found in the internal affairs of the colleges. The close cooperation of foreigners and Chinese has, in many cases, made our Chinese brethren feel that they were just as much a part of the institution as the foreigners. This has been accomplished only by giving them large representation on governing faculties and executive committees, and by the foreigners realizing that about many aspects of Chinese life and thought the Chinese know a great deal more than any foreigner can ever know.

But there is much still to be accomplished in making Chinese teachers and students realize that these institutions were organized not merely for their benefit but for them. In some places there has grown up between Chinese and foreigners real social intercourse and Christian camaraderie, but nothing will show the absolute sincerity of the missionary but giving the balance of power to the Chinese. We have accomplished much by trying to secure as many trained Chinese as possible for our faculties and putting them on important committees and in places of influence. There are in some institutions Chinese deans and vice presidents. Probably the time has come to make a real attempt to secure Chinese presidents.

Of course our wise Chinese brethren are the first to say that a Chinese should not be put in a position of responsibility simply because he is a Chinese, and that if there is no Chinese who is as well fitted, all things considered, to fill a given position, the foreigner should be retained until such a Chinese is available. But if all things are considered it may be discovered that while the Chinese may not have all the qualities which the foreigner possesses, he may have some qualities which the foreigner can never possess and which will make him an even better administrator of a Chinese institution for Chinese.

Whatever other qualities such a Chinese administrator should possess, there are two qualities which he must possess if the institution is to continue and to increase in influence and usefulness. The first of these is maturity of judgment born of long experience. There are those who when they see young men rushing in "where angels fear to tread" are very skeptical of the future of all Chinese institutions. The only cure for this state of affairs is for somebody kindly but firmly to prevent the foolhardy from making the rush.

The other sine qua non which the new administrator in a Christian institution must possess is a Christian life so deep and strong that it manifests itself in every act, tempers every judgment, flavors every statement, and, most of all, rules every
policy in such a way that the institution will stand even more strongly for Jesus Christ and his program for the salvation of men and the uplift of the world than it has done under its previous management. No mere educator need apply here who has found Christianity a convenient method of accomplishing his educational aims, no one who has conscientiously carried on his classroom duties but has left to others the responsibility for the meetings and work of the church and the propagation of the gospel among individuals. Regarding the whole question of control and administration, while these institutions must be Chinese in the best sense of the term and make every attempt to conform to the wishes of the government and the people of China, they must also be Christian, and they will neither merit the confidence of their Christian brethren of other lands nor will they fulfill their high mission to the Chinese people if they sacrifice the Christian character of these institutions to a temporary desire to placate a false patriotism. These institutions have been built with too many years of toil and prayer for them to have their main purpose lightly destroyed as has happened in some other lands.

Perhaps you will say that we are demanding more of the Chinese than we can deliver ourselves; but nothing less will hold the wholehearted support of the Christians abroad or accomplish the purposes of Christian institutions in the face of the trials of the future out of which the triumph of Christianity must come.

The question of what constitutes a Chinese college is not one for us to decide. Our Chinese brethren will have no difficulty in expressing themselves in a Chinese way. It would be presumption for a foreigner to try to tell the Chinese what steps they should take to render a college a Chinese institution. The matter of Chinese language, teaching of Chinese, and courses adapted to Chinese needs will be best worked out by Chinese themselves when they assume control.

Affiliation with the government and conformity to government regulations in every possible way will be a matter of course with a Chinese Christian institution. It must be conducted in the way that will meet the greatest need of the Chinese people. One of my Chinese correspondents charged that the students are too often spoiled by the luxurious surroundings of the mission colleges. Fitting local needs, training in meeting hardship, building real Christian character, and almost all such characteristics, are not peculiar to Chinese needs. Training for life is becoming less and less a national
affair but more and more an international duty. China can no more be merely indigenous in its culture than the United States.

There remains a subsidiary question relatively unimportant, "What will be the place and the function of the foreigner?" Of course those who are at present on the staff and who are efficient will remain. Some more will doubtless be needed to replace those falling out in certain departments. Wherever a Chinese of real ability and training and loyalty to the institution can be substituted, he should be. However, these will all be questions for our Chinese Christian brethren to decide, for there will be no place for any foreigner who cannot command the respect of the Chinese brethren. There will probably be a place of lasting usefulness to him who is sufficiently trained, nobly endowed and especially deeply filled with the spirit. There are no national boundaries for these qualities especially within the Christian brotherhood. If the missionary can be released from the weight of administrative responsibility which tends to crush out all spiritual aspirations and reduces his activities to mere mechanical necessities, he should be able to fulfill his desire of cultivating his own spiritual life, without which it is impossible for him to render his paramount service in the spiritual sphere.

In closing, I wish to say again, it would be valueless for the colleges to become Chinese if they are not Christian. Chinese thought must be Christianized. The colleges are established mainly to bring to China that unique contribution to all phases of life which Christian principles alone can offer. It should be the supreme desire of the Chinese church to establish these Christian principles in a thoroughly recognizable Chinese setting; thus will the product of these colleges be thoroughly Chinese and thoroughly Christian.

DISCUSSION

Hanson (Shanghai). The subject brings up the matter of the new regulations for registration issued by the government. Dr. White is in favor of complying with the regulations with regard to securing Chinese boards of management. We have come to the place where we ought to take as rapid and as definite steps as possible to accomplish the registration of our institutions.

Hail (Yale). This is a question of getting hold of a governing body which will meet the needs of the institutions and become governing boards eventually. This is a difficult question which our Chinese friends may throw light upon. Can we find a group of Christian men, our graduates, who can come together at any place and really do the work of administration? The graduates of Yale, for example, are scattered all over China. If we seek a local board of men not so connected with or interested in the institution as are its graduates, the problem is to get a satisfactory group of men who are Christians.

Can we have a board of trustees that is largely local, which has on it some honorary members who live at a distance, and may meet once a year or less?
Again, there is the question of their Christian status. Can an institution founded by the Christian church and for the Christian church hand over the responsibility to a board not dominated by Christian motives? Can we have the assurance that such men will carry on the ideas and ideals for which the institution was founded? How are you going to manage it with institutions more closely connected with the Christian church than is Yale? If the churches hand over the control of institutions to Chinese boards, will you not have the same difficulty with non-Christian groups? How can you get money from home for support of schools that are in danger of getting into the hands of non-Christians?

Gilman (Central China). It is interesting to note that out of the three Chinese chosen on the board for a new Chinese library for Shanghai, two of the men are Christians. There are Christians available in many places.

Sarvis (Nanking). How real is this discussion? Most foreigners are as anxious as any Chinese to get Chinese administrators. The answer from some Chinese consulted is that it is not feasible to appoint Chinese as deans. The real question is, are there Chinese available who are both Christian and competent? The right men are few and the competition for them is keen.

Gowdy (Fukien). I have been in an administrative position for twenty-two years. In that time no member of the faculty or board of managers took any responsibility to raise funds for the institution. It is a very grievous burden to put upon a Chinese president or dean to raise finances in a foreign land. First, get sufficient endowment to hand over to such an administrator. One does not get large sums of money by correspondence; these come by personal contact and much prayer. It is much more desirable to spend one's time teaching than to become a financial agent.

White (Shanghai). Dr. Gowdy admits that a president today is a financial agent, yet he himself does not spend all his time in America. It ought not be necessary for a foreign representative of an institution to spend any more time in America than the president spends today. We must face the fact that we will not begin to get money from the Chinese until the institution is their institution actually. We would not expect the Chinese to get money from America, but we would hope that they would begin to open up the stores that are here in China.

Chow (Hangchow). It is recognized that Chinese are famous for their individuality. The cooperative spirit is a new habit; it must be formed. When the Chinese is properly interested he will give. The pagoda at Hangchow fell; there is now talk of rebuilding and the money will be forthcoming. Can we not establish a habit of giving for Christian institutions among the Chinese? We must experiment. Give them a chance to build up a desire for supporting Christian institutions.

F. C. Yen (Yale). I deal in a field of education that is easier to handle, the medical, which really touches humanity, and through it one can reach people more easily. Chinese control of institutions is not a thing to be accomplished in a day. We must have a stage of preparation. The experiment has been made in Hsiang Ya (at Changsha). The first stage was the period prior to 1914 when control, financial and administrative, was entirely under the Yale Mission. From 1914 the idea was conceived that Chinese interest must be aroused. During this period the attempt of both Chinese and foreign members on the staff has been to make the institution more Chinese; to build up a Chinese staff and board of managers. A board of managers was composed of twenty Chinese and ten foreigners. Many of the Chinese on the board were not familiar with the needs of the medical school; these ten years were the period of preparation. Last year it was felt that the time has come to make the institution still more Chinese and a new agreement was signed in which entire control of the medical school was turned over to a board of Chinese managers; while finances still come largely from foreign sources, the control is entirely in the hands of a Chinese board. They are beginning to see the needs and the problems in connection with the running of such an institution. Such a situation cannot be brought about in a day, but we should be far-sighted.
enough to believe that if we are to make our work count in China, Christian institutions must be made indigenous. We must prepare for this. The difficulty of finding Chinese administrators has been pointed out. There our foreign colleagues can do a great deal. They can become leaders and inspirers to their Chinese colleagues and help to train them up to positions of responsibility. The difficulty of finding the Chinese suited to such positions is a real one, but I wish to state this: If our Chinese colleagues were already in every way equal to our foreign colleagues in education and ability, then I think the usefulness of our foreign colleagues would be gone. We have today among our Chinese Christians many who are or have the making of efficient administrators. Many of the presidents of the government colleges are Christians; for example, Nankai, Tsinghua, Fudan, South Eastern, etc. There are other Christian administrators who have been tried out. Why are they connected with non-Christian institutions rather than with Christian?

Lew (Yenching). Perhaps all college presidents feel what Dr. White has said and are grateful to him for saying it. There are several things which foreigners can do to secure men for responsible positions.

(1) Discovery. Many fine graduates have been turned out by our Christian colleges but have not been discovered until they became prominent elsewhere.

(2) Experimentation. One must experiment and be willing to take risks. There will be Chinese who disappoint you, just as there are foreigners who disappoint.

(3) Nurture. The greatest work of missionaries is not the piling up of statistics, or even of raising money, but rather in nurturing men. Dr. Fletcher Brockman will be remembered as one of the greatest men who have come to China because of his warm personal contacts College presidents cannot be bought in terms of money. They must be nurtured. We want missionaries who will take pains to come close to the lives of men and women, and come into this close intimacy with their lives while they are mere students. Share real personal experiences and aspirations with your students. As for boards of managers, we will not have the two hundred people ready to make up boards for our twenty or more institutions. Put one man on several boards; this is the Chinese method. A name will have weight, even though a man does not often attend board meetings.
REPORT OF THE COUNCIL OF HIGHER EDUCATION TO THE  
CHINA ASSOCIATION FOR CHRISTIAN HIGHER EDUCATION  

By E. C. Lobenstein, B.A.  

Secretary of the Council  

It is with extreme regret that I must report that I have  
been unable to do on behalf of the Council of Higher Education  
much of the work which, in accepting the call of the Council,  
I had hoped it would be within my power to undertake. You  
will remember that at Nanking it was the opinion of the China  
Association for Christian Higher Education that the work of  
the Council required the service of a secretary for full time.  
The National Christian Council was approached with the request  
to release me for full time for this service. This did not prove  
possible. It was, however, agreed that I should come to you  
for part time, and Dr. Wallace and others on the China Christian  
Educational Association staff very kindly undertook to help,  
especially on the more technical aspects of the Council's work.  

It is, therefore, with a sense of failure in the accomplish­  
ment of much that I had hoped, that I come before you  
to-day and present the report of the Council of Higher Educa­  
tion. This report has been stencilled and is in your hands.  
I shall not attempt to read it. I shall instead direct your  
attention to a few matters which seem to me important at the  
present time. I do this with real diffidence because I shall  
speak to you on questions with which most of you are more  
familiar than I am. Moreover, the whole subject of the lines  
which Christian higher education should follow has been so well  
covered, both in the report of the China Educational Commission  
and in more recent statements which have been issued, that there  
is little that is fresh that I can say. I cannot do better than  
to give you a few of my impressions as I present the formal  
record of the meetings and work of the Council.  

The first word I wish to say is one of sincere and deep  
thanksgiving to God for the way he has led us up to this day.  
As we face our problems it is right that we should recognize  
the farsightedness and courage of our predecessors who, even in  
the face of misunderstanding and often in the face of the open
opposition of their colleagues, pressed forward in the establish-
ment of these Christian colleges.

Recent developments have made unmistakably plain the
wisdom of their course. Where should we be to-day but for
the foundations which they laid? From more than one quarter
and from persons outside our own circles we have clear testi-
mony to the influence on government education of the work of
Christian education. When we take into account the far-
reaching effect upon the future of this nation's life, and also of
the whole world, of the decisions now being made by China as
to the kind of education she proposes for her sons and daughters,
we may well pause and give thanks that we have been in the
past, as Christians, and still are to-day privileged to have some
share in influencing the ideals of that education.

Again, we may be grateful for those men and women in
our colleges who saw some years ago the absolute necessity of
making these institutions no longer missionary institutions in
the narrower sense of that term, namely, institutions under the
direction and control of the missions, composed entirely of
foreigners; but institutions in which increasingly the help of
Chinese should be sought, both in the work of teaching and
of administration. I remember one of the first statements
made to me by the President of Yenching University shortly
after he had accepted the call to that institution. He said,
"The future existence of the Christian colleges and universities
in China depends, in my judgment, upon their ability to attract
and to hold Chinese Christian teachers of the highest ability."

We are, as a body, to be congratulated on the measure of
progress that has already been made in this regard, and may
well express our thankfulness that an increasing number of
Chinese of ability are prepared to throw their lives into the
building up of these institutions. We know something of the
courage it has taken the administrative officers to secure for
them the recognition and freedom to express themselves which
they now have. We also realize something of the difficulties
our Chinese colleagues have had to face and the extent to which
throughout all these difficult and trying times in recent
years we have been dependent upon their fellowship and counsel,
and how sincerely and earnestly we desire that their number
be steadily and rapidly increased.

We may be thankful also that two years ago some of you
had the vision to organize this Association for Christian Higher
Education and to create a Council of Higher Education, in
which representatives of different institutions, both Chinese and
foreigners, could get together to study problems common to all of our institutions. During twelve or more years in the China Continuation Committee and the National Christian Council I have had some experience of the value of frequent gatherings of Chinese and foreigners representing different Christian interests and from different parts of China to exchange their views. I have seen misunderstandings cleared up, prejudices overcome, new light thrown upon problems difficult of solution, and an atmosphere of friendship and understanding created which made advance on various lines possible for the first time.

The China Association for Christian Higher Education and the Council of Higher Education were appointed not one day too soon. The Nanking meeting marked a forward move in the development of Christian higher education, and the Council of Higher Education, while it has not as yet achieved as much as we had hoped it might have achieved by this time, nevertheless has not been without influence. The report submitted herewith shows some of the things the Council has done, but more important than any specific thing to which one can point is the fact that we have passed another milestone in the onward progress of Christian education in China. This is seen in the interest taken by Chinese teachers in the meetings of the Council and other similar gatherings of the China Christian Educational Association. It is seen also in the new and increasing sense of responsibility for Christian education on the part of our Chinese colleagues, who even under severe attack from others hold on in these institutions and work loyally with us for the great objectives that have brought us together.

We may be grateful also that the Chinese people are increasingly coming to recognize the fundamentally disinterested purpose of Christian education. At bottom it is this public recognition which has enabled the Christian colleges to weather the stormy days of 1925 and to withstand the attacks of powerful opponents. The Chinese parents, non-Christian as well as Christian, have again entrusted their sons and daughters to our care and our institutions are for the most part crowded to their full capacity.

Moreover, if I am correctly informed, there are distinct evidences of a growing recognition on the part of many educated Chinese that there are grave dangers for the nation in some of the present educational tendencies and that some place needs to be found for religion in the teaching of her youth. Is it not probable that this recognition of the need of religion in a nation's educational system is to a great extent due to the quiet, patient work of the Christian colleges and to the character
not only of the foreign teachers but perhaps especially of the Chinese members of their faculties, who, resisting very persistent and attractive offers from other institutions, and not infrequently in the face of much criticism, have made it clear by standing loyally by these institutions that they believe in their fundamental importance for the well-being of China?

It would even seem, from all that we learn of the motives lying back of the recent Government regulations in regard to registration, that there is a real desire on the part of the government educational authorities to make a place for Christian education within the general government system. It is particularly gratifying to remind ourselves that these regulations were not issued as a result of any compulsion or outside pressure, but arose from within the Ministry of Education itself and from a distinct recognition of the value to the nation's life of the type of citizen these institutions endeavor to develop.

But let not these things give us any false sense of security. While there are many grounds for satisfaction we all, I take it, recognize that the situation facing us is an extremely critical one. We are only beginning to feel the strength of the nationalistic movement. We are charged with denationalizing our students. The main attack on our institutions is that they are so foreign, foreign in their atmosphere, foreign in their unduly large use of English, foreign in their failure to develop in our students a true appreciation of Chinese civilization and to make them proficient in the use of the Chinese written language. Opposition on these grounds will no doubt continue and grow stronger until more progress has been made in overcoming the deficiencies of our work along these lines.

Is it not also true that we must expect more persistent and bitter attacks from the anti-religious and anti-Christian group than we have thus far had — attacks that will be more difficult to meet than any that we have thus far had to face?

But more serious to my mind than either of these is the fact that the Chinese Christians in the main show so little interest in Christian higher education. For the most part our colleges are regarded as belonging exclusively to the missions and as not being of primary concern to the Church. Is it not true that apart from a relatively small number of Chinese Christian leaders, who are taking a broad view of the whole Christian movement, our higher educational institutions are developing with little direct relation to or support by the Christian community?
Somehow I feel that in the present disturbed conditions and the consequent disorganization of many government schools and colleges and the retarding of their development, there is offered to us a respite from increased competition, during which it behooves us to tackle our own problem with the utmost courage and to spare no effort to set our own house in order.

Four years have now passed since the Educational Commission's report was issued. Wide agreement has been reached, both in China and abroad, as to the wisdom of the general recommendations contained in that report. When two years ago you organized the Council of Higher Education and asked me to serve you it was in the hope that some definite progress be made within these two years in carrying out the main provisions of that report.

I would not for a moment ignore the progress that has been made. During this period Central China University has been organized, by the union of Boone University with Wesley and Griffith John Colleges. While the new university has not to date received any considerable additions in equipment, staff and financial support nor in the number of the student body, and while it has not succeeded in drawing into the union the colleges in Hunan, its organization is nevertheless proof of the fact that the different Christian groups in the Wu-Han center are determined to work together in line with the recommendations of the Commission.

In this educational area, also, there has been progress in connection with the development and work of the Advisory Council of the East China Colleges. Any one who has followed events closely realizes that a great change has come during the past few years in the attitude of the East China colleges toward one another. The closer correlation of these institutions, impossible of accomplishment a few years ago, should be possible to-day. The studies conducted by the secretary of the East China Christian Educational Association in the work of these institutions, the progress made in securing uniform financial data regarding them, the joint catalogue just issued and the changed atmosphere of union meetings and committees evidence that the institutions are becoming closer bound together and are working toward the realization of some at least of the hopes of the Educational Commission.

The creation of this Association is itself an important step forward in the closer correlation of Christian higher education, inasmuch as it tends to bind all of these higher educational institutions more closely together and helps to secure that
faculty cooperation without which it would be difficult, if not impossible, to carry out plans for closer cooperation, however good.

But when all is said and done, must we not admit that we have not progressed nearly as far as we should have done in these four years, and have we not now reached the point where we are in the position to move forward much more rapidly? We have talked a great deal about what we ought to do. We have been gathering valuable additional information which will help us see how some things which need to be done can best be accomplished. We have in our midst a growing number of Chinese colleagues who are studying these problems of Christian higher education as a whole and whose cooperation is essential to their satisfactory solution. We have, moreover, the strongest possible reasons for prompt united action. Has not the time now come for a definite advance?

In connection with such advance I wish to refer briefly to four matters which seem to be deserving special attention at this time.

1. In the first place, it appears to me that we need to set ourselves resolutely to relate our Christian higher education more closely to China and her needs as promptly as possible.

We have just said that perhaps the most serious criticism levelled at our institutions is that they are too foreign. During the past few years the colleges have been making strenuous efforts to strengthen their Chinese departments. This is a hopeful sign. But is it not true that a great deal more still needs to be done before our graduates acquire a sufficient mastery of Chinese culture and of the use of their own language to enable them to exert the influence on Chinese life and thought of which they should be capable?

You recall how great was the emphasis laid on this subject by the conference of Chinese holding administrative positions in Christian schools, which it was my privilege to call together in January of last year. I have been greatly impressed by the emphasis which this subject received. In drawing up their findings they made use of a watchword of one of the pioneer missionary educators, Dr. Calvin Mateer, and urged that our education should be "more Chinese, more efficient and more Christian." Not only did they deal with this subject under the heading of making Christian education more Chinese; but the whole emphasis of the section under making Christian education more efficient was placed on the necessity of insuring that the students gain a better knowledge of their own language, civilization
and culture. Their recommendations were strongly reinforced yesterday in the papers of Dr. T. T. Lew and Mr. Francis Wei. It is evident, therefore, that much still remains to be done along these lines.

But in addition to what each institution can do along these lines, there is a pressing need for the development at the earliest possible date at some one center of a college of Chinese studies, adequately equipped and staffed to offer special training for those desiring to do advanced work in Chinese literature philosophy, history and the social sciences. The Educational Commission recommended that such a school be established in connection with Yenching. A good deal of progress has been made already by Yenching along these lines and it would seem desirable that it should have the backing of all the colleges in its effort to serve in this field. It will perhaps be urged that one such college of Chinese studies is not enough and that there should be at least two; but in view of the great difficulty in finding a suitable staff of Christian teachers for even one such institution, and in view further of the cost of adequately financing it, and of developing at the same time other departments of higher educational work that are urgently needed, it is very doubtful whether the Christian colleges are strong enough financially and otherwise to develop more than one such college.

A further step toward attaining this end of relating Christian education to China's needs is the securing of much larger Chinese representation on the boards of control of the colleges. The regulations recently adopted by the Board of Education will prove a distinct help to us in that they require that a majority of the members of the boards of control be Chinese. You have for the most part already expressed your approval of the government's requirements along this line. We may accordingly confidently expect that the next two years will see great progress along this line.

2. Again, it seems to me that the time has come for us to take some very definite steps to relate our Christian colleges and universities more closely to the Christian community in China with a view to meeting the needs of that community. Dr. Burton, in his last address on the situation in China, delivered shortly before his death, made this very impressive statement—impressive especially as coming from him:

"In view of conditions as they are in China, I am convinced that the specific purpose of Christian education there today ought to be the development of a strong Christian community. I believe that we have reached the stage in our educa-
tion in China where this should be the primary purpose. I am convinced that if we put our emphasis upon the development in the midst of China of such a Christian community, animated by the Christian spirit, organized into or around a Christian church, we shall be more able to see the goal of all our efforts clearly, and to co-ordinate them all wisely, than if our emphasis is placed upon any of the more incidental aims included in this larger purpose.

"But we must not forget that this purpose is itself a means to an end. We must not lose sight of the fact that our fundamental purpose is to make the largest possible contribution to China's welfare; and we must be ready to make any adjustments of policy or practice which may at any time be necessary in order to enable us to achieve this end."

Was Dr. Burton right? Are we agreed that the development of a strong Christian community should be the primary purpose of our colleges at this time? I am not at all sure that we are convinced that Dr. Burton was right in this matter. For myself, I must confess that I am often deeply troubled as I consider the attitude of many of the leaders of the Christian church toward the work of the Christian colleges and universities. Many of them seem to have little or no interest in these institutions at all. They regard them as belonging to the missions and as, therefore, no concern of theirs. They have had nothing to do with their development. They do not realize the church's dependence upon them and are content to leave them to the missions to finance and to administer. Others are indifferent or positively hostile to them, while still others are afraid of them and of their influence.

And yet the church needs the colleges to-day more than at any previous time. The church is waiting for the trained leadership which the colleges alone can supply. In every great city the church is in great need of able men inspired of God, capable of interpreting the Christian way of life to the educated classes and of grappling with the difficult problems of modern life. And what is true of the great cities is equally true of the towns and villages in which we have not as yet found any satisfactory leadership. At times it seems as if the church in China were standing with its hands outstretched toward the colleges — without realizing it, perhaps — and crying, "Come and help us," while at the same time the colleges appear to pay little heed to the church's cry, but bend their energies to make their main contribution to the nation's life through other
channels and thus dissipate their energies. The Christian movement in China is halting in its advance, waiting for this closer correlation between the colleges and the church to be brought about.

Take for instance the church’s need of Christian literature. For ten years or more many persons have been struggling with the problem of how to secure the literature most urgently needed by the church both for its own membership and in order to enable it to bear its testimony most helpfully to others. All sorts of plans have been proposed; but they have as yet met with very indifferent success. Are we not coming to realize that the only hope of a solution lies with the colleges? It is to them that we must look increasingly for help. They must discover and train the writers of the future; men and women of deep spiritual insight and of sound scholarship, capable of creating a literature to meet the needs of the educated classes on the one hand and of the rank and file of the Christian community on the other, the great body of Christians scattered throughout the smaller towns and villages. In these days when such wide use is being made of the printed page, when the popular education movement is annually training hundreds of thousands of new readers, are we not challenged as never before as Christian higher educational institutions to play our full part in the meeting of this need?

Or, to turn to another question, are the colleges and theological seminaries making their fullest contribution to the development of an indigenous Christianity in China. There is great confusion in the minds of most people as to what is meant by this term, and as to how that which is most distinctive in the Christian message can be most helpfully related to Chinese life and thought. These are great and difficult questions. Their solution involves a drawing together between the colleges and the theological departments and the churches through helpful conferences and continued efforts at mutual understanding.

How this closer relationship is to be practically effected is a problem which is now pressing upon all of the colleges because of their general acceptance of the principles laid down in the first four of the November, 1925, regulations of the Board of Education. In what way are these predominantly Chinese boards of control to be created? We need to think clearly so as to relate the colleges and universities in such a manner to the Christian community as to insure their permanent Christian character, while at the same time leaving them free to lead the community to which they are thus related. We need to study how the present day needs of the Christian community can be
met in the best way, while at the same time trying to guard against denominational or institutional loyalties interfering with that further progress toward the closer correlation of Christian education, which is essential if the colleges are to meet in the most adequate way the needs of the Christian community in China as a whole, and are to assist in developing a truly indigenous church.

3. Another problem which faces us at this time is that of the provision which we are making for the teaching of Christianity. One hears from all sides the sense of dissatisfaction with the results of our present day religious education, and of the working of the present system. While there is undoubtedly a division of opinion as to whether or not it is in the best interests of the Christian church that religious teaching and attendance at religious services in colleges should be placed on a purely voluntary basis, there is nevertheless a growing feeling very evident amongst you that a change may be in the best interest of the purpose for which these institutions have been established. At the same time you have shown clearly on repeated occasions when the matter has been under discussion that the change from a required to a voluntary system will necessitate the giving of more thought to the teaching of the Christian religion and the making of more adequate provision therefor. It is fortunate that since our meeting two years ago a Council of Religious Education has been developed in connection with the China Christian Educational Association. That Council is fortunate in having secured the services of Dr. C. S. Miao to give his whole time to a study of these questions. I am sure that we all here rejoice in this forward step and that we are prepared to pledge Dr. Miao our loyal cooperation and support in the important work which he is undertaking on our behalf.

May we not also take this occasion to express our appreciation of the advanced program for student work which has been decided upon by the National Committee of the Young Men's Christian Association. As you know, the National Committee, under the leadership of Mr. T. Z. Koo, is setting aside ten or more college men to visit the colleges throughout the country to study how the religious needs of their students can best be met. May I venture the suggestion that when one of these teams visits your institution arrangements be made by which before it leaves the college a retreat be arranged of the faculty with these Y. M. C. A. workers, in order to gain from them all the additional light they can throw, as a result of their contact with the students, upon how to strengthen the Christian
work of the institution. We all realize the absolute necessity of finding how to meet the religious and moral needs of our students in a more adequate way. To no aspect of our work are we called upon to give more attention than to this, for it is in this sphere that in the last analysis lies our distinctive contribution. Much of our college teaching must, of necessity, parallel work being done in government institutions. Our distinctive contribution lies in the Christian atmosphere and teaching of our institutions. No amount of success in the teaching of other subjects will compensate for failure to make our largest possible contribution here.

4. There is one further matter about which I wish to say a word. I can do so best by recalling again to your minds one of the significant statements in the report of the Educational Commission which deals with the necessity of recognizing the limitations of our strength and the necessity of a closer correlation of our work if we are to attain the highest success. You remember that the report says in one place: "No unprejudiced person will challenge the statement that the total amount of money and man-power poured annually with such splendid intent into Christian higher education in China could be redistributed to the immensely greater effectiveness of the Christian movement and with greater benefit to the Chinese people."

That is a very serious charge. Does it still hold true to-day? What definite progress have we made during the past few years toward such redistribution? Are we not constantly inclined to think of correlation in terms of advance work demanding new money for its development? Have we seriously faced, as yet, the process of pruning and of readjustment, especially in our undergraduate courses? The Educational Commission says further, "Unless measures that commend themselves to those in charge are speedily proposed, it is to be feared that efforts to remedy the situation will come too late to be effective. In the judgment of the Commission improvement is to be sought through coördination and limitation or modification of function with consequent increase in total efficiency, rather than in the extensive uprooting of institutions which are the product of much toil and sacrifice and are deeply rooted in the soil of China."

Are we not agreed that we have now reached the stage where definite progress in this correlation can be effectively undertaken? The boards of missions abroad which are interested in higher educational work in China have made it quite clear that the next move must be made by us. The Committee of Reference and Council stated this very definitely over a year
ago. Since then they have organized a Joint Committee for the purpose of a united appeal to the constituency in North America, but wait for further action on our part before they are in a position to launch such an appeal. This action must be along the line of a clear cut policy of development that appears to the Christian group in China and to them as a compassable program in the light of all the facts.

My own belief is that we have now reached the place where we are ready to take the next steps. As I have reminded you already, the rivalry and suspicion which to a certain extent existed between our colleges a few years ago no longer exists today. I can find nothing but the most cordial spirit of cooperation on the part of all of the institutions and a great desire to do the right thing, and to face, not as individual institutions merely but all of us together, the total contribution which as Christian institutions we can make, and also the part of this larger whole which each institution should have. The financial difficulties of the boards abroad have contributed somewhat to this end. But even more important than this is the increasing knowledge which we are gaining of the actual cost of the work that we are doing, work urgently waiting to be done; the difficulty of securing in the immediate future an adequate number of qualified Christian professors for the administrative and other positions which should be filled by Chinese; and the attacks made upon Christian education in China, which have bound us much more closely together and made us realize as nothing else could have done that we can only solve our individual problems as we solve our Christian higher educational problem as a whole. Are we not now ready to move forward? Are we not prepared to ask the incoming Council of Higher Education to seek to secure before the next biennial meeting very concrete proposals for a program of advance toward the general goal set before us by the Educational Commission, modified as far as may be necessary in view of developments that have taken place since then?

We need to do everything within our power to make possible the further development of this sense of corporate responsibility for Christian higher education as a whole on the part of the Chinese members of our faculties. But we need to go one step further. We need to interest the laity of the Christian church to a very much larger degree than is yet the case in the work of the colleges. These institutions can never become truly Chinese so long as they look to Christian friends in other lands for the bulk of their financial support. Has not the time come when we should seek to secure the most
competent advice we can of leaders of Christian thought in China, not themselves in the full time service of the Church, as to what they consider should be the lines of the further correlation and development of these Christian colleges and universities? Upon them must fall the burden of administering and financing these institutions in the future. We shall not make the progress we ought toward our goal without the help of such men and women.

With this in view may I venture to urge that the incoming Council of Higher Education be asked to take steps to call together sometime during this calendar year a conference of, say, fifteen or twenty of the outstanding Christian leaders of China, and to ask them to face, together with a group of the Chinese Christian teachers from our colleges and universities, this whole Christian educational program and to give us the benefit of their advice as to its future development. Can we not go to these men and women, place all the significant facts about these institutions in carefully prepared memoranda before them and ask them to tell us what they think should be the next steps in their development? I know of no one step that we can take that will be of greater help to us at this time than the calling of such a conference. There are, of course, many difficulties to be overcome before such a meeting can be made a success, but they are all capable of being solved if we earnestly desire the help of such a group or groups as I have spoken of. These matters can well be left in the hands of the incoming Council to deal with. The important thing is that we should recognize there the desirability of such a step and should give to the Council our loyal support in seeking to move forward along these lines.

Let me close with another statement of Dr. Burton, which seems to me to be particularly pertinent at this critical time, when we are coming to see with increasing clearness the importance of making these institutions truly Chinese institutions as soon as possible. He said:

"Let us act without unnecessary delay. Perhaps we have talked long enough. Perhaps we had now better come to a decision. Would it not be better to reach a decision that is only ninety percent right, and act on it, and think about the other ten percent later, than to delay action longer? I suspect that we have already delayed too long, and have allowed obstacles to stand in the way of decision. Has not the time come for some rapid thinking that shall bring us to decisions and forward steps? Let us
be willing to take some risk, since any risk that we may take is better than drifting and delay. *Let us dare to put the leadership of our educational task into the hands of the Chinese.* They may bungle it for a while. Very well. Better let them bungle it than keep it in our own hands, for it will always be bungled as long as we keep control of it."
REORGANIZATION OF HIGHER EDUCATION

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The following notes have grown out of long reflection on three sentences in Abraham Flexner's essays on "A Modern School" and "A Modern College", especially in their relation to our present middle school and college sequence in China. These three sentences are:—"Never before has a greater aggregate of energy been aimlessly discharged than in the American college to-day." (p.2.) "No two countries have precisely the same educational problem to solve, because no two countries have the same historical background and the same social and political situation to deal with." (p.62.) "Traditional usage still too largely determines both the substance and the purpose of current education." (p.89.) One might summarize Flexner's criticisms in the three phrases, lack of coordination, lack of adaptation and lack of variety. Add to a serious reading of the two essays mentioned, a study of the same writer's recent contribution on "A Modern University"², in which he depicts with vividness some of the purposes that take the average American youth to college, and you will realize how essentially different the educational issues of China are from those of a land as economically prosperous as the United States.

Educational systems in the West have developed by evolution, being created to meet existing conditions. China has had, for centuries, a system of education that met her needs in the earlier days. We of the West who have endeavored to share in her modern educational development have often imposed upon China both the forms and the content of present-day Western education, without stopping to ask ourselves two questions, (1.) Are present-day educational conditions in the West satisfactory? (2.) Are the Western forms adapted to the need of China today?

¹ "A Modern College and a Modern School", by Abraham Flexner. Doubleday, Page and Co. 1923.
² Atlantic Monthly, October 1925, p. 530.
1. Educational conditions in the West, with particular reference to the United States.

Confining our attention to the high school and college period, we find that as far back as 1913, James Rowland Angell was writing on the duplication of high school work by the college. As a matter of fact, more than sixty years before that, Henry Tappan, in his essay on University Education, had dealt with weaknesses in the sequence at this level. But the past four years have witnessed a remarkably vigorous renewal of the attempt to analyze and set right the two main difficulties commonly observed, namely, the maladjustment between high school and university, and the tide of unfit students that has come pouring into the higher institutions, producing conditions and eventuating in processes that are unfair alike to student, to educator and to the public. As the late President Marion Burton of Michigan pointed out shortly before his death, the quest is not for any specific content of studies but rather for that quality which is "born of severe, painstaking, intellectual toil;" for instruction that shall "somehow give the student a touch of the thrill of mental struggle." Thus far, Burton contended, education at the level discussed has largely failed to develop "minds springing and germinant with new life."

One noteworthy group of educationists made their comments in a special issue of The New Republic in October 1922. Discussing there the problem of higher education, President H. W. Chase of the University of North Carolina points out that the American "arts college lacks both conviction as to its aims and the power to interpret adequately such aims as it does possess in terms of educational offerings." Professor Stuart P. Sherman of the University of Illinois, (where great emphasis has been laid of late on an attempt to discover and describe what is meant by a satisfactory college of arts), says aptly of the American arts college, that "there is great educational waste at present due to the failure of educators to organize the miscellaneous powers of the good student vigorously around his main talent and master passion. All students who are worth any consideration nowadays go to college with a desire to discover their own powers and a vital connection between them and the needs of the age." Referring to arts students in the state university, he says, "They are obviously no better able, for the most part, to afford the luxury of four years of 'general culture' than students of engineering or commerce. As a matter of fact, not yet fully recognized, the last two years of the liberal arts college are, for the greater number of the more serious students, a more or less loosely
organized professional training or preparation for professional training... As soon as some capable person has organized a group of liberal arts courses so that they educationally cohere and lead to something, the tendency is to cut them out of the liberal arts college and give them an independent establishment in a College of Commerce or a College of Journalism, with the implication that the remaining courses lead to nothing!"

Brief allusion must be made at this point to the noteworthy contributions recently made to a study of the educational period under discussion by Leonard Koos in his monograph on "The Junior College;"1 by Frederick J. Kelly in his book on "The American Arts College;"2 and by lectures recently given at the Sorbonne by Robert Lincoln Kelly on "Tendencies in College Administration."3 These three studies need to be constantly before the educational administrator in China to-day. It is of historic interest to note that soon after being called to organize the University of Chicago, President W. R. Harper designated the lower two years of the arts college as the "junior college." It is also a matter for reflection, to quote R. L. Kelly, that out of 1,300 institutions in the United States bearing the name of college or university, less than 1,000 are entitled to be known in any degree as colleges; only five or six hundred of the total may be considered as of standard grade; and less than two hundred are recognized by the Association of American Universities as preparing adequately for graduate work.4

All three writers make it clear that there is no clear line of demarcation between the aims of the college and those of the high school in regard to cultural objectives. The difference is only one of the level at which such studies are pursued. The great essential to-day is for continuity and effectiveness. The period of general education in the high school and the junior college must be made a unit. "This unity," says F. J. Kelly, "is so essential that it seems likely the junior college will grow as an upward extension of the high school, thus bringing under one organization the entire period of general cultural education."5 He continues: 6 "American education has long been hampered by the tradition of the four year's arts course into which all sorts of purposes were made to fit. If the function of

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1 Published by the University of Minnesota. Minneapolis, 1924.
2 Published by the MacMillan Co., New York, 1925.
3 Published privately in New York, 1925.
4 Tendencies in College Administration, p. 2.
5 The American Arts College, p. 34.
6 Supra, pp. 54, 55.
specialization is more clearly defined for each individual calling, it is quite likely that curricula of varying lengths will come to be the prevailing practice in colleges of arts.” Again, if there is to be a terminus at some other point in the arts curriculum than at the end of four years, Kelly points out that “graduation from the lower division of the college should be given a very much more prominent place in our scheme of education.” He believes that there is a clear trend in America towards concluding general cultural training at the end of the present sophomore year.

The division, however, into a lower and an upper arts college can be supported much more strongly by the argument that distinct methods of teaching are required than by the argument regarding content of curriculum. During the lower two years the aims of a college are almost wholly cultural, and teaching must be done by teachers of unusually strong personality. If, at the end of this two year period, a suitable graduation ceremony were arranged, the junior college graduate would be free to decide whether he would continue further study, either in the field of general culture or in preparation for some vocation.

I cannot close this brief summary regarding a developing tendency in arts education in America without alluding to some remarks made at Changsha in the spring of 1925 by Professor Paul Monroe. A group of us had been discussing the needs and the difficulties of collegiate education in China, when Professor Monroe made the assertion that America was the only country in the world that was economically able to afford the four-year arts college. “The four-year arts college,” he concluded, “is not the summum bonum some of us have long regarded it.”

We see, thus, that the present college tradition in America is being subjected to a great deal of re-study and critical analysis. Many modifications are being called for, even within the boundaries of the land in which it grew up. Is it not reasonable to think that the four-year arts college, in its American form and content, may require considerable modification if it is to become rooted in the educational life of China?

2. Adapting Western College Methods to China.

In his recent writings, Flexner has pointed out repeatedly how uneconomical the American educational system is, “spending more time and doing less well” some of the work that is done in other countries.
Only as recently as 1922, acting on the advice of educational experts, the Ministry of Education in Peking recast the educational ladder so that primary education occupied six years, lower and upper middle school each three years, and the arts college four years; so that an average student might be expected to take sixteen years in going from the kindergarten to the bachelor's degree. Judging from the experiences already reported in many centers, great difficulty is being found in actually introducing the system as outlined. In the first place, few schools have the resources in money and in personnel with which to meet the requirements of the three-year senior middle school curriculum, even in its simpler forms. From one province after another comes the report that few, if any, of the government and private schools, outside of those conducted by missionary educators, have been able to introduce the new six-year middle school sequence. In the second place, it is true today, and will probably long continue to be true, that many colleges find it impossible to dispense with a sub-freshman year or a special tutorial year so as to take up the slack and have a sufficient body of adequately trained students ready for the new freshman year. And in the third place, after a brief three years of experimentation with its own prescribed sequence, the Ministry of Education has announced that schools which find it hard to provide both a three-year lower as well as a three-year upper middle school may prolong the lower school to four years and stop there, giving a suitable diploma at that point. It is safe to say that many schools throughout the land will gladly avail themselves of this abbreviated course as a solution for their difficulty.

Shall we let it rest there? Is there not a large field for real experimentation, based on recent observations as to educational practice in Europe, as well as on studies of the newer tendencies in the United States and elsewhere, to find what may prove to be a satisfactory working solution for the continuity of teaching between middle school and university?

Consider, for example, what the gymnasium of Germany and the Scandinavian countries or the lycée of France does to meet the educational level of which we are speaking. There, in a sequence either eight or nine years long, without a break at what we call middle school graduation level, the student is given a sound cultural education. It is not middle school plus two years of college before he can enter a professional school,—law, medicine, the ministry, education—in the university; but a true preparatory cultural course. This, as Tappan pointed out in 1851, leaves the German or French university the field of a
true university, one in which the lower or collegiate type of education is not called for, and one in which libraries, eminent teachers and other factors, work together for the creation of an intellectual atmosphere not to be found in institutions like the majority in the United States; where, for reasons that appear sound enough in that country, there are included in the one organization some elements that are really related to the secondary school, in content of instruction, in administrative relationship and in teaching method, together with those higher elements of graduate school work that mark the true university.

Or, consider the actual work that some of our colleges in China are doing. Not a few of the colleges give sound pre-medical courses, finding that in two or in three years, as the case may be, they are able to prepare students to go into the most difficult of all professional schools, that of medicine. Do we not find that even here there is a greater unanimity in the aims and the content of the work in middle school and lower college than there is between lower college and such university professional courses as our students may elect? Are we not dividing between three schools, middle school, lower college and professional school in the university, the work of the period under discussion, thus promoting both economic waste for the student and almost certainly producing overlapping between middle school and lower college? Would it not simplify all our procedure and save expense both to the individual student and to the institution if we could have a unified course, carrying the secondary school course, with its science or arts content, cultural and pre-professional, up to a definite level, at which the student should have the opportunity of going out into life, or of going ahead with definitely professional education?

3. Directions in which Experimentation is Needed

It will be possible, within the limits of these notes, merely to suggest certain directions for our common inquiry. It seems entirely clear to me, after conversation with a number of those now engaged in college administration in China, that the Christian colleges of China need to face the issue here suggested as a common task. It seems difficult to believe that there will be found enough support to enable all of us to go ahead with full arts college courses. I venture to believe that the solution for some of the colleges, now struggling with a four-year course, may lie in devising a strong junior college sequence, to be closely related to the attached middle school, so that a student may go through his cultural course under as unified a system as possible, doing directed work that shall be purposeful and
that shall give him a sense of his relationship "to the great forces of nature and of history and the great problems of society," so that while he is being fitted for his trade or his professional work, he shall also be made a man "of broad vision and sound social philosophy." In making these inquiries, each of us in our own field, or in counselling others who may wish to experiment, we shall face certain issues, each of which must be squarely met. Some of these are:

(a). How to develop a purposeful sequence. We have been accustomed to think that the four-year course led somewhere. Can we find a solution by the creation of a continued course between middle school and lower college, which shall have an even truer aim, leaving the technical work for higher institutions, and enabling us to limit our endeavor to sounder teaching and the preparation of men in the direction of their individual inclinations and capacities and with a logical relationship to their later careers?

(b). How to give cultural content to a course that must necessarily, in many cases, be largely technical in its upper years. Here, as Flexner aptly points out, "culture and purpose are not really the separate antagonistic entities that they are often assumed to be." He reminds us of a word of the late President Ernest D. Burton, "that agriculture could be made one of the most cultural in the whole range of studies and an agricultural school a center of a very high type of culture." If this is true of agriculture, is it not also true of many other occupations? What is needed is that there shall be imparted to every student a sense of being in a group that is learning to think, to appreciate, to be contributing in its relationship to society.

(c). How to develop intellectual emphasis. Nothing is more evident in the recent utterances of educational leaders than the determination that education must become serious, something more than an opportunity for athletic distinction, for life in a social club or for the development of the dilettante spirit. We shall have to devise ways in which to honor intellectual effort and, above all, convince our student body that we have brought them together that they may learn to use their minds; that mental discipline is that for which they and we together are striving.

(d). How to make of a shortened sequence a complete educational unit. It is essential that our educational structure be made up of a series of units, all thoroughly related and yet individually complete. There must be no truncated cones.
However the sequence is eventually laid down, whether by middle school and lower college functioning separately, or, as I venture to hope, by the evolution of a new type—perhaps a four-year upper middle school on top of a four-year lower middle school—in which there is provided a unified educational continuity, there must be present in the mind of both teacher and taught the feeling that the work has a definite terminus. Not only so, but there must be provided both a suitable graduation ceremony and an attractive appellation. In the Philippine Islands, whose practice I have recently had the opportunity of studying very briefly, I have found that the Silliman Institute in Dumaguete confers upon those who complete the lower two years of college satisfactorily, with a curriculum content that is complete in itself, the title of "Associate in Arts." Whether it shall seem wise in China to use just this appellation, or whether some other method of indicating the completion of a specified course shall be found more appropriate, is one of the directions in which experiment is necessary.

Many other necessary inquiries will suggest themselves to those who feel, as I do, the need for a very definite re-study of one part of our educational ladder. I feel certain that Mr. Cressy will be able to support, as a result of his inquiries, the contention that there is a great deal of reduplication, a great deal of purposeless endeavor, a large amount of clinging to a traditional type of course; when a frank facing of the situation, either in our own particular institutions or in the field of Christian education in China as a whole, would be almost certain to lead us to wholesome solutions. I hope that I shall be able to find many practical suggestions, as a result of the trip I am now taking to Europe, that may be of value to higher education in China. The issue is the same, whether for government institutions or private colleges. We must devise an educational sequence that is adapted to the environment in which we live and which shall give every student, at whatever level we teach him, effective training for life.

DISCUSSION

Cressy (Shanghai). There are two aspects of this general problem. The Middle School Council in East China reports 100 Christian middle schools, many of whom are now or are becoming junior middle schools. We are having an increasing number of schools of this type. The question is as to the teaching staff for these schools. They cannot afford a college graduate at $60.00 a month. The Middle School Council took action asking us to bring the matter before the colleges and universities of East China; that provision be made in the first two years of college for the training of teachers for junior middle schools. The same thing applies to the ministry. The cost of supporting a college trained man is beyond the means of churches in the smaller places. We need very
badly something of junior college grade, and we question if that can be done on
the same campus where others are taking four year college work. Our institu-
tions exist, not for themselves, but for the service of Christian education in
China.

Another aspect is this. The Educational Commission made suggestions with
reference to certain institutions, that they might well become junior colleges.
In one case there was a very strong reaction against this suggestion; it was
asked, "If we cut off the upper two years, what will our rating be?" The
alumni are opposed to this reduction. If the junior college were an integral part
of some larger institution, where students could easily transfer and continue
their studies without loss of grades, there would be less opposition. We are
trying to arrange it so that a student may be transferred from one institution
to another if he wishes work of another character.

Martin (Foochow). Would it not be less expensive to carry middle school
work through the junior college grade? The number of middle schools is far
larger than the number of colleges. Many are wondering whether the American
system is the only system. One of the great needs in China is a greater number
of specialized schools. The Chinese people need a much greater number of
Christian professional schools.

Sarvis (Nanking). We feel it would be a great advantage to students if
those who were unable to take a full college course could receive a diploma at
the end of the junior college course. Might there not be an organization of
courses so that even in a four years course a student could stop at the end of
two years, having finished a complete unit, and receive credit or a degree which
might meet some of his needs? Most colleges do not have a faculty adequate
for more than two years of special work. From the point of view of the student,
the closing of the junior college under the new system is a loss.

Cressy. Koos of Minnesota has made an exhaustive study of the Junior
College in the United States, where there are at present about 250 junior colleges.

Wallace. West China still continues a junior college. It meets the needs
of certain students better than a full college course. The junior college course
is given in Chinese. Many middle school graduates have come back after
teaching or preaching for some years to take two years in the junior college, and
have gone out to do splendid service. The modern demand in the United
States is towards a junior college of two years of cultural course, with few
electives, and a senior college of specialized courses.

Terman (Yenching). With reference to the preparation of junior middle
school teachers, would it not be well in these specialized schools if we could
make one of them where the medium of instruction was wholly Chinese? It
might not be so popular at first, but many students would feel far more at
home.

Gilman (Central China). In many institutions there is in the freshman year
a general Chinese cultural course. Let us propose to the Council of Higher
Education that we have a complete two year course in our schools.

A motion to this effect was carried and referred to the business committee.

Cressy. Revision of the middle school curriculum. Are we not giving more
English than the government requires? How can we readjust the teaching of
English in middle schools and meet college entrance requirements? Must we
get a middle school course given in Chinese? How can we supply teachers for
positions in the interior where they cannot afford to pay high salaries?

Lew (Yenching). We want Christian schools and colleges to teach more
Chinese, but not at the expense of English. We must remember that though
Christian schools in China today are being attacked as being too foreignized,
actually the reason we can hold our own is that we teach good English. Do not
try to cut down the teaching of English. A former student said, "Do not worry
about the anti-Christian movement if your graduates can go out from school
and do something well." People expect the Christian schools to send out
graduates who know English well. Do not teach English less, but teach Chinese
more.
Sherertz (Soochow). I believe in good English teaching, but I do not believe that our colleges will be more Chinese or more Christian if we teach English from the primary school.

Cressy. There are three ways of teaching a foreign language; creating ability to read, ability to speak and ability to hear accurately. Government schools want the ability to read. What should our aim be?

Lew (Yenching). I feel that if we can have only one of these kinds of training, let us have the ability to read. I would not like to be taught any subject by a foreigner who tried to teach it in Chinese. So long as the majority of teachers in our colleges are foreigners, the teaching must be in English. But we must have teaching in Chinese by Chinese. Otherwise when our graduates go out to teach the sciences they cannot teach in Chinese; they do not know the terms. Foreign teachers can assist by working with the Chinese to get the terminology in Chinese. A Chinese teacher should not practice his English on his students! Students should get both English and Chinese terms in whatever subject they are studying.
INTELLECTUAL LEADERSHIP AND CITIZENSHIP TRAINING

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Education and leadership have always gone together, not only in philosophical theory, but in social practice. Whenever there appear any considerable group of leaders that rise to positions of importance without having to go through a rigid process of education, they do not necessarily disparage education as such, but they reveal instead, a stage of social development that does not need expert leadership on account of the lack of social differentiation and specialization. In modern times, however, when all forms of activity have to be carried on under scientific and specially trained leadership, those who blaze the way in social and industrial, literary and religious, ethical and political life, those who really discover truths and see visions, those who create new values and new situations, are men and women of thorough education. The concept of leadership, when analysed, gives us as its primary constituent elements trained intellect and creative personality. Without these two elements, no one is qualified to become a leader.

There was a time when Christian colleges laid chief emphasis on the training of leaders. There was once a time, under different circumstances, when Christian educators laid greater stress on the development of the Christian community, so that when leaders do come out of the college, they may have a large number of people to lead. But as we face the present situation and consider the purpose of our colleges, we cannot but feel that both leadership and the Christian community must quickly be built up together, as they are mutually dependent. The Christian college must carry the task of educating leaders. While it stands for certain educational principles common to all institutions of higher learning, for unhandicapped scientific inquiry, freedom of academic theorizing and experimentation, and the philosophical aloofness needed to secure the right perspective of things and affairs, the Christian college stands also for a type of thought and life still special to itself, which it seeks to realize first in the life of the community and then in the life of the
nation. This type of thought and life must be clearly stated and expressed by men and women who are able to do so, because without such statement or expression no deep impress can be made on the nation, and because without such impress, the work of building the Kingdom will necessarily fail. Hence the need of intellectual leadership for the Christian movement in China, of which Christian education is an integral part.

There are today three urgent demands on the Christian colleges, as there have always been, for strong and thorough intellectual leadership. In the first place, the emphasis on a high standard of scholarship and on quality of work rather than on quantity implies that within the college walls there must be efficient intellectual leadership on the part of the professors and instructors, and in some cases also on the part of the leading students. While it is true that the aims of Christian education are more or less practical, it cannot be denied that its justification lies, in no small degree, in the theoretical, speculative and abstract scientific interests of those who carry on the work of education. If in any college, opened in the name of Christ, we find only classroom work, administrative routine, committee meetings, building projects, athletic activities, social amusements, without at least an equal emphasis placed upon or an equal interest shown in, intellectual fellowship and theoretical problems, we may question whether or not that institution has any right to be called an institution of higher learning. The students of today have many wrong ideas, but in the matter of intellectual efficiency on the part of their teachers they are very well qualified to judge. Gather the opinion of the best students of the college, and we have strictly just judgments passed on the professors and instructors under whom they study. Such opinions are often the acid test of the intellectual leadership within the college, and yet they are at times ignored and the intellectual atmosphere of the institution is allowed to become thick with the thinking of dull mental mechanisms. Students are supposed to know very little. They have indeed no deep knowledge of things except a keen judgment of the ability of their teachers. They will gather around efficient alert intellectual leaders as iron is attracted to magnets by its influence. The day will soon come when the youths of the land will enter a school without much questioning as to whether it is a Christian or a non-Christian school, a private or a government institution, drawn solely by educators who offer genuine intellectual food.

In the second place, the Christian college is facing a new intellectual situation which requires a scholarly contact between
Christian and non-Christian educators, and which demands the participation of Christian educators in many of the national movements. The Renaissance has discovered for the nation the new individual who has new aspirations for self-realization through a systematization of the learning of the past, the organization of the conditions of human existence of the present, and the scientific actualization of the hopes for the future. The new individual must have a new nation, and hence the Renaissance and the patriotic movements have merged into each other, on the one hand to resist foreign imperialistic encroachments on Chinese territory and resources, sovereign rights and culture, and on the other hand to build up the new China from within rather than from without, in spite of foreign imperialistic propaganda working insidiously among the Chinese youths. The true leaders of such movements deeply realize that success depends upon intellectual guidance. So while "in the writings of the younger generation, there is a great deal of cheap iconoclasm and blind faddism, ... the saner and more far-sighted leaders are trying to inculcate into the people what they regard as the only safeguard against these dangers, namely, the historical and evolutionary point of view and a truly scientific attitude of life."* This, as we Christian educators see, is not enough, because without a transcendent faith in God, we believe the historical and scientific spirit will not lead us very far in our national movements. We need intellectual leadership that is coupled with religious aspirations, and precisely here the Christian college must make its contribution.

This leads us to the third consideration, namely, the demand of the Christian movement as a whole for thorough Christian intellectual leadership. The Christian church and the Christian college are the two great forces of the Christian religion that reveal its true nature and express its true life. Whereas the church must, by its institutionalized forms and constituted authorities, conserve the religious values of life, the college, by virtue of its tasks of scientific experimentation and its academic freedom in the field of the humanities, counterbalances the conservative and crystallizing influence of the church, and thus, by freely discovering new values and quietly and gradually replacing old values, creates at the same time a living growing equilibrium for the Christian religion. The church gives support to the educational institutions, so that in matters of theory the scholars may be preeminently qualified to judge without being restrained, while on the other hand the

*Bulletins on Chinese Education, On the Chinese Renaissance, by Hu Shih, p. 35.
educational institutions help the church to adapt itself to new and unfamiliar environments. This, however, does not exhaust the relationship between the two organizations. In the history of the Christian movement, prophets have often been men of high intellectual attainment. As the growing complexities of life in modern times demand intellectual leadership in all spheres of activity, the prophets of the Christian movement will have to be men of great intellectual acumen and thorough education. Hence, "the foremost leaders of the church, its ministers, writers, educators, physicians and statesman, must come from or pass through the colleges." (Christian Education in China, p. 327.)

Having briefly stated the demands for intellectual leadership made upon the Christian college by the growth of the educational work itself, by the rising of the new China, and by the necessities of the Christian movement, let us mention in passing the terrible need today of men to show the way to transcend the difficulties, short-sightedness and wrong thinking of the times. "Leadership" means nothing else than that some prophets arise who can point the way out of the present unsatisfactory conditions of thought and life to a more satisfactory future. Leadership always implies a future for ourselves who must transcend our own conditions, and for our race and nation which, too, must outgrow the old limitations. When we say that we need leaders of new ideas, we express a desire for the coming of prophets who know the past so thoroughly that they will not be bound by it, and who hold a faith in the future so strongly that they will reveal sufficient idealism to lead us toward the realization of cherished ideals.

But intellectual leadership must have an atmosphere in which to grow. In former times, great intellectual leaders of men heard their call in the quiet of the night, behind the dumb sheep and cattle in the wilderness, among the rocks and trees of the mountains, or in the glory of the worship in the temple. They did not have schools to which to go. They prepared themselves in the best way they knew, going forth to declare their convictions and to achieve in the power of their faith. They were able to meet their simple social situations and political crises. But today men and women hear calls to intellectual and moral leadership within the college walls, at times also in the stillness of the night, often behind the desk, in the laboratory, in the library, in voluntary Christian services, and among the trees of the college campus. Are there not things in the college that suggest the voice of the Divine Reason calling men and women to the leadership of thought and ideas.
which are the foundation of creative human life? If there are not in the college the sheep and cattle, the rocks and trees of the wilderness to suggest the solitude that thoughtful souls resort to when they face the difficult problems of life, are there not kindred spirits that stimulate each other and, through mental and spiritual interpretation, arouse each other to literary, philosophical, scientific and religious discoveries? Are there not elements, besides social activities and classroom recitations, credit systems and merit points, impersonal regulations and pragmatic calculations, that make for large intellectual aspirations and achievements? The answer is in the affirmative. If so, the intellectual atmosphere in the college must be maintained at all cost!

Indeed, the college curriculum is of primary importance, although even when it is thoroughly organized it is insufficient to create the needed intellectual atmosphere. Entire dependence on the curriculum may make education appear to students to consist of mere mechanical or even commercial devices to wrest so much work out of them before they can have the pleasure of college graduation. Other things must be added to it either as a modification or as a supplement. Let us ask ourselves a few serious questions. First, according to some college curricula, students are required to complete in the neighbourhood of 160 credit hours of work within four years before graduation. Do we really mean that for each one hour period of recitation the student is to do two solid hours of preparation? If a freshman or a sophomore is to carry 20 or 21 hours per week, with a moderate laboratory schedule, this involves, including both recitation and preparation, sixty-three to seventy hours per week of serious work, all intellectual work, averaging 11 to 12 hours a day for six days of the week. Sometimes juniors work under similar sweat-shop conditions. Why should there be the class distinction that gives the privilege of leisure and unhurried intellectual absorption only to the seniors? Are the colleges today to make graduates merely or also to train scholars? Again, do we understand that when the student spends two solid hours to prepare one lesson, the professor who takes care of him spends the same amount of time to reveal still other new things to him which his lesson does not contain so that he may really have intellectual abundance every day? May not students question our wisdom or honesty or both? In all the rigidness of our curriculum do we succeed in generating an intellectual atmosphere?

Then, there is not now the ancient relationship between the master and the disciple. Modern democracy must be built
upon impersonal relationships because of the complexities of life, the ease of transportation, the movements of populations, the rebellion against the thought of anybody being superior to anybody else, the need of large numbers of teachers who are willing to receive small salaries, and the growth of the scientific attitude of disinterestedness. There are good reasons for placing emphasis on work and regulations, laws and functions, rather than on great and reliable personalities who are too small a number to go around at any given time in the history of mankind, especially in modern times. However, we cannot find a complete separation between personal influence and impersonal learning. And consequently, if the Christian college desires to create a real intellectual environment within its walls, in the midst of which intellectual leaders may grow, it must seek to establish stimulating personal relationships among the faculty and between the faculty and the student body. The institution must at all cost secure a congenial group of intellectuals who are able not only to attract students to the college but also to attract each other into intellectual achievements.

In addition to this, other conditions must be provided for the growth of the intellectual activities of the college. The primary and central task of the college professor is the quest and impartation of knowledge. The most able of the teaching staff should be free from much routine or worry and should be given opportunities for further training, for travel, for recreation, and for separate and independent research. There should be enlargement of library and research facilities on the lines which the college has decided to follow. There should be constant touch with all the intellectual forces throughout the land, by means of exchange professorships, lecture tours and literary retreats. Under able professorial leadership and enthusiastic student initiative, there should be a broad reading movement among the students, literary clubs, philosophical and scientific societies, public lectures by well-known national and international scholars, and various forms of intellectual competitions. In other words, professors, instructors and students must talk knowledge, dream about knowledge, and hunger and thirst after knowledge, before there can be any atmosphere in which intellectual leadership may be developed and fostered.

Colleges are centers of great national and idealistic movements. These centers are the beacon lights that guide in the construction and reconstruction of national life. What, let us ask, are the movements in China, that have been started by the Christian colleges, for changing the thought and life of the nation? What kind of intellectual leadership has been accorded
by society at large, to the Christian colleges? What is the social philosophy of the Christian colleges for China? What definite ethical standards do they agree to give to China’s young men and women? What political writings that have made or may make a deep impression on the nation? What political theories that may still touch the imagination of the young people of China to-day? The church it is believed, must not meddle with politics, but what justification is there for the Christian colleges not to theorize and publish their political thought and declare their political message? What elegant, strong and indigenous literature have the Christian colleges created that gives opportunity for intellectual leadership? What outstanding Christian scholarship is there now that can attract hundreds and thousands to study Christian books and particularly the Christian Bible? If the Christian colleges have not succeeded in doing all these things, have they succeeded in their share of building the Christian community in China? If it takes time to reveal visible results, then has the task been undertaken of answering the Renaissance movement and the anti-Christian movement with a counter movement, strong in thought and rich in ideas, fearless in declaration, clear in expression, intensely earnest in hope, frank and honest in criticism, and cheerful in labour and sacrifice? Have the leaders of the Christian colleges participated in the discussions and debates on the philosophy of life, on the nature of science, and on the need of religion? Why have the Christian colleges followed, without even keeping abreast, the thought movements within the country? Why have they followed rather than led?

We realize that we need intellectual leaders that have a deep interest in theoretical thinking, a practical common sense coupled with broad human experience, a deep religious experience, a spiritual earnestness for invisible realities, an ability to conserve the good, to seize new situations and to create new values, and a capacity for prophetic self-abandonment or renunciation of all the higher visions that lead onward to intellectual achievements. We also realize that we need a nation-wide Christian intellectual movement or Christian Renaissance which should take up the work of calling forth the indigenous church, the re-interpretation of the Christian faith, the moulding of Christian education to meet China’s intellectual and spiritual needs, the publication of Christian social, political and international ideas, the development of Christian scholarship, the building up of an indigenous Christian literature, and the realization of the Christian philosophy of life in the community. In short we must have leaders and a movement for
which the initiative and impetus must be found in the Christian college. Things must move quickly. There must be a group of Christian educators, particularly Chinese men and women, who are willing and bold enough to be prophets, to go out to the younger generation to lead when opportunity arises, to think and to write, and to suffer for what they believe to be true and right. Thus they will be able to start, mould and guide public opinion. And there must be Christian institutions that are fearless enough to retain them, to support daily newspapers, magazines and tracts, and even to be ready to throw open the doors of the school for public intellectual meetings.

Now I have announced my subject as "Intellectual Leadership and Citizenship Training." But so far, as you will see, no clear distinction has been made between intellectual and moral leadership and nothing has been said about citizenship training. This apparent confusion is, however, not without reason. In the first place, it is difficult to conceive abstract intellectual leadership, unconnected with leadership in moral, religious, social and political activities. And in the second place, it is meaningless to separate intellectual development and citizenship training in higher education. In my humble opinion no citizenship training in the college can exist without intimate relationship to intellectual improvement. True, it is not necessary for a good citizen to be thoroughly acquainted with any one of the sciences, any system of philosophy, or any class of literature. But it is also true that the training of the mind is necessary for citizenship. The path of education marked out by the college is always from intellectual training to efficient and conscientious citizenship, from a development of the pure reason to the unfolding of the practical reason.

Because of the limitations of this paper, let me give a few brief reasons for connecting intellectual cultivation with citizenship training.

(1) The college teaches men and women to live according to reason, even in the face of irrational disturbances and turmoil. Such a life of reason is by no means easy to live and it is not untrue to say that many who are college professors have not thought and lived reasonably, having manifested a terrible failure in their own education. Yet the conscious forward look of man in his own evolution has clearly taught that the time has come when man desiring to be true to himself and to his race must reason before he acts and not rationalize after the act is performed. Mankind has a sufficiently long past to justify this attempt to reason before action.
(2) College education emphasizes the importance of the historical and evolutionary point of view and the objective scientific attitude toward life. With the right historical perspective and in the objective scientific spirit, the good man will determine for himself the relative values of the contentions between individualism and collectivism. He will find the meaning of citizenship in the nature of things.

(3) This attitude, inculcated by scientific training and through enthusiastic personal contact with the intellectual teacher who gives sympathetic guidance, will develop the law-abiding spirit so needed among the young people of China. The starry heavens above will always suggest the inviolable moral law within the human breast.

(4) In addition to this, the college affords the opportunity for the acquisition of a knowledge of the cultural heritage of the race and also the cultivation of a deep appreciation of the social values discovered in the long experiences of the race. Through such appreciation one is able to come in contact with actual social conditions with an interpretation and with a desire to improve them. If in the Christian college the Chinese student gets a thorough knowledge of his own culture and a deep respect for it, then there is not only no danger of denationalization in the midst of thoroughly Western learning, but also no fear of lack of content for true patriotism on the part of students.

(5) Genuine love of freedom is as important as intelligent obedience to law. But as there can be no real freedom without clearcut, definite and noble personal and social ideals, the inculcation of such ideals should form an important part in the training for citizenship. Courses in general ethics and in the Christian and scientific philosophy of life are, therefore, of paramount importance. A true citizen must be able to give himself intelligent guidance by holding up before his own eyes the ideals that he has willingly and understandingly accepted. He will freely accept responsibilities, freely surrender to or sacrifice for the social good, and freely enjoy the rights and privileges of a true man.

(6) The intellectual life is thus, as commonly understood, merely onesided, having to do with purely theoretical problems, not at all related to the practical concerns of life. True intellectual life is keen analytical activity, experimental adventure and creative imagination, coupled with unswerving devotion to truth, to the dictates of reason, and to the unity of life. Therefore, he who is thoroughly trained will have the spirit of initiative, adventure and original thought and action. He will
be able to adapt himself to various thought situations and social environments.

(7) The true citizen must not only know, but also have the habit of realizing his knowledge in conduct, the principle of doing right by the employment only of right means. It is utterly useless to talk about ends, however complete, noble and beautiful, without at the same time placing a strong and insistent emphasis on the right means for the realization of such ends. The human individual as well as the social organism is in a process of growth, it is going forward in the direction of the goal, and it is on that account in a process of actively employing means. The whole life process is injured if education leaves out this consideration, the persistent and insistent demand for the use of right means for right ends. Throughout the history of thought there has been clearer thinking on ends than on means; though we know that the means themselves are always ends already realized. Throughout the history of conduct there has probably been more confusion, trouble, pain, bloodshed and death caused by the employment of wrong means for right ends than by the realization of wrong ends.

After all has been said, the intellectual ideals, cannot be said to be learned or effective if they are not expressed in the actual conduct of the student. Consequently the Christian college must provide for conditions under which the student can live the life of the true citizen before he actually enters into society at large. The Christian college can be developed into a true community by the combination of the family relationship with the governmental organization; there can exist between the faculty and the student body the intimate personal relationship of parents and children, of brothers and sisters, with intimate knowledge of each other's problems, and at the same time both parties can live under the same law, under the same regulations governing conduct and activities. It also seems that only by such a combination can there be faculty and student self-government, through which the ideals of citizenship find adequate practical expression.

(8) The Christian college, on account of the emphasis on the intellectual life, presents the religious message to the student also through the intellectual channel. If in this intellectual atmosphere one finds deep religious meaning, as the religious life is beautifully lived by the professors and instructors in his presence, he is compelled to consider his relationships not merely to his fellow men but to the unseen spiritual universe of which he is a part. He must transfer the control of himself to the hands of the all loving Father. When
this is done, the Christian college may consider that its task has been truly successful, because it has educated into true citizenship men who will not confuse issues on account of personal and selfish interests, and who have become not only true patriots but also international persons.

DISCUSSION

**Cressey.** There is one way in which we may denationalize our students in our Christian colleges, which we should regret. The American college has been described as a school of athletics, with an academic annex: in China it is still good form to be a good student. Are we in danger of “Americanizing” in the sense of shifting values? The faculty load of teaching and administration is too heavy. The administrative detail should be taken care of in some other way. Executive committees might relieve the faculty of the administrative burden and leave them more free for teaching and exemplifying the ideal life. There is another serious problem. How can graduates keep up mentally and intellectually without proper literature? Intellectual instruments are not provided by Christian institutions. If we fail it will be in not providing for them propaganda material parallel to that from other sources.

**Harvey (Yale).** There is a good deal said about our winning students to Christ, as if the patter of the vocabulary would bring them over to Christ. It does not matter much what we say about Christ unless our work in the hospital wards is the last word in science. I take issue on one point: on the number of hours that a student is giving to work. I am convinced that the human brain does not produce anything unless it is forced to do it. It is our business as teachers so to load up our students that they will be forced to work, and a path is burned through their brain that will give them ability to stand in places of leadership in the world.

**Gibbs (Nanking).** We should seek to carry our message out into the farms, into the industrial world. Unless we reach the people there they are going to sweep this intellectual movement off its feet. If we do not reach those classes we shall fail. Most of the Chinese realize that the foreigners can give them help in their problems.

**Hail (Yale).** One point we should emphasize which we often ignore. Every teacher should have some particular problem outside of his classes, some problem of research or study of benefit to the outside world and to the Chinese world.
GOVERNMENT REGISTRATION

Two of the general sessions of the Conference were devoted to a consideration of the subject of the registration of Christian colleges with the government authorities. It was evident early in the discussion that there was no unanimity on the subject, and the conference wisely decided that it would pass no resolutions and adopt no findings. Discussion was frank and illuminating. It is possible merely to indicate the aspects of the subject that were most emphasized.

The Principle of Registration Accepted.

No objection was voiced to the principle that underlies the demand for registration, namely, that it is advisable that Christian schools should come into some relation to the general educational authorities of China. It was agreed that a government naturally desires to be in a position to take official cognizance of all educational institutions, though, as a matter of fact, many "unrecognized" schools exist in the democratic countries of the west. The growing difficulties in the Christian institutions, because of this lack of registration, were emphasized. Not a little of the power of the anti-Christian movement is due to misunderstandings caused by this position of the Christian schools and colleges, and public opinion has been aroused by the cry, "Regain control of education." Much of the unrest in Christian middle schools, in particular, is due to the fact that students who graduate from unregistered schools and whose diplomas, therefore, do not receive the government stamp, are not eligible for entrance to registered colleges, for government scholarships for study abroad, or for public life in China. Graduates of unrecognized middle schools are liable to political disfranchisement, since the possession of a stamped middle school diploma is the most general qualification for the franchise.

For these and other reasons, the conference would have been ready to endorse the action in 1925 of the General Board of the China Christian Educational Association:

"Resolved, that Christian schools should be registered with either the local or the central government as soon as possible, provided that the special function of the Christian schools be not affected by the registration."
But serious difficulties were discovered in the existing conditions of registration, and it was on these that the discussion centered.

The Conditions of Recognition.

The conference had before it the recently promulgated "Regulations Governing the Recognition of Educational Institutions Established by Funds Contributed from Foreigners," of which an unofficial translation reads as follows:

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "szu lih" (privately established).

3. The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner, then it must have a Chinese vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a board of managers, more than half of the board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

A Friendly Intention.

Mr. Sanford C. C. Chen, Associate General Secretary of the China Christian Educational Association, reported that the Board of Education in Peking had issued these regulations in a spirit of friendliness and with a desire to make it not difficult for Christian schools to register. Some members of the Board are Christians, others have expressed their conviction that religion is essential to the realization of the aim of education. Why then are restrictions put upon the religious work of Christian schools? The reason given is that, as a matter of fact, Christian schools are attended by many students who are not Christians, and the members of the Board believe that it is not right to put
on them any compulsion to study the Christian religion. To the objection that such students are free not to enter Christian schools at all, the Board would reply that, as a matter of fact, because of the lack of sufficient school facilities in China, students can be said to be compelled to enter Christian schools. So, regulation six was included, requiring that curriculum courses in religion should be elective. With regard to regulation five, the purpose is to insure that the aim of any school shall be an educational aim, stated in educational language; that it shall be clear that the school exists to realize the highest purpose of education; and that if that is guaranteed, no objection will be made to the use of religion as a motive force, as the most effective agency in the realization of that purpose. It was added by another Chinese speaker that anything which is not expressly prohibited will be permitted, and that the only prohibition is of required courses in religion.

Christian Institutions as Private Colleges.

Members of the conference expressed their appreciation of the generous intention of the framers of the resolutions. That "mission" or "Christian" schools are to be included in the category of "private" schools in a great advance. The question was asked, however, whether the Board was not denying, by its action regarding religion, the freedom usually granted to private schools to add courses, even as requirements, to the curriculum followed by the public schools.

The requirement that the president or vice-president should be a Chinese was accepted as only right, though the hope was expressed that time would be allowed to make the necessary adjustments. Recognition was given, also, to the liberality of the regulation regarding boards of management, which allows for the time required to organize boards, the majority of whose members are to be Chinese. To the policies expressed in the first four regulations the Christian colleges are definitely committed, and the necessary steps are being taken as rapidly as possible. This assures the realization of the essential aim of the action of the Board of Education, namely, that Christian institutions should become in reality Chinese in spirit and in the direction of their policies, and take a recognized part in the educational program of the nation.

The Regulations and Religion.

In the discussion of regulations five and six there was marked difference of opinion as to their spirit and intention, as well as to the advisability of accepting the conditions that they impose.
With regard to regulation five it was felt by many speakers that as it stands it does contradict the actual purpose of the Christian schools and colleges; that it would be dishonest to accept recognition upon an interpretation which was inconsistent with the plain wording of the regulations; and that after registration an unfriendly inspector might use the regulations to interfere very seriously with the religious life of a college. On the other hand, many Chinese members of the conference seemed to see no inconsistency or difficulty here, and they asked that consideration should be given to their interpretation of the meaning of regulations which are issued in their language. Other speakers frankly questioned the wisdom of the Board of Education concerning itself with matters of religion which lie outside its province. Attention was called to the dangers of a purely secular education, and the value to China of schools and colleges which make use of religion, as witnesses to a conception of education which should not be neglected but which cannot, at present, be incorporated in the public schools. In answer to the viewpoint of many Chinese educators that it is unfair to "indoctrinate" a child before he is of age to decide freely for himself whether or not he shall accept religion, and which therefore would keep all religion out of school until at least the senior middle school, it was stated that before this "age of choice" it is the parent rather than the state who should decide whether or not a child should receive religious teaching and what its nature should be.

The effect of hasty action upon the future of the Chinese church was emphasized, and the danger of giving away, under stress of temporary difficulties, rights of the church which could never, or only with great difficulty, be recovered. The Christian colleges have many supporters in western lands who are especially interested in this aspect of their work, and whose interest might be lost if it was felt that the colleges were no longer maintaining their distinctive religious character and so were ceasing to serve to any large degree the needs of the Chinese church for trained leadership. On the other hand, it was pointed out that the maintenance of the "rights" of the Chinese church, and the determination of the character of education needed for its leaders, was after all a matter of deepest concern to Chinese Christians. Only they can protest against any action of their government which may be opposed to the principle of religious freedom granted by the constitution of China; only they can fight for the educational rights of private schools, if such action is necessary or desirable. The most trusted Chinese leaders of the conference evidently felt
very deeply that the future of Christian education might be jeopardized by an insistence upon "rights" of any kind by missions or by missionaries or even by the colleges, before the good faith of the declaration that these institutions exist to serve Chinese youth is proved by their acceptance of a relation to the national educational authorities through registration. The chairman pointed out that interpretation of clause five could only be secured by a test case after registration. Then if the worst came to the worst, and a school was closed for including religion in its activities, the Chinese people would know that their liberties were being attacked — and no second case would be needed.

The effect of the registration of a Christian college upon the middle school from which it draws students is a serious consideration. According to the regulations of the Board of Education no registered college can accept students from non-registered schools; and while instances were given where the regulation is not enforced, it is clear that a decision to register now will affect the majority of the Christian middle schools. A college can more readily put its courses in religion on an elective basis than can a middle school. Are the colleges prepared to face the alternative either of compelling middle schools to accept registration, on these terms or of practically closing college doors to Christian middle school graduates?

Summary.

We have indicated that no statement of "findings" was attempted. But certain general impressions stand out from the discussion, which, because they are not mutually consistent, indicate the need for further consideration of the subject by the authorities of individual institution.

1. There is no question whatever that both Chinese and western college administrators and teachers desire to have their institutions registered.

2. There is a determination to proceed as rapidly as possible in the direction of securing Chinese administrators and boards of management, though progress will vary with different institutions.

3. The colleges are devoted to the realization of the highest aims of education, and are prepared to make every effort to maintain the highest standards of educational efficiency. It is their conviction that religion is not inconsistent with that aim but is necessary to its realization, and that a Christian college would lose in its educational effectiveness if its essential freedom in its religious activities is interfered with. The maintenance
of this "academic freedom" is a much more important consideration than its application to any definite question, such as required curriculum courses, where opinions differ and experimentation is desired.

4. There is much uncertainty as to the actual intention and meaning of the two regulations regarding religion, and a desire to secure interpretation of them that is free from ambiguity.

5. The whole subject is complicated by the "foreign character" in the eyes of the Chinese people of all Christian schools and colleges. As the president of one college put it, "We are up against not a government regulation but the sentiment of a great people." It is the conviction of the Chinese Christian leaders that the Christian institutions can perform their largest function in the Christian movement only by first freeing themselves of this suspicion by voluntarily connecting themselves with the government educational system.

6. The extreme complexity of the present situation is clearly understood, and the impossibility of coming to a decision on the basis of any one principle. It is evident that, however advisable unity of action may be, no unanimity seems possible at present. Each institution must determine what, in the light of all considerations, is best for it to do. This recognition of the possibility of different decisions by people who are equally sincere and determined to maintain the essential Christian purpose of the institutions they serve, was perhaps one outstanding feature of the discussion.

Following the conference, the newly appointed Council of Higher Education gave further consideration to the matter of registration. Again no unanimous recommendation or resolution was found possible. The Council seeks for further light on what is involved in the conditions of registration, in the hope that they may be found not to make it impossible for any Christian college to seek recognition. In the meantime, the Council leaves any institution that can conscientiously register free to do so.

Whole hearted determination to make the colleges serve the youth of China; loyalty to their essential Christian purpose; desire for academic freedom and for liberty to experiment in order that the fullest possible contribution may be made to China's developing education; search, where principles seem to clash and opinions differ, for a principle inclusive enough to conserve all important values;—these are the ideals to which, as this debate made evident, Christian educators are committed.
THE NEEDS OF THE CHRISTIAN MOVEMENT IN CHINA

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One of the real dangers to the growth of any organization or movement is without doubt a sense of self-sufficiency or a conviction that it has no more needs to be met. The very fact that at this conference we are met, among other things, to study and to discuss our needs shows that the Christian Movement in China is much alive and is keenly conscious of its lacks and imperfections, and is eagerly desirous of attaining further development and improvement. May we keep up this splendid spirit.

The needs of the Christian Movement in China are many and varied in character. We shall confine ourselves to two or three which should, in our judgment, receive special attention.

We shall mention first the need of More Profound Chinese Scholarship. Does not Christianity to date remain largely as something introduced from outside, and show very little growth from within? Was not Buddhism introduced from India? Why do not our people look upon it still as a foreign religion? Why do they have such respect and love for it? Really, it does not matter much whence Buddhism or Christianity came. It is of fundamental importance that having been introduced into China they should start to grow from the best nutriment they can get from Chinese soil.

Our study of the growth of Buddhism in China leads us to the important fact that those who had to do with the introduction of this religion were profound Chinese scholars. They had an intimate knowledge of China's ancient religion, philosophy, ethics, history, literature, customs and manners, and rich experience in Chinese life on the one hand; and, on the other hand, they were thoroughly versed in the Buddhistic religion. Moreover, as they went on with their studies, translations, research and experience, they were rewarded with new and fuller revelations by which Buddhism became almost a new religion in China. Its teachings brought a distinct contribution into the religious thought of the Chinese people and became
thoroughly blended with the highest and best in China's own heritage.

From this vantage ground, do we not see clearly the reason why Christianity is still looked upon and even attacked as a foreign religion? One fundamental reason is that our missionary friends who have the responsibility of introducing Christianity to China, as well as the Chinese who help in this effort, are both seriously lacking in profound Chinese scholarship. Hence, figuratively speaking, Christianity in China up to the present has been feeding on bread and butter and not on rice. In appearance, it is dressed in foreign and not in Chinese costume. Is this not true?

What do we know of the Chinese scholarship of our missionary friends? There was a small number of good Chinese scholars among the older missionaries who in their days did excellent work. With all respect, even their Chinese scholarship was by no means profound nor could it compare favorably with that of the monks from India. How many missionary sinologues do we find today? We are not critical in raising this question. We fully realize the difficulties, handicaps and demands confronting missionaries and we sincerely admire their courage and perseverance. We wish, however, to point out that Christianity might occupy a different position in the minds and hearts of the Chinese people from what it does now had we a few more profound Chinese scholars among our missionary friends, who, because of their thorough grounding in Chinese culture, philosophy, ethics, history, etc., could interpret Christianity in more intelligent and elegant Chinese language, spoken and written, and with a richer blending of Chinese and Western civilization as both foreground and background.

How many profound Chinese scholars have we among the Chinese Christian leaders? Thank God, we can perhaps say that we have a few today! But they are altogether too few. How justifiable is the criticism that many Chinese Christian leaders have a much better western education than Chinese education, and hence they can express themselves with greater facility and effectiveness in some foreign language than in Chinese? Is it not true that they know more of the history, philosophy, ethics, culture, geography, etc., of the West than of those of their own race? Or is this gross exaggeration? If not, what special contribution to the understanding of Christianity from the Chinese standpoint do these "westernised" Chinese Christian leaders have to offer? As to the mass of Chinese Christians, they are mostly uneducated, and we can not rightly expect too much of them.
In order to clarify the point before us, let us suppose that some Chinese missionaries were to try to introduce Confucianism into Great Britain or America. What do you think the result would be, if these missionaries, in addition to a smattering of "pidgin" English, were to do their work mostly in Chinese and to depend very largely upon interpreters, and if the leaders among the British or American converts were much better educated in Chinese civilization than in their own? What would be your opinion of this Confucian movement even if we were able to produce numerous arguments to justify our position?

If the Christian Movement in China is to go forward and to enter more fully into the life of the Chinese people, we cannot exaggerate the importance of requiring from both our missionary friends and Chinese Christian leaders a more profound Chinese scholarship. Some definite plan should be evolved either independently or with some existing institutions whereby the missionaries who have special aptitudes for languages and cultural subjects will have a real opportunity of achieving a profound Chinese scholarship. For the development of Chinese Christian leadership, our Christian educational institutions, from primary school to college or university, should not fail to place greater emphasis on Chinese studies than on anything else. We must avoid the danger of educating to denationalize. Better grades of teachers and professors of Chinese should be called; more Chinese subjects should be offered in the curriculum; and more subjects should be taught in the Chinese language. When we have a good number of missionary friends and Chinese Christian leaders of profound Chinese scholarship, the progress of the Christian Movement in China will be greatly accelerated and will also be given a depth in Chinese thought, life and experience which may mark the beginning of some real contribution from Christianity to China and likewise from China to Christianity.

Next, we shall speak of the need of Higher Statesmanship. By the Christian Movement in China, we are referring, we presume, to all Christian agencies, such as missions, churches, schools, colleges, universities, hospitals, associations, societies, unions, leagues, clubs, etc., now at work in this land. If so, are we truly a Movement? What is a Movement? It is, according to Webster's Dictionary, a more or less connected series of acts and events tending towards some more or less definite end. Is it not clear that if a Movement wishes to succeed at all it must have the following requisites:—definite objective; thorough organization; convincing program; adequate finance; sufficient
mobility; team spirit and work; and, above all, the highest type of statesmanship. It is this statesmanship of which the Christian Movement in China is in sore need. With it, the Christian Movement in China can more readily approximate the position of a movement.

In the Christian Movement in China, we already have much excellent leadership for special lines of service, for sectional or departmental responsibilities, and for denominational administration. Each is large-hearted, constructive, thorough and consecrated in his own way, and our Movement can not go on without it. Many of them, however, are sadly lacking in the proper perspective and vision of the Christian Movement as a whole. The more each becomes attached to his own special job the more he loses in the movement-consciousness. He sees everything through his own spectacles. He is apt to become indifferent to Christian work outside his own sphere; jealous of those making greater success in the same field; intolerant of or even hostile to those who differ from him in convictions or methods of work; and obstructive to the proper growth and development of the Movement, and this with the best of intentions. If a Movement is dominated by this type of leadership, what hope is there for it to succeed?

By higher statesmanship, we mean a type of leadership which thoroughly understands what the movement is; with all its implications and complications. It takes a long view of things, not only where and how a Movement is to start but also where and how it will develop and culminate. It views the situation also broadly so as to understand and appreciate all different and differing elements and their rightful and useful places in the whole Movement, to effect harmony among them and to heighten their effectiveness. It shows much depth in its views by constantly and painstakingly acquainting itself with the deep things in life, and introducing special emphases required at each stage of development. It also lifts its gaze upon God on high, always seeking to know and earnestly endeavoring to do His will.

Under this higher statesmanship, there can be no theological disputes, for it will stimulate all Christian believers to tell one another of their beliefs and experiences for the purpose of mutual edification. It will recognize denominational differences not as reasons for separation but as means of enriching our fellowship with God and with one another. The existence of many nations and races, great and small, is, according to its belief, not intended for exploitation and aggrandizement but for mutual assistance and betterment. This Christian statesmanship will not hesitate
to recognize and receive into its own faith and experience the best contributions from other religions and civilizations which may even be hostile in their attitude towards Christianity, and will not brand them with such words as “heathen” or “pagan.”

Is not this type of higher statesmanship greatly needed by the Christian Movement in China at this hour? Under this leadership, the Christian forces in China can be better unified and consolidated into one Movement; our differences in convictions, organization, denominations, methods and experiences will be the cause not of regret, strife and jealousy but of mutual enlightenment and enrichment; proper emphases in policy and program will be introduced as we enter into each stage of development; and the best in the Chinese civilization and the highest in Christianity will be brought together and commingled for the complete fulfillment of God’s purpose for mankind. If we already have some statesmanship of this order, let us commend it to our Father in Heaven for further growth in wisdom and strength, and do our best to cooperate with it and to increase its amount. If we do not have it, then is it not high time for us to pray to God for the development of this higher statesmanship and to work hard and unsparingly until it finally appears?

Last, we shall most earnestly appeal for Greater Spirituality in the Christian Movement in China. Are the missions, churches, schools, colleges, universities, hospitals, associations, unions, leagues, clubs, etc., within this Christian Movement much alive in the Spirit? Are they always truly seeking to know and do God’s will in all their undertakings? Are the individual members of the Movement, especially the Christian leaders, pure in heart so that they can see God face to face? Can the non-Christians see God in them? Is their one sole and single purpose to enable China to find Christ, to partake of His life, and to do His will? May we pause a moment and apply these questions to ourselves and to the institutions to which we belong? How do we measure up to this test?

Often times we attribute the success of Buddhism in China to its wonderful literature in Chinese, which at best is only a partial truth. To me, it is the deep spirituality both in knowledge and in experience expressed in, between and behind the words of that literature, that has produced the result. It is true that we are lacking in good and helpful Christian literature in Chinese, which need should be met adequately as soon as possible. At the same time, we should remember distinctly that mere elegant classical style will not succeed unless a deep spiritual note runs through each line.
What is the general favorable impression which Christianity has made upon China? To the Chinese mind, Christianity is synonymous with schools, hospitals, asylums, preaching, church worship, evangelistic campaigns, relief work, etc. We are not using the word "activity" in any disparaging sense at all, except that we wish to point out that it is the activities of Christianity rather than its teachings and spiritual experiences that have arrested the attention of our people and have won their respect. We do not suggest necessarily any reduction in activities, especially if we take care that they do not overburden or crush us, but we do appeal for putting greater spiritual content into them. In other words, we do plead for the spiritualization of our activities.

What is our criterion in regard to the so-called Chinese independent churches? Speaking plainly, do we not usually center our thoughts on finance and control? As long as a church cannot support itself financially, or receives its support entirely or in part from any mission, it is not independent and can have no control of its own affairs. A church is given full control immediately upon showing its financial ability. Is this a true or desirable test of the life and capacity of a church? Would not Christ use His whip again and overturn our tables, if He were to face such a situation? Why do we not stress the spiritual life and its sustaining and propagating power to test the standing and capacity of a church?

In the present agitation for the abolition of extraterritoriality and the so-called toleration clauses in China, what are some of the oft-repeated questions on the lips and in the writings of not a few of our missionaries? We shall try to name a few in the order of importance given. Property! Personal safety of missionaries! Protection of Chinese converts! These are, doubtless, important questions which we should not ignore. We must study them and find out proper and adequate provisions. But there is a notable absence of any concern about the spiritual life of the Christian Movement under the new conditions. Should we not ask whether the abolition of extraterritoriality and of the toleration clauses would offer greater opportunities for the spiritual development of the Christian Movement in China or hinder it? How can we best avail ourselves of the new situation to deepen the spirituality of our Movement? Instead, we loudly ask about property, personal safety, protection, etc. Will not these questions at least create wrong impressions on the Chinese, both Christians and non-Christians? Would Christ Himself raise them under similar circumstances?
Last year, after the sad event of May 30th, the Christian Movement in China revealed a certain situation which saddened our hearts. We are referring to the fact that for quite some time our respective nationalistic feelings rose so high that they almost completely submerged any spiritual life that was in us and in our Movement. Many missionaries and Chinese Christians were citizens of their respective countries first and stood for their own national interests, right or wrong; and their Christian citizenship took a secondary place. Have we forgotten the charges of the Anti-Christian Movement against organized Christianity as the “fore-runners of western imperialism,” and as “the hounds of foreign capitalism”? We are not admitting that we are; but the attitude of many last year was dangerously near confirming these charges. Cannot we place first things first? Cannot we exemplify in our lives that we are first and foremost citizens of God’s Kingdom, and next, citizens of our respective countries? Can we not live up to our belief that these two types of citizenship do not in any way conflict? Even if they did, should we not sacrifice our national citizenship for the sake of our citizenship in God’s kingdom?

In conclusion, as we are addressing a group of leaders who are responsible for higher Christian education in China, we are fully conscious of the very important position which you are occupying in the Christian Movement in China. It is in your hands to create, nurture and develop the highest leadership in our Movement. We are offering you now our convictions as to the needs of the Christian Movement in China, based on much study, experience and meditation. Among other qualities, we should do everything we can to give this leadership a profound Chinese scholarship, to develop a higher statesmanship, and to inculcate a greater spirituality, which are absolutely needed for the extension of God’s kingdom in this great land.

DISCUSSION

Balderston (visitor). Do you think the tendency toward deeper Chinese scholarship is being furthered by securing Chinese heads of Christian educational institutions?

Yui. It has a very close bearing.

Leger (Foochow). Has it not been true that in some cases Chinese heads of schools have rather discouraged missionaries from learning the Chinese language?

Yui. My limited experience has shown me that in not a few cases Chinese really discouraged our missionary friends simply for the reason that their Chinese students could not make much headway with what they heard. It was better for the Chinese students if the missionaries expressed themselves in English.
Sarvis (Nanking). What would be the future of the Christian movement in China, if Christian organizations should stay out of this larger cooperation?

Yui. It would lead the Chinese people to misunderstand further the purpose of the Christian movement in China.

Huizinga (Shanghai). Should missionaries keep out of politics?

Yui. If you mean politics in the bad sense, “yes.” In any case, missionaries should not meddle with politics. If it is a matter not of meddling but of assisting, then I should say, “no.”

Gaunt (Hangchow). Is there any hope that any foreigner can really produce good Chinese literature, and if it were possible is it advisable at the present time? I admit that we missionaries ought to be able to write and to speak better Chinese than we do. Many of us make mistakes in English. If a westerner cannot write perfect English, I think it is impossible for 99 out of a thousand to write good Chinese. What we hope and pray for is that good Chinese schools may produce good Christian literature, and so accomplish the command of our Lord Jesus Christ in establishing the Chinese church.

Robson (Nanking). Is there need of further increase of missionaries in China?

Yui. That is one need I haven’t mentioned. It would depend altogether upon the requirements of the work of the Christian Movement. I, for one, don’t want to arrive at any conclusion in any blindfolded fashion. We need to take in the altered conditions before we stop sending or increasing missionaries. I think that question would have to be answered by our study of the needs.

Fitch (Hangchow). Isn’t it true that among the early Hindu monks who brought Buddhism to China, we find the highest learning and scholarship among the Chinese themselves? I am wondering whether among the foreign missionaries of Buddhism that came to China, there were very many of them that were really ripe scholars in the Chinese language, or whether practically all the scholarship that is in Chinese Buddhist literature was not of an indigenous nature. That I think was the cause of the question in Mr. Gaunt’s mind. It is a very exceptional man that can make a real Chinese scholar. He has to be brought up in a cultured family with fine intellectual atmosphere, in fine Chinese style. Except in very special cases the foreigner cannot compare with the Chinese scholar.

Yui. Unquestionably, the bulk of the Chinese Buddhist literature was produced by Chinese. But there were monks from India who made a large contribution in the preparation of material and not a few of them wrote themselves. I am not trying to say that our missionary friends now should write as good classical Chinese as the best of Chinese scholars could write. We should not expect any foreigner ever to write as well as nationals of a country, but we should not discourage ourselves from making a very diligent study. So the point that I have been trying to bring out is that certainly we would urge our missionary friends to study more Chinese so as to have a better background. We do not mean to say that in producing literature we can readily hope that a large number of missionaries will make capable Chinese writers, for we will find very few such among Chinese Christians. Ability to write is really a special talent, and we cannot expect to find it in every man or woman. Still if all of us were to study how, perhaps some number of us, Chinese Christians as well as foreigners, could attain the ability to write.

Cressy. I want to ask if there is a difference between activity and spirituality. In meeting Buddhists, we are impressed by their form of spirituality. Do we Christian impress people as being spiritual? Should we try to emphasize that more than we are doing? In Japan in a large Buddhist seminary they said that their students were getting more of a professional university point of view, and the professors were working along scientific lines. Which way do you think it is going to go here? Should we try to put less emphasis on activity and more emphasis on some kind of mysticism?
Ross (Central China). I think that this morning the Christian Movement in schools and colleges has been in the forefront of our thoughts. Evangelization of a country means the carrying of Christianity to the masses of its people, and our work in the schools and colleges is only preparing a base for that. Is it really doing that? I am coming to the conclusion that China will have to be evangelized by the illiterate. Many who come to the mission field with a more intellectual form of Christianity find their places in schools and colleges, very few of them go out into the provinces and villages, and few, if they could, are equipped with sufficient mastery of Chinese to do that work of evangelizing the masses of China. The question is where are we to find educated, intellectual, intelligent Chinese leaders who will go out and give their lives in the country towns and among the masses?
My subject this afternoon is "The Spiritual Life of Students in Christian Colleges and Universities." I have been somewhat at a loss to understand why you have asked me to present this subject to you, because I do not think you could find another group of men and women who know this subject more thoroughly than your group. Sometimes when we look at things too closely, we develop a blind spot. That seems to me the only reason why I, who look at the subject more from the outside, have been asked to come here.

I want to treat this subject very briefly, so that we may have plenty of time for discussion. In my thinking the subject falls into three sections.

I. The first section deals with the present spiritual condition as I find it in Christian schools.

II. The second section deals with the question, Why is this present condition? I answer the question from (1) what the students say, and (2) what I have seen for myself.

III. The third section deals with the general subject, What is to be done?

I. I shall sum up the present conditions in matters of spiritual life under six heads. In doing so, I am merely sharing with you some of the observations that have come to me as I move among students.

1. The first impression is predominantly one of indifference to spiritual things. This indifference is to be observed not only among non-Christians but also among Christian students.

2. The second condition, I believe, is one of frank scepticism. To many students life has no spiritual basis. You will be surprised to find in that group many Christian as well as non-Christian students.

3. A third condition is expressed by those students who either openly or covertly oppose Christianity.
4. Another condition is the lack of interest in and concern for the spiritual welfare of students on the part of the staff.

5. One of the most painful conditions I have come across in Christian colleges at the present time is an atmosphere of very great contempt for Christianity and Christians on the part of many students. I did not feel this five or six years ago. I say this is a painful experience because here we are, a group of men and women who have given our all to the work of God, and yet instead of bringing glory to the name of God by our work we have somehow brought contempt, reproach and hatred to His name. It is a very sobering experience indeed to find this condition.

6. Lastly, we also find a small band of students who are genuinely concerned about their spiritual growth. When I am visiting a college it is always a real privilege to me to have a few students who come to me in a personal way and talk over their spiritual problems. I meet in every college a few of these who are seeking for themselves the spiritual meaning of life.

These briefly stated are a few conditions which are fairly common among the Christian colleges.

II. Why do these conditions exist? In Christian colleges you would expect that there would be a great deal of concern for spirituality, and yet the spiritual tone is rather low. Why is this? I will answer this question first from the point of view of what students say. I will not vouch for the logic or reasoning of their answers. I am simply repeating what has been told me.

A. Reasons Stated by Students.

1. They say they can see no discernible difference between the life of a Christian student and the life of a non-Christian, so why need one worry about spiritual welfare and Christianity?

2. Among the students of Christian colleges there are those who are termed by their fellow students “rice-Christians.” These students are subsidized by the school. In one institution they are known as “$6.00 Christians.” This is not conducive to real spiritual welfare.

3. Another reason for antagonism to spiritual things is the extremely poor religious services in some Christian colleges. In one school the students say that the preachers who conduct the service often praise foreign culture and speak ill of Chinese culture. You can see the working of the student mind there.

4. There is very poor instruction in religion. I suppose the instruction given now in religion must be very much better than that in my day. Religion poorly taught will never command the respect of students.
5. There is too much compulsion in religion. We know that the Chinese government has not a sufficient number of schools to take care of all its children, and so non-Christian Chinese are forced to come to Christian schools. They say we are taking a mean advantage of the present situation when we compel students to take religious instruction.

6. The foreign nature of Christianity in our Christian colleges is another obstacle. A gathering like this amply justifies that criticism with its small Chinese attendance. I have felt once or twice that the point of view here is practically western. You will forgive my speaking frankly. In our colleges the administration and the curriculum are foreign. In matters of religion it is even more so and religion goes much deeper than administration.

7. Denominational differences are a distinct hindrance. Particularly is this so in institutions where you have union work. In one union institution instead of having one church they had separate denominational services. This is puzzling to students.

8. They say that the members of the staffs of Christian universities and colleges have no real interest in the student as a man, except from a professional point of view; that there is no real personal interest in the individual student; that missionary teachers come for a definite professional reason, and aside from that they are not interested. This is very serious if it is true. The average business man comes to China not because he is interested in the people, but because he wants to make money. Students say many missionaries are just vendors of religion. Outside of professional reasons, the missionary is not interested in individuals. Students very quickly detect an attitude of this kind, if it exists.

9. Members of the faculty do not command the respect of the students spiritually. They may do it for scholarship or executive ability, but when it comes to real spiritual life, very few members on the faculty command the respect of students.

10. Faculty members do not cooperate in religious work.

11. There is a suppression of student initiative. Everything is done by system. A student cannot express his personal beliefs.

I have just gone over some reasons given by students. Now I shall give you a few observations of my own on the reason of the present spiritual condition in our colleges.

B. My Personal Observations.

1. There is a group of students in our Christian schools whose minds are closed as far as any approach of religion is
concerned before they come. We have in Chinese history a story of two men who took a vow. One said that if he did a certain thing heaven would punish him and fire would consume his body. The other man also vowed that if he did the same thing heaven would punish him, and he would be bitten to death. While making this vow the second man was using his foot to write in the sand the word “No.” Many come into Christian schools with that vow made to themselves or to their parents. They come for education only and they will not touch Christianity. Such a group acts as a damper on the spiritual life of the school.

2. We are, in our Christian work, dealing in terms which are quite unintelligible to the minds of students. Let us try to fathom for ourselves the content of the Christian terms we use today, “fellowship of the Holy Spirit,” “love of God,” “the living Christ,” etc. What do they mean to the average student? I do not know what they mean to his mind, but I do know that they mean something quite different from the meaning in your mind. In speaking to students we are hard put to it to find terms to convey Christian truth in such a way as to link it up with actual life experiences of young men in college. You are up against a difficult problem when you try to put Christian experience in terms intelligible to students. This is another reason for so much lack of spirituality today in China.

3. In our Christian colleges we not only have the one and only God, Father of mankind, but we have set up many little gods. We have a god of efficiency. Some set up a god of pure science. Others worship credits. That has led to a difficult situation in our Christian colleges. The students go into one class and an instructor tries to tell them about God. They go into another class and there see knowledge leading to something else, perhaps to doubt. That, I think, is one reason that accounts for the difficulty of students in maintaining balance in their spiritual life.

4. Students today yearn for help in the cultivation of their personal spiritual life as individuals, and I am afraid very little help is being given them there.

5. This reason came into my mind after I visited India. Christianity in China, especially after the Revolution, was closely identified with nationalism. “If a man desires to be a good citizen, he ought to be a Christian, because Christianity will save the nation.” That was a very popular attitude. But it is now changed, and today there is coming to be a national bias against Christianity. You will find that bias growing stronger day by day.
6. I have observed the staffs of many Christian colleges, and I find very little spirit of real partnership between missionary and Chinese workers in our institutions. There is also very little sense of proprietorship on the part of the Chinese workers on the staff. There is too much of an attitude of employer and employee. The relation of servants is never conducive to spiritual growth. It develops a feeling of antagonism against Christianity. It makes Christianity foreign.

7. There are a few staff members in our Christian colleges who do personal work among students. In colleges with twenty, fifty or a hundred staff members you can count on the fingers of one hand those who are really doing personal work among the students.

8. Christianity is still a stranger in China. It has not yet found a home in Chinese thought, culture and experience. It is, therefore, extremely difficult sometimes for us to know how to proceed. I know that some of us still cannot go out with that certainty and assurance that we need as messengers of God. I have that feeling continually with me. When invitations come to go and speak to students, I shrink from it, not because I am not earnest as a Christian, but because we feel we are dealing here with something that has not become a natural part of our own life. It is difficult to go among students with their eager minds and their doubting minds, and to try to state what that part of our life is like.

These are a few reasons which students give and which I have observed, which in a way account for the present spiritual condition in Christian colleges.

III. What is to be done? I shall try to answer this question in three parts.

First, let me ask what we mean by spiritual life. You perhaps think it rather presumptuous of me to try to discuss a question of that kind with you. I do not ask it because I have found an answer to it. I have not. But you will agree with me that it will be very difficult for us to know what to do in this present situation, if we do not define spirituality. It is in that spirit that I raise the question. In our work, we must have some sort of definition for spirituality, which can serve as a criterion for the testing of our work.

A. SOME MISCONCEPTIONS.

Let me first state briefly some rather common misconceptions regarding spirituality, and then go on to define it.
1. There is a tendency to confuse religiosity with spirituality. I was reading a letter recently from the principal of a school, stating that "the spiritual condition of my students is extremely low. We hold a prayer meeting on Wednesday and only two or three come. We conduct a bible study class and only five or six come out of two or three hundred students." Doesn't that convey the impression that spirituality means attending meetings? Christ has shown us that religiosity is not spirituality. He pointed out to us the Pharisees. They were very punctual in their religious duties, and yet he told us that they were not spiritual. That is a very common mistake that people make when they speak of spiritual life.

2. Again and again in our Christian colleges and middle schools we hear of the issue of required versus voluntary religious work, as if that could be used effectively as the measure or standard of spirituality. I want to urge you not to be led away from the real issue in our colleges. The real issue is not required or voluntary religious work. It is simply that the spiritual work in our colleges is not being done, whether by the voluntary or the required method. Whether religious work should be voluntary or required is a question of method, and is comparatively unimportant when compared with the main issue. Both will fail without zeal, devotion and knowledge behind them.

3. There is another misconception due to the attempt to draw an antithesis between activities and spirituality. I cannot conceive of activities as being in themselves either spiritual or unspiritual. There is no antithesis between spirituality and activities. As a Y. M. C. A. secretary I have often been told that my work, consisting as it does of many activities, cannot be very spiritual. But when I ask these friends how I can be more spiritual their answer invariably involves more activities. But I do not want to help create the impression that activities in themselves are unspiritual.

4. There is another misconception, that spirituality is only one segment of life. Many students, when you speak of spiritual life, consider it as one phase of their life, as they think of their intellectual life, their physical life, etc. I often wonder what in us has given such a conception to them. Undoubtedly it is there. When spiritual life is put in that way, to me it becomes unreal.

5. There is a habit of thinking that a man is not spiritual if he expresses his spiritual life in ways that are different from mine. That is a very subtle attitude. When I was meeting
with a group representing twenty-four countries, there were groups who could not join with the others in a corporate devotional meeting. They say, "We pray and sing differently, and so we prefer to have our own devotional meeting." They cannot see that what is done in different ways may yet express the same spiritual content.

6. We often speak as if spirituality is the end that we are after. We urge a student to pray and study the Bible. When he does that we think we have helped him to achieve spirituality. That is a very mistaken conception. We study the Bible or pray in order to know God. One does not study the Bible or pray to achieve spirituality.

B. What is Spirituality?

These suggestions represent only the beginning of a quest after the meaning of spiritual life. I raise them in the hope that we may in our Christian colleges have retreats of the staff just to find out these things,—not to talk over the efficiency of our rules, the standards of our curricula, etc., but to spend some time as a staff to find out the deeper meaning of the spiritual purpose for which our institutions exist.

1. Spirituality is not one department of life but the atmosphere of the whole soul, and it ought to permeate the entire personality of man. That is my first thought. I cannot think of one form of activity as less spiritual than another.

2. This spiritual atmosphere comes from two sources. It comes from a supreme faith in the value and preciousness of every person, and from a supreme consciousness of the love and power and nearness of God.

If you study the life of Christ and try to realize what made Jesus spiritual, it is not the fact that he went on the mountain top to pray or that he fasted. There are only a few references of that kind in the Bible. If you study his whole life, these two facts stand out very clear. He had a supreme belief in the value and preciousness of every human being, so much so that He gave His own life on the cross for that belief. Also, He had daily, minute by minute, a consciousness of the closeness of God to him. These are what make a man spiritual.

We cannot succeed in helping other men in their spiritual life, in creating a spiritual atmosphere in our college, until we have reached in understanding or definition of spirituality,—not necessarily the one I have given, which may be wrong. But we must reach some definite conclusion and build our program around it. Otherwise when we speak of spiritual life we really do not know what we are talking about. Let each of
us try to find his own answer to the question, and then work out his program around it.

C. A FEW SUGGESTIONS.

1. Plan to help students in the cultivation of their personal spiritual life, not as a student body but as individuals. There is no question but that students are anxious about the influence of the school life upon them. The students realize their own need of help in the cultivation of their character.

2. I think there is a tendency to add a religious work director to the staffs of our Christian colleges. In addition to the religious work director, I wish there might also be some person on the staff, perhaps known as a personal problems man, one who would try to help students in their personal problems. Study your own staff. Are there not one or two men to whom students go more naturally than to the others? If you have such a man, he is your most valuable asset. Give him less teaching work to do, and more time to help the students grow spiritually. Also there is need to give opportunities to men from outside to come in and meet with your students. Chinese students do not so readily go to their own teachers with personal problems. They will often open up their troubles to an outside man more readily than to a member of the staff.

3. In our schools, especially to the thinking students, we must by all means preach more Christianity and less denominationalism.

4. If you must err, at least err on the side of encouraging student initiative. Students say the faculty suppresses student initiative. There are things to be said on both sides. Especially in colleges, by all means err on the side of student initiative. Let them have the use of their own faculties, and help them to develop their spiritual life. Do it in a spirit of experimentation. In a regular church service, bound by rules, you are not at liberty to vary or change, but in dealing with voluntary groups you can experiment. And so I urge you to err, if you must, on the side of encouraging student initiative.

5. Try coordination of your religious programs in your school with your fundamental conception of spirituality. My plea for coordination is not in the realm of administration. It is rather that, as a staff, you will think through your fundamental conception of spirituality and then build your program around it. In my definition of spirituality, I emphasized two ideas. I would try to build every part of my program so that they would all lead to those two central ideas. Coordination on that line is what I urge.
6. Watch carefully every word and every act of yourself as a staff member of your college. Today, more than ever, sharp eyes are being turned upon you. They are scrutinizing you every moment and they will use the material they get, if you are unfortunate enough to permit them to see it, for anti-Christian purposes. We must watch ourselves as to what we say and do as Christian men and women.

7. Students never feel at home with professors if outside the classroom you still seek to instruct the student rather than to quest with the student for truth. Even if you know you have arrived at a particular piece of truth, do not adopt an attitude of trying to instruct the student. Still seek it with him, because in the school, as I see it today with my own background as a student, whether you get that man to become a Christian or not is not as important as to plant in the mind of the student the habit to seek after truth. He can only acquire that habit if you seek after truth with him. If you try to instruct him it will never come. Do not be too anxious for baptism or conversion, but be quite anxious that you have planted in his heart the desire to seek after the truth.

8. My last point is almost a truism. Our only hope of succeeding in helping the spiritual life of other people is through living a spiritual life ourselves. A student soon finds out whether you are really devoted to Christ or whether you only believe in Him. When we are devoted to Christ we live the Christ life, and the student will see that. If we do not live the Christ life the student will also see that, and then we shall have lost our influence over the spiritual life of that man.

These, briefly, are the few things that have occurred to me in connection with the subject. I offer them to you in a very humble spirit indeed, not as one who has found anything but as one who is still seeking after the truth on this question with men and women like yourselves.

DISCUSSION

Martin (Fukien). After such an address a question on the method of teaching seems out of place. I want to ask Dr. Koo if he thinks teachers of science should be permitted to share in the teaching of religion. We have been told that that belongs to the experts or specials. I know this is an age of specialization, but we scientists came to China, most of us, to tell what we know of Christ.

Koo. I may answer that question in two ways. One is, if you can give time to teach distinctly religious subjects, yes. If not, can you not teach about God in your science?

Sarvis (Nanking). Dr. Koo's masterly address arouses a feeling of discouragement in my own mind. I am wondering whether a foreigner in a foreign language can ever be a spiritual guide, where background and language are so different. If you have any suggestion I would appreciate it.
Koo. That is a very difficult question to answer, how one people can help another people. Does not the history and experience of Christianity show that often where words are limited and understanding not very complete, we still can help each other? Especially in the past two or three years, in India, I had the same fear you have. I asked myself what do I know about India; the whole country is a closed book to me. But I went there. Deep down I do feel that human experiences differ very little fundamentally. If we have the desire and love and eagerness to help other people, the ways and means to do it will be found. Some people are more gifted than others.

Guilman (Central China). I think this question has been eloquently answered right here this afternoon. I have never heard a better address given to westerners than this from Mr. Koo. Surely it can work both ways.

Anderson (Shanghai). As to the question of personal work by the staff, do you really believe it is possible for every foreign instructor to attempt to do personal work?

Koo. Very few students become Christians through that way of approach. If you ask a man to become a Christian you rarely get him. I mean to say that you must be interested in the student as a man and help him in his personal problems. Just try to show what Christ showed to his fellowman. That is my conception of personal work. "You must become a Christian or you will go to the other place"—that will hardly get him.

Sarvis (Nanking). Do you find that attitude uncommon among staff members?

Koo. I find few who have the time to do it. I didn't say willing or unwilling.

McDaniel (Soochow). You say that students feel that the staff members are not interested in them. Does that refer to both Chinese and foreign teachers?

Koo. Yes.

MacNair (St. John's). What method would you suggest by which student and instructor can be brought together?

Koo. The only little light I can give is that the thing doesn't come by definite regulation. It rather grows from natural interest. There are certain professors that students somehow go to, and there are certain professors that they will never approach in that way. I don't think any rule can be laid down. I consider that to be the most difficult part of religious work, yet at the same time it is the most essential work.

Cressey (E. C. C. E. A.) In taking an interest in the student, is there a distinction between social intercourse and personal work? For instance, they might discuss Chinese art or poetry and both be very much interested in it and have things quite in common, and yet perhaps not necessarily get on to religion. In what way does one cross the line between social intercourse and what you might speak of as personal work?

Koo. I think the question answers itself. No sharp line can be drawn.

Huizinga (Shanghai). How about doing personal work when you meet one hundred students every day? Do you single out a few of them regularly to be talked to? They are likely to be considered as teacher's pets, and possibly they will look upon themselves as such. I have almost given up in despair on that account.

Koo. This is true with those acting as presidents and deans, but it does not hold as much for the ordinary professor in his personal relations.

Wei (Central China). Summer time offers splendid opportunities for this kind of work. A number of students are usually staying on the campus during vacation. Could we not go to them as friends and not as instructors? I would like to ask how many of us have any experience in trying to get acquainted with students during the summer or winter vacation?
Harvey (Yale). I want to tell the experience I had. It was the life of a man that took a personal interest in me that taught me more about the way to find Christ than any sermon I ever heard. When I have preached a few years longer, I think I shall preach a sermon on the futility of preaching. But I can never forget the kindness that man gave to me and to others. I remember starting on a trip once, and found that he already had done dozens of things so that I would be comfortable. We can say what we like about it, but it is the friendliness we show to men that will solve our problem. Just one more illustration. The great success that has come to our Medical School is because of the extreme friendliness of the medical professors with their students.

Gordon Poteat (Shanghai). The greatest truths are not spoken truths but acted truths. One of the most influential men I have known was a physician who came to China as a missionary. He never was able to do many things in an intellectual sphere, but he knew how to be kind. He left the most fragrant memory after only two years of any man I know because he acted Christ's life rather than spoke it.

Barkman (Hangchow). Students speaking of the foreign nature of Christianity may be speaking of the foreign nature of doctrinal discussions, but I don't think they can substantiate the statement that Christianity is foreign. Christ was born in Asia.

Koo. The only Christianity they know is what they see. Although Christianity originally came from the western part of Asia, it came to China through the west, and in coming through has partaken of the color and nature of the west. They see these things.
The important problems of these days have left little time for quiet contemplation. Yet, as I have watched from my window the coming in of the tide from the great ocean and how it falls back again, ever changing day by day, I could not help thinking of the changes in human life. Today we are full of courage and assurance, tomorrow we are beset with difficulties and depression. The world in these days seems to be in a constant state of change. The lives of the nations of the world are being transformed before our eyes; though whether for good or for evil it is not easy to say. It is amid such changes that we are asked to make our contribution. We ask, "Are we able to make any real contribution? Are we merely building castles in the sand to be beaten down by waves from the ocean?" But "Jesus Christ is the same yesterday, today and forever." He fought bravely to the end. The great teacher had a quiet place in his heart where he could meet God, and he saw that God was unchangeable and unchanging.

Hildegarde said she felt "safe like a feather in a storm." We should have said, should we not, "unsafe like a feather in a storm"? What did she mean? She felt that when the storm upbore her on its mighty wings, she could not fall, for she was in the hands of God. She could not know where it was carrying her, but she was sure that God knew. "Jesus Christ is the same today and yesterday and forever." In Him there is rest and safety and courage. Do we really see Him? Is He really before our eyes. Do we really see Him and consult Him? When we meet Him and see Him eye to eye, what does He say? Is He a haven of rest? When we see Him, when we listen to His clear, strong words and watch His deeds of sacrifice, we are again and again humbled and humiliated. We can say nothing but, "I am a selfish sinner. Make me whole again as only Thou canst do." Jesus Christ is the same yesterday and today. He can restore, brighten, renew, encourage and transform. How can He do such things? He is the same yesterday and today. He is not only a dead teacher but a living Savior. He died and passed away, but He rose again as a conqueror, and is
alive forevermore. Therefore, he will be the same now and forever, unchanging just as God is unchanging.

Since Jesus Christ is unchanging and is king forevermore, since that means an unchanging purpose running through this ever-changing world and forming the hidden bedrock of this life, it is possible for us to turn to our cross and to dare to take it up, even with fear and trembling. For he is the same today and forever.

As we turn our thoughts to our colleges, we are facing many problems, but first of all we face Christ. Are we the stuff that conquerors are made of? No. We are rather ordinary men and women. Some are Chinese and some foreigners, but these differences vanish away before the eyes of Christ, before the unchanging purpose of God. We all need to look to him, and only to him, to be enabled to go on. These faculties of ours can be drawn together in a holy purpose, standing together in good and evil times, ready to serve better than before. Can we? Yes, because Christ is the same today and forever.

Then there are the committees. Do they have the necessary wisdom and statesmanship to find out and counsel us in ways that will promote our work in its deepest aspect? Christ is the same. He can be present even in a committee room.

Then our students. How often they create trouble for us and give us reason for discouragement, but how we love them! What will happen to them when they leave college and are thrown out on the life of China today? Can they live Christian lives? We can do very little for them. But Christ is the same and he is not further from them than from us. He can do it. He can make something out of them.

What about the whole Christian enterprise in this country? What will happen to it. This is a most remarkable chapter in China’s history. There are the undercurrents from the west and from other sources and there is the national awaking and we get criticised, but we are beginning to see our own mistakes and our own weak points. We do not know what will happen, but God’s purpose is unchanging. That must be enough for us. God’s purpose is the main thing. There we must leave it, but that is enough for us. We must turn to Christ, the foundation of our faith. We must turn to him for inspiration, and must lean on him for our hope. We must commit ourselves and all our work and all our faculties and committees and students, commit all into his hands. The storm is there, but the hand of God is there too. He can guide in dark hours. He will use those things that can be used.

Jesus Christ is the same yesterday, today and forever.
Map Showing the Location of the Christian Colleges and Universities in China

Note. Heavy lines indicate the approximate boundaries of the "higher educational regions" suggested by the China Educational Commission of 1922
### STATISTICAL REPORT

#### CHRISTIAN COLLEGES AND UNIVERSITIES

**Autumn Term, 1925**

(from "Handbook of Christian Colleges and Universities," Bulletin 14 of the China Christian Educational Association.)

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| Total                                | 4256               | 3729 | 527   | 2763       | 64.9            | 4176              | 990                  |

(a) No report.  (b) 1924 report.
# Christian Colleges and Universities

## Present Occupation of Students Who Graduated in June 1925

(Nota. This table was inadvertently omitted from the "College Handbook.")

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<th>Colleges and Universities</th>
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<th>Medicine</th>
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| Total                     | 2               | 22                          | 110           | 37       | 11 | ...                      | 7           | 1                             | 8               | 23         | 16   | 10     | 28     | 288    |

a. No report. b. No graduates.
IMPRESSIONS OF THE COLLEGE CONFERENCE

The Conference reflected, perhaps dimly, but none the less truly, the strong currents that are pouring through China today. Because students occupy a singularly important place in the political and social life, and are to a great extent the moulders of public opinion, it is not strange that the men and women engaged in higher education should touch intimately the movements of this nation.

1. There was a revelation of the inner life of the students of today, given by leaders who touch them most widely and closely. It seemed to me not different from the youth movements that are sweeping over Europe and America, save in its emphasis on nationalism. Like the youth of India, the students of China feel the need of achieving their particular mission. But the students of the world are eager in their search after truth, their passion for democracy, and their quest for reality in spiritual life. The failures and mistakes of young people are common to all, but the Christian college professors of China are not discouraged, but believe in the youth who fill their classrooms.

2. The Conference emphasized scholarship. In the subject sections, the most recent results of research were brought forward and discussed. Methods of teaching in the college departments were considered, and standards were more or less clearly set up. There is an urgent desire on the part of college faculties to assist the students in every possible way as they search for truth.

3. Brotherhood and mutual understanding were taken for granted. The faults of missionaries and former teachers were laid bare, without reserve. Both missionaries and national leaders took part in this keen criticism, feeling that the acute situation in the schools demanded some drastic changes.

4. Dominating every session was a sense of the extreme need of making the colleges and universities more Christian. The method of doing this was put under fire. Emphasis was placed on the fact that Christianity does not consist in required gatherings and required courses, but in the spirit of life. Said one leader, "I question whether missions are helping the cause of Christ by insisting on required religious courses."
another, "Secure Christian teachers. The man who isn’t Christian at all has not great influence, but one who bears the name only is dangerous. We must hold before us the elimination of the faculty members who have not spiritual depth.” Just what was meant by “spiritual depth” was suggested in one of the devotional meetings. Said Dr. Chao, "We have forgiven ourselves many things by saying, 'It is human nature.' We must educate ourselves out of that kind of human nature which prevents us from being real children of light."

The summary of the Christian education movement was brought by Dr. Lew, as he said, “The first period saw the training of leaders, the second period the putting of the burden of administration and instruction upon these young leaders. We are seeing before us the beginning of the third period, that of placing the financial burden upon the shoulders of the Christian church.”

IDA BELLE LEWIS, PH.D.

President of Hwa Nan College, Foochow.

* * *

The first impression that I would like to record is of the quality of the present Chinese leadership that is being developed in our midst. It seems to me that as regards intellectual strength, spiritual vision, and literary quality, the finest addresses at this conference were given by our Chinese co-workers. We look forward with confidence to the future when we can realize that the Christian educational program of China is more and more to pass under the control of such men as those that we met at this conference.

The second impression is that we have conceived throughout China in a far too inadequate way the importance of religious instruction,—the religious experience of the human race, a comparison of that experience, Christian conduct as taught in Christian ethics, a Christian program of life reaching from the individual clear out into the broadest international relationships, and an intellectual framework for the foundations of belief so that our Christian leadership can interpret Christian principles and be able to stand against the shock of counter intellectual impacts from other leaders. Without some knowledge of these great subjects a man can not know himself, can not conduct himself properly, can not have a conviction or program of life, nor can he interpret races and movements of men, nor take his part in their midst as he should, especially as a Christian leader.
Some of us have looked upon religious education too much as a kind of sentimental expansion of the Sunday school. The time has come when we must make this department of work the most worthy and the most inspiring of all the courses that we can offer. The impression that was brought out in the conference was that the Chinese never seemed to have objected to religious instruction that is required, but they did object to religious instruction that was not worthwhile. Whenever religious instruction was made worthwhile there seems never to have been any objections to its being required. The word required is not the proper expression to be used. It would be better to say that religious instruction should ordinarily be a regular and normal part of any Christian institution; and if it is made worthy and inspiring I feel sure that practically none of those who are outside of the Christian Church will feel that any imposition was placed upon them by their taking such courses.

ROBERT F. FITCH, D.D.

President of Hangchow Christian College.
MINUTES
OF
THE SECOND BIENNIAL MEETING OF THE CHINA ASSOCIATION
FOR CHRISTIAN HIGHER EDUCATION

The vice-chairman of the Association, Dean Francis Wei, presided at the sessions of the conference, in the absence on furlough of the president, Dr. Harold Balme. A telegram from Dr. Balme was read in which he expressed his regret at his inability to be present, and his wish for the success of the meeting.

Rev. E. C. Lobenstine, the secretary of the out-going Council of Higher Education, presented the report of the Council, including a revised constitution, in accordance with the resolutions adopted at the Nanking meeting in 1924.

Voted, to adopt the constitution as revised by the Council of Higher Education and presented by the business committee.

Voted, on recommendation of the business committee, that all resolutions coming from sections dealing with matters of the curriculum be presented in the report of the sections, to be published in the Educational Review; and that where these should be brought before the conference or the Council of Higher Education, this fact be especially noted.

The business committee reported the following action of the Council of Higher Education: "That Mr. E. C. Lobenstine has found it necessary to resign the position of secretary of the Council. This resignation has been accepted with regret by the Council and by the executive committee of the China Christian Educational Association."

Voted, that this conference regrets that it has become necessary for the Rev. E. C. Lobenstine to withdraw from his connection with the Council of Higher Education, and desires at this time to express its appreciation of his services during the past term.

Voted, that having learned of the arrangement entered into between the China Christian Educational Association and the East China Christian Educational Association, by which the latter Association agrees to release Rev. E. H. Cressy for half
time work of the national association, we hereby request the China Christian Educational Association to allocate Mr. Cressy to the work of the Council of Higher Education.

We would further request the China Christian Educational Association to allocate Mr. Sanford C. C. Chen to the Council's work for such part of his time as may prove possible.

Three representatives on the Council of Higher Education, from Christian institutions of college grade, not institutional members of the Association, were appointed as follows: Dr. K. B. Westman, Lutheran College; Dr. Ida Belle Lewis, Hwa Nan College; Prof. Chen Ting Jui, Comparative Law School of China.

Voted, that in view of the special conditions confronting the Christian Church in China at the present day, we would strongly urge the China Association for Christian Higher Education to give immediate attention to the need for a better trained ministry, and would lay it upon the conscience of all teachers in our schools and colleges to seek out and encourage young men to promise to enter the Christian ministry as a life work.

Voted, that the next meeting of the Association be held at Peking in the summer of 1927, the exact date to be decided later.

Voted, that we express our hearty thanks to Shanghai College for its hospitality; to the faculty hosts and hostesses; to Mr. Kelhofer, business manager; to Miss Thomason, the hostess at the dining-hall; and to the staff and servants for their generosity in foregoing the New Year festivities, and for their courteous services.

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OFFICERS
for
1926-1927

President, Dr. F. C. Yen, Changsha.
Vice-president, Dr. J. L. Stuart, Peking.
Recording Secretary, Mr. Y. K. Chu, Canton.
Executive Secretary, Mr. E. H. Cressy, Shanghai.
Treasurer, Rev. M. H. Throop, Shanghai.
CONSTITUTION OF THE CHINA ASSOCIATION FOR
CHRISTIAN HIGH EDUCATION

Revised February 15, 1926

I. Name. China Association for Christian Higher Education.

II. Basis of Membership. The Membership shall consist of two classes, institutional and individual.

1. Christian Colleges and Universities carrying on a full college course, as specified by the China Educational Commission, and maintaining such standards as shall hereafter be adopted by this Association, shall be eligible for institutional membership.

2. All Christian men and women engaged in the work of higher education in China shall be eligible for individual membership.

III. Meetings. The Association shall meet biennially.

IV. Officers. The Officers of the Association shall consist of President, Vice President, Recording Secretary and Treasurer.

There shall also be an Executive Secretary, who shall act as Secretary of the Department of Higher Education of the China Christian Educational Association.

The Conference approved the amalgamation of the Board of Reference and of the Council of Higher Education in one body, to be called the Council of Higher Education, with the following Constitution, which is proposed to the China Christian Educational Association for its adoption.

CONSTITUTION OF THE COUNCIL OF HIGHER EDUCATION
OF THE CHINA CHRISTIAN EDUCATIONAL
ASSOCIATION


II. Function. The Council shall perform such functions on behalf of the China Christian Educational Association and the Christian higher educational institutions in China as will promote their efficiency, progress and correlation, and shall act
on behalf of the institutions (as a whole or for a part of them) in matters delegated to it by the institutions concerned.

III. Membership. The Council shall be composed as follows:

1. Three representatives, who shall include the president or vice-president and two others (at least one of whom shall be Chinese), elected by each of the colleges and universities coming up to the standard approved by the Council.

2. Three representatives of other Christian institutions of college grade, to be chosen from a list of persons nominated by the Biennial Conference of the China Association for Christian Higher Education.

3. Up to five Christian educators from government or private institutions other than those mentioned above, to be chosen by the General Board of the China Christian Educational Association or its executive committee.

4. Up to five persons to be co-opted by the Council as above constituted.

5. The General Secretaries of the China Christian Educational Association and the Secretary or secretaries of the Council on Higher Education, ex-officio but without vote.

Note. Members under (2) and (3) are to be appointed for two years and those under (4) for one year.

IV. Executive Committee. The Council shall elect an Executive Committee of eighteen, of whom a majority shall be Chinese. There shall be at least one member from each of the six higher educational areas (North China, East China, South China, Central China, Fukien and West China) and one representing each of the groups under III 1, 2, 3, 4, above.

V. Technical Boards. The Council or its Executive Committee shall appoint technical boards to deal with specific questions. Members of these boards shall hold office for one year (or until the next meeting of the Council) but shall be eligible for re-election.

VI. Council Meetings. The Council shall meet annually, at the time of each Biennial Conference and during the intervening year at the time of the annual meeting of the General Board of the China Christian Educational Association.

VII. Meetings of Executive Committee. The Executive Committee of the Council shall meet at least twice a year or more frequently if necessary, at the call of the secretary.
VIII. Officers. The officers of the Council shall be a chairman and a vice-chairman and an executive secretary, or secretaries.

IX. Biennial Conference of the China Association for Christian Higher Education. The Council shall arrange for the Biennial Conference of the China Association for Christian Higher Education.

X. Finances of the Council. The Council shall prepare an annual budget for presentation to the General Board of the China Christian Educational Association covering the Council's work for the ensuing year. Each college or university appointing members to the Council shall make an annual grant to the China Christian Educational Association of $100.00 (Chinese currency) toward the expenses of the Council. The colleges and universities shall also pay the expenses of their own members incurred in attending regular or specially called meetings of the Council, but meetings of the executive committee, the technical boards, expenses of members appointed under Section III 3 and 4 attending Council meetings, office and other expenses shall be defrayed by the China Christian Educational Association.
SECTIONAL MEETINGS

BIOLOGY

Chairman, Prof. J. T. Illick.

Secretary, Prof. William E. Hoffmann.

The Biology Section held three meetings at which the following problems were presented:

The Present Status of Biology in Mission Colleges, Prof. W. M. Porterfield, St. John's University.

The Status of Biology in Government and Private Colleges in China, Dr. C. C. Chen, Shanghai College.

The Relation of Biology to the Needs of China and the Present Educational and Cultural Situation, Dr. T. T. Lee, University of Nanking.

The Relation of Biology to the Needs of the Christian Movement, Dr. Cora D. Reeves, Ginling College.

Methods: Testimony meeting on classroom and administrative methods, Leader, Prof. J. T. Illick, Nanking University.

The Relation of Research to Biological Progress in China, Prof. William E. Hoffmann, Canton Christian College.

Scientific Terminology; Advanced and Graduate Work; Bibliography of Original Descriptions of Chinese Plants and Animals, Dr. Chenfu F. Wu, Soochow University.

The Relation of Biology to Allied Subjects in the Curriculum; to the Institution as a whole, Dr. C. S. Gibbs, University of Nanking.

Report on the leaflet "Laboratory Outlines."

Demonstration of Projections Apparatus, Dr. C. C. Chen, Shanghai College.

Discussion.

Eight or nine institutions use Woodruff's Foundations of Biology, with varying success. All have found it a hard text,
but with certain missions and the use of supplementary material, it is quite satisfactory.

Findings.

1. Voted to recommend a change in the terminology of Vertebrate Zoology. This to be changed to Comparative Vertebrate Anatomy.

2. Voted to recommend that the first year course in General Biology should be a one year course.

3. Whereas, it is the consensus of opinion that it is impossible to cover in a satisfactory manner the subject matter as suggested in the Pre-medical Syllabus for Biology (General Biology), it is resolved that this course be given as a one year's course with a minimum of eight hours credit.

4. Resolved, to encourage biology teachers to cooperate with the committee on scientific terminology in every way possible.

5. Resolved, that it be brought to the attention of institutional administrators that time should be allowed for research inasmuch as research is necessary for the best interests of teaching.

6. Resolved, that systematic workers make known their intention of working on a given group in order that all biologists may cooperate.

7. Resolved, that biologists be on the alert in order to prevent biological exploitation in China.

CHEMISTRY

Chairman, DR. Y. G. CHEN.

Secretary, DR. JAMES F. WHITE.

The Chemistry Section held three meetings and the following papers were read and discussed:

Entrance Requirements and the First Year College Course, Dr. J. F. White, Soochow University.

Some Changes in Chemical Education in America, Dr. S. D. Wilson, Peking. (Read by Dr. E. V. Jones.)

A Survey of the Teaching of Chemistry in China, Dr. Y. G. Chen, University of Nanking.

The Relation of Chemistry to other Subjects, Prof. W. H. Taylor, St. John's University.
The Place of Chemistry in the College Curriculum, Dr. C. L. Senn. (Read by Dr. J. F. White.)
Laboratory Administration and the Handling of Supplies, Prof. J. C. Thomson, University of Nanking.
Chinese Chemical Terminology, Dr. Z. Z. Zee, Yale.
Chinese Chemical Literature, Prof. T. G. Djiang, Shanghai College.
Student Research and Graduate Work, Dr. E. V. Jones, University of Nanking.
Recent Advances in the Field of Chemistry, Prof. C. N. Laird, Canton.

Findings.

1. It is the unanimous opinion of the chemistry section that at least one half year of a laboratory physics course should precede the first year college course in chemistry.

2. It is the sense of the chemistry section that there should be a technical board for working out a uniform middle school course in chemistry. (Referred to the Council of Higher Education.)

3. Because of the important relation of chemistry to modern life (for example, in agriculture, in industry, in the home, in medicine, and in business) the chemistry section urges that this Conference recommend that a course in chemistry should be required of all college students for graduation, and suggests that the needs of the non-science students can be met better by a course emphasizing the relation of chemistry to modern civilization, than by insisting on their taking the usual course in chemistry which is prerequisite to later scientific courses.

4. It is the sense of the chemistry section that our science work in China would be greatly benefited by encouraging original investigation. We would like to recommend to institutions, where possible, that they make provision for carrying on such work by their instructors and students.

5. Voted that we form among the chemists a cooperative committee to promote the exchange of information of value to chemists, the chairman of the section to be chairman, ex-officio.

CHINESE STUDY

Chairman, Mr. Sanford C. C. Chen.

Secretaries, Miss Hoh Yang Tsing, Mr. Chung Chung San.

The section on Chinese studies held three meetings, and one session in which the Library section joined. The following important topics were enthusiastically discussed.
Standardization of the Course of Study.

Organization of the Department of Chinese.

A Special Course for the Training of Teachers of Chinese for Junior Middle Schools.

Preparation of a List of Books for the Chinese Library.

The Status of Chinese Instructors.

Discussion.

The members of the section were very much satisfied with the discussions and believe that their resolutions, together with the Minimal Course of Study for Arts Colleges, will have the attention of the business committee and a committee will be appointed to draw up outlines for all the courses listed, and instructors responsible for such courses in Christian colleges and universities will be invited to organize their teaching materials according to the outlines, and prepare textbooks. If one person is requested to prepare one book along his own line, in the course of two or three years the Christian colleges will have their own proper textbooks for Chinese classes. This will help to solve the problem of standards and the lack of proper text books.

The members will take up the work of preparing separate lists of Chinese books for colleges, middle schools and elementary schools. It is expected that such lists will be discussed in the next meeting.

The members of this section regretted that the conference was held at the Chinese New Year time, and for this reason several leaders who were expected did not come.

Findings.

1. We recommend that the following courses with minimal credits for each be required for graduation of all colleges of arts.

   (1) Language and Literature.
       Models of Literature.
       Rhetoric and Composition.
       Introduction to Criticism and History of Literature.
       Introduction to Chinese Literature.

   (2) History.
       Modern Chinese History.
       History of Civilization.

   (3) Philosophy.
       History of Chinese Philosophy.
       Essays.

2. We recommend that a technical board for teaching of Chinese be organized. The functions of the board will be:
(1) To determine or request experts to determine the teaching of objectives and outline of subject matter for the above courses suggested.

2) To select teachers in both Christian or government schools to prepare a series of textbooks for the required courses according to the teaching and objectives and outline of subject matter determined.

(3) To prepare a list of Chinese books for the college library.

3. We recommend that the Council of Higher Education shall request certain institutions to train teachers of Chinese for middle schools. (Referred to the Council of Higher Education.)

4. We recommend that each college shall have a head of the department of Chinese and there shall be a professor of college standing beside the head, if the student body numbers up to eighty; and there shall be two professors if there are more than 150 students. (Referred to the Council of Higher Education.)

5. We recommend that the head and the professors of the Chinese department shall have the same status as heads and instructors of other departments. (Referred to the Council of Higher Education.)

DEANS

Chairman, DEAN G. W. SARVIS.

Secretary, DEAN RODERICK SCOTT.

Findings.

1. We approve the general use of a standard entrance test for the graduates of senior middle schools; and for the present the use of the Comprehensive Self-Survey Test, Form B, as prepared by Prof. E. L. Terman, of Yenching; the deans to report results to the secretary of the Association.

2. We recommend that in the transfer of students, the colleges of the Association will accept one another's work, year for year, but giving such rating tentatively, pending the satisfactory completion of a year's work. That we require a minimum of one year's work to be taken in residence, that year to be the last before receiving the degree. And that in transferring, the grades of a student below the average and in the lower thirty percent of the class may be rejected, at the option of the receiving dean.
3. Voted that we ask Dean Sarvis of Nanking to prepare a study of the teaching load in all its aspects.

4. Voted that we refer to the secretary of the Association the following matters; (a) the question of registration with the Association of American Universities for the proper placing of our graduates in American universities; (b) the question whether it is permissible or advisable to grant the bachelor's degree to students who, having completed three years of college work, then do one year at Peking Union Medical College.

5. Voted that we instruct the secretary of the Association to make any suggestions as to the organization of departments or accounting growing out of the report on the Costs of Christian Higher Education in China.

ECONOMICS AND BUSINESS ADMINISTRATION

Chairman, Dr. K. Duncan.

Two meetings were held by this section, at which the following papers were presented:

General Survey of Courses in Economics and Business Administration now offered in Colleges in China, Dr. K. Duncan, Canton Christian College.

Organization of the Department of Commerce of the University of Hongkong, Prof. W. J. Hinton, Hongkong. (Read by Dr. K. Duncan.)

Some Problems in Teaching Business Courses, Prof. C. P. Chow, Shanghai.

The Need of Economic Research in China, Prof. B. Y. Chu, Tsing Hua.

The Place of Economics in the College Curriculum, Prof. L. T. Helfrich, Shanghai.

The Teaching of General Economics, Prof. P. B. Sullivan, St. John's. (Read by Dr. K. Duncan.)

EDUCATION

Chairman, Dr. C. H. Westbrook.

Secretary, Prof. Peter Shih.

At the three meetings of this section the following papers were read and discussed:
Education in Mission Institutions: Results of Questionnaire, Dr. C. H. Westbrook, Shanghai.

Education in Government and Private Colleges in China, Prof. Peter Shih, Soochow.

The Relations of the Department of Education to Allied Subjects in the Curriculum, Prof. A. S. Kean, Central China University.

Use of the Department of Education in the Study of Middle Schools and in the Accrediting of Them, Prof. E. L. Terman, Yenching.

Principles and Methods of Guidance, Placement of Professionally and Unprofessionally Trained Graduates and Ex-students. Miss Ella Hanawalt, Ginling.

Some Classroom and Administrative Methods in the Training of Middle School Teachers, Prof. H. B. Graybill, Canton. (Read by Prof. Y. K. Chu.)


Advanced and Graduate Work in Education, Dr. E. W. Wallace, China Christian Educational Association.


In place of Dr. Herman C. E. Liu, Dr. T. T. Lew of Yenching made "some rambling remarks" about the contributions of the Department of Education to the Needs of the Christian Movement.

Entrance Requirements for Students in Education, Prof. T'ien Chow, Hangchow.

Findings.

1. We recommend that practice teaching for at least one term of semester of three credit hours be required of everyone graduating with a major in education.

2. We recommend that the China Christian Educational Association consider the advisability of establishing a Placement Bureau for teachers. (Referred to the China Christian Educational Association.)

3. We recommend that middle schools cooperate with the educational departments by granting recognition of work done
by students in education by paying such students higher salaries and giving other practical encouragements. (Referred to the China Christian Educational Association.)

4. Voted that we request the China Christian Educational Association to organize a technical board for the promotion of professional training of teachers, including both under-graduate and graduate training. (Referred to the Council of Higher Education.)

5. We recommend that in accrediting middle schools, subject requirements be reduced to a minimum and special emphasis be placed upon the quality of university work done by their graduates. (Referred to the Council of Higher Education.)

6. We recommend that mission boards at home be sure all missionaries coming out to teach have some professional training in education. (Referred to the China Christian Educational Association.)

ENGLISH

Chairman, DR. JOHN C. GRIGGS.

Secretary, PROF. CLARENCE B. DAY.

General Theme: To What Degree and in What Detail is English Desirable in National Education in China?

1. The Foreign Language as an Aid to the Re-classification of China’s own Language Resources.

The Value of Comparative Study of Language Forms, Dr. John C. Griggs, Canton.

The Value of Comparative Study of Literary Forms, Mr. George Kin Leung, Shanghai.

The Value of English to Chinese Students, Prof. Chu You-kuong, Canton.

Discussion.

Mr. Throop (St. John’s) asked if we should not take cognizance of other literary forms than English, e.g. Greek Classics.

Mr. Gill (St. John’s) said he had used translations of the Greek Classics (such as Aeschylus, Sophocles, and Euripides) as well as older English dramas like Marlowe’s Doctor Faustus, and that he would perhaps use something from Erasmus next term.

2. Class Room Technique, Fluency in Speech, Writing, and Reading.

Discussion.

The Craigie and International systems of helps to pronunciation were discussed. Emphasis on reading in concert as a help to correct pronunciation was made.

In the absence of Dr. Selden P. Spencer of Canton, whose paper was to have been on What Emphasis Should be Placed on History and What on Literature in a History of English Literature? the subject was thrown open for discussion.

Mrs. Miller (Shanghai) said she felt there was no place for a course in history of literature as such, and thought literature should be taught for its own sake rather than for its historical setting.

Prof. Whiteside (Soochow) said he only touched on the earlier periods in English literature, laying stress on the later periods and more important figures.

3. Courses in English Literature—What Shall We Teach?

Is there Room for Shakespeare? Prof. Joseph Whiteside, Soochow.

Suggestions for A Course in Modern Authors, Including Other than English Sources. Prof. Clarence B. Day, Hangchow.

English Teaching Through Contemporary Literature, Dr. Henry Huizinga, Shanghai.

Discussion.

Mr. M. T. Price (Edward Evans & Sons) asked if anything was being done to correlate English literature with Chinese literature in the minds of the students.

Mr. Day (Hangchow) said he tried to make his courses a stimulus to students toward greater interest in Chinese literature, and that at the end of the past term’s course in drama the students had written papers on the development of the Chinese drama.

Dr. Griggs (Canton) asked what object the students have in reading fiction, and what they get out of it? Mr. Day (Hangchow) said he believed the students get more out of what they read than they themselves anticipated, and that when turned loose in a novel some of them read two and three novels in the last two-thirds of the term.
Dr. Huizinga suggested some of Tagore's short stories for good reading, and that a book or series of books of biographies had been published on life-sketches of recent writers. He also referred to the American Magazine as having much good material.

Mr. Day called attention to the possibilities of using the Reader's Digest for a current literature course.

Miss Bartlett (Hwa Nan, Foochow) said she had found a course in good biographies very valuable.

Dr. Griggs warned against an over-emphasis on current literature and events at the expense of the really classic older literature.

ENTRANCE REQUIREMENTS

This section held one meeting. Dean Scott was requested to prepare for publication a statement of the Vocabulary Entrance Test in use at Fukien Christian University.

Findings.

1. Since practically all colleges are now giving entrance examinations in several subjects and all recognize the special advantages derived from the use of standardized tests, it is recommended that all members of the Association try out the Comprehensive Senior Middle School Educational Test, beginning with Form B. (Referred to the Council of Higher Education.)

2. Voted that we ask the China Association for Christian Higher Education to appoint a central committee on entrance examinations which will take immediate steps to construct additional standardized comprehensive entrance examinations for use with students entering in 1927, and ensuing years, and that if possible, the cooperation of all colleges be secured in gathering material and organizing it into the desired forms. (Referred to the Council of Higher Education.)

FINANCE

Chairman, Prof. D. H. Leavens

Secretary, George W. Loos, Jr.

Three meetings were held by this section, at which were presented the following subjects.

Methods of Handling Staff Costs, Prof. D. H. Leavens, Yale.

Findings.

1. We recommend that the financial officers of the colleges and universities in this association make every effort to obtain before the end of each fiscal year, from the various mission offices concerned, full figures for all items of staff and other costs pertaining to that fiscal year, wherever and in whatever form paid; and to incorporate these into the appropriate accounts in their books and reports, so as to show the full cost of operating the institution during each fiscal year.

2. We recommend that as a means of providing cost data in uniform classification to the China Association for Christian Higher Education for comparative statistical purposes, the accounts of each institution be so kept as to make possible the easy, prompt and accurate taking off from the books, of the following data at the end of each fiscal year, whether or not this data is needed in the same form for the institution's own financial reports:

   a. A list by name of all teachers and officers, with the total direct cost of each, including salary and all regular annual cash allowances (excepting rent), whether the said teacher is on the field or on furlough. This list should also include percentage of time given to language study (if not less than 50 percent), to administrative positions, and to work in each school in which he teaches (counting sub-freshman class as a separate school).

   b. A statement of the total indirect costs of staff, including each of the following items for the administrative staff and separately for the teaching staff of each school on which report is being made: expenses of language study of staff, medical expenses for staff, travel expenses, outfit allowances of staff, rent, repairs, etc. of staff dwellings. These indirect costs will, together with costs of administration and operation of plant, be pro-rated over the departments of teaching in proportion to semester teaching hours.

3. We recommend that the financial officers concerned make plans to make such adjustments in their book-keeping systems, beginning from July 1, 1926, as will enable these data to be
readily compiled as part of their ordinary accounts. We suggest that while book-keeping details will necessarily vary widely in different institutions, in general these ends can probably be attained by having a larger number of ledger account classifications, which may at the end of the year be summarized in one way for these reports and perhaps in another way for the institution's own purposes.

4. We recommend that for the present fiscal year, the financial officers concerned plan to secure this material as accurately as possible from their present books.

5. We recommend that each year this data be sent to the China Association for Christian Higher Education not later than September 15th.

HISTORY
Chairman, Rev. W. J. Hail.

The History section held three meetings. In two of these the Political Science section met jointly with the History group.

   General Survey of Curricula Given in China, Paper sent by Prof. F. E. A. Shepherd, Central China.
   The Place of History in the Present Educational and Cultural Needs of China and the Christian Movement, Prof. H. F. MacNair, St. John's University.
   What Can be Done through History to Meet the Need for Mutual Understanding between Chinese and Westerners, Prof. H. C. Brownell, Canton Christian College.

2. Courses and Methods.
   The Teaching of Far Eastern History in Shantung Christian University, Prof. J. J. Heeren, Shantung Christian University.
   Courses in Chinese History, Emphasizing Contacts with Outside Nations, Dr. K. B. Westman, Lutheran College.
   Sources for the Study of China's International Relations, Prof. Frank Lee, Shanghai College.

3. The Interrelations between History and the Social Sciences.
   Content and Method of the Elementary Course in Politics, Prof. R. T. Pollard, St. John's University.
History and the Social Sciences, (from the Standpoint of History), Prof. W. J. Hail, Yale.

On the Inter-relationship of History and the Science of Society, (from the Standpoint of Sociology), Prof. E. D. Harvey, Yale.

The only resolution arose from discussion concerning research work. Dean Pettus was present and told a little about the School for Chinese Studies at Peking already established, and the claim of Shanghai as a center for studying Chinese records (especially in the social sciences) was emphasized by Dr. MacNair.

Findings.

The history and political science sections request this conference to appoint a committee to study the advisability of attempting to establish a school of oriental studies to be located in Shanghai in connection with the proposed East China Christian University and to report at the next meeting. (Referred to the Council of Higher Education.)

LAW AND POLITICS

Chairman, Dr. H. F. MacNair.

One meeting of the Law and Politics section was held and papers were read as follows:

Sources for the Study of Chinese Public Finance, Prof. D. C. Tsen, St. John's University.

The Ideal Curriculum in Political Science for a Mission College, Prof. C. H. Barkman, Hangchow.

The section joined with the history section in two other meetings, Dr. Frank Lee and Prof. R. T. Pollard contributing their papers to these joint sessions.

LIBRARY

Chairman, Prof. S. T. Y. Seng.

Secretary, Miss L. Thomason.

Five meetings were held by this section, with the following program.

How can the Relationship between the Library and the Faculty be made Closer? Miss R. A. Longden, Soochow University.
How the Library can Help the Different Departments of the University, S. H. M. Chang, Yale.

The Chinese Collection in a Christian College, Dr. K. C. Liu, Nanking, (read by Mr. H. Clemons, Nanking).

College Reserved Books, S. Y. Li, Nanking, (read by Mr. Clemons).

How Christian College Libraries in China Can Give Aid to One Another, O. H. T. Tien, Yenching, (read by Mr. S. Chang, Yale).

A paper on the same subject was presented by Prof. S. T. Y. Seng.

How Can a Christian College Library Help its Branch Middle Schools by Traveling Libraries? Mr. J. B. C. Kwei, Shantung, (read by J. J. J. Hwang).

Discussion.

Mr. J. H. H. Hwang, of Soochow, gave information regarding binding of Chinese books in his library. By the use of their own machine, which cost about $12 Mex., they are enabled to sew the copies and bind them for only 20 cents per volume. The work is done by servants trained by Mr. Hwang.

Mr. Seng told of the work of Boone University Library with its twenty-three traveling libraries. The books are furnished by friends in America; some are used as they come; others are sold and Chinese books bought. The libraries are sent in boxes made for the purpose to the different schools desiring them. Each school may keep the books for one term; must pay the transportation both ways; must appoint a person to take charge of the library; and must pay for all books lost or damaged. One of the greatest benefits resulting from the use of traveling libraries is the knowledge of the use of a library gained by young students. Boone University Library extension department maintains three public reading rooms, with a special appropriation of $1000 a year. To them many duplicate periodicals and papers are sent in addition to those regularly subscribed.

Miss Longden presented the suggestion that the college librarian be more or less the mission librarian, with supervision over all the middle school libraries in the mission, from time to time visiting and giving assistance to these libraries.

Monday afternoon the Library section met with the Chinese section, to hear the discussion in that group of the Chinese library. The Library section then adjourned to the library for further discussion of the same subject, and the presentation of the following papers:
A Comparative Study of the Christian College Library Budget, J. H. Barrow, Canton.

Library Administration. Miss Florence Hayes, St. John's, (read by Mr. S. K. Sze).

Student Help in a Library, Mrs. R. Martin, Fukien Christian University.

How to Make the Best Use of Periodical Literature, Mr. J. H. H. Hwang, St. John's, (read by Mr. S. H. M. Chang).

Findings.

1. We recommend that a committee be appointed from the library section to consider and as far as possible carry out between now and the next biennial meeting of the Chinese Association for Christian Higher Education, methods and measures of cooperation of the Christian college libraries with the Council of Higher Education and the National Library Association.

2. The library section would suggest as matters to be considered by the committee the exchange of bibliographies, and of information useful to libraries, the standardization of libraries as to budgets, and the development of travelling libraries at several centers especially for circulating among preachers and other Christian workers. (Referred to the Council of Higher Education.)

MATHEMATICS

Chairman, MR. F. C. MARTIN.

Secretary, E. K. BANNER.

The Mathematics section held one meeting at which the following papers were presented and discussed:

A Course in Statistical Methods, Mr. D. H. Leavens, Yale.

Freshman and Sophomore Mathematics in Chinese Colleges, Mr. F. C. Martin, Fukien Christian College.

Preparation in Mathematics for Engineering Students, Mr. J. A. Ely, St. John's University.

A Few Suggestions in the Teaching of the Mathematical Sciences, Mr. W. W. Lau, St. John's University.

By request, the subject of Pre-medical Requirements in Mathematics was considered, and Prof. D. H. Leavens was asked to represent this section at the meeting of the Pre-medical section.
Discussion.

Mr. T. C. Martin, the chairman of this section presiding, the meeting took up the first paper read by Mr. Leavens on a Course in Statistical Methods.

In the discussion the following comments were made. First, that the taking up of this subject would enable teachers to have a better opportunity for intellectual inspiration than they would find in pure mathematics. The lack of study of the higher branches of mathematics in China was the main reason for the lack of such inspiration. Second, one difficulty encountered in the pursuit of this subject was the lack of sufficient data in this country. That would come in time, however. The daily change in the prices of various commodities is easily accessible and of interest.

A bibliography was supplied with this paper.

Professor Leavens took the chair and Professor Martin read his paper on Freshman and Sophomore Mathematics in Chinese Colleges.

The discussion of this paper centered more on the question of textbooks for the freshman year. The three principal ones in use are F. L. Griffin’s Introduction to Mathematical Analysis, Corpinski Benedict Calhoun’s Unified Mathematics, and McClenon’s Introduction to the Elementary Functions. The first was thought too stiff for the average freshman. The second was said to be much better in that respect but covered too wide a range of subjects. The last named was unknown to several present but stated to be between the first two in difficulty of comprehension. The main trouble in college mathematics was thought to be a lack of mensuration, of geometric conceptions, and especially of ability to visualize. The students should have much more and better geometry in the middle schools. Also the projective method should be stressed to a greater degree. Students of mathematics by choice can be given more difficult work than others.

The next paper read was by Mr. Ely on Preparation in Mathematics for Engineering Students.

The discussion was to the effect that a full year of the calculus was necessary. Also a study of solid analytical geometry was desirable in addition to plane geometry. The need of the engineering and mathematical faculties working together was emphasized.

Mr. Lou read his paper on A Few Suggestions in the Teaching of the Mathematical Sciences.
In the comments on this paper the value of the method compared with that of the answer was considered. Neither should be neglected even though the checking of the former entailed considerable time and energy. The circumstances need always to be considered for each case.

The next subject considered was that of pre-medical requirements in mathematics.

Findings.

We recommend for pre-medical students the ordinary course of three credit year hours in elementary mathematical analysis including the power, exponential logarithmic, and sine functions, and elementary differentiation and integration; using such a book as Griffin's *Introduction to Mathematical Analysis*. For a class composed solely of biological and pre-medical students Foldmann's *Biomathematics* (London, Bell), would be suitable, and in any case should be available for reference and supplementary problems.

**MEDICINE**

*Chairman, Dr. F. C. Yen.*

*Secretary, Dr. W. W. Peter.*

Two meetings were held by this section and the following subjects presented and discussed:

- The Teaching of Preventive Medicine in College and Health Work among College Students, Dr. C. L. Kao, Shanghai.
- How Can We Interest Students in the Study of Medicine? Dr. W. W. Peter, Council on Health Education.
- Following the reading of the paper, Dr. Peter outlined the plan for the 1926 essay contest for students interested in medicine as a life-work.
- The Need of Readjusting the Activities of Medical Missionaries, Dr. F. C. Yen, Yale.
- Notes on Recent Experiments in Medical Educational Practice, Dr. E. H. Hume, Yale, (read by Dr. F. C. Yen).
- The Teaching of Pre-medical Sciences, Dr. W. H. Adolph, Shantung, (read by Dr. W. W. Peter).

Findings.

1. We request that the business committee present to the general conference the recommendation of this section that all
school heads make provision whereby the subject of medicine as a life work be presented at least once each year to all college and college-preparatory students. Materials for the campaign, such as films, models, and lecture outlines prepared by the Medicine-as-a-life-work Committee, are available free of charge from the Council on Health Education, Shanghai.

2. (a) The pioneer days of medical missions have passed and our present efforts should be given to intensive undertakings aiming for quality.

(b) Whenever and wherever possible, the work in small hospitals should be turned over to Chinese doctors in order to liberate the missionary doctors.

(c) The missionary doctors should be used to strengthen bigger hospitals which are to be regarded as teaching institutions for internes and residents.

(d) In the field of medical education, the medical missionaries are called upon to make a distinctive contribution, especially at this time when some of the best medical schools are still under their auspices. This opportunity of training medical students who are bound to influence the medical profession of China tomorrow should be grasped as a great challenge.

**MEDIUM OF INSTRUCTION**

There was no formal meeting of this section, as the chairman was absent and only four members present. Prof. J. J. Heerren was unable to be present, but sent in a paper on The Experience of One University with the Problem of the Medium of Instruction. There was some informal talk on this subject.

**MUSIC**

The Music section, in lack of the appointed chairman, and of any papers, met on Saturday, both morning and afternoon for informal discussion. The morning was devoted to subjects suggested by Prof. Wyant (the chairman previously appointed), as to the value of western music to China in various situations, and the feasibility of using Chinese music in any educational work or in worship. The afternoon was given largely to discussion of chorus and glee club work, methods, material and results. Dr. Anderson of Shanghai College was appointed as a continuation committee to receive information as to anything published in translation, or other work of value.
Findings.

1. We recommend that credited, untechnical courses in appreciation of music and in choral singing be offered in college.

2. Voted that we again go on record as urging the desirability of offering strong normal courses in lower school singing whenever possible in the summer schools.

PHILOSOPHY

Chairman, DR. FRANCIS C. M. WEI.

Secretary, MR. JOHN F. DAVIDSON.

The Philosophy section held two meetings, at which the following papers were read and discussed:

- The Study of Chinese Philosophy in the Christian Colleges of China, Dr. Francis C. M. Wei, Central China.
- The Place of Buddhist Philosophy in the College Curriculum, Mr. E. H. Cressy, East China Christian Educational Association.

Findings.

1. We recommend that there be included in the Chinese department a course in the religious literature of the Chinese (as an introduction thereto).

2. We recommend that the East China Summer School be asked to provide for at least one good course (and more if possible) on Chinese philosophy as such.

3. We request Mr. Francis Wei to prepare a syllabus of a course on the ethical principles of the Confucian School. (Referred to the Council of Higher Education.)

PHYSICAL TRAINING

Chairman, PROF. W. Z. L. SUNG.

Secretary, T. T. ZEE.

First Day.—The presiding officer made a few opening remarks and then called for the election of a secretary. Mr. T. T. Zee of Shanghai College was elected. The papers on "Present Status of Athletics in China" by Dr. Gray and "Organization and Administration of the Department of Physical Training in Colleges and Universities" by Mr. Nash were presented. Interesting discussions followed on these two papers, especially on the scholastic standing of the students in connection with Physical Education and the question of highly specialized athletics. In view of these discussions it was moved and
carried to appoint a committee to form resolutions out of those discussions and present these to the house at the end of the sessions. Dr. Gray, Mr. Lockley and the Secretary were appointed by the chair. The first session ended with a lengthy talk by Dr. Sherokogoroff on "Anthropometry of the Chinese."

Second Day.—Dr. Sherokogoroff gave his lecture on "Physical Examination and Tests for Chinese Students," with many illustrations and pictures. His lecture impressed us all with a need of standard forms for physical measurement. Blanks for physical measurement used at St. John's University and Shanghai College were distributed among the members for reference. Mr. Sung followed Dr. Sherokogoroff with a paper on "Physical Requirements for Entrance," and it was generally felt that every institution connected with the conference should have such requirements.

Third Day.—In view of insufficient information Mr. Nash, instead of reading a paper on "Curriculum and Teaching Matters for Both College and Middle School," led a discussion on this subject. A general investigation of the institutions represented showed that no two institutions have the same standard and number of credits for physical education. Because of these irregularities it was suggested to form a committee to study this question. But all agreed that physical education should be of same value in counting credit as any other courses. Papers on "Physical Education of Women in China" by Miss Case, "Importance of Intramural Sports" by Mr. S. F. Chang and "Health Education in Connection with Physical Training" by Mr. Suvoong were read. Resolutions were then presented by the committee and passed by the section. The section adjourned with a general feeling that a longer period and a better time for the sectional meetings should be given at the next conference.

Findings.

1. Since there is an increasing interest in all parts of China in physical education, and since because of this there is a growing demand for teachers in this field and further, since there has been rapid growth in the number of schools purporting to train men and women for this profession,

Be it resolved that this conference request the Ministry of Education at Peking to make a study of this situation, to classify such schools and to do what else is necessary to safeguard institutions desiring teachers, the members of the profession and the schools themselves.
2. Whereas the papers and discussions on anthropometry, physical entrance requirements and physical examination of students in the section of physical education of the Conference show that there is wide difference in the facts listed on their forms, a general felt need for a change and an unanimity of opinion for a uniform check (a form),

Be it resolved that we appoint a committee with instructions to cooperate with others to work on this matter.

3. Whereas the information brought out in the meetings of the physical education section showed that while students are required to take a medical and physical examination regularly, the same is not true of faculty members and servants on the college and university campus, thus tending to nullify the good effect of student examination,

Be it resolved that this matter be presented to all institutions related to this Conference and that they be urged to require the same precautions of precautionary means of faculty and servants as of students.

4. Inasmuch as there is considerable difficulty in dismissing from the college a student who after admission is found by the present system of medical examination to be physically unfit after such admission has taken place,

Be it resolved that this section of physical education requests the Conference to urge all institutions in the Conference to require all students seeking admission to present a satisfactory medical certificate from a qualified physician as a prerequisite to admission.

5. Be it resolved that this section of physical education of this Conference go on record as opposing coaching and administrating of athletics and physical education of girls by men and open competition between boy and girl students.

6. We recommend that a committee be appointed to bring in a report and recommendation on curriculum and credit of physical education courses in colleges in China.

7. We recommend that a publication committee be appointed to carry on the work of the section on physical education with the instruction to produce necessary literature.

PHYSICS

Chairman, Dr. C. T. Kwei.

Secretary, Prof. Siu Hung Chao.

This section held three meetings, and the following papers were read and discussed:
The Teaching of the First Year Physics, Prof. Siu Hung Chao, St. John's University.

The Teaching of the Elementary Physics, Prof. Ivan D. Ross, Central China.

Physics Apparatus for Teaching Made in China, Dr. John Y. Lee, Y.M.C.A.

Physics Syllabus, Prof. F. C. Martin, Fukien Christian University.

Projects in Physics, Prof. B. Griffing, Nanking. (Read in his absence.)

The Physics Laboratory and Coöperation in Service, Prof. E. V. Harkness, Shantung. (Read in his absence.)

Findings.

We recommend that the science departments of the colleges get in touch with private and government scientific institutions in China and abroad, such as the Carnegie Institute of Magnetic Survey, and the Weather Bureau, with the purpose of coöperating in making scientific observations.

PRE-MEDICAL

Chairman, DR. E. V. JONES.

Secretary, MISS HARRIET M. WHITMER.

Three sessions were held to discuss the needs of the pre-medical work in our institutions. Two sessions comprised the groups for biology, physics and chemistry, while the third meeting also included delegates from the field of social science and mathematics together with visitors from the medical profession.

A paper on the Proposed Revised Pre-medical Syllabus, prepared by a committee with Dr. W. H. Adolph as chairman, was presented by Prof. Porterfield of St. John's University. The syllabus provides for a curriculum to meet the needs of a two year pre-medical course which will be presented to the China Medical Association for its consideration. The aim and scope of each of the three sciences, biology, physics and chemistry, are clearly stated, and the proposed courses to be offered to meet these requirements are carefully outlined.

Biology. The aim should be physiological rather than systematic. Emphasis should be placed on the evolutionary
development, economic importance of plant and animal life, parasitic forms, preparation of materials and dissection. The course in vertebrate zoology should give careful training in dissection technique. It should be taught from the embryological standpoint.

Chemistry. The aim should be to teach methods and accuracy. Time should be allowed for informal group discussions.

Physics. The lecture should be almost entirely experimental and brought in wherever needed. A year of some high school laboratory science should be a prerequisite, preferably physics.

The Present and Future Outlook for Medical Work in China:

(a) For Women, Dr. Mary E. McDaniel, Margaret Williamson Hospital.

(b) For Men, Dr. J. C. McCracken, St. John's Medical School.

Dr. McDaniel pointed out the following as important requirements of pre-medical students. Accuracy, efficiency in the use of laboratory apparatus, skill in note taking, ability in phoneticising new words, good command of English, and some knowledge of psychology and sociology. Men are on the whole, better prepared than women. Women, so far, have only the minimum requirements, which does not allow opportunity for greater selection. Girls lack interest in laboratory work.

Dr. McCracken outlined a plan for making the medical school the training center from which students would return to cooperating hospitals situated in the vicinity of the student's home where he would later carry on his practice. The advantages of such a plan would be three-fold:

(a) Affiliated schools carrying pre-medical work could adopt a more unified curriculum for meeting the medical requirements.

(b) Having but one medical school in a given territory, better equipment and a better staff could be had.

(c) Students returning to their native environment for their internship would be more likely to remain for service than where the intern work takes them to some distant point.

Discussion.

It was felt that students do not have opportunities enough to learn of medical work, as well as of other professions. Plans
for publicity were suggested. Vocational guidance in high school, orientation lectures in college, and outlines for the pre-medical courses in catalogues were some of the means proposed.

In the joint session of the pre-medical with the mathematics and social science groups, the needs of the pre-medical in relation to mathematics and the social sciences were discussed. Dr. Harvey of Changsha outlined the plan which operates in connection with pre-medical work of Yale-in-China. All senior middle school students are required to take a course comprising geography, sociology and economics. This is followed in the pre-medical course with a course bringing the subject of sociology down to the social structure of the human family and the laws which govern social conduct. Dr. Martin of Fukien strongly recommended that the mathematics for pre-medics be taught from the viewpoint of its need in other sciences. General science as a valuable course for Chinese students was generally upheld.

Findings.

1. Voted that we direct the attention of the teachers of freshman mathematics to Feldmann's *Biomathematics* (London, Bell), for the students looking forward to advanced work in biology or medicine.

2. Voted that we stress the importance of the teaching of general science in the junior middle schools.
   a. In order to give a background for the further study of any of the three sciences, biology, chemistry or physics.
   b. To afford for the student a better knowledge of the science work he wishes to take in the senior middle school.
   c. To train the hand and eye for scientific work.
   d. To introduce the scientific method.
   e. And, through the project method that may be easily adapted in this course, to train the student to find his laboratory in the world about him.

**RELIGIOUS EDUCATION**

*Chairman, Rev. W. F. Hummel.*

*Secretary, Dr. C. S. Miao.*

Three meetings of the religious education section were held, with a program as follows:

What is the Distinctive Task of a Christian College in China? Prof. Gordon Poteat, Shanghai.

Suggestions for Promoting Social Cooperation in College, Miss Eva D. Spicer, Ginling.

Suggestions for Developing Purposeful Christian Activities in College, Prof. S. H. Leger, Foochow.

Suggestions for Helping College Students to Acquire a Complete Christian Experience, Dr. F. W. Price, Nanking.

How to Insure Christian Education Values in Colleges Which Have a Required Religious Program, Prof. Djang Fang, Nanking.

Proposed Changes in the Religious Programs of Colleges, Dr. C. S. Miao, China Christian Educational Association.

Findings.

(1). The greatest immediate need of college workers in religious education is for courageous experiment along the lines of a curriculum made up of purposive Christian activities (including study, worship and service).

(2). Voted that we ask the Council of Higher Education to appoint a technical board on religious education to work with the China Christian Educational Association Council of Religious Education in promoting, correlating, standardizing and publishing such experiments.

(3). Voted that we ask the Council of Religious Education of the China Christian Educational Association to publish at an early date the papers presented at this conference section in order that they may be available to those working on such experiments.

SCIENTIFIC MEASUREMENT

Chairman, Dr. E. J. Anderson.

Three meetings were held by the section on Scientific Measurements, and the following program was presented:


Has Measurement any Contribution to Make to College Teaching and Administration? Dr. E. J. Anderson, Shanghai.
Can Teachers' Marks be Given Scientifically?  Dean G. W. Sarvis, Nanking.


One meeting of this section was a joint session with the Deans.

Findings.

1. Voted that we urge colleges to take the necessary steps at once to keep their own records and to require accredited middle schools to keep their records in such a way as to indicate normal distribution group of each semester subject-mark.

2. Voted that we urge college registrars to include this information for passed college work in all transcripts of student records.

3. Voted that we recommend for the adoption of all colleges and middle schools the following ranking table, to be used in addition to grading or without grading:

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In classes of fewer than ten students, the number given is the maximum number which may be assigned to each class.

Variations from this table other than those authorized by special regulations established by each school, must be approved by the dean or principal.

4. We recommend that if it is regarded as impracticable to follow the normal distribution group system, the quartile system should be followed.
5. Voted that we strongly recommend the publication in the Educational Review of all the portions of the paper on the Ranking System of Marking Student Work which have a direct bearing on the subject.

6. Voted that we ask the China Christian Educational Association to consider the question whether it would be advisable to supply some reprints in English and to have translated into Chinese, for the use of middle school faculties, the essential features of the plan.

7. We strongly urge colleges to initiate within each institution a cooperative study of the methods of teaching and organization of the content of the various subjects in the curriculum with a view to improving the technique of college teaching.

SOCIOLOGY

Chairman, Dr. E. D. Harvey.

Secretary, Prof. J. H. Wiley.

Two meetings of this section were held, and a joint session with the economics section. The following program was presented:

A Summary of the Replies to Questions sent out Concerning Sociology to the Members of the China Association for Christian Higher Education, Prof. J. S. Burgess, Yenching, (read by J. H. Wiley).

A Letter from Prof. J. S. Burgess, regarding Field Work, was read by Dr. E. D. Harvey.

Chinese Sources for General Sociology, Prof. Leonard Hsü, (read by J. H. Wiley).

Foreign Cults and Oriental Culture, Prof. Chiang Liu.

The Relation of Biology to Sociology, Dr. E. D. Harvey, Yale.

Discussion.

Reports from various schools regarding the use of Chinese sources indicated that the majority of schools use none. It was the consensus of opinion that there should be an immediate larger use of such source material.

The group commended the work of the Chinese Journal of Sociology, and pledged its support to the editor, Prof. Hsü.

The joint session of the sociology and economics sections was very fully attended, and an interesting program presented.
The Psychological Causes of Civil War in China, Dr. Carson Chang.
The Development of Local Self Government in China, Prof. H. C. Tung.
The Christian Program to Meet Industrial Problems and the Need of the Coöperation of the Colleges, Miss L. K. Haass, Y. W. C. A.
The Labor Movement in China, Prof. Chen Ta, Tsing Hwa College.

THEOLOGY

Chairman, DR. J. D. MacRae.
Secretary, REV. C. STANLEY SMITH.

The theology section held three meetings, and the following problems were presented and discussed.
The Training of Lay-Workers, Dr. J. S. Kunkle, Canton Christian College.
The Preparation of Teachers of Religious Education and Sunday School Workers, Dr. Luella Miner, Yenching. (Read by Dr. MacRae.)
Workers with Advanced Theological Training, Dr. H. F. Rowe, Nanking.
Theological Students of College Grade, Dr. T. T. Lew, Yenching.

My Conception of a Theological Seminary, Mr. T. L. Shen, Student Department of the Y.M.C.A.

A Uniform Theological Terminology, a discussion.

Discussion.

It was felt that there should be undertaken a thorough study of the curricula of our schools of theology, with a view to ascertain more definitely what is the actual type of training best suited to meet the needs of the church in China. We ought not to adhere longer to purely western models. The relationship of schools of theology and their students to missions and churches calls for immediate attention. With a view to practical action, it was urged that a board or committee be appointed to carry out such a study as is required.

Findings.

1. Voted to refer the question of terminology and proper names to the committee on terminology of the Association of Theological Teachers.
2. Voted that a meeting of this Association of Theological Teachers be held two days before the meeting of the Student Volunteer committee this summer.

3. Voted to refer to the conference the following resolution:

"That in view of the special conditions confronting the Christian church in China at the present time, we would strongly urge the China Association for Christian Higher Education to give immediate attention to the need for a better trained ministry, and would lay it upon the conscience of all teachers in our schools and colleges to seek out, and encourage, young people of promise to enter the Christian ministry as a life work."
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**CHINA CHRISTIAN EDUCATIONAL ASSOCIATION**

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