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THE TESTIMONY (IN PART) OF TAO WEN TSUING, COLLEGE STUDENT
UNIVERSITY OF NANKING, Dec. 21, 1912

For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

I have not come to Him because of some improper benefit which I expect to get from Him. If there is anything I despise, it is the man who is always asking "What can I get out of it?" I have come to believe in Jesus largely through a study of a book by Professor Jenks of Cornell University, entitled the "Social Principles of Jesus". I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is His teaching that "we should love all men as ourselves." This principle is clearly brought out and illustrated in the book I have just mentioned.

In addition to this, in my study of history, I have taken notice of the great leaders, and of their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, His teaching and His Church.

Again, what country today is the greatest Republic on the face of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its savior. What kind of men were these? Both men who gave themselves and all they had to their country in the name of Jesus Christ. They loved their country and their fellow men as Jesus Christ did, because they were close followers of Him.

Where did the Chinese Republic come from? You say from the reformers and the revolutionists. You don't go back far enough. Dr. Sun Wen was in a large measure responsible for it all, but where did he come from? Where did he get his principles of freedom and equality? These were instilled into his heart years ago by missionary () and who was he? He was a follower of Jesus Christ, and in China for the direct purpose of teaching how Jesus came to save the world.

You take the system of education in China today. Where are the centers? At Canton Christian College, St. John's University, the University of Nanking, Boone University, Tientsin University, Peking University, the Tsing Hua College in Peking and other similar institutions in China that are the direct outcome of the spirit and Church of Jesus Christ. Blot out of China

today the education which owes its origin to Jesus Christ, and where will China be? In the depth of deepest ignorance.

Here, too, we have our own teachers who have left their homes and country to come out here to teach us. They teach us philosophy, history, mathematics, science, and we accept it. They teach us religion, the highest religion the world has produced, the religion of Jesus Christ, and we reject it. If they taught us philosophy and history and we should reject it, it would indeed be a pity. But these subjects and others are constantly changing. But if they teach us the fundamental principles of religion which are permanent, and we reject them how much more is the pity.

Fellow students, I most heartily commend you to Jesus Christ.

Nanking, April 25, 1918.

Report on the Eddy Evangelistic Campaign

Now that the meetings are over we have first impressions of the results. Every meeting was crowded and on Saturday and Sunday there must have been nearly eleven hundred people in the audience listening for three hours with only a brief break between the two addresses. The attention was very close and there is no question but that men of all classes listened with great respect and hearty endorsement. On these two days 496 cards were signed indicating the definite purpose to have been covered by some Christian worker or church member, and as every effort was made to guard this strictly in issuing tickets, it ought to be possible for every one of these men to be assigned to the pastors according to a stated preference, locality, or some other indication. From the Mission schools 81 students signed cards, and 43 from the Government schools, though a number of these have made decisions since the meetings. Several Government school teachers, military officials, and other men of influence are included. One of the finest results was the decision of nine teachers in the Language School. A meeting was held at the Quaker Chapel Monday morning crowded with Mission School students when 126 cards were signed. Another meeting of tense interest lasting for three hours was held with the college men of the University of Nanking at which twenty odd additional decisions were made and twenty-five men indicate their desire for interviews. Eleven men out of twenty-two in the English department of the Government Teachers' College are now Christians; other students who have made decisions are among the leaders of the college. In the Conservancy College the brightest student, also recognized as the leader in other ways, made a clear stand. There is now a Christian student in every Government School in the city.

On Monday night Dr. W. P. Chen made an address at the Agricultural College on the invitation of the President. He exhibited Dr. Eddy's charts and made a frank Christian appeal, being heard not only by the local students but by visitors from four schools in other cities now attending the Athletic Meet.

The decision of the Assistant Commissioner of Police and his willingness to forego a banquet at the Japanese Consulate and celebrate his first day as a Christian by presiding at the meeting and making a clear testimony before the vast audience made a great impression, as did the testimonies of the Governor's Adviser, Mr. Wen, and of two students, one from the Naval College (a scion of the most prominent family in Foochow), and a former student of a Military College in the North who had already left this career and given himself to Christian service. The stirring testimonies of Dr. Eddy's two interpreters, Dr. Chen whose father perished during the Boxer uprising, and young Mr. Sieh, a grandson of a former viceroy and the son of a celebrated governor, as to why they became Christians and what Christ had meant to them aroused great enthusiasm.

On Monday evening at Hsia Kwan there was an unusually effective meeting at which about 170 carefully selected men were present. This followed a banquet at which the leading business men and a number of Mission school graduates and others occupying important positions in this busy settlement were present. As it had been impossible to have

but the one address it was first intended only to ask for decisions to study Christianity. However at the after meeting the call was made for decisions to be Christians as well and a total of forty-four cards were signed the decided majority of which were of the latter class. These came chiefly from young men in the Naval College or from business and railway offices. It represents a splendid challenge to the workers in this district and ought to be the beginning of a most encouraging fact to light the committee would greatly appreciate items that would be of general interest, either as to the personnel of those who signed cards for clear evidence of new purpose and changed character.

In addition to the unique fact that every man who attended these meetings was suppose to have been invited and looked after by some individual Christians, another distinguishing feature has been the large number of interviews held. Mr. Luchman directed and stimulated this feature as well as held many such interviews himself. Mr. Hersey had some thirty interviews with Government school students. Mr. Mills has been holding interviews with young men both in the Government and Mission schools who made decisions in the hope of leading some of them to decide for the ministry as the logical sequel.

The pastors are planning to have a rally for all of those who made decisions on May 12th at the Y.M.C.A. at 3.30 p.m. At that time it will be more easy to tell what the real nett results of the meetings will have been. Doubtless some of the cards signed were duplicates, or were handed in by Christians, or will for other reasons have to be discounted. We must expect a slump, but by our united efforts this ought to be slight. The urgent responsibility on all Christian workers in this city is in connection with the following up of the campaign. Whether the meetings will prove really worth while or not turns almost altogether on this. The Committee ventures to make the following suggestions to the missionaries in the belief that enthusiastic as the pastors are, you can be of great assistance to them along these lines.

1. There should be a study of the cards. It is quite possible that men were assigned because of some irrelevant reason to one church when they would really belong elsewhere. A few such cases have come to light. This was inevitable with insufficient data and the necessity for quick action, but men may be lost by being removed from their original contact or other reasons for misfit. Shall we not try to be generous and wise in thinking only of the larger Christian interests involved.

2. The personal work done before the campaign is more necessary now. Every individual who was the means of interesting a man who signed a card ought to be urged to continue now. Not only so, but by study of the stubs from the tickets given out personal work ought to lead to many other decisions. Why can we not expect that many of those who did not sign cards can be led to do so? This has proven the case among the Government school students. But the sooner this work is done after the meetings the more hopeful will such effort be.

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3. Bible classes should be arranged for in every church and the right men should be asked to take such classes regardless of denominational lines or any other claims. At all costs these results must be conserved in the best way. Everything else is trivial in comparison with this objective.

4. There might be a clinic held with every man who has signed a card, a personal conversation with him finding out his difficulties, his needs, the best treatment for his case, and so on; in other words a thorough-going "spiritual diagnosis". This will take time and cost effort, but it ought to be abundantly worth while.

5. The women workers in every church ought to be given the names of the men reverting to that church so that their wives and families can be reached at once. As an illustration of how effective this can be, at a meeting of t'ai-t'ais and wives of returned students where Mrs. Eddy spoke, one of these whose husband had just to put Christianity to the test announced how fine it would be if her husband and herself, another returned student and his wife of a Christian returned student could all join the Church at the same time. This woman had apparently had no interest in religion before. If in any case the workers in the local church are inadequate, send the name and address to Mrs. W. R. Stewart who will see that the Emily is reached somehow..

Mr. Hummel has been putting a great deal of careful thought on the Religious Education Institute meeting every Monday evening at 7:30 at San Ho Hien. Every one of us should support this institute to the utmost as it has a vital bearing on conserving results.

Wen-li New Testaments and other suitable literature can be secured by applying at the Y.M.C.A.

Finally it is scarcely necessary to urge that prayer is needed through these next weeks as well as active effort. We must all feel that the constant intercession from the Christians of this city was largely responsible for the fine results. This is needed even more now as the long and difficult work of conserving must be taken up.

MORAL TRAINING IN A MISSIONARY SCHOOL

The subject of moral training in missionary schools is admittedly of the first importance. But in examining the literature on the subject in English we find considerable difference of opinion as to the best methods to be employed. The factors with which we deal are hard to measure and trace in their outcomes. The higher and more complex the moral life, the more difficult it is to make exact and quantitative statements in regard to it.

The most hopeful approach seems to be to consider the psychological principles which underlie moral training, to apply these to the methods which have been most widely employed, and to use our commonsense in determining their applicability to our own situations, making due allowances for difference in the material with which we deal and the resources at our disposal.

The following statement is necessarily condensed and imperfect and is intended to be only suggestive. On early sections the best books to consult are Thorndike's *Original Nature of Man* or Part I of *Psychology*, Briefer Course, and MacDougall's *Introduction to Social Psychology*. On the later sections consult Coe's *A Social Theory of Education*. Those to whom many of these ideas are new should not fail to consult these references.

Some Psychological & Educational Principles in Their Application to Moral Training:

1. We must build first of all on the inherited tendencies of pupils to respond to certain objects and situations in certain ways by attention, feeling, action, etc. These instinctive tendencies are our original capital; the source of all impulse, motive, and energy; the necessary basis of habit; the foundations of character; capable of training for the highest ends or of perversion for the lowest.

Habits of action or feeling are strengthened by exercise and especially by consequences that are agreeable to the dominant impulse; they are weakened by consequences that are disagreeable. Applause of schoolmates may lead the pupil to do things otherwise distasteful; public scorn may weaken habits of self-indulgence. The work of the school is therefore to supply situations which will give these native responses exercise, and to seek to arrange for consequences which will shape them most helpfully.

2. These tendencies vary in strength in different individuals, so that the respective responses of two individuals may differ in situations that are identical. What makes one angry will make another afraid. This means that cases will demand to a certain extent individual treatment. Moreover, in the same individual different instincts come to maturity at different periods and may vary from day to day under the influences of mood.

An appeal to instincts that are not matured or are not in readiness to respond may provoke an antagonistic attitude. This means that in presenting new situations to pupils we should select aspects which they are able and ready to appreciate, and proceed to interpret from these standpoints. It is important to get the youthful point of view.

3. A single situation may appeal to several different impulses at once. The impulse with the greatest native strength will tend to discharge, but the present attitude of the individual, the particular direction of attention at the moment, or ideas called up by association, especially those of the

consequences of responses to similar situations, may materially modify action. A boy's tendency to skylark in school may be held in check by an atmosphere of study, by interest in the lesson, or by past experience of undesirable consequences.

4. When the native response begins to discharge, there is established a mental set or attitude which welcomes impulses that manifest themselves in a similar way and checks impulses that manifest themselves in an opposite way. Sociability and fear may struggle for mastery in a child approached by a large dog. Whichever discharges first will tend to sweep away the other and establish a permanent attitude. The mental set with which situations are approached is therefore very important in moral training and should be promoted by worthy incentives and deterrents. In particular, the attitude of expectation of success is frequently helpful in calling forth the best effort.

A mental set in the form of conscious purpose is of great importance in habit formation, as it largely determines attention and the association of ideas. Clear aims should therefore accompany exercises that seek to build up habits. We must take pains to supply motives for practice.

We must therefore establish connections with those elements in a situation which will promote the best growth of character. We are freed from the coercion of circumstances when we respond only to their best aspects. "Everything has two handles, one by which it may be borne, another by which it cannot. If your brother acts unjustly, do not lay hold of the affair by the handle of his injustice . . . but rather by the opposite - that he is your brother" (Epictetus). We must help pupils to discover these elements in situations where they do not obtrude themselves, as when we show how thoughtlessness may lead to injury. A special value of cooperation in social activities is that those ends which are for the general good are exalted in consciousness, and those which are selfish are ignored.

5. Deliberation consists in suspending action until there can come clearly into consciousness the consequences of yielding to the various impulses that a situation may excite. A broad estimate of the consequences should control conduct rather than the immediate appeal of the situation. This is necessary for self-control, which means that past experience is controlling present impulses. Pupils should be helped to think of outcomes and actually experience the desirable consequences of responses that are in themselves unpleasant, such as cold baths. Especially in matters of drudgery care should be taken to show its necessity and value even where we may need to add other motives for getting the drudgery performed. Only through such deliberation can the strongest motives be built up.

6. Effective deliberation demands what we call "commonsense", which means the possession of an experience that has been sufficiently varied and typical to furnish a basis for judgment, and an imagination active enough to apply this to new situations. Without this experience the mere habit of deliberation can yield little in the way of results. But the school, as Dr. Dewey says, is the one place where it is most difficult to get experience and without this moral training is impossible. An urgent need is therefore to supply experiences representative of life in a way that shall help to cultivate effective deliberation. We must increasingly provide our young people with opportunities to deal with situations demanding their own activity and choice, such as constructive work, gardening, planning and executing projects of various

kinds, learning for themselves the value of occupations requiring effort. Exception should be made in matters where the connection between action and consequence is not sufficiently clear and strong, as in certain forms of indulgence which may manifest injurious effects only after a long interval. For the same reason school work, the value of which cannot be made evident, is of doubtful moral value.

Deliberation is not only for the sake of choosing the best of already existing alternatives, but also for the sake of constructing yet better alternatives and bringing them into being. One of its important functions is the correction and revision of ideals.

7. Moral strength cannot be developed without the possibility of individual choice. Schools which exact military obedience are not preparing for life in a democracy. Coercion may sometimes be necessary in details at first as a means to a larger liberty later. But real strength comes only with responsibility for choice. Responsibility means that consequences count and must be weighed mentally before acting. Of course, there is always danger lest choice may be exercised harmfully. Some would therefore permit great freedom, but make the way of the transgressor hard; some would multiply incentives for desirable responses; some would seek in more general ways to establish favorable sets of mind in advance. The important thing is to secure helpful habits of decision and action. The tasks must therefore not be too great for available impulse and insight.

8. The distinctive characteristic of moral action is that it is controlled by social ideals. Morality is essentially a social affair and radiates outward as it develops. Individual morality derives its meaning and aims from the social relationships in which it finds itself. Every social group presents a case of arrested development when it ignores its obligation to the world outside. Therefore the school must not be satisfied with achieving a perfect internal order, but must train in principles of Christian democracy in the interests of all the world.

9. Effective training in these principles demands a social medium and a democratic atmosphere. There must be sharing of social activities - enjoyments, service, and aims. Only in this way can we adequately develop the social instincts for the needs of future life. The possibilities of moral training are much broader than most schools have realized. Provision for a certain amount of social exercise is not enough. The curriculum should be obviously constructed for social service, and the methods of the classroom should cultivate effective social cooperation. A social purpose should control every regulation.

10. The curriculum as an agency of moral training will be a means to an end. It is a selection from those parts of the great inheritance of mankind which pupils are able to appreciate, to furnish an enlarging of their experience an extension of it in both space and time, an explanation of the most effective methods of realizing aims, and a presentation of the highest aspirations which mankind has conceived. The curriculum ceases to be a moral agency when it becomes an end in itself, something to be mastered merely for personal gratification or advantage. It is primarily an appeal to the imagination, developing energy and skill in the service of this.

11. Especially in moral matters, the failure of ideas and training to

transfer is notorious. Both precepts and habits crumble completely when moved into different surroundings. Morality is not for the sake of the school alone but for the future good of society. It must be permanent after the influence of the teacher is withdrawn. It should meet the actual needs of life.

Effective transfer of moral training demands, first, the ability to generalize an ideal. It is not enough to be devoted to a single good individual or purpose; we must be devoted to the good itself as a general ideal. Next, we must be able to analyze and perceive moral values in new situations. Many persons subscribe to righteousness in the abstract, but cannot identify it in the concrete instance. Pupils sometimes fail to see that the teacher represents only their best welfare, and teachers may forget that pupils are their greatest opportunities. This inability to analyze properly may paralyze good intentions quite as thoroughly as weakness of will, of which it is often the main cause. The ability to forecast consequences and draw varied analogies must be cultivated. This demands not only experiences more varied and typical of life than that of the ordinary school, but special ways of making clear their practical applications in the outside world. Habits with a variety of connections should be formed, and especially those of group cooperation which are so necessary in society. Specific service to the surrounding community should be strongly emphasized, and further services that may not be practicable at present should be discussed.

12. In all this personality must be accepted as the supreme social agency. The judgments of individuals must be cultivated by permitting them to contribute what they can to the deliberations for the general good, and service to the school and community welcomed from all. Life in such a society is the best preparation for the transformation of future society into a Christian democracy.

Various Means by Which Moral Influences are Brought to Bear:

The following sections are necessarily condensed on account of space limitations. The divisions are in many cases not mutually exclusive, but indicate merely differences of emphasis. References are to the Bibliography and should be consulted in the interest of clearness. It is recognized that many of the suggestions may be impracticable in some missionary schools.

I. Indirect moral training.

By this is meant practice as opposed to precept, the utilization of practical situations in the formation of habits and character; in general, direct acquaintance with morality rather than knowledge about it.

1. Surroundings. The missionary school should seek to provide those surroundings which are necessary for the most helpful community enjoyments and activities, and also those which will form the most useful tastes. Care must be taken to create a desire to improve future surroundings and not merely a fastidiousness that avoids the unattractive. This can best be done by enlisting the cooperation of pupils in making and keeping as attractive as possible, not only the school surroundings, but those of the community as well. Some notable results have been achieved in America along this line. The types of surroundings needed for the best community life should be discussed. While conditions of native life and native taste should control on the mission field, there is no reason why we should not introduce ideas borrowed from other nations

and make pupils to some extent acquainted with the artistic products of other countries, provided we do not denationalize them. By visits to buildings, museums, etc., and excursions to interesting and beautiful scenery, a taste may be formed for surroundings which can be enjoyed in the same way all their lives. It goes without saying that surroundings should, first of all, be thoroughly sanitary, but in addition they should be made as attractive as possible. Many missionary schools are quite unnecessarily unattractive.

- a. Grounds: (1) playground; (2) garden; (3) woods; (4) water.
(Reeder, ch. II; Curtis, chs. VII-IX, XIII-XIV.)
- b. Buildings: (1) school; (2) dwellings; (3) assembly room; (4) chapel; (5) common rooms; (6) library; (7) work shops.
- c. Equipment: (1) furniture; (2) books; (3) tools; (4) pictures; (5) music.

2. School discipline, rules, rewards, and penalties. School discipline aims to maintain conditions under which the work of the school can best be done, and to provide that training which will most useful in life. The latter is by far the more important. It is better that the work of the school be revised to minister to the needs of life rather than that all the energy should be expended in a discipline required only by artificial school conditions (e.g. absolute silence, stillness, etc.). Rewards, rules, and penalties should therefore be as much as possible those of real life, otherwise they are apt to have little future value. The most transferable discipline is not negative but positive, and comes from the attainment of interests, aims, and habits which will find stimulus and use after leaving school. In dealing with individuals, incentives and motives should be carefully studied. Self-government is theoretically the best way to promote initiative, but practically is not always a success. It will not run itself, but needs supervision by those with special gifts. Military drill should be moralized by showing that strictness is not for its own sake; otherwise it may promote brutality.

- a. Rules by school authorities, including military drill: Reeder, ch. VI; Rugh, pp. 39-49; Norwood & Hope, pp. 302-320; Bagley.
- b. Rules by pupils: Reeder, p. 168, participation but not control; George, p. 300, way of the transgressor made hard.

3. Studies. A much larger amount of transferable moral training could be obtained from classroom work than is usually so gained. First of all, the curriculum should be constructed with moral and not merely formal ends in view, and the pupils made to understand what these ends are. The spirit of the classroom should be that of conference for mutual help. In many missionary schools initiative on the part of the class is not only lacking, but no attempt is made to secure it. Subjects should be taught so as to illustrate the applicability of methods to the most worthy needs of life. Some of these methods will be more abstract, such as accuracy, attitude of openmindedness, etc., and others, more concrete. In particular, perspective should be maintained in such matters as mastery through drill, thoroughness, etc. Some studies permit presentation of moral examples and discussions of moral principles. Special care should be taken to provide social motives for work in language, arithmetic, etc. Cooperation in social activities, as in manual and dramatic work, school gardens, etc., should be more used.

- a. Methods of teaching subjects: (1) traditional subjects; (2) subjects demanding freer expression and choice (Leonard; Dewey, Schools of Tomorrow).
- b. Moral content of subjects: (1) traditional subjects; (2) subjects with greater social content (Davis; Dunn; Field & Nearing).

- c. Social motivation for school work; Johnston, chs. VIII & IX; Dewey; Reeder, ch. V; Sadler, xxxvii-xxxix; Rugh, pp. 29-33; Mark, pp. 144-169; Sisson; Findlay-Johnson; Cce, Social Theory, ch. IX.

4. Personal influence of the teacher. This is one of the most important influences. The example of the teacher may suggest ideals and give sanctions of his or her authority. Interest and comradeship help to change the attitude of pupils from antagonisms to fellowship. The form of expression of this interest may vary, but it should be evident that the teacher genuinely cares for the best welfare of the pupils and takes an individual interest in the personality of each. Personal association in outside occupations is usually a great help. The leadership of the teacher makes for higher and more complete standards.

- a. Example.
- b. Interest.
- c. Comradeship.
- d. Leadership.

(Reeder, pp. 188-200; Sadler, xxxi-xxxiii; Sisson, pp. 318-319; Skrine.)

5. Social pressure. This has an immense influence. The tone of the school is worth preserving at the expense of growth in numbers. The best traditions should be commemorated. Service rendered to the school should be recognized and encouraged. Gatherings of the school for purposes of common interest should be frequent. Inter-school activities promote patriotism. Best of all is the consciousness of moral ideal, as seen at Hampton Institute, with specific aims of service to the community. Ideals that terminate in the school itself are apt to secure intensity at the expense of breadth. "The corporate life of an English public school does not develop sufficient initiative because custom too largely determines action, and does not connect sufficiently with outside life."

- a. School traditions: (1) of the whole school; (2) of groups.
- b. Corporate life of the school: (1) internal organizations; (2) external relations, inter-school activities.
- c. Moral tone of the school: (1) internal standards; (2) moral spirit. (Sadler, xxxiv-xxxvii, pp. 103-139; Reeder, pp. 184-187.)

6. Social activities. These afford social situations which call forth and shape various sets and responses. They are of the greatest importance in habit formation because motivated from within in an atmosphere of freedom. There is danger lest the standards established should not be sufficiently high and broad, and that they be connected only with accidental school conditions so as to lack power of transfer. Here again vitality is found in high social purposes leading beyond the school.

- a. Academic: societies, clubs, debates, group work.
- b. Artistic: musical and dramatic exercises, festivals.
- c. Physical: athletics, games, play.
- d. Social: social gatherings, entertainments.
- e. Religious: Y.M.C.A., Y.W.C.A., social service, Christian work in the community.
- f. General: school paper, celebrations, excursions, Boy Scout work, summer camps.

(Johnston, chs. XVI-XX; Scott, chs. VI-VII; Tyndale-Biscoe; Curtis; Ward; Hutchins.)

7. Specific training for life tasks. This special training is most likely to transfer. There is therefore the more urgent need that it should be infused with broad ideals, attitudes, and tastes, and not descend to the plane of mere technical achievement. There should be as close study as possible of individual cases to see that the results desired are actually being attained. These results are the ends of all our school work, and our machinery should be freely reconstructed, if necessary, in order to improve the quality of the product. Much can be done along the lines mentioned below by informal as well as formal methods. Here is where the personal contact of the teacher will count for most.

- a. Personal: (1) hygiene and physical culture; (2) avocations; (3) methods of study and mental stimulus; (4) use of money; (5) devotional; (6) personal helpfulness.
- b. Family: (1) household science, art and recreation; (2) child training.
- c. Community: (1) self-government; (2) social service.
- d. Vocation: (1) wage earning; (2) industrial training; (3) agricultural work.
- e. State: (1) patriotism; (2) discussion of public questions; (3) elections.
- f. Church: promotion of church activities.
(Reeder, chs. III-IV, pp. 164-165; George; Ward.)

As an important agency under this head, the school library should be mentioned. Its main aims are: to create a taste for good reading; to teach the use of books as tools; to enlarge the intellectual horizon. (Johnston, ch. XXIII.)

II. Direct moral instruction.

By this is meant the direct presentation of moral truth, orally or by the printed page, which may be accompanied by a discussion of principles; in general, knowledge about morals rather than acquaintance with it through practice. Since this method is better known it will be more briefly discussed, with emphasis upon its limitations and relationship to indirect moral training.

Direct moral instruction is based on a belief in the transfer of moral ideas, which undoubtedly takes place in varying degrees. The ideas of situations presented to the imagination may influence response, but usually not so well as a memory of actual situations. A concrete instance is more apt to influence young people than an abstract principle (e.g. Washington and the cherry tree).

Some hold that illustrations should always be consciously generalized; others, that the morals should never be drawn. In favor of the former view it may be said that this is the way in which other knowledge is made most available for use; principles are more apt to transfer when their applications are consciously indicated. On the other side, it is said that children are more interested in the concrete than the abstract, that ideas are more powerful when suggested than when imposed, and that the adding of a moral to a story usually arouses antagonisms. This last is the more likely when the moral is forced or lacking in conviction, or when the narrator is obviously seeking to put his audience in a hole.

When the moral relates to a live issue, the analogy involved is perfectly obvious and natural, and the teacher maintains a sympathetic attitude,

morals are not out of place. In any event, abstract maxims should always be illustrated.

Attitudes and ideals aroused in individuals help in influencing their responses and may be created by direct moral training, but are apt to be stronger when built up from concrete experience than only in imagination. Delay in a response tends to weaken its connection with the attitude. Direct moral instruction should therefore relate to principles that can soon be applied, and provision should be made for their application. Experience which is necessarily limited when confined to concrete cases, can be helpfully extended by imagination and made more intelligent and coherent. The logical connection of principles promotes their recall and their hold on conviction. Therefore direct moral instruction should be used mainly to organize, qualify, focus, and extend moral experience already gained by indirect moral training rather than as a substitute for it. Generalization should follow firsthand experience and memorizing fix what is appreciated. As a supplement to moral experience it may do great good.

- a. Exhortation.
- b. Memorizing of maxims or principles.
- c. Stories and biographies (morals not expressed).
- d. Instruction as to right and wrong.
- e. Discussion of principles (systematic).
- f. Discussion of principles (incidentally as called out by circumstances).
- g. Social studies; studies of institutions, interpretations of social activities and problems.
(Sneath & Hodges; Taylor; Johnson; Brownlee; Cabot; Davis; Dunn; Field & Nearing.)

Religious instruction. In most missionary schools there are some pupils who do and some who do not accept the assumptions on which Christianity rests. For those who do accept them, the assumptions should be closely connected in thought with all of daily life. For those who do not accept them, approach may be made along both direct and indirect lines. All the life of the school should be suffused with Christian spirit, and pupils encouraged to form habits of Christian usefulness and test the life by participation in it. At the same time, direct religious instruction should set forth the basis and principles of Christian life, with appeals to the religious instinct as most fundamental. The instruction should have its functional place as a reorganization of past experience for more effective future action. Absolute earnestness and sincerity are necessary on the part of the teacher.

- a. Efforts to secure decisions (conversion).
- b. Exhortation.
- c. Memorizing Scripture or catechism.
- d. Stories.
- e. Discussion of principles.
- f. Exposition of Christianity.
- g. Teaching how to study the Bible.
- h. Training in worship.
(Coe, Social Theory, especially ch. XIV; Rugh, Essential Place of Religion; Reeder, ch. IX; Hartshorne.)

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| George | The George Junior Republic. |
| Johnston | The Modern High School. |
| Norwood & Hope | The Higher Education of Boys in England, Part IV. |
| Scott | Social Education. |
| Ward | The Social Center. |
| Curtis | Education Through Play. |
| Findlay-Johnson | The Dramatic Method of Teaching. |
| Tyndale-Biscoe | Character Building in Kashmir. |

Special emphasis on direct instruction -

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| Adler | Moral Instruction of Children. |
| Sadler | Moral Instruction and Training in Schools. |
| Gould | Moral Instruction. |
| Taylor | Character Development. |
| Sneath & Hodges | Moral Training in the School and Home. |
| Brownlee | Character Building in School. |
| Cabot et. al. | A Course in Citizenship. |
| Johnson | Problems of Boyhood. |
| Davis | Vocational and Moral Guidance. |
| Rugh | The Essential Place of Religion in Education. |
| Dunn | The Community and the Citizen. |
| Field & Nearing | Community Civics. |

Special emphasis on the curriculum -

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| Dewey | Moral Principles in Education. |
| Dewey | The School and Society. |
| Dewey | Schools of Tomorrow. |
| Mark | Article in British Reports on Educational Subjects, No. 10. |
| Dunn | Social Studies in the Secondary Schools; Bulletin of U.S. Bureau of Education, 1916, No. 28. |
| Leonard | English Composition as a Social Problem. |

General

- | | |
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| Sisson | Ch. VIII in Monroe's Principles of Secondary Education. |
| Coe | Education in Religion and Morals. |
| Griggs | Moral Education. |
| Mac Cunn | The Making of Character. |
| Sarine | Pastor Agnorum. |
| Rugh et. al. | Moral Training in Public Schools. |
| Hartshorne | Worship in the Sunday School |
| Forbush | The Boy Problem. |
| Hutchins | Graded Social Service for the Sunday School. |
| Dutton & Snedden | Administration of Public Education in the U.S., ch. XXXIII. |
| Bagley | School Discipline. |
| Bagley | Educational Values. |
| Slattery | Talks with the Training Class. |
| | The Boy Scouts of America (handbook for boys). |

T. H. P. Sailer.

Sa Hocket of October 10, 1930



Appendix B.

statistics

TRANSFER

UNIVERSITY OF NANKING

SUMMARY OF INFORMATION RELATIVE TO CHRISTIAN CHARACTER OF STAFF AND STUDENT BODY, AND TO RATIO OF THE STAFF TO THE STUDENTS

A. Letter from President Chen.

In his letter of August 5, 1930, addressed to Mr. Evans, President Chen wrote as follows:-

"It is true that we have more non-Christian teachers than we would like to have on the staff, but I do not think from your letter that you have the figures for the University of Nanking. I am taking the liberty of enclosing a statement made out from a questionnaire sent from the registrar's office last autumn. You will note that our faculty was 42% Christian positively stated in the questionnaire, while about 20% failed to make any reply and 38% were definitely non-Christian. In this group of Non-Christians are a number of teachers who are Christians in everything but Church membership! It has been our aim to secure more Christians on the staff but it takes time to find qualified men for the work.

At the same time the registrar's office made a survey of the students and found that 33% were Christians, 20% failed to state, and 47% were non-Christians. Of the 20% who failed to make any response, I believe many are Christians and all are very sympathetic toward Christianity. You will note that the largest number of Christians were in the College of Agriculture and Forestry while the smallest percentage was in sub-freshman year.

I am unable to understand your statement "it was reported that there was one instructor to every three students". Where did you receive this information? It is extremely incorrect. Last spring in preparing material for the Board of Director's meeting, we made a careful study of our staff, securing information concerning each one for the use of the special committee on promotions and increases. Because of the confidential nature of the information, it was not made public at the time, but in order to answer your question concerning the ratio of teachers to students, we are enclosing a statement showing the exact number of staff members in the colleges - leaving out the Middle School and Hospital staff - and have indicated the number of hours they teach, whether they are part time or full time members of the staff, other duties, etc. You will note that we had 61 faculty members for 563 students which would give a gross ratio of 9.22 to one faculty or when the assistants are left out as is commonly the practice, the ratio is 10 students to one faculty. Inasmuch as the associates are unable to carry a full teaching schedule except in a few exceptional cases, it is only fair to count them as 2/3 of a faculty member - in which case our ratio is 11.7 students to one faculty member. This is quite different from 3 students to one faculty member which you have reported. From the material we are enclosing you will be able to check these figures.

It is true we have a large staff in the College of Agriculture and Forestry who spend their time entirely on research and extension. We have not counted them in securing this ratio and it would be very unfair to do so. There is some overlapping but we have considered the number of hours each one gives to instruction and used that for our

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"basis. As far as statistics are concerned, I believe this is correct.

You may notice that the report of the faculty on the blank showing the Christians gives the total as 73 while this blank gives the total as 61. The explanation is the part time people. Naturally when we made a survey as to whether or not a man was a Christian we counted him as a full time member regardless whether he gave three hours or fifteen.

The great weakness has been the part time people on our staff. We have been keenly aware of this problem and have been constantly trying to correct it. It has been impossible to secure full time members for some subjects with the salaries we could offer and part time people have been the only solution. However, as you know we have received the "Hoover Fund" particularly to correct this one thing and hope within a year or two to have eliminated the part time people on our staff.

We cannot diminish the proportion of teachers at present - we have no more professors than are needed for the work. In fact, in some departments we are badly understaffed at this time.

In reply to your question "Is there not a possibility of replacing non-Christian teachers with Christians equally efficient as teachers?" we have been trying to do so for the past years but the truth of the matter is there are very few Christian qualified teachers. In every case the Christian teacher would be given the preference. As far as taking on any more of our own graduates is concerned, that is one of our great difficulties at present. We are overloaded with our own graduates who have not had sufficient training to qualify them for the positions they are holding. There was no other solution when they joined us, but it is a recognized fact that we must replace a number of them with better trained teachers in order to maintain our proper standards. It is very difficult to find staff members these days and we are forced to take the ones that are available - there are not many to choose from in many fields.

I hope this information will answer your questions and am sure that you will take steps to send it to the members of the Board of Founders immediately. Would it not be wise to send the material to the person or persons who circulated the report, advising them that they were greatly misinformed? We do not feel it is quite just or fair to have rumors circulated that represent untrue conditions. We have a good many difficulties as it is without having misrepresentations about actual facts. We shall appreciate anything you may do to correct these statements.

The material we are sending you was taken from our files and represents conditions for the autumn semester 1929-30. We used this semester as it was more suitable for our purpose in preparing the material for the Board of Director's meeting in March. However, the spring semester was practically the same. "

The results of the questionnaire referred to in the first paragraph of the above quotation are as follows:

Faculty, Fall Semester, 1929-1930

	<u>Arts & Science</u>	<u>Agriculture & Forestry</u>	<u>Number</u>	<u>Total Percent of whole</u>
Christians	21	10	31	42½%
Did not reply or non-Christians	25	17	42	58 %
Total	46	27	73	100 %
Percentage definitely Christian	46%	37%	42½%	

Student Body, Fall Semester, 1929-1930

	<u>Arts & Science</u>	<u>Agriculture & Forestry</u>	<u>Sub-Freshman</u>	<u>Number</u>	<u>Total Percent of whole</u>
Christians	98	69	20	187	33%
Sympathetic, probably many Christians but not ready for public acknowledgment	56	40	21	117	20%
Non-Christians	160	60	39	259	47%
Total	314	169	80	563	100%
Percentage of definite Christians	31%	41%	25%	33%	

The statement relative to the ratio of faculty to student body may be summarized as follows:

"SUMMARY STATEMENT

Based on findings of study made by special committee of the Board of Directors appointed to make recommendations for salary increases and adjustment of staff and faculty as necessary.

Figures for the fall semester 1929-1930 were used.

Teaching for 563 students divided among the three colleges and sub-freshman year as follows:

14-1/2 professors

9-1/2 asst. professors

8 instructors

24 associates (our own graduates or graduates of schools of equal rank in China.)

5 assistants

61 in total or for 563 students at the ratio of 9.22 students to one faculty.

or if we omit the assistants which is commonly the practice, 10 students to one faculty.

"These figures were based on conditions existing in the school during the fall of 1929-1930. In a few cases changes were made to adjust some staff for the spring. The meeting was held in February and the work on these figures was done during the winter holidays so necessarily the figures for the autumn semester were used. Conditions in the spring were approximately the same.

NOTE By careful comparison it will be noted that the associates, when teaching, seldom carry more than ten hours work. It has been found impossible to give them the full teaching load of 12 to 15 hours. In reality each one should be counted as $\frac{2}{3}$ of a faculty member in which case the ratio between faculty and students would be something like 11.7 students to one faculty member. Necessarily they require a great deal more time to prepare their material than better trained professors.

RESEARCH AND EXTENSION STAFF:

It will be noted that we have a large staff in research and extension particularly in the college of Agriculture and Forestry. In every case these members are carrying on work which is quite apart from the college instruction although naturally there is some overlapping and it is difficult to divide the faculty for instruction from the staff for research in that one college. However, they should not be confused with the teaching staff in securing the ratio of students to faculty and the division has been made on the basis of actual hours, they give to instructional work.

The Normal School staff has been included in the research and extension staff and we have deducted the normal school students from the total student body. "

B. Letter from Miss Priest.

On August 2, 1930, Miss Priest wrote to Dr. Speer as follows:-

"Dr. Bowen has forwarded us your letter of July 1st and has suggested that we send you a reply. We have also heard from Mr. Evans in relation to the Board meeting and the concern of the Founders over the University of Nanking. I am somewhat puzzled to know why Mr. Illick should send such a letter, which is far from being true.

At the Executive Finance Committee meeting held on February 7, 1930 a special committee was appointed to make a careful study of staff questions including recommendations for promotions and increases. (see action DEF-319) As this committee was to meet during February, we secured information and reports concerning each individual staff member and presented the material to the committee for their study. Inasmuch as it contained the confidential report of the heads of departments, the deans and the president concerning each person as well as their proposed salary, it was decided to keep the information in the safe and not to make copies of it. Otherwise copies would have been attached to the minutes long ago. However, as this question has come up concerning the ratio of teachers to students, I have made copies of the information leaving out the confidential reports and salaries as we were not particularly concerned with these items at this time. In other

"particulars the report is exactly the same as the one used by the special committee in making adjustments for staff for this year.

You will note that we have listed every individual member for the staff connected with the colleges - leaving out the hospital and middle school - and have indicated the exact number of hours they teach, what other work they carry, whether they are part time or full time members, etc. The "x" means they are full time members of the staff. If anyone is interested in checking this list, they can do so by comparing it with the detailed budget presented and except in a few cases where changes were made, I am sure you will find it is identical.

From the summary statement you will find the exact number of faculty who are considered "teaching" faculty divided according to ranks adopted by the Board of Directors. From the detailed list this can be easily checked as well. Naturally we have not included the large staff of extension and research men or the administration and library staffs. In working over statistics in connection with reports for the Council of Higher Education, it has been agreed that we include only the people connected definitely with the college work and that would include the administration staff of each college but not for the whole University. It is somewhat difficult in the college of Agriculture and Forestry to know where to "draw the line" as there is a good deal of overlapping naturally and correctly. We have indicated the exact hours each one teaches and used that for a basis. I believe this is correct as far as statistics are concerned. You will see that our ratio is about ten students to each faculty member or if we consider the associates as being the equivalent of $2/3$ of a faculty member it is about twelve students to each faculty member. We have been aiming at ten - and that is the ideal figure used in all our plans for the future.

From a careful study of this report you will immediately see that our great weakness was the large number of part time teachers on our staff. We have not liked the idea of having part time teachers, but it has been impossible to secure full time men with the salaries we could offer. It was because of this great problem that Mr. Bates interested Mr. Hoover to give us the "Hoover Fund" hoping to be able to eliminate the part time men from our staff. However, they cannot be considered as full time men for they give only a limited number of hours and we pay them according to time they give, - in no case are they receiving full time salaries. Perhaps Mr. Illick became confused over this point but even then his ratio is extremely wrong. You will know from the minutes and correspondence that everyone connected with the school has been keenly aware of this problem and has been striving to correct it.

I hope this information answers the question regarding the ratio of faculty to students. As soon as Dr. Chen returns from his vacation, we shall send the information to Mr. Evans, but it seems best not to trouble Dr. Chen with the part Mr. Illick has had in the matter.

Now to take up the matter of the proportion of non-Christians on our staff and faculty. Sometime last year our registrar's office figured out the proportion of Christians for both faculty and students based on a questionnaire they had sent out. It was in Chinese and distributed

"to the faculty at a general meeting. Probably Mr. Illick never took trouble to have it translated and did not know what the proportion actually was for last year. I am enclosing the blank as distributed but ~~have~~ translated it so you may know the facts for the fall semester of 1929-1930.

This blank was made up before we divided into the three colleges so that two colleges appear, and you will note they report 73 faculty members whereas the other report is only 61. The explanation is the part time people. When you make a survey as to whether or not a man is a Christian, you count him as one man regardless whether he gives three hours a week or full time. I am making this explanation so that in comparing the blanks you may understand why there appears to be a discrepancy. For the faculty 42% were Christians according to the blank they signed, and returned to this office. There were about 20% who did not return the blanks or else failed to indicate whether they were Christians or not, and 38% were definitely non-Christian. Of this number 46% of the faculty of the College Arts and Science, were Christians while 37% of the College of Agriculture and Forestry were Christians according to their own statements.

As far as the students were concerned, you will see that 33% were definitely Christians, 20% would not say, and 47% were definitely non-Christians. You may be interested to know that of the middle group, many are probably Christians and all are very sympathetic although social pressure is so great these days against Christians that unless a boy is firmly ready to stand for his belief, he will remain in the uncertain group. Of the students you will note the largest number of Christians is in the College of Agriculture and Forestry while the smallest number is in the sub-freshman year.

We know we have a very small number of Christian students in the school in proportion to the number we would like to have here. However it seems to me that this is the challenge that is before every one of us in China. When the day arrives that every member of our staff and every student in our school is a Christian, I shall feel that my work is ended and shall be very happy to leave the work in their hands. It is because there are so many non-Christians in China that I am here - otherwise it would be much more profitable to be an accountant in some business firm in America!

There is one other point that I would like to mention. In the group of "non-Christians" are a number of men who will never join the church as it is their conviction that the church as constituted is not adequate. I do not need to say anything about this point for I am sure you are aware of the weakness of the church in China and its apparent failure to appeal to the educated men and women of the country. I am thinking of two men particularly on our staff, who consistently sign as non-Christians, but if I ever attain to their degree of Christianity I shall decide I have accomplished a good deal toward the desired goal. I believe it is Mr. E Stanley Jones who brings this point out very clearly in one of his books and I wish there was some way of "measuring" Christians other than by church membership.

Just a word about Mr. Illick before I close this letter. Please do not judge him too harshly. Both Mr. and Mrs. Illick have had and are still having a difficult time making adjustments to the new order in

"China. They are trying to live in the past and are finding it difficult. I am glad I was in China during the "good old days" but it seems to me there is a greater challenge today than there was ten years ago. It is vastly more difficult, it is very wearing and takes a great deal of faith and patience to keep still and watch the machine being run by people who are only learning and who must make many mistakes before they reach the stage of having smoothly running machinery. However, unless my memory fails me very greatly there were times in the past when things were not perfect.

Dr. Chen has one main purpose in his work as the president of the University and that is "Only let my manner of living be worthy of the gospel of Christ". He feels and repeats his convictions over and over that if we can live in such a manner as to make outsiders and people who are associated with us also think that we possess something that is different that we shall do a great deal toward bringing Christianity to China. This program does not include criticism of each other but includes a spirit of magnificent faith and patience.

Mr. Illick does not know the Chinese administrators at all. They are very busy men and his work does not bring him in contact with them to any great extent. It is the feeling on the campus that he is very critical and that does not help to inspire confidence. Perhaps there will be some way to have him come in closer contact with some of them, and perhaps we can give him something more to do. I am afraid he is not sufficiently busy and he has lost sight of the great need of contact between mission members and students to a large extent.

The pressure from the outside is very great. Nobody will ever know the constant letters that Dr. Chen received from party organizations, the many threats from anti-organizations. This year we had the best Y. M. C. A. group the University has had for many years and they were doing a splendid piece of work, but due to the lack of understanding of Mr. Schafer the Y. M. C. A. was obliged to close. Should the Chinese be blamed for the lack of a Christian organization on the campus? No, they are not the ones that closed it but one of the missionaries. We must remember those things in judging the Chinese administrators and staff.

I fear this is very long but I hope it clears up any questions you may have in your mind. I have purposely used material from the files instead of working over material for the last semester feeling it might be of more value to you to know that we were aware of the exact conditions existing in the University and that everyone was trying to meet the problem. "

C. Letter from Dr. Bowen

On June 27th, Dr. Bowen wrote Mr. Illick a letter in which we find the following passages:

"Among these problems is the very pressing one of making Θ keeping? - the institution Christian. I know very definitely that this is one of President Chen's very greatest anxieties and desires. That is one reason why he is so anxious to get American missionaries on the staff - the full quota from each Board. There is no doubt in my mind that he is doing his utmost to "follow the purposes of the men and women who started the institution". And no one fact impressed me more strongly during the brief time (I am sorry to say) I was there since 1927 than the evident fact that the Chinese Administrators are most anxious "to follow the purpose" of the founders of the institution, and maintain its Christian character and its Christian contribution. And this in the face of unprecedented opposition to Christianity, both from within and from without. I fear most of us do not realize sufficiently clearly the tremendous struggle that has been going on, and is still going on, to weaken and overthrow the Christian schools and all Christian work and influence. We foreigners have been largely outside of it, and many have almost missed its inner significance and failed to give the most of the Christian Chinese due credit for what they are doing and trying to do. The very fact that we have any sort of a Christian institution at Nanking is due almost wholly to the fine Christian spirit of our leading Chinese teachers - a few of whom are not even church members - who have been and still are striving most faithfully it seems to me to maintain the standards, the ideals and the Christian life and spirit of the founders of the school.

Even if it were "education, pure and simple - philanthropic if you please and very little Christian" - which I do not at all think it is; when you think of the desires, aims, hopes, purposes of all of our Christian administrators - I would still think it a remarkable piece of work that has been done in the face of the anti-religious propaganda, anti-Christian activities, and the whole well organized struggle of the Radicals, the Communists, the "Outs" against organized society and law and order; the Church and all it stands (are putting UP) for. It is a testing time for the Church and for Christianity and for Christians, especially Chinese Christians and sympathizers. It should be no very discouraging thing, it seems to me, if for the time being while the struggle is the fiercest, Christian activities were more difficult; some were too fearful and inclined to yield, possibly; and especially that the Old Ways were radically changed in many aspects. The fact that our key Chinese are so true and loyal to the Christian ideal and purpose, seems to me most significant, even if they, like we, were and are unable to really make Christian what we are attempting. From what I know of the history of the Missions in Japan, the missionaries and schools and work there went through just about the same experience and trials, 25-30 years ago, that China is now experiencing. The heartaches and the disappointments were the same - but the policy of "obeying" the government and its regulations; of trying the Japanese Christians of right spirit; of making time, frequently and doing the best possible under the circumstances - willing to teach and work and exert a quiet Christian influence where little active direct Christian activities were possible, seems to me eminently Christian and in the spirit of Christ, as well as entirely same and sensible.

"I think that now the only occasion "for taking account of stock" is within ourselves; are we alive to the real situation and the aims and purposes of our Christian colleagues - the best ones, those responsible? Have we the abounding Christian sympathy with them and with the best Chinese in their great struggles? Are we standing by with a helpful spirit, willing and glad to give a lift rather than a kick and a criticism? All of the Chinese administrators have heavy loads to bear these days; are we helping to make them lighter?; or by fault-finding, a critical attitude or a harsh judgment, tending to make their burdens heavier? It seemed to me that there was still, even in 1928, plenty of opportunity for the missionary to function in a most helpful way, and that being so, it seemed to me that his chief worry should be as to whether or not, under the circumstances and in the new situations, he were actually functioning as a Christian. If he wasn't and could not then of course, I think he would be justified in leaving; but I do not think that it has at all come to that pass, who we all have to admit that it takes a larger amount of grace and more vigorous checking up of our own spiritual condition and contribution, than ever. So I regard this work there now not only a testing time for the Chinese Christians but even more so for the missionary - and it seems to me in general the Chinese Christians are measuring up pretty well - and the missionary too. AND we need to remember that if it takes special grace and spiritual strength for us now, it takes even more for the Chinese with whom we work. "

D. Letter from Dean Reisner.

In a letter sent to Mr. Cartwright on September 8th, Mr. Reisner writes as follows:

"Dr. Bowen was good enough to send me, a short while ago, a copy of Mr. Illick's letter to you in which the latter commented on various matters at the University. I have also seen a copy of Dr. Bowen's reply to Mr. Illick and a copy of a rather full letter which Miss Priest sent to Dr. Speer answering directly some of the misrepresentations in Mr. Illick's letter to you. Without attempting to reply to Mr. Illick's letter, I would, however, just like to make a few comments which I believe will be helpful in appraising the situation at Nanking as it actually exists.

The Religious Situation in the University. I have been connected with the University of Nanking for sixteen years and I do not remember a time when the religious life of the University was wholly satisfactory. I cannot remember a single time during that period when the uppermost interest in the mind of the administration has not been to make the University as Christian as it was possible for those responsible to make it so. The situation then which Mr. Illick calls special attention to at this time is certainly not a new one. Dr. Bowen himself would be one of the very first to recognize the fact. Furthermore, I believe there is no one who is more interested in the religious life of and problems of the University right now than President Chen. I am convinced that this consideration is uppermost in his mind at all times. He often spoke to me about it, and I remember definite occasions where he was face to face with the problems of continuing or dismissing certain of our Christian teachers who were patently incompetent to do the kind of work which the University standards require. His is no easy task, let me assure you, and

"knowing the situation in China as I do, I am not alarmed over the fact that such a large proportion of our faculty are not church members. We all wish it would be otherwise. I would be very much alarmed if I did not realize that Dr. Chen was fully alive to the necessity of having a faculty with as large a proportion of Christian teachers as it is possible to have or that he was not doing everything he possibly could to replace non-Christian teachers with Christian teachers.

You have been in China long enough to know that one has to distinguish between church members and Christians. I do not believe there is a single Chinese on the faculty of any of our colleges, unless it be in the Department of Chinese, who is not thoroughly Christian at heart, and I would rather have, on a faculty of mine, some men who were not church members but whose lives and influence were strongly Christian than to have faculty members whose character belied their Christian allegiance. After all the vicissitudes that the University has experienced since March 1927, I think no one could doubt the tremendous loyalty of our faculty to the University as a Christian Institution.

What I am driving at can be made a little clearer, and will come with a little more force, by quoting a paragraph from a letter written to the China Famine Fund Committee, Shanghai, by the Rev. Charles E. Patton, Secretary of Presbyterian China Council in Shanghai. The letter was written after a brief visit by Mr. Patton to the College of Agriculture and Forestry in the spring of 1928. He writes as follows:

'I think the deepest impression made upon my mind was in connection with the personnel. As we strolled about from place to place and met the Chinese faculty members in charge, one could not but be impressed by the personality and enthusiasm with which each individual took hold of us and told us all about it! I am all too familiar with the more or less flat and negative type of Christian worker among our Mission and realized all the more forcibly the real devotion to his task, his enthusiasm for the success of his project and for the promotion of his part of the work manifest in each of these workers whom we met. Their very enthusiasm was contagious and seized even me. Quite evidently a hand picked force has been selected and an organization built up having in itself a degree of life which hold great promise.'

The University of Nanking, more than any other institution of higher learning in the Yangtze Valley, has always had a very large proportion of our students from other than mission institutions, and as a consequence the number of Chinese students coming to the University has always been relatively smaller. We have had no direct feeding high schools under mission control such as have many of the other Christian Colleges and universities in China. The fact that we have had a larger percentage of non-Christian students entering the University has always been considered by the University as a special challenge.

You will recall that even before the breakup of March 1927 and before any administrative changes had taken place, courses in religious instruction in the University, as well as chapel and Sunday worship, were placed on a voluntary basis. You will remember from

"the personal report which Mr. Wu Chen, whom you met at lunch last Wednesday, made to you, that Sunday averaged normally from 150 to 200 students, and chapel normally averaged 100 to 150 students, and on certain occasions the chapel would be filled to overflowing, depending upon the speaker. You will recall also Mr. Hsu's opinion that the Christians in the University today were more alive to their own personal responsibilities, so far as Christian living was concerned, than when we were on the old basis previously to 1927. I believe he also indicated the respect which even the non-Christian students, had for the Christians in the University and, I might add, for the Christian ideals for which the University stands. Certainly from his report one had every right to feel encouraged over the religious situation at the University. I might add that there is no member of our faculty in whose integrity and judgment we place greater confidence than in Mr. Hsu.

You have already seen the reply of the present Minister of Education to the petition of the Christian churches in China, flatly denying them the right to any religious instruction in any of the church schools. Clearly Nanking feels the attitude of the Ministry of Education more keenly than would the institutions farther away from Nanking. The University of Nanking is almost under foot of the Ministry of Education and it is only natural that the Ministry should attempt to carry out to the letter of the law such policies as they wish to see carried out in our Christian Universities. Moreover, in Nanking itself since March 1927, there has been a tremendous amount of Russian communist anti-religion teaching and propaganda. We are living in Nanking under war psychology and the government has been under considerable pressure from the radical element in the Kuomintang party. Many of our old foreign teachers of the University have left, with the consequent necessity of re-establishing a faculty and of employing the best men that could be had. No one claims that the situation at the University is ideal, but I do declare that it is very good, if not excellent, and I do not believe the Board of Founders or the Board of Directors could have found anyone in China who would have done more to maintain the Christian standard, to keep alive and foremost the Christian purposes of the Founders than has president Chen.

The College of Agriculture and Forestry, Miss Priest has supplied data correcting the ratio of students to faculty, as given by Mr. Illick and Dr. Bowman had commented on his statement regarding the expansion of the College of Agriculture and Forestry. I would like to add a few general comments, however, to indicate that the College has other interests besides students for which it is responsible. So far as I can discover, there is no institution in China, outside of theological seminaries and Bible Schools, which is attempting so much directly for the upbuilding of the rural church in China, and all these things have to be considered in attempting to evaluate our educational efficiency and our Christian influence.

The College of Agriculture and Forestry has gained a large share of its reputation and has won the confidence of the Chinese public and our students body very largely because of the amount and serious character of its research and investigation. There is probably no Institution in China in which so much of the material for instruction is directly taken from Chinese sources as in our own. This is of course immediately affecting the quality of instruction. We are not teaching American agriculture or Japanese agriculture so much as we are

"teaching Chinese agriculture, that is, taking our illustrative material from facts of Chinese Agriculture. Without this work we would only be a very mediocre institution if we would even stand that high.

Our large program of research, investigation and experimentation has also been absolutely essential to the development of our extension department in which our college also occupies a very unique place among similar institutions in China. The extension program must have its roots in certainties and there is no one quicker than the Chinese farmer to realize whether you are dealing in abstracts and generalities or whether your proposal has in it the elements of real helpfulness. In preparing a summary report last winter for the American Ramine Fund Committee in Shanghai I was surprised to find that in the last six or seven years the College of Agriculture and Forestry through its Extension Department had reached over half a million people, mostly farmers. Not of less interest in this connection is the fact that the largest part of these audiences totaling half a million and more, were brought together under the direction of Missions and their rural churches, with whom we were cooperating. We publish an agriculture and forestry newspaper, issued every ten days which we conservatively estimate reaches a reading audience of between one and a half and two million people each year. Several seasons ago our department of Sericulture had individual demonstrations and personal instruction in 800 families of silk farmers in five villages. In recent years the College of Agriculture and Forestry has either had its own summer schools for rural teachers, and preachers, or has cooperated in similar institutions under supervision of Missions. Some summers we have done both. We have had numerous other courses for farmers and students. We have a very excellent rural normal school and rural training center. Men from various departments take part in Christian conferences throughout North, East and Central China.

I have just mentioned the above facts to indicate that instruction is only one of the vital functions of the College of Agriculture and Forestry and that it is quite unfair in determining student faculty ratios to include members of the faculty who are not at all responsible for, or expected to be responsible for instruction work. The ratio as I indicated above would, I believe, be more fairly nine students to one teacher than the ratio of three to one as given by Mr. Illick. Furthermore the College of Agriculture and Forestry is a technical institution and one would expect to find a lower rather than a higher ratio. It is also evident to a great many of us who are worrying about the institution and have been worrying now for several years that the instruction of the College of Agriculture and Forestry is not what it should be. We are weak at two points;- one is the lack of foreign teachers, due partly to the fact that several Board quotas in the College of Agriculture and Forestry are still empty, and other is the lack of returned students. It seems to be a much more difficult problem to get a satisfactory returned student for teaching courses in agriculture and forestry than it is for teaching general arts subjects and the general sciences. We are hoping, however, that the Board vacancies may be filled soon and that we can work out a system of fellowships that will make it possible to send to America for special training some of the best of our younger instructors and associates, who have been with us already for a number of years.

"My very strong conviction is that we have in President Chen a man who deserves the utmost confidence not only on the part of every faculty member, Chinese and foreign, but of every member of the Board of Directors and the Board of Founders. I know of no one who could have done his most difficult task any better or as well as he has done it, and I hope that as a result of these discussions the Board of Founders will take such action either individually or collectively, as will indicate to Dr. Chen their confidence in him and assure him of their constant interest in his problems, their sympathy with his difficulties, and their prayers that he may be given grace and wisdom, as well as strength, to carry on at what is on certain occasions, I am sure, a rather thankless task. "

Miss



Submitted with packet for meeting of October 10, 1930

Appendix B.

UNIVERSITY OF NANKING

SUMMARY OF INFORMATION RELATIVE TO CHRISTIAN CHARACTER OF STAFF AND STUDENT BODY, AND TO RATIO OF THE STAFF TO THE STUDENTS

TRANSFER

A. Letter from President Chen.

In his letter of August 5, 1930, addressed to Mr. Evans, President Chen wrote as follows:-

"It is true that we have more non-Christian teachers than we would like to have on the staff, but I do not think from your letter that you have the figures for the University of Nanking. I am taking the liberty of enclosing a statement made out from a questionnaire sent from the registrar's office last autumn. You will note that our faculty was 42% Christian positively stated in the questionnaire, while about 20% failed to make any reply and 38% were definitely non-Christian. In this group of Non-Christians are a number of teachers who are Christians in everything but Church membership! It has been our aim to secure more Christians on the staff but it takes time to find qualified men for the work.

At the same time the registrar's office made a survey of the students and found that 33% were Christians, 20% failed to state, and 47% were non-Christians. Of the 20% who failed to make any response, I believe many are Christians and all are very sympathetic toward Christianity. You will note that the largest number of Christians were in the College of Agriculture and Forestry while the smallest percentage was in sub-freshman year.

I am unable to understand your statement "it was reported that there was one instructor to every three students". Where did you receive this information? It is extremely incorrect. Last spring in preparing material for the Board of Director's meeting, we made a careful study of our staff, securing information concerning each one for the use of the special committee on promotions and increases. Because of the confidential nature of the information, it was not made public at the time, but in order to answer your question concerning the ratio of teachers to students, we are enclosing a statement showing the exact number of staff members in the colleges - leaving out the Middle School and Hospital staff - and have indicated the number of hours they teach, whether they are part time or full time members of the staff, other duties, etc. You will note that we had 61 faculty members for 563 students which would give a gross ratio of 9.22 to one faculty or when the assistants are left out as is commonly the practice, the ratio is 10 students to one faculty. Inasmuch as the associates are unable to carry a full teaching schedule except in a few exceptional cases, it is only fair to count them as 2/3 of a faculty member - in which case our ratio is 11.7 students to one faculty member. This is quite different from 3 students to one faculty member which you have reported. From the material we are enclosing you will be able to check these figures.

It is true we have a large staff in the College of Agriculture and Forestry who spend their time entirely on research and extension. We have not counted them in securing this ratio and it would be very unfair to do so. There is some overlapping but we have considered the number of hours each one gives to instruction and used that for our

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"basis. As far as statistics are concerned, I believe this is correct.

You may notice that the report of the faculty on the blank showing the Christians gives the total as 73 while this blank gives the total as 61. The explanation is the part time people. Naturally when we made a survey as to whether or not a man was a Christian we counted him as a full time member regardless whether he gave three hours or fifteen.

The great weakness has been the part time people on our staff. We have been keenly aware of this problem and have been constantly trying to correct it. It has been impossible to secure full time members for some subjects with the salaries we could offer and part time people have been the only solution. However, as you know we have received the "Hoover Fund" particularly to correct this one thing and hope within a year or two to have eliminated the part time people on our staff.

We cannot diminish the proportion of teachers at present - we have no more professors than are needed for the work. In fact, in some departments we are badly understaffed at this time.

In reply to your question "Is there not a possibility of replacing non-Christian teachers with Christians equally efficient as teachers?" we have been trying to do so for the past years but the truth of the matter is there are very few Christian qualified teachers. In every case the Christian teacher would be given the preference. As far as taking on any more of our own graduates is concerned, that is one of our great difficulties at present. We are overloaded with our own graduates who have not had sufficient training to qualify them for the positions they are holding. There was no other solution when they joined us, but it is a recognized fact that we must replace a number of them with better trained teachers in order to maintain our proper standards. It is very difficult to find staff members these days and we are forced to take the ones that are available - there are not many to choose from in many fields.

I hope this information will answer your questions and am sure that you will take steps to send it to the members of the Board of Founders immediately. Would it not be wise to send the material to the person or persons who circulated the report, advising them that they were greatly misinformed? We do not feel it is quite just or fair to have rumors circulated that represent untrue conditions. We have a good many difficulties as it is without having misrepresentations about actual facts. We shall appreciate anything you may do to correct these statements.

The material we are sending you was taken from our files and represents conditions for the autumn semester 1929-30. We used this semester as it was more suitable for our purpose in preparing the material for the Board of Director's meeting in March. However, the spring semester was practically the same. "

The results of the questionnaire referred to in the first paragraph of the above quotation are as follows:

Faculty, Fall Semester, 1929-1930

	<u>Arts & Science</u>	<u>Agriculture & Forestry</u>	<u>Number</u>	<u>Total Percent of whole</u>
Christians	21	10	31	42½%
Did not reply or non-Christians	25	17	42	58 %
Total	46	27	73	100 %
Percentage definitely Christian	46%	37%	42½%	

Student Body, Fall Semester, 1929-1930

	<u>Arts & Science</u>	<u>Agriculture & Forestry</u>	<u>Sub-Freshman</u>	<u>Number</u>	<u>Total Percent of whole</u>
Christians	98	69	20	187	33%
Sympathetic, probably many Christians but not ready for public acknowledgment	56	40	21	117	20%
Non-Christians	160	60	39	259	47%
Total	314	169	80	563	100%
Percentage of definite Christians	31%	41%	25%	33%	

The statement relative to the ratio of faculty to student body may be summarized as follows:

"SUMMARY STATEMENT

Based on findings of study made by special committee of the Board of Directors appointed to make recommendations for salary increases and adjustment of staff and faculty as necessary.

Figures for the fall semester 1929-1930 were used.

Teaching for 563 students divided among the three colleges and sub-freshman year as follows:

14-1/2 professors

9-1/2 asst. professors

8 instructors

24 associates (our own graduates or graduates of schools of equal rank in China.)

5 assistants

61 in total or for 563 students at the ratio of 9.22 students to one faculty.

or if we omit the assistants which is commonly the practice, 10 students to one faculty.

"These figures were based on conditions existing in the school during the fall of 1929-1930. In a few cases changes were made to adjust some staff for the spring. The meeting was held in February and the work on these figures was done during the winter holidays so necessarily the figures for the autumn semester were used. Conditions in the spring were approximately the same.

NOTE By careful comparison it will be noted that the associates, when teaching, seldom carry more than ten hours work. It has been found impossible to give them the full teaching load of 12 to 15 hours. In reality each one should be counted as 2/3 of a faculty member in which case the ratio between faculty and students would be something like 11.7 students to one faculty member. Necessarily they require a great deal more time to prepare their material than better trained professors.

RESEARCH AND EXTENSION STAFF:

It will be noted that we have a large staff in research and extension particularly in the college of Agriculture and Forestry. In every case these members are carrying on work which is quite apart from the college instruction although naturally there is some overlapping and it is difficult to divide the faculty for instruction from the staff for research in that one college. However, they should not be confused with the teaching staff in securing the ratio of students to faculty and the division has been made on the basis of actual hours, they give to instructional work.

The Normal School staff has been included in the research and extension staff and we have deducted the normal school students from the total student body. "

B. Letter from Miss Priest.

On August 2, 1930, Miss Priest wrote to Dr. Speer as follows:-

"Dr. Bowen has forwarded us your letter of July 1st and has suggested that we send you a reply. We have also heard from Mr. Evans in relation to the Board meeting and the concern of the Founders over the University of Nanking. I am somewhat puzzled to know why Mr. Illick should send such a letter, which is far from being true.

At the Executive Finance Committee meeting held on February 7, 1930 a special committee was appointed to make a careful study of staff questions including recommendations for promotions and increases. (see action DEF-319) As this committee was to meet during February, we secured information and reports concerning each individual staff member and presented the material to the committee for their study. Inasmuch as it contained the confidential report of the heads of departments, the deans and the president concerning each person as well as their proposed salary, it was decided to keep the information in the safe and not to make copies of it. Otherwise copies would have been attached to the minutes long ago. However, as this question has come up concerning the ratio of teachers to students, I have made copies of the information leaving out the confidential reports and salaries as we were not particularly concerned with these items at this time. In other

"particulars the report is exactly the same as the one used by the special committee in making adjustments for staff for this year.

You will note that we have listed every individual member for the staff connected with the colleges - leaving out the hospital and middle school - and have indicated the exact number of hours they teach, what other work they carry, whether they are part time or full time members, etc. The "x" means they are full time members of the staff. If anyone is interested in checking this list, they can do so by comparing it with the detailed budget presented and except in a few cases where changes were made, I am sure you will find it is identical.

From the summary statement you will find the exact number of faculty who are considered "teaching" faculty divided according to ranks adopted by the Board of Directors. From the detailed list this can be easily checked as well. Naturally we have not included the large staff of extension and research men or the administration and library staffs. In working over statistics in connection with reports for the Council of Higher Education, it has been agreed that we include only the people connected definitely with the college work and that would include the administration staff of each college but not for the whole University. It is somewhat difficult in the college of Agriculture and Forestry to know where to "draw the line" as there is a good deal of overlapping naturally and correctly. We have indicated the exact hours each one teaches and used that for a basis. I believe this is correct as far as statistics are concerned. You will see that our ratio is about ten students to each faculty member or if we consider the associates as being the equivalent of $2/3$ of a faculty member it is about twelve students to each faculty member. We have been aiming at ten - and that is the ideal figure used in all our plans for the future.

From a careful study of this report you will immediately see that our great weakness was the large number of part time teachers on our staff. We have not liked the idea of having part time teachers, but it has been impossible to secure full time men with the salaries we could offer. It was because of this great problem that Mr. Bates interested Mr. Hoover to give us the "Hoover Fund" hoping to be able to eliminate the part time men from our staff. However, they cannot be considered as full time men for they give only a limited number of hours and we pay them according to time they give, - in no case are they receiving full time salaries. Perhaps Mr. Illick became confused over this point but even then his ratio is extremely wrong. You will know from the minutes and correspondence that everyone connected with the school has been keenly aware of this problem and has been striving to correct it.

I hope this information answers the question regarding the ratio of faculty to students. As soon as Dr. Chen returns from his vacation, we shall send the information to Mr. Evans, but it seems best not to trouble Dr. Chen with the part Mr. Illick has had in the matter.

Now to take up the matter of the proportion of non-Christians on our staff and faculty. Sometime last year our registrar's office figured out the proportion of Christians for both faculty and students based on a questionnaire they had sent out. It was in Chinese and distributed

"to the faculty at a general meeting. Probably Mr. Illick never took trouble to have it translated and did not know what the proportion actually was for last year. I am enclosing the blank as distributed but ~~have~~ translated it so you may know the facts for the fall semester of 1929-1930.

This blank was made up before we divided into the three colleges so that two colleges appear, and you will note they report 73 faculty members whereas the other report is only 61. The explanation is the part time people. When you make a survey as to whether or not a man is a Christian, you count him as one man regardless whether he gives three hours a week or full time. I am making this explanation so that in comparing the blanks you may understand why there appears to be a discrepancy. For the faculty 42% were Christians according to the blank they signed, and returned to this office. There were about 20% who did not return the blanks or else failed to indicate whether they were Christians or not, and 38% were definitely non-Christian. Of this number 46% of the faculty of the College Arts and Science, were Christians while 37% of the College of Agriculture and Forestry were Christians according to their own statements.

As far as the students were concerned, you will see that 33% were definitely Christians, 20% would not say, and 47% were definitely non-Christians. You may be interested to know that of the middle group, many are probably Christians and all are very sympathetic although social pressure is so great these days against Christians that unless a boy is firmly ready to stand for his belief, he will remain in the uncertain group. Of the students you will note the largest number of Christians is in the College of Agriculture and Forestry while the smallest number is in the sub-freshman year.

We know we have a very small number of Christian students in the school in proportion to the number we would like to have here. However it seems to me that this is the challenge that is before every one of us in China. When the day arrives that every member of our staff and every student in our school is a Christian, I shall feel that my work is ended and shall be very happy to leave the work in their hands. It is because there are so many non-Christians in China that I am here - otherwise it would be much more profitable to be an accountant in some business firm in America!

There is one other point that I would like to mention. In the group of "non-Christians" are a number of men who will never join the church as it is their conviction that the church as constituted is not adequate. I do not need to say anything about this point for I am sure you are aware of the weakness of the church in China and its apparent failure to appeal to the educated men and women of the country. I am thinking of two men particularly on our staff, who consistently sign as non-Christians, but if I ever attain to their degree of Christianity I shall decide I have accomplished a good deal toward the desired goal. I believe it is Mr. E Stanley Jones who brings this point out very clearly in one of his books and I wish there was some way of "measuring" Christians other than by church membership.

Just a word about Mr. Illick before I close this letter. Please do not judge him too harshly. Both Mr. and Mrs. Illick have had and are still having a difficult time making adjustments to the new order in

"China. They are trying to live in the past and are finding it difficult. I am glad I was in China during the "good old days" but it seems to me there is a greater challenge today than there was ten years ago. It is vastly more difficult, it is very wearing and takes a great deal of faith and patience to keep still and watch the machine being run by people who are only learning and who must make many mistakes before they reach the stage of having smoothly running machinery. However, unless my memory fails me very greatly there were times in the past when things were not perfect.

Dr. Chen has one main purpose in his work as the president of the University and that is "Only let my manner of living be worthy of the gospel of Christ". He feels and repeats his convictions over and over that if we can live in such a manner as to make outsiders and people who are associated with us also think that we possess something that is different that we shall do a great deal toward bringing Christianity to China. This program does not include criticism of each other but includes a spirit of magnificent faith and patience.

Mr. Illick does not know the Chinese administrators at all. They are very busy men and his work does not bring him in contact with them to any great extent. It is the feeling on the campus that he is very critical and that does not help to inspire confidence. Perhaps there will be some way to have him come in closer contact with some of them, and perhaps we can give him something more to do. I am afraid he is not sufficiently busy and he has lost sight of the great need of contact between mission members and students to a large extent.

The pressure from the outside is very great. Nobody will ever know the constant letters that Dr. Chen received from party organizations, the many threats from anti-organizations. This year we had the best Y. M. C. A. group the University has had for many years and they were doing a splendid piece of work, but due to the lack of understanding of Mr. Schafer the Y. M. C. A. was obliged to close. Should the Chinese be blamed for the lack of a Christian organization on the campus? No, they are not the ones that closed it but one of the missionaries. We must remember those things in judging the Chinese administrators and staff.

I fear this is very long but I hope it clears up any questions you may have in your mind. I have purposely used material from the files instead of working over material for the last semester feeling it might be of more value to you to know that we were aware of the exact conditions existing in the University and that everyone was trying to meet the problem. "

C. Letter from Dr. Bowen

On June 27th, Dr. Bowen wrote Mr. Illick a letter in which we find the following passages:

"Among these problems is the very pressing one of making ~~the~~ keeping? - the institution Christian. I know very definitely that this is one of President Chen's very greatest anxieties and desires. That is one reason why he is so anxious to get American missionaries on the staff - the full quota from each Board. There is no doubt in my mind that he is doing his utmost to "follow the purposes of the men and women who started the institution". And no one fact impressed me more strongly during the brief time (I am sorry to say) I was there since 1927 than the evident fact that the Chinese Administrators are most anxious "to follow the purpose" of the founders of the institution, and maintain its Christian character and its Christian contribution. And this in the face of unprecedented opposition to Christianity, both from within and from without. I fear most of us do not realize sufficiently clearly the tremendous struggle that has been going on, and is still going on, to weaken and overthrow the Christian schools and all Christian work and influence. We foreigners have been largely outside of it, and many have almost missed its inner significance and failed to give the most of the Christian Chinese due credit for what they are doing and trying to do. The very fact that we have any sort of a Christian institution at Nanking is due almost wholly to the fine Christian spirit of our leading Chinese teachers - a few of whom are not even church members - who have been and still are striving most faithfully it seems to me to maintain the standards, the ideals and the Christian life and spirit of the founders of the school.

Even if it were "education, pure and simple - philanthropic if you please and very little Christian" - which I do not at all think it is; when you think of the desires, aims, hopes, purposes of all of our Christian administrators - I would still think it a remarkable piece of work that has been done in the face of the anti-religious propaganda, anti-Christian activities, and the whole well organized struggle of the Radicals, the Communists, the "Outs" against organized society and law and order; the Church and all it stands (are putting UP) for. It is a testing time for the Church and for Christianity and for Christians, especially Chinese Christians and sympathizers. It should be no very discouraging thing, it seems to me, if for the time being while the struggle is the fiercest, Christian activities were more difficult; some were too fearful and inclined to yield, possibly; and especially that the Old Ways were radically changed in many aspects. The fact that our key Chinese are so true and loyal to the Christian ideal and purpose, seems to me most significant, even if they, like we, were and are unable to really make Christian what we are attempting. From what I know of the history of the Missions in Japan, the missionaries and schools and work there went through just about the same experience and trials, 25-30 years ago, that China is now experiencing. The heart-aches and the disappointments were the same - but the policy of "obeying" the government and its regulations; of trying the Japanese Christians of right spirit; of making time, frequently and doing the best possible under the circumstances - willing to teach and work and exert a quiet Christian influence where little active direct Christian activities were possible, seems to me eminently Christian and in the spirit of Christ, as well as entirely sane and sensible.

"I think that now the only occasion "for taking account of stock" is within ourselves; are we alive to the real situation and the aims and purposes of our Christian colleagues - the best ones, those responsible? Have we the abounding Christian sympathy with them and with the best Chinese in their great struggles? Are we standing by with a helpful spirit, willing and glad to give a lift rather than a kick and a criticism? All of the Chinese administrators have heavy loads to bear these days; are we helping to make them lighter?; or by fault-finding, a critical attitude or a harsh judgment, tending to make their burdens heavier? It seemed to me that there was still, even in 1928, plenty of opportunity for the missionary to function in a most helpful way, and that being so, it seemed to me that his chief worry should be as to whether or not, under the circumstances and in the new situations, he were actually functioning as a Christian. If he wasn't and could not then of course, I think he would be justified in leaving; but I do not think that it has at all come to that pass, who we all have to admit that it takes a larger amount of grace and more vigorous checking up of our own spiritual condition and contribution, than ever. So I regard this work there now not only a testing time for the Chinese Christians but even more so for the missionary - and it seems to me in general the Chinese Christians are measuring up pretty well - and the missionary too. AND we need to remember that if it takes special grace and spiritual strength for us now, it takes even more for the Chinese with whom we work. "

D. Letter from Dean Reisner.

In a letter sent to Mr. Cartwright on September 8th, Mr. Reisner writes as follows:

"Dr. Bowen was good enough to send me, a short while ago, a copy of Mr. Illick's letter to you in which the latter commented on various matters at the University. I have also seen a copy of Dr. Bowen's reply to Mr. Illick and a copy of a rather full letter which Miss Priest sent to Dr. Speer answering directly some of the misrepresentations in Mr. Illick's letter to you. Without attempting to reply to Mr. Illick's letter, I would, however, just like to make a few comments which I believe will be helpful in appraising the situation at Nanking as it actually exists.

The Religious Situation in the University. I have been connected with the University of Nanking for sixteen years and I do not remember a time when the religious life of the University was wholly satisfactory. I cannot remember a single time during that period when the uppermost interest in the mind of the administration has not been to make the University as Christian as it was possible for those responsible to make it so. The situation then which Mr. Illick calls special attention to at this time is certainly not a new one. Dr. Bowen himself would be one of the very first to recognize the fact. Furthermore, I believe there is no one who is more interested in the religious life of and problems of the University right now than President Chen. I am convinced that this consideration is uppermost in his mind at all times. He often spoke to me about it, and I remember definite occasions where he was face to face with the problems of continuing or dismissing certain of our Christian teachers who were patently incompetent to do the kind of work which the University standards require. His is no easy task, let me assure you, and

"knowing the situation in China as I do, I am not alarmed over the fact that such a large proportion of our faculty are not church members. We all wish it would be otherwise. I would be very much alarmed if I did not realize that Dr. Chen was fully alive to the necessity of having a faculty with as large a proportion of Christian teachers as it is possible to have or that he was not doing everything he possibly could to replace non-Christian teachers with Christian teachers.

You have been in China long enough to know that one has to distinguish between church members and Christians. I do not believe there is a single Chinese on the faculty of any of our colleges, unless it be in the Department of Chinese, who is not thoroughly Christian at heart, and I would rather have, on a faculty of mine, some men who were not church members but whose lives and influence were strongly Christian than to have faculty members whose character belied their Christian allegiance. After all the vicissitudes that the University has experienced since March 1927, I think no one could doubt the tremendous loyalty of our faculty to the University as a Christian Institution.

What I am driving at can be made a little clearer, and will come with a little more force, by quoting a paragraph from a letter written to the China Famine Fund Committee, Shanghai, by the Rev. Charles E. Patton, Secretary of Presbyterian China Council in Shanghai. The letter was written after a brief visit by Mr. Patton to the College of Agriculture and Forestry in the spring of 1928. He writes as follows:

'I think the deepest impression made upon my mind was in connection with the personnel. As we strolled about from place to place and met the Chinese faculty members in charge, one could not but be impressed by the personality and enthusiasm with which each individual took hold of us and told us all about it!' I am all too familiar with the more or less flat and negative type of Christian worker among our Mission and realized all the more forcibly the real devotion to his task, his enthusiasm for the success of his project and for the promotion of his part of the work manifest in each of these workers whom we met. Their very enthusiasm was contagious and seized upon me. Quite evidently a hand picked force has been selected and an organization built up having in itself a degree of life which hold great promise.'

The University of Nanking, more than any other institution of higher learning in the Yangtze Valley, has always had a very large proportion of our students from other than mission institutions, and as a consequence the number of Chinese students coming to the University has always been relatively smaller. We have had no direct feeding high schools under mission control such as have many of the other Christian Colleges and universities in China. The fact that we have had a larger percentage of non-Christian students entering the University has always been considered by the University as a special challenge.

You will recall that even before the breakup of March 1927 and before any administrative changes had taken place, courses in religious instruction in the University, as well as chapel and Sunday worship, were placed on a voluntary basis. You will remember from

"the personal report which Mr. Wu Chen, whom you met at lunch 1st Wednesday, made to you, that Sunday averaged normally from 150 to 200 students, and chapel normally averaged 100 to 150 students, and on certain occasions the chapel would be filled to overflowing, depending upon the speaker. You will recall also Mr. Hsu's opinion that the Christians in the University today were more alive to their own personal responsibilities, so far as Christian living was concerned, than when we were on the old basis previously to 1927. I believe he also indicated the respect which even the non-Christian students, had for the Christians in the University and, I might add, for the Christian ideals for which the University stands. Certainly from his report one had every right to feel encouraged over the religious situation at the University. I might add that there is no member of our faculty in whose integrity and judgment we place greater confidence than in Mr. Hsu.

You have already seen the reply of the present Minister of Education to the petition of the Christian churches in China, flatly denying them the right to any religious instruction in any of the church schools. Clearly Nanking feels the attitude of the Ministry of Education more keenly than would the institutions farther away from Nanking. The University of Nanking is almost under foot of the Ministry of Education and it is only natural that the Ministry should attempt to carry out to the letter of the law such policies as they wish to see carried out in our Christian Universities. Moreover, in Nanking itself since March 1927, there has been a tremendous amount of Russian communist anti-religion teaching and propaganda. We are living in Nanking under war psychology and the government has been under considerable pressure from the radical element in the Kuomintang party. Many of our old foreign teachers of the University have left, with the consequent necessity of re-establishing a faculty and of employing the best men that could be had. No one claims that the situation at the University is ideal, but I do declare that it is very good, if not excellent, and I do not believe the Board of Founders or the Board of Directors could have found anyone in China who would have done more to maintain the Christian standard, to keep alive and foremost the Christian purposes of the Founders than has president Chen.

The College of Agriculture and Forestry, Miss Priest has supplied data correcting the ratio of students to faculty, as given by Mr. Illick and Dr. Bowman had commented on his statement regarding the expansion of the College of Agriculture and Forestry. I would like to add a few general comments, however, to indicate that the College has other interests besides students for which it is responsible. So far as I can discover, there is no institution in China, outside of theological seminaries and Bible Schools, which is attempting so much directly for the upbuilding of the rural church in China, and all these things have to be considered in attempting to evaluate our educational efficiency and our Christian influence.

The College of Agriculture and Forestry has gained a large share of its reputation and has won the confidence of the Chinese public and our students body very largely because of the amount and serious character of its research and investigation. There is probably no Institution in China in which so much of the material for instruction is directly taken from Chinese sources as in our own. This is of course immediately affecting the quality of instruction. We are not teaching American agriculture or Japanese agriculture so much as we are

"teaching Chinese agriculture, that is, taking our illustrative material from facts of Chinese Agriculture. Without this work we would only be a very mediocre institution if we would even stand that high.

Our large program of research, investigation and experimentation has also been absolutely essential to the development of our extension department in which our college also occupies a very unique place among similar institutions in China. The extension program must have its roots in certainties and there is no one quicker than the Chinese farmer to realize whether you are dealing in abstracts and generalities or whether your proposal has in it the elements of real helpfulness. In preparing a summary report last winter for the American ~~R~~amine Fund Committee in Shanghai I was surprised to find that in the last six or seven years the College of Agriculture and Forestry through its Extension Department had reached over half a million people, mostly farmers. Not of less interest in this connection is the fact that the largest part of these audiences totaling half a million and more, were brought together under the direction of Missions and their rural churches, with whom we were cooperating. We publish an agriculture and forestry newspaper, issued every ten days which we conservatively estimate reaches a reading audience of between one and a half and two million people each year. Several seasons ago our department of Sericulture had individual demonstrations and personal instruction in 800 families of silk farmers in five villages. In recent years the College of Agriculture and Forestry has either had its own summer schools for rural teachers, and preachers, or has cooperated in similar institutions under supervision of Missions. Some summers we have done both. We have had numerous other courses for farmers and students. We have a very excellent rural normal school and rural training center. Men from various departments take part in Christian conferences throughout North, East and Central China.

I have just mentioned the above facts to indicate that instruction is only one of the vital functions of the College of Agriculture and Forestry and that it is quite unfair in determining student faculty ratios to include members of the faculty who are not at all responsible for, or expected to be responsible for instruction work. The ratio as I indicated above would, I believe, be more fairly nine students to one teacher than the ratio of three to one as given by Mr. Illick. Furthermore the College of Agriculture and Forestry is a technical institution and one would expect to find a lower rather than a higher ratio. It is also evident to a great many of us who are worrying about the institution and have been worrying now for several years that the instruction of the College of Agriculture and Forestry is not what it should be. We are weak at two points;- one is the lack of foreign teachers, due partly to the fact that several Board quotas in the College of Agriculture and Forestry are still empty, and other is the lack of returned students. It seems to be a much more difficult problem to get a satisfactory returned student for teaching courses in agriculture and forestry than it is for teaching general arts subjects and the general sciences. We are hoping, however, that the Board vacancies may be filled soon and that we can work out a system of fellowships that will make it possible to send to America for special training some of the best of our younger instructors and associates, who have been with us already for a number of years.

"My very strong conviction is that we have in President Chen a man who deserves the utmost confidence not only on the part of every faculty member, Chinese and foreign, but of every member of the Board of Directors and the Board of Founders. I know of no one who could have done his most difficult task any better or as well as he has done it, and I hope that as a result of these discussions the Board of Founders will take such action either individually or collectively, as will indicate to Dr. Chen their confidence in him and assure him of their constant interest in his problems, their sympathy with his difficulties, and their prayers that he may be given grace and wisdom, as well as strength, to carry on at what is on certain occasions, I am sure, a rather thankless task."

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TRANSFER

Decisions following series of talks by Bishop Birney to
the University students, February 15-20, 1921,
taking at meeting of students on
February 22, 1921.



From among the college students who attended
chapel on Tuesday morning, February 22, 1921, the following
information was obtained,

Professing Christians who are church members, who signed cards	113
Professing Christians who are not church members	11
Non-professing Christians	8
Number who signed "God helping me I choose to be a Christian"	23

In the Middle School the number of
those deciding for the first time to become
Christians was 14

In the Higher Primary 22

The Middle School and Higher Primary
School boys from Christian homes who decided
to become Christians at this time 8

That is, a total of 67 for the first time
deciding to become Christians.

In the Middle School there were 12 and in
the Higher Primary 21 other non-Christian stu-
dents who signed cards expressing a desire to
make a further study of Christianity.

Results of Evangelistic Work Among Students - Spring Term 1923.

	Arts & Sci.	Agr. & For.	Junior	Total for Colleges	Middle School	Model School	Total for Kan HoMen	Totals
NON-CHRISTIAN BOYS WHO DECIDED FOR FIRST TIME TO BECOME CHRISTIANS								
Decisions made in special meetings	1	1	20	22	9	25	34	56
DECISIONS OF BELIEVERS TO BECOME CHURCH MEMBERS								
By faculty interviews	1	7	18	26 (already introduced to pastors in the city)				
By special meetings (not included in above)	0	0	12	12 (arrangements already made for four to join churches)				
Totals	1	7	30	38	9	28#	37	75
					all dif-ferent from above		#same as above except one	
DECISIONS ENTERED ON CARDS JUNE 3, 1923								
I. By non-church members:								
1. To be Christians (new decisions)	3	8	37	48	(26 of these had previously signified their desire to be Christians; 22 new decisions)			
2. To become church members	0	1	17	18				
3. To choose life work according to God's will				46				
II. By church members:								
1. To seek a deeper spiritual life				53				
2. To choose life work according to God's will				45				
3. To enter the Christian ministry				15 (?)	- not yet followed up; some old decisions			
Total making decisions (counting none twice)				173				
Total number of decisions (some making two or three decisions)				225				

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Sunday Bible Classes.

Teacher Dr. Bowen
Room Ad C 8

Chang Li-tang
Chang Ping
Chao Chang-tai
Chao Shi-tung
Chao Shun-liang
Chen Ken
Chen Sung-choe
Chen Yang
Cheo Kwoh-hsuein
Cheo Wu-hao
Feng Wen-loh
Fu Pao-chen
Ho Hsieh-puh
Hoh Chang-chiu
Shao Yu-lien
Shi Fu-ping
Wang Chang-hu

Teacher Dr. Williams
Room Ad C 10

Hu Shao-kwei
Koh Han-chen
Li Kwoh-piao
Liu Shao-chiu
Liu Yung
Pang Shi-shen
Pao Ching-fu
Ru Chieh-mien
Shen Chen-yung
Meng Chao-dan
Shih Hsiao-tsung
Swen Shu-fang
Wang Fu-yen
Wang Wen-yao
Wu Wei-san

Teacher Mr. Hummel
Room Ad C 12

Chen Kuo-chu
Chen Kuo-tong
Sie An
Sung Chi-tsu
Shen Chang-tsao
Shao Hao-kwei
Tang Yang
Tsao Chen-hwa
Wang Yao-pan
Wang Yan-ting
Wang Yen-ruh
Wu Tsing-tsuen
Wu Tsz-wei
Wu Ying-hwai

Teacher Mr. Illick
Room Se. B 11

Chang Yuen-wei
Chen Chen-hsi
Chen Feng-hwai
Chen Sung-choe
Chiang Chih-yang
Feng Shao-yen
Hwa Kwei-lung
Hwang Chen-liang
Kao Ing-feng
Li Fang-hsuein
Li Wen-chung
Swen Fang
Tai Ling-tsao
Tien Hsiang-han
Wang Tso-mo
Wang Yung-tih
Wu Ping-ren
Yang Fang-kwen

Sunday Bible Classes.

Teacher Akerstorom
Room Ad. B 1

Chang Nien-yuen
Chao Shi-tseh
Cheo Ming-i
Hwang Ren-chieh
Li Tsi-tung
Liu Shi-chi
Wang Hai-yuin

Teacher Mr. Marx
Room Ad B3

Chang Chi-hwa
Chang Sih-yuh
Chen An-tsi
Chen Kwei-chi
Chen Shwen-yuin
Fang Hsuin
Hung Ren-tsiang
Hwang Tao-yung
Ling Kan
Liu Chen-yu
Pao Hwa
Seng Yung-ching

Teacher Mr. Thomson
Room Ad B 5

Shao Teh-hsing
Shen Chi-tung
Shen Sheo-tsuen
Shi Kwei-ling
Tsien Tai-hsing
Tsui Ya-ruh
Wu Wen-chen
Tsiang Tsung-li
Yang Wang -hsuin

Teacher Mr. Griffing
Room Ad B 9

Chang Tsuen-tu
Chao Lien-kwei
Chen Chang-shen
Chen Tsu-kwei
Chen Yen-chao
Ho Li-pen
Hoh Lien-chen
Hu Sih-san
Hu Toh
Kan Han
Ko Seng
Li Kwei-chen
Liu Tung-chi

Teacher Mr. Wade Jones
Room Ad B 11

Ni Kwan-chi
Shi Kwoh-ping
Swen Teh-heo
Tang I
Tao Yen-chiao
Teng I-seng
Tsu Ming-kao
Wang Chwen-hwa
Wang I-ting
Wang Kan-ting
Wei Hsioh-ren
Wu I-mei
Yang Chuin

Teacher Mr. Oliver
Room Ad. B 13

Chao Shao-ting
Chen Tsing-seng
Chen Tsung-hsi
Cheo Yung-nien
Ching Kai
Fan Ting-chiu
Han Li-wu
Hsia Ren-chia
Hwang Shao-chiu
Kiang Shui-fang
Lan Sih-chi
Lao Yuen-pei
Li Ching-siang
Li Wei-tah
Luh Chang-lung
Meng Chao-han

Teacher Mr. Owen
Room Ad C 4

Liu Tien
Ling Chen-liang
Liu Hwa-hen
Pan Tsu-liang
Pih Ruh-fang
Ren Chen-tung
Seng Chang-ting
Shen Hsich-li
Swen Wen-yuh
Tai An-pang
Tang Tsi-chang
Tsu Ching-mien
Tsu Shi-hsi
Tsu Teh-meo
Tung Teh-fu
Wang Sheo
Wang Tso-cheo
Wen Chen-tseh

Teacher Dr. Wang
Room Ad C 2

Chen Chung-en
Chi Ching-hsing
Chiao Chi-yuen
Ching Ren-chang
Heh Ching-ming
Heh Shu-chi
Kan Hsing-wei
Kuh Yang
Kuo Chu
Li Ing-hwei
Li Teh-i
Li Tien-pei
Li Tseh-tang

Teacher
Room Ad. C 1

Chai Tsuen-ching
Chang Chi-wen
Chen Hung-chuin
Chiao Chi-ming
Chiao Yung-chen
Hsu Han-chieh
Ma Wen-hwan
Pao Wen-nien
San Ken-hsien
Shen Hsioh-chi
Tang Pih
Tsai Loh-seng
Wang Chen-lung
Wei Ting-hsuan