A STUDY OF CURRICULUM TRENDS IN THE CHRISTIAN EDUCATION PROGRAMS OF SELECTED MISSION SCHOOLS IN CHINA

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INTRODUCTION

A. Statement and Significance of the Problem

Since Christianity was born in the East it is strange that it should have the stigma of being "a western religion", "a foreign religion". Many of its teachers are "foreigners", the schools are "foreign schools", even the hymns and music are foreign to the people. One of the great problems of the church and of Christian education, therefore, is to make Christianity indigenous in China. This problem is one which must ultimately be solved by the Chinese Christians, who are even now making their contributions, especially in the field of music. For example, a new hymnal, "Hymns of Universal Praise", contains a number of hymns written by Chinese and set to Chinese music. And everywhere Chinese Christians are singing bits of Scripture adapted to Chinese tunes. This, however, is only one of the ways in which the Church in China is becoming an indigenous church. Perhaps never before in the history of Christian education in China have so many and such significant experiments been made toward adapting the programs of the schools to Christian living in the light of the needs of

the church and of the community. Mission schools have always faced the problems of training Christian leaders, of developing Christian homes, of inculcating Christian virtues, and of helping in the building of an indigenous church. But such of these schools as had American principals naturally based their curriculum on those of the schools with which they were acquainted. The result was that mission schools in China looked very like the picture of colonial schools in America as given by George Herbert Betts in his book, "The Curriculum of Religious Education", [1] or like more modern secular schools in America, with the addition of compulsory Bible study and attendance at the services of the church. As in colonial days in America so in the beginning of mission work in China the church undertook the task of all education, whether the so-called "secular" or the distinctly religious. Teaching of the Bible was considered of first importance; teachers and pupils alike were expected to share in the services of the church; and one of the chief tasks of the schools was considered to be the training of Christian leaders for the ministry and the teaching profession.

Such schools served and still serve a purpose, but Christian leaders were haunted by several facts: the church was not transforming the lives of the people so

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1. Cf. Betts, George Herbert, The Curriculum of Religious Education, pp 47-59.

much as was desirable; the schools were not helping the community so much as they should; the schools were not doing their share in developing self-supporting, self-propagating churches; and finally the schools were still "foreign" to the lives of the students and the people. If there was to be the desired growth in Chinese Christian character and living, these leaders realized, there must be fuller programs in the schools, with specialized schools for meeting special needs. While much advance has been made the problem still remains for each individual school to learn to serve as fully as possible in its own community. A study of the trends in the development of the curriculum during past years, and of the rapid adjustments since 1937 to refugee and relief needs should help mission educators to see how they may continue to advance and how they may profit by what has already been done.

It is therefore the purpose of this thesis to indicate different ways in which schools of the Presbyterian Mission and some interdenominational colleges have faced these problems of the curriculum and to show what trends have been at work in its development. This will be done by selecting and making a study of several typical mission schools. But the solution of the problem of how Christian schools may best serve must be worked out in a continuing, growing experience, with the Chinese leaders more and more directing the development.

This thesis can attempt no final answer. Nevertheless it will serve to show the trends that have proved useful in the past as a guide in planning for the future.

B. Delimitation of the Field

With the hundreds of Christian schools in China and the impossibility of getting data on some of them it is manifestly out of the question to make a survey of them all. Presbyterian schools will be considered as being those with which the writer is most familiar; in addition some interdenominational colleges will be included in the study.Primary schools will not be discussed. Reading and writing(in a land where writing is an art),simple Bible stories, simple Christian experiences, together with some of the cultural background of Chinese history and literature have for the most part made up their curriculum. Their chief problem is to obtain better trained teachers with better teaching methods. Theological and medical schools will not be touched upon for although they have made large contributions toward Christian living they afford a separate study in themselves. In looking at the contributions made by the schools since 1937 Free China will not be considered. The advances made there are on too large a scale for a single thesis and can only be mentioned in passing. Moreover the personal experiences of the writer have been in so-called Occupied China,

where the Japanese hold the cities, but only make raids into the surrounding country. She would like to show how Christian schools still serve even in areas where war has been a grim reality. This thesis will therefore confine itself to several different types of schools; the women's Bible schools, trade schools, agricultural schools, and post-war schools. From each type one school will be selected for special study. By studying this variety the thesis will seek to show the trends of curriculum development that have been in operation, and the ways in which the curriculum may be made to minister to the needs of the church and of the community.

C. Method of Procedure

As a background for this study of curriculum trends in mission schools in China the first step will be to give the educational setting in which the schools were established. This will include the recognition of the important part education has played in Chinese life and a consideration of the type of curriculum used. The second step will be a brief historical survey of the aim of missions, of the types of Presbyterian schools developed, of the problems these schools faced, and of the trends at work in the development of their curriculum to make them minister more fully to the building of an indigenous church in touch with the needs of the people.

With this background in mind institutions will be selected to illustrate the ways in which various types of schools have been developing to meet the specific problems found. These will include the Ai Dao Women's Bible School at Chefoo, trade schools and the Institute of Engineering Practice in Peking, and the College of Agriculture and Forestry in Nanking.

With 1937 and the invasion of China all institutions had to adapt themselves to the new needs . The second part of this thesis will investigate the ways in which the schools met the problems created by the coming of the refugees. As a background for this a sketch of the new Chinese educational program and its relation to mission schools will first be outlined. The writer will then present from personal experience the program of the school for refugees in Ichowfu; and on the basis of letters and pamphlets will depict the new curriculum carried out at Ginling College. In this process will be noted the trends in operation before the war which are still operating, and those trends which have resulted from the invasion and thus have influenced the curriculum of mission schools.

D. Source of Data

The sources of information used by the writer have been: first, books written by authorities on China and on missions in China; second, letters, reports, and pamphlets written by leaders of the institutions selected; and third, the writer's personal experience and observations.

PART I

CURRICULUM DEVELOPMENT IN MISSION SCHOOLS IN CHINA PRIOR TO 1937

CHAPTER I

THE AIMS AND CURRICULUM OF MISSION SCHOOLS IN THE LIGHT OF THE CHINESE BACKGROUND

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THE AIMS AND CURRICULUM OF MISSION SCHOOLS IN THE LIGHT OF THE CHINESE BACKGROUND

A. Introduction

To understand the curriculum problems of the mission schools in China, it is necessary to know something of the educational background of the country and the place of education in the problems of missions, as well as the more specific aims of the schools. This chapter will therefore first give a sketch of Chinese education, then state the aim of the Presbyterian Board of Foreign Missions and consider the part of the mission schools in advancing that aim. Finally the chapter will indicate where the curriculum has been successful in meeting needs, and where it has failed to make Christianity indigenous in China.

The following sources were consulted for material: J. Dyer Ball: Things Chinese; Arthur J. Brown: One Hundred Years; K. S. Latourette: A History of Christian Missions in China; Laymen's Missions Inquiry, Regional Reports Commission of Appraisal, China; and John J. Heeren: On the Shantung Front. In addition to the material from these sources the writer has drawn from her own experience of twenty years as a mission teacher under the Presbyterian Board in Shantung Province, China.

B. Education in China

1. Its Importance

Perhaps no nation through the centuries has held the scholar in greater respect than has China. In any case education through the scholar-officials has been the great molding force of the nation. This education in the Chinese classics is based largely on the teachings of Confucius and his disciples. Confucius himself was a philosopher-statesman who lost no opportunity in putting his theories into practice whenever he could find a ruler willing to let him try them. J. Dyer Ball in Things Chinese tells what this has meant to the people:

> "The Chinese owe everything to their system of education. It is this which, amidst all the changes of dynasty, has kept them a nation; it is this which has knit together the extremes of this vast land, and has caused the same aspirations to rise, and the same thoughts to course, through people differing in vernacular, and in many customs and habits; it is this that has been the conqueror of the conquering hosts that have swept over the land, and set up an alien dynasty more than once in her history." 1

Yet this does not mean that there was any system of government education for all the people. In This New Education, speaking of education among Oriental nations, Dr. Horne makes the statement:

> "It is the same story whether we think of the priests of Egypt, the Magi of Persia, the Brahmans of India, the mandarins of China-- these classes rule and are educated; the masses are ruled and are not educated. No Oriental nation had that faith in education which

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1. Ball, J. Dyer, Things Chinese, p. 234.

provides a universal system of compulsory education and which permits variation from established usage." 1

So far as China was concerned the purpose of education was to enable the student to pass the civil service examinations and become a government official. This meant that the ruling class was educated. But there was no hard and fast caste system as in India, and anyone who could get the training from no matter what rank of society was eligible to take the examinations. China holds in great honor some of her scholars who rose from poverty. A familiar story is that of Yueh Fei. He was the son of a poor but educated woman who tattooed the characters "utmost loyalty to recompense the country" on his back. In order to make a living he was forced to sell beans from door to door. A wealthy patron became interested and helped him get an education, and he became one of the famous leaders of the country and a hero of the Sung dynasty. On the other hand, being the son of an official was no guarantee of position. Each youth with political aspirations must stand on his own merit, and study for and pass the examinations. Chinese education was thus democratic in the opportunity offered. It is true that the masses were busy making a living, that they were illiterate, and that they were willing to leave matters of government to those who had the time for it. How-

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1. Horne, Herman Harrell, This New Education, p. 16.

ever, a large family or clan would sometimes pool its resources to educate a promising son, and he in his turn would be expected to provide for whatever members of the family might need his help. The question arises, "Since China so honored her scholars, and since the examinations were open to all, why were there not more educated men?" The answer is in the difficulty of the examinations and of the course of study itself.

2. Its Difficulty

Ball remarks that if some of the primers for American children might have the title "Reading Made Easy" the first book studied by Chinese children should be called "Reading Made Difficult".[1] Not only was there no alphabet (everything being written with complicated Chinese characters) but the language was not understandable to the child who was expected to repeat page after page of the classics from memory without error. After four or five years, if the pupil continued to receive instruction, he was taught to translate the literary language he had learned into that of common speech, and he began a course of composition which would enable him to write essays, in preparation for his examinations which would consist in essay writing. To add to the difficulty there were many distinct forms of character writing. One teacher in a mission school said he could write 130 different

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1. Cf. Ball, op. cit., p. 235.

types, many of which could not have been read by his fellow teachers. Writing was an art which had to be practiced, and if not daily practiced, the fingers of the writer, like those of a musician, would lose their skill. Letter writing was another subject in the curriculum. For this set phrases and allusions had to be learned. It was a little as if all letters written in English had to be composed of phrases like "Birds of a feather". A Chinese of fair education might receive a letter which he would have to have translated for him. In addition the scholars developed a kind of shorthand, still using the characters but making each one with fewer strokes of the brush. Merely learning to hold and use the brush was no small accomplishment. To the uninitiate this form of writing was neither like the printed nor the ordinary written character. Even to-day it is almost impossible to get an educated Chinese to write a letter that one acquainted with the Mandarin of the printed page can read, because it is considered too school-boyish. It would seem as though, in order to maintain their prestige, the scholars had deliberately built up a system to exclude all but the elect.

3. Its Content

In regard to the nature of these Chinese classics that have so influenced the nation it is easy to say what they are not. Such subjects as mathematics, geography, and science as considered from a western viewpoint are not

included. Etiquette, minute rules of conduct, poetry, and philosophy all have their place. No one can deny the great contribution made to the nation by the classical education but there were drawbacks as well. In order to see where these classics were inadequate an evaluation of Confucianism is necessary for Confucianism was at the heart of the curriculum. Such an estimate was made by Arthur J. Brown in his book One Hundred Years:

> "In practice it functions as a religion among the masses of the people and most missionaries regard it either as a religion or as a formidable substitute for it. While it teaches some truths it ignores others that are vital. It lifted the Chinese above the level of barbarism only to fix them upon a plane considerably lower than that of Christianity. It developed such a smug satisfaction with existing conditions as to render the nation long impervious to the influences of the modern world. It debased respect for parents into blind reverence for ancestors so that a dead father, who may have been a vicious man, took the place of the living God. It fostered premature marriage and concubinage in the anxiety to have sons to care for parents in age and minister to them after death. It made the child a virtual slave to the parent. It led to a reverence for the past that regarded change as disrespect to the dead, so that progress was made difficult and society became fossilized. 'Custom' became sacred. Expenditures which the poor could ill-afford were exacted for ancestral worship which impoverished the living for the sake of the dead, and the development of patriotism and a well-governed State was prevented by making the individual solicitous only for his own family and indifferent to the welfare of his country. Confucianism therefore is China's weakness as well as China's strength, the foe of progress, the stagnation of life." 1

The above is a picture of Confucian Chinese education when mission schools were established. By 1905

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1. Brown, Arthur J., One Hundred Years, p. 156

even the Imperial government was awake to the need of change. Western influences though opposed by the Boxer movement, had had their influence, and in that year by an Imperial edict the writing of essays for examination was done away with and the old examination halls dismantled. A Board of Education was established and "An Imperial Edict in 1908 read: 'All boys over eight years of age must go to school, or their parents or relatives will be punished. If they have no relatives the officials will be held responsible for their education.'"[1] That does not mean that the classics were done away with but instead of being the curriculum they became a part of the curriculum, and the schools all too often became blind imitators of western schools. Nor does it mean that Confucianism as a way of life vanished, for through the centuries the people though not literate were constantly influenced by it. At festival seasons officials often had plays produced outdoors where all who would might listen and the plays were usually historical. Then there were the temple fairs at which the theatre played a part, while the professional story-teller never lacked for an audience. In addition custom and folk-lore embodied much of the wisdom of the sages.

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1. Brown, op. cit., p. 340

C. Aims and Curriculum of Mission Schools in China.

1. Aim of the Presbyterian Board

Very foreign to this Confucian education were the ways of Western schools, of mission schools, in China. To be sure even these must teach the use of the Chinese character if Christians were to read. And if the Bible was to be intelligible to the masses it could not be printed in the old literary style, though several translations were made in that style as well as in the vernacular. Most mission schools recognized that a Chinese student to be educated should know something of his own history and literature. But there were other questions as to the purpose and curriculum of a mission school in such an educational environment. To discuss these it is necessary to understand the aim of missions, and as this thesis proposes to study Presbyterian schools it is concerned with the aim as stated by the Presbyterian Board in its Manual:

> "The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ." 1

In the furtherance of this aim of foreign missions three methods were used: evangelistic, medical, and educational,

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., Revised 1927, p. 5.

but all three were to cooperate in the development of the Christian church and community. The thought of the missionaries was in harmony with that of the early Christian Fathers, who believed that teaching could prepare for church membership and leadership. Thus there were two main tasks which were to be undertaken by the schools: the first was to bring the pupils themselves into a saving knowledge of Jesus Christ as Lord and Saviour, and the second was to train them as leaders, that they might be teachers and evangelists who in their turn would make Christ known to others. The schools might in addition have other varied aims, cultural, hygienic, economic, vocational. Dr. John J. Heeren in On the Shantung Front, for example, shows that even in earlier days in China missionary leaders were thinking in terms of a well-rounded education. As an illustration of this he tells of a paper read by Dr. C. W. Mateer at a general conference of Protestant missionaries of China held at Shanghai in 1877 on the relation of Protestant missions to education. He says:

> "In the paper Dr. Mateer shows the great importance of Christian education in helping to Christianize and uplift China, and states very clearly the specific values of education as a whole. In this regard the following quotations are very enlightening...
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> 'The object of mission schools I take to be the education of the pupils mentally, morally, and religiously, not only that they may become effective agents in the hands of God, for defending and advancing the cause of truth. Schools also which give a knowledge of western science and civilization cannot fail to do great good both physically and socially.'" 1

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1. Heeren, John J., On the Shantung Front, pp. 227, 228.

It is with these secondary aims in their relation to the Christian program as a whole that this thesis is chiefly concerned.

2. Types of Schools Developed

It is obvious from the survey of Chinese education that it was inadequate, even from the point of view of the necessary tools, for Christian education. It was not the purpose of the church to reach merely the scholars but the masses as well. To use even the language of the classics was too slow and difficult a process. To bring the pupils to a knowledge of Christ, it was desirable that they should be able to read the Bible and other Christian literature in the vernacular. Moreover they had to be helped to understand what they read. To arrange for the students to gain the usual Chinese education and find time outside for the imparting of Christian education was not practicable. Besides, in the early days of missions the Chinese schools were opposed to the teachings of Christianity and would not have been willing to cooperate. The mission schools therefore undertook not merely religious education as such, but also so-called secular education.

In the opening of the Presbyterian mission schools it was only natural that the missionaries should adopt the curriculum of the secular schools with which they were acquainted in America, adding regular and required courses in Bible study, with chapel and church attendance

also required. And although a study of Chinese culture and the classics was often included it is not strange that these schools appeared to the Chinese as something very foreign indeed. Many questions arose. Should Bible study and chapel attendance be required? Which was paramount , the educational or the evangelistic aim of the school? And later, could the mission schools register under the Chinese government? Another question kept obtruding itself, how could the schools serve the church more fully in its problem of developing Chinese Christian living and character? Regardless of how these questions were answered the schools did in various degrees accomplish certain aims. In the high schools teachers were trained to teach in the mission primary schools, and many of the students entered into the fellowship of the church. In other schools, as well as sometimes in the high schools, special training was given to prepare Bible women and evangelists. Other students were prepared to enter college, theological, and medical schools. In the boarding schools there was practice in cleanliness, hygiene, and community living. For the wealthier students, those who could afford to go to college or those who were planning to teach or preach, such training may have been adequate. And for a time the pupils were so few in number that most of them could be used by the church, for the great need was for more and better trained leaders.

3. Recognized Inadequacies of the Curriculum

It was early recognized, however, that the students coming from the small towns, villages and rural communities were being educated away from their homes, and not for the life many of them would have to live. As for the religious part of their training, emphasis was placed on the next world rather than on that newness of life which should transform all of life, both present and to come. Christian leaders would criticize church members for taking non-Christian, uneducated, bound-footed daughters-in-law for their sons only to be told that the girls from Christian schools did not make as good wives and mothers as those who had not gone to school. Boys from the schools would sit around during their vacations on the farm and let their parents wait on them. The fault here was not entirely due to the schools, but partly to the Chinese conception of scholarship, which made it beneath the dignity of a scholar to do manual labor. Only as the Christian teachers themselves set the example of lowly service did the pupils begin to see what is involved in following one who was a carpenter. And even when the lessons themselves involved living problems it was difficult to get the carry-over into actual life. For example one teacher questioned the worthwhileness of teaching cleanliness and inspecting dormitories when the average student made no attempt to be any cleaner at home. Another curious example was in connection with a

very popular song which exhorted the girls to unbind their feet, and which the Bible women used so much that it seemed almost to be a part of their Gospel. Many homes would ask for and apparently enjoy this song, some of them even learning to sing it for themselves, without the slightest intention of doing anything about their own girls.

To adapt Christian education to the life of a country whose old educational system had been for long static was no simple task, nor has this task been completed. Perhaps the best way to see the lines along which to look for development is to note the points at which it has been criticized. The group of laymen who studied missions in order to make an appraisal were undoubtedly correct in much of their estimate of the schools in China, though they were by no means the first to see and attack the problems they pointed out. The missionaries were all along critical of their own work and constantly on the alert for better curriculum and methods, though it was often easier to see a difficulty than to remedy it. There is therefore truth in the following statement of the Laymen's Missions Inquiry:

> "The most serious defect of our Christian schools is that their curriculum is so largely imitative and verbal, so largely confined to the memorizing of facts, terms, words, and the definitions of words, so little connected with the life and needs of China.
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> Dr. Y. K. Chu, Professor of Education at Lingnan University, maintains that: 'Modern education tends to educate men out of their environment. It cultivates a thorough disgust with existing conditions in their houses, a dissatisfaction which would be wholesome if it led to a positive effort to improve their environment;

> but, as it is, it simply results in a desire to escape. Few young people who attend our schools are attracted to the more productive occupations which are so vital to the life of the country.'" 1

This is in line with the criticism also pointed out in Re-Thinking Missions:

> "It is in the smaller cities, in Hangchow, Nanking, Tai-anfu and other cities of Shantung province that the question became serious; for there mission schools teach the children of artisans, townspeople and farmers, and this formal type of education unfits them for their future life. Mission schools seem to know but one objective for education, college entrance, and the boys they are teaching in these central and northern schools are better fitted for other aims than college.
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> This has come about through China's having imitated the West rather than having studied her own needs. To-day she is beginning to realize this and she is seething with educational experiments, hunting for better ways before her educational system crystallizes." 2

It is the purpose of this thesis, while not admitting that the object of mission schools has been merely college entrance, to make a study of some typical institutions of learning, in the light of Chinese needs, and to see what contributions they have been making toward these "better ways". In so doing the curriculum trends that have developed as the schools have tried to serve the church, the community, and the nation will be pointed out.

D. Summary

The Chinese educational system, based on the Confucian Classics, has been considered because of its re-

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1. Laymen's Missions Inquiry, Regional Reports Comission of Appraisal, China, Vol. II, p. 117.
2. Hocking, William E., Re-Thinking Missions, p.158.

lation to the development of mission schools in China. It has been seen that though this education was of little value for the accomplishment of Christian objectives, and though its leaders were not in sympathy with the church, it nevertheless contributed a written language and a moral code. Moreover, the respect in which the Chinese people held their scholars made education seem a valuable thing to them. As for mission leaders they believed that schools were necessary even for the attainment of their evangelistic objectives. The first purpose of the mission schools was to help to develop a literate church with Christian members able to read the Bible in the vernacular. A system of schools, requiring Bible study and teaching secular subjects, largely following the pattern of education in the United States, was early developed. These schools were useful in leading young people to Christ and in developing the leadership of the church. But because they were foreign in character they often failed to help the young people in their adjustments to Chinese life. Nevertheless since the missionaries were constantly evaluating their own work there were always experiments being carried on and adaptations being made in the curriculum of some of the schools. The ones selected for study in this thesis are those which were pioneering in these new developments because it is in the growth of such institutions that curriculum trends may best be seen. All

education for women in China was pioneer work, for only in rare instances, like that of Yueh Fei's mother, had Chinese women been given any schooling. The first schools to be studied, therefore, will be those for women.

CHAPTER II

THE CURRICULUM OF THE WOMEN'S ELEMENTARY BIBLE SCHOOLS IN CHINA

CHAPTER II

THE CURRICULUM OF THE WOMEN'S ELEMENTARY BIBLE SCHOOLS IN CHINA

A. Introduction

In a section on "Some Trends in the Educational Work of the Shantung Mission" Dr. Heeren gives as one of them, "An Increasing Emphasis upon Education for Girls and Women."[1] Thus the development of the women's Bible schools in China of itself indicates a trend. The Ai Dao Bible School (or "Love the Way" Bible School) in Chefoo has been selected as typical of these schools and as one of the pioneers in its self-help department. This type of school has a distinctive place in Christian education in China because it is so closely associated with both evangelistic and educational work. In fact at times the question arises as to whether these schools should not be considered as part of the evangelistic program instead of the educational. There can thus be little doubt that they do belong to the program of Christian education, for they have taught distinctly for religious objectives. Since they are elementary they do not find an important place in the histories of mission education, nor have they been well-supported financially by the mission boards. However, they are to be found in many

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1. Heeren, op. cit., p. 242.

Presbyterian stations, some of them being able to carry on more advanced programs than others.

It is the purpose of this chapter first to make a study of these Bible schools, their objectives, and their contributions to the church and the community. It will then note the economic problems that arose in connection with the schools, and some of the experiments made toward meeting these problems, and then will discuss in more detail the Ai Dao Bible School which has been selected because of the unusual way the problem was solved there.

K. S. Latourette, A History of Christian Missions in China; John J. Heeren, On the Shantung Front; a Chinese catechism, a Chinese Primer of Christian Instruction, and printed reports of the Chefoo station and of the Ai Dao Women's Bible Training School have been consulted for material. In addition the writer has made use of her personal experience in schools for women and girls in Shantung.

B. The Purpose of the Women's Elementary Bible Schools

Latourette in A History of Christian Missions in China has this to say of education for women:

> "Before 1897 mission schools for girls seem as a rule to have been chiefly patronized by Christians and many of their graduates became teachers or 'Bible Women', devoting their time to reaching members of their sex with the Christian message and helping those already Christian to grow in the Faith. Schools for women were such an innovation and the distrust felt for the foreigner was frequently so lively that difficulty was often experienced in obtaining pupils. For years it

seems to have been customary for the missions to defray all the girls' expenses." 1

This tells something both of the purpose and of the problems of the girls' schools. These schools were of two types, primary and high schools (often parts of the same plant) and elementary Bible schools for women. These schools were alike in their purpose of giving Christian instruction to girls from Christian families, especially as the need was more and more felt for Christian homes. Pastors, teachers and evangelists were handicapped by having non-Christian, uneducated wives, unable to sympathize with them or to help them in their work. The difference lay in the age and type of student received. The primary-high school group started with children. The Bible schools took pupils anywhere from fifteen years to fifty or more, young women most of whom had had no opportunity to go to school earlier. They also had a large number of widows and of other women whose home lives were not satisfactory. Often one wife would come to school from a family where a man had two or three wives, and occasionally a nun would run away from a Buddhist temple and be permitted both by her superiors and by the school to stay. In the latter cases the school usually had to be entirely responsible for her support. Because the Bible schools received married women there arose a curious difference between them and the high

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1. Latourette, K.S., A History of Christian Missions in China, p. 450.

schools. The latter would receive no married woman lest she in some way contaminate the minds of the girls, and yet about half of the pupils of the Bible schools were unmarried girls, and it was never suggested that the association with the other women would be harmful to them.

The Bible schools often found themselves in difficulty because of the difference between their purpose for the students and the desire of the women themselves. The schools enrolled non-Christians for the purpose of leading them to Christ. They admitted Christians for the purpose of making them intelligent, that they might know both Whom and what they believed. Knowing that there were but few unmarried women among the Chinese the schools were interested in training the students to be Christian wives and mothers. But this was not the thought of the majority of the pupils. They were looking for freedom, eager to get away from the home for a time. One student, a non-Christian, with almost no knowledge of the Christian message, said quite frankly that she came to school because she wanted to be a Bible woman. She had sensed an independence and a joy in the life of some Bible woman she had known. Another student, a graduate, told the faculty of the school she had attended that it was up to them to see to it that all their graduates had jobs, and was quite furious when it was impossible to provide a paid job for her.

C. The Contribution of the Women's Elementary Bible Schools Toward the Work of the Church

Though feeling that the place of most of their students was in the home, these elementary Bible schools did plan to give all the training possible to sincere Christians who would be willing to serve as country Bible women, and many graduates in the early days did well and sacrificially a task of evangelism that no one else was prepared to do. But at the best these schools could offer only a six-year course, and the faculties knew how inadequate this was for training Christian leadership when they had to begin with the three R's. It was always hoped that entrance requirements could be raised to require a rudimentary knowledge of reading, and always it was difficult to find ways by which girls could be taught to read in their home villages. It was usually necessary therefore for schools whose courses began with a somewhat advanced class to compromise and give preparatory teaching. However, these schools have been able to make at least five contributions to the church. First, every year some of their students are received into the fellowship of the church. Second, teachers and pastors have found in the schools a place where their wives can be instructed. Third, many of the students have married, and in more or less degree made Christian centers of their homes. These wives often invite the church to hold classes for women in one of their rooms and often help with the teaching them-

selves. Fourth, Bible women have been trained who have had a message for country villages and who have been willing to do a humble task under difficult living conditions that high school graduates have felt to be beneath them. And fifth, selected students who have proved their worth in school and in practical service have been sent to other schools for higher education that has made them real leaders in the church.

D. The Curriculum of the Women's Elementary Bible Schools

The curriculum of these schools was determined by their objectives. The first purpose was to teach the students to read enough that they might be able to read the Bible, and then to teach them enough Bible that they might become fairly intelligent Christians able to help others learn to know Christ. Various Chinese catechisms have often been used to teach both reading and the fundamentals of the Christian faith to various groups of inquirers and to individuals. These were sometimes used in the Bible schools also, for students could learn them and then go out to teach them to others. As text books these catechisms left much to be desired. For one thing there was no attempt made to repeat characters in as many combinations as possible, and it was actually easier for many pupils to memorize question and answer than it was for them to learn to read from these books. Even from the point of view of the church there were difficulties. Pastors began to realize

that being able to repeat answers was no sign that the inquirer was ready for church membership, no sign that he understood what the answers were all about, and no sign that any connection was made between this memory work and life. One of the most popular of these catechisms started with a question as to the origin of all things, progressed slowly through questions about the Bible and the Ten Commandments, while all too often the inquirer became discouraged before he got to vital instruction about Jesus. This instruction, of course, he had probably had in varying degrees before starting on the catechism, and always the reading would be supplemented by evangelistic services.

Another text, much more popular in the schools, might well be called a Chinese Christian Primer. Its name is "Short Steps to Great Truths", but the literal translation of the Chinese title is "From Shallow into Deep." As this title suggests the material is graded. Lessons get harder as they go along, and characters once used are often repeated. After studying two or three short booklets of this series the student should be able to begin the study of a Gospel with comparative ease. The first lesson uses four Chinese characters, "righteousness", "evil", "reward", and "has". These are used in many combinations to express a teaching in harmony with Chinese thought, and that nearly any Chinese would accept, namely, that righteousness and evil inevitably have their rewards. Following lessons lead

into vital Christian teaching and contain some Bible stories. This booklet, like the catechism, is one the student can in turn use in teaching others, in evangelistic classes outside the school, and in the homes of the people. These books are now printed in parallel columns using the phonetic script wherever new characters occur. This script was developed in an attempt to make learning to read Chinese easier and quicker. Instead of using Roman letters its promoters have chosen symbols which express more accurately the Chinese sounds, and which are more similar in form to the parts of which Chinese characters are made. This script is sometimes used as a help in learning to read the characters themselves for the student can get from it the sound of the yet unlearned word. Though this script has proved to be of use in teaching reading and in helping some women who could never have learned the character to read their Bibles, it does not seem likely that it will ever replace the character. Because of the great number of words whose sound is identical it is not always possible to tell the meaning of words when only sound is indicated. Even in conversation Chinese will often resort to writing a character, sometimes just by making strokes with the right index finger in the palm of the left hand, in order to make a meaning clear. Phonetic-script catechisms are now being printed with the character in parallel columns. Even with this help for beginners it may be seen from a comparison of the forms how

much better the book, Short Steps to Great Truths, is adapted to their use. 1

In addition to the materials mentioned above, the Christian Literature Society in Shanghai and Christian publishing houses have been busy constantly preparing literature for the church, increasing the quantity and variety, and improving the quality. The schools now have many volumes from which to choose. Texts on the life of Christ, the women of the Bible, the plan of Salvation, and other subjects have been added to the curriculum materials of the Bible schools. Along with the teaching of these helps to Bible study and the teaching of the Bible itself has gone the teaching of hymns and Gospel songs. A student who does not know how to tell a Gospel story can teach a group of children to sing a song, one of the most familiar being a translation of "Jesus loves me."

Since most of these students will have homes of their own, and many of the rest will be working in the homes of others, home-making and hygiene have usually been included in the course of study. These have been taught, when possible, by a nurse or doctor from a near-by mission hospital. In connection with hygiene dormitories were supervised, and the importance of cleanliness there as well as in classroom and kitchen emphasized. Sometimes there

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1. See Sample Lessons, following page.

善惡

惡善

善 shan　惡 êh　有 yu　報 pao

善有善報　惡有惡報

善○惡○有○報○

有善○有惡○善報

○惡報○善有報○

惡有報○有善報○

有惡報○善惡有報

○善報惡報○有善

有惡○善有善報○

惡有惡報○

三 問 我們能看見天父麼。

答 不能看見天父、因爲他是個靈、但天父能看見我們。

四 問 天父給我們頂大的恩賜是甚麼

答 天父爲要救我們、將他的獨生子賜給我們。

五 問 天父怎麼將他的獨生子賜給我們呢

答 天父差遣他的獨生子、到世上來爲我們活也爲我們死。

六 問 耶穌是誰

答 沒有祇有一位神就是全能的天父。

were classes in cooking. One graduating class had reason to be proud of the dinner they prepared for the faculty farewell party, instead of sending, as was usually done for a caterer. History, geography, arithmetic, and Chinese composition varied in amount in different schools. But most schools were too poor for any scientific equipment. Sometimes it was possible to make trips in connection with their Bible study. Pottery is still being made in China in the same way as in Bible days. A picture from an old Egyptian tomb, supposed to have been painted about 2,000 B. C., shows the same type of wheel that students of Jeremiah saw a potter using.

E. The Economic Problems of the Women's Elementary Bible Schools

In addition to the studies already mentioned most of the Bible schools have added self-help departments. Before studying the various experiments along this line the economic needs which gave rise to these departments will be considered. Latourette in his statement quoted above[1] refers to the custom of the missions of defraying all the expenses of the girls in the earlier schools. This was partly because a girl was considered by her people to be of comparatively little value. Moreover, her education was in the hands of her mother and later of her mother-in-

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1. Cf. ante p. 25.

law, and was thought by them to be quite sufficient if she knew how to be a good wife and mother, and how to take care of her home. Even if a family did feel that schooling might be of value to a girl they would be unwilling to take money to educate a daughter if there were any son going uneducated. As the women's schools were elementary in character it did not seem necessary for the teachers to be so highly educated as in the high schools. Therefore they could not command as high salaries, and in consequence most of the appropriations of the mission boards for education went to the higher schools. But since the Bible schools were also boarding schools there were expenses for food and incidentals as well as for teaching. The families of the students, most of whom came from the country, could not see that the fact that a girl no longer ate at home made much difference in their budget, and in any case were usually not willing to put the difference into feeding her away from home. Even had missionaries and boards been able to continue to carry all the expenses of the increasing number of women who wanted to go to school the policy of making Christians dependent financially was soon seen to have a bad effect on the church and on the character of the Christians themselves. They came, many of them, to feel that it was the business of the church to help them. In fact, since the church taught that it was "more blessed to give than to receive" some

felt they were doing a favor in making it possible for the church to be "blessed". It was thus necessary in order to support the schools and to develop the character of the students that those who received financial help should be given some form of work to do in return. Experiments were tried in making them responsible for their own cooking, to save the wages of a cook and to give the pupils at least that much to do. One student, when asked to take her turn looking after the mill while the donkey was grinding the wheat for the school meals, suddenly decided she had enough money to pay her board after all. By this time the Bible schools were charging low fees for tuition and enough for board to cover the actual expense.

F. The Self-Help Departments of the Women's Elementary Bible Schools

When a pastor or evangelist would find a young woman who seemed worthy of being helped in a Bible school, usually some enthusiastic protegee, he would first see how much the family would give and then turn to some missionary, possibly the principal of the school, for help. It would be impossible to say how many hundreds of Chinese students have received their education because missionaries have responded to such appeals. Sometimes money has been loaned, usually given. And then the individual missionary, not wanting to pauperize the student, would look around for work to be done, possibly on Saturday afternoons. Much

time and thought has been given by these missionaries trying to find or make work for students. It might be gardening, mending, sewing, lace-making, or any odd job about the house or school. But this was not a real solution. Students supported by individual missionaries got false ideas of their position and this often led to complications with the faculty. It was agreed by all that it was much better, when possible, for the schools to decide what students should receive help, and for these students to be responsible to the faculty rather than to an individual. However, many things are easier to agree on than they are to put in practice. It was not always possible to prevent people from appealing directly to some individual, and again there were times when missionaries felt that faculties were too willing to help all who asked, regardless of ability and Christian character, provided funds could be collected from the foreigner.

1. Various Experiments in Self-Help

More and more, however, the responsibility was put into the hands of the schools. The problem then became to determine what the students could do by which they could earn money to pay their board and tuition. Cross-stitch was perhaps the most popular solution and embroidery next. Chinese were skilled with the needle and linens with Chinese designs could be sold in America as well as in China. Old designs were used and new ones

added, the schools borrowing patterns from each other. Many students were thus enabled to get an education. Other places tried tatting and lace making. But the markets for this proved more uncertain so that fewer schools have attempted their support in that way. The Women's Bible School at Tsining, realizing that the cross-stitch field was over full, taught knitting to the students, who made hundreds of garments that were sold in China and America. When possible these were made to order, but in addition many were sold at summer resorts. The students with their knitting seemed a happy group, and the school was thriving. But because of the amount paid the students for their work and because of the cost of the wool there was little Chinese market for their product, for it was too expensive. Of course, not only the Bible schools but also the girls' high schools faced similar problems. But it was easier for the latter to get more support from tuition and from the denominational boards. In one other type of school knitting helped solve the problem and that was in schools for the blind. With all these enterprises there was another problem, that of marketing. At any summer resort in China missionaries could be found having sales for their schools. Some established markets in America and agencies in China helped dispose of their articles. But always schools were looking for new opportunities and openings. One mission secretary warned that he had visited many places and seen

many industrial enterprises started that had later gone on the rocks.

2. The Ai Dao Bible School and the Cut-Outs

The Ai Dao Bible School at Chefoo has been selected for special study because as a school it is typical, but its self-help department is unique. It is not necessary to picture its curriculum or the problems it faced, because all that has been said above of women's Bible schools in general applies to it. In 1931 it was struggling against financial odds with about forty or fifty students in cramped quarters. Its students and teachers were already touching the life about them at various points. Groups of students, with a teacher when possible, had regular times for evangelistic work. They went to the penitentiary, to small factories where women and girls were making hair-nets (Chefoo was a center for this business), and to the homes of Christians and non-Christians, holding Bible classes and having intimate talks with any individuals or groups who might be willing to listen. All these activities have continued in the years since and broadened as the self-help department has increased their resources. A recent report of the school tells of the work in the penitentiary where the girls went every Wednesday:

> "To teach the women to read, first the phonetic characters, and then the regular ones. They have a fine Christian matron there who was sought because she was a Christian by the non-Christian managers! They found that

> none but a Christian could look after convicts properly. This matron has worked faithfully with the women and our girls have taught them every week, and now over twenty of the fifty can read the Bible, and more than that number are Christians. The managers of the institution rejoice that those fighting, cursing women have become model prisoners, while we rejoice that their lives have been changed." 1

Other Bible schools and high schools have also done work in local prisons, but probably none with more regularity or better results that the Ai Dao school.

It is largely due to the imagination of a missionary that this school has developed in the last decade a self-help department that has added greatly to its usefulness. Often a Chinese would be found with great skill in cutting designs in paper. But it took vision to see what attractive use could be made of them, and how this Chinese talent could be made profitable both to the students and to the school. In 1932 Mrs. Berst of the Presbyterian Mission in Chefoo made the following report:

> "Ai Dao has its industrial department, which, while still in its infancy, has all the earmarks of a healthy infant, viz, the ability to grow and crow. Many of our girls have to help pay their way in school, and in order to enable them to do so, we have started and carried on for a year, the making of place cards, correspondence paper, and Christmas cards. This is done by the cutting and pasting of those delicate and intricate figures and scenes at which the Shantung women are so clever. On seeing one of our cards a lady inquired, 'Who has Christianized the Chinese cut-outs?'" 2

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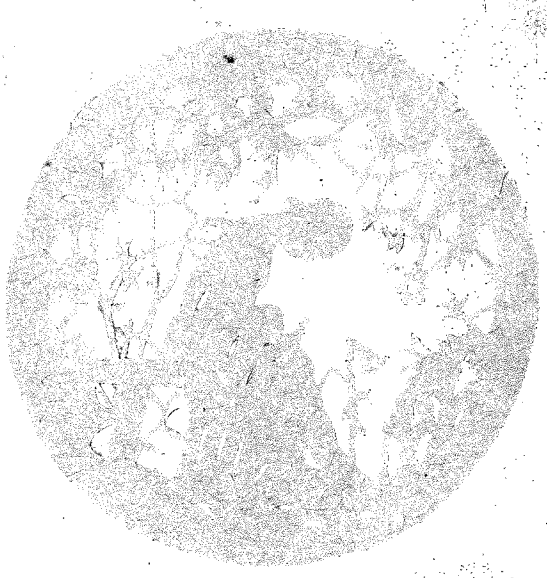
1. Report of Women's Bible School, Chefoo, Aug. 1936, p.3.
2. Historical Sketch of the Presbyterian Mission, Chefoo, p. 30.



Ai Dao Bible School

Presbyterian Mission

Chefoo, China.

REPORT

The picture on the cover for the 1940 report of the school[1] was used on Christmas cards and shows a typical design where Chinese and Christian art have combined. Many purely Chinese designs are also used for the stationery, sometimes a picture with a junk, again a scene with a bridge, perhaps a Chinese water carrier. There has been a constant improvement in the designs and an ever increasing variety so that the work now is much more attractive than at first. In addition to stationery and calendars there are some full-page pictures, lovely enough to frame for their beauty alone. A bit of the progress of the work and of the life of the students is revealed again in the station report of 1933. It was called a Peep at Chefoo and describes the impressions a visitor might receive in a day there. The description of this part of the work at Ai Dao is given as follows:

> "Walking around the courtyard between classes you probably noticed the girls take from their pockets small iron scissors, and small stencil patterns sewed to several thicknesses of colored paper and saw them cutting out many intricate and delicate patterns. These cut-outs are put on Christmas cards, place cards, stationery, and calendars and are sold all over China and in some places in America... Two afternoons a week after school, and Saturday afternoons, the big workroom shows a busy group sorting the cut-outs for cards and stationery, helping with accounts or making decorative folders for the stationery. This has enabled them to be a little better fed and to have enough clothing to keep themselves neat and clean. " [2]

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1. See illustration preceding page.
2. A Peep at Chefoo, Station Report, 1933, p. 5.

How this department has continued to grow and what it has meant in the development of the school and as a contribution to the church and the community is indicated in the report for 1936, which shows that the number of students had increased to eighty, most of whom did some work on the cut-outs, many of whom made all their own expenses. An increase in the number of teachers and a raise in their salaries had also been made possible. In addition the report says it was possible:

> "To supplement the running expenses of the school; to put up our new laundry room; to pay bus fare for the country trips of teachers and scholars who always find such eager audiences; to get glasses for girls who all their lives have had terrible headaches; to pay for operations that save the lives of some;to buy many thousands of tracts for distribution; to make available the five scholarships for those who teach in the night schools, and to send the best scholar each year to a higher school." 1

A year earlier the Ai Dao School had moved from their cramped quarters to new buildings. These buildings had been made possible by the sale of a small piece of mission property, by the gifts of Chinese Christians amounting to about $1500 Chinese currency and by about an equal amount from the cut-out fund.

The self-help department was thus doing even more than planned, not merely helping the students but contributing to the growth of the school, and to the service the girls could render in teaching and reaching out to

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1. 1936 Report, op. cit., p. 5.

others. The final step in this process did not come till after 1937 and the war but it seems right that it should be mentioned in this connection for it was a logical development that would have come in any case, a further reaching out in helpfulness to others. Because the school had this cut-out fund when the war came it was possible to help the needy cases that were brought to their attention and to share with poor Christians in the country districts.

With all the activity on the part of the students they were still able to carry their regular course of study. Those who came to school with ability to read covered in five years the requirements of an eight-year primary course for children, and in addition studied nearly all the Bible. Moreover they learned the meaning of Christian service. They received for themselves in order that they might be able to give to others. Their contributions of time and money have already been noted. In the 1936 report there is a paragraph that tells of the influence of their lives:

> "Each year we joyfully hear that whole families who at first commanded their daughters to get all the knowledge they could in our school, but not to believe the Gospel, have been led to Christ by these very daughters, though not until the girl had suffered bitter persecution at their hands and had shown by her life that she now knew a God who could help and who could give her peace and joy." 1

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1. 1936 Report, op. cit., p. 1.

G. Summary

Although education for women, with the exception of rare individuals, was something new in China, girls and women proved eager for the opportunity. It has been seen in this chapter that the missions opened schools for girls beginning with the primary grades, and Bible schools for those who had not been able to attend as children. These schools contributed toward the work of the church in that they led the students into a knowledge of the Christian faith and of Christ, and also led most of the non-Christians into an acceptance of Him as Lord and Saviour. Moreover, the students were trained to take to others the message they had received for themselves. A typical Bible school, the Ai Dao School was selected for study. Its students were seen teaching Bible, working in the penitentiary, holding classes in homes, or wherever opportunities for Christian service offered. But like the other schools of its kind it was hampered for lack of funds. With the development of the cut-outs it was not only possible to increase the number of students and improve the work of the school by adding new buildings and teachers, but it was also possible to reach out in larger ministry to the community. Thus the tendency of the schools to add self-help departments, enabling the students to help themselves and others, proved a "better way" than giving them unearned help

in order that they might be able to attend school. Though it was seen that such self-help departments greatly increased the usefulness of the schools, there remained nevertheless an unsolved problem. The articles made were for foreign consumption. To be sure girls who could afford to buy wool and who had learned knitting in school could and did knit for themselves and their families, and the cut-outs were a development of Chinese talent. But further training was needed in making use of native resources for the use of their own people. This need was more apparent in relation to the education of boys than to that of girls. For most of the latter their vocation was in the home, but for the boys the vocational problem was important as they were not all fitted to be either teachers or preachers. This problem had to be faced in the boys' high schools, but it could only be partially solved in them and trade and vocational schools were also established. The next chapter will, therefore, make a study of high schools and vocational schools for boys.

CHAPTER III

BOY'S EDUCATION AND VOCATIONAL SCHOOLS IN CHINA

CHAPTER III

BOYS' EDUCATION AND VOCATIONAL SCHOOLS IN CHINA

A. Introduction

Education for women has been considered separately in this thesis because it differed in several respects from that for boys. However, the majority of schools, even of mission schools, at first were restricted to the latter. In the early days there could be no coeducation, for girls were not supposed to come in contact with boys outside those in their own families, and ordinarily a boy was not allowed to look upon his bride until after the wedding ceremony. Even in the churches it was often necessary to have partitions separating the men from the women of the congregation. The church therefore in developing its schools established different institutions for the two sexes. In respect to curriculum, to normal training, and to self-help departments, high schools for boys and girls were much alike. But the vocational problem was more serious for the boys. For most of the girls their vocation was sooner or later centered in the home, but the boys must be prepared to earn a living. Teaching, preaching, and medicine claimed many of the students, but there were those who were not fitted for these professions. It was not till recently that trade schools began to be developed for these pupils. Among recent trends in the educational work of the

Shantung Mission Dr. Heeren lists "specialization and vocational emphasis".[1] In this chapter a study of boys' high schools will first be made, with special reference to their self-help departments, and to the relation of these departments to vocational training; and then a study of the trade schools themselves will follow. For the purpose of this study a group of four schools in Peking has been selected. All have been connected with the Presbyterian Mission there and form a group that it is hard to separate. These schools are Truth Hall Academy, the Apprentice Trade School, the Rural Apprentice Trade School, and the Institute of Engineering Practice.

The sources which have been consulted are: Kenneth S. Latourette, A History of Christian Missions in China; John J. Heeren, On the Shantung Front; the Laymen's Missions Inquiry; reports of the Institute of Engineering Practice, and letters of Samuel M. Dean. In addition the writer has made use of personal experience.

B. Purpose of Boys' Education

It was seen in the chapter on the Women's Bible Schools that the purpose of the schools and that of the pupils was not always the same. Latourette in a chapter on the Methods of Protestant Missions from 1856 to 1897 indicates something of the purpose of non-Christian

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1. Heeren, op. cit., p. 240.

parents in sending their sons to the mission schools. He says:

> "Protestant missionaries not only reaped the benefit but paid the price of being pioneers. Their schools were by no means always popular. For centuries the goal of education in China had been success in the government examinations. . . The mission institutions were popularly supposed, and probably correctly, not to be as good a place in which to acquire preparation for the civil service examinations as were the schools maintained by the Chinese. As a result in their earlier years they were patronized only by parents who were Christians, or who could not afford the usual Chinese education for their sons, or who desired to fit their sons for employment in the Imperial Maritime Customs Service or a foreign business firm. . . Until after 1897, with few if any exceptions, the schools were not self-supporting. Those that taught English, however, had a financial advantage over those that did not, for in that language they had a subject with monetary value." [1]

As the years passed the English departments of the mission high schools became the chief factor in drawing pupils because of this very monetary value. Many sons were sent by their parents with the distinct understanding that they were to get all they could from the school which might help them in obtaining some position, but that under no circumstances were they to become Christians.

This attitude gave rise to serious problems in the schools. The chief source of income was from these non-Christian students, but if their number in proportion to Christian students was allowed to become too great the Christian character of the school was endangered. No matter

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1. Kenneth S. Latourette, A History of Christian Missions in China, pp. 444-445.

how strong the faculty, their influence could be outweighed by that of the students themselves. President Liu of Cheeloo University gave as his opinion that if a school was to maintain its Christian influence and accomplish its purpose of training in Christian character it must not have more than fifty per cent of non-Christians in its student body.[1] On the other hand, principals of high schools said they could not meet their budgets if they could not receive a larger percentage. Part of the difficulty was that the number of Christian students prepared to enter high school was insufficient, and part, that many of them, for example sons of pastors, had to have their fees remitted. Moreover, in many places few men of means had been attracted to the churches. Thus it often happened that in many schools the non-Christians far out-numbered the Christians and did largely control the atmosphere of the schools. Though part of the purpose of the schools was to win such students it became very difficult to do so when their numbers were too large.

It was recognized, moreover, that a large part of the task of the schools was to train Christians for positions of Christian leadership. Normal training departments were therefore added for those who planned to teach,

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1. From an address given by Shuming T. Liu, President of Cheeloo University, to a meeting of the Shantung Mission, celebrating its 75th anniversary, May 6, 1937.

and the senior high schools gave college preparatory courses for those who wanted to enter college, theological , or medical schools. But this was not enough. Latourette shows in a chapter on Protestant Missions from 1914 to 1918 that long before the work of the Laymen's Inquiry Committee missionaries were questioning the purpose of the education their pupils were receiving. He says:

> "Missionaries themselves believed that the aims of the education given by the Church had not been clearly enough defined, and that the curriculum did not sufficiently fit students for life in China and was too Western in object and content." 1

C. Vocational Training for Boys

In the same chapter, however, Latourette states that though, "Most mission schools were declared to be lacking in adequate provision for manual and industrial education, efforts were not lacking to train the sons of the poor in useful trades."[2] The first attempts to teach such trades were usually in connection with the self-help departments which developed, as in the case of the girls' schools, in order to enable poor students to attend. Usually the pupils studied half a day and worked the other half. Some of the most common industries for the boys were rug-making and carpentry. Truth Hall Academy in Peking was on the alert for ways in which boys might earn their tuition, learn the value of manual labor, and at the same time prepare for college

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1. Latourette, op. cit., p. 757.
2. Ibid. p. 752.

entrance. Their printing press has been of value not only to the students, but to the many, individuals and mission stations, who have used their stationery and Christmas cards, and have availed themselves of the services of the press for the printing of letters and reports. In addition to this type of work the students were given experience in the weaving of rugs and in running a dairy.

1. Trade-School Departments

Truth Hall and other similar high schools were anxious to develop trade-school departments; that is, they wanted, in addition to giving the students work to help them while in school, to prepare those who would not enter the professions to be self-supporting citizens on leaving school.

a. A Missionary Pioneer in Vocational Training

Since Mr. Samuel M. Dean has been a pioneer leader in this type of vocational training it is well to note the estimate others have made of him as well as his own statement regarding his preparation. In the Laymen's Missions Inquiry, the Committee on Appraisal gives a paragraph to an Experimental Trade School and says:

> "The founder of this school, Mr. Samuel M. Dean, is a real educator, using life itself as his classroom, sharing naturally his own deep interests with his boys, and treating them as the men they are capable of becoming- a thing which modern education seldom has the wisdom to dare." 1

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1. Laymen's Missions Inquiry, Regional Reports Commission on Appraisal, China, Vol. II, p. 115.

Of himself Mr. Dean says that he was trained, as were his associates of Normal University days in America, in a system where theory and laboratory were paramount. The graduates had an abundance of technical theory and slight knowledge of manual training, and then were sent out for three or four years of apprenticeship in some shop or office before they could fit into life as engineers. This process of adaptation proved difficult for most engineers as well as for the shops that trained them. He himself "served time" in coal mines, steel mills, railway shops, and building construction. 1

b. Difficulties of Trade-School Departments

One of Mr. Dean's first attempts in connection with mission schools in China was to establish an industrial or trade-school department in Truth Hall Academy, in Peking. He tells why this should have been successful there if anywhere. In the first place, because of its self-help departments the students had had training in monotonous routine work that fitted them into practical life more easily than was true of most Chinese students with their thought that manual labor was beneath the dignity of a scholar. Moreover, the principal and many of the faculty were practical minded and eager for such a department. The difficulties arose from trying to have two types of students in one

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1. Cf. Dean, Samuel M.: Report of Institute of Engineering Practice, 1935, p. 2.

school. The very atmosphere of a college preparatory school where "books and athletics were an end in themselves" was wrong for the technical students for whom books were only a means. As Mr. Dean says, "Technical school men are eye and hand minded and must learn through those sources of instruction. Ordinary college preparatory students are ear and mouth minded."[1] The former he likens to "woodpeckers trained to be self-reliant in a forest of difficulties" and the latter to "song birds trained in protected cages". 2 However he found the greatest difficulty to be in the long periods of time required for the completion of work in the trade department which made jumping back and forth every half day most unsatisfactory. He sums up the situation by saying that there could be little difference between the work of the trade-school department and the training given in the scientific department to those who were earning their way through school in the self-help shops. And he states:

> "The department was thus a trade department in name only. It was a better course to give boys who would enter life or technical college than the ordinary courses offered but could not be fairly called a success because its graduates still were far from fitted to take their places naturally in the economic life of China's industries without a great amount of additional experience and adjustment." 3

2. Pioneer Trade Schools

Because of the difficulties mentioned above

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1. Dean, op. cit., P. 9.
2. Ibid., p. 10.
3. Ibid., p. 8.

the industrial department at Truth Hall was given up and a separate trade school developed. The difference between the two is best given in Mr. Dean's own words:

> "The industrial department was primarily a school in which the student was trained in as practical shop work for half of each day as was possible. . . Our present College of Engineering Practice and Apprentice Trade Schools are primarily bits of typical Chinese economic industrial society in which as much education is given as the student can stand without losing the atmosphere of industry." 1

In addition the trade schools have had to be self-supporting, so that the students have carried on business under business conditions, and thus have fitted more easily into Chinese economic life.

a. The Apprentice Trade School

Through varied experiments there were developed in Peking the Apprentice Trade School, the Rural Apprentice Trade School, and the College of Engineering Practice. These will be considered in the order mentioned. In the Apprentice Trade School it was necessary to experiment to find the most effective way of conducting it. At first it was like the high school in giving half a day to class work and the other half to shop work. This plan was soon given up. On the one hand it kept the shop from producing goods on a marketable basis, and on the other the students thought of themselves as scholars rather than as skilled workmen. The next ex-

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1. Dean, op. cit., p. 1.

periment gave four days to shop work followed by one in class. Though that was an improvement the workmen still objected to changing apprentices so frequently. The best solution seemed to be for the students to have eight months in shop work or on some job and then four months in class. After the eight months they came to classes well able to correlate theory and practice, and actually learned more in four months than the ordinary trade-school student did in nine. This proportion of time seemed ideal, but most of the students were too poor to pay tuition even for four months. The solution finally adopted was to have them work at a trade six days a week for three and a half years, and attend classes for one hour each night. At the end of that time those who had done well were given six months with half a day studying theory connected with their trade, and the other half day working in the drafting room. Those who completed this work and passed their examinations on it became qualified foremen and easily obtained positions as such. Those who were not equal to the training of the final six months , were skilled workmen, better educated and more skilled than the average in their trade, and also had no difficulty in getting good positions.

In a 1935 report it was stated that in twelve years the school had built up on its own earnings so that it was then making over 200 different types of articles, teaching 12 distinct trades, and had 4 engineers, 17 fore-

men, and 90 skilled workers on the teaching staff. At that time there were over 80 student apprentices. These students spent their first six months in the stock and tool room, where they learned the names of the tools and the materials used throughout the shops. In order that they might understand the problems of other allied trades and later have possibilities of choice as to their own work they were then taught two minor trades and one major trade. For example a boy studying blacksmithing and riveting would also be taught bench work and plumbing. Training was also given for foundrymen, mechanics, machinists, tinsmiths, electricians, repairers of motor cars, and so forth. 1

Many criticized this school as being "too harsh", but Mr. Dean says:

> "We claimed that life in China was difficult and only the student who had been trained to endure hardship could bear up under it. We believed that ability to endure hardship was more important than any technical theory we might teach. At times whole groups of students would leave, one after the other, and go back home to report evil of us and our methods of training; yet we demanded nothing of our students that we ourselves had not undergone in our own training." 2

This difficulty of adaptation on the part of the students was finally met by accepting them only one at a time, insisting on two months of well-done work in the shop before permitting them to enter classes, and limiting their number to one apprentice student to each skilled worker.

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1. Cf. Dean, op. cit., p. 6.
2. Ibid., p. 4.

b. The Rural Apprentice Trade School

While the Apprentice Trade School fitted students for city work it did not solve the problem of those who would set up small shops in the country, with small capital and simple processes. To meet this need, a Rural Apprentice Trade School was started in 1935. It began with four shops doing printing; wool and cotton textile spinning; dyeing and weaving; and carpentry and metal work. The chief difference between this school and the Apprentice Trade School was the simplicity of equipment and organization. For four months a year of a three-year course the students were given high school mathematics, Chinese, physics, chemistry, English, and technical theory; for the other eight months they worked in shops. This school started in connection with projects for building up small rural churches. It was thought a better policy to assist their economic foundations by training able young men from the Sunday schools to run their own industries in their villages than to develop industries in direct connection with the churches. A group of farmer boys was selected for the experiment. On arrival in Peking they were set to work to erect their own small village-type shops from sun-dried brick of their own manufacture. It was felt that the boys would thus be able on graduation to build their own houses and shops, help their neighbors with theirs, and earn a fair living, perhaps adding gardening to their

trade. These students were given Bible teaching and training in evangelistic work. They were expected on return to their villages to be valuable lay workers, not only self-supporting, but also contributing to the support of their churches. 1

c. The Institute of Engineering Practice

After the Apprentice Trade School had been developed and made self-supporting it was turned over to its staff of Chinese foremen and teachers to run; and a new venture was started, the College, or as it was later called, the Institute of Engineering Practice. This school took only senior middle-school graduates; men who had proved their "qualities of leadership, endurance, character, and natural engineering ability." 2 In a letter written in 1931 Mr. Dean says:

> "The purpose of the school has been to train Christian leaders of industry from among the sons of church members and to use its organization as an evangelizing agency and as a contact point for the Mission's evangelists who are working among the skilled workmen of the city." 3

That he never for a moment let his emphasis on the Christian character of the school interfere with the technical efficiency is indicated in another report where he writes:

> "The purpose of a technical college is to train men who can obtain and hold engineering positions through which

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1. Cf. Dean, op. cit., p. 2.
2. Ibid., p. 12.
3. Letter Written by Samuel M. Dean, May 1, 1931.

> they can render constructive service to the economic life of themselves and others. An engineer who cannot gain results out on the job is not worthy of the name." 1

That the graduates are men of fine Christian character and professional ability can be attested by missionaries in stations where they have worked as architects for months at a time.

The practical work of the students was gained as apprentices in factories, power plants, and engineering offices, often far away from the school; in some instances contracting firms were several thousand miles away. It sometimes happened that students would drop out after two or three years of the five-year course to hold jobs where they were already making good. The school, therefore, was forced to plan its work in well-rounded units in order that students stopping at various stages might have a short technical course up to the point where they had left school.

There were two courses, industrial and architectural engineering. But neither course was as specialized as it would have been in America, because industry in China had not developed to the point of specialization which it had reached in America. It was therefore necessary for a Chinese engineer to solve many problems which an American engineer could turn over to various specialists. To meet these problems those studying architectural engineering

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1. Dean, Samuel M., Report of the Institute of Engineering Practice, 1935, p. 11.

were given courses in electrical and mechanical subjects, while the industrial engineers were also taught civil engineering subjects.

Besides making its contribution in the training of the students, the Institute of Engineering Practice has been of great value in the building projects actually completed in China, and even extending to the Union Theological Seminary in Manila. The catalogue of the Institute for 1935 lists 40 projects the staff were working on in connection with the Presbyterian Building Bureau. One of these projects was for an Institute of Agriculture and included the building of offices, class rooms, dormitories, residences, barns and pens, seed-selection buildings, green house, incubation building, shops, power plants, and boiler room. There were 57 hospital projects already completed at that time, including smaller units such as heating, plumbing, and wiring installations and the larger units of the complete hospital plants. In addition there were 26 buildings, including churches, auditoriums, libraries, and gymnasiums; over 50 private residences (mostly for the missions); and various general projects. Work was done for Congregational, Methodist, Presbyterian, Anglican, Seventh Day Adventist, Roman Catholic, and other Missions; for the Y. M. C. A. and the Salvation Army; and for many Chinese Government Universities and High Schools. This suggests something of the wide field of usefulness of the school. Besides this,

the services of the students have been used by the Famine Relief Commission. Several irrigation projects gave experience to students in building dykes, tunnels, and canals, and in working on rivers; and at the same time taught lessons in prevention and control of conditions that gave rise to famines.

3. The Program of Religious Education in Vocational Schools for Boys

The program of religious education differed greatly in the various institutions that stressed vocational training. On the one hand were large schools with many non-Christian students such as the Yih Wen Commercial School in Chefoo. Here more emphasis had to be given to evangelism and formal Bible instruction. The Institute of Engineering Practice on the other hand had only a few selected students, Christian character and experience being included among the entrance requirements. Busy as they were with their routine work they found time to undertake many forms of Christian activity. Sometimes there were combinations of the two tasks when students sent to inspect building erection work had opportunities for Christian witness and service. Some went to small churches in the country; others helped in the city, in Sunday School, choir, Christian Endeavor, or other young people's activities. The school believed in training lay leadership by putting it to work, showing it what it lacked in order to work

efficiently, and then giving training to meet its needs. The religious program was like the technical in that it stressed learning by doing. The Presbyterian church in Peking was one of the places where students worked, and one lad was so appreciated there that he was asked to be an elder. He refused because he felt he was too young, but continued to contribute to the life of the church. The training of lay leaders by these and other vocational schools was important in building up the life of the church because the church needed educated, self-supporting leaders in addition to its teachers and preachers. Graduates, well able to hold their own in the business world, had an influence that a paid evangelist often could not have, if only because he was paid for his service.

D. Summary

Although in taking western education to China the missions often failed to fit it to the needs of the Chinese, nevertheless missionaries were constantly criticizing their own work. This led to frequent experiment and improvement. In this chapter the need for vocational training was pointed out, and the Peking trade and engineering schools studied as pioneers in the field. The purpose of these vocational schools was to fit Christian boys to make a living outside the ministry and the teaching and medical professions. The conditions under which they worked and carried on business in school were made as near-

ly like as possible to those under which they would work after graduation. Those who would be in the country had a different training from those who were to be in cities. Most of the curriculum consisted in "learning by doing", But after the students had worked for a period they were taught theory in connection with the problems of their trade. Since they were being trained as Christian laymen they were expected to share in various evangelistic enterprises. They were engineering students learning not only to erect buildings but to build up churches. Here may be seen a trend not only toward broader opportunities for the pupils in their Christian service, but toward the development of lay leadership, and toward improving the economic status of church members that they might be able to contribute toward self-supporting churches. In order that they might become strong leaders only boys who had given evidence of Christian character and ability as leaders were received into the group of vocational schools in Peking. These schools were selected because of their outstanding contributions, but others were experimenting in different places along similar as well as quite different lines. Since most of the Chinese students came from farms and rural communities there was another type of vocational training that was greatly needed, and a number of agricultural institutions were developed for meeting the needs of the farmers and rural communities. In the next chapter there will be a study of these needs and of Nanking Agricultural College, which has been selected as a typical institution working in this field.

CHAPTER IV

AGRICULTURAL COLLEGES AND SCHOOLS

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A. Introduction

Agricultural and industrial problems have often been considered together in China. One boys' high school in Shantung, for example, started with self-help departments in rug making and carpentry, accumulated land, and gradually came to stress agricultural work. It then took the name of the Shantung Agricultural and Industrial School. The fact that these two types of education could be centered in one school suggests that they have much in common. The last chapter studied the development of industrial education in Presbyterian mission schools in Peking, the "Northern Capital". The purpose of this chapter is to study the development of agricultural education in an interdenominational university in Nanking, the "Southern Capital". A brief study of the Chinese rural background will first be made.

John J. Heeren, On the Shantung Front; John Lossing Buck, Land Utilization in China; Kenneth S. Latourette, A History of Christian Missions in China; Reports of the College of Agriculture and Forestry, Nanking; and Personal Reports of Joseph Bailie and John Lossing Buck have been consulted for material. In addition the writer has made use of personal experience.

B. Chinese Rural Background

China's rural population has been estimated at three million, while Latourette states, "China was primarily a nation of farmers and three fourths of the Chinese Protestants were in country churches."[1] This indicates something of the importance and extent of agricultural problems both for the nation as a whole and for the church. Through the centuries, though without modern machinery, the Chinese farmers had accumulated much knowledge about crops and their development and were doing intensive farming. In addition to the growing of crops for food and of cotton for textiles, the Chinese have shown great skill with flowers and fruits. They are excellent at grafting such things as roses, pears, and persimmons. They are rightly famous for their development of the chrysanthemum. A gentleman will sometimes give a flower show with thousands of plants of chrysanthemums he has himself raised in the greatest variety of colors and sizes. This, however, is usually a hobby for the rich. A more commercial project is that of the Shantung peony. Each year tens of thousands of these were started in the north where they grew hardy stems, and then taken by their gardeners to Canton, where they were forced in the warmer climate and where they developed larger and more beautiful flowers than they could have in Shantung. They were then ready

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1. Latourette, op. cit., p. 793.

for sale at the Chinese New Year season, the latter part of January and the first of February.

In a country as large as China all sorts of conditions of soil and climate are to be found. This is made clear in the surveys carried out in connection with the College of Agriculture and Forestry. For purposes of study the country was divided into two regions, the wheat region, and the rice region. These in turn were divided into eight areas. The wheat region thus included the spring wheat area, the winter wheat-millet area, and the winter wheat-kaoliang area, the kaoliang being a tall grain similar to kaffir corn. The major crops were thus used to name the regions and areas, each of which grew other additional crops and vegetables. Some of the more important crops of the country as a whole are millet, soybeans, barley, corn, sweet potatoes, broad beans, peanuts, green beans, field peas, tea, and tobacco. Among trees the mulberry and orange are important, and in North China the persimmon and walnut. In addition much cotton is grown for textiles. 1

Much of the cultivated land is used to produce two or three crops a year, and Chinese farmers early understood the necessity for the rotation of certain ones. But the food needs were too acute for land to be allowed to re-

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1. Cf. Buck, John Lossing, Land Utilization in China, pp. 10 and 30.

main idle for a year. The outstanding impression on a return from China to America was the great amount of waste and uncultivated land in the latter and the large number of weeds allowed to grow in that which was cultivated. In China, on the other hand, the intense cultivation keeps weeds to a minimum, and in thickly populated areas uses each available spot, with one important exception. Graves are scattered through the fields regardless of their hindrance to farm operations, and often on the most fertile land. To be sure the crops sometimes are allowed to grow part way up the grave mounds. However, it is estimated that graves occupy almost two per cent of all farm land in China. 1

In spite of the best efforts of the farmers most of them make only a meager living, so that any failure of crops brings suffering. The common greeting in some places is, "Have you eaten?" The concern is not so much with how a man is as with whether he has had enough to eat. Probably no one knows how many never have had. Beside the hard conditions of ordinary years, famines have been frequent and have covered wide areas. Their chief causes are floods and droughts, but in addition, insect pests, winds, and frosts often destroy crops. The latter would not of themselves produce famine in any large area, but often greatly aggravate famine conditions and cause famine in

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1. Cf. Buck, op. cit., p. 10.

small areas. A famine is not considered complete unless all the crops of a year in a large section are wiped out. In the last chapter the contribution of the students of the Institute of Engineering Practice toward famine prevention in their irrigation projects was mentioned. In this chapter the relation between famine relief and the College of Agriculture and Forestry at Nanking will be studied.

However, before schools began to take an interest in the problems of the farmer, individual missionaries realized the need for help in improving the quality and quantity of the crops being produced. They were constantly faced with the great poverty of the common people. Dr. Heeren writes of Charles R. Mills who was probably the earliest Protestant economic benefactor in Shantung, by bringing back from furlough, no one knows just when, two bags of peanuts. These he gave to two Chinese friends. One ate his, but the other planted his. The Shantung soil proved well adapted and the peanut excelled the local variety. The American peanut was more and more grown and used widely for its oil as well as in other ways. It came to be exported and gradually won an enviable position on the world markets. In 1931, 798,910 tons were exported from China, the greater part having been grown in Shantung. 1

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1. Heeren, John J., On the Shantung Front, pp. 65-66.

Whether Mills had any idea that his peanuts would have economic value or not, it is certain that Dr. John L. Nevius was one of the first to stress the importance of self-support in the churches. He was interested in ways of helping the people to help themselves. His hobby happened to be horticulture and soon after his arrival he noticed the poor quality of Shantung fruit. He bought about three acres of land for experiment and sent to America for many varieties of fruits and berries. In 1869 he brought twenty to thirty strawberry plants from Japan and also was growing tomatoes. By 1887 he had introduced several varieties of grapes, Bartlett and other pears, apples, and plums. Since his fruits brought nearly ten times the price of the native varieties the Chinese became interested in growing these new kinds, especially because they could always get grafts for the asking. "Gradually", Dr. Heeren writes, "the 'Nevius-improved' apples, pears, and plums spread all over the Shantung peninsula and added millions to the wealth of the population." 1

C. The College of Agriculture and Forestry of Nanking University

In view of the large number of farmers in China, their poverty, the frequent famines, and along with this, in view of the interest of the early missionaries in self-support, it is surprising to find this statement of Latourette's,

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1. Heeren, op. cit., p. 66.

"Prior to 1922 scant study had been made of the possibility of improving the farming communities, but beginning with that year much attention was devoted to the problem." 1 Probably the reason little attention was paid earlier was the type of training of the missionaries.

1. The Establishment of the College

The University of Nanking was the first large Christian institution to undertake a program of formal education in agriculture. In 1914 a forestry school and an agricultural class were carried on as parts of the College of Agriculture. The entrance requirement for the college was a full high school course. Since there was not enough literature in Chinese on agriculture and the allied sciences necessary for its study, the teaching had to be given in the English language. The course alternated two weeks of study with two weeks of practical work. Half of those students whose English preparation made it possible for them to enter soon dropped out because of the hard field work, which at times cut the skin of most of their fingers. At the end of the term there were ten who passed the examinations. But at the opening of the next term there were only seven. The year 1914 was marked by experiments in breeding work with corn. This stimulated interest because it showed the possibilities of improvements in the crops of the Chinese farmer.

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1. Latourette, op. cit., p. 793.

About the same time the college was asked to cooperate with the Famine Relief Forestry Commission in order to mitigate, as much as possible, the conditions which were responsible for floods and famines in China. The committee had funds in hand from the Central China Relief Fund. This was a balance left after meeting the needs of sufferers from a previous famine. The committee in charge felt it would mean more if used to prevent future disasters than if kept for the next one that was sure to come. The Chinese government was also interested in seeing what could be done, and the Minister of Agriculture made a grant of $3,000.00 a year to the school. In addition government officials closed their own school in Peking, because they felt they were not so well prepared to teach their students, and instead sent them to Nanking. The relief funds and the government provided seventeen scholarships for the school which then became the only officially recognized school of forestry in China. An attempt was made to open the College of Forestry with the same entrance requirements as those of the College of Agriculture, but it was impossible to find any English-speaking students who wanted to attend. It was therefore decided to receive good Chinese scholars, well qualified in science, and to give them a year's extra work in English. The government students were non-Christian, but though they found a great change from their government school experience they quickly adjusted themselves. By May of 1916 eight

had become church members, others were expected soon to take a definite stand, and some of the eight were among the most active Christian students in the University.

There was an unusual event in connection with the opening of the College of Agriculture and Forestry. This was a tree planting ceremony with Mr. Chang Chien, the Minister of Agriculture, and Consul Williams as guests of honor. The former stated in a speech that the government had intended opening such an experimental station as the university was doing, but since the university was already doing such good work he appointed this as the Government Experimental Station for Kiangsu Province.[1] Then he and the consul each planted a tree and the latter expressed the hope that:

> "As the two trees grew up side by side, one representing the Young Republic of China and one representing the Sister Republic of the United States, so the good-will of the two nations should grow as these trees grew." [2]

The same year the interest of Christian education in flood prevention projects was shown by the fact that the educational association voted that all mission schools observe the Chinese spring festival of Ch'ing Ming as Arbor Day. Students were to go out in groups all over the country and show their patriotism and desire to help China by themselves planting trees. They were taught that these trees

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1. Joseph Bailie, Personal Report, July 31, 1915, p. 6.
2. Ibid., p. 6.

would help hold back flood waters and at the same time would be of commercial value to the country.

A 1916 report says that at the end of September 1915 there were forty students in the forestry department and twelve in that of agriculture. It also states that there was one teacher in charge of the field work, who, in addition to keeping "the students to their shovels and their hoes", was getting the University campus and agricultural land into good shape.[1] The College of Agriculture and Forestry this early in its history was already reaching out to the community. Literature dealing with Chinese agricultural problems was prepared and sent regularly to twenty or so governors and to a number of Chinese agricultural stations, as well as to over two hundred newspapers and magazines.

2. The Curriculum of the College

By 1919 a report reads:

> "The most important developments of the past year have have been in connection with our sericulture and mulberry work; the cotton improvement work; the development of our field work, particularly sales of seeds and nursery stocks; the acquisition of our first piece of land for our experiment station and farm; the organization of an agricultural experiment station; and the establishment in China of a $5,000.00 loan scholarship fund for forestry students." [2]

The year previous the nurseries had reported 123 different species of native and foreign trees, with a total number of seedlings and transplants of about 700,000.

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1. Reisner, J. H., Report on College of Agriculture and Forestry, May 1916, p. 1.
2. Report of the College of Agriculture and Forestry, 1918-1919, p. 1.

The University of Nanking Bulletin for 1927-1931 shows the College of Agriculture and Forestry giving a four-year course, and divided into seven departments: agriculture, agronomy, botany, zoology, forestry, horticulture, and rural education. This bulletin lists some of the achievements. Among others were the fact that 28 improved strains and varieties of wheat, millet, kaoliang, corn, and cotton had been put in "increase" fields or already distributed.[1] Surveys had been made in connection with flood control and of land utilization, and a large amount of agricultural literature was constantly being made available.

Something of the growth of the college is indicated by the fact that in 1931 there were, in the department of agricultural economics alone, in addition to Mr. Buck, 12 college graduates, a Chinese assistant professor, 6 technical assistants, 40 clerical assistants, and usually some visiting professor of outstanding reputation helping and advising in the work of the department.

3. The Outreach of the College

It has been impossible not to indicate something of the outreach of the college in the above brief account of its development and program. The figures of the 1931 bulletin are suggestive. From 1926-1930 48 tons of improved wheat seed were distributed; from 1927-1930, 21

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1. Cf. University of Nanking Bulletin, Annual Reports of the College of Agriculture and Forestry and Experiment Station, 1927-1931, p. 16.

tons of improved cotton seed; and from 1925-1930, 11 tons of improved corn.[1] Garden seeds, trees, and shrubs were sold to hundreds of missionaries. Advice was always available in regard to soil, fertilizers, and insect pests, while the necessary pumps, chemicals, and sprays were kept for sale.

Students on graduation were prepared to carry on their work wherever they might go. In a personal report Mr. Buck states the purpose of the school and the way in which graduates serve. He writes:

> "The College stands primarily, of course, for the promotion of Christianity, and this, outside of the personal contact with the students, is accomplished in two ways; first by training Christians who after graduation take up definite Christian work with the church, and second, those who become Christians and who take up positions in Government schools, experiment stations, or in other capacities beside the church organization." 2

In a later report he says that the students are in constant demand for official, private, and church positions, while agricultural policies are being influenced by the work of the department of agricultural economics. "All this affords an opportunity for Christian influence in many ways which may become far reaching." 3

The Shantung Agricultural and Industrial School is one example of an institution where the Nanking graduates have worked. As its name indicates the school hoped to be

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1. Cf. University of Nanking Bulletin, op. cit., p. 69.
2. Buck, John Lossing, Personal Report, 1922, p. 1.
3. Buck, John Lossing, Personal Report, 1931, p. 15.

able to serve the province. It has been especially interested in orchards as well as in the use of improved wheat seed. Its large amount of land makes it available as an experiment station. In addition to growing fruit the school has been canning it for local use and for limited sales.

The graduates of the Nanking school had field work and extension trips as part of their course. Plays in connection with the latter drew large audiences. On one such trip to Shantung a play was given based on the use of improved cotton seed. The pastor, on the stage as an actor, explained that Christianity consisted of something more than going to church and praying, that it was a religion of service as well, that it was not true Christianity unless it helped in the whole life of man. A second play showed the evil effects of gambling. There was also a lantern slide lecture on better methods of cultivation. Over 2,000 farmers saw the plays and their eager response proved that such work might have an important place in mission activity.

Part of the field work of the students in the department of agricultural economics has been to help the farmers in forming cooperative societies, and in finding Christian solutions to their problems. For example, landlords and tenants were often found to be deceiving each other in their relations. Attempts would then be made to lead both sides to accept the Christian ideal of unselfishness as the only basis for a solution. In 1926 the China

Famine Fund Committee granted $5,000.00 for the organization of different kinds of cooperative effort. These funds and others loaned during eight years to seventeen societies amounted to $14,952.00. The project of one society was to clean out and enlarge ponds for irrigation purposes. The pond mud was used for fertilization, and the village water supply was incidentally increased. Neighboring farmers saw and did likewise. Non-Christians seeing church groups at work on some of these projects said, "If the church is doing this kind of practical work then we want to help support the church." 1

As early in the development of the college as 1916 Mr. Reisner wrote:

> "I believe the missionary church of God will come more and more to see that there are more open gate-ways into the hearts of China's three hundred millions of rural population through agriculture, in which they 'move and live and have their being', than through any other approach. . .on which population the self-supporting and self-propagating future Chinese native Christian Church will depend in greatest measure." 2

Mr. Bailie, writing about the same time, said:

> "A Christian farmer who knows his work thoroughly and does it will do more for building up a really Christian nation than an average preacher will do. . . We are in a position now in the University of Nanking where we can stamp Christianity on the institutions of China." 3

Another service rendered by the College was that of making extensive and intensive surveys of land u-

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1. Cf.Buck, John Lossing, Personal Report, 1931, p. 9.
2. Reisner, J. H., Report on College of Agriculture and Forestry, 1916, p. 1.
3. Bailie, Joseph, Personal Report, 1915, p. 10.

tilization in China. Through an increased understanding of prevailing agricultural conditions the College was in a better position to give its service. Consequently its advice has been widely sought. One of its professors, Dr. John Lossing Buck, not only helped with these surveys but also made a study of the problems of rural churches. In order to see how rural churches might best be enabled to become indigenous and to serve the community he studied the findings of rural leaders in the United States. These leaders had formulated four principles they felt to be essential in the building of any rural organization. These he stated as follows:

"1. The self-help principle.

"2. Development of organization around a keenly felt need or interest and sponsored for the most part by the people themselves.

"3. Activities which will keep the members loyal to the organization.

"4. A unit of organization large enough to accomplish its aims, such, for instance, as the employing of an expert to assist the members in any way in which they need and desire such aid." 1

Applying the principles to the church in China he found, first, that though a "self-supporting, self-governing church" was part of the stated goal of missions, the methods used often delayed the attainment of that goal.

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1. Buck, John Lossing, The Building of a Rural Church, Organization and Program in China, Reprint from Chinese Recorder, July, 1927, p. 2.

Moreover, self-help in mission work should be a matter not only of finance and self-government, but should be applied to the program of activities of the organism.

He found, secondly, that if the need for church organization was to be felt by the local Christians, then organization should not take place till they themselves desired to band together for some definite purpose. Then they would be ready to serve their local church which would live in the community and serve the community.

He found, in the third place, that "an organization without activities to hold the interest of the members is a dead organization." Here Dr. Buck suggested a large number of possible projects such as : the use and passing on to others of improved seeds, methods of controlling plant insects and diseases, teaching correct relations between tenants and landlords in such a way that Christian living would be practiced, schools for adults with Christian volunteers as teachers, programs for better home-making, and a development of a Christ-like spirit among the members exemplified by manner of life lived not by words alone.

And in the fourth place, he stated that some form of paid leadership was necessary, whether one pastor for a single group, or an itinerating pastor for a number of groups. To be effective in the country these men must understand the needs of the farmer and be sympathetic with

him in his problems. 1

Here was a program in which the graduates of the College of Agriculture and Forestry were well equipped to serve. Groups of Christians desiring to be self-supporting, to establish a church organization of their own, to work together for a better community, and to obtain the necessary leadership, could find among the college graduates men prepared to help in just such ways. If, however, they could not afford this, they could plan to have an evangelist or pastor attend one or more of the summer sessions of the college. These sessions were planned to serve the rural churches as far as possible.

D. Summary

It has been seen in this study of the College of Agriculture and Forestry that the rural problem was important for the churches because of the large number of church members in rural communities. Some of the trends of religious education seen in the other schools were found to be at work here also. These trends were in line with the programs for making the churches self-supporting and indigenous. But with the college a new trend was seen in connection with government cooperation. The department of forestry, it was found, grew in large part from the co-

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1. Cf. Buck, op. cit., pp. 2-9.

operative efforts of famine relief agencies, the government, and the University of Nanking. Government students were enrolled, learned the principles of Christianity as well as agriculture, and then took positions where they could serve their people, many of them under the government. The surveys undertaken by the College indicate this broader trend of thinking in terms of the nation as a whole. The trend toward meeting the needs of the rural church organization was already well developed in the work of the Institute of Engineering Practice. But by its large publication of literature for the farmers; by its wide distribution of improved seeds, sprays, fertilizers, and other helpful materials; and by its help with the organization of cooperatives, the College of Agriculture and Forestry was able to reach an even larger constituency.

GENERAL SUMMARY OF PART I

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Part of the aim of missions in China was seen to be the "gathering of disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing."[1] In order to accomplish this aim, it was found, it is necessary that these churches shall be indigenous, that they shall have a native leadership, and that the members shall have a margin of time and money, after obtaining the necessities of life, which shall make it possible for them to contribute service and money to the life of the church. The schools were expected to help further the growth of native churches. If they were to help build an indigenous church it was desirable that they should get away from the stigma of being "foreign"; if they were to help build a self-supporting church then they themselves needed to be economically independent; and if they were to have a share in a self-propagating, self-governing church then they needed to be trained in qualities of Christian leadership. The trends in the curriculum of the schools studied were in line with the needs for such a development in the churches.

One trend seen in this study was the increasing emphasis on the education of women. An indigenous church must have Christian homes as well as schools

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1. Cf. Ante., p. 14.

for the training of its members, especially the children. This meant that Christian wives and mothers must be trained as well as Bible women. Another trend in the schools for women was the increasing effort to find ways for the students to help themselves. This was seen to be important both for the character development of the girls and for the larger usefulness of the schools when some of the economic problems could be met. Unfortunately most of the articles usually made in the self-help departments were salable only on a foreign market.

The trend that emphasized economic independence was also seen in the boys' schools, where there was an increasing emphasis on vocational training. Christian students needed to be able to take their place both in the business world and in the churches as Christian laymen. Paid leadership was important in the building of a church, but there could be no large measure of self-support or of self-government until there were church members willing and able to take their share of responsibility. The trade schools contributed here but were valuable only for limited numbers. They were more valuable than self-help departments in that they made articles needed by the Chinese, and in that the students were prepared to use their trades after graduation, not only as a means of earning an education.

Since such a large part of the church was rural it could never be truly indigenous until it learned to

understand and to minister to the needs of the farmer and the rural community. In the agricultural schools the trend toward bringing Christianity to bear on the every-day needs and life of the people had its greatest opportunities for expression. Both in the Agricultural College in Nanking, and in the Institute of Engineering Practice in Peking students had training in Christian service for the nation in flood relief projects. Students came to the former school from government schools and on graduation had opportunities to serve the government and to bring principles of Christian living into the life of the nation.

By 1937 Christian schools were undertaking to train Chinese Christian students who would be able to take their places in the life of China, and to bring to the various phases of that life the transforming message of Christianity, as well as to do their share in the building up of the Christian church. The schools were few in number in comparison with the needs of the population and of the churches, but, it was found in this study, they were sensing the "better ways" by which the students could adapt themselves to the needs of Chinese life. That they would have continued to experiment and to find new ways of getting closer to the people seems certain had it not been for the coming of 1937, with war and all its consequences. The schools selected for study are still at work, under changed

conditions or, like the Agricultural College, in a new place. The second part of this thesis will study the new curriculum and its trends, necessitated by war, in other institutions, in order that Christianity may be seen at work in as many different schools as possible.

PART II

CURRICULUM DEVELOPMENT IN MISSION SCHOOLS IN CHINA AFTER 1937

CHAPTER I

THE BACKGROUND OF NEW CHINA AND ITS RELATION TO THE MISSION SCHOOLS

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THE BACKGROUND OF NEW CHINA AND ITS RELATION TO THE MISSION SCHOOLS

A. Introduction

In the first part of this thesis several mission schools were seen experimenting in attempts to bring their curriculum nearer to the needs of the Christian communities and of the Chinese people. With the coming of war in the summer of 1937 it would not have been surprising if all education in China had stopped for a time. But the Chinese leaders (It is stated that about 52% of those in China's Who's Who had studied in mission schools)[1] had learned at least one thing from the schools, and that was to appreciate the power of education when made available to the masses. Miss Wu Mou-i of Ginling College writing on War and Education in China says:

> "To the youth of China this struggle to keep up the educational work means that they have a place at the nation's front... One of our College Presidents, Herman Liu, of the University of Shanghai, said at the very beginning of the war, 'No matter what happens we are determined to carry on. I believe that the educational front is even more important than the military one.'" [2]

Not only the government realized the importance of its educational work but the church also saw the increased need for its teaching. It is the purpose of this part of the thesis to show the effect of war on educational trends in

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1. Cf. Ballou, Earle H., Dangerous Opportunity, p. 86.
2. Women and Missions, January 1940, p. 307.

mission schools in "Occupied China". As the first chapter of Part I studied the educational system in Old China as a background for the religious education of the mission schools, so Chapter I of this second part will first sketch the educational program of New China, in order to see the relation of mission schools to this program as a whole. It will then show the results of the war on mission schools in the occupied areas, and finally will indicate the needs for relief and the nature of relief projects undertaken by the schools.

As a background for this study the following have been read: Madame Chiang Kai-shek, This is Our China; Gordon Poteat, Stand By For China; and Earle H. Ballou, Dangerous Opportunity. Use has been made of a radio speech broadcast in April, 1940, by the Chinese Minister of Education, and of an article by Miss Wu Mou-i, War and Education in China. However, much of this second part will be based on the writer's experience. She will therefore give here a brief sketch of that experience. She was in Peking in 1937 when the "Incident" which precipitated the war took place a few miles away. To return that fall to her station in Southern Shantung she traveled through Japanese-occupied territory back into that which was still free, stopping at a number of mission stations en route. She was in her station during the months the district held out against the advancing Japanese armies, in a sector where the first large

Chinese victory took place. When the city finally fell she was there to receive the refugees. That summer she went to Tsingtao, mostly through unoccupied country by mule cart. (The guerrillas had completely destroyed the auto road.) There she saw missionaries from many places and learned of the similarity of their experiences with her own. For a time none of them were allowed by the Japanese authorities to return to the interior. But at last, this time by junk and ricsha, and again through guerrilla-controlled territory, the writer succeeded in returning to the occupied city, for a year's work with refugees. That summer as representative of her station she attended the executive committee and mission meetings of the Shantung Mission in Tsingtao, where she again had opportunities to share experiences with others. From there she flew to Peking, where at the College of Chinese Studies she was associated with American missionaries from Japan as well as China, and with British missionaries, many of whom had been forced by the anti-British agitation to leave their stations. Here she also had opportunities to read books on the "Incident", and again returned for a year of work in an "occupied" city and an "unoccupied" country field. The return was made via Tientsin while the foreign concessions there were barricaded by the Japanese. From there it was necessary to go by motor boat for half a day over floods where there should have been fields. By the time

of her return many of the refugees had scattered but the need for relief was greater than ever.

B. The New Chinese Education and the Mission Schools

The old Chinese educational system as described in the first chapter had disappeared long before 1937. Chinese leaders, many of them trained in mission schools and in Europe and America, had been rapidly "westernizing" the schools of the nation. They had also made progress in the establishment of many schools all over the country, for they were working toward training a literate people who would be intelligent citizens of a democracy. Both they and the missionaries were experimenting in adapting this western education to the needs of the Chinese people. The latter were beginning to question whether it might not be well for them to give up secular education, leaving it to the state, while they gave their attention to Christian religious education. The difficulty was that the government schools, though often able because of their larger budgets to give a better education along secular lines than were those of the mission, were usually anti-Christian in their atmosphere. Very few of the Christian community were willing for their children to be under the influence of these schools. Moreover, all the schools combined could reach only a fraction of the children and young people, so that both government and mission education seemed to be needed for some time.

In the chapter on agricultural colleges and schools it was indicated that there was a trend toward co-operation between the government and mission schools. Madame Chiang Kai-shek, wife of the Generalissimo, herself a Christian, is very appreciative of this and would like to see it further developed. In her book, This is Our China, she has a chapter on "My Faith" in which she makes the following statements:

> "I became convinced that somehow we should be more practical in the application of our faith. The National Christian Council later cooperated with the government in organizing eleven rural experiment centers in Kiangsi where young men and women from Christian and other colleges might take the lead in studying and trying to solve some of the most pressing needs of the farmers. It has been a source of great satisfaction to the Generalissimo and myself that the church has united with us in the rehabilitation of the bandit areas. . .
>
> "Such cooperation need not concern itself with correct doctrines and pious aspirations, but with China's ancient heritage, with sacrifice, and with love for our fellows in His name. . .
>
> "In the matter of education let us not 'grow weary in well doing' and give up our work just half completed. The Generalissimo and I both feel that a religious faith is essential to a well-rounded life. Without it education is incomplete. The nation is in great need of leaders in all walks of life, who have Christian ideals of service and live up to them. . .
>
> "One thing we must do is to find the point of contact between our faith and contempory life. . .
>
> "Then let us do it together, the New Life Movement (sponsored by the government) and the church." 1

Madame Chiang wrote the above statements

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1. Madame Chiang Kai-shek, This is Our China, pp. 168, 173, 175, 177, 179.

shortly before the war, but they must still be part of her faith for the chapter appears in her book published in 1940. That there is still room for every available educator interested in the welfare of the nation is seen in the government's five-year educational plan, adopted nearly three years after the opening of hostilities. This plan, among other things, called for the conversion of at least 140,000,000 adult illiterates into intelligent citizens for China within the next five years. The Minister of Education, Chen Li-fu, in a radio broadcast in April, 1940, outlined the program. The first step was to wipe out illiteracy because as he said:

> "Education is one of the fundamental requirements for the existence of a nation, and the Ministry of Education in undertaking to provide for the nation literate masses, intelligent and upright citizens, learned persons, characters, experts and specialists, while striving to preserve and replenish our age-long culture, holds a grave responsibility. This is especially true for China at the very moment when the entire system and functionaries of education should adjust themselves to the needs of war." 1

He then gave the plan for illiterates and continued with the following:

> "In order to provide the students with a reasonable amount of ability for the pursuit of higher learning and independent research, with the essentials of self-control, an elementary knowledge of life and living, and the parts necessary as constructive, productive, serviceable, upright and independent citizens, programs for technical, productive, vocational, and character

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1. China Information Committee, News Release, April 8, 1940, Radio Speech by Chen Li-fu, Minister of Education.

> education have been formulated. . . We try to adjust them to the needs and adaptabilities of their respective localities. . .For instance, in the Northwestern School of Agriculture a department of animal husbandry is established because the northwestern provinces are adapted to that industry. . . A department of hydraulic engineering is opened in the Northwestern Polytechnical Institute, and schools of mining as well as other subjects are opened in the southwestern provinces. . . Our attempt to universalize productive education may be evidenced by the incorporation of productive education courses into the middle school curriculum. . .In the lower grade of the middle school, wool-working, gardening, and elementary courses on agriculture are incorporated, whereas in the upper grade of the middle school, foundry and blacksmithing, etc. are incorporated." 1

In the carrying out of this five-year plan Christian education plays several parts. In the first place the experiments of the mission schools, as described in the first part of this thesis, pointed the way. In the next place the government is in large measure dependent on the graduates of the mission schools for its educational leaders. Moreover, in many cases, government and mission schools are actively cooperating in carrying on the task. The large place the program gives to character development indicates one area where religious education can make a distinctive contribution. Finally, mission schools are carrying on in the occupied areas, from which the government is at present debarred. One curious incident illustrative of this took place in Shantung during 1940. The government wished to distribute $20,000 for relief in partially oc-

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1. Chen Li-fu, op. cit.

cupied territory, but did not dare do so openly. It was not until after the distribution had been made that the Presbyterian mission learned that it had been done in the name of the mission. It is with Christian education in these areas where the government cannot at present carry on that this part of the thesis is concerned. It is felt by Christian workers that this is one of the opportunities of cooperating with Christian government leaders not merely in building a Christian church in China, but in building a Christian nation.

C. Refugees and the Mission Schools

As war swept the country the first effect was that everyone who could get out of its way did so. The migration of students and of whole institutions to West China and the scattering of others into the country left school property momentarily vacant, with the exception of those students who found it too difficult or nearly impossible to leave, and of the staff who remained to look after these students and care for the property. Most of the larger mission schools were in cities. The same places that had seemed strategically important to the missionaries when they started their work were the ones which the approaching Japanese army wanted to take and occupy. Thousands of city people scattered into the country, but no sooner had the students left than Christians began requesting permission to live on mission property where they would at least

have the protection of the American flag. Thus the dormitories, which a short time before had been filled with students, were again filled, but with students of another type. During months of bombing there were always some classes as well as evangelistic services carried on for these refugees. If the compounds had seemed full before it was nothing to the over-crowding of all mission property when the fall of the cities where they were became inevitable. Dormitories that had held tens of students, sometimes with three crowded into a small room, scarcely big enough for two, had to find space for hundreds. The Presbyterian compounds just outside the walls of one city of about 80,000 inhabitants were filled with 2,000 such refugees. The first to arrive had been Christians. Those who rushed in just as the Chinese army fled were mostly non-Christians. A few days after the occupation two missionaries made a trip into the city. With the exception of the Japanese soldiers and the German Catholics with their refugees at the Catholic mission they found just one living being. This was a woman nearly eighty, who had been hiding for four days under a bed with nothing to eat or drink. She told how the people sought by the missionaries had been killed. Fortunately most of the people had fled before the arrival of the troops. The rest had either been killed or had succeeded in reaching a mission compound.

1. Physical Needs of the Refugees

Those who had crowded into the compounds at the last minute had only the few bundles they could carry. To obtain food, water, and clothing for them, and to plan for sanitation became immediate problems. To solve these problems in a Christian way and in cooperation with the Japanese officers became the first task of the "mission schools". The refugees were largely housed in school dormitories and in makeshift sheds in school yards, and were cared for by the faculties, though pastors, evangelists, and doctors had their share of the task. However, the doctors and nurses were soon busier than ever with patients, and evangelistic work increased greatly for pastors and evangelists, who also shared with the teachers in planning a program of Christian education.

As time went on it was necessary for the refugees to scatter in the country, partly in order to look after crops and find a way to live, partly because the Japanese resented their continued dependence on mission protection in what they claimed were "pacified areas". Actually there had never been such chaos. The Japanese troops held the large cities on the main highway. Chinese puppet soldiers went on foraging expeditions into the country for them. Villages were often forced to supply in turn the needs of the Japanese troops, the guerrillas, the communists, the bandits, and the Chinese regular army. The last named

were the only ones to pay for what they took, and all operated within a few miles of each other, some of them cooperating at times, but usually not. The most feared and heartless in their treatment of their fellow countrymen were the puppet troops and the bandits.

2. Spiritual Needs of the Refugees

While it was not true in every case it was surprisingly true in many instances that Christians and the Christian church were respected by all the above-mentioned groups. This led to villages by the hundreds requesting help in the establishment, if not of churches, at least of regular preaching centers. Many of the people were, of course, seeking physical protection alone. But many of them in seeking a refuge were conscious, perhaps vaguely at first, of deeper and abiding needs. There were thousands who really wanted to be taught what Christianity was all about. The paid leadership of the church was utterly inadequate for the demand upon it. But volunteer leaders sprang up from among the refugees. So far as possible they worked with more experienced Christians. Bicycles were found to be the best way of getting about. These were marked with Christian flags and were usually allowed to pass unmolested by Japanese and guerrillas alike. Two problems arose. These volunteer leaders were not trained and even non-Christians recognized this, speaking of them as being"outside the guild". Second, many men for selfish

reasons made for themselves flags to carry on their own business. It therefore became necessary to stamp the flags and identify the owners in some way which could not be duplicated at will. In connection with the first problem short-term schools for leaders were developed.

D. Relief Projects and the Mission Schools

As the war continued the need shifted from that of refugees living in mission property to relief needs. These were aggravated the summer of 1939 by the flood over large areas of North China. South Shantung was not touched by the flood and had fair crops. It was better off than the large cities, and the provinces to the North and West. But even here cloth, the grains the people depended on to support life, vegetables, oil, and other necessities had risen from five to six hundred per cent in price since the beginning of the war. A letter written Oct. 24th, 1940 says:

> "The country is more upset than I have ever seen it. Famine is expected in the winter and spring before the next wheat harvest. The price of wheat has gone up to over $2.00 (a rise of about ten hundred per cent) common dry grass raked from the fields is $3.50 per 100 catties. Banditry is growing by leaps and bounds." 1

In this so-called pacified area whole villages were still being burned in 1940, over two years after the occupation. With the burning of the villages their stores of grain were also burned. During these two years there was no other

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1. Letter Written by Mr. Kenneth Wilson, from Ichowfu, Shantung.

organization in the field to study the needs of the people and the means of getting relief to the thousands of homeless and starving except the Christian church. It was also the only organization whose members could move freely in and out of guerrilla territory, and in whose integrity those in charge of the funds had confidence. Chinese pastors and evangelists, whose salaries had become inadequate for the needs of their own families, took tens of thousands of dollars into places where no Japanese troops would have dared to venture except in large armed bands. They usually went by bicycle, with no extra remuneration for themselves, not even upkeep for their bicycles. The money itself was a problem. It was as much as a man's life was worth to be caught by the guerrillas with money sponsored by the Japanese. On the other hand the Japanese troops were constantly searching people for Chinese currency which when found was confiscated. They needed it to pay their bills outside China. There were no banks in the country districts. It was therefore necessary for missionaries to get both kinds of cash. Sometimes they too made long trips carrying thousands of dollars.

Immediate needs of the starving had to be supplied as far as possible. But giving of money or even food could not solve the problem of relief. It seemed a better policy to get one man started in some constructive business whereby he could care for himself and his family than to use the same money to help a hundred people for a month

if at the end of the time funds would be exhausted so that they would then have to be left to starve. Projects were therefore developed to help the people to help themselves. Here the earlier experiments and experiences of the mission schools were valuable. Moreover, it was the faculties of some of the schools who were free to tackle the new problems.

Since the beginning of the war the schools have had to undertake four tasks: first, protecting and caring for the refugees; second, teaching them of Christ and His message for them; third, training leaders for the increased opportunities; and fourth, developing of relief projects whereby men and women could be helped to clothe and feed themselves. Medical and evangelistic workers have cooperated with them in these four tasks.

E. Summary

In this chapter it has been shown that the coming of the war necessitated changes in the programs of the mission schools. There was progress in the trend seen in part one of cooperating with the government in the building of a new China. Another trend, that of bringing the schools nearer to the needs of the Chinese people could no longer wait for gradual development. What might have taken decades had to be done in weeks. But when these needs arose the Christian church, though often inadequate and not always ready, was nevertheless at hand. It was also seen that it was called on to minister both to the physical and

to the spiritual. A distinction has been made between work for the refugees and relief work. These often overlapped, but not necessarily. A refugee might not need relief, and relief was needed by thousands who were not refugees in the sense that they were living on mission property. Though these two programs became the programs of the church as a whole, it was usually the school properties that were available for the developing of projects, and the faculties that were free for new experiments in a Christian education curriculum that would plan for all the needs of the men, women, and children in their care.

In this chapter there has been given a general picture of the educational-evangelistic work of the missions in "occupied China" since 1937. The next chapter will give some of the details of the working out of the program in the Ichowfu schools and at Ginling College. These institutions were the ones selected for special study, because the first group were those best known to the writer, and because Ginling College has been outstanding in its varied contributions in adapting to the new needs.

CHAPTER II

REFUGEE AND RELIEF PROGRAMS IN MISSION SCHOOLS IN OCCUPIED CHINA

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REFUGEE AND RELIEF PROGRAMS IN MISSION SCHOOLS IN OCCUPIED CHINA

A. Introduction

In April 1939 Madame Chiang wrote as follows:

> "Our friends and our people, therefore, should realize that whether during war time or during the period of reconstruction, or in the high tide of peaceful prosperity, it is essential, in order effectively and fundamentally to help our distressed people, that we should encourage and assist them to maintain their self-respect by earning their own living rather than be content to subsist upon charity." 1

Nearly any mission school in "occupied" China might have been selected for the study of its contribution toward this work of reconstruction. On the other hand there have been so many similarities in the projects developed at different places that seeing the work at Ichowfu, a city in southeast Shantung, and at Ginling College in Nanking will make possible an understanding of the trends in operation in many places. Both of these cities fell during the first year of the war, but Japanese soldiers were heard to remark that the taking of Nanking had not been so difficult-- but Ichowfu, "Well, that was another thing." Madame Chiang writes, "In time we defeated the Japanese at Taierchuang-- admittedly their first serious military defeat."[2] Ichowfu was included in the war sec-

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1. Pruitt, Ida, China's Industrial Wall, Reprinted from Survey Graphic, March, 1940, p. 8.
2. Madame Chiang, op. cit., p. 309.

tor where this defeat took place. This probably accounts for the fact that the city was more thoroughly bombed and burned than the other Shantung cities where the Presbyterian mission was at work. The story of the taking of Nanking is a black page even in military history and need only be mentioned here. It is the purpose of this chapter to study the effect of war only in relation to the changes in curriculum that resulted from the military occupation of the cities.

This is Our China by Madame Chiang, China's Industrial Wall by Ida Pruitt, letters, pamphlets, and a diary from Ginling College, in addition to the writer's personal experience, have been used as source materials for this chapter.

B. The New Curriculum in the Schools at Ichowfu

Until Christmas of 1937 the educational work at Ichowfu was typical of much of the pre-war mission education. There was a coeducational school for students from the primary through the junior high which was still looking for new ways of training the students for useful Christian living. Some of the graduates became teachers in mission primary schools, some of them took up nurses' training, probably all of them wanted to go to some school where they could continue their education. Bible study and chapel attendance were still compulsory, though many in the school had hoped it might soon be registered with the Chinese government, in which case the Bible study

would have had to be made voluntary. One reason that registration was desired was in order that the graduates might have the opportunities for further study and advancement increasingly offered by the government. The school was satisfactory only for those students who could have further training after graduation. Ichowfu also had a women's Bible school. When this school had had as many as sixty students it had seemed crowded. Efforts had been made to find some kind of handwork for the students that would really be useful to them. Cross-stitch embroidery had been tried and had made it possible for some to earn their tuition. But since Ichowfu was sixty miles from a railroad it was hard to get materials and to market goods, for a double postage was charged for parcel post to places not on a railroad. Beside it could not compete with other places that had started this type of work earlier.

It was hoped that a certain grass used locally might prove the answer to the problem. Improvements were made in the shoes, which a number of students did learn to make. A few of the teachers used them and some were sold to Americans. But the students felt that straw shoes were worn only by coolies and therefore the project did not appeal to them. They were glad to make any number the school could help them sell, but did not care about wearing them themselves or making them for their families. However, in spite of these difficulties, there would probably have been a gradual de-

velopment of more practical work in the schools even if war had not come, but it was a slow up-hill process.

1. Refugee Problems at Ichowfu

In the fall of 1937 planes had been frequent visitors and there had been machine-gunning of carts on the road and of farmers at the village markets. On Christmas day the barracks just south of the women's Bible school were bombed in earnest, and many of the school windows were shattered. Because of this, so many of the students decided to scatter into the country that schools were closed. From then till the fall of the city the middle of April refugees both from the country and the city began to come in spite of the almost constant air raids. It was required of the early comers that they bring enough grain to feed their families as long as possible. One large room was almost filled with bags of beans. About the middle of April there was a general rush through the compound gates of all who had remained in the vicinity. There might not have been so many had not the Chinese army, after defeating the Japanese at Taierchuang, been so sure they could hold out that they had encouraged people to stay in the city.

After the occupation of the city by the Japanese troops no one dared to stir outside the compound walls for several days. The Japanese officers finally decided to call and gave permission to groups marked with an American flag to take wheelbarrows to the suburb well for water, and

to go after supplies of grain. Identification was necessary because any Chinese caught near the city was liable to be shot at once as a possible guerrilla. The food problem was solved on the following basis. Among the refugees were some who had large supplies of buried grain. All available bags, carrying poles, and wheelbarrows would be borrowed, as many able-bodied men as possible would be collected from the compound, and an American with a flag would be asked to act as escort. The four missionaries were in charge of four different compounds and would often meet each other on such expeditions. On return the grain would be divided, part going to the owner(which he was at liberty to sell if he desired) part going to those who had helped bring it in, and part being given to the mission to distribute to those in need. Later much the same method was used in harvesting the grain in near-by fields, and in providing other necessities. The rights of owners and the needs of the hungry were both taken into consideration. Sometimes all men had to be called out to cooperate in putting out fires, which had been deliberately set, when they endangered mission property. Beside these lessons in cooperative living it was not long before there was a definite program in religious instruction. For example, of the classes and religious services on the compound where the primary school and the women's Bible school were located Miss Margaret Winslett wrote:

"Morning and evening prayers are well attended by both Christians and non-Christians. An attempt is made by the leaders of the morning prayers to make the service especially instructive and inspirational for Christians. The evening service is evangelistic in nature with the non-Christians especially in mind. Four days a week from eleven to two there are classes for women and girls. The two Bible classes for Christian women are planned to lead them into some of the deeper truths of our faith, and strangely the teachers of these two classes, unknown to each other, both chose the Gospel of St. John to teach. There are other classes for Christians learning to read, for women and girls who are preparing for baptism, and for those who are just now being introduced to Christian truth. This latter group has demanded literally to be taught." 1

2. A New Curriculum Project at Ichowfu

By fall many of the refugees had left and the schools were again opened by the faculties for those students who were still on the compounds. Many classes were omitted and Bible teaching was stressed as never before. All texts were examined by the Japanese, and the program had to be planned in such a way that it would be possible to tell them that the church was giving Christian teaching to its own young people. Even so it was felt better to close the high school at the end of the year. The Japanese would have furnished text books, but much of the church constituency was under guerrilla control and the church did not want in any way to offend the latter. In the attempt to be neutral and not offend either side there was constant danger of offending both sides. It was probably never doubted either by

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1. Ichowfu Station Report, June 1938, p. 2.

Chinese or Japanese that the only neutrality was military; that church members and students, though refraining from fighting, were still loyal Chinese.

By the next fall there were almost no high-school boys at Ichowfu, but about twenty high-school girls were still there for whatever protection the compound walls might afford. They came to a mission home for English lessons and for singing of Chinese and English hymns. The attempt to have school for them had been given up because of increasing pressure from the Japanese to register with the new government. In order to give the girls something more to do it was decided to buy wool in the country. This had to be washed, carded, and spun before it was ready for them to use in their knitting. It was found that the women who could spin cotton could also spin the wool on their little old-fashioned wheels, and carpenters were found who could make the wheels, nearly all the old ones having been burned when the city was destroyed. Because cloth had become almost prohibitive in price and because the local wool when made into yarn cost about one fourth of that of the cheapest that could be bought in Tsingtao, the demand far outran the supply. At first only a half pound could be sold each student and even then their neighbors were asking for a share. One man decided that he could almost make a living by making knitting needles. When it was seen that the whole community wanted the yarn the management was turned

over to the women's Bible school, for here was just the project they had been looking for for twenty years. A Christian business manager was found who wanted to do the work as his contribution of Christian service for his people. He accepted barely enough salary for his wife and family to live on, and planned to sell the yarn as cheaply as possible, not to see how much money he could make. The spinning was to be done in the homes of the needy and often brought the church into contact with families who had to have still more help. The spring term found a hundred students in the Bible school knitting half a day, studying the other half. Some of them bought wool to use for themselves but most of them were paid for the garments they knit and these were kept for relief distribution the next winter. $200 U.S. currency from relief funds were used for this project. 300 people were employed by spring, not all completely self-supporting to be sure, but all being helped more fully than they could have been by mere gifts of money. Groups in the country churches started copying the project. The school at Tsining, where the students had been knitting for years, also found that they could use native wool. During the winter vacation in Ichowfu a group of forty Christian girls came as picked delegates from their country churches and from the neighbors. They were taught to knit and at the same time were given regular instruction by the evangelists. Since most of them had never been away from

home before they thoroughly enjoyed the fellowship as well as the opportunity to study. Bible women going into the country took wool with them to get still other groups started. In a recent personal letter Mr. Wilson reported:

> "The wool project is going in great fashion with the following articles turned in to us foreigners for distribution to the poor: socks, 145; sweaters with sleeves, 208; trousers, 10; sleeveless sweaters, 25. These are all well made and strong. I have them stacked up in my study and we called a meeting of all the relief committees who were able to get representatives here. They decided not to sell them and give the money to the poor but to give the garments directly with a cloth notice sewed inside to the effect that the garment is a gift of the Church of Jesus Christ and for the receiver to believe on Jesus... You should see the girls- as far as I have been able to see- all around the south suburb doing knitting, kids carrying carded wool, people washing and sunning wool, and so forth. It is an industry which has taken the the heart and imaginations of the people. Mrs. Ch'in (a teacher in the Bible school) is helping the young women in the neighborhood who come to her for knitting advice." 1

There were various other relief projects. Roads were improved and sanitation problems were tackled, while from mission and relief funds a cistern was dug for the hospital. The mission supplied the materials, and the relief funds paid for the labor. In addition many thousands were distributed in cash especially to those whose villages had been burned and who had nothing. These methods of relief, however, are all temporary, but the wool project, on a self-supporting basis, should when peace comes be able to develop even more as a real help to the school, to the country

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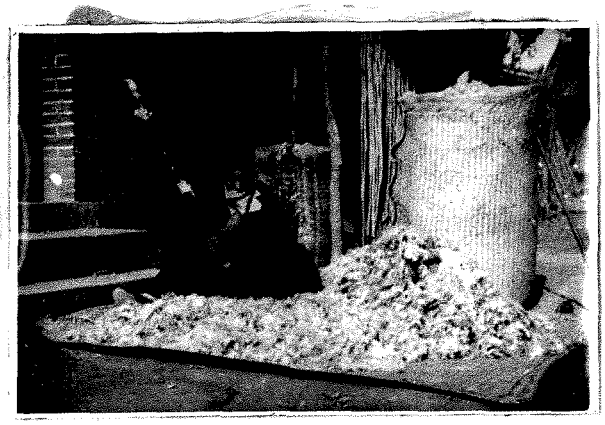
1. Letter Written at Ichowfu by Mr. Kenneth Wilson, Oct. 24, 1940.

MAKING USE OF NATIVE WOOL AT ICHOWFU

Native Sheep



Beating Out the Dirt

Washing at the River

Spinning, Twisting, and Drying

Students of Bible School Knitting

churches, and to the community.

Perhaps the best evidence that the care of the refugees and the relief projects have been of Christian educational value has been in the greatly increased demand for Bibles and Scripture portions. In spite of the poverty of the people- and thousands have lost all they possessed- there have never been so many Bibles sold not only in Ichow-fu but in China as during the last few years. Neither the Bible societies nor the post-office could deliver Bibles fast enough to supply the demand. Efforts were made to see that no one was allowed to buy unless he or his family had someone who could read. The desire for Bibles has been accompanied by hundreds of requests from village groups for Christian teaching. The physical and spiritual hunger of the people has been the opportunity and challenge of the Christian church and of Christian education.

Though medical work is outside the field of this thesis it is impossible to discuss relief work without a mention of it. The help rendered refugees by doctors and nurses and by the mission hospitals was a part of the curriculum that taught them the meaning of Christian service.

C. The New Curriculum at Ginling College

The recent story of Ginling College at Nanking is also a story of opportunity in the midst of tragedy. Of religious education projects on the campus, culminating

with Easter services in 1938, Miss Vautrin writes the following:

> "'I came that they may have life and have it abundantly.' These were the words of the Master from which the Ginling College motto, 'Abundant Life' was chosen during those years from 1912 to 1915 when a group of devoted Western women were dreaming dreams of an institution of higher learning for their sisters in China. They had very definitely in mind the education of keen and self-less Christian leaders for China's emerging womanhood. Little did those founders realize that the institution they were then creating would also bring 'Abundant Life' to more than ten thousand of the more lowly women and girls of Nanking a quarter of a century later." 1

In the fall of 1937, because of the approach of the Japanese invaders, plans had been made for dividing the faculty and students of the college into three different sections, and for sending all possible equipment and records to Shanghai, Hankow, and Siangtan. Different departments went to each of these three places. Classes in Shanghai were held downtown in empty storerooms, without apparatus or even blackboards, and with bombing planes constantly droning overhead. 2

1. Refugee Problems at Ginling College

The small staff left in charge of the Ginling College campus at Nanking were glad, when the capital fell, that there were no college girls there to be harmed by the invaders; they were glad too for the empty buildings that could house refugees. They had planned for 2,700 at the

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1. Vautrin, Minnie, Sharing the "Abundant Life" in a Refugee Camp, Report from Nanking, 1938, p. 1.
2. Cf. Notes From a Nanking Diary, The Classmate, April 1938, p. 2.

most, but, writes Miss Vautrin:

> "When the 'Reign of Terror' came to the great walled capital, and no woman was safe from harm, the gates of the college were flung wide and the distraught and frenzied women and girls streamed in until every available space within the buildings was tightly filled and at night even verandahs and covered ways were packed closely, head to feet and feet to head." 1

Ten thousand refugees had crowded into the campus. At first it was necessary to give too much time and thought to the problems of the food, clothes, and protection of these women to be able to do much else for them. Fortunately the Red Cross had a relief kitchen near the campus. Here the women could get rice twice a day, those who could do so being expected to pay a few coppers. Beginning the middle of January two series of daily meetings, one for children, the other for those over fifteen, were held for six weeks. It was necessary to divide the refugees into groups and give them tickets for these meetings as the chapel used was too small for them all to attend at once. It was thus possible to give each woman an opportunity to attend at least once a week. Of one of these meetings Miss Vautrin writes:

> "One of the pastors one day asked his audience how many would like to become followers of Jesus and all hands went up. After that we did not ask lest personal safety and becoming Christians become confused." 2

These meetings were followed by a second series, and this time there were also classes meeting from three to

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1. Vautrin, op. cit., p. 1.
2. Ibid., p. 2.

five times a week, in all of which the life of Christ was studied. There were twenty-three of these classes, ranging from seven groups of illiterates, divided according to age, to the group for senior middle-school girls. Gospel primers, graded Sunday-School material, and the Gospel of Mark were used in the different groups. Eight of the teachers were from among the refugees themselves, and in addition there were three members of the Ginling staff and three pastors. Beside the Bible classes there was also a singing class which immediately began the preparation of Easter music. From the first personal hygiene was difficult and Miss Vautrin writes as follows of one aspect of this problem, "About the same time that the classes began, two bath houses were also started, and the combination brought a new look to our refugees. They began to take a pride in their neat appearance once again."[1] The climax of these religious-education projects came with the special services of Good Friday and Easter. There had been services all through Holy Week with special emphasis on Good Friday. The first Easter service was held at 6:30 in the morning, that of the afternoon was in the college chapel, which had been beautifully decorated by the gardener. Of this Miss Vautrin says, "It is not strange that many of the refugees have responded with appreciation to the fact that that the College has shared

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1. Vautrin, op. cit., p. 3.

with them the beauty of the college chapel." 1

Easter evening the junior and senior middle-school refugees gave a pageant, "From Darkness to Dawn", which was attended by over a thousand. (By that time about three fourths of the ten thousand refugees had left the campus.) The giving of the pageant was felt to have been a spiritual experience for the cast as well as for the audience. After a week's "vacation" a new project was started in which hygiene, child care, and poultry raising were added to the curriculum.

2. A Project in Rehabilitation for Women and Girls at Ginling College

By fall most of the refugees had left the campus and it was possible to organize a school for the "neediest" women of the city. A hundred destitute women were chosen from among several times as many applicants for an industrial-homecraft course, and a kindergarten was opened for their children. There were three divisions of the curriculum as given in a report of the project:

"a. Learning to live together.
b. Classroom courses in general education and home training.
c. Training in homecrafts and industrial work." 2

Cooking was part of the task of learning to live together. The women were divided into four groups, each group to take charge of all the cooking for a month.

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1. Vautrin, op. cit., p. 4.

2. Vautrin, A Homecraft-Industrial Course, 1938-1939, p. 2.

Washing and salting vegetables they raised themselves was also included in this part of the course, as well as gathering fuel from some of the college hills in the autumn. For regular classes the women were divided into groups which ranged from illiterates to those of fifth and sixth grade ability. These classes were mostly in reading, writing, hygiene, child-training, singing, and Bible. The homecrafts and industrial work included sewing, knitting, weaving, gardening, poultry raising, making and selling of bean milk, and managing a cooperative store. For the first three months each woman was expected to study all the types of this industrial work, and then she was given an opportunity to specialize for the last three months on the one she felt she could use in making a living. From March 25th to April 10th, 1939 there was a series of special events to mark the closing of the homecraft course. These included two dinners cooked by the students, a tea for which they made the cakes, exhibits, and a sale of their work. There were special religious services all through Holy Week, and again, on this second Easter since the occupation of Nanking by the Japanese, a pageant.

3. An Experiment in the Field of Secondary Education at Ginling College

At the same time that this homecraft course was being carried on for the women there was also a project being developed in secondary education for middle-school girls. In a report of this project the following state-

ment appears:

> "The ordinary middle-school curriculum with its emphasis so largely on the learning of subject matter from text-books, and its college preparatory aim, seemed unreal in the world of reality in which we were living. Certainly such a curriculum was not fitted for an impoverished community like Nanking which was poorer by two hundred and forty six millions of dollars than it had been a year previous, a community in which few would have the opportunity to go to college." 1

Therefore in all courses the practical, the ability to use what was learned, was emphasized. For example there was a course in biology. In this the girls learned gardening, to salt their vegetables for winter use, to salt eggs, to cure persimmons, and to make vinegar. Later instruction was given in poultry raising, sericulture, and methods of getting rid of insect pests. In chemistry such things as the making of dyes, hand lotion, soap, and ink were learned. Toward the close of the report quoted above is this statement regarding religious education, "Twice each week there are two chapel services which all students attend, although up to the present no mention has been made of compulsory attendance."[2] The second year that this course was carried on, forty of the upper class girls earned their fees by teaching in a neighborhood kindergarten and day school, and fifty-one did manual labor, cleaning class-rooms, washing dishes and quilting.

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1. Report of an Experiment in the Field of Secondary Education, Ginling Campus, Dec. 1938, p. 1.
2. Ibid., p. 4.

D. Summary

From a study of the schools at Ichowfu and at Ginling College, which were typical of mission schools in Occupied China, it is evident that, though the institutions no longer functioned in the same way as before the war, Christian education found new ways of work, a new curriculum. The trend toward making education more practical, more fitted to the need of the people, could no longer wait for experiments to be made in specialized schools, but found its expression wherever mission schools were filled with refugees. While on the one hand there was the trend toward making all education very practical, it has also been seen that on the other hand there was a trend toward emphasizing the teaching of Christian truths, because of a new realization of spiritual needs. The task of feeding the hungry came first, but with it came the recognition that these homeless, terrified, hungry folk were hungry spiritually as well as physically. From the beginning of mission education one purpose has been to help people to help themselves. To accomplish this before the war vocational education for boys began to be developed. After the coming of the refugees to the schools a new vocational education for girls was begun. In both cases the schools were seeking to train self-supporting Christian men and women.

GENERAL SUMMARY AND CONCLUSIONS

GENERAL SUMMARY AND CONCLUSIONS

It has been the purpose of this thesis to show the trends at work in the development of the curriculum of Christian education in the mission schools in China. To do so it was necessary to select certain schools of different types in order that the principles at work in them might be studied. In this study it was seen that, from the first, mission schools were started in order that they might help in the program of developing "self-propagating, self-supporting, and self-governing" churches. They were opened with three main objectives: to act as evangelizing agencies, to make Christians literate in order that they at least might be able to read their Bibles, and to train leaders for the church. The first leaders to be needed were pastors, evangelists, Bible women, and teachers. It was only after these schools had been in operation for a time that the church began to realize that, since these schools had been patterned on the ones with which their foreign principals were familiar, too often the pupils were being trained away from the life of their own people. It was not easy for the Christians to avoid the stigma of following a "foreign religion" when they were learning so many foreign ways. Moreover a growing, developing church became conscious of new needs, needs which the schools could meet only by changing their curriculum. In a study of the process of pioneering, experimenting, and adapting certain trends could be seen

in the development of the curriculum.

An early trend that distinguished mission schools from the Confucian schools, it was found, was an increasing emphasis on education for women. In the study of schools for women and girls it was seen that finances played a large part in the establishment of self-help departments, for it was necessary that the girls should earn at least a part of their fees. It was a long slow process from the days when all of their school expenses were paid either by the mission or by missionaries to the present when most of them are expected to earn the greater part of their fees unless their families can afford to support them. This was seen to have been accomplished before the Japanese invasion in such places as the Ai Dao Bible School in Chefoo. This trend toward making the students self-supporting was seen to be only a partial solution of the problem of industrial training for the schools still depended on foreign markets to dispose of the articles made.

Moreover, it was discovered that with the boys even more than with the girls there was the necessity of self-support not only while in school, but also after graduation. Girls, most of them, had their vocation in the home, others found work teaching or nursing, which they sometimes continued after marriage. For the boys some kind of vocational training became more and more necessary. Usually their parents sent them to school with the hope that their education would make them able to add to the financial

resources of the family. The professions, that is the ministry, teaching and medicine, at first provided for the graduates. But there was an increasing number of primary graduates who were not fitted for, or who could not afford the necessary training for these professions. High schools attempted to give vocational training with varying degrees of success. Usually they made self-help possible for the students while in school but did not succeed in preparing them for life after graduation. This led to a trend toward specialization of the curriculum. Schools were opened in an effort to train students to become self-supporting lay workers, contributing to the life of their local churches and communities, as well as providing for themselves and families. The trade schools in Peking were found to be pioneers in this field. That they were able to make a large contribution toward adapting their curriculum to the needs of Chinese life and the Chinese church has been evident in this study.

It was also found, however, that specialization needed to be carried into other fields. It came to be realized that since the population of China was largely rural and since most of the church members belonged to rural communities there was a great opportunity for the church if it could help the farmers so to use their land that they might raise their standards of living. Here the problems of famine and flood control were involved in addition to those of crop improvement. For centuries the vocation of

most of the Chinese had been farming. So long as Christian education failed to touch this part of Chinese life it could not really be indigenous. Several trends already noted were seen to unite in the development of agricultural high schools and colleges. The trends toward making the students financially independent, toward giving them vocational training, and toward helping them adapt their education to their own life instead of following foreign ways all had their share. It was seen that the College of Agriculture and Forestry of Nanking University pioneered in this field. A new trend was evident here, that of cooperating with the Chinese government for the building of a stronger nation. More and more graduates of mission schools, the study revealed, were being given positions of responsibility by the government, and the purpose of missions was expanding beyond that of helping to build Christian churches to helping to build a new nation as well. The government, the New Life Movement, and the churches had much in common in their ideals for the new China and found they could cooperate. An early example of the government's working together with a Christian institution was found in the program of flood control which was largely responsible for much of the development of the College of Forestry at Nanking.

With these trends at work it is impossible to say what might not have been accomplished by this cooperation between the church and government with its Christian leaders, many of them trained in mission schools, had not

war intervened. In Part II, however, it was discovered that instead of destroying the educational programs of church and government, as might have been expected, war brought to Chinese leaders the realization of an increased necessity for a trained leadership and an educated people. An attempt to meet this demand was found in the five-year educational program adopted by the government and in the stressing of its educational front as being of equal importance with the military. Schools moved in a great migration from places in the line of invasion into Free China. The missions found themselves faced with the basic needs of refugees for whom relief was an immediate necessity. Christian teachers continued to teach in "Occupied" as well as in Free China. As was seen to be the case at Ichowfu and at Ginling College so at scores of other places there were lessons in living together in crowded quarters, in cooperation and mutual helpfulness. Projects were developed for clothing and feeding the people with the resources at hand. Gardening, cooking, sewing, spinning, knitting, weaving, hygiene, and such courses were important in the new curriculum. But with it all there was seen to be a new emphasis on Bible teaching and spiritual life. Because leaders felt their own inadequacy in training and in numbers leadership training received an added attention.

The trends noted as being in operation before the invasion were found not so much changed as speeded up.

Instead of a slow process of development by which the curriculum of the schools would be adapted to the needs of the church and people it was seen that there were immediate adaptations to needs that could not wait. The schools instead of using foreign goods and relying on foreign markets for their self-help projects found it necessary to use local resources to supply articles needed by the starving and homeless all about. Mission schools in China, this study revealed, are now no longer foreign institutions, too often divorced from the needs of the people, but institutions that have learned to share with the people in their hour of need. And what is true of the schools, it was indicated, is true of the church as a whole. Instead of there being, as a few years ago, a few schools specializing in new methods of Christian education, all mission schools, hospitals, and churches are engaged together in a new program of demonstrating the Christian way of life and at the same time are teaching the Christian truths that lie behind such a program. Moreover, refugees as they have scattered have taken the Bible with them into many remote districts.

It is too soon to say how the trends that have been in operation in the development of the curriculum of the mission schools will continue to operate in the future but from the growth of these trends as seen in this study it seems safe to say that the church and Christian

education in China have now come so close to the needs and life of the people and the nation that they will continue in some form to permeate that life. In the meantime, it has been shown, mission education has been seeking and finding some of the "better ways" referred to in "Re-Thinking Missions" and quoted in Chapter I. 1

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1. Cf. Ante., p.20.

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