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Stewart
Sept. 1925

RADIO TALK

September 16, 1925

I have been asked to say something to you about the Student Movement in China. This began six years ago last May when a group of students in Peking attacked the residences of certain pro-Japanese officials who were shamelessly selling national resources and political privileges. This led to a flaming out of patriotic feeling among students all over the country and their organization for promoting a nationwide boycott of Japanese goods. This boycott proved so effective that Japanese merchants pleaded with their Government to alter its China policy and that Japan still fears China's weapon of an economic boycott more ~~more~~ than China fears the efficient army and navy of Japan. It also led to the awakening of a national self-consciousness among Chinese students, a sense of humiliation at the weakness and corruption of their government and the unfair advantage of this taken by foreign nations and a realization of the enormous corporate power they possessed. They achieve their purposes by going out in small groups to lecture on the streets and arouse public interest in the question at issue or by staging huge parades when with banners inscribed with patriotic mottoes they go in processions by thousands through the principal streets of a city, distributing hand-bills and otherwise attracting attention. They have also learned how to design posters with telling cartoons and legends which they plaster everywhere over the walls, as well as to use publicity in the newspapers, organize boycotts and strikes against the people of the nation concerned and in general enforce a policy of what they call non-cooperation. Chinese students are more interested in their country's welfare than in any personal ambition or college rivalries. Repeatedly since 1919 they have broken out into resentment against the unfriendly or overbearing action of some other country. But the climax came last May when almost on the anniversary of their first outbreak six years ago a Japanese

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foreman killed a Chinese employee in a cotton mill in Shanghai. As a protest against the killing of this man and the ability of foreigners to kill Chinese with impunity on Chinese soil, a memorial service was held by students and laborers together outside of the foreign concession of Shanghai. After it was over six of the students marching home carrying banners denouncing foreign imperialism were arrested when they reached the boundary of the foreign controlled section of the City. They were sent to jail where they remained several days, denied all communication with friends on the outside. On the morning of May 30th they were brought to trial in the foreign court but were remanded back to jail with no decision. The students of Shanghai when they learned the outcome of the trial, planned a protest at what they felt to be its injustice and to arouse further public interest in the whole matter of the treatment of Chinese by foreigners. Street meetings and parades were organized with the result that more students were arrested and a large crowd collected around the police station where other students were demanding the release of their imprisoned fellows or their own arrest also. They had no thought of violence. Finally as the crowd pressed forward toward the entrance of the police station a British police sergeant - after a warning of ten seconds - gave the order to shoot to kill and forty-four shots were fired into the unarmed crowd resulting in the death of eleven students and workmen and the wounding of perhaps as many more. The effect of this incident was electrical throughout the entire country. It produced at once a feeling of indignant horror among Chinese of all classes. I have never in over twenty years of residence in China, known them as deeply stirred nor as unanimous as they have been over this Shanghai shooting affair of May 30. Naturally this showed itself more quickly and forcefully among students than any where else. All of the schools went on strikes - that is the students stopped attending classes

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usually with the approval of their teachers. They began without delay to lecture on the streets and to scatter hand-bills or put posters on ~~the~~ walls and vehicles, to hold mass-meetings, send telegrams or delegates to other places to declare boycotts of British and Japanese goods and strikes among employees in their factories, stores, steamers, etc., as well as among their domestic servants. In all this they have aroused and been supported by public opinion. Associations of teachers, of merchants, of laborers have issued statements identifying themselves with the student view-point. They have voluntarily suffered great personal losses and huge sums have been contributed to support the striking workmen and the results have been tremendously effective. All British and Japanese local shipping is tied up and ocean steamers greatly inconvenienced. Trade is at a standstill. Beginning with a sense of racial insult in the Shanghai shooting and a demand for inquiry on the basis of justice and humanity followed by adequate redress, the Chinese are now insisting on the revision of treaties between China and foreign countries so that all unequal treatment be prevented and special privileges of foreigners in China be cancelled. In this they should have the sympathy and support of ~~the~~ American. Their aspirations are reasonable and they have learned to look upon us as their true friends. The students are fighting for their country with the only weapons they possess, which incidentally are both more humane and more effective than ours. But they are dead in earnest and willing to suffer anything personally as truly as though they were at war. It is to miss the whole point to think they have become Bolshevistic. The Soviet propaganda in China is only a very minor and incidental feature of the present crisis.

They have gone to excesses and done foolish things of course.

Such
In this passionate intensity of feeling this is unavoidable. But this is only the froth on the surface of a great tide of patriotic devotion

which is the most hopeful element in that distracted country. All honor to the young men and women of China in their brave struggle and the good wishes of America!

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PEKING
TRANSFER

THE AMERICAN RESPONSE TO CHINESE OPINION¹

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In attempting to interpret the relationship of America to the present situation in China as seen by one who has quite recently come from there, the first and indeed the one all-important fact to which I would call attention is that the present real government of China is public opinion.

The Provincial Government now functioning in Peking merely puts official sanction upon the popular voice. Those men could not stay in office if they failed to express and to endorse the will of the people, and, as a matter of fact, they are all in the heartiest sympathy with it. Never before in their long history have the Chinese people been so unanimous, so well informed, and so deeply stirred as they are now over this issue of their sovereign rights in relation to other countries. The phenomenon of a vast populace which, for the last fourteen years, since the overthrow of the Manchu Dynasty, has been notoriously distracted by factional differences, now unified at least so far as concerns their demand for the revision of unequal treaties, is one of surpassing significance.

The Chinese people, without exception, so far as I have observed, are at one in this sentiment. The students, held largely responsible, are merely the most highly sensitized part of the population. This nationalistic self-consciousness has been slowly forming for many years, more recently with amazing celerity; but it formed into a ferment of vivid and violent energy immediately on hearing of the shooting affray in Shanghai on May 30th. It has become highly organized and is quite articulate. It is a striking instance of real democracy, this sheer, unmitigated rule of the whole people on a living issue, with all the idealism and all the dangers of such a situation.

If this same passionate emotion can be applied with equal earnestness to the internal reforms and local self-government which China needs, it augurs hopefully for the future of the young Republic of China, just as it has its roots deep in their age-long past. Mencius, four centuries before Christ, justified the people in revolting against the tyrant who, in their quaint phrase, had exhausted the will of heaven. The tyrant, in the present case, is the combination of foreign powers keeping China in subjection by their treaties.

Another aspect of this popular feeling suggested by the reference to China's great sage is that the emotion which has so stirred that people springs from the soul of the nation which, more than any other perhaps in human

¹An address given at the opening session of the Conference on American Relations with China, Johns Hopkins University, Baltimore, Md., September 17, 1925.

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history, has always been primarily concerned with moral issues. The philosophy of China is moral philosophy. Its history is the study of moral causes and consequences. Its culture deals with ethical values. The Chinese may not always live up to their own high standards, but at any rate their basic interest is in human behavior, and they possess to a remarkable degree an instinct for appraising it. Their indignation over the recent occurrences and those pent-up grievances brought afresh to their attention by these occurrences, is not in their own thought anti-foreign as such; it is moral. Their plea is based upon the essential rightness of their case.

A realization of the dominant influence of public opinion in China to-day clarifies for us in several ways the task of this Conference. For one thing, it ought to unite in a common effort the various groups of Americans interested in China, for whether that interest be as government officials, as business men, as missionaries and their supporters, as publicists, as travelers, or merely as friendly observers, we all desire and we depend for our success upon the good will of the Chinese people. This means that public opinion must be convinced of the sincerity and the high principles which govern all of our dealings with their country. The danger is that we may be divided by practical as against idealistic or altruistic considerations, whereas I contend that the only practical course of action is to win by fair and frank and fearless friendliness the trust and the respect of that great people.

It is only to put the same idea with another emphasis to insist as a second consideration that in the present situation force is entirely futile. To attempt to protect our interests or to enforce our policies by military or naval power would merely inflame further the already highly excited national mind. If we were dealing with a firmly established government, this time-honored expedient of our western world might achieve something. But it is of no avail when the nominal government could not accede to any demands upon it which the popular will would not approve. The very weakness of the Chinese political organization is the strength of the Chinese position. The Chinese have weapons—economic boycotts, strikes, and in general non-cooperation—which can accomplish more than all the armies and gun boats which might be sent against them, weapons incidentally more humane and civilized than our own. And the Chinese are fully conscious of their power.

A third implication, in a time when public opinion is regnant, is that it becomes abnormal with delayed remedial action. It is aggravated by rumor; newspapers cater to it by prejudiced editorials and often by deliberately false news items. It is exploited by propagandist agencies. The condition becomes pathological. We need only recall our own war psychology. This is now taking place on a huge scale in China and becoming worse with the passing of time. It is nearly four months already since May 30. The problem is becoming one not merely of settling the issues involved on their intrinsic merits, but also of first breaking through the crust of suspicion and embittered disillusionment which has been hardening through an entire summer.

To have made as yet no gesture of sympathy as governments, to have given no expression of regret over the recent fatalities, or of readiness to help in removing the provocation for similar happenings hereafter, seems from their

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Oriental viewpoint to reveal that attitude which they have feared and of which busy and plausible propagandists have been warning them; an attitude on our part of Nordic superciliousness, of imperialistic and capitalistic exploitation, of self-seeking domination on a white man's planet. Do not misunderstand me. I am not making any reflection upon our government, but am merely trying to interpret to you what seems to me to be the Chinese point of view. We have not, when all has been said, dealt with occurrences on the soil of Asia in the Oriental way. Had conditions been reversed, China would have treated Britain in a very different manner. There would have been some sort of prompt and courteous expression of regret and of a desire for proper settlement. It is worth our notice that Japan has done that very thing and that the anti-Japanese activities apparently are becoming more and more perfunctory.

This leads to the fourth implication which seems to me to lie in the present situation, one in which public opinion is dominant, and that is that the Chinese have always emphasized the amenities of life. Alike in private and in public relations courtesy is never forgotten. In any issue between friends, the thing that is done is always of less importance than the way in which it is done. Lack of manners is literally immoral. The observance of propriety as Confucius taught them reveals the true inwardness of the man's spirit. Now applying all of that to the matters we are to discuss, our blunt straightforward Anglo-Saxon psychology occupies itself at once with the realities of a higher customs tariff, the danger to foreign life and property if extraterritoriality were suddenly canceled, the real estate and other monetary issues in the foreign concessions, and so on. To the Chinese these are first of all symbols of spiritual and human values. The actual and immediate realization of all these demands is to the great majority of them a matter of entire indifference except in so far as it furnishes a process by which we of the west may demonstrate our genuine friendliness, treating the Chinese people racially and politically as equals and even the Chinese Government as potentially what we and they alike desire it to be.

In adjusting the details, the Chinese will be entirely reasonable and forbearing, once we have shown a disposition to treat them as equals and to trust them. But we must show that disposition first, and do it with courtesy and cordiality, not with condescension or as of compulsion. This means perhaps that we must in a certain sense take a venture of faith, all the more daring because so long delayed.

If all this seems to be visionary pro-Chinese sentimentalism, let me only remind you of the one alternative and of what would happen if that vast population became, as it easily can, anti-American, which would mean in effect anti-foreign, with the exception perhaps of one or two nations immediately adjacent to China.

This leads me to speak of the fifth and last implication in the present situation, which is that the Chinese, as other speakers have already pointed out, feel a peculiar friendliness toward America, and that the American people have an equally genuine friendliness toward them, and on the whole a disinterested good will toward China. The splendidly hopeful and easy thing about the problem is that all we need to do is to make articulate and forceful the state

of mind and heart which we already have. The Chinese are waiting with a certain eager, frightened expectancy for us to act—eager because of what they have learned to believe of us; frightened because the disillusionment would be crushing. They wonder whether we are going to maintain a position of amiable inactivity, compromising with the other powers so as to have a united China policy, or whether we will lead in an act of aggressive good will even though it costs us something.

Our response to their desire seems to me to be the supreme question in what may otherwise become an impending cataclysm. The situation is undeniably full of menace but the menace will be in our failure to take the initiative. A reform of international relations with China can be effectively mediated only through the United States. Great Britain has lost the chance to do generously and graciously what will ultimately be forced upon her. This is our superlative opportunity. Not only so, but I for one am convinced that once the Chinese demands have been properly understood and safeguarded, as the Chinese people would be foremost in insisting should be done in actually putting them into effect, American opinion will agree that those demands are reasonable and righteous. Even though we should have to stand some loss of property or even of life, it would be a small price to pay for the infinitely larger gains.

The scientific inventions of our age are forcing China and all the other nations to live together and to interact upon one another with a new intimacy. Is this life together and this interaction to be friendly or hostile?

Best and most important of all, such a policy on our part would help and hearten the Chinese people to employ in internal reforms that same national self-consciousness which has been awakened by recent foreign issues, and which the Chinese people are at least as anxious to bring about as any of their foreign friends.

The best way to help China put her own house in order is for us first to remove the humiliations and the handicaps in her foreign relations and thus to strengthen the morale and to stimulate the finer urgings of that great people with their noble traditions and their many lovable qualities.

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THE CRISIS IN CHRISTIAN HIGHER EDUCATION

Recent happenings in China have had serious consequences for Christian schools. They are at present perhaps the feature of Christian effort in the country most vigorously discussed and most attentively observed both in China and abroad. Especially is this true of the colleges and universities. They have been singled out for hostile criticism and legislative restrictions in anti-Christian agitations and are being attacked by some even of their fellow Christian workers as disloyal to evangelical truth and a hindrance to the cause of pure religion. Between these two extremes there are questionings and complaints, anxieties and forebodings, whether among sympathetic friends and supporters, their own students and alumni, or the Chinese and foreign public. By western residents in China they are bitterly denounced as chiefly responsible for recent disorders and as hot beds of Bolshevism which is a convenient term for all movements that tend to disturb the established order, just as more than one of them has been instanced in the inflammatory propaganda of the Communist Party as among the institutions that must by all means be destroyed. Their plants being among the most conspicuous and commodious in the centres of Nationalist advance have when occupied or damaged led to misgivings as to the wisdom of such expensive forms of educational work. The demand from public opinion and every governing group that Christian schools be registered and the requirement that there be no compulsory attendance on religious worship or required religious courses in the curriculum have forced some of them into an embarrassing dilemma and involved them all in criticism from one or another point-of-view according to the solution arrived at in each case. Less obvious but none the less real grounds of dissatisfaction are found in the inability to provide vocational training that gives economic relief to students and their families or that has social or religious benefit to the nation; the inadequate library, laboratory and other equipment in comparison with government and other private schools or standards accepted in other countries; the inferior quality of Chinese teaching when the nationalistic impulse has revived interest in their cultural heritage, and the lack of resources for strengthening the Chinese personnel on the staff; the controversial issues involved in teaching according to accepted modern scientific methods and results while in harmony with religious faith; the failure to supply in larger numbers and of finer quality trained workers or active laymen to the organized Christian churches.

Some of these weaknesses of the Christian Colleges are due to historical causes. They were founded

[From "The Chinese Recorder," May, 1925.]

The Production of Writers

J. L. STUART

WHAT is the matter with Chinese Christian literature? This question is being asked so frequently that there must be a rather wide-spread feeling of dissatisfaction. The fact that THE RECORDER is giving an entire issue to the problem is evidently an attempt to make articulate such misgivings and the desire that causes and remedies be seriously studied. One hesitates to make comments, not only because the situation is baffling and complex and with many features of which we outsiders must be in ignorance, but also because to do anything more than engage in pious generalities is to appear critical of one's seniors and colleagues and to invite similar criticisms. This article will consist of a few jottings confessedly giving only a partial and perhaps a one-sided point-of-view but from an intense conviction that within this narrow range will be found one explanation at any rate why our Christian literature has not been proving more successful.

1. Literature of every conceivable type is being produced and read. One is constantly amazed at the scope, the newness and the significance of the topics treated; the information and ardor with which they are discussed; the variety of forms in which they appear; and the enormous circulation of many of these periodicals and books. There is a vast reading public in China and its rapacious demand is being skilfully supplied with what appeals to its taste.

2. The recent reforms have increased not only the constituency of those who can read, but the expressive capacity of the literary vehicle. Modern simplified writing is a much more delicate as well as democratic medium for thought than the old *wen-li*. The mass education movement with its one-thousand characters is immensely enlarging the number of those who can read. If the phonetic script grips popular imagination it will carry the circle out wider yet. The leaders of the "literary revolution" generously acknowledge that it was the translators of the Bible into the then despised colloquial who blazed the way in the face of scorn and ridicule for what they have now achieved, and the gifted young promoter of Mass Education caught the vision while in Christian service for labor battalions in France and doubtless draws inspiration still from his religious faith. All such progress is in harmony with Christian ideals and we may never know how much of it has been due in the past to the indirect influence of Christian work. But in its present manifestation and development it is at least independent if not contemptuous of any efforts of ours.

3. The time has passed when the Christian agencies were the sole purveyors of new knowledge. The large number of returned students

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and of others locally educated have access to whatever learning there is in Japan and the West and are rapidly making this available in their own language. Any adventitious benefit we may once have had in being able to mediate the wonders of western culture is now shared with natives of the country, many of whom are better qualified for the task than are we. It is a far cry from the time when Dr. Young J. Allen startled complacent mandarins with radical ideas about the rights of women to the charge now made that Christianity keeps womanhood in bondage. The new learning is freely drawn upon to demonstrate that religion no longer has any meaning for life and is on the whole harmful. Thus stripped of all incidental advantages and among a people rapidly acquiring all the general information we possess, our one remaining function is to witness to the validity and value of our Christian faith and to transmit the knowledge that makes for strengthening the Christian community.

4. The production of Christian literature continues to be hampered with all the difficulties inherent in a foreign propaganda. The continued employment of westerners is a handicap. It involves almost without exception the use of native writers with the consequence according to scholarly Chinese that even under the best conditions the style lacks the flavor of original writing and bears the impress of foreign influence. The ideas and arguments and emphases and standards are those which we think ought to appeal to Chinese and not always those that actually do. They claim that the very binding and general get-up of a Christian book at once discloses its origin. The great majority of these are still translations or compilations of works written by and for those with a very different background and outlook from people in China.

5. These natural disadvantages are much aggravated at present by the theological divergences among missionaries which apparently render impossible any united action. No general agency aiming to serve the whole Christian cause can function freely for fear of offending conservative or liberal sentiment or of being accused of advocating some particular doctrines important to our western minds. This paralyzes all concerted effort in a common problem and gives color to the charge that our religion is incurably controversial. But the most serious effect is that it tends to stifle the expression of Chinese religious thought. No organization exists for publishing their writings in which they do not fear that considerations to which they are indifferent or do not understand must control their acceptance. Vital literature must be spontaneous and untrammelled.

6. Perhaps a more fundamental factor is the difference of opinion as to the missionary objective under present changed conditions. In the early days it was missionaries who produced all the literature in use, and well did many of them do their work as the results have shown. There will still be needed certain technical books involving special knowledge for which foreigners are best qualified. But speaking generally has not

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the time come for a shift of emphasis from that of creating literature to that of creating the conditions under which Chinese will be stimulated to write? Or rather should not the emphasis have been shifted long since and are we not now suffering the natural consequences of our failure to do so? Writing must be done out of living personal experience to have any punch, and in nothing is this more true than in matters of religion. The conditions have existed only to a very limited degree in which Chinese could have written what was their very own and had the qualities to commend it to other Chinese. If the growing nationalistic consciousness of this people has any lesson for us it is that hereafter Christian truth must be conveyed to them through a literary medium that is freely and genuinely Chinese. We westerners are so masterful, so aggressively in earnest, that all unconsciously we have dominated and dictated and decided until now we find our busy and well-meant productivity stored in go-downs or distributed only by dint of our highly organized efficiency, while the public devours reading matter of all sorts, propagandist and otherwise, which has the label of native goods.

7. Can there not also be some improvements in method? Good literature usually springs out of contact with life. It must be hard for anyone, Chinese or foreigner, to sit in an office and grind it out to order. One extremely useful type of writing could be produced in our universities by Chinese who were not overburdened with teaching and other duties and had adequate library facilities. Their lectures and studies as well as their constant association with colleagues and students would furnish the stimulus for creative work. This has been what happened in the great productive periods in the West and is still the source of perhaps the larger proportion of our religious literature. It is precisely what is happening in China now where the New Thought Movement traces its origin almost exclusively to the writings of university professors. But we are so under the spell of the quantitative standard, so driven by the urge to secure immediate results, so enmeshed in the whirl of the machinery we have built up, that the Chinese working with us are drawn perforce into the same system. Unless one is visibly busy with the maximum amount of teaching hours or assigned duties he feels himself to be wasting his time. We are trying to carry on so extensive a program that we cannot afford to have men who spend their hours in merely reading and thinking, nor to devote our money merely to provide them with magazines and books. This is one reason why the most high-minded returned students shrink from positions in our mission colleges. Imagine in contrast the Oxford tradition or the fruitful scholarship possible to teachers in any American theological school. Imagine again what might be accomplished if we used our small resources so that there were a few such places even in China. Another natural stimulus to Christian literature vibrant with life has always been in the active ministry. How many of our own most worth while religious books have grown out of the sermons

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or Bible Class outlines of those who had no thought at the time of putting these to any other use. But here again we are not creating the conditions that foster such production. Whether from fear of hindering self-support or for other reasons we continue to employ men of mediocre talents and little learning who could not write what their people would read or know only how to reproduce what they have been taught by their foreign masters. Our planning in terms of quantity and extent and the consequent lack of funds for the intensive training and use of better men is keeping out of Christian work those who might be qualified to write and the small number of those whom we have are too constantly called upon to leave them much leisure or spirit for such effort.

8. Meanwhile if we really care enough about it we can do our part by trying to furnish the framework and the facilities. We can keep on the alert for every really promising student and see that somehow he has the chance for sufficient education. We can improve the teaching of Chinese in all our schools. We can consolidate our activities so that money is released and potential writers are given time and tools for literary work. We can encourage them by suggestion and by help in the publication and circulation of what they write. Above all else we can demonstrate our trust in them and in the guidance of God's living Spirit by leaving them absolutely free to write the truth as they have seen it out of their personal religious experience and with their racial heritage reinforced by the fullest possible acquaintance with all other human knowledge and thought. Only then will they write with passionate conviction and persuasive effect. It may not conform to our preconceptions, but it will have life in it. After all our stewardship of faith consists not so much in trying to assure ourselves that the content of our western ecclesiastical forms is carried over into Chinese thinking as in inspiring them to venture on experiments of living in the confidence that God's presence and power can thus be gloriously proven. Out of such glowing experience will come the literature wanted. There are indications of such independent efforts already. Even when, as in the case of the series of pamphlets on Christianity in the light of Buddhist teaching by Mr. Chang Ch'un-yi, there are strictures on our imperfect understanding of our faith and an interpretation that may seem to us erratic, we can still welcome it as the stirring of new life that will sooner or later correct itself. We can also welcome the diatribes of the anti-religious groups as challenging Chinese Christians to such ringing defence of their faith as could only be composed under the stress of such attacks. The almost religious enthusiasm of the Intellectual Awakening in its various phases—including the present assault on organized Christianity—is an earnest of the latent religious interest of the Chinese people and of the splendid potentialities in Chinese Christians to interpret the Religion of Jesus in writings in harmony with their national genius while preserving all the abiding values of our common Faith.

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THE FAULTS, THE FUNCTION, AND THE FUTURE OF MISSIONARY

EDUCATION

J. Leighton Stuart

In attempting to write on the subject of missionary education in China, one who is himself engaged in it is conscious of his own inability to see it impartially in its true perspective. The writer is on the other hand so heartily in sympathy with the nationalistic impulse now sweeping through Chinese student thought that he is not surprised at the resentment and foreboding with which this educational program by alien peoples is being carried on in defiance of or at least with scant consideration for the ideas of Chinese nationalists. Such awakening interest in the subject as is now being revealed by public-spirited leaders, even though critical and hostile, ought to be valuable first of all in helping those responsible for the conduct of mission schools to understand better the Chinese view-point and so to reform their policies that these institutions may become more acceptable to the people for whom and in whose land they have been established. Dispassionate study of the matter in its origins and tendencies should also lead thinking Chinese to an appreciation of the motives and aims that underlie it and to an inquiry as to what extent these can contribute to the progress of their nation, in what ways they may become a menace, and how the abiding values in the movement can be preserved while sloughing off those features that are undesirable.

First of all, it should be clearly recognised that the urge to the founding of these schools, as indeed to whole missionary enterprise, has been purely religious. It has not been prompted by political or commercial exploitation. Looking back to the earlier arguments and ideas that inspired it, much will appear, not only to Chinese but also to us the successors of those pioneers, as due to a naive sense of racial superiority or an ignorant contempt for other and older civilizations. The presence of missionaries and the effects of their work have been at times utilized by governments and traders, just as missionaries have too often profited by privileges they could claim as citizens of the western Powers. But we miss the point and confuse the issue if we fail to realize that the only incentive both for those who have entered such service and for those who support them in it has been religious belief. If this died out the supply alike of funds and of workers would at once dry up. Practically no money is contributed to this cause nor does any one offer his life for it except from religious interest. I am not now defending either the history of the movement nor the faith upon which it rests, but am simply asserting a fact. It seems to me important because in a time of intense nationalistic feeling there is a danger of stressing out of proportion the racial as against the religious aspects of the problem.

A realization that these schools have been established as a religious duty helps also in explaining their weaknesses. There are more of them than can be efficiently maintained and properly equipped with the available resources. Many of the teachers lack technical preparation. There should have been more vocational emphasis. There has been little correlation or broad planning among them. They are deficient in Chinese subjects and in the number and quality of Chinese teachers. The required classes in Religion and the compulsory attendance on religious services have often been perfunctory or dull and these have been too much relied upon, not infrequently producing the opposite results from those intended. Toleration clauses in the treaties have lulled the heads of these schools into an attitude of indifference to registration under Chinese law and acceptance of those standards which the Government would enforce if it were able. But these and other faults in mission education which will readily suggest themselves to my readers are largely the consequence of narrow though earnest and devoted religious propagandists, split up into denominations due to historical causes which while meaningless to Chinese and almost equally so to their own members still function as independent organizations. Much that appears to Chinese as imperialistic domination is really due to a perhaps wooden and unimaginative but none the less conscientious sense of faithful stewardship to a sacred trust. It should also be

remembered that many of these schools were started when there were no others, and however poor, were the best that then existed and in some instances at least as good as at that time there was any need for. The rapid growth of government education has brought in a new standard of comparison to which the mission schools have been slow in adjusting themselves. With special reference to those schools established by Americans, Chinese students in the States will probably agree with me that they reflect exaggerated characteristics of American life such as the emphasis on efficiency, the securing of immediate and tangible results, successful competition, the fetish of quantity and bigness, the instinct for salesmanship. These excesses of contemporary American activity have been unconsciously carried into the sphere of religious propaganda by those who have grown up in such an environment. Chinese readers will not fail to see the humor in the situation.

It is not overstating the case to say that practically all of those responsible for these schools look forward to the time when they will become Chinese in the personnel of their administrative control and teaching staff, in their supporting constituencies and legal relationships, in the content of their curricula and their entire atmosphere. True enough, those in charge have been too absorbed in the problems just ahead to give much thought as to how or when this objective is to be realized. There is but slight evidence of far-sighted constructive planning to this end. None the less it is unquestionably the intention of all concerned, and recent developments have been useful in forcing the issue. This means that as the foreign factor in the schools is reduced and they become more completely Chinese the questions of their function and their future will assume a different aspect. The foreign genesis of these institutions will thus gradually fade out of view and they will take their place as private schools on a religious basis dependent upon the policy of the Republic of China and the endorsement of its people. What now looms so prominently as the international or foreign relation of these schools is only in a sense accidental and of passing significance.

It would seem to me that the more fundamental questions which patriotic Chinese should be asking themselves are such as these. Should there be any place for private schools or should there be only a government-controlled system? If private schools are to be permitted, should they include all grades, or to which of the following should they be limited - elementary, secondary, collegiate, professional and graduate? Are schools on a religious basis, if entirely private in character and conforming to all government requirements, necessarily harmful to the best progress of the nation or can they become a unique and beneficial factor in such progress? Is Religion itself outworn and discredited by modern knowledge, or does it spring from and minister to continuing realities in human life? Should Education be entirely liberated from religious interference or is Religion part of the fullest and finest development of personality and therefore an element in all complete education? If Religion is feared as controversial and conservative or as complicating the undistracted search for Truth, is it best to nullify its influence by Force, prohibiting all schools on a religious basis, or should this be left to the free choice of each group in an enlightened democracy?

A scientific study of questions such as these will be of help in forming an opinion regarding the outlook for mission or church schools. Personally, I am convinced that the existence in America of both government and private schools has enriched and stimulated educational life in that country and has made for a much more liberal and diversified type of training. I believe the same will prove true of China where the vastness of the task requires all that government and private efforts alike can contribute and when the inherited tolerance and social instincts of the people would resist regimentation under a single iron-clad system by the Government. It would seem that the Government should at first put its main emphasis upon primary schools and that this is where the severest restrictions should be placed upon all private schemes. Next in order would naturally come the middle schools, junior colleges and normal schools. The largest freedom ought to be encouraged in the founding and maintenance by private efforts of colleges and universities, of technical and research institutes. The more such private institutions the better, provided only they have high academic standards and real academic freedom. They should serve admirably to supplement the government system and to provide

a wide range of selection for mature students to enter according to their various aptitudes or aims.

Now as to the vexed question of the place of Christian education in China. There are broadly speaking only two philosophies of human life, the naturalistic and the spiritual interpretations of the Universe. The history of thought for the past two thousand years would indicate that the latter of these will always have a large proportion of earnest and able advocates and that it will tend to become more or less inclusively - if not exclusively - Christian. The history of morals for the same period would also reveal that many of the finer urgings of the human spirit and the inspiration to the highest ethical ideals and achievements spring from the Religion of Jesus. Furthermore, the scientific inventions and consequent world - contacts of our age are binding the nations into such intimacy and interaction that no one of them can any longer live unto itself or protect its people from what is known or believed in any other. If by abrogation of existing treaties and effectively organized boycotts every mission school in China were closed forever, there would still be Chinese religious movements that sooner or later would take over the dominant ideas of Christian belief and incorporate them in the nation's life. There is also the danger that they would not discriminate between its viable truth and the accidental or antiquated feature of its European environment. The decline of morals among the nations in every country and to the same extent the break-down of the old world - will probably lead in time to a fresh emphasis on the religious element in education under purely Chinese initiative. Attempts to inhibit any such religious impulse, as are now being made in Russia, would not only be contrary to the traditional Chinese spirit of toleration and the scientific attitude of free experimentation, but would perhaps have the usual effect of persecution in stimulating religious zeal. If, therefore, Religion is (in some form) a continuing element in human life - or at any rate one that cannot be crushed out by governmental tyranny or by the opposition of groups of intelligentsia - would it not be better that in China it be guided by leaders with the breadth and sanity of outlook and the rigid discipline of scientific method that is the fruit of university training rather than leaving it to the irresponsible emotions of uneducated enthusiasts? If I may be permitted a personal reference, one of my fondest dreams for Yenching University is that it will have a School of Religion in which an increasing proportion of Chinese teachers, familiar with the noble heritage of their own great past and trained in the best theological scholarship of the West, will interpret the real Religion of Jesus to their people in terms based on their personal religious experience, in harmony with twentieth century knowledge, and according to the racial genius of the Chinese people, stripped of all the useless accretions that are explained by circumstances in western history. In such an instance - and I am using it as an illustration - what we missionaries should endeavor to supply are the facilities and the freedom for scholarly and consecrated work on the part of Chinese teachers who have the confidence of the Chinese public.

The illustration just used brings us back to the crucial issue of missionary education. For whatever may be our theoretical opinions concerning a purely Chinese system of Christian schools, we are facing, in the famous phrase of Grover Cleveland, a condition not a theory. The fact is that the schools are now largely staffed and controlled by foreigners and if they are to live at all must for some time yet be largely supported by foreign money. Meanwhile the flaming into existence of a new national self-consciousness, further aroused by the recent occurrences in Shanghai and elsewhere, has revealed an anomalous situation which the missionaries at any rate had not clearly appreciated before, and for which neither they nor the Chinese of the present are primarily responsible. It is a situation naturally quite galling to patriotic Chinese and must be remedied. To begin with, the treaties ought to be so revised as to cancel hereafter all special privileges for foreigners engaged in religious work. I for one confidently hope and expect that this will be done. If the schools are to be continued it ought to be in conformity with Chinese law and with the approval of Chinese public opinion.

What next? It seems to the writer that there are only two really possible solutions. The first is a thoroughgoing effort to get rid of the schools once and forever. Whatever happens to the present treaties, the Chinese people have it in their power to accomplish this. A nation-wide boycott would result of course in temporarily closing them and would so dishearten the foreign teachers that most of them would probably retire without delay. Not only so, but the funds for their maintenance are chiefly contributed from year to year and these would promptly begin to cease. In fact this effect is already being felt in America. Such a solution would eliminate the issue entirely and would ensure that the youth of China studied in Chinese schools without irritating interference from Europe and America, but it would be a bitter disappointment to many in those countries who had tried to do their bit for China and it would leave behind a trail of bad feeling on both sides. However, the Chinese would be fully and unquestionably within their rights in taking this action. What would be the equity in property settlements is of small importance where the human and spiritual interests were all shattered. The buildings could be appropriated by Chinese, or destroyed, or stand as monuments to idealistic folly. The other solution, and the one that I am convinced is the best for all concerned, is that the Chinese cooperate with mission agencies in making these institutions acceptable to their people and really beneficial. They would find the missionaries surprisingly ready to meet their desires. For, however, we missionaries have been guilty of crudities and bigotries and unintelligent narrow-visioned conceptions of our task, we do after all want to serve the best interests of China. The real test of our attitude is not so much the history of western dealings with China as whether we who are now responsible respond in a truly Christian way to the present demands of the Chinese people. We represent a large amount of goodwill expressed in money and in teaching service which can be capitalized by the Chinese to their own advantage. The more quickly and completely the institutions become Chinese, the more happy will those who now maintain them be. The aim is essentially the same on both sides. What is needed is more frank and sympathetic mutual understanding. If the faults suggested earlier in this article are to be corrected, pressure from Chinese sources will be more effective than anything else. Sometimes it may be necessary for this pressure to take drastic forms, whereas again a little kindly advice may be sufficient. Especially ought the control and the administrative positions to be in Chinese hands as rapidly as qualified individuals can be secured, and the schools be registered under and subject to the Chinese educational authorities. Even as this becomes realized I see no reason why they should not continue to receive financial assistance from abroad. Indeed, this should apply to private schools which never have been under foreign control or committed to any religious basis. I know of one such institution planning an appeal in America now, and I hope it will be most successful, as it deserves to be.

The Christian schools - reduced perhaps in number and extent, and otherwise reformed - ought if wisely managed, so far from denationalizing, to be radiating centres for a higher nationalism and fitting in with the whole Chinese educational structure to remain through the coming years monuments of the friendly relations between those Chinese and those foreigners who alike believed in international goodwill, and in the universality of truth. In this high adventure, speaking I believe for my colleagues and certainly from my own heart, I invite the cooperation of the students of China, in whose service I am gladly spending my life, and in whose glowing idealism lies the chief source of hope for China.

1926

JL ~~Stewart~~

I am grateful for the opportunity the editors of the Yenching Weekly have given me to have a part in the special number commemorating the third anniversary of its publication. After several not very satisfactory experiments in publishing a college periodical, the Weekly has now established itself as what promises to be a permanent and valuable feature of our college life.

I should like to say something about our University itself as an experiment in idealism, and to share with your readers my thoughts as to what it is that our University is really trying to achieve, in the hope that we can all work together hereafter with a more clearly defined and enthusiastically believed in common purpose. To the majority of people Yenching University stands as a Christian College established by various British and American Missionary Societies. However, recent currents of thought in China and nationalistic developments make it extremely important that we all of us understand more clearly what are the specific aims which are implied.

From my personal standpoint Yenching University is Christian in the sense of attempting to interpret to the people of China the Way of Life of Jesus, and its application to present day Chinese conditions. In so far as it succeeds will this experiment have become a demonstration. This can perhaps best be done by attempting to live in all of our mutual relationships and common interests according to the principles and spirit of Jesus, and it is in this respect that we are not in an experimental stage, or in an adventure of faith.

Avoiding generalities and indulging in the intimate style of writing

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permitted on an occasion like this, I might refer to some of those concrete ideals, which lie closest to my own heart:

(1) The New Campus. Taking as a starting point seven years ago when our new name was first adopted and the present administration began to act, the only material possessions or even prospects that we had were the land and buildings at K'uei Chia Ch'ang. We have actually spent to date on our new grounds two and one half millions of dollars, and shall probably increase this to three million dollars in the near future. There has been about a corresponding increase in our annual budget. We still need a great deal more money, both for the new campus, and to provide adequately for our current expenses. It is not the money but the significance of it to which I am now calling attention. This money has been given, almost all of it, in America, by people who believed in our purpose as above described, and who have no selfish interest in it whatever; most of them will never even see or have any connection with our new campus. Not a dollar of it has been given because of any commercial or political benefit to the donors as individuals or to the country to which they belong, and when, as we hope will be the case before very long, the institution will have passed over completely into Chinese control, it will be with the consciousness that all money given by friends in the West has been purely on this basis. This same motive has controlled every one who has helped in the by no means easy task of securing these gifts. Our material possessions are, therefore, an evidence of the dynamic value of a high ideal, and are an encouragement to the hope that, however difficult the completion of our program may seem to be, these same ideals can be counted on in securing further gifts not only from the West but increasingly in China.

(2) International Fellowship. The second phase of our experiment is in cooperation between Chinese and Western people despite their

different backgrounds and racial emphases. On the Faculty we shall soon have about half and half, with no racial discrimination in the filling of any office except that in general wherever there are no reasons to the contrary we seek to have Chinese leadership.

To have kept our harmony at a time of violent racial antagonisms, such as during the past twelve months, is a not unimportant demonstration of the way in which people of different races who share in common ideals can work together happily and with a better total result than if either group had been been working by itself.

Seven years ago most of the teachers were Western, and as I recall, there were only two returned students on the staff. We now have at least thirty if we include those definitely engaged for next session. And what is more to the point they are in the institution from the same motive as inspired the foreigners. We hope that the relations between the students and their teachers of all nationalities will continue to be as friendly as they are now and will enable all concerned to develop a broader and better nationalism in consequence. I am sure that we from the West are more conscious of the faults of our countries and desire nobler standards in their foreign policy because of having had the benefit of the Chinese point of view, and specifically that of our own students. In such matters we are all learning and experimenting together.

(3) The Blend of Cultures. It is only stating the last point with a slightly different emphasis to say that we are anxious for Yenching to become in every sense thoroughly Chinese while continuing to possess whatever values for Chinese life the West can contribute. Our new buildings are an attempt to symbolize this idea with their Chinese exteriors and their Western equipment within. Under present conditions the best progress in the art of living and real knowledge in every field of study will soon become universal and much that we now describe as

Western or Chinese will soon cease to be so. None the less, every nation should maintain certain characteristics of its own culture and absorb or adapt what has been discovered in other countries to its own use. Yenching University is in China and for China. It should become in the truest sense a Chinese institution. We hope, therefore, that it will soon be registered under the Ministry of Education, controlled and protected by Chinese laws, under a Board of Managers of whom an increasing number will be Chinese, and with foreign teachers and executives continuing only so long as they can render a real service. The University should continue to be an effective process for embodying the best that the West has to give to China, while at the same time interpreting Chinese culture and present day Chinese aspirations to the people of the West.

(4) The Search for Truth. In this we ought to be not unlike institutions of higher learning in all parts of the world. In all such, not only is truth imparted to the students, but continual progress is being made in discovering new truth. Here in China just at present it is largely a matter of correlating knowledge in different fields and applying it to existing needs. For instance there is the issue between science and religion. The offering of the best courses we can give in both subjects means that we are actually experimenting as to whether or not there is a real conflict between the two, or whether the supposed conflict is not rather due to misapprehensions on one side or the other. So far as I understand the trend of thought in the West the time seems to have rather passed for imagining that recent discoveries in various physical sciences have in any way discredited religious faith. If, however, there is to be any intelligent expression of such faith in China it ought to be in the light of all the knowledge that can be obtained in all other phases of Truth. What seems to me to be a far more timely subject of inquiry for all forward looking Chinese students is the correlation of the

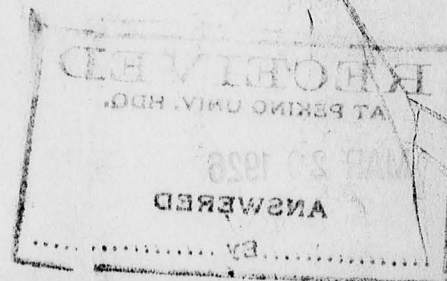
universal and eternal values in Christian belief with the teachings of the great Chinese sages and the spiritual heritage of the Chinese race. Before condemning or accepting Christianity the Chinese ought to be able to differentiate for themselves Jesus' way of life from the forms in which this has been expressed by Western peoples caused by their peculiar history and environment. The quest for the truth about this supremely important factor in human life, and the interpretation of such truth ought to be one of the most useful functions of such a University as ours.

(5) Vocational Education. To what extent can college study prepare one for improving his own economic condition and that of his immediate family, as well as for contributing to the progress of the nation in this respect? Ought Chinese students to have a four years general course of Arts and Sciences, and then go on with their professional study, or should the Senior College be almost entirely vocationalized, while at the same time, having certain Junior College courses of the same type? What are the specific vocational courses that Yenching should undertake to offer because they can most effectively realize our controlling ideals? Questions of this type indicate one other way in which we are experimenting. In general, it would seem to me that as far as possible a student should begin his occupational study with his junior year, and that from then on both in undergraduate and graduate study he should be primarily studying with his life work in view. This would seem to give proper balance between cultural and utilitarian education.

In such ways as have been suggested above we are united in an experiment in living, the significance of which for China and for the world at large will be apparent. Whether we succeed or not is not simply a matter of the money we control or of administrative or educational technique. Students as well as teachers must share in the consciousness

of the experiment that has been undertaken and of the stakes which are involved in our success or failure. Together we can promote an ideal community on our new campus, all of us living in a democratic society applying our mutual relations and the way of life to witness to which the institution has been founded. Students will, we hope, so completely catch the spirit of it that as they successively go out into active life they will carry this spirit with them and in turn make it contagious elsewhere. As we build together in these spiritual ideals we can be at the same time enlarging the material plant and beautifying the grounds so that in both the spiritual and physical senses, we shall be for some years yet engaged in a creative task, believing that what now is in so many aspects in the stage of experiment will become more and more a demonstration of the reality and worth of the ideals we are now putting to the test, the most convincing evidence of which will be the young men and women whom we can through the coming years proudly claim as our graduates; those whose lives will embody our Yenching motto: Freedom through Truth for Service.

J. H. Stewart



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SUMMARY BY DR. STUART

TRANSFER Sept. 1925 China Situation
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The whole situation turns on an understanding of the Chinese attitude. As a result of years of exploitation, commercial, political and even cultural, China has become sensitive and suspicious of all foreigners. She has a feeling that she is despised among nations. Such a widespread attitude provides a fertile soil for the implantation of the idea that all the Western Powers as well as Japan are predatory. The Bolsheviks have not been slow to play upon this feeling and they have to some extent been successful in fomenting bad feeling. But I think her influence has been greatly exaggerated especially as regards the part they played in the recent crisis.

However, if we show a sincere desire to treat China as an equal State and have faith in her ultimate abilities to assume the responsibilities necessary thereto we shall find that she will freely admit her present weakness and cooperate in every way toward the accomplishment of internal reforms. But if we "rub it in" constantly by reminding her of her faults, we shall run up against a policy of non-cooperation that has been found to be a most effective weapon.

Any other process is perfectly futile. Treaties have been wrung from China in the past by the exhibition of superior military forces. Some British merchants are trying to force their governments to attempt this again. In the past it has been a Central Chinese Government which has yielded to pressure. But now there is no Central power. If ports were blockaded and demands were made on the Government the latter would be powerless to carry out the demands and the rest of China would only be further inflamed. Through the weapon borrowed from India, that of non-cooperation, China would retaliate.

In view of the possibility of such a situation it is for us to make clear the essentially sympathetic attitude of the American public toward China. The Conference of October 26th will be watched with the closest interest by the Chinese. If they discern in it something they deem unfavorable to the principles for which they care so much there may be serious consequences.

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CHINA'S PLACE AMONG WORLD POWERS

The decision of those in charge of this convention to include an address dealing specifically with China reveals a penetrating insight into present-day world issues. For if there is to be in the near future another Great War it will be provoked by conflicting interests not in Europe but in Asia and most probably in China. Any serious effort, therefore, to remove the cause and curse of war must not fail to inquire into the salient facts affecting China's relationship to the rest of mankind. These I shall attempt to indicate in a series of comments intended rather to stimulate the imagination than to form a comprehensive statement.

1. The New Pacific Basin Era. Two great American Secretaries of State, Wm. H. Seward and John Hay, successively pointed out years ago, what has now become a commonplace, that the great theater of human events in the years that lie ahead will be around the shores of the Pacific Ocean and that the world's center of gravity has slowly shifted from the Balkans, from the Persian Gulf, from India, on to China. Somewhat more dramatically President Roosevelt described the gathering of world movements in ancient times among the nations that bordered on the Mediterranean, beginning with Babylon, Egypt, Persia, and Judea at the eastern end, passing westward to Greece and Rome and Spain, until in more modern times these have taken place around the Atlantic, but that hereafter they will be principally around the regions washed by the waves of the Pacific. And the form these will take depends chiefly upon the mutual relations between the United States, China, and Japan. These two countries are for us no longer the Far East but the Near West, just as we are for them the Near East. Destiny, therefore, has brought to China in this eventful period of human life the westward trend of economical importance.

2. The Antiquity of China. The realization of the new era now dawning in which China will play so large a part gains piquant interest from her long history. She is the oldest of the nations. Her ancient culture survives in the life of a people of remarkable mental and physical virility and largely explains their continuous existence as a nation. The distinctive quality of Chinese civilization is that it is based upon a social morality which insists upon the proper behavior of individuals in their mutual relations to one another. The things of greatest importance in life, according to Confucius and accepted by all Chinese, are in the following order: Love, Righteousness, Courtesy, Knowledge, and Trust. This noble philosophy of humanism constitutes the greatness and glory of Chinese culture.

It recognizes no geographical or racial bounds, all under Heaven being of one family, all brothers within the four seas. It is to the interest of all mankind that a civilization concerned primarily not with material but with ethical values, one which extols peace and harmony, be encouraged to rely upon these forces as the really potent and abiding ones, and not feel driven to abandon them and in self-protection adopt a belief in military and naval strength.

3. The Size of China. No one knows how many people there really are in China. Estimates vary from three hundred and fifty to four hundred and fifty millions. They constitute at least one-fifth of the human race and occupy a territory as large as the United States, Mexico, and Central America. This is a population approximately equal to all of Europe, four times our own, seven times the size of Great Britain or Japan. If the people of China were thought of as walking one by one past the door of this building at the rate of ten a minute it would take eighty years before the last of those now living had marched by. Mere numbers is, however, not the significant feature. What is significant is that they are bound together by a cultural solidarity which guarantees that however much they be divided by internal strife they always will be, as far as other countries are concerned, a single homogeneous unit.

4. Economic Potentialities. Victory in war is becoming primarily a matter of financial power. Not only so but any war of the future - as has perhaps always been more or less the case - will be largely due to commercial irritations or other economic causes. The actual or potential resources of China are therefore a pertinent subject of inquiry when the avoidance of future international military conflicts is under consideration. China is thought of as a poor country and this is relatively true. The masses are living in wretched poverty. But even now there is a great deal of money in China concentrated in the possession of a small minority. The total amounts that can now be collected under any uniform system of government taxation or widely spread undertaking of any kind are impressive. This is suggested in the growth of imports from foreign countries. In 1880, this represented 80,000,000 taels of which about one-half was from opium; let us say 40,000,000 taels of real imports. In 1925, that trade had increased to 950,000,000 taels. During that period, the exports had increased from 78,000,000 taels to ten times that sum. In the ten years beginning with 1916, the total trade coming under the administration of the Maritime Customs had increased from 1,200,000,000 taels to double that amount. With the establishment of a stable, modern government and the development of scientific industry the wealth of China is sure to increase to enormous proportions. Her natural resources are very great. A German explorer estimated some years ago that there was enough coal in the single province of Shansi to supply the whole world at the present rate of consumption for the next three thousand years. While this and other earlier estimates of China's mineral resources are now felt to have been excessive thus preventing China from an extensive development of industrial activities, based chiefly on coal and iron, yet these materials are in any case present in large amounts

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and will be an important factor. There are also the unlimited possibilities of agricultural expansion in a nation 85% of whose population have been farmers for forty centuries and with all varieties of climate and soil. The capacity of Chinese artisans for hard toil and skilful accomplishment, on wages which even when substantially increased will be less than in many competing countries, considered in addition to her vast natural resources, and the certainty that up-to-date technical methods of manufacture and finance are sure to be mastered by their alert young leaders of industry, guarantees a rapid growth of wealth-producing activities. Meanwhile, the immense quantity of raw materials and the vastness of the market, at a time of political instability and impotence, inevitably tempts other countries to exploit the situation to their own advantage or at least to control it for the benefit of their own nationals as against those of their rivals. A weak China thus becomes a dangerous breeding ground for the sort of economic clash of interests that are provocative of war, whereas a strong China goaded to resentment by unjust aggression or merely incited to the use of military force for the sake of her economic betterment by the successful example of other nations becomes a terrible menace.

5. The Awakening of the New Nationalism. This reflection is accentuated by the national self-consciousness which is the most conspicuous, as in my opinion it is the most hopeful, phenomenon of the past few years. This is felt most readily among the students who are after all simply the most highly sensitized element of the population and therefore register the tendency among the others. But it is permeating all classes, - merchants, laborers, peasants, - and when there is a sufficient stimulus will produce an instantaneous and flaming reaction. All sections of the country and all classes and types are at one in sharing the sense of this new and fervent national feeling. When reinforced by the technique of skillful propaganda which will be the permanent consequence of Russian activity in China it makes possible the arousing, organizing and controlling of nation-wide public opinion against any hostile act of another country. What now expresses itself with extreme effectiveness in the form of economic boycotts and strikes can with the manufacture of the munitions of war and the mastery of military science express its mood in far more deadly and disastrous forms. Fortunately, it can also and more naturally be directed in harmony with the teaching of their ancient sages and the sanctions of their age-long culture, to the practice of the arts of peace and the maintenance of the relations rooted in reason and right.

6. The Present Political Disintegration. This is not the occasion for discussing how the distressing political disorders that affect China now came into existence, nor to attempt any prophecy as to how or when they will be succeeded by a strong and beneficent democratic government. When it is remembered that the first manifestation of the new patriotic urge resulted in overturning the Manchu dynasty that had ruled

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with despotic authority for centuries and left a people unprepared for republican methods and an administrative machinery shattered by successive factional struggles, it is not surprising that the opportunity for private gain has been greedily exploited by masterful if unscrupulous military chieftains. Nor is there reason to expect that there will be an improvement in the near future. There will be no return to a monarchical form of government however desirable this might seem in theory. The new nationalism will prevent that. Nor is it likely that one strong man will emerge and become a savior or a dictator. The conditions are too confused and the population too huge for this to be successfully achieved, at any rate by any one now in sight. International intervention, even if attempted as is not at all probable, would provoke many more disorders than it could hope to suppress and may be forgotten. The only remaining hope is, therefore, the emergence of the popular will, made articulate, moralized, able to assert itself through effective agencies. Slow and painful this will doubtless be disappointing to those within the country and without, but there can be no other reliance. And with a people disciplined through many centuries to follow leaders who command respect and to resist the tyrant who in the quaint phrase of Mencius has "exhausted the Will of Heaven," the outlook is by no means unpromising. The only aspect, however, of the present political weakness in China that concerns us this evening is its consequences on world affairs, and our duty in relation to that country. If China were now under a powerful government the question of our attitude would be irrelevant. It would protect its welfare and enforce its will regardless of how we in other countries thought. It is only because of this last point of her political disorganization that those previously mentioned need enter into discussion. This is to say that otherwise we should have no option in the matter of our treatment of China. As it is, this becomes of intense practical importance and is crucial to such a movement as is represented here tonight.

7. The Right American Attitude to China. What has been said ought to make evident the tremendous factor that China must be in any effort to preserve world peace as well as the haunting uncertainties of the present situation. Whether or not China becomes militaristic in foreign policy is very largely a question of whether the proven policy toward China of other countries seems to her now thoroughly aroused people to demand such a protective program or not. Two years ago I happened to be the Commencement speaker at the American Indemnity College at Peking immediately after which exercises we all attended the presentation ceremony of the graduating class. Each year this class presents some memorial to their alma mater. That year it consisted of a cannon done in concrete which the spokesman, in an impassioned speech, said was to remind each new body of students that China's only hope against other countries was in becoming strong in fighting power. Such a temper can only be dispelled by clear and convincing evidence that China needs no such weapon to secure justice from others. The awakening of a warlike spirit is not as unlikely as may appear. Despite the teaching of her sages, civil

war has been more or less continuous through her long history and the novel, best known by reading and popular dramatization, deals with the valor and victories of heroes admired by every Chinese.

Our Western policy has been well satirized by Mr. Chesterton thus:

"We have insisted on their having machinery and objected to their having machine guns; we have often allowed them to enter the halls of our national colleges and then forbidden them to take part in their own national councils; we have laughed at them for wearing their own costume, and then laughed at them again for adopting ours; we have called the Chinaman a Heathen Chinese when he was immovable and a Yellow Peril when he began to move; we have derided him for being deaf to Europeans, and then accused him of lending an ear to Russians; and finally, we express a reasonable apprehension about the destructive danger of his prolonged civil wars, and wind up by saying, with a smile, that they are never anything but sham fights."

As against this there remains the always effective policy of friendly helpfulness to other countries, to use a fine phrase of Woodrow Wilson's. Every feature of Chinese temperament and civilization makes them peculiarly responsive to such treatment. Present conditions give Americans a superlative opportunity for helping China in those forms which are of practical benefit and of which her people have a conscious need. In so far as we can assist her through such service as seeking nothing but the welfare of her people, this will be infinitely less costly and more creditable than any reliance on military coercion. During the present period of civil strife and lack of any process for protecting foreign property or life, those Americans who care to reside in China for any reason should do so as asking no protection other than ^{that} which the Chinese offer or themselves possess. All others should remain away from China until conditions stabilize.

One feels a certain sense of humiliation in urging for such a plea of friendly service or at least of passive retirement on grounds of expediency. It would seem that every sentiment of good will and sympathy would prompt us to such a course regardless of consequences to ourselves. But even on the lower ground of being the only safe and sane way to prevent the menace that China can so easily become to the rest of the world, we in America are happily in a position to act on behalf of ourselves and other nations in working with the Chinese in all constructive measures for their national progress. Such generous aid will bring a glad and grateful response from a people peculiarly sensitive to moral qualities

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and the gracious amenities of life. For those of us who regard as Master the One who taught the Golden Rule, there can be no other course. And in such a purpose, we can quote without fear or shame Kilping's sobering words:

"By all ye will or whisper,
By all ye live or do,
The sullen, silent peoples
Shall weigh your God and you."

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Is There Still a Place for New Missionaries in China?

China Information July
By J. L. S. 2-6-30.

It may be argued that there is no longer any opportunity, whatever, for new missionaries in China. Many of those who have spent long years in the service have been forced to leave the country or have withdrawn of their own accord because of such changing conditions as the steady increase of emphasis on Chinese leadership, reduction in the extent of organized mission work and in the incomes of many mission boards, political disturbances, anti-religious or nationalistic tendencies, and in general, a wave of what may be variously described as religious indifference or preoccupation with pressing economic, social and national as against spiritual issues among Chinese and consequent misgivings as to the value of missionary effort in the West. Even apart from the actual retirement from China of too many qualified workers, there is a question in the minds of many who are still there as to the stability of their tenure. It is quite natural, therefore, that young men and women anxious to make their lives count toward the cause of Christian faith and international idealism, would feel very hesitant about offering for such service in the China of today. Nor is it altogether to be regretted that this should be the case. During the earlier pioneering decades the known or imagined hardships of life in China and the presumptions against this choice of a career were such that as a rule only exceptionally gifted and determined personalities volunteered. But with living conditions, and an awakening world-consciousness among western youth, it was inevitable that along with a constant stream of those who were not inferior to their predecessors in either capacity or conviction there were others of whom this could not be claimed. And in the situation as it now is in China, and will continue, missionaries of only mediocre abilities, or who have become such from romantic or vaguely altruistic motives, can easily become a liability.

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None the less, there is still a need for the right kind of missionaries in China, and such persons can have a reasonable assurance that they will be wanted at least for any normal life-time following the appearance of this statement. All of the general considerations that gather around the universal character of the religion of Jesus and His sufficiency for continuing human need still obtain. Foreign missions may melt away into a broadening sense of world brotherhood and the unity of mankind in common problems and potentialities without altering in the slightest degree the summons to the Christian people of Europe and America to maintain in suitable forms their earlier efforts in China. The Chinese, Christian and otherwise, welcome all forms of friendly helpfulness from abroad that do not affront their self-respect and are of recognized benefit to their nation. The nascent Christian Church of China needs the contribution which can best be mediated through personalities with the background of our western racial and religious experience. All such considerations are enormously accentuated by facing unflinchingly the actualities of Christian achievement to date in China -- the numerical, financial, social, and educational weaknesses of its membership, and its scarcely less obvious, spiritual deficiencies, the lack of initiative or resourcefulness or technic or even of passionate purpose among its Chinese leaders, the almost negligible percentage of professing Christians in the total population, the vast areas practically unreached, the welter of remediable human suffering due to economic, medical, moral, or other causes and challenging us to unselfish service in the name of Christ.

Certain fairly definite guiding principles seem to emerge from reflection on recent happenings in China. For one thing it would seem wise in general not to accept appointment unless in response to a specific call from an organization in China in which at least a large proportion of Chinese were included.

Such a call could, of course, be mediated through one of the established agencies in the West, but the time would seem to have passed when such agencies should alone pass upon the types and qualifications of candidates and appoint those accepted to positions in China, with or without the ratification of corresponding bodies composed purely of their own nationals in that country. Another test would be willingness to work under and to assist as wanted, Chinese colleagues, often with less education or energy or experience or efficiency, than one is conscious of his Anglo-Saxon self of possessing. This may seem to be simple enough in statement, but it registers a radical departure from traditional methods and is not easy for our nordic temper. One should also be ready to spend much time and toil in the mastery of the Chinese language and of the racial culture it helps us to appreciate. Many of the early missionaries were ardent students of these subjects from taste and force of circumstance, but in more recent years it has seemed less necessary, and more immediate duties have aggressively hindered those who tried to progress beyond the essential rudiments. Yet, although this may seem paradoxical in view of the widespread knowledge of English and the turning to Western ways of doing things- it would seem that never perhaps was it more important than in the years lying immediately ahead that missionaries should really be at ease, not only in speaking, but in reading Chinese. Except in so far as it may help one's memory in recognizing the ideographs, there remains little occasion for any foreigner to compose in Chinese. We can never do it as well as Chinese who can be employed at small expense, and our time can be less wastefully employed. But we ought to be satisfied with nothing less than ability to read the daily newspapers, periodicals dealing with our special interests, and books of a popular nature. There is much less excuse for not doing so than in former times because of the modern literary style which is free from the classical allusions and terse elegance that made the wenli so difficult especially to Western students.

Modern writing aims primarily at simplicity and clarity, and is not hard for us to learn to read it only we set ourselves to master it. There is much to be said in favor of regarding it as the normal rather than the exceptional procedure for new recruits to spend three, or at any rate, two, years in a language school, learning much about the people in addition to their speech, before being allowed to undertake any duties among them.

Missionaries are still wanted as evangelists, teachers, doctors, Y.M.C.A. and Y.W.C.A. workers, and administrators. The first-named class have in recent years become largely in reality superintendents of Chinese employed workers, and under changed conditions have perhaps the least clearly defined functions. It may be that less of organizing ability or purpose and more winsome capacity for friendship in order to exert character-transforming influence is wanted in the evangelists of the future, spiritual fervor that expresses itself in social helpfulness and inspiration to higher ideals of human service rather than in too exclusive emphasis on ecclesiastical results. Teachers should have been trained as such as well as in their own special subjects. Of notable importance are men and women equipped in modern methods of Religious Education. Foreign teachers in colleges have less need of the Chinese language than others so far as class-room work is concerned, but their spiritual usefulness and enjoyment of life will be much increased by acquiring it well. On the other hand, there are signs of a tendency to eliminate English from college courses as the medium of instruction. The qualities most essential for all forms of missionary work would appear to be a friendly, cooperative spirit, sympathy and insight, unquestionable personal character especially in regard to freedom from ambition or self-willed activities and in the sincerity of self-less service, high attainment in the special subject for which one has been trained, and vitality of religious experience.

After going to the utmost limit in endeavoring to realize the uncertainties and limitations of Christian service in China hereafter, it remains gloriously and indubitably true that for a long time yet those from Europe and America with the proper attitude and adequately equipped, will--not perhaps in large numbers--be needed for helping to accomplish the world-wide mission of our Master and wanted by the people of China.

J. Leighton Stuart-
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Spring 1930

FENG YU-HSIANG - A SYMPTOM

By J. L. Stuart, President of Yenching University, Peiping, China

Marshal Feng Yu-hsiang continues to be, as for years he has been, a mystery or a menace. At once denounced as a renegade and traitor, or feared as a potent source of fresh rebellion, or devotedly reserved, or regarded as a baffling enigma, he is even in seclusion and after repeated failures a topic of unceasing interest when the politics of China are under discussion.

Because of my educational responsibilities, it has been for many years a pleasant duty to maintain relationships with successive groups of government officials. On an errand of this nature, finding myself in the neighborhood, I recently visited Marshal Feng in his retreat on the slopes of Tai Shan, the sacred mountain in the heart of the Confucian country. Here in a temple that might have been there forever, with gnarled old cedars around it, he is living with his family and followers, dependent on the bounty of former subordinates who provide a monthly allowance sufficient to include three companies of soldiers. Pickets on every possible line of approach and the scrutiny given each visitor are grim evidence of how real is the danger to him of capture or worse. He is attended by a group of youthful soldiers whose intelligence and manners are in striking contrast with the menial services they almost reverently perform. He himself was dressed in rough peasant garb. Shelves for books have been improvised among dusty idols, and photographs of national leaders or other friends are tacked on the time-stained walls. We had lunch and supper together in the court-yard under ancient trees, homely rustic fare but deliciously cooked. Between these there was a long conversation and for my Chinese companion and myself a trip part way up the mountain attended by one of the faithful boys. Shortly after supper we were taken to our quarters for the night in a memorial hall built by him for those who had given their lives in resistance against the Japanese. In this charming adaptation of the ancestral temple were votive tablets to these heroes, with flowers or shrubs, all

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with a chaste dignity and curiously modern realism. One room was prepared for guests, clean but simple in the extreme.

The conversation began by reminiscences. I had called on him shortly after he had taken office in Nanking as Minister of War with the Nationalist group who are still in power. He had soon discovered that I had acute arthritis in one shoulder and insisted on prescribing a plaster of bears' grease and tigers' bones, two of which he warmed and applied himself. During the process he confided that he was determined to give the new regime a thorough trial despite the misgivings that were already creeping into his thoughts.

My next visit with him was a year later when he had resigned as a protest against the extravagance and sordid ambition of the so-called "People's Government" and was planning the rebellion which was all but successful. Since then he had been exiled, had led at least one futile resistance against the Japanese, had been offered various high offices, had been threatened the fate of a communist if he refused, had repeated earlier mistakes and vicissitudes until his present retirement. Even now he is constantly visited by emissaries of the ruling group or their adversaries and his friends. He reads constantly and writes not a little. He gave me a copy of his Scattered Notes on certain writings of Confucius which contain pertinent lessons for the present, another voluminous account of his anti-Japanese struggles, and a smaller narrative of his brief stay in Nanking exposing in unvarnished detail much of what disgusted him with the Party that claimed to be carrying out the will of Sun Yat-sen.

It has always seemed to me that the key to the inconsistencies, the real or supposed disloyalties, and enigmatic behaviour generally of Feng Yu-hsiang, is his concern over the plight of China's impoverished masses. His acceptance of Christianity and subsequent espousal of Communism, his allegiance to and repudiation of the Kuomintang, the vagaries and vacillations which have puzzled some and led to cynical denunciation of him by many more, are all in no sense fully vindicated but they become understandable on the recognition of this controlling passion of

his life. In so far as this is true he becomes a symptom of the national mood, for easily the most discernible tendency in recent thinking throughout the country is an awakening emphasis on rural reconstruction and recovery of the peasants from impending bankruptcy. This picturesque and highly sensitized figure felt it earlier and more keenly than others of his time and thus is in himself a register of a popular temper, a symbol of its elemental force.

In my conversation with him he soon began to speak on this topic. He told of details that had come to his knowledge of shameless graft in government circles, of increasing wretchedness among the poor, and his big frame would quiver all over with these explosive utterances. But a new emotion has gained ascendancy over even this. It revealed itself in the recurrent phrase, K'ang Jih - "Resist Japan". Since the Moukden incident he has stood for a policy of resistance through military and all other possible means, regardless of prudential considerations. Economic ruin, defeat in battle, suffering from ruthless and triumphant imperialistic conquest, but the welding of true national unity and the salvation of the soul of China through such suffering: such is his program as against what he feels to be the timidly temporizing one of the Government which by guarding against further aggression may be doing so at the loss of spiritual energies that will sap the national vitality. It is a heart-rending dilemma thus dramatized by the rupture between Feng Yu-hsiang and the harassed group who are facing the actualities of the situation. One can easily sympathize with both points of view, and argue in their defense. From somewhat intimate acquaintance with those most criticised as being pro-Japanese I am confident that the charge is unjust and that they are dealing with unspeakably difficult conditions in what they feel to be the wisest way.

But the significance of this lonely military leader sulking in seclusion is that again in this he may be a symptom of swelling revolt against a possibly too cautious and conciliatory policy vis-a-vis unrestrained encroachments. It may be that an uncanny instinct has awakened in him a mood which is stirring less violently

throughout the nation and will some day become articulate either by violent protest against those now in power or by sweeping them too into the current. When asked whether he would accept office or not, he replied that the question was not his attitude but whether or not the Government intended to K'ang Jih. If so, he would take any office, however high or low or dangerous; otherwise never. Part of the tragedy of the present outlook is the loss to the nation of many who are eager to serve her cause. Whatever may be Marshal Feng's deficiencies all will agree that he is a great disciplinarian of troops. But dissension and waste and mutual suspicion are being engendered by honest difference of opinion over this menacing issue, and the interest in Feng lies in the question as to whether he is really a symptom of what will in time become a Movement.

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Several years ago a document came into the possession of Chinese officials purporting to be a Memorial from Baron Tanaka, then Prime Minister, to the Emperor of Japan. Assuming this document as it now exists to be a forgery, in the light of recent events it seems to be based on the actual program of conquest conceived and planned for by the military faction in Japan. The uncanny way in which step by step they have carried this out during the past twenty months unavoidably provokes the fear that they will continue the program as outlined in the Tanaka Memorial, including a suzerainty over all China, further aggressions into the Malay Straits, Philippine Islands, and even more grandiose reaches of imperialistic ambition.

There are encouraging evidences of a new patriotic spirit among the leaders. The resignation and retirement from China of Marshal Chang Hsueh-liang in order to allow the Central Government to have a free hand in dealing with the Japanese in North China was the climax of his consistent allegiance since his declaration to support the Kuomintang in late December, 1928. This was in the face of insistent Japanese pressure to declare his independence which with their support would have been obviously to his own private advantage. The unremitting efforts of General Chiang Kai-shek to suppress Communism in the Yangtse Valley provinces which have kept ^{him} personally in the field for a large part of the past two years, with all the danger and disagreeable elements in such a course, is another notable instance of intelligent and high-minded devotion to the national welfare.

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CHINA

The Official Publication of THE CHINA SOCIETY OF AMERICA, INC.
19 WEST 44TH STREET, NEW YORK

Vol. VI.

APRIL, 1930

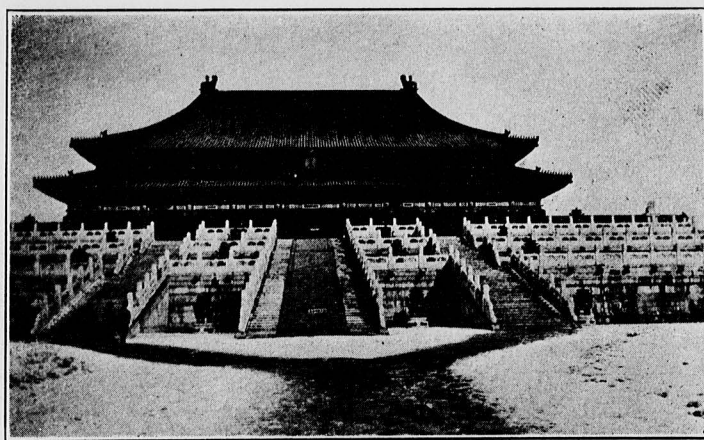
No. 2.

The Forbidden City In Peiping As A Historical Museum

By DR. J. LEIGHTON STUART
President, Yenching University

THE present visit of Mr. Mei Lan Fang has been delightfully reassuring to all those both in China and America who seek to strengthen the friendly relations and enrich the cultural interchange between these two countries. Mr. Mei's own thought in coming here was primarily to interpret this phase of his nation's art to our people and thus through the drama lead us of the West to a more intelligent appreciation of the mellowed charm of Chinese civilization. The response so spontaneously accorded him through his extended New York engagement, in Chicago, and doubtless now on the Pacific Coast, is ample evidence that this, the most significant aspect of his tour, has been achieved to an extent surprising even to those who knew him best and were most hopeful of American readiness to learn more of the best that is in Chinese life. His winning personality and his pleasure at the social courtesies shown him have further contributed to the increase of good will in our country for China; and the Chinese people, among whom he is universally admired, have rightly taken the welcome to him as a tribute accorded to the race.

What has resulted so rapidly for all concerned in the case of a living human embodiment of Chinese culture encourages the hope that American cooperation in restoring an ancient palace will also be with mutual benefit to the two countries. The Imperial Palace built in the early years of the Ming Dynasty under the name of "The Forbidden City" has enormous histori-



THRONE ROOM—THE FORBIDDEN CITY

cal and aesthetic interest not only for the Chinese but also for all mankind.

Three great architectures have been developed in the course of human progress—the Greek, the Gothic, and the Chinese—and the last of these finds its consummate perfection in this group of finely proportioned buildings with their gracefully curving yellow-tiled roofs and gorgeously colored hard-wood framework. The vast courts and the noble lines of the edifices as well as the scale on which the whole arrangement has been projected combine to give a sense of spaciousness, of serenity, of conscious racial greatness, which even the casual visitor cannot escape. A further study of the rigidly symmetrical patterns relieved by unexpected variations, the heightened contrasts of evergreen trees against red walls and yellow roofs, the restraint in the number of ornamental objects bringing out the elaborate detail of lacquered beams or marble slabs, the haunting beauty and dignified simplicity of the whole mass, will reveal the attainments of Chinese

landscaping and building art. The beginnings of a museum of art treasures in one section, a library in another and historical exhibit over one of the great gates are an earnest of the possibilities of a magnificent Historical Museum of which the Palace itself would be the foremost treasure and the ready-made home for all the others. The whole world would be the beneficiary were this unique monument thus preserved and utilized.

It happens that a number of very influential Chinese have organized a *Society for Cooperative Preservation of Chinese Culture*, thus initiating such efforts while in their very name inviting help from those of other nations. The Chancellor of the National University of Peiping, prominent financiers, members of the local and national government, are among the active members. It is quite noteworthy that at a time when public-spirited Chinese are forced to concern themselves with pressing political or economic problems and when all are acutely conscious of the need for rehabilitating the country on lines of modern progress, there is a beginning of interest in preserving their great past. It justifies the hope that with improvement in contemporary affairs they will in all parts of the country take steps for restoring whatever local monuments have permanent value. Meanwhile, it is a rare opportunity for Americans who are familiar with the loveliness of these old temples and palaces and the danger of their deterioration beyond repair to aid in immediate efforts for their restoration.

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It would seem that the Forbidden City should receive attention at once, both because of its intrinsic claims and the awakening interest of the Chinese group referred to. Technical assistance in classifying, exhibiting and safeguarding the treasures already placed, or in unopened boxes, would be very helpful. Contributions for extending restorations already carried out would stimulate similar undertakings among Chinese. The very fact of showing how much we care about this glorious heritage and how ready we are to work with them in protecting and preserving it would have a fine psychological effect, and would be one more bond of friendship between the two peoples.

Every tourist visiting Peiping who is at all sensitive to the loveliness of the slowly decaying palaces and temples within or near its walls is also moved to poignant distress by the anxiety that this process may in time reach the stage beyond which restoration becomes impracticable. The sight of the vast and dreary waste of the Yuan Ming Yuan (Old Summer Palace) accentuates this foreboding. What was once a group of exquisitely beautiful buildings, pavilions, colonnades, and gardens far grander in its total effect than either the Forbidden City or the New Summer Palace, suffered its first injury from the British Punitive Expedition of 1860 and the vandalism then begun has been gradually bolder and more ruthless until in the last few years the last relics of any value whatever have been carried off. One shivers at the thought of similar destination of the Temple and Altar of Heaven or other places of historic or aesthetic distinction. An instance of such danger is the Mausoleum over the remains of the Pan-Ch'eng Lama within the grounds of the now ruined Yellow Temple. This is possibly the finest extant specimen of Chinese carving on marble and has as such a primary claim for preservation, but unfortunately foreign troops quartered there during the Boxer troubles diverted themselves by whacking off heads of human figures. Similar instances of deliberate destructiveness, of almost unforgivable neglect, or of helpless disrepair, are forced on one's attention throughout this whole region.

American concern over the problem might well be directed toward two objectives. One would be actual financial assistance for repairing under adequate guarantees such features as seem to be in most serious disrepair or for protecting exhibits and other monu-

ments. The other would be the heartening and stimulating effect on Chinese thought. At a time when political and economic conditions prevent immediate and sufficient attention on their part to their ancient possessions, it would immensely gratify the Chinese public as well as tend to increase their own appreciation of the priceless value of these embodiments of a civilization otherwise passing into history.

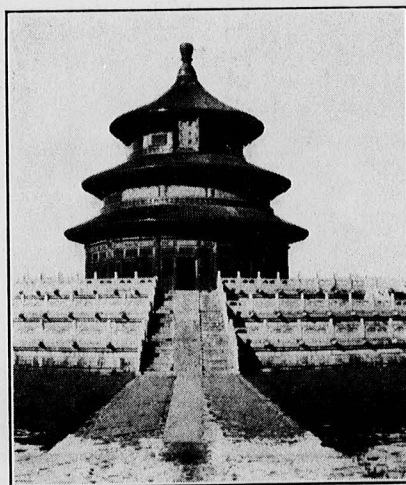
The discriminating generosity of one American friend of China in restoring the temple in the Forbidden City where repose the tablets of the Emperors of past Dynasties is at least largely responsible for the expenditure of more than ten times the amount of this gift soon afterwards from a Chinese donor for other repairs including the four towers at the corners of the enclosing wall.

What is true of the monuments of Peiping, is more or less so of many other parts of China. The temples and pagodas of the Hangchow and Soochow region are a notable illustration alike of the beauty that is worth preserving and the good effects of what has already been done in this direction.

The China Society which has recently done so much for the success of Mei Lan Fang might fittingly lead in this abundantly worth-while movement also.

The Board of Directors of The China Society of America, as its meeting held recently, heartily endorsed the movement of the Society for Cooperative Preservation of Chinese Culture, and offered its full cooperation.

Detailed information concerning this movement will be given by Mr. Philip Fu, who is in New York at the present time and can be reached through The China Society, 19 W. 44th St.



American Experts To Direct Study of Land Utilization in China

The aid of American experts is to be provided for China in a program of land utilization and placing of population. Cooperation has been arranged between the Institute for Research in Land Economics of Northwestern University and the University of Nanking, by which a member of the staff of the Institute is going to China to direct a survey of the program. Dr. Richard T. Ely, director of the Institute, announces that the plan provides for the Institute to keep one or more representatives continually in China engaged on the subject.

The Institute was established as an educational and research organization at the University of Wisconsin about ten years ago and in 1925 affiliated with Northwestern University and was removed to Chicago. It has carried out extensive studies for public policy and administration in the United States.

"The project to which the Institute is to give its special attention, land utilization and population, is an acute one in China," said Dr. Ely. "It is of significance not only to China, but it has a world-wide significance on account of international relations. If the world is to have peace and prosperity, China must set her own house in order, but she cannot do this until steps shall have been taken to solve those fundamental Chinese problems of land utilization and population." (N. Y. Times)

Candle Plant at Pootung

Despite the fact that China is by far the world's best customer for kerosene—a product that finds little use in the United States at present owing to the almost universal use of electricity for lighting purposes—there is still a large demand in China for a still older form of illumination, namely: candles.

In order to meet this demand the Standard Oil Company established factories some years ago in Tientsin and Hankow, but these have not proved adequate to fill the demand for this ancient form of lighting and therefore a new factory has been built at Pootung, opposite the Whangpoo from Shanghai. The building and equipment are of the latest pattern.

The design for the new plant is the work of E. H. Staber and the Operating Division of the Standard Oil Company, and includes many new innovations which are necessary for an efficient and scientific candle manufacturing factory.

[From "The Chinese Recorder," October, 1928.]

The Crisis in Christian Higher Education

J. LEIGHTON STUART

RECENT happenings in China have had serious consequences for Christian schools. They are at present perhaps the feature of Christian effort in the country most vigorously discussed and most attentively observed both in China and abroad. Especially is this true of the colleges and universities. They have been singled out for hostile criticism and legislative restrictions in anti-Christian agitations and are being attacked by some even of their fellow Christian workers as disloyal to evangelical truth and an hindrance to the cause of pure religion. Between these two extremes there are questionings and complaints, anxieties and forebodings, whether among sympathetic friends and supporters, their own students and alumni, or the Chinese and foreign public. By western residents in China they are bitterly denounced as chiefly responsible for recent disorders and as hot beds of Bolshevism which is a convenient term for all movements that tend to disturb the established order, just as more than one of them has been instanced in the inflammatory propaganda of the Communist Party as among the institutions that must by all means be destroyed. Their plants being among the most conspicuous and commodious in the centres of Nationalist advance have, when occupied or damaged, led to misgivings as to the wisdom of such expensive forms of educational work. The demand from public opinion and every governing group that Christian schools be registered and the requirement that there be no compulsory attendance on religious worship or required religious courses in the curriculum have forced some of them into an embarrassing dilemma and involved them all in criticism from one or another point-of-view according to the solution arrived at in each case. Less obvious but none the less real grounds of dissatisfaction are found in the inability to provide vocational training that gives economic relief to students and their families or that has social or religious benefit to the nation; the inadequate library, laboratory and other equipment in comparison with government and other private schools or standards accepted in other countries; the inferior quality of Chinese teaching when the nationalistic impulse has revived interest in their cultural heritage, and the lack of resources for strengthening the Chinese personnel on the staff; the controversial issues involved in teaching according to accepted modern scientific methods and results while in harmony with religious faith; the failure to supply in larger numbers and of finer quality trained workers or active laymen to the organized Christian churches.

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Some of these weaknesses of the Christian Colleges are due to historical causes. They were founded when western denominational divisions were taken for granted, when communication was difficult and geographical distances seemed great, when requirements were simple and however low the standards other colleges were few and feeble if they existed at all. It was therefore natural that separate institutions grew up unrelated and that each yielded to local ambitions for an expansion increasingly costly and difficult to maintain. The enrollment was small, the personal influence of missionary teachers powerful, and the output could be largely absorbed into professional Christian service. Under treaty rights each institution could develop and make claims for itself untrammelled save for the mission or groups of missions whose control was primarily asserted in the interest of a foreign conceived and financed evangelistic propaganda rather than in that of academic excellence. This entire situation has now been rather suddenly and radically altered, although the tendencies have been felt for some time even when the pressure of more immediate duties or a false sense of security has led to neglect of needed reforms. Few if any intelligent Chinese Christians are interested any longer in maintaining separate colleges because of western ecclesiastical differences and as a matter of fact all of the larger bodies are themselves already committed to union movements. Chinese students now travel with slight hesitation from one part of the country to any other which offers the educational advantages they seek. The growth of strong Chinese institutions together with a realization of their enormous potential resources and of the higher standards demanded of any college or university claiming the name, have combined to awaken the Christian institutions to the necessity for improvement in their equipment and curriculum. It has become essential that provision be made for high-grade Chinese teachers in steadily increasing proportions, and that the policy of the institutions be approved by Chinese public opinion. New currents of thought, the nationalistic self-consciousness and the wide-spread disruption of the former economic basis for direct Christian service are all responsible for reducing the number of students who leave the colleges but stay in the service of the churches, and the two former of these factors have reduced the religious effectiveness of the colleges as appraised by conventional tests of missionary success.

One advantage in the swirl of recent events is that the colleges are being forced to clarify for themselves their policy and purpose. Are they to continue as undetachable parts of a foreign promoted mechanism which is from its very nature temporary and the control of which is largely dictated in mission board rooms abroad? Or are they to be gradually bequeathed to similar ecclesiastical bodies in China, and if so does this assume the continuance of western denomina-

tions or even unions of these in a structurally analogous church or churches of China of which these colleges are functional agencies, to be supported by contributions of Chinese Christians? Or should they win for themselves an established place in Chinese life as private institutions, Christian in atmosphere and influence but not ecclesiastically controlled, and if so what will be their basis of support and what the assurance of their continuing religious effectiveness? These are searching questions and the present is a crisis for the colleges in that they must declare themselves in answer to clamant pressure from within and without. Among the problems involved are the following.

Financial. It cannot be too emphatically urged that the operation of a modern college in China will become increasingly costly, and that any institution that bears the name of Christ should justify its title by being thoroughly good of its kind. Mediocre teachers, poorly stocked book-shelves, pretentious lists of subjects that cannot win the respect of students, vaguely cultural courses that fail to fit students for socially significant careers or for their own economic needs, are a discredit to the Christian cause. Mission boards can scarcely increase their annual appropriations and will perhaps decrease these as not a few are beginning to do, whereas at best their help is chiefly in the form of a foreign personnel. On the other hand, endowments are extremely difficult to secure and tend to weaken the organic ecclesiastical relationships with consequent secularization. Funds in any substantial amounts from Chinese Christian sources are not to be expected for a long time and if sought from other sources may endanger the ecclesiastical if not the religious character of the institution. The chief present source of support must be in the United States and conditions in that country make any large financial appeals extremely unpromising entirely apart from all the present objections to giving money for enterprises in China.

National. It is now absolutely certain that the people of China and whatever government may be in power intend that Christian schools become registered. This determination is shared by the overwhelming majority of Christian Chinese, especially those connected with them. The reorganization of the Board of Managers when necessary to secure a majority of Chinese and the appointment of Chinese executive heads has already proven a blessing in disguise. But the insistence on the voluntary character of religious exercises is causing pronounced difference of views. Some institutions had already decided on purely religious grounds that such a policy was the wiser one. Others, however, have been required by their supporting constituencies to stand for the administrative enforcement of chapel attendance and classes on religion. Whatever western mission board secretaries or educators may argue

about educational principles or the right of religious freedom, the issue is at present not so much educational or religious as nationalistic. The Chinese people have both the right and the might to decide the type of schools foreigners are to be allowed to conduct on Chinese soil, and it would seem that the only alternatives ethically defensible and actually feasible are either to comply with the regulations or to close the schools. It may, however, be of encouragement to note the results of a questionnaire sent by a Chinese advisory committee to which forty persons, chiefly college executives, replied. The factors determining the Christian character of the institution were listed in order of importance. The curriculum courses were last in the list with only two votes, and chapel was not even mentioned. Evidently therefore the experience in China would indicate that Christian influence is not as dependent on regimentation by administrative authority as is supposed by some of its western advocates. The anti-Christian objections are very largely due to racial or economic relationships or theological contentions rather than to the real essentials of the religion of Jesus and are therefore to be classed under this heading and from the same standpoint avoided.

Administrative. It is now generally agreed among those connected with the colleges that they are too many in number for available Christian resources in the West to maintain worthily, to say nothing of the Chinese Church of the not too distant future; that the emphasis has been upon continuing and expanding those that happen now to exist rather than—as should be the case—sacrificing extensiveness of effort to quality and efficiency; and that to accomplish the fullest and finest total result the colleges should be and indeed must be correlated so as to achieve a comprehensive, unified program with no needless duplication but with thorough-going cooperation in all respects. This has been argued for ever since the time of the Educational Commission six years ago and is more or less accepted in principle. But the concrete applications have been difficult, not merely on even mainly because of the desires of college executives and their faculties but chiefly because of the constituencies behind them—alumni, missions, boards of control, supporting bodies—and the complicated process for effecting changes.

Religious. The colleges must continue under new conditions and by appropriate methods to be dynamically and aggressively Christian. They must continue to train students for Christian service as these can be utilized and to inspire as far as possible all their students with the spirit of such service whatever careers they enter. They must make it unmistakably clear that there is no essential conflict between modern knowledge in any field of inquiry and Christian experience, nor between wholehearted patriotism and loyalty to Jesus Christ. Despite the fact

that the proportion of students from Christian homes or middle schools may decrease and that enforced exposure to Christian teaching or emotional appeals will be no longer permissible, they must find even better ways of exerting religious influence. They must commend Christianity in terms that interest and win approbation from the Chinese people of to-day, and are demonstrations of corporate Christian living. They must develop in the Chinese faculty, who will increasingly be in control, whatever is the Chinese equivalent for western missionary zeal, and thus build up a tradition without which their permanent Christian character is doomed. All this must be achieved through spiritual and personal forces as against the administrative controls which have been so largely relied on in the past. It is a tremendous challenge to venturesome faith in the abiding realities of human need and the sufficiency of Jesus Christ to meet such need.

This is in brief the background with which the Council of Higher Education met for a week in July of this year and considered the recommendations of a Chinese Advisory Committee which had been meeting for a month previous. The Shanghai heat was intense and the sessions very strenuous. Any attempt to solve the problem simply by a joint financial campaign in America to enable each institution to do what it desired was felt to be as futile as undesirable. Finally a detailed program was worked out and agreed to by those present practically without dissent. Notably in two features it contained more cause for encouragement than all the difficulties described above can dispel.

(1) *A new attitude.* There was a determination to treat the problems as a common issue and to find a solution which would enable us to work together in a program we can all endorse. If approved by the constituent bodies our distribution will become functional and regional as against the accidental unrelated way in which each college has hitherto developed.

(2) *Chinese leadership.* The most distinctive feature of this Council meeting was the presence of the splendid young Chinese presidents of a number of institutions. It was chiefly their advocacy of the reforms proposed that secured their adoption. They were an earnest of the truly Chinese but no less truly Christian future before these institutions.

Because of these two factors the problems financial, nationalistic and religious, real and acute though they be, can be confidently faced. Meanwhile we who are attempting to do so bespeak the sympathetic understanding and support in all practical forms of all those who desire with us to see these institutions fulfil their highest purpose.

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April 1928

Education in Applied Economics

By J. LEIGHTON STUART

Nearly a generation ago China abolished the old civil service examinations based upon a knowledge of the Chinese classics and turned toward Western education. During the past five or six years Western education has undergone a criticism almost as severe as that visited upon the old classical training. In the field of economics this criticism on the part of Chinese was preceded by an even harsher comment on the part of Western business representatives in China. In particular the Western Returned Student was derided as being impractical, too conscious of his own superior qualities and unwilling to do the dirty detail which gives a real knowledge of a business or a profession. Much of this will be recognized as the criticism commonly leveled by the self-made business man against the college graduate everywhere—business men who send their own sons to college. But the number of tall chimneys which throughout China lend interest to the skyline without darkening it with their smoke is proof enough that there has been a serious casualty list among the ambitions of Western minded young men.

China is not alone when it comes to failure in new departures. There is an appalling percentage of failure among pioneer enterprises in the West. Furthermore, if one will list the forward movements in China, he will find that most of them are being led by Returned Students. Even in the economic field the conspicuously few successes, such as cotton mills, railway re-organization, banking, will be found under the direction of Returned Students. But China has no money to spare; failures hurt more, socially speaking, in a poverty stricken country than in one whose wealth is its problem. If anything of change in the educational method, or content, will save China the mistakes which have been an incident to Western industrial progress that change should be discovered and applied.

When China discarded the old classical system, naturally she patterned her curriculum after that of the West; there was no other model to imitate. It is all very well to argue that China should not have imitated the West, but should have devised an educational program adapted to her own background and needs. Such an opinion is the wisdom of hindsight rather than foresight. It does not occur to many

WE ARE ALL BROTHERS BETWEEN THE FOUR SEAS (Confucius)

The One bethought Him to make
man

Of many colored dust,
And mixed the holy spirit in
In portions right and just;
Each had a part of mind and
heart

From One Himself in trust.

Thus came the brown and yellow
men

And black and white and red,
So different in their outer look,
Alike in heart and head;
The self-same earth before their
birth,

The self-same dust when dead.

(Translated by Dr. Frederick Peterson)

people today to invent a new form of locomotion; they buy the motor cars already on the market and ride now. China needed to move, she could not produce a new form of education immediately; she needed experience with the only model before her in order to learn in what respects it was unsuited to her conditions.

It is now becoming apparent to educators that one of the most pronounced defects in the teaching of the West as applied to China is that of teaching theories and the forms of institutions which have grown out of and are adapted to the advanced economic position of the West, but which are not adapted to the undeveloped condition of China. For example, a certain correspondence school was found to be selling in China its courses in Traffic Management; courses which dealt with the intricacies of Official Classification territory, Southern Classification territory, the Niagara frontier and similar conditions which are peculiar to the United States alone. Many of the business courses deal with the problems of trusts and combines, whereas China has entered not even the factory stage. Labor problems are studied in Western classrooms in the light of a laboring class which is familiar with the system of representative government and majority rule. These institutions are practically non-existent in China. The mistake has been made of teaching the form and substance of Western learning rather than its method.

Western civilization is the result of the application of the scientific, analytical method to the problems in hand. If this method be applied to conditions in China there is little doubt that it will result in an improvement of the living conditions of the Chinese people much as it has in the West.

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Harvard-Peking Gift

The great endowments for international research are gradually bridging the oceans. The Atlantic has been spanned by such gigantic funds as the Rhodes Trust, the Rockefeller, Guggenheim and Harkness Foundations, and many smaller funds. Now the Pacific is conquered by a gift of \$2,000,000 from the estate of Charles Martin Hall of Niagara Falls, to be used for the promotion of Sino-American knowledge and understanding. This new bridge has its terminals at Yenching University, Peking, and Harvard University.

The present endowment should do for more advanced studies what the United States' abrogation of its share in the Boxer indemnity has done for university education in general. Hundreds of Chinese students have been enabled to attend American universities by this government assistance. The new gift will make possible "the most extensive study and interpretation of Chinese culture ever undertaken." Distinguished sinologists will join the Harvard faculty and American students will have such an opportunity as they have never enjoyed before of mastering the Chinese language. Chinese students will learn Occidental methods of scholarly research. Valuable Chinese books and manuscripts will be added to the libraries both at Peking and at Cambridge, and the publication of new books in both Chinese and English will be financed. Other colleges in China will receive occasional grants for the purpose of strengthening their undergraduate work, and a series of international traveling fellowships will be inaugurated.

(*Christian Science Monitor.*)

For the Spring Session, the Chinese Department of Columbia University announces that courses in Chinese Literature and Chinese Language will be given by Mr. W. E. Soothill, Professor of Chinese in the University of Oxford. Mr. Soothill is a Visiting Professor at Columbia, and the author of "The Three Religions of China," "China and the West," and "China and England."

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Progress in Famine Relief

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ceivable that this unanimity of opinion would have existed if the success of the ARC China Famine Relief's construction work had not led to a request from most of the central provinces for additional construction of highways, dykes, irrigation ditches and work of a nature preventive to famines.

The China International Famine Relief Commission immediately adopted the "work" principle as the main basis of procedure. There was still a considerable sentiment for "free" relief—entertained principally by persons who had not been in a position to gain close knowledge of the results of the "work" plan during the previous year. The Commission also recognizes that emergencies arise in which people need relief immediately, but for the most part that field is left for the Chinese Red Cross Society. As a result, the Commission concentrated on "work" relief and in a short time the demands for assistance of that sort became so competitive that it was possible to arrange for the return of the funds so expended, with interest at eight per cent. (Normal interest rates vary from twelve to eighteen per cent). Village elders and *hsien* (county) magistrates were quick to perceive the advantages of using the services which the Commission had to offer. For example, take the case of a dyke which needs strengthening in order to save the next crop. That next crop is worth many times the amount spent on the protection work. Payment of interest and principal has been effected generally out of the tax collected upon the first crop. In certain cases, a bonus has been offered the Commission in the form of an additional payment of twenty-five per cent of the principal to be paid out of the second crop. In many cases, such a bonus is no hardship, for the funds advanced by the Commission to do the work were paid, for the most part, as wages to the farmers whose crops were saved. Thus they had received both the original principal and the crop. This indicates great possibilities for the financing of some of the future major reclamation projects in China when government becomes sufficiently regenerated as to make possible the cooperation of the large

The China Society

The China Society of America is an organization, incorporated in 1913 under the laws of the State of New York, to promote friendly relations and mutual understanding between the peoples of China and the United States.

areas involved. These smaller projects have been possible for the reason that on the whole the governmental control of the *hsien* has not been seriously impaired.

The success of the China International Famine Relief Commission in handling its actual relief projects has resulted in its being able to gather to itself many loose funds whose ownership or trusteeship was not clear. In addition, other charitable societies have put into its hands funds which otherwise might not have been granted at all or else would have been administered by other agencies. The Chinese Government itself has entrusted it with the oversight of specially designated monies. Jealousy in some cases and suspicion of the "work" principle in other cases have served to tie the Commission's hands from time to time. But in spite of civil war, in spite of impaired endowment income, it continues to function vigorously and serve as an organizing agent for many of China's self contained resources of relief.

Thus, while the American Red Cross China Famine Relief was not the first to set famine victims to work, nor the first to pay for work in food supplies, while it did not introduce the revolving fund principle, nor provide a permanent famine fighting organization in China, the successful operation of all of these plans on a large scale through a considerable period of time was influenced largely by the success of the road-building and well-digging efforts of 1920-21. Indeed, it is probably not too much to say that if those efforts had not been crowned with the unexpectedly large success which was theirs, the good works of these later years would not have been attempted.

Education in Applied Economics

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Yenching University (hitherto known in this country as Peking University) proposes to initiate an experiment in the inductive teaching of economics. The plan is to take the classes into an agricultural village, make a survey, follow products from soil to market, find out the sources and routes of goods consumed in the village, learn of the principal hazards to health, wealth and happiness in that village, then decide what steps can be taken to ameliorate the hard life of the people, and finally attempt to organize that village in such fashion as to make it possible for the village to take the step found to be desirable.

Conditions are ripe for work of this kind. A great stirring is abroad. Nearly every village has many self-contained powers of improvement if these can be organized and set in motion. As an illustration might be mentioned the case of a village in a grape growing district where a new teacher (a graduate of an American agricultural college) sprayed his vines when mildew made an appearance. As a result of his demonstration, three years later he ordered from America almost a ton of lead acetate and was trying to work out a plan for a community owned power sprayer.

Every improvement introduces a whole train of related improvements. There is the case of the highway constructed between Taming-fu and Hantan during the spring of 1921. Mr. John Earl Baker tells how when he made reconnaissance of the route he saw there the counterparts of Edwin Markham's "Man with the Hoe," with "loose hung jaw" and "vacant stare." Go there now and you will see men whose heads are up, who look you in the eye. Two years after that road was built they worked out an arrangement with the motor-bus company which operated over that highway, to maintain the highway free of cost to the bus company, while the company in turn appointed as its representative in the village, a man who maintains a school for the village children. That is what I mean when I refer to "self contained resources for improvement."

Surely those who have it in mind to push the sale of their wares abroad might consider the sentiment as being somewhat practical which induces them to "cast bread upon the waters" in support of enterprises like those just described.

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