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- Exhibit A -

THE FUTURE OF CHRISTIAN EDUCATION IN CHINA

Aug. 1943

(An article by Dr. Francis C. M. Wei in August, 1943, and subsequently published in Szechwan, China.)

No apology for Christian education is now needed. Take Christianity where it is strong, where it exerts an influence upon the life and thinking of the people in China, and one will find invariably a group of men and women who have been through Christian schools and who are now serving as Church ministers, teachers, doctors or church wardens. These people have learned their ideals, their devotion to the Church and their love of God in their school days. Look casually into China's "Who's Who", unreliable as that test may be, and the thing that strikes one's eye is the number of men who have been one time or another under the influence of Christian education; or talk to any unbiased intelligent person in the Government, in the industries, or in business in the country and see whether there is any adverse criticism of the educational work of the churches, by-and-large. The present crisis is an acid test for Christian education. Wherever a church is strong in any important centre, wherever Christianity is able to weather the storm and look with any measure of confidence and optimism into the future, there the Church has for the last generation invested personnel and money in Christian education of all grades. The strength of a church in China is in direct proportion to its faith in its educational work for the last thirty years.

There is no space in a short article to recount the history of Christian education for the last century. It had a humble beginning. Starting as a feeble attempt to meet the needs of the time, it has steadily grown to its present magnitude. The interpretative Statistical Survey of the World

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(The Future of Christian Education in China, by Dr. Francis C. M. Wei)

Mission of the Christian Church, published in 1938, gives under Table IV the following figures for China (Manchuria included):

Table IV pp.24-28

Elementary Schools	2,887	Colleges	14
		Total studts.	6,151
Total Pupils	182,110	Med. Colleges	7
Middle Schools	270	Total studts.	666
Total Pupils	45,482		
Special Schools	118	Kindergarten	113
Total Pupils	4,348	Total Pupils	5,815
Bible Tr. Schools	141	Teacher Tr. Sch.	58
Total Pupils	4,440	Total studts.	2,639
Theological Sch.	32		
Total studts.	1,032		

These are no insignificant figures. They represent the impact of Christian education upon the changing China whose fate is still in the balance. They represent what Christians in China and abroad try to contribute to this old nation trying to become young again. As one writer has aptly put it:

"And human lives behind the figures show
The Master moving in His Church below."

But when we turn from the past and look beyond the present into the future can we be sure that all has been well with Christian education in China? Christian educators are now groaning under government curricula and government regulations. For the moment leave alone the question whether such complaints are warranted or not. But there was a time, and it was not too brief nor too far remote, when Christian schools and colleges were absolutely free, free to follow any educational policy, to adopt any system,

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to have any curriculum, and to enforce any discipline, or to have none of these at all. From this period of experimentation, or rather of hit-and-miss, have we inherited any teaching methods adapted to the needs of the Chinese, any new curriculum rooted in the soil, any new ideals that can stand the test of time? We had perhaps a little better discipline than some of the schools in the same city. Our English was better taught, perhaps at the expense of some other subjects equally as important from the educational point of view. Many of our schools at present would still rest content with such achievements. A primary school is deemed flourishing if its pupils fill the classrooms during weekdays and the adjacent church on Sunday. Any other consideration seems immaterial. The middle schools charge high fees and pay low salaries to the teaching staffs. Enrolments are rushed up as far as conditions allow, regardless of educational efficiency, for self-support is the dominating criterion of success. Formerly the colleges imitated their prototypes in the United States. Now their ambition is to be like a national university. There is the cry for vocational education, for that is the fashion of the day. Whether we have the resources or the personnel for this type of school is not seriously considered, and why vocational education under Christian auspices at all has been hardly thought through. There is an apparent lack of consistent policy for Christian education in the new day. We can no longer hit-and-miss, and so we blindly follow.

We can hear the impatient rejoinder that from the very first the aim of Christian education has been evangelistic, and it remains so still. Agreed, but we need a broader view of evangelism and must explore its implications. Do we measure the success of evangelism by the number of baptisms recorded or by the total impact of Christianity upon the life and thought of the

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people? Is the Christian religion to become a creative force in China by merely increasing the number of Chinese Christians from year to year, or by transforming the culture of the nation? Is our educational work instrumental in furnishing the Chinese society with a new leaven? Is the Christian spirit penetrating Chinese life through its Christian schools and colleges, penetrating it deeply and effectively enough as to become a power working from within? Christian education must have such aims.

With these aims in view, have we been making scholarly studies of Chinese life in the rural districts as well as in the cities, Chinese social, political and economic institutions, Chinese philosophical ideas and religious aspirations, the Chinese conception of the good life, and the Chinese conviction of human destiny? If instead of doing these things we have been in the Christian colleges busy in turning out more technicians to grow more grain and raise bigger hogs, to build wider roads and to construct stronger bridges, to keep more readable accounts, and to compile more impressive statistics, even to manufacture more indelible ink and more hygienic soap, then, important as these activities may be to the welfare of the community and of the nation, Christian education has missed its mark, which is to re-make human life by the light of truth from the Source of the Christian religion. It is not advocated here that Christian education should be exclusively concerned with only those activities, which come directly under the auspices of the Church. As the present writer wrote in 1938 for the Interpretative Statistical Survey of the World Mission:

> "Social workers with a Christian motive, journalists with a Christian standard, and writers with a Christian vision can do wonders, and the Church must have a share in training them. We desire to see Christian principles applied to business, industry, and politics. Let there

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be those institutions in which economics, history, and political science are approached from the Christian point of view. Does the modern world suspect that Christianity and science can ever keep house together? Let the Christian church take a real interest in scientific investigation and encourage her promising young men and women to apply themselves earnestly to the pursuit of the various sciences."

But let us not fail to see the wood for the trees or lose sight of the end because of the alluring means. Christian education can achieve success only by fixing its eyes steadfastly and with a singleness of heart upon its ultimate goal.

And it must sit down to count the cost, lest it should have laid the foundation and find itself unable to finish the building. Christians are to lend their helping hand to every good work, but it is undoubtedly beyond the ability of the Christian church to meet all the educational needs of the nation. We should do only those things which we can do best and which are essential to our cause. In education we are not to duplicate the government efforts, not even to supplement them. We have our definite, vital duty which if not performed by ourselves will not be done by others. We must teach our children our Christian faith and help other children as far as possible to catch a glimpse of it. We want to prepare our youth for a courageous, robust, and dynamic Christian life and for the propagation of the same in the community in which they live. We desire our young men and young women to search unflinchingly for God's truth and to interpret it wisely and unfeignedly into the language of the modern world. This we must seek to do in Christian education for otherwise it will not be done. It is our bounden duty. Upon its proper performance hangs the

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success of Christian education in the future. In doing it we shall bear witness to our Master, witness far more worthwhile than vaunting our own petty personal experiences, and in doing it we may if need be have to accept even martyrdom, and not the martyrdom of people who stumble into prison for irresponsible remarks on current events which they themselves regret later. This should be the guiding principle of our Christian education in China for the future. But how is it to be carried out with our limited resources both in money and in energy?

Let us first take the Christian primary schools. Should we endeavour to maintain the 2,887 schools with the total enrolment of 182,110 pupils as reported in 1938? Undoubtedly everything that the churches can do towards meeting the overwhelming need of primary education in China is a noble contribution. Three-quarters of the Chinese children between the ages of six and twelve who ought to be in school and are required by law to attend school are not in school. There are not enough schools in this country for them all. And three-quarters of these children is approximately 30,000,000 children. Imagine, every year 5,000,000 children miss the chance of starting in school and lose the opportunity of a school education. In ten years the number of Chinese illiterates from this one cause alone would equal in number the population of Great Britain and in twenty-five years that of the United States.

But in Japan there have been no Christian primary schools for a number of years. In Turkey and Mexico government regulations have ruled Christian primary schools out of existence. A tidal wave of nationalism is surging all over the world. Unless the present war leaves the nations with an entirely new educational outlook, we may well expect that what has already happened in Japan, Turkey, and Mexico will come to pass soon in China. The ideal of universal education of all children in a uniform public school

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system makes a strong appeal to the national sentiment. The government will spare no effort in realizing it.

It may, however, be some years before this ideal is realized. In the meantime groups of private citizens may be permitted to operate primary schools under strict government regulations and supervision. It would then be one form of Christian service. The local Christian community ought to rise to the challenge. But whatever may be the case, whether there be Christian primary schools or not, the local churches must give more-and-more attention to the religious education of their children. Sunday schools and other forms of church educational activities can be made attractive and effective enough to do the work of Christian education without any conflict with government regulations, unless religious teaching to children even outside of the school is prohibited, which is not likely in China.

The question of Christian secondary education presents a rather different appearance. Statistics of the Roman Catholic Church in China are not available to the writer at the moment. We have to take the non-Roman churches alone. There are approximately six hundred thousand baptized Chinese Christians, less than two-tenths of one per cent of the whole population. These churches take care of only about one and five-tenths per cent of all the primary school children in the country, already ten times their proportional share in primary education, but nine per cent of the secondary students are in Christian middle schools, proportionally six times as strong as Christian primary education in the country.

Neither the Chinese educators nor the Chinese authorities can ignore this fact or take it lightly. If the Christian middle schools should go out of existence, there would be a serious gap in the Chinese educational system, perhaps not to be filled for a long time. In the secondary field,

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too, there is less plausibility for a strictly uniform public school system, and it will be much longer before the Government will be in a position to provide for all children who desire or need a secondary education, when the number finishing the primary school is increasing annually. There is therefore likely to be a more permanent place for private schools of this grade.

But the middle school has been the weakest link in the educational system in China, Christian or non-Christian. There was a time when some of the Christian middle schools enjoyed a reputation for the better discipline of their students, but that is rapidly becoming less true. Spurred on by the desire of a greater income from students' fees in order to achieve early self-support, the enrolment is steadily being pushed up and up until the school becomes entirely unwieldy. Teaching deteriorates, discipline slackens, and standards drop. In some of the schools Christian education becomes a mere name. They attract young spendthrifts from the rich families, and because their fees go to support the school, they determine the general tone of the school life.

We may have to bend our efforts, therefore, not necessarily to maintain all the 270 Christian middle schools in existence before 1938, but to have a few more schools better staffed, better supported, and more Christian. Self-support may be a good thing for a school to aim at, but it is a danger to secure it at the expense of the Christian character of the school and of educational efficiency. Before the war the average number of Christian students in a Christian middle school was about thirty percent of th4 total enrolment. Is that enough to maintain the Christian atmosphere of the school? What percentage of the graduates from the Christian middle schools go to the Christian colleges so as to conserve the Christian work done for them while in school instead of having it dissipated when these graduates

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drift away from Christian influence? There ought to be a more organic relation between Christian secondary education and Christian higher education if the best results are to be attained.

By-and-large, the Christian forces have not succeeded well in vocational education in China. With the present developemnt of industry in the country vocational schools are difficult to run. Vocational education must be practical education, taught by men of practical experience from the industries. Such men are few and difficult to find for teaching. From the experience of other countries the best way to maintain vocational schools seems to be in connection with factories. There ought to be first Christian industries before there can be Christian vocational schools.

But the problem demands our immediate attention. Many of the Church's youth need vocational training. The very fact that in 1938 there were 45,482 pupils in the 270 Christian middle schools of whom only thirty per-cent were Christian, whereas there ought to be easily as many Christian boys and girls to fill all those middle schools, shows that a large number of Christian children of secondary school age were not in the Christian middle schools. One of the reasons, and perhaps the chief one, was that their families could not afford it. Vocational schools would meet their needs. As the field is new and difficult, only a few of such schools should be attempted on an experimental basis. When these prove successful, more may follow later.

As to Christian higher education, the greatest need is a clearer vision of its future. Are we building privately-endowed universities like Oxford and Cambridge in England or Harvard and Yale in the United States? If so, can we have thirteen of such in China? What is the prospect of adequate resources? Or, perhaps we are less ambitious and would be content with some thing like the denominational colleges in America.

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Would this be a worthwhile attempt? What surviving value would such institutions have in China, especially when our limited resources would have to be distributed among thirteen of them?

What after all is the ideal of Christian higher education? Have this clearly defined. Then, formulate our policy and devise a reasonable plan for its prosecution. Our present method of trying to muddle through is very costly, to say the least. Certainly we should not rest content to continue preparing technicians, because it is not particularly our business. Our money and energy could find better use. We seek to influence the destiny of the changing nation and of its teeming millions. Shall we succeed by slightly improving the livelihood of a few hundreds a year? We do not want to minimize the value of the Christian colleges even as they are now. Neither the country nor the Church can afford to see them disappear. But have we in Christian higher education in China achieved the greatest effectiveness with the resources available? Should we not aim at the highest possible standards in every department of university education we attempt and not be satisfied with any second best? To meet an immediate need in a given locality is not good enough. Only in this way can Christian higher education hope to be of permanent value. But above all, let us not forget our special contribution which is the Christian attitude in approaching any problem. Unless that is inculcated into our students we miss the aim for which the Christian college exists. To accomplish this we need not only better equipment for teaching and for research, not only more adequate funds to maintain our work at the highest level of efficiency, but more than anything else, a stronger faculty mainly of Chinese Christian scholarship, who know what Christian higher education is for, and who are dedicated to the great work of building God's Kingdom on earth. Given such a band of Chinese scholars, all other problems of Christian higher education will solve them-

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selves.

The cap-stone of Christian higher education is of course, theological education. Whatever may go in Christian education, this must remain. Upon it depends the very vitality of the Christian movement in China. But it is easily the least developed part of Christian education in the country. Its teaching staff is the least indigenous; its curriculum least rooted in the Chinese soil; its standards least comparable to those in Europe and America. In how many theological colleges in the country is the Bible taught by scholars who can refer their studonts to the original texts and criticize these texts with original views of their own? In how many theological colleges are the courses on the interpretation of Christian teachings, generally known as systematic theology, presided over by professors who are versed not only in western Christian and philosophical thought, but are also steeped in the knowledge of Chinese philosophy and of the history and phenomenology of the Chinese religions? We need such teachers to lead and inspire the Chinese students of theology in the scientific study of the Christian religion and in its interpretation and presentation to the Chinese people. But we are still far from this goal, farther perhaps than the Chinese professors are from their own goals in Chemistry or Physics, in History or Philosophy. The goal in theological teaching is more difficult to attain, but that is no excuse for less effort on our part. To reach it, China must produce hor own Christian theology. The Church will be richer when this is done. Christian education in China will have missed its mark unless this is done.

Francis Cho-min Wei
Huachung College

August, 1943.

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Please return to
J. Earl Fowler.

Hua Chung College

Plan for Development After the War

submitted by

President Francis C. M. Wei

Introduction by President Wei

Extracts from a letter from Dr. Wei
dated February 15, 1944

During the winter vacation we had two long sessions of the joint meeting of the Executive Committee Pro-tem and of the college Senate, mainly to consider the plan for the development of the college after the war, to which I have already made many references in my previous letters.

Now the plan is ready, and I am enclosing it to be submitted to the Board of Founders, known as Trustees of Hua Chung College, acting at present concurrently as the Board of Directors, and through them to the cooperating missions to whom I hope you will send copies. (See Exhibit B)

We started to consider the plan more than a year ago, and off and on we have discussed it. Various members of the Executive Committee made suggestions for changes in the first draft, which I submitted months ago. During this very winter vacation I had the whole thing re-written, taking into consideration all the points made by the members of the Executive Committee Pro-tem and the Senate in joint meetings, considered every point carefully with copies of the plan in their hands between the meetings. Many paragraphs have been rewritten and the joint meetings authorized the President and the Secretary of the Executive Committee Pro-tem and the Secretary of the Senate of the College to send the plan on behalf of the two bodies for submission to the Board of Founders, and through them to the cooperating missions.

You will see that what we are submitting is a very modest plan, although it calls for additional support from the Board of Founders and the cooperating missions. It is a long-term plan, looking forward to ten years after the war for the complete development of the college according to this proposed plan. The thinking behind the plan includes all our experiences since the inception of the college in 1924. What we are trying to present to the Founders and the Directors is a general picture, setting forth what our aspirations are and what ways and means we can think of to realize them. It is almost impossible and unworthy of the name of the Christian churches in China and abroad to have a college with too limited a scope and too small a student body. We must envisage a China after the war with a

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government putting its resources on the improvement of education. It is our conviction, however, that with this new emphasis on education in the country, the Christian forces must do their share, so that China may get on the right track in her new development. In this effort the Central China region must be properly taken care of with a stronger Christian college operating in it not only to supply churches and the Christian movement as a whole with the properly qualified leaders, but also to try to make a real impact upon the nation in its New Day.

I am sure the Board of Founders and the missions will not spend too much time on the details of the plan, which can only be worked out according to the circumstances after the war. What we would like them to do is to see the picture as a whole and approximately what amount of support we must have from abroad in order to carry on our work with confidence.

We have not counted too much on resources in China, because we have no idea what kind of resources there will be. It would be much better for us to plan more modestly than to raise undue expectations.

In carrying out the plan money alone is not the only essential. We must have the men. In January I took the liberty of sending you a copy of my article written for publication in Szechwan on "The Future of Christian Education in China," in which I tried to express some of my ideas from my long experience in Christian education. (See Exhibit A) It would be entirely out of place for me to put in many of those ideas in this plan, but the plan ought to be judged in the light of that article, which is for general consumption.

The joint meeting of the Executive Committee Pro-tem and the Senate of the College has asked me to write to you and ask you to submit the plan as soon as possible. If it should be approved at least in principle, will you please send me a cable to that effect. There are certain matters in the plan which we would like to announce to the faculty before we make the reappointments in May, such as fellowships for the younger members of the faculty and the reintroducing of sabbatical leaves for the professors and assistant professors after the war. If you could send me a cable that the official plan has been approved, the Executive Committee Pro-tem may instruct me to announce the whole thing to our faculty and students at least. That certainly would help the morale of the College. As to the details, they may be thrashed out between the Board and the College administration. Let me repeat again, it is not the details that we are concerned with at present, for after all they can only be worked out after the war.

/signed/ FRANCIS C. M. WEI

EXHIBIT B.

DEVELOPMENT OF HUACHUNG COLLEGE AFTER THE WAR

PREAMBLE

While it is uncertain when the war is to come to a close, victory seems to be within sight and it may not be premature for those concerned with the future of the college to start planning now for its development after moving back to Wuchang. For the duration of the war many of the Faculty members have accepted hardships and stood loyally by the College with their eyes fixed upon the future as their only consolation. This alone is the reward they have expected and they must not be disappointed. They realize that a strong Christian College in Central China should be a part of the strategy of the Christian Movement in China. We owe it to our constituencies in China and abroad to plan for the future development of the College. We feel our responsibility in this work to those who have labored in the past in building up so far Huachung College and the former Christian colleges in the Central China region which have been amalgamated into it; we owe to the Missions and Churches which have supported Christian education in the provinces of Hupeh, Hunan, Kiangsi, Western Anhwei, and Southern Honan with a population of nearly one hundred million and have been looking to us for Christian intellectual leadership; and we owe it to the whole country which we shall seek to serve in Christian Higher Education and in Christian thinking and planning in the development of the nation. We cannot shirk this responsibility.

F For more than a year the Executive Committee pro tem of the Board of Directors of the College has been considering such plans both in meetings of the Committee and in their private individual thinking. The plans are now being submitted to the Committee and the Senate of the College meeting together. These two bodies, one representing the Board of Directors and, through it, the Cooperating Missions, and the other the highest authorities of the College for internal administration, are, after careful deliberation, jointly presenting the plan to the Board of Founders, known as Trustees, of the College and, through it, to the Cooperating Missions, for their approval. The membership of this joint group consists of Faculty members who have, every one of them spent more than ten years, some twenty, and some over thirty years, in the service of the College and they feel solemnly the responsibility laid upon them in the drawing up, and in the submitting of, this plan.

HISTORY OF THE COLLEGE

Before 1924 there were in the Central China region five Christian colleges. These were Boone University under the American Church Mission (Protestant Episcopal Church in the U.S.A.) in Wuchang; the Lutheran College in Yiyang; Huping College, under the China Mission of the Reformed Church in the U.S.A., in Yokchow; Wesley College, under the Hupeh Circuit of the Wesleyan Mission, in Wuchang; and the College of Yale-in-China, under the Yale-in-China Association, in Changsha. At that time the London Missionary Society was also contemplating the developing of Griffith John College (Middle school for sometime with a normal department) into a college.

Shortly after the Revolution in 1911, a movement was on foot to establish in the Wuhan centre a private Christian university. It was initiated by a group of university men in Great Britain with Lord William Cecil as the prime mover. This was to bring into cooperation with it all the Christian forces interested in higher education in the

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Central China region, and the Wuhan cities were selected for its site not only because of its strategic position as one of the most important political, educational, industrial and commercial centres in the country, but also because it was forseen even then that with the trunk lines of the railways meeting there from Peiping (then Peking) through Changsha to Canton and from Szechuen through Nanking to Shanghai and with two of the most important navigable rivers connecting with Hankow the most prosperous ports in the country, this metropolis was destined to be the Chicago of China. Hankow is one of the ports first opened to international trade. Its long river front and its broad hinterland allow unlimited development. Across the Han river is the city of Hanyang where Viceroy Chan Tze-tung in the last years of the 19th century chose to build the Government Iron Works and Arsenal. Opposite to Hankow and Hanyang across the Yangtze River is Wuchang, the capital city of the province of Hupeh where Chang Tze-tung in the first decade of the present century built the first system of modern schools and trained the first modern armies. It was in Wuchang that the first shot of the Revolution of 1911 was fired. It was in the capture of Wuchang in 1926 that General Chiang Kai-shek saw the beginning of his final victory in the Northern Expedition against the Tuchuens before the establishment of the present National Government. Wuchang holds a key position in politics as well as in education and culture and its importance will be more marked in the future. Wuchang was therefore the chosen site of the British University Movement in China.

This movement was, however, frustrated on account of the last European War, although it had reached the stage of electing Professor Soothill of Oxford as the first President and sending out to China three lecturers two of whom stayed for some years to teach in Boone University and Griffith John College on the American Church Mission and London Mission support respectively.

After the war in 1921 the Mission Boards in America and Great Britain sent out to China a commission to study Christian education in the country. It was under the chairmanship of Professor Burton of Chicago University and its report published in 1922 under the title of "Christian Education in China" made the recommendation among others that Christian higher education in the five regions of North, West, East, South, and Central China ought to be strengthened by consolidation and by the amalgamation of the existing colleges in the respective regions. This carried the conviction of all interested in Christian Higher Education in China, but its only substantial result was the establishment of Central China University in Wuchang in 1924, Central China being the English translation of Huachung.

In 1924 Huachung had only three cooperating units. The American Church Mission placed at the disposal of the new Christian college the whole establishment of Boone University. The Wesleyan Mission closed Wesley College and sent to the union, or federated, institution a lecturer and a small contingent of students and appropriated a sum of money for the erection of a faculty residence on the Boone campus and for the alocation to it by the American Church Mission of a building for a non-episcopal hostel. The London Mission made no contribution in personnel or in money but pledged its support. Thus Huachung was formally organized.

The Northern Expedition was started from the South in the summer of 1926. It swept through the province of Hunan in early autumn and reached Wuchang in September. By Christmas the radical element gained

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control of the army and the revolutionary government. All the Christian schools and colleges in Hunan and most of them in Hupeh were closed. In March after the "Nanking incident" the missionary members of the Huachung staff were evacuated, but the College was carried on by a handful of Chinese faculty members. It was not until May of 1927 that Huachung as the solitary Christian educational institution in the whole region of Central China was finally suspended when Christian principles of education were at stake and it remained closed until the autumn of 1929.

In September 1929 the College was re-opened. Besides Boone University, Griffith John College, and Wesley College, it had now two more cooperating units in Huping College and the College of Yale-in-China. The Lutheran College decided not to participate as an active unit, but chose to remain permanently closed, sending all its former students to Huachung. On this new basis Huachung has been operating ever since. Practically all the important missions in the Central China region have been looking to Huachung as their centre of higher education. Efforts had been made to secure the participation of both the Lutheran and the Presbyterian Missions, both very active in the province of Hunan, but owing to the financial policy of those missions such participation has not materialized. Both missions, however, have officially acted to give Huachung their good-will and moral support. We covet the active cooperation of the Presbyterian Mission for its educational zeal as shown by its strong secondary schools in Hunan and elsewhere and we desire the participation in our work of the Lutheran Mission because of the possible contribution to Christian Higher Education in China of the continental tradition from Europe. We were partially compensated, however, during the few years before the war in Wuchang by the semi-official cooperation of the Swedish Mission in the College when one of its most scholarly missionaries taught the courses in French and German. We had hoped that this connection might develop further, and this it certainly would have done if not for the war.

Even after 1929 Huachung had a loose organization. To bring five missions together in a Christian higher Educational institution was no simple task. Representatives of three, nay, more than three nationalities and of several church groups had to learn to work together and to appreciate each other's good points and weaknesses. Only American optimism, British fairplay and Chinese good humor plus Christian charity could make the enterprise a success. We were sure of these and were moreover sure of the worthwhileness of the undertaking. If Christians from the different countries could not work together, who else could? In this spirit we went through successfully the first experimental period of five years.

After 1934 everybody realized that Huachung was a going-concern. The faculty was being strengthened, the student body steadily increased, plans for a new campus adjacent to the old were made and Huachung after its registration with the Ministry of Education of the National Government in 1931 as a university had its future assured. Then the War came. After a year remaining in Wuchang the College moved hurriedly to Kweilin with a full staff, but only ten percent of its books and one third of its scientific equipment. In the summer of 1938 its life as a refugee institution began. The severe bombing of Kweilin in the winter sent the College still further into the isolated Southwest and there it has been for five years, and will probably remain for the duration of the war. We had chosen a quiet spot with two possible back-doors into the wide world, but these back-doors have been closed and we are left only

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with the monotonous quietness. But it is war and we must accept our lot.

THE AIMS OF THE COLLEGE AND HOW FAR THEY HAVE BEEN ATTAINED

This quiet isolated life has given us opportunity to reflect on our past and evaluate our achievements.

Our task as one of the Christian colleges operating in the Central China region is to supply the churches with an educated leadership; to bring together a number of Christian scholars in the various fields for thinking through the problems confronting the country and the world, and for finding their solutions from the Christian standpoint; to train men and women for the great task of interpreting the Christian religion to the Chinese and bringing to the altar of God the genius and culture of the Chinese nation; to bring about a better understanding of the West by the East and of the East by the West, and to hasten the day when the whole of mankind regardless of racial or national differences will live together as God's great family on earth. The Education we give to our students must be scientifically sound but Christian in its emphasis, rooted in the cultural past of the people but abreast with the modern achievements and discoveries of the world, of real service to the country but international in its outlook. We do not deprecate practical results in helping to meet through our graduates the immediate needs of society, but our more important aim is to make a forceful and lasting impact upon the life and thought of the nation as a whole, to make our Christian contribution to the reconstruction of China, this oldest country seeking to become young again. Should we lose sight of these objectives, we would soon be content with a college of inferior standards and of questionable value. But the achievement of our aim will require the rethinking of our policy and the re-formulation of our plans. Our first experiment from 1924 to 1927 has taught us many lessons, our experience after the re-organization of the College and before the War has confirmed them, and our reflection during our sojourn in the Southwest has shown us their real value. These lessons are: (1) that to accomplish what is set before us we ought to see clearly what courses of instruction the College must have, what else it should not attempt, and that what it has to offer must be well balanced and well rounded out; (2) that we must have a well selected and well balanced teaching staff consisting of the best scholars, the great majority of whom should be Chinese Christians and missionaries from abroad, who cherish a genuine pride in the work and are willing to devote their lives to it; (3) that we must increase our enrolment and at the same time endeavour to draw into our student body more men and women from Chinese families with a better social and cultural background; (4) that adequate facilities must be given for both faculty and post-graduate research so as to attract the better scholars and keep them for the teaching staff and to train the younger generation for the work; and (5) that there must be a closer relation and a better articulation with the Christian middle schools so that the College may build its training on theirs, in religious and character discipline as well as in intellectual development.

Let us dwell in detail on these points.

FACULTIES AND DEPARTMENTS OF INSTRUCTION

By faculty we mean what is ordinarily called a school in American universities and what is called a college in the Chinese system of

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education, and by department we mean a group of courses of instruction in a particular field to prepare the students for a government recognized bachelor's degree:

We have at present the following Faculties and Departments:

Arts:	Chinese Literature, Foreign Languages and Literature (mainly English), History-Sociology, Economics-Commerce.
Science:	Biology, Chemistry, Physics.
Education:	Education (with emphasis on training of secondary school teachers).

Besides these eight departments under the three faculties, we have courses in Philosophy, Psychology and Religion under Arts, Mathematics under Science, and Music under Education. These courses are for students who have to meet certain requirements, or they may be chosen as content subjects in preparation for teaching, or taken as pure electives.

The present departments must be kept and developed.

In registering with the Ministry of Education in 1931, it was reported that as soon as possible the College would develop its Economics-Commerce Department into a School of Commerce. Such a school will have an important role to play in higher education in a centre like Wuhan, the economic and commercial importance of which is bound to be greater and greater immediately after the return of peace. We shall seek to train not only practical business men, bankers, accountants, statisticians and personnel directors in factories. These are important and by all means we ought to get them prepared for the new China in her future development. But this must be in its proper proportion. The more solemn task for the School of Commerce will be to send into the various economic activities of the nation an increasingly large number of men imbued with Christian ideals so that such ideals may be upheld in the national and international economic policy. The expectation of more support for the College in the future from alumni engaged in business is only a secondary consideration.

The Government has already required that History and Sociology be treated as two separate sections under History-Sociology. Sociology, for some years at least, ought to be dropped and History be further developed by adding to the Department courses in Political Science. When resources permit and the men with proper qualifications available, a research chair or chairs in Chinese Sociology ought to be established to supply the necessary material for the teaching of Sociology in China.

Philosophy ought to be strengthened and out of it a department, experimental in character, be developed similar to the Modern Greats in Oxford by combining courses in History, Political Science, Economics and Philosophy with emphasis on the Chinese cultural heritage and a world outlook. The need of men and women trained in this way will be more and more felt in the Government and in Chinese society. Government permission can be secured for such an experiment.

Mathematics under the Faculty of Science ought to be developed into a Department to prepare students for the Science degree. This is not only because of the importance of the subject in the country and its present under-development in most of the Christian colleges but

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because also there would be a great demand for teachers of mathematics in colleges and in special types of middle schools preparing for technical studies which require a good mathematical grounding.

In the Departments of Biology, Chemistry, and Physics the present policy of emphasising the pursuit of the basic principles will be continued. When this is properly done and adequately developed, one of the natural results will be the application to many practical problems arising from the development and needs of the country. We envisage in this respect our cooperation and connection with government and private industrial establishments and with the Christian Missions in their medical and public health work.

Music is to be developed into a full-fledged Department as soon as possible, and later even into a Conservatory. It is the Fine Art which has been least developed in China in spite of the proud tradition of Music which lives now only in memory. The Evangelical and Reformed Church in the U.S.A. has undertaken to find the necessary support for this work and a separate plan for it has already been submitted with all the details regarding courses of instruction, personnel, equipment and budget, calling for the operating expenses of U.S. $7,000 for the first year which will increase to U.S. $10,500 for the third year and thereafter.

In the School of Education there should be two departments: a teacher-training department and an education department. The former will have for its task the training of teachers for middle schools, especially for our affiliated Christian middle schools in the Central China region, of which there were twenty-one before the War. The latter should be dedicated to the work of training administrators and research workers in the field of secondary education and Christian education in China. We shall have to train teachers for all the main subjects in the secondary schools such as Chinese, English, Mathematics, Sciences, History and Geography, and Music. Very soon we ought to train teachers also for Home Economics and Fine Arts which are being neglected in the national system of Education. All these will need specialists as lecturers in special methods, although for the content courses we may have the advantage of courses in the School of Arts and the School of Science. Research in education, particularly in Christian education in China, is a comparatively new field in the country, and we ought to seek to make our contribution. By such research we wish to assist the Christian middle schools in their improvement and future development and to bring about a closer integration and coordination of all the Christian educational institutions in the Central China region. China has to cease copying the West in education and build up a system of middle schools against her own cultural background and to meet her own needs. Particularly Christian education in China must be rooted in the Chinese soil, and yet there has been no well-thought-out and consistent policy to implement this. To contribute to the formulation of such a policy should certainly be one of the duties of the Huachung School of Education which is now the only School of Education among the Christian Colleges in China. Of course, the present tempo of the Government may not permit the School to continue after the War, but should not the Christian forces in the whole country labor to save its future? One way to save it is by strengthening its teaching staff so that the value of its contribution cannot be ignored by the authorities. Whatever the future policy of the Government may be, the staff assembled for the School of Education will serve as a nucleus for the Institute for Research in Christian Education recommended by the Burton

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Commission in 1922.

For experiments in secondary education in all its aspects, the School feels the necessity of a complete middle school of six years, possibly with two departments, one for boys and the other for girls, both partially boarding, entirely under its management. This attached school should serve also as a model Christian middle school as well as an experimental and practising school. With the masters of methods and practising students from the School of Education this attached middle school may operate with a comparatively reasonable budget of its own. If the Government should permit the charging of fees as before the War, U.S. $5,000 may suffice. This should be outside of the College budget.

The Department of Theological Training and Research must be established and developed with vigor and earnestness, if Huachung is to make its best contribution to the churches in China. A well educated ministry, properly trained directors of religious education and other qualified church workers are the greatest and most urgent needs. The College ought to help to train them, and to give them their training in theological and technical studies against the Chinese social and cultural background. Such a department in the College will be helpful also in setting a more distinctively Christian tone to the faculty and in holding before the students the ministry and direct religious work as professions for them to aim at.

The Department will admit two grades of students to be called the "B" grade and the "A" grade. The "B" grade will admit students who will take a combined Arts and Theological course of five years with a year of "internship" during the sixth year. This training is intended for ministers, student pastors, religious directors, translators and writers. The "A" grade will admit to a three-year course students who have had for their preparation a college Arts course mainly pre-theological in character and have obtained their B.A. degree. They are to be trained as teachers of theological subjects, research scholars and writers in the religious and theological fields, and ministers of the more important churches in the great centres.

Five full-time lecturers are necessary to launch this Department. Later when, besides teaching, the work of translation and editing has developed, when refresher courses for ministers in service have become a regular feature, and when there is a greater demand from church workers and ministers for directed systematic reading by correspondence in the theological and relative fields, there must be two full-time lecturers for each of the five theological disciplines, which are Old Testament, New Testament, Church History, Systematic and Moral Theology, and Practical Theology and Religious Education. The non-theological lectures required by this Department may be taken in the School of Arts and the School of Education. Some of the practical theological work such as Church Polity, Parish Administration and Homilectics, will be taught by experienced ministers of the church outside the College, from which the theolo gical students have come. Well-organized and well-staffed churches, schools with good religious programmes, Christian literature societies, and centres of other types of Christian work will be asked to take the students during their interne year.

FACULTY NEEDED

If this policy outlined above should be approved and the plan for development of the College adopted, the following teaching staff will

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be needed.

	Arts	Sci	Ed	Com	Theo	Music	Total
First four years	19	14	5	4	5	6	53
Fifth to ninth years	20	17	7	5	7	7	63
Tenth year and thereafter	22	18	8	7	10	7	72

These figures are tentatively arrived at by allowing during the first period six recognized teachers each for the two Departments of Chinese Literature and Foreign Literature, four each for the four departments of History-Political Science, Biology, Chemistry, and Physics, three for Philosophy, Psychology and Religion, two for Mathematics, and the other departments according to the table above. In course of time the number is to be increased as indicated to meet the increased number of students and to strengthen certain departments according to development. While the need of the total number is pretty certain, there may be the necessity of readjusting the distribution over the various departments according to their development. By a recognized teacher is meant a faculty member of at least the lecturer's rank. According to government regulations fresh graduates from a university without adequate teaching experience may serve only as assistants and may not teach independent courses.

Then, we must have at least one physical director at the beginning. With a larger enrolment there ought to be two. There has to be an administrative staff. Some of the responsible offices requiring no great amount of time and energy but only planning and supervision may be held concurrently by members of the teaching staff as it is being done at present. But others consuming more time and energy and various types of clerical work require full-time appointees, such as librarians, business manager, registrar, and warden of the women's hostel. It is estimated that an administrative staff of ten full-time officers will be needed during the first period of four years, fourteen during the second period and sixteen thereafter. Hence we have the following for the whole college:

	Teaching	Administration	Total
First four years	53	10	63
Fifth - ninth years	63	14	77
After the ninth year	72	16	88

From 25% to one third of the whole administrative and teaching staff ought to be missionaries and 80% Christians including the missionaries.

As this teaching staff includes only those who can be responsible for independent courses, assistants will have to be added when the enrolment gets beyond a certain point according to the nature and needs of the departments. Their salaries will have to be found from the increased student fees.

Such a staff has been planned for a student body of 300 in the

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first four years, 500 for the second five years, and 800 thereafter.

ENROLMENT

But why should we plan for a larger enrolment? It will be recalled that shortly after the reorganization of the college in 1929 the Directors adopted the policy of fixing the maximum enrolment of the college at 240 students and of limiting the scope of its offering to three schools, viz., Arts, Science, and Education, with eight or nine major departments altogether, each offering sufficient courses to qualify the students for the bachelor's degree at the end of four years, according to the regulations of the Ministry of Education of the National Government.

This was a wise policy. The resources of the college were known to be limited. It was felt that whatever we attempted to do ought to be maintained at the highest possible educational standards, emphasizing adequate contact between teachers and students for religious work and character formation, as well as for intellectual development.

The maximum enrolment was later increased by action of the Directors to 300, but this has never been reached. Our highest enrolment was 244, plus 98 refugee students from other colleges in the first year of the war while the college was still in Wuchang. The move to Kweilin and later to the present site in Hsichow has meant practically the entire cutting off of the main supply of students from the affiliated Christian middle schools, and the low standards of the students coming from schools of inferior teaching, seriously affected by the war, have kept the college enrolment low, in spite of all our efforts to raise it.

But experience during the last thirteen years, particularly during the last five years and a half during our sojourn in the southwest, has led us to believe it advisable to aim at a higher maximum after the war.

In the first place, the elimination of students from the first two years has been unexpectedly high. That is partly due to our comparatively strict standards which many of the students are not able to maintain, but chiefly due to the fact that many students, especially in the Central China region before the war, were unable financially to finish the four years of college and yet were eager to have some college education and some experience of college life. For the last thirteen years the two upper classes, i.e., the juniors and seniors, constituted only about 25% of the total enrolment, sometimes even less, whereas we ought to have some 35%. We acknowledge the value of the service rendered by the college in having under its influence students even for a year or two, but from the point of view of Chinese society our contribution as well as our reputation as a college depends largely upon the number of graduates we are able to turn out from year to year.

Secondly, when the upper classes are small and when these are again divided into the various departments, the number of students in each group is naturally even smaller. It is not economical to have small groups. Besides, it does not furnish sufficient stimulus to the teachers or sufficient competition to the students.

In the third place, when our number is small, the chance of having

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among them outstanding students is small too. It is debatable whether our contribution would be greater by having a smaller class all attaining to a set standard, but not many above it, or by having a larger class with many of rather commonplace achievements, but with a few of outstanding abilities. There is, of course, no necessary dichotomy between the two. With effort we may be able to maintain a high level for many and yet at the same time turn out more graduates of high achievements. This is certainly to be preferred if at all possible, and we believe it is possible.

In the fourth place, a small enrolment means also a less diversified program for reasons of economic efficiency. It is more difficult to attract good students when the college offering is too limited. It is even more difficult to attract good scholars for the faculty. There is more stimulus for study and thinking when one is in contact with men in allied fields, as well as in one's own field.

Finally, the teaching staff is apt to be on a precarious basis in any department when the limited enrolment necessitates a small number of professors in the department. It is more difficult to get good professors in China than in Great Britain or in America. When there are only three teaching in a department, and probably only one or two who are good teachers and good scholars at the same time, the losing of one may mean a serious handicap to the department for a long time. Good standards cannot be maintained under such circumstances, and academic traditions are slow to build.

For these reasons it is recommended that the enrolment of the college be increased to 500 at first, and then to 800, and the number of faculties and departments be increased as well.

It is not the sense of this proposal to increase the college enrolment to 500 as soon as the College moves back to Wuchang after the war. But plans ought to be made at once for this number and a reasonable schedule adopted to reach the first maximum inside of a period of, say, four years according to the circumstances at the time, taking care at the same time not to impair the established traditions or the reasonably high standards of the college while the number of students is being increased from year to year.

HOSTELS AND TUTORIAL SYSTEM

To take care of such a number of students, indeed to take care of any number above 150, and to give them a good college education, we must house them in separate hostels under well chosen hostel heads.

From the inception of Huachnng the hostel system has been intended to be one of the distinctive features. This, however, has not been fully developed, for even before the war in Wuchang it was difficult to find among the faculty sufficient men acquainted with the operation of a hostel. During our sojourn in the southwest the difficulty has been increased. But for work among students, particularly for religious work and for the inculcation of social culture, the hostels must be properly established.

The women students will naturally be in their own hostels grouped together under one management with a Dean of Women and on a separate campus. For this we have a good site in Wuchang. The men will live

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in hostels each with the capacity of fifty students and not more. At each end of the hostel building, oblong in shape, will be a faculty residence, semi-detached with its own doors and garden. It would be ideal to have a Chinese faculty family in one end and a missionary family in the other, charged with the responsibility of the religious and social education of the students in that particular hostel. These two faculty members will be Master and Associate Master of the hostel. Thus, each group of students in a hostel will have their own separate life, but through certain college regulations undue separation will be prevented and life on the whole college campus and joint activities of the students will still preserve the esprit de corps of the College.

From the beginning, too, we have been wanting to install the tutorial system. In many ways it is the best method of university education. It is a method indigenous to the Chinese and is especially suitable to a small institution. But it is costly, as every good thing is. Tutorial work requires also tutors who understand how it is done. Perhaps, our purpose will be answered, if in the two lower classes students have only advisers, and only in the upper two years they are assigned to tutors who have charge of them in their major field of study.

SABBATICAL LEAVE AND FELLOWSHIPS FOR STUDY ABROAD

Before the war sabbatical leaves were granted to professors and assistant professors after six years of service, if the college intended to keep such professors for long terms of service. Such an arrangement was deemed necessary for our men to keep in touch with the advancement of modern learning in the world and to maintain the international connection with scholars in similar fields abroad. But since the war this privilege has been suspended. It ought to be reintroduced when peace returns. It is one of the ways to keep the best scholars for the faculty by keeping them intellectually alive and alert. When the faculty is in full swing, out of, say, sixty members of the teaching staff probably fifteen will be missionaries for whom furloughs are provided by the missions. Of the remaining forty-five, there will be probably twenty-five professors and assistant professors eligible for sabbatical leaves. Not more than three will be entitled to the sabbatical leaves in any one year. For this the college ought to budget U.S. $3,600 annually.

Nothing is more important than the training of the yonnger men on the faculty for advanced teaching and for more responsible positions. Only people imbued with the Huachung spirit and tradition will have the loyalty to stand by for better or for worse. The younger men must be given advanced training abroad, to have the advantages of a larger university for study and for research, to come into contact with the Older Churches and their leaders, to understand how missions are supported and carried on, and to see Western civilization at first-hand with all its merits and weaknesses. Two fellowships of an annual stipend of U.S. $1,200 each should be provided. We are confident that after the first year abroad our younger men will be able to win fellowships in Western universities to continue their post-graduate studies. The method of selecting candidates for these fellowships is a detail to be worked out by the Directors of the College.

The two items just mentioned will mean an annual expenditure of U.S. $6,000.

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RELATIONS TO THE CHRISTIAN MIDDLE SCHOOLS

Reference has already been made to the necessity of a closer relation and a better articulation with the Christian middle schools, at least with those in the Central China region operating under the missions cooperating in the college. It is the duty of the college to help them to become the best private schools in their Christian character, in administration and in teaching by supplying them with better trained teachers, by assisting them in technical matters, and by emphasizing with the supporting missions the formulation of a sounder and more consistent policy. Efforts ought to be made to attract more of their graduates to come to Huachung for their college education. This may be done by a wiser administration of scholarships at the disposal of the missions or of the college and by a better distribution of funds secured for the purpose of improving Christian secondary education. New funds will be needed for such purposes as subsidizing the salaries of full-time religious directors in the middle schools, and bringing of scientific equipment and libraries up to the minimum standard for teaching efficiency and the provision of leaves for middle school teachers to secure further training either in the Christian colleges or abroad. Such strengthening of the Christian middle schools is essential to provide a sound foundation for work of real university standards in the Christian colleges.

ESTIMATES OF THE ANNUAL CURRENT BUDGET

To formulate a budget for the college after the war is practically impossible. What will be the currency in this country or in any other country? What will be the standards of living for the salaried professional men? What will be the general level of prices? These questions we cannot answer. But we must have something to go by as we look into the future. As a basis let us assume that exchange between the Chinese dollar and the American dollar resume its pre-war rate and that prices in China and abroad be nearing normality again. This is a big assumption, but we must make it in order to do our figuring.

We ought, then, to allow U.S. $1,200 as the average annual salary for one full-time recognized teacher. A full professor will need more than this, but a man of the lecturer's rank will need less. For the purposes of reckoning we allow U.S. $1,200 also for a member of the administrative staff. Most of these men will be given less, some more, and when we reckon a man of U.S. $1,200 in the office, we may have only two or three men of smaller caliber there for his work and together get less than this amount. We arbitrarily call U.S. $1,200 the "replacement value" of a missionary on the college staff, merely for the purpose of budgeting.

For the first period, the administrative offices will need ten salaries, for the second period fourteen, and thereafter sixteen. Besides salaries we must reckon under administration such items as wages, lighting, heating, repairs, insurance, medicine, sanitation, etc. U.S. $12,000-$15,000 will be needed for these items, and then we need U.S. $20,000 annually for equipment, books and periodicals.

For the first period we insert the item of U.S. $2,000 a year for research and thereafter U.S. $4,000 a year. Our hope is that new resources may be tapped for this worthy purpose. Thus, referring to our last table of faculty and administrative officers, our estimates for

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the whole college are as follows:

	Instruction		Administration			
	Salaries	Equipment	Salaries	Maintenance	Research & fellowships	Total
First period	$63,000	$20,000	$12,000	$12,000	$ 8,000	$115,600
Second "	75,000	20,000	16,800	15,000	10,000	137,400
Thereafter	86,000	20,000	19,200	15,000	10,000	150,600

Would our resources warrant this?

The income from the cooperating units, the Harvard-Yenching Board, and the Associated Boards for 1943-1944 is U.S. $55,000 exclusive of missionary salaries. This total is approximately the same as the income of the college in 1937-1938.

But take this amount of present income from abroad, and add to it twelve missionary salaries which the Cooperating Missions used to allow us before the war, Reckoning it now at U.S. $1,200 each for budgeting all through, we have then U.S. $69,400. We are expecting from the Evangelical and Reformed Church Mission for the Music Department, included in this plan, U.S. $10,500 a year. The Harvard-Yenching Board may increase its subvention for our Chinese Department by U.S. $5,000 annually. The Theological Project would need U.S. $7,500 for the first period, U.S. $10,000 for the second period, and U.S. $14,000 thereafter. This will have to be raised by missions or individuals interested in the new work.

In 1937-1938 before the war we expected 220 students to bring to the college fees amounting to N.C. $26,280 or U.S. $9,000 approximately. When the enrolment is increased, this item of income ought to be larger.

At present the National Government is granting the college N.C. $30,000 a year. Assume this grant to continue and the Chinese dollar to become of normal pre-war value again, it would mean U.S. $10,000 annually for the income of the college.

For the first period, then, assuming a student body of 220 the expected income for the college may be U.S. $111,400 which would be only U.S. $4,200 short of our estimated expenditure.

This of course includes U.S. $28,000 from the U.C.R. in America through the Associated Boards. But the war has cut the Yale-in-China subvention from U.S. $12,000 to U.S. $5,000, which may be expected to go back to its former amount, the highest figure being U.S. $14,000 annually. The remaining U.S. $25,000 would have to be raised abroad every year for the first few years after the war. A portion of this, however, may come from Foundations in China and local contributions as before the war.

Such are our rough estimates. It is unnecessary to venture still further into the future. The uncertainties are too great for us to see clearly. With the increase of enrolment of every hundred students, fees ought to be increased, from our former experience, by about U.S. $3,500 annually. This would add to our income, if our plan should work out.

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The Board of Founders and the Cooperating Missions may be willing to raise the possible deficit of U.S. $25,000 a year after the war, either through the Associated Board or otherwise. But the time may have come when the Board should think of ways and means of raising an endowment fund so as to put an end to worry involved in the annual raising of money to cover deficits, which the college will always have with its present financial organization.

Old men dream dreams and young men see visions. It is visions that we see in planning for the future of the college. What we see is a Christian institution of higher learning, internationally supported as an expression of international good will for the Christian faith and for a world cause, working in a world not rolling in prosperity perhaps but enjoying the liberties won with costly sacrifices, serving a nation comprising one-quarter the population of the earth - a nation after a real renaissance and now reaching forth for a new destiny, yet its fate still in the balance, and its advancing steps still at the cross-roads! The work will be worth our while. Many of us are investing our lives and our all in this adventure of faith and we desire to inspire more to follow us. Will all who share this vision help us to realize it?

(Signed) Francis C. M. Wei

President of Hua Chung College
and Chairman of Executive Committee
pro tem of the Board of Directors
and of the Senate

Secretary, Executive Committee
pro tem

(Signed) Tichard P. Bien
Secretary, Senate.

Hua Chung College
Hsichow, Yunnan, China

February 15, 1944

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A MEMORANDUM ON THE PLANNING OF THE CHRISTIAN COLLEGES IN CHINA AFTER THE WAR

The Minutes of the meeting of the Planning Committee of the Associated Boards for Christian Colleges in China on May 5, 6 and 7, 1944 and those of the Twelfth Annual Meeting of the Associated Boards on May 8 and 9, 1944, together with the Preliminary Report of the Planning Committee to the Associated Boards on May 8, 1944, are significant documents. No one can read them without being deeply impressed by the genuine concern of the members of the Associated Boards and of all its committees about the present situation of the Christian colleges in China and their future development after the war. There was clearly manifest in the meetings much consecrated thinking. All the recommendations made and the actions taken showed wisdom, statesmanship, and a balanced outlook. Even if one may not wholeheartedly agree with all the decisions, one must admire the foresight and the courage embodied in those decisions, which it must be remembered are only preliminary.

Those of us in Hua Chung College who have considered carefully the Preliminary Report of the Planning Committee to the Associated Boards on May 8, 1944, as recorded in the Minutes of the Twelfth Annual Meeting of the Associated Boards, feel impelled to agree in general with the Ten Principles to guide the future development of the Christian colleges in China after the war. The report recommends that there should be only six centers of Christian Higher Education -- in North China, West China, South China, Central China, East China, and the National Capital -- to meet the needs of the Christian movement in China and those of the nation as far as the personnel and the financial recourses available for Christian Higher Education will permit, taking fully into consideration the educational policy of the Chinese National Government. This is entirely in accord with the recommendation of the Council of Higher Education of the China Christian Educational Association meeting in Chengtu and Chungking in May 1943, advocating "concentration in a limited number of strong institutions carrying on Christian liberal education, each with such professional training as the Christian movement in China warrants, but with special care to avoid duplication."

The recommendation of the Council of Higher Education is fundamentally sound, although its wording requires explanation and amplification. We agree also with the Preliminary Report of the Planning Committee that for the postwar planning of the Christian Colleges in China the programme for Christian Higher Education in North China, East China, Nanking, and Foochow must be thoroughly re-examined. Such re-examination should be objective, realistic, and take into consideration the experience of university education in Europe as well as that in America. The Planning Committee enumerates five different ways which the colleges in the four locations mentioned above may follow in order to achieve cooperation in each of the areas. It takes the cautious position of not urging organic amalgamation, but declares that "cooperation based merely on friendly consultation will not suffice to meet postwar needs," and recommends "academic consolidation,""federation," or "coordination" as defined in its Preliminary Report, believing that at least "coordination" should be effected in each of the areas mentioned, although the past has clearly shown that "amalgamations have resulted in great gains and significant losses." The Committee could not have chosen a milder language in expressing its convictions. But is there not a very marked distinction between the situation in North China and East China on the one hand and Nanking and Foochow on the other? In the former two areas there used to be strong colleges with government recognized "university" standing, whereas in the latter two areas the question has always been coeducation or a separate and entirely independent college for women. In the

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discussion recorded in the Minutes of the Planning Committee, as well as in those of the Associated Boards, reference is made more than once to the "Oxford and Cambridge Plan." What better suggestion could be made than that the college for women in Nanking or Foochow become an Oxford or Cambridge college in its own area? We have yet to find an argument for independent women colleges that is a compliment to womanhood, but that may be only a confession of ignorance on our part. This is, however, a detail which will be solved in due course of time. For the present let us keep our attention to the main issues.

First, six centers for Christian Higher Education in China is the very maximum.

It is readily admitted, as it has been eloquently argued, that reduction in the number of colleges does not guarantee improvement in quality and that money should not be the only consideration. But adequate funds constitute one of the essentials for the proper conducting of Christian Higher Education in China. Whether we like it or not, experience has shown that adequate financial support is necessary to educational efficiency in this modern world of ours. What would six Christian universities "of highest standards, firm Christian purpose, and vigorous and growing effectiveness" cost in personnel and finance?

We envisage six strong institutions "carrying on Christian liberal education." But "liberal education" must not be given an American interpretation. According to the present educational policy of the government, it can not be done by "the breaking down of departmental walls;" it has to be done, and we believe it can be done, by keeping within the framework of the government educational programme, but with internal modifications, provided the scope of offering in each institution is wide enough to make such modifications possible. Into these details we do not propose to go in this connection. A "strong" institution ought to be qualified to be a "university" (ta hsueh) with the Ministry of Education. At least three colleges are called for in each institution. These three "colleges" should be Arts including Theology, Science, and Education. Theology at present is not recognized by the government as a separate faculty, but in our own budgeting it should be so reckoned. There will be six times four or twenty-four "colleges." If it is deemed wise to have not one single strong medical college, but five of the B, or at least of the C grade in the Christian Higher Education programme, and only one college of commerce, one of agriculture, one of political science and law, and one of engineering, the last being entirely doubtful to the mind of the present writer, this adds nine colleges to our whole scheme, making a total of thirty-three "colleges" (Hsueh Yuen) in the six institutions altogether.

According to the larest report of the Ministry of Education, published in 1943, giving the most up-to-date statistics which are for the year 1940, there were in that year 192 "colleges" in the whole country. This number is not likely to increase rapidly, but the policy of the government, as far as we can ascertain, is to strengthen the existing institutions of higher education, not to increase their number. With 33 "colleges" Christian Higher Education would have more than one-sixth of the "colleges" in the entire country.

We would be doing well, if we could maintain all these thirty-three "colleges" in "highest standards, firm Christian purpose, and vigorous and growing effectiveness." Of course, "highest standards" is a relative term. Naturally, we have in mind and we ought to keep in mind, the international standards of the highest kind. Nothing else would be worthy of China or of the Christian name. At least we must keep our institutions of Christian Higher Education at par with the national

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universities or else we may not attract the students of the highest calibre as we would want to do. In 1935 one of our Japanese colleagues in Christian Higher Education in Tokyo told the present writer that the Christian "university" in which he was dean could get only the Japanese students of the third or fourth grade, because the better ones chose to go to the imperial universities or government professional schools. It was a pitiable predicament. May we in China keep ourselves out of it! Let us assure ourselves and rejoice that the national universities and professional schools will improve in personnel, equipment, and general financial support, yes, also, in instruction and research, in discipline, and character-formation of the students as well, in other words, in all round educational efficiency. This must be the case or else China has no hope in higher education. The Christian colleges can never meet all the educational needs of this vast country with its increasing demands for trained men and women. We must not be under the illusion that we shall lead in higher education, particularly in its more technical branches. But we should never rest content to be too far behind in whatever line of university education we may attempt. Our duty is not to do all that may be needed, but to do that which our resources will want that we <u>can</u> do the best.

What then, would be the cost of thirty-three "colleges" in our programme?

According to the prewar regulations of the Ministry of Education governing universities, a college of Arts, Law, Commerce, or Education should have the minimum annual current budget of N.C.$80,000 and a college of Science, Medicine, or Agriculture should have the minimum annual current budget of N.C.$150,000. While this minimum budget, was not in every case maintained before the war, although some colleges had more, it will not be adequate after the war, even assuming prices will after a period return to the prewar normality. We must budget N.C.$150,000 for each of the colleges of Arts, Education, Law or Commerce, and N.C.$200,000 for a college of Science or a College of Agriculture. In the estimate of the government, Engineering is the most expensive, N.C.$200,000 a year before the war. We may have to allow at least N.C.$300,000 after the war. Certainly, N.C.$150,000 will not be enough for a college of Medicine. Even before the war the minimum annual current budget for a medical college of the "B" grade, as rated by the China Medical Association, ought to be in the estimate of the Association at least N.C.$400,000. Theology in the Christian programme has to be reckoned to cost as much as Arts or Commerce.

Six colleges of the Arts, six of Theology, six of Education, one of Commerce, and one of Law would call for the minimum annual current budget of N.C.$3,000,000; six colleges of Science N.C.$1,200,000; and one college of Agriculture and one of Engineering, N.C.$500,000; and five colleges of Medicine, N.C.$2,000,000. The thirty-three colleges, at this reckoning, would cost Christian Higher Education in China after the war at least N.C.$6,700,000. But imagine an annual budget of N.C.$200,000 for a college of Agriculture, or N.C.$150,000 for a college of Law. Such a budget would certainly not insure "highest standards" and "vigorous and growing effectiveness." And all along we have been thinking of <u>only</u> six centres of Christian Higher Education. Can we eventually count on N.C.$6,700,000 for the support of six "strong institutions" of Christian Higher Education in the postwar China? A study of the total prewar financial resources of the Christian colleges in China will throw some light on this problem.

In several of the Christian colleges before the war income from tuition and other student charges was a considerable item. With flourishing national univer-

sities in all of the six centres of Christian Higher Education, charging no tuition fees, with the greater prestige of those national universities, and with government restrictions to the amount of tuition and other fees which private colleges will be allowed to charge, how much could the Christian universities still count on as income from student fees in postwar China? Undoubtedly the Chinese government will continue its grants to the Christian universities and probably increase them. Would these grants counterbalance the reduced income from fees? What would be the maximum grant that a private college may receive in terms of percentage of the whole college budget without jeopardizing its private character? Appropriations by the Missions abroad for Christian colleges in prewar China, not to mention these last seven years of war, have never been adequate. If not for the extra support derived from the United China Relief through the Associated Boards and the British Aid to China, how many of the Christian colleges would have been able to maintain themselves since 1937? The good will of the American and British peoples for China for the last five or six years has been overwhelming, and the Christian colleges have profited by it. But we must not remain under the illusion that good will will always manifest itself in money gifts. In the postwar world money may not be over-abundant everywhere. There will be for years many calls for whatever money there is for relief, for rehabilitation, and reconstruction. Besides, good will is a sentiment, and sentiments are evanescent.

In Christian Higher Education finance is, of course, not the sole consideration. Personnel is equally important, if not more so. Our experience in the Christian colleges in China has taught us that the faculty-student ratio is at least 1:10, not counting assistants, technicians, and clerks. If there should be 1000 students in each of the six centres, when the Christian universities are in full swing in a few years after the return of peace, there would be a total enrollment of 6,000 students. There must be 600 faculty and staff members. The Christian character of a college depends largely upon the men and women who make up the faculty and staff of the college. For a Christian college we believe that at least 75% of these men and women should be practicing Christians. Let us assume that 25% of these are missionaries and that every missionary is a practicing Christian, we have still to find three hundred Chinese Christian scholars qualified to be university teachers with international outlook and dedicated to Christian Higher Education, before the six Christian universities can be strong institutions of "highest standards, firm Christian purpose, and vigorous and growing effectiveness." Are these three hundred Chinese Christian scholars to be easily found? The president of every Christian college in China will say it is not easy, and it will not be easy after the war. Unless the Christian scholars are found, the Christian universities will suffer in standards or in Christian purpose.

In 1922 after the National Christian Conference in Shanghai one of the leading missionaries of the widest experience in China remarked that there were at that time in the whole country not more than fifty Chinese Christians who were able to think in terms of the whole Christian movement. But in each of our prpposed six Christian universities we must have a number of such Chinese Christian leaders. It must be extravagant to imagine that their number has been increased six times during the last two decades. Suppose that has been the case. There are 300 of them then. Not all of them have the peculiar stuff of which university professors are made. Neither should all of them be roped into university teaching and administration. The Christian movement in China has other activities, and some of our most highly educated Christians ought to be engaged in the various departments of national and social life. Assume, then, that only one-third of the 300 Chinese Christian leaders of the highest intellectual qualifications, a number entirely conjectural and problem-

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atic, only one hundred of them are devoting themselves to Christian Higher Education. We could on an average count on only sixteen of them in each of the six Christian universities. When the butter is spread too thin, it naturally becomes too thin! We dare not make it thinner.

Then we have the number of Christian students to consider. Without a sufficient number of Christian students the universities still lack a Christian atmosphere. But how many of such students should there be in each college? Generally and arbitrarily speaking we say there should be 60% of Christian students in a university before it can effectively maintain its Christian atmosphere. The percentage of Christian students in the Christian middle schools has been, to be sure, only about 30%. We do not propose to discuss here whether 30% is good enough for a Christian middle school. Let it be pointed out, however, that university students are as a whole more independent in their thinking and not so easily led as a class by their teachers. Unless we have a good majority of the student body Christians, the tendency is for the student activities to be dominated by the non-Christian element. And 60% of 6,000 students gives us the number of 3,600 Christian students in the six Christian universities. Are we sure to have that many? Before 1925 the percentage of Christian students in all the Christian colleges in China was high, but since then it has been dropping in many of the colleges. This may have serious effects, and we ought to take steps to check the tendency.

The Christian population in China now is approximately 500,000, outside the Roman Catholic Church. The Roman Catholic Christians are not considered in this connection because we are thinking only of the non-Roman Christian Higher Education, and so far very few of our students in the Christian universities are Roman Catholic. Assume, and it is a big assumption, that in thirty years the non-Roman Christian population in China grows to one million. 9% of this population or 90,000 children would be in the primary schools. That would mean universal education for all Christian children of primary school age of 6 to 12, whereas at present only between 1/4 and 1/3 of the Chinese children of primary school age are in the primary schools. Assume, further, that 20% of the Christian primary children will go on to the secondary schools. (For the whole of China at present the secondary school population is less than 5% of the primary school population.) Assume also that 20% of the secondary school children will, after graduation, come to the Christian Universities. (At present the college population is only approximately 10% of the secondary school population.) On such liberal assumptions, our calculation gives us only 3,600 Christian university students. Some of these are bound to go to the national and other non-Christian institutions of higher education. We would not have, then 3,600 Christian students in our six Christian universities. We should count the number of converts in the Christian middle schools and colleges, but they will not counterbalance the loss to non-Christian schools and colleges. Therefore, on every count, six Christian universities of 1000 students each is the very maximum for which we may do our postwar planning.

Would it be wise, then, to reduce the enrollment in the Christian universities? Hardly, because in the first place, it is not economical. To have strong institutions to attract the best students the range of offering must be reasonably wide. A large offering requires a large faculty, and this is expensive. Secondly, when the faculty is not sufficiently large to assure an adequate number of professors in each department, the teaching staff in the departments will be easily upset, as experience in the smaller colleges during the war years has taught us. Thirdly, when the enrollment is too limited, the classes in the upper years when divided into departments for specialization, as required by the government, will be too small to

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be stimulating. Fourthly, the students in China have the tendency to flock to universities where there is a large number. There is the mistake in the student's mind and in the unenlightened public mind to judge a university by its size. This mistake may takes years to correct. Fifthly, when the number of students is too small, the chance of having those of the highest calibre is proportionately small, until the small universities have proved their quality after a long period of years and have built up their prestige. Now the Christian universities are fighting against time while the national universities are forging ahead full steam. An enrollment of 1000 students may be too large, but we are planning for future decades. If the maximum of 1000 or 800 is reached by a gradual growth of twenty years, we may not be overwhelmed by numbers, and then the principle of more strict selection may be applied. What must be borne in mind from the beginning is not to build Rome in a day. Our calculation above of the maximum enrollment of 6,000 for the six centres of Christian Higher Education is based on a period of gradual development. This implies that the present enrollment of some of the Christian colleges is too large for effective Christian Higher Education. What it should be in any Christian college is a question to be answered by the authorities of the college concerned.

The above considerations lead us to agree with the thinking of the Planning Committee in its Preliminary Report to the Associated Boards on May 8, 1944, that there should be "six major centers of Christian Higher Education," except that we would like to suggest the deletion of the word "major" which must have been inserted by a cautious member of the committee to avoid over-lengthy discussion on a controversial, delicate subject.

Secondly, what are the courses to be included in our programme of Christian Higher Education?

We are impelled also to agree in general with the Preliminary report of the Planning Committee on the question of the courses to be included in the programme of Christian Higher Education in the postwar China. The Minutes of the meeting of the Committee on May 5, 1944 report "a wide range of views." Undoubtedly, "in view of the population and needs of China, no limit can be set to the opportunity for Christian Higher Education in the future," but we seek to develop "the type of education which Christian institutions at their best can most effectively provide within the limitations of resources in personnel and finance which can be made available in China and the West." The range of views on the courses to be included in the Christian Higher Educational programme can be narrowed only by a "far-visioned, statesmanlike, and united action" in emphasizing above everything else "the fulfillment by the colleges of the high mission to which God is clearly calling them in the years ahead." Obviously we are called not to meet all the needs of China in higher education. This we cannot do and therefore it is not our duty to do it. It is clearly not our paramount duty to seek to improve tea culture or the porcelain industry by diverting to the task a portion of our limited resources, although China may increase its tea exports and revive one of its famous practical arts by our efforts, because we have other calls in higher education more pressing and because industrialists will take care of them without our cooperation. Surely we will not be allowed by the present government policy, not likely to change, to have a hand as private institutions in military education and aeronautics. Outside these and other similar fields, our resources in personnel and finance will confine our endeavor to even a smaller area which is determined by the needs of the Christian movement in China and by our desire to help shape by our Christian influence the cultural development of the Chinese people and the social, economic, and political trends of the Chinese nation in the generations to come. This is already a huge order. We are compelled

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to make a further distinction, the distinction between our influence in contact with the physical element and our influence in contact with the human element. Without any idea of divorcing the two too sharply and without any intention of minimizing unduly the physical element, we want to emphasize the importance of touching the human element. Whether a Christian or not, an engineer has to build a good bridge or else a better engineer will take his job from him. But from our point of view a good teacher ought to have the right outlook on life, besides being well trained in pedagogy. The scientist helps to shape the weltanshauung, and we want to see to it that he seeks not only "knowledge for knowledge's sake," but knowledge for revealing the unity and majesty of truth underlying the universe. In between we have shades of difference. But such a principle guides us in placing our emphasis where it should be greater and where to stop at the end of our rope. Hence, we propose to classify the courses under four categories in the order of their relative importance from the Christian point of view in developing our private Christian institutions.

A. Theology, Arts, Education, Science
B. Medicine, Commerce (including Economics)
C. Political Science and Law, Agriculture
D. Engineering

Arguments for Class "A" need no further labouring. We consider Theology, Arts, Education, and Science to be essential to the Christian universities in all the six centres with proper coordination between East China and the national capital (assuming it to remain in Nanking) in Theology, Education, and whatever "colleges" to be developed in that region.

We desire to register our dissent from the argument advanced for a single medical college of the top-notch grade in the whole Christian Higher Education programme. Such an attempt would consume our entire financial resources, if this one medical college is to be really top-notch. It is wisely and eloquently pointed out in the meeting of the Twelfth Annual meeting of the Associated Boards on May 8, 1944, as recorded in the Minutes, that "medicine has been traditionally one of the three great enterprises of the Christian Mission and today there are hundreds of Christian hospitals scattered all over China," which must "maintain their Christian character," not necessarily by specialists of "the highest standards of the Rockefeller Foundation and Harvard University," but mostly by general practitioners of sound training as may be graduated by medical colleges of the high C or B grades at the prewar rating of the China Medical Association. But we must see to it that these doctors "should be Christians approaching their task with the insights of their faith." It would be wise and within the resources of the Christian movement in China to have one medical college of the type we have in mind in each of the five centres, counting East China and the national capital as one.

It may seem strange if we should attach greater importance to economics and commerce than to political science and law. We are inclined to do so not only because "China can get along without 10,000 lawyers," (we may need 10,000 lawyers, but we may leave their training safely to other institutions), but because we believe that the economists will have much to do in shaping the national economic policy which is of vital importance for the welfare of the people and for the permanent peace of the world, and also because of the penetrating influence of the 10,000 business men, big and small, scattered all over China and coming into daily contact with Chinese society and with other nations. Besides, we know that while good

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officials may not have any training in political science or law, a knowledge of economics helps all people engaged in modern business.

It is not essential for all the Christian universities to have a college of commerce or a college of political science and law. North China may by tradition find the latter advisable, but can get along without the former. South China and Central China will need a college of commerce, because of their location, and East China in the Shanghai area may deem both political science and law and commerce necessary. But nothing should prevent all the six centres from teaching some economics and political science in one of the departments, although when the Christian university is in a big commercial centre a college of commerce will be necessary.

We agree with the Planning Committee that there should be only one college of Agriculture under Christian auspices, but we wish to add our own reasons for this conclusion. China is an agricultural country, and therefore the science and art of agriculture are of paramount importance to its development. But for the Christian movement it will be of vastly greater value for the Christian forces to devote their energy to the training of agriculturists to help the farmers than to devote it to scientific research in agriculture which is expensive and will be taken care of by government institutions. The agricultural training required for our purpose can all be done in vocational schools at the secondary level. In the Christian Higher Education programme only one front rank college of agriculture needs to be included. This will train teachers for some ten or twelve vocational schools of agriculture of senior middle standards under Christian auspices and distributed over the five main regions of Christian education. Besides this, it may carryon scientific research in agriculture to only a limited extent according to the resources available.

Indeed, the relation of the Christian universities to the Christian middle schools is one of the problems to which the Planning Committee has not given adequate attention. Without taking carefully into consideration Christian education at the secondary level in all its aspects, our picture of Christian Higher Education is confused. China, according to the Generalissimo's estimation, will need within the first ten years of reconstruction, approximately two million four hundred and forty thousand trained people in all the branches of science and technology. Only less than one half of a million, or less than 1/5 of the number required, are to be graduates from universities and technical schools of junior college grade. Over 4/5 will need education of the secondary grade. The agriculturists we propose to train in vocational schools come under this category. Vocational training along other lines in many of our Christian middle schools should also be attempted. Business schools, and schools of mechanics or other technicians, may come within our purview.

This leads us to the question of engineering. A college of engineering will be a most expensive undertaking for Christian Higher Education. We would not say that "nothing less than the absolute best can be tolerated"in our Christian Higher Education programme. Certainly the absolutely best college of engineering would be beyond our reach. But a course of civil engineering or one of mechanics or electricity does not make an engineering school worthy of the Christian name. What resources will be available for the college of engineering in any of the centers of Christian Higher Education to keep up with the rapid development of the modern science of engineering, the latest inventions and the most up-to-date processes? Shall we teach our students in engineering with engines and by the engineering firms from their showrooms in Shanghai or Hongkong? Will the manufacturers of machines and tools send their models for advertisement to our mediocre college of

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engineering or to the more flourishing and better supported government universities? Many students in China will wish to study engineering, but they may go to the government institutions. We do not pretend to meet all the educational needs of China, and we might just as well admit our limitations. If our resources are ample, we may attempt everything. But if our resources are limited, let us do those things we must do and can do best. We recommend that we take the courses of faculties classified under the four headings above, and according to the best policy for the mobilization of our total resources eliminate, if need be, from the bottom up. To our mind engineering would have to be the first to be eliminated.

One word more must be added before we are through with the subject of special courses to be included in the Christian Higher Education programme. The Ministry of Education has proclaimed the policy of concentrating all the training of both primary and secondary school teachers in the government normal schools and national teachers colleges. Only one of our colleges is at present allowed to keep its school of Education, and that permission may be withdrawn after the war. What about the faculty of education proposed for all the centres in our scheme? In the eventuality of the government persisting in its policy of eliminating all privately-supported schools or even departments of education, the Christian universities ought to endeavor at least to secure permission to maintain the so-called Second Part of teachers training. This would enable the Christian universities to give a one-year course of pedagogy to qualify as secondary school teachers graduates from the colleges of Arts or the colleges of Science. In that eventuality, however, one research institute of Education with emphasis on research in Christian education ought to be maintained in our nation-wide programme of Christian Higher Education.

Before we conclude this memorandum a word must be said about the distribution of the total resources available, both personnel and finances. Certainly we should not return to the prewar status. But what should be the guiding principle for the distribution of our resources? It is a wise, broad principle that there should be "no single pattern, as respects size or program, which is applicable to all Christian institutions of higher education." However, "each institution should regard itself as part of an organized cooperative enterprise." The character and the needs for higher education vary from region to region. This should not be determined by the courses already established and the number of students enrolled in the past, but gauged according to the potential possibilities in the future to the best of our knowledge. Consideration ought to be given to the geographical and cultural conditions in each of the five main regions, the government policy for its economic development, the number and character of the tax-supported and other institutions of higher education that have been or are likely to be established in that region, and the needs of the Christian movement to be met there by the Christian university. Each region, as a region, not the Christian institutions of higher education in it, ought to be taken as a unit so as to ensure the even and proper development of the whole country for the future. This is mainly a financial matter, but it concerns also the problem of planning.

/s/ Francis C. M. Wei

Hsichow, Yunnan, China
September 9, 1944

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HUA CHUNG (CENTRAL CHINA) COLLEGE
Temporarily in Hsichow,
via Tali, Yunnan, China

September 14, 1944

Professor H. P. Van Dusen, Ph.D.,
Union Theological Seminary
New York, N.Y., U.S.A.

Dear Dr. Van Dusen:

I have received and read with great interest the Minutes of the meeting of the Planning Committee of the Associated Boards for Christian Colleges in China on May 5, 6 and 7, 1944 and those of the Twelfth Annual Meeting of the Associated Boards on May 8 and 9, 1944, together with the preliminary report of the Planning Committee to the Associated Boards on May 8, 1944. These very interesting documents have been circulated to members of the Executive Committee Pro-tem of our Board of Directors in the college and to the members of the Senate, and we have had a Joint Meeting of the two bodies in the college to consider the recommendations made by the Planning Committee to the Associated Boards with regard to the future development of the Christian colleges in China, and the meeting has instructed me to prepare a memorandum setting forth our reactions to these recommendations. I have since then drawn up a memorandum and submitted it to the consideration of the members of our Executive Committee Pro-tem and of the Senate. They have approved this memorandum, and I am sending it herewith to you for the Planning Committee for whatever it may be worth for your consideration. A copy of the same memorandum is being sent in the same mail to Mr. Oliver S. Lyford for our Board of Founders, which is during these war years acting concurrently as our Board of Directors.

A copy of the same memorandum is being also sent to Mr. Slater, secretary of the United Committee for Christian Universities in China in Great Britain. You will see from the memorandum I am submitting that we agree with the preliminary report of your committee to the Associated Boards with regard to the future of the Christian colleges in China, but we have made a few observations which are being embodied in my memorandum.

You will note that we use the term "colleges" as equivalent to the Chinese term "hsueh yuen," which may be a faculty of a university or an independent college. In mentioning the fact that there were in 1940 one hundred ninety-two "colleges" in China I have not taken the trouble to put in the number of universities or "ta hsueh" in China nor the number of independent colleges or professional schools. These statistics I presume are available in the office of the Associated Boards in New York.

With regard to the estimated necessary funds for six centers of Christian Higher Education in China after the war, amounting to C.N.$6,700,000, you will see only a very rough estimate. I am sorry that in my office here in Hsichow with the college refugeeing from our original site in Wuchang, I am not able to lay my hand on the pre-war total expenditure of all the Christian colleges in China. I am sure you will have those figures in New York and the itemized total income. My argument on the financial basis is not, however, sufficiently buttressed with necessary data. For this I am very sorry indeed.

If my argument for the elimination of the college of engineering from the post-war program of Christian Higher Education in China should be sustained, it would then be possible for more than one of the centers in Christian Higher Education to have a college of commerce or a college of political science and law, which in our judgment would be of greater importance to the Christian movement in China than the maintenance of an expensive college of engineering, as argued in my memorandum.

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In my memorandum I have not attempted to go into other aspects of the planning for the future of Christian universities in China because I understand that those aspects are still to be considered by your Planning Committee, and we shall be following your proceedings and reports with great interest.

In the concluding paragraph in my memorandum I touch only slightly on the question of distribution of the total resources available, both in personnel and in finance, for the future development of the six centers of Christian Higher Education in China. We would like to stress the importance of developing the six centers as evenly as circumstances permit. There is always the danger as in the past of the Christian movement in China developing one region at the expense of the others. It is only natural that when a certain center is well developed, the opinions of the representatives carry more weight. We ought to guard ourselves against this in planning for the future.

We shall be very much interested to hear from you what reactions you have to my memorandum, a nd I shall be very glad to answer any question you may raise with regard to our thinking here.

With best wishes,

Yours sincerely,

/s/ Francis C. M. Wei

President

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THE TWENTIETH ANNIVERSARY OF THE FOUNDING OF HUACHUNG COLLEGE

Hua Chung College, on November 1, 1944, had her twentieth birthday. We celebrated it, not in the familiar old campus in Wuchang, which is still in the hands of the enemy, but in the shabby old temples which for five and a half years have been Hua Chung's refugee home in faraway Yunnan. If there were any doubts beforehand as to whether it would be worthwhile to have celebrations so far away from home, when only President Wei of the 1924 University was still connected with the College in 1944, and apart from old students now on the Faculty, no students of Wuchang days remained, those doubts were soon put to rest by the enthusiasm with which the Preparations Committee set to work, and the equal enthusiasm with which other people were coopted for help of some sort. There were few members of the faculty or staff or student body who were not enrolled to make some contribution to the celebrations--from giving the Matriculation address or acting as head cook, to editing the special anniversary number of one of the various student publications or playing on the team in the inter-departmental volley ball and basketball matches.

The celebrations began on October 31, the eve of Founders' Day, when a dinner was given to the local gentry, and the landlords and owners of the many houses which have been rented to provide accommodation for faculty and students were thanked for the hospitality they had given to Hua Chung during the past years. On November 1, Founders' Day, the usual Matriculation ceremony took place, when over one hundred new students, men and women, from pre-war homes in at least half the provinces of China, matriculated and took the oath of loyalty to the College. There were two very impressive moments at this meeting. One was when a representative of the alumni came forward and handed to President Wei a birthday contribution, "The Widow's Mite", he called it, from the Hua Chung Alumni who are members of the local branch of the Alumni Association and most of whom are on the present Hua Chung Faculty. Yet another birthday contribution came from the Yunnan Students' Club. All the summer vacation a number of Yunnan students had been working, as they are still working, to get subscriptions from rich merchants, officials and gentry, both in the neighbourhood and in the Capital. The result was that they were able to hand over, as a first instalment, a cheque for a million dollars to be used by the College on scholarships for poor Yunnan students, and for "Border" research. Even in these days of deflated currency the sum was no small one, but what was more important was the spirit behind the gift. Yunnan, which had given such generous hospitality to Hua Chung, was also showing its appreciation for what Hua Chung had brought. It is unthinkable that when the happier days Hua Chung is back in her old home in Wuchang, the links thus forged will be broken. Yunnan will still send students to Hua Chung, and Hua Chung will remember with gratitude the generous reception given to her and the peace she found in that lovely distant province of Yunnan.

A second impressive moment was the two minutes' silence spent in remembering teachers and students of Hua Chung who have died, and the soldiers who have given their lives in this war.

After Wednesday's ceremony, the following three days were given up to lectures and exhibits in the School of Science each morning; inter-departmental volley ball and basket ball matches each afternoon; and entertainments each evening — Peking plays, a modern Chinese play, and an English play. Hua Chung's student body is not large, but those evenings showed that there is no lack of talent and versatility to be found there. No room was large enough to hold the audience, but the temple courtyard, with the full moon overhead, provided a convenient and romantic auditorium where the students' Cooperative were ready to supply candy and peanuts to all purchasers. The wounded soldiers, of whom there are large numbers in Hsichow, were not forgotten, and a place was found for them at all the evening entertainments.

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Sunday was the climax of the celebrations, with a Thanksgiving Service in the morning, and a Communal meal for students, faculty, and families, in the evening.

And the impression left at the end of these celebrations of the twenty years of Hua Chung's existence? Surely one of "God with us" — with us through the early years of small beginnings; through the re-opening with renewed strength in 1929 after the College had been closed for two years; through the move to Kweilin in 1938, and the terrible bombings there; through the second move, in 1939 to Yunnan, and the years of simple living in Hsichow and of restrictions and limitations in many directions. Yet, as President Wei said in his Thanksgiving Sermon, while we give thanks for Hua Chung's achievements in the past, we have no room for complacency; but, forgetting those things which are behind, we reach forth unto those things which are before, in humble confidence that with God's help and guidance Hua Chung may be used for yet better and greater service.

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Author - Miss Bleakley

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HUA CHUNG (CENTRAL CHINA) UNIVERSITY
WUCHANG, CHINA

Miss Natalie Hankemeyer
Public Relations,
United Service to China, Inc.
316 Thibet Road, Shanghai

Dear Miss Hankemeyer,

I received three days ago your letter of September 12 asking for information about our university, at the beginning of this new academic year.

Owing to the difficult conditions in the country, our registration, both for old and new students, is not quite completed, but we are expecting about 540 students, of which 310 will be old students and 230 new ones. This means 93 students more than our highest enrollment a year ago.

Women students is just over one third of our total enrollment, being about 190 out of 540. The department which have the greatest number of women are in descending order: education in our College of Education, English and economics in our College of Arts.

With regard to the trend of student interests, I would say that according to our enrollment during the last four or five years, particularly during the last two years, there is a trend towards a greater interest in the professional training, Our most prefered departments are Economics, Chemistry, English and Education, in descending order. Whereas, Physics, Biology, History and Chinese Literature departments still remain small in size.

Wartime handicaps are still serious. Our hostel space is far from being enough, so are also our residences for faculty and staff members. Practically all of our students except half of the women are still sleeping in double-decker beds. We have no fund to erect any new hostels to accommodate the increasing number of students wanting to enter our university. Over 30% of the houses in Wuchang were destroyed during the war or immediately after it. It was almost impossible to rent any house outside, and so our programme of erection of new houses ought to be given the highest priority. We lost during the war 80% of our library books and 70% of our scientific equipment. It will be years before we shall be able to replace these losses.

Our teaching staff is growing but still small in proportion to the size of dasses. I myself have to teach this year three classes, each over 100, two in logic and one in philosophy, which I would like to have more time for discussion. We have at present seven of our teaching staff abroad, two being missionaries and five Chinese.

We have no new courses this year, neither our resources nor our staff would permit this.

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For tuition we charge NC$300,000 this term as compared with NC $70,000 in February. Our total fees charged are NC$580,000. Of this amount only $500,000 will count as university income. The $80,000 will be hostel fees which will go to the maintainence of the hostels. The students manage their own board, light and water. We have asked for a deposit of $400,000 for board this term, and $100,000 for light and water. Both of these deposits will have to be increased within a month by 50%. At registration, the student pays including deposits NC$1,110,000 When the deposits for board, light and water are increased, it will bring to total up to $1,360,000 which I believe is still very low. But many students have found it difficult to pay this amount. The university has in its budget only US$600 for scholarship and we have granted scholarships to the amount of US$2000 for the year; the balance of US$1400 being from special gifts sent to me personally by friends mostly in America. Our scholarships are of three classes, awarded according to scholarstic records of the last year, general conduct and neediness. The stipends are $1,200,000 $1,000,000 and $800,000 each.

With regard to our service to the community, many of our students serve in mass education programmes as teachers; social workers etc. in the Y.M.C.A., for a pay provided by the International Relief Committee. Our department of Education is running a Sunday School for the faculty children, and children in the neighbourhood. Members of our teaching staff in the School of Education and Department of Economics are serving on committees on Social Reconstruction under the Provincial Government. Our Chemistry Department is frequently consulted by factories in the Wuhan centre. Our students in Economics have been helping the Provincial Government and the Municipal Government in making social and economical surveys. We are in a city quite remote from the village, and so little has been done by us directly in rural welfare.

I am sorry I have not been able to send you this information earlier, but I have been waiting for the approximate enrollment of students this term.

Yours sincerely,

sd. Francis C. M. Wei
President

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THE CELEBRATION OF THE TWENTIETH ANNIVERSARY OF THE FOUNDING OF HUA CHUNG COLLEGE

1944

The Twentieth Anniversary of the Founding of Hua Chung College was celebrated in Hsichow from November First to Fifth. It was a period of jubilation and rejoicing in the college. Both faculty and students did their best to make the occasion a success.

It began on Tuesday evening, October 31, with a dinner given to the local gentry in order to return their courtesy shown to the college and to the leading members of the faculty from time to time, as well as to express our gratitude and appreciation of all the help given to the college during the six years we have been in Hsichow. Certainly the landlords, who were all invited to the dinner, have been very cordial to us in allowing us to use their houses at a very reasonable rent, which has been increasing more slowly than the rise of the value of the American blocked dollar, and certainly much more slowly than the rise of the general level of prices.

On Wednesday, November 1, we had the celebration of the Holy Communion, which was well attended. The Rev. Carl Liu of the American Church Mission was the celebrant. At half past ten we had the ceremony of the annual celebration of the founding of the college and the matriculation of the new students. The whole faculty marched in in procession, but none but the President had their academics! One hundred fifteen freshmen and transfer students were matriculated. Dean P'u Hwang gave the matriculation address, and he spoke on "The Future of University Education in China."

After the matriculation ceremony telegrams to be sent to the National Government in Chungking and President Chiang Kai-shek, to the Military Council, and to all the alumni in different places were read, expressing the gratitude of the authorities of the college for the guidance and protection received by the college during the last twenty years, as well as to express our appreciation for all the efforts made by the national authorities and leaders in this present war. There was also a message prepared by the Senate, which is sent herewith to the Board of Trustees of the college, known as Founders, which has been acting concurrently during these years of war as the Board of Directors. The message is as follows:

> "At this celebration of the Twentieth Anniversary of the Founding of the College we humbly lift up our hearts with praise and thanksgiving to Almighty God for the vision He gave to the Founders of the College and to all the Cooperating Missions twenty years ago to bring together the five constituent colleges for a greater educational enterprise of Christian higher learning in the Central China region; for the guidance to the members of the Board of Trustees, known as the Board of Founders, and of the Board of Directors during these years in planning for the College and in directing its operation; for the inspiration that has led all the donors and others who have contributed to the support of the College in service or in money; for the loyalty and devotion of the missionary and other members of the Faculty and Administrative staff who have served all these years, counting no cost and expecting no worldly reward; for the mercy and protection we have received during these years of war, as during the years of peace before, and for all the opportunities to serve and to help in the building of a better world for the generations to come through this College, which we pray may ever stand as a witness of Christian truth and as an expression of international good will. And we wish to put on record our gratitude and transmit the same to the Board of Trustees and through it to the Cooperating Missions."

The President also read at the meeting the following resolutions adopted by the Senate for the celebration of the Twentieth Anniversary of the Founding of the College:

1.) A resolution to commemorate all officers and men who laid down their lives during the war.

2.) A resolution to commemorate all members of the Board of Founders and of the Board of Directors and of the teaching and administrative staff who passed away during the last twenty years.

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3.) A resolution to commemorate all graduates and students of the college who passed away during the last twenty years.

4.) A resolution to express appreciation of the college for all service in the college of the faculty and staff members, both present and past.

5.) A resolution to express the gratitude and appreciation of the college to all donors who have contributed to the support of the college and to those who have given their services to maintain the college during the last twenty years.

After all these messages and resolutions had been read, the whole audience stood up in silence for two minutes to commemorate all our friends who have passed away during the period of twenty years since the college was founded.

Then the local branch of the Alumni Association, consisting of only twenty-one members, nineteen of whom are members of the present college faculty, made an offering of N.C.$10,500 as an anniversary gift to the college. This was a modest gift, but it was made by the alumni who are all engaged in educational work and have very limited incomes.

This offering was followed by that of the Yunnan Students Club in the college, as the result of their financial campaign to raise an endowment for scholarships and research on Border problems. The scholarships are to be used for Yunnan students to go to study in the college after the college has moved back to Wuchang so as to maintain a permanent link between this part of the country and the college in Central China. A part of the money may also be used as a subsidy to the present faculty and staff members in token of the appreciation and gratitude of the Yunnan students in the college. The total amount offered was N.C.$1,000,000, but it was to be only the first gift, as the financial campaign of the Yunnan students is still to continue, and when more money is raised, it will be offered to the college to add to the endowment.

Before the close of the ceremony with the singing of the college song, the President announced that the Senate had adopted the resolution to recommend to the Board of Founders and Board of Directors that the English title of the college should be changed back to Huachung University. When the college was first founded in 1924, its English title was Central China University, but after two years of suspension, it was reopened in 1929 with the English title of Hua Chung (Central China) College. This change, as far as can be ascertained, was not the result of any action by either the Board of Founders or the Board of Directors. Hua Chung has been registered with the Ministry of Education of the National Government with the Chinese title "Hua Chung Ta Hsueh." "Ta Hsueh" in Chinese means an institution of higher learning with at least three faculties or schools, and a college is a "Hsueh yuen," which has only one faculty. In all the publications in English of the Ministry of Education Hua Chung is referred to as a university. The term "college" is particularly confusing in Great Britain, as well as in China, so it is deemed by the Senate that although we have a limited scope and small enrollment, our legal title is "Ta Hsueh," which translated into English would be "university." Therefore, we recommend to the Board of Founders and to the Board of Directors that we should assume hereafter the English title "Huachung University," with the name "Huachung" spelled as one word. As soon as approval has been given by the Board of Founders and the Board of Directors, we shall take steps to announce to the public both in China and abroad that this shall be the English title of the institution.

On the afternoon of November 1, Founders' Day, all the hostels were open to inspection by students and faculty, as well as by the public. The students had apparently spent a great deal of effort in putting all the hostels in proper order. A committee consisting of women students ~~were~~ was asked by the Committee on Preparation for the Celebration to award a prize to the hostel in the best condition, and the First Men's Hostel received the award in the form of a small banner bearing the Chinese characters which mean "Orderly." The Women's Hostel was not in the competition because it was thought that men could never compete with women in cleanliness.

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On the evening of Wednesday, November 1, all the faculty and students with many guests gathered together in the court in front of the Assembly Hall, which was originally the Buddhist Temple, to witness the celebration of the Twentieth Anniversary by the different groups in the college with Dean Richard Bien of the Yale-in-China School of Science in the chair. After the opening address by the chairman, representatives of the faculty, of the Alumni Association, of the different classes and groups of students presented their anniversary poems in Chinese, and then followed an address by the President. The rest of the evening was spent by the alumni , seniors, juniors, and sophomores giving stunts. The alumni sang a comic song, consisting of nineteen verses, relating the history of the college; the tune was adapted from an old Chinese folk song, which amused the audience tremendously. The stunt of the senior class was a mass wedding with all the brides being men students dressed up as ladies and the women students dressed up as the bridegrooms. The junior students gave a radio broadcast as from different stations, reporting on the anniversary celebration in Hsichow. Some of the reports were in English, others in the Yunnan dialect, one in Cantonese, and another in the Shanghai dialect. It was most amusing. The sophomores had a musical item using songs to represent American soldiers going to the front in the different battlefields, thinking of their homes and then returning to America to enjoy the rest of their lives to old age.

From November 2-4 inclusive, the mornings were given over to demonstrations and lectures by the departments of Biology, Chemistry, and Physics, and the afternoons to volley and basketball matches between the different student groups. We could not have any other games because our field is not big enough for a regular football match, nor tennis on account of the expense. During those three afternoons the students had more games than during all the rest of the term. The volleyball championship was won by the Chemistry department, and the basketball championship by the English department. The women's championship of both basketball and volleyball was won by the women of the upper classes. The three evenings were given over to theatricals. On Thursday there were the Peking plays; on Friday an English play, "The Dear Departed"; and on Saturday a modern Chinese play in the vernacular. Every evening the courtyard was simply crowded to the brim. One-half of the audience consisted of wounded soldiers who behaved unexpectedly well and kept perfect order.

On Sunday, November 5, we had a Thanksgiving Service in the morning conducted by the Rev. Carl Liu. We had hoped that either Bishop Gilman or Bishop Hall would be able to come in time to preach. The Rev. J. J. Heady of the Methodist Church in Chaotung and the Rev. Robert E. Wood of the American Church Mission in Kunming were also invited to attend the celebration, with the hope that if neither of the bishops should be able to come, either Mr. Heady or Father Wood would be able to preach at the Thanksgiving Service, but none of our friends were able to come, and so the President was asked by the Chapel Committee to preach instead. He preached on the text, Philippians 3:1-16.

The celebration was closed with a college dinner participated in by the whole faculty, their families, and students, making a total of forty tables with eight sitting at each table. Dean P'u Hwang was the toastmaster of the evening.

The celebration was considered by everyone to be a great success. It was due to the efforts of Dean John C. F. Lo who was the chairman of the Committee on Preparation. Half of the faculty members had one part or another in getting the campus put in proper shape for the celebration or in directing the different activities. During this period of celebration many of the students had an active share, and some of them worked so hard that they became almost exhausted by Sunday evening. It was the expectation of some of the students that possibly Monday, November 6, might be declared a holiday for the faculty and students to rest up, but Acting Dean Anderson decided that sufficient time had already been spent in merrymaking, and so classes were resumed without a murmur early Monday morning.

A Committee on Publication has been appointed to get ready an Anniversary Publication to be printed in Kunming. President Chiang Kai-shek, the governors of Yunnan, Hupeh, Kwangsi, and Szechwan, and the Minister of Education have all sent congratulatory inscriptions in Chinese which will be printed in the publication. When this is ready, we hope that some copies may be sent to the Board of Founders and to the Cooperating Missions.

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It may not seem very appropriate to have such a joyous celebration in times of war when the world is full of suffering, but we would like to commemorate at least the efforts of the Founders and of the Cooperating Missions in organizing the college twenty years ago and all the sacrifice made by friends both in China and abroad, as well as by the faculty and administrative staff, all these years to carry on the work under most difficult circumtances. It certainly has enhanced the morale of the whole college and given a vision to the younger generation that the college is going to continue its service for many years to come.

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ONE MOMENT OVER HUACHUNG

By James W. Chen
A Junior
HUACHUNG UNIVERSITY

Perhaps no word can describe the feeling of a student when he saw his old school again from the air after twenty months' absence. However, here is my story told from my experience.

It was early September when I was released from my duty with the American Army in China. An Army liaison plane flew me back to Huachung to resume my education. The strip was located about ten miles south of Hsichow where Huachung has taken refuge for more than six years using a group of temples as her temprary campus. Before we made our landing we came up north to take a look at my old pal, Huachung. We were flying pretty low over the village. There were the only narrow street jammed with people and the Market Square where primitive forms of barterings were at its busy stage. On seeing our machine everybody down there seemed astonished. The children jumped; the dogs ran about; the adults waved their hands: all surprised. I located the university campus and gave the pilot a sign. He turned round and gave me a wink. The throttle was cut low and down we went.

The first thing I notices was the belfrey in the courtyard before the Chapel. It stood idle and silent as the college was not yet in session. One creature in a black uniform of Sun Yat-sen style was standing in front of the library and looking up. I waved my arm but had no time to see his response. I could not hear any noise other than the roaring of our propeller. But I could see Huachung in her calmest aspect. So grand was her stillness and so warm her stretched out arms. At this moment all thoughts of the past rushed into my mind.

I fancied myself lying in bed in one of the six men hostels. Three other room-mates had already got up and were engaged in their toilet. The occupants in the next room were still in bed, but chattering and laughing; three fellows downstairs were humming "The United Nations Song". Presently, somebody at the gate cried out that it was seven-thirty. Everybody became tense, and those who were in bed jumped up and got dressed hurriedly. Within five minutes all were out of the hostel. I was among the others and making haste. The second bell in the college rang at 7:45 when we were all in the classrooms. The class took 50 minutes. At the sound of another gong the students were assembled on the ground outside of the temple for the national flag-raising ceremony and morning exercise. The boys formed four teams and the girls formed one team, all in two rows. A captain appointed by the college authority gave orders. The Chinese national anthem was sung, the bugle blown, and the flag raised. After that the girls did their exercise under a girl leader and the boys under their own. It was a bright morning, calm and dry. We had many on-lookers. There were the native school boys passing by and attending the flag-raising ceremony by chance. There were local people on their way to the market: the men leading the horses and the women carrying on their backs baskets full of rice and other local products. There were farmers driving their waterbuffalows to the fields. Sometimes two naughty dogs were chasings each other and invading the students' ground with the result that they received a kick and ran howling home. Fifteen minutes had passed when the bell rang again, and the crowd was dismissed. The second class began five minutes later. When this was over the Christian faculty members and students and some of the non-Christians

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assembled in the chapel for the morning service. This was Tuesday; on Monday this specific period for morning worship would be taken up for Dr. Sun Yat-sen's Memorial Meeting in which all students and faculty members were to be present, when, after a brief ceremony, either a guest speaker or a member of the faculty would speak on various subjects. Two more periods of class would follow this. At 12:10 the bell sent the students, who had attended the class in the fourth period, out of the college heading for the hostels for lunch. Usually at this time two or three fellows would be found at the bulletin board. They were not reading the notices and news for the first time -- they were waiting for their girl friends, who had been detained in class. I found myself following one of the happy couples walking towards the Women's Hostel. It would require an extra five minutes for the boy to escort his girl friend to the Women's Hostel and then walk back to the men students' mess hall. But he would not mind that since he would have more than enough sweet stories to relate. Before these fellows came to the mess I was already having my bowl filled with cooked rice and sitting at the table with other boys. There were eight of us at a table, some were sitting and some were standing. We did not have enough benches to sit on, and many had got used to standing in taking meals. Three dishes and a large bowl of vegetable soup were served. This day there were eight toasted fish on a plate, some bean-cur mash in a bowl and the cooked cabbage in another. The average amount of rice consumed by each man was four bowls. Those who had missed their breakfast did not seem to take more. In fifteen minutes the meal was over, and the hall was quitted.

I went back to my hostel which was about three minutes walk from the dining place. A few boys took the afternoon nap while those who had to attend the first class at 1:15 had to hurry through their washing and run to the college.

In the afternoon the college garden would be a lovely place for reading and gossiping. It was situated beside the classrooms: a little patch of green with lofty pine-trees standing around. On the corner a little flower plant had been cultivated. The garden was surrounded by wooden fences, through which the local people often peeped in and wondered what was going on among the joyful youth. Here and there students were lying or sitting on the soft grass talking quietly or humming softly "Oh, No John, No!" Everybody had a book or a note-book opened before him.

The afternoon classes ended at 4:50. The supper was taken in a less hasty manner. After supper the Chinese opera was often sung in the hostels by the students. The tenors and basses of the Choir would practise privately in their rooms. At times a loud laughter flew out of a room and made the air very agreeable. Then came the excitement of the day: the student who took care of the mail had come from the post office. Because he stayed in this hostel his room was always crowded with people as he was classifying the mail before he took them to the college for the "mail call". There were letters from home with money orders enclosed in them; there were letters from the beloved far away; there were periodicals and news-papers. Cheers and joys everywhere. Some naughty ones would take a peep at the letters for the girls. They would try to remember who had how many letters from where, and would make themselves useful when they saw the girls in the college in the evening before the mail was delivered.

It was getting dark. Most of the students went to the college reading rooms where electric light was provided by the college power plant. Those who remained at home would have to strain their eyes under the oil lamp.

The evening in Hsichow was delightful. Behind the Wootai Mountain the new moon leaned shyly against the peak. The evening star high above stared at her with a jealous look. The villagers had also finished their supper. The younger played with their little wooden carts full of leaves; the aged smoked their bamboo pipes leisurely. The Huachung students strolled along the narrow street with books and pads under their

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arms. A few couples of lovers had returned from the restaurants and were on their way to the college. A boy who had a date with a girl to study together at night in the reading room whirled by the other couples: he was going to fetch his girl at the Women's Hostel.

Huachung at night had her sweetness. The light was on from 6:30 to 10:00. The two-story general reading room was filled mostly with Freshman and Sophomore students. The Juniors and Seniors usually did their work in the various department rooms. At first there were noises everywhere: songs, laughters, and jokes. About thirty minutes later the students seemed to be concentrating on their studies. The dipping of the pens into the ink bottles and the turning of the pages were familiar sounds. Still, some talkative girls were carrying on little gossips at a low tone. In the chapel the Choir was having its Tuesday practice. "Lead me, Lord, lead me in they righteousness...." Their voice did not disturb anybody; it soothed the students' tense nerves.

All of a sudden the light went out. A heavy sigh was uttered. Songs and laughters were heard again. Somebody asked quietly what was the unusual form behind a girl who was sharing a table with few other boys at the corner in the reading room. "The ghost!" was the answer. A scream followed. At this, the light came back and all was in life again.

In the various department rooms the students of the upper classes were busy with their reports and theses. In the laboratories of the School of Science research work was going on under steady hands and attentive eyes. By 8:30 the Choir was through with the practice. The college sank into more deep meditation.

About twenty minutes before the light was put off there was a change. Sleepy eyes and lazy yawnings made part of the scholars take leave for their beds. In a moment the reading room was left to a few bookworms. Meanwhile in the department rooms there were high spirits. People were making good use of the never returning time and the precious electric light. However, time was up soon, they had to leave.

The moon had gone home. The twinkling stars were having a hilarious party; their sparkling eyes were full of joys. The stone path leading from the college to all hostels lay as quiet as a cat. Students in groups moved along with heavy steps and light hearts. "Heigho, heigho, it's home from work we go....."

Yes, home we went and in bed we lay. Fellows who had more work to prepare for the next day got on the "night train". When these people finally shut their books and blew off their light it would be one or two o'clock in the morning.

Somebody was snoring. I woke up and looked around. It was daylight. The sun was laughing heartily at me. My body was fastened to the seat of that little plane. We were flying south, away from Hsichow. I cast a backward view with a full heart. Huachung was behind me. I felt for the first time that I was leaving my dear college.

But no, I was coming back to Huachung. I have found things slightly changed. There are books and reports, speeches and lectures, meetings and parties, songs and chats. There are boys and girls, busy and lazy, naughty and serious. Life is being carried on with hope and wonder, trouble and toil. Little joys we delight in, and little sorroww we will endure. And here I am in the library telling you about my moment over Huachung.

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"LIFE IN THE WOMEN'S HOSTEL"

BY Marion Wang,
A Junior in Hua Chung University

The kind of life one leads here can hardly be compared to the kind of life one leads in a big town or city. Hsichow is a very quiet and an out-of-way place, with a huge range of mountain on one side, the lovely Ere-hai lake on the other, and our little college nestling cozily in between them. Nothing terribly exciting ever comes down our way, and very few people here have suffered from nervous breakdown - all except those who are either cramming and worrying too much over the in-coming exams, or those who are suffering from Spring fever. We have no movies, no night clubs, no soda fountains, no cafes here to distract our minds That is why life here is very unexciting and sometimes even a little monotonous

The girls here are all very friendly and kind. The kind of life we lead here are practically the same every day. The proverb that runs "Early to bed, early to rise" doesn't seem to be very hard for us to keep, but we all doubt whether this will actually make us wealthy or wise! We have to get up early because we have to be in time for classes. Our meals are served in a very simple style, with two dishes in the center of the table, and a bowl of rice for each of us. If one is late for meal, then she will either have to go hungry, or get a meal elsewhere. By eight-thirty, nearly all the girls are in the college, leaving the hostel more peaceful and quiet than ever. Occasionally, a girl that has no morning classes may stroll in and set the place alive again. She would either sit down and study, or attend to her own private affairs.

At noon, the girls would come back again and take their lunch. The hostel would then be all in a buzz. One girl would tell her friends what a beautiful hat professor so and so has got on, and another girl would try to drown the noise that was going on by singing old and familiar songs at the top of her voice. All kinds of remarks would be exchanged during the meal, and at one thirty, the whole hostel is practically deserted again. The whole atmosphere tones down to a hush, and those that wish to take a nap will well make use of the time. Afternoon classes are usually dull and dreary. Those that have the first class usually doze off right in the middle of it. One feels better in winter times because the air is so cold and nippy that one cannot afford to doze off.

At five o'clock, the hostel is alive with sound again. Voices can be heard everywhere and we can see weary but smiling faces walking in and out of the hostel. Girls would gather together in groups and chat to their heart's content. Any bits of gossips are quickly picked up and passed around to others. Those that are bubbling with news would have the first chance to communicate it to others. News concerning the days work, news concerning the professors, news concerning the bulletin board, news concerning the men's hostel etc. would be quickly exchanged. Whenever a boy is found to escort a girl back, then the poor girl will have to stand a month's teasing, and the teasings are usually made during supper time.

Oil and candles are very expensive in China, so inorder to be a little more economical, we have our supper at five. This is the third time in a whole day that all the girls can get together again. That's why when we are not on holidays, the hostel is only like a by way station where one only dines and rest there and whenever anything terribly unusual happens, then that place becomes the center of gossip. After supper, we have to trod once more back to college again. Of course there are girls who wish to remain behind and do their home work in the hostel, but most of us would go to the college because we have

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electric lights there. Then the hostel is left once more in silence. Sometimes, it even feels kind of creepy to be sitting in a room studying all by onesself. At ten o'clock, the hostel is full of noise again, for the students are back for the night.

During holidays, our hostel becomes more like a home than a by way station. It is true that a number of girls may leave for home, but on the whole, there are still a great many of us remaining. Everyone doesn't seem to be terribly hurried but feel more at ease and at leisure. We get up late, have our breakfast and then settle down to do our own work. Some would gather together and have a light chat. Playing bridge and solitaire are also ways of amusements. The more serious minded and less playful girls would sit and knit to their heart's content.

The thing we like to do best is to make candies, bake sweet potatoes and to make delicious Chinese food (the food is supposed to be delicious, but whether we make it delicious or not is another question). Occasionally, a girl would go into town and come back loaded with all sorts of eatable things. Most of the girls would then gather around in a circle, and a little social party is formed. We never dance in the hostel because we have no music to dance to. In the evening, we would either read or sing. The boys are not allowed to enter the hostel after seven, so that's why we usually have the evenings all to ourselves. When there are lights in the college, then some of us would go to the college and spend a happy evening there.

This is the kind of life we lead in our hostel. We may sometimes feel a little boring living in this hostel, but at other times, we feel that it is a paradise.

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THE ROAD BACK

By Lo Ch'uan-fang (Mr. John Lo.)

"When are we going home?" That was the one thought in the minds of members of Huachung College in the remote village of Hsichow in western Yunnan, when the great news of the surrender of Japan ended the suspense of the war. To them, home meant Wuchang, in central China, a difficult three thousand kilometers from the mountain refuge where they had lived in exile for seven long years.

Even before Japan's surrender, the college authorities, firm in their faith in ultimate victory, had been making practical plans for the moving of the institution back to its original site. With the end of hostilities, a transportation committee was organized and entrusted with the task. Moving Day was finally set early in April, at the close of an accelerated term.

The people to be moved included the faculty and staff members and their families. They were divided into two groups, and two leaders appointed, Dr. Hwang P'u, Dean of the School of Education, and myself, charged with the responsibility of safe-guarding the migration. Several dozen students who wanted to go with the college were assigned to each group as helpers. In this way they could earn their board and transportation for the long trek. Other students chose to go independently by themselves.

The first group, under my direction, was scheduled to leave the morning of April 17, the second to follow one week later. My charge consisted of 97 people, about one-third of whom were women and children.

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We had at our disposal seven trucks, hired from the Yunnan-Burma Highway Administration. The four Chevrolets were used as "passenger" trucks, and the three Dodges for carrying college freight. Each passenger truck had a truck-leader, and two members of the faculty had charge of the freight, with students to help. Each adult passenger was allowed 15 cubic feet of luggage, and each child, 5 cubic feet. The allowance was deliberately made generous as we thought it would not be easy for the families to refurnish immediately upon arrival at Wuchang. What we did not want to carry back with us, we sold to the natives of Hsichow at bargain prices, which sometimes brought in a substantial income.

The trucks arrived in Hsichow on the 16th of April, and were parked in front of the local Hutai Middle School. That same afternoon we weighed our baggage and freight and loaded all the trucks. Immediately after loading, the freight trucks left for Hsiakwan as they already needed some repairs, but the passenger trucks stayed in Hsichow for the night, guarded by a couple of local policemen. As a friendly gesture to our truck drivers, we invited them to a Chinese dinner in the evening, hoping thus to establish a rapport which would insure greater cooperation on the road.

My last night in Hsichow I slept on the floor in my room, as I had already sold my wooden bed. All my house furniture had been taken away by buyers, except two built-in wooden shelves which nobody wanted. In the stillness of the night, I could hear clearly the patter of rain, and was not particularly pleased with the prospects for our departure.

We were to leave at seven o'clock in the morning. Long before six, I got up, tied up my bedding roll, and ate a traveller's breakfast of three eggs in a mixture of rice wine. Then I made for the trucks. When

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I arrived I found that only a few students were there. Two men were setting up the scales for weighing the bedding rolls. It continued to rain, and there was no shelter; so we waited at the school house until it was time to go. By half past eight, all passengers had arrived with their bedding and innumerable handbags, baskets, wash basins and thermos bottles. Toward nine o'clock, the engines started to roar, and the passengers began climbing into their trucks, 18 or 20 people to a car with all their personal belongings. Outside in the rain stood many of our local friends of Hsichow and representatives of the gentry, who were present to extend a last-minute courtesy to the college people. Someone started firecrackers, and in the midst of noise and confusion, we waved goodbye to Hsichow, perhaps never to see it again.

We had intended to make our first stop at Yunnanyi, which had been an important military center for the U. S. Army in China during the war. But as we passed by the "Three Pagodas" in Tali, we were invited to stop for lunch by the Generals of the Chinese Second Army who were stationed there. It was an act of great courtesy. The lunch turned out to be an elaborate Chinese feast which lasted a couple of hours. My own truck, however, declined the invitation as we had to go to the China Inland Mission Hospital to pick up Mr. Carl Liu's 13-year old daughter, Ta Mei. For about a year, she had been suffering from rheumatic fever and heart trouble; and her father, who was our chaplain, had been debating whether it would be wise to take the girl along with us. Both the doctor at Tali and our own college physician were reluctant to make a definite recommendation. In the end Mr. Liu assumed full responsibility and decided to take his sick girl with him, instead of leaving her behind. A canvas bed was fixed up in the truck so she could lie down, and Mr. Liu took personal care of her all the way.

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The next day it was still raining. The road was bad and slippery. Our seven trucks, which were supposed to keep close together as a convoy, often lost contact with one another, due largely to the lack of cooperation among the drivers. After three days on the road, we only got as far as Tsuyung, less than 200 miles from our starting place. With full intention of making Kunming from Tsuyung in one day, we left the latter place at six o'clock early in the morning of the 20th. Toward eleven, my truck reached Ipinglan, well-known for its salt refinery. Two freight trucks had preceded ur, and were parked on the roadside while the people were having their lunch. We decided to have lunch there, too, so went to an inn and ordered a meal for eight which cost each of us NC$800. I was walking back toward my truck when my attention was attracted by a noisy dispute between one of our students and a soldier in uniform. The soldier wanted a ride in our truck, but instead of making a polite request, presented a demand. One of the students, angered by the lack of courtesy on the soldier's part, flatly refused. This seemed too much for the soldier to endure, so he took occasion to quarrel with the student and incited his friends in uniform to help him. In a second the quarrel developed into a fight. Fists and then bayonets were raised against the students. Anxious above all to avoid any incident, I did my utmost to keep my students from talking back at the same time holding back one soldier who was threatening them with his gun. Then another soldier shouted that one of the students had a pistol; this was untrue but in the confusion it was the final touch and the enraged soldiers captured the two students and took them off to their quarters, about 100 yards from the truck-park. I followed the mob to the gate but was denied admission. I presented my card and asked permission to see the

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officer in charge. The only reply I could get was that "there was no officer on duty". From the outside I could see that one student was led into the house, and the other made to stand against the wall, his hands tied behind his back, a rope around his neck, while a man beat him with a rough stick. He shrieked for help, and I felt miserable. Just then a corporal introduced himself, accepted my card and invited me and my two junior colleagues to walk in. We started immediately to negotiate for the release of our students. An officer's wife happened to be around, and she whispered that she didn't like such violence and advised me to avoid argument and get out of the place as fast as we could. The corporal declared that he had no official relationship with the soldiers who were making the trouble, but that he was passing by and wanted to act as mediator. When I recognized that he spoke the dialect of Kiukiang, which is my native place, I claimed him as a neighbor from the same province. That seemed to please him and he became more polite. But while we were talking, I heard more shrieks from the students, and I could see that they were being beaten up just to impress us. However, the corporal listened to my plea and stopped the beating. We finally pacified the soldiers by saying that the students were wrong and apologizing profusely for the incident. It was no place to hint that anything else might be the case. The minute the students were released I ordered the trucks to move out of town. The soldiers belonged to the same Second Army whose generals had so ostentatiously feasted us three days ago.

As we approached Kunming in the afternoon, another gang of soldiers forced themselves on my truck for a free ride. They rode with us as far as 12 kilometers when they had to get off, as at that point our trucks turned into T'ien Nan Middle School instead of going on into the city. . . .

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T'ien Nan was our station at Kunming. The principal of the school and several members of the faculty were Huachung graduates. They had kindly arranged to accommodate us during our brief stay at Kunming. The Assembly Hall, the music room and the library were turned into bed rooms for our group. Here at T'ien Nan we unloaded all our trucks, as we had to take the train from Kunming to Kutsing for the second part of our journey. We stayed at T'ien Nan four days. Many of us took the opportunity to visit the "G.I." street and moving-picture theatres in the city, while the women did their best to catch up on their mending, washing and permanent waves. . . . . .

The afternoon of the 24th we hired twenty coolies to move our baggage and freight from the school to the near-by railway where two specially reserved cars stood ready to take us to the main station in the city the next morning. Soon we discovered that things were moving slowly, and we couldn't get more help. After supper, we mobilized all the men in our group and some of the older men students at T'ien Nan to assist. Even then we didn't finish the job until almost midnight.

About five o'clock the next morning we got up and forced ourselves and our bedding rolls into two fully packed cars. When we arrived at the main station, ten of our people were fortunate enough to secure second-class seats in other cars.

It was a day's ride from Kunming to Kutsing. The college had contracted with a commercial transportation company called "The Eastern Syndicate" to have seven trucks ready for occupation as soon as our train reached Kutsing. These trucks were to take our group from Kutsing to Changsha at a cost of NC$24, 103, 626. But when we arrived at Kutsing, no trucks were to be seen. After an hour's waiting, four trucks appeared.

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The other trucks did not turn up until nine o'clock at night. We were greatly disappointed at this early sign of inefficient management on the part of the transportation company, whose manager at Kunming assured us that everything would be just as ordained in the contract. We were later to learn that the company had not the slightest intention of observing the contract. The trucks they gave us were not in good shape, so there had to be frequent stops on the road for repairs. The drivers would not obey orders, and were always trying to earn some extra money by picking up passengers (called "yellow fish" in China).

The truck ride from Kutsing to Kweiyang constituted the third and longest part of our journey. The first night we reached Pingyi and found accommodation in one big hotel. Our destination for the next day was Puan where chicken was so cheap that you could have it at every meal. Five trucks got into Puan without any trouble, but as night fell the two remaining trucks were still missing and were already hours behind schedule. Nobody knew what happened to them, and there was no means of communication. I was just retiring into my dirty, little inn when several of our students, who belonged to one of the missing trucks, called and reported that their freight truck had broken down just 5 kilometers outside Puan. They had walked the 5 kilometers to see me in order to secure help, as it was generally considered unsafe to leave a truck alone on the road at night. Our immediate concern was for the safety of the people who were still with the truck. After some consultation I went with our college secretary to the local police station and arranged to have four fully armed policemen sent to guard the truck. The students walked back with the police, carrying two large Chinese lanterns and flashlights.

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But there was still no news about the other missing truck. The next day we all waited at Puan. We decided not to leave the place until we had established contact with the missing party. Late in the afternoon a messenger came, one of our own colleagues, who had thumbed a ride to Puan from point 285 kilometers. He carried a brief message from Dr. Bien our acting-president, saying that his truck was forced to "cast anchor" near Panhsien and the repair would take several days. He asked that one of our passenger trucks be unloaded and sent to point 285 kilometers to rescue the party. I ordered my own truck to be unloaded, and left word with the driver and a student-guard to start the return trip as early as possible in the morning.

We were now already several days behind our schedule. The delay was hard on Mr. Liu's sick girl; so at Puan he decided to leave us. He and his daughter bargained for a ride in a weapons-carrier which in less than 24 hours took them to Kweiyang, where the girl was hospitalized.

Kweiyang is the provincial capital of Kweichow. We arrived in Kweiyang on May 4, Saturday evening, and our men moved into the church of the Sheng Kung Hui (Chinese equivalent of the American Episcopal Church), using the benches in the church as beds. The women and children housed at the Y.W.C.A. next door. The men had to clear out early the next morning so that the place could be rearranged for Sunday morning service. Here at Kweiyang we had a two-day rest, giving everything a breathing spell. A number of us went to the local moving-picture theater and saw "San Francisco" which had been shown in Hankow ten years ago.

Three days after we left Kweiyang we came to a place called Yuping, famous for its bamboo flutes. Practically everybody bought a set of bamboo musical instruments, though none of them could really play them well. I acquired, for NC$500, a bamboo walking-stick with the inscription "Wan Li Feng Yun," which means "ten thousand miles of winds and clouds." The same

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afternoon we crossed the provincial border and entered Hunan. When we stopped at Hwanghsien for the night we discovered that two children in the party had measles, and one 12-year old girl developed what we feared was diphtheria. Luckily for us, it turned out to be only a serious sore throat. It was impossible to segregate the children with measles, and the college physician declared that she couldn't do anything with them. The mothers followed what previous experience had taught them, and did their best to protect the children from other complications. Eventually they all got well.

At Tungko and Taohuaping we saw the first traces of the devastation of war and enemy occupation. There we passed a public cemetery for soldiers and a monument erected in their honor.

Crossing rivers accounted for much lost time. At Paoching the waiting line was so long (over one hundred trucks were ahead of us) and the ferry service was so poorly managed that we had to wait two whole days to get across; at Siangtan we were more fortunate and only waited two hours. However, once we were across the drivers were reluctant to go any further toward our goal of Changsha because the road was particularly bad. Three trucks did push on, though, and at ten o'clock at night, just one month after our departure from Hsichow, we rolled into Changsha, rejoicing at the thought that this ended our truck travels.

At Changsha, we stopped at Yali Middle School, operated by the Yale-in-China Association. Our alumni at Yali made elaborate preparations for our welcome and we were well taken care of. The school houses at Yali had been destroyed, but the faculty and staff residences were still intact, and our group found shelter in the homes of the faculty members.

We decided to ship our freight to Wuchang by river, and the next day

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we hired a large sampan for the purpose, placed in the charge of a faculty member and a dozen students. It remained a question whether the personnel should go to Wuchang by train or by boat. We sent two men to the railway station to investigate, but meanwhile many of our friends at Changsha advised us not to use the train as it was slow and unreliable. Finally we arranged with a steamship company to take our whole group to Hankow. We were to occupy the greater part of a launch and an entire sampan towed by the launch. This river trip was to complete our homeward journey. We all congratulated our selves that during the long trek from Hsiehow to Changsha we hadn't met with any bandits or serious accidents. Before we left Changsha I told our business manager to buy $20,000 worth of the famous Liuyang firecrackers so that we could properly celebrate our return when we reached Wuchang. But that long-anticipated celebration was never to be ours.

Mr. Che Chung-chin my former student and now my colleqgue, had felt a little sick after our arrival at Changsha. He thought he had malaria; so he went to the college physician and got some quinines. On the morning when we boarded the boats, Che was able to get up and chat with us. But he slept all day on the launch, and his friends, thinking that he needed rest, did not disturb him. When our boats anchored for the night at a small village, he showed signs of discomfort and asked for the doctor. A student messenger came over to the sampan where the physician was and broke the news. It was dark, and the muddy passage from the sampan to the launch was slippery. The physician, who had three children to take care of herself, asked the student to go back to take the patient's temperature and report to her. Fifteen minutes passed. When the student returned, he excitedly announced that he thought the patient was dying. The

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1. The Ten Year Plan

Whereas Hua Chung College is the only Christian College serving Central China and adjacent regions, and whereas the Ten Year Plan offered by the President and the Senate is a realistic provision of high statesmanship for the most essential Christian contribution to the reconstruction of this region, be it resolved, that the Board of Trustees (1) fully approve the Plan, (2) beginning with the next academic year implement the plan by establishing the budget as outlined in the said plan, and (3) request each participating Mission Board both to pledge its proper share of the current budget and to explore all resources for additional income. During the first period, beginning with the next academic year, this budget shall be $115,600 (U.S. currency) per year and it shall increase as set forth in the plan through two additional steps to $150,600 (U.S.) in the tenth year.

2. The Theological Project

Whereas Hua Chung College will make its chief contribution to the churches through its theological department, which is an integral and vital part of the Ten Year Plan, and which has already been launched at Hsichow, and whereas this scheme is the first original and promising experiment in adjusting the training of clerical and lay ministers and leaders to the peculiar situation of the Church in China, be it resolved (1) that the project, as already presented to this Board by the President, be adopted as an advance project, and (2) that the cooperating Mission Boards be requested regularly to grant support in personnel and funds in addition to all current support now given to the College.

3. The Music Department

Whereas Music holds a place of increasing importance in Chinese culture and in the life of the Church, and necessity demands the expansion of Hua Chung Department of Music to meet the needs of the times and to keep pace with other colleges, be it resolved, that the Board of International Missions of the Evangelical and Reformed Church, which was originally responsible for the work and interested in the development, be urged to accept as a special project the support of the Music Department according to the plan submitted to, and received by, that Board.

4. Reconstruction

Whereas the College will return to Wuchang next summer, and whereas the Ten Year Plan calls for a maximum enrollment of eight hundred students -- which will mean a larger institution than that previously contemplated by this Board, and whereas the College may require new land for building purposes, which will make it wiser to adopt an entirely new plan for the College campus, requiring approximately U.S. $1,500,000 to meet postwar prices, be it resolved that this Board appeal to the cooperating Mission Boards and other organizations to pledge generously towards this fund, each assuming its full share.

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5. Rehabilitation

Whereas the library and scientific equipment have almost entirely been lost in the Japanese occupation of Wuchang and the subsequent course of the war and the small portions moved to Hsichow have been practically worn out, be it resolved that this Board undertake to rehabilitate the library through an initial sum of $100,000 (U.S. currency) for the period of the next three years, and to rehabilitate the science laboratories, (biology, chemistry, physics, psychology, and commerce) through a sum of $100,000 (U.S. currency) for the period of the next three years.

6. Sabbatical Leave

Whereas the Board hears with gratification that the organizations interested in the Christian colleges in China are undertaking to raise funds for refresher courses in the United States for Chinese faculty members, be it resolved that this Board revive the prewar arrangement for sabbatical leave, with the details to be worked out by a committee of the Board, and that it avail itself of this opportunity of such refresher courses for the Hua Chung faculty.

7. Fellowships for Junior Faculty and Staff Members

Whereas it is essential to the future development of Hua Chung College to give advanced training to its junior faculty and staff members, be it resolved that this Board approves fully the recommendations of the Executive Committee pro.tem. in the College and of the College Senate in placing an item for this purpose in the annual budget of the College, and that possibilities for fellowships and scholarships for advanced study in the United States be explored.

8. Endowment

While this may not be the most opportune moment to raise an endowment, such an endowment is absolutely necessary for the stabilization of the finances of the college, and this Board and its cooperating Missions should keep in mind this necessity and lose no opportunity to raise funds towards it, in such ways as enlisting personal gifts and assigning for this purpose some of the undesignated bequests left to the various Boards.

9. Lutheran Participation

Whereas this Board hears with interest that the Lutheran World Convention contemplates the reestablishment of its higher education work in Central China, be it resolved that this Board undertake investigation of the possibility of enlisting the sympathy and interest of the Lutherans in the cooperative enterprise of Christian higher education in Hua Chung.

10. Concerning "Priorities"

This Board, having studied the last annual report of the Associated Boards of Christian Colleges in China, is disturbed by the recommendations concerning priorities or Pp. 16-18, especially with No. 7, relating to Hua Chung College; and requests a more realistic study and appraisal of the importance of the Central China region in postwar China and of the place of the Christian University in it.

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HUA CHUNG COLLEGE

The dominant purpose in maintaining Hua Chung College during its nearly six years of exile from Wuchang in central China has been to keep the college alive and at work in preparation for the greatly increased need for trained Christian leadership in the China which must be rebuilt after the war. In spite of almost insuperable difficulties first in Kweilin and now in Hsichow in southwest Yunnan, President Wei and his staff have endeavored to hold up the old standards established before the war and to keep alive the Christian traditions which have taken years to build up. These must, at all costs, be conserved so that on their foundation the college may be reestablished when the time comes to move back to central China.

The practically complete blockade of China caused by the Japanese occupation of China and the closing of the Burma Road has intensified the severe local isolation of the college and has worked increased hardships to faculty and student body mentally as well as physically. Chief among these has been inflation and the terrific increase in prices. For the faculty, the problem of maintaining their families has been increasingly difficult while it has made it practically impossible for students coming from occupied areas or from districts near the war front to meet their expenses. The help of the Associated Boards of the Christian Colleges in China in the U.S.A. and the United Committee for Christian Universities in China and other friends abroad and in China has enabled the college to continue its work. The government of China has been generous also in granting loans to college students to pay for their board but the college itself has had to find the ways and means to meet other expenses.

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Secondly, it has been more and more difficult to maintain the efficiency of the college faculty. The government has been requiring more and more work for the degree, with the consequence that some of our departments, which used to be small compared with the number of students taking their degrees in them, are being overtaxed. This is true particularly of the department of English Literature and of Economics-Commerce, both becoming very popular during our sojourn in the southwest. The English department has to offer twenty courses, including divisions of courses, because English is a general requirement for all the freshman students and a departmental requirement for the sophomores in many departments. The department of Economics-Commerce has been during the last year offering only ten courses, but even ten have been really too heavy for a department which has only one full-time staff member and two part-time ones. To strengthen these two departments has proved to be almost impossible. We used to have only missionaries to staff our department of English Literature, but every missionary going home during the war means one more lost to the college for the duration of the war at least. We have been reduced, therefore, to staffing the department partly with our own graduates. It is not easy for a man (Chinese) with only an undergraduate degree in a subject to teach English Literature and composition in a college like ours, which has built up a proud tradition for its English department. Most of the men trained for Economics or Commerce are either in business or in government service. Only a few have an aptitude at all for teaching, and these few are now enough to go around the many colleges in the country demanding teachers in these subjects. We have been trying our best to secure

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more competent teachers for the department of Economics-Commerce, but so far our efforts have not met with great success.

Concerning the faculty, Dean Constantine reports that, "Living conditions in Hsichow continue to have an effect on the general efficiency of teachers." By this he means not only that thecomparatively isolated situation makes it difficult for them to get teachers to join them, but he means also that the lack of recreation and the difficulty of securing competent servants in these very primitive living conditions have diverted much of the attention of the teachers from the teaching and research which used to be their main concern in peaceful times. The Dean continues in his report: "Each year the strain of the war and the isolation of China are increasingly felt. This is seen both in the general morale and efficiency of the faculty and in the lack of new books and periodicals which make teachers feel they are losing touch with new developments in their fields and becoming stale." Some of these conditions are of course, beyond our control. It is hoped however, to be able to counteract the handicap of lack of new books and periodicals by arranging with the Committee on International Culture Relations in Chungking to have the Microfilms relayed to them, and to have a Reading Desk sent to them at the earliest possible date. In preparing the budget for the next academic year the Executive Committee Pro-tem has also put in an item for periodicals largely for the use of the faculty members, but until transportation between America and Great Britain becomes easier, no money can get any material in except in very meager quantities.

As far as the student body in concerned it has remained samll because of the isolated position of the college. The number

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of Christians is decreasing because of the remoteness of the college from the Christian middle schools which used to be its chief "feeders". The number of Yunnan students keeps increasing, and the Yunnan middle schools are the least prepared to send good students to the college. During their sojourn in the southwest, it ought to be one of their chief functions to uplift the general educational standards in this province, and we feel that they are doing this. They have certainly opened the eyes of the Yunnan people to the fact that a school is good only when the quality of its teaching and discipline is good. Dean Constantine reports that "during the previous year it was difficult to maintain academic discipline among Yunnan students who had not been accustomed to observe regulations, but this year discipline has been improved by keeping closely to the regulations, and students are beginning to realize that regulations are made to be observed." If the Yunnan students in our college should succeed in learning this and spread it among the many middle schools in this province, it would be a great victory won. Some of these good Yunnan students are very good, indeed, compared even with the best the college has ever had. It may be possible that after the war the college will leave behind it in Yunnan a number of graduates who will help to keep up the connection of the southwest with the college in Wuchang. The southwest is bound to be developed with its natural resources after the war, and it will be a benefit to the college, as well as to the people here, if it could have a continued relationship between the southwest and the educational center in the Central China region.

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The main divisions of the college are:

The School of Arts

The Yale in China School of Science

The School of Education

In the School of Arts there are five departments,i.e.

Chinese literature

English literature

History Sociology

Economics-Commerce

Philosophy, Psychology, and Religion

Of the latter President Wei says in his annual report for 1942-43: "The Department of Philosophy, Psychology, and Religion is, however, meeting very important needs in the college. Logic is required by the government of all Arts students, and some few students from the other schools take it as an elective. The college requires all students to take Philosophy either in the sophomore or junoir year. It is our hope that through this course we may at least help the students to get an intellectual orientation and to have a reasonable attitude towards life and the universe." "Our experience has taught us", writes Dr. Wei, " that it is necessary for two courses in religion to be offered every year, i. e. an Outline Course of the Bible for the juniors and a course in Christian teaching for the seniors."

Chinese Literature. For six years the college has been steadily trying to strengthen this department with the assistance of a grant from the Harvard-Yenching Board at Cambridge, Mass. With some slight vicissitudes this department has been gathering strength from year to year. Its teaching staff is one of the largest

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among all the departments in the college, because the grant from the Harvard-Yenching Board has made this possible. It is only right that it should be, because with the emphasis put by the government upon the study of Science and other subjects more directly related to the economic development of the country, the Chinese students should be helped to remember that they have a glorious cultural heritage which has been handed down to them and which we ought to continue and to maintian and develop. But it has not been easy to get competent Chinese scholars for this department. While the teaching of all Chinese subjects is emphasized that teaching cannot be efficiently done unless the members of the teac ing staff carry on at the same time a certain amount of research work to keep alive their intellectual interest. This has been the aim in the department of Chinese Literature. About one-third of the time and energy of the staff in this department has been devoted to research work, the results of which are being reported every year to the Harvard-Yenching Board. At its annual meeting in November 1941, the latest received, the Harvard-Yenching Board had some very favorable comments to make on the work in this department.

English Literature. This department has the official title of "The Department of Foreign Literature and Languages", but as far as Hua Chung college is concerned it is really the department of English Literature. It has been desired to give elementary courses also in French and German, but due to the lack of staff the college has not been able to do this regularly. Even an elementary knowledge of another European language is a help to the Chinese students of the English Languages and Literature, but in most cases the study of English alone proves to be more than the student can manage. We

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have to remember that every student in China has to master first of all his own language, which is by no means the easiest. The mastery of Chinese and English can easily be the equivalent of the mastery of three European languages by an American or British student.

As in other departments, we have to comply with the government regulations in the department of English Literature. Consequently, we have been teaching during the last three years more courses than in previous years even when we have now a small enrollment, but the number of students taking their degree in English Literature is continually mounting. This is largely due to the work of the head of the department, Professor Margaret Bleakley.

History-Sociology and Economics-Commerce. Due to the lack of qualified teachers this important department has not been strong. Teachers have had to be drafted from other departments and sociology has been temporarily suspended. Regarding Economics-Commerce President Wei writes: " It has already been mentioned that the department of Economics-Commerce is not so strong as we would wish it to be, again due to the difficulty of getting the properly qualified teachers to staff the department. That the department is important goes without saying. Even when we are in the southwest the demand for students trained in Economics-Commerce is great. When we move back to Wuchang after the war, the demand will be greater. Wuhan is one of the greatest commercial centers in the country, and it will develop to be greater when the nation enters upon its period of reconstruction. As a Christian college we ought to send into the field of Economics-Commerce a number of men imbued with Christian ideals, so that such ideals may be upheld in the national and international economic policy. This has been our aspiration, but the hard facts are such that it is not easy to realize our vision.

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YALE-IN-CHINA SCHOOL OF SCIENCE

The war has hit this school harder than either of the two other schools in the college. When the President was returning from abroad in the summer of 1938 after the war had been raging in the country for a whole year, he was under the apprehension that the science faculty in the college would be entirely disintegrated. During the last war in Europe it was the scientists who were first called to war service by the government. The same thing could very well have happened earlier in China, but circumstances are different here from those in the West. While scientists have many opportunities to serve the government in time of war, the government has not felt the need so pressing for calling them up as in countries better organized in war industries. Hence we have been able to keep our science faculty together longer. But the economic pressure is great and the scientists are able to find more lucrative employments in factories and in scientific work directly or indirectly under the government.

The School of Science covers the departments of:

Chemistry

Physics

Mathematics

Weak as the faculty of science has been for the last year, we feel that we are still maintaining our old standards in Science teaching and in research work, and we hope that as soon as possible we may be able to add to the faculty by the appointment of better qualified and more experienced teachers, but this may have to wait until after the close of the war when the college moves back to its original site. It will be fortunate if we can keep our head above water in

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the meantime, and to do this we shall spare no effort. In spite of difficulties the School of Science has been carrying on the work of research and we may expect to hear of interesting results in the Department of Physics when the experiments now being tried are completed and published. "The pregram of the department is heavy enough to keep its three teachers busy particularly when it has to run a machine shop and carry under its wing the Power Plant which requires continual care." The Chemistry Department has also carried on research work and its experimental results have been published in various periodicals.

SCHOOL OF EDUCATION

Future of the School of Education. Since the founding of this school, fourteen years ago, the government has allowed the college to continue to take in students for the degree of Bachelor of Education. It may disallow this at any time. Even so the work of the school will continue writes President Wei. The demand for middle school teachers and for experiments in secondary education will by no means relax. As far as we know, little work has been done along experimental lines in secondary education, and this kind of work must be done if secondary education is to improve in this country. Before the war, as well as during these years of war, secondary education has been the weakest link in the educational system in China. How it should be improved is still a matter of opinion without scientific basis. China has to cease copying the West, and education must be rooted in her own cultural soil to meet her own needs. To build up a system of middle schools against the Chinese cultural background and to meet Chinese

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needs will be a great task, and our faculty of Education ought to contribute to the solution of the many problems appertaining to that task. We envisage, therefore, our duty of doing research by our faculty of Education in the field of Educational theories and practice, now and after the war. No government regulations could prevent us from doing that, and do it we must.

Then, when we move back to Wuchang we shall re-establish the close relationship between the college and the score of Christian middle schools in the Central China region. The number of such schools may be reduced, but many of them will surely continue. It will be our duty to help them to become the best private schools under Christian auspices in the country. To do this will be the work of our faculty of Education.

Finally, no matter what educational policy the Central Government may have after the war, the tax supported teachers' colleges will have many years to go before they are able to supply all the teachers required for the development of secondary schools in the country. Some of our graduates, and possibly many others of other Christian colleges, will be benefited by a year of pedagogical training before they go to teaching after graduation from the school of Arts or the School of Science. It would not be contrary to government regulations if we should have a year's course for such graduates.

Research in Education, assistance to Christian middle schools for improvement, and a one-year course for Arts and Science graduates in preparation for teaching would be more than our faculty of Education would be able to tackle if they wanted to tackle all those problems adequately. There is, therefore, a future for our school of Education regardless of government policy or government regulations,

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and with this vision alluring us we press courageously ahead not only in carrying on our School of Education, but also in trying to strengthen it. The future of our Music work is a separate question to which we have already made reference.

RELIGIOUS LIFE

The religious life of the college has always been one of our prominent features. During our sojourn in Hsichow this part of our work has been improving. The Sunday Morning service is always well attended. The three religious groups represented in the college, i.e. the Anglicans, the Methodist, and the Church of Christ in China, also provide additional services and fellowship meetings for their members. There is a Faculty Christian Fellowship with a well balanced program throughout the year. The students and faculty have not been unmindful of the suffering in China and in various ways raise money for relief. When in May 1943 there was an outbreak of cholera in the neighborhood the Students Christian Fellowship, of their own initiative, undertook a campaign to give anti-cholera injections and to instruct the local people in the methods of preventing summer diseases. A Sunday School carries on the work of religious education for the children of the faculty and staff members. Christmas time is always marked as a time of evangelism among the non-Christians in college and neighborhood people by the presentation of Christmas plays and pageants.

FUTURE PLANS

"We envisage a larger enrollment for reasons which cannot be briefly discussed here," writes Dr. Wei. "To have a 'place in the sun', we must improve our quality and enlarge our scope. A small college with limited enrollment will have a small fighting chance. But the great region of Central China must be held for Christian higher

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education. If we can maintain the present three faculties, develop Commerce into a separate school and Music at least into a major department, and carry into effect our plan of theological training, we ought to have at Hua Chung a center of Christian thinking as well as a center for the training of Christian workers.

Research work ought to be emphasized in all the departments, for without it there is not much use in talking of higher standards. It is still impossible to foresee the conditions under which our moving back will have to be carried out. It will not be an inexpensive undertaking and the rehabilitation in Wuchang will be costly. All indications point to the possibility of all our equipment being lost in Wuchang and our buildings in a poor shape. It is difficult to estimate the total cost at the present moment. We have moved the longest distance from home,-at least we shall have the farthest overland truck journey in moving back. It is perhaps necessary for us to be prepared for a possible period of from three to five years of hard times after the war, possibly harder than we have so far experienced. It takes much wisdom to see the future and to meet it.

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Fenn, W. P

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(This report is the result of a four-day visit to Huachung College in November 1943 and of conversations with friends of the institution.)

I. LOCATION AND PHYSICAL PLANT:

The college is housed in temples, ancestral shrines, and private homes in the small town of Hsichow, a dozen miles north of Tali, Yunnan. The setting is striking: at an elevation of over 6,000 feet on a narrow plain that slopes from 14,000 foot mountains to lovely Erh Lake. The climate is delightful; the skies are clear, the air is invigorating, and the summers are cool while the winters are moderate. The region seems destined to become a resort after the war. But it is at present too isolated to be a suitable place for a college. Kunming is three days away, even by alcohol bus; and there is no nearer cultural center. Hsichow is an interesting town, being the home of two of the richest families in Yunnan, but it is a small place and far off any beaten track.

The physical plant, though often primitive and not always comfortable, is adequate. The library, chapel, classrooms, and laboratories cluster around the various courts of a temple. They are bare but usable. Parts of the temple are quite attractive; and Yunnan climate makes it possible to spend much time out of doors. Dormitories are scattered about the fringes of the town in halls and homes. There is greater comfort than in Lingnan and Nanking but less than in FCU, Hwa Nan, West China. The faculty live in courtyards which they share with the owners. The houses are well built, but life is necessarily simple.

Laboratories appear adequately equipped with essential equipment and supplies for most undergraduate work. In some respects, such as microscopes, the institution is very well off. The library is surprisingly good; in many ways better than that which Nanking was able to bring with it, and far better than Cheeloo's or Lingnan's. Department libraries are useful, especially those of the Chemistry, Biology, English, and Chinese departments. As is true elsewhere, the great need is for current literature. Efforts are being made to secure microfilm, but the community is so small that other centers come first.

The main campus is not being kept up very well but is allowed to remain or become unnecessarily shabby. This is not a matter of expense, but of morale. It gives an unfortunate impression of untidiness, which could be remedied by student and faculty labor and little money.

II. PERSONNEL:

Perhaps Huachung's major problem is that of securing and retaining an adequate faculty. The isolation of Hsichow combined with the lack of equipment for research and the smallness of the student body have resulted in the loss of many teachers. Of those who have stayed by the college, some have not been out of the valley for three years. And once a man has left, it is almost impossible to find someone to replace him, for other places are far more attractive. At present, Huachung is without anyone in chemistry and short men in biology, physics, and economics.

This past summer saw the departure of half a dozen teachers. So far as I could gather, the situation might not have arisen had Dr. Wei not been away. In trying to retain one professor who had been invited (without consultation with Huachung) by a sister institution, the administration yielded to his threats and gave him premature advancement. He left anyway, but some younger professors in other departments took up a cry of discrimination and walked out. These latter appear to have been malcontents, but their departure left certain departments hard up. I interpret the incident as an indication of the weak links which hold anyone who is not very loyal to Huachung. It is the sort of thing that can be expected to repeat itself.

At the same time, it is only fair to say that all reports agree that institutional morale is better than for some time. The considerable let-down which occurred when Huachung first moved to Hsichow and there were no bombings to unite the group seems to have been overcome, and this summer's blood-

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letting has given those who remain a greater sense of unity.

Nor should one ignore the sacrificial loyalty of some of the staff. Some of the deans and department heads are men who would be welcomed in other institutions, government or Christian, but who stay on in spite of all. The remarks of one of these are illuminating, His reasons for staying in Huachung are that he is interested in "real education" and that a Christian institution offers a haven of refuge from Party pressure for men who want to think. Some of the younger staff are hopeful material, but they are unlikely to stay on because they have not had the time to develop the loyalty felt by the older men. It is not that the staff is seriously lacking in quality, but rather that they are insufficient in quantity that causes concern. There are not enough keymen left for the job, and the life they are living is placing too heavy a strain on them.

If it were possible to get new men or to bring in replacements, it would be wise to give some of these loyal men a change - even a brief one. As it is, they must either leave the college or continue to hold the fort at great sacrifice. This is the problem faced by most of our teachers, but the situation is particularly acute for such institutions as Huachung, Hangchow, and Soochow.

There is also need for a less automatic system of promotion, one which recognizes individual ability as well as length of tenure. This too is a problem which faces other institutions besides Huachung.

The same thing is true of the need for travel abroad. In this connection I wish to repeat my earlier suggestion that as much as possible of this study abroad be handled by a committee representing the Associated Boards and considering the needs of Christian higher education as a whole and free from the pressure exerted on the college president.

President Wei remains a remarkable man, but he shows the effects of years of struggle and of intellectual isolation. Thinker that he is, he is particularly in need of the mental stimulus resulting from wider contacts and meeting with stimulating personalities. This he no longer gets in Hsichow. He has aged greatly in recent years. As an administrator, he is a man of vision rather than of realistic grasp of practical details. He appears inclined to expect from his colleagues some of his own asceticism and to fail to show appreciation and give encouragement. His standards are so high that he finds it hard to make necessary allowances and even compromises. At the same time, he is clearly one of the outstanding Christian college presidents.

Too many of Huachung's contacts with the rest of the world have been through Dr. Wei. Though there are some capable men int he staff, there is no one, with the possible exception of Huang Poo, who could take his place. The leading staff-memners seem to be the following:

Dr. Huang Poo, Dean of Education. A capable dean, though lacking in imagination; perhaps too tied to books and theory. Certainly one of the leading men in the field of pedagogy in the Christian colleges. He might carry Huachung for a while if Dr. Wei were away; but he seems to me to lack the vision, inspiration, and leadership needed for developing the college.

Dr. Pien, head of Physics. A fine scientist with high academic qualifications and truly Christian ideals of service. Loyal to Huachung in spite of lack of research facilities. But not an administrator.

Dr. Shao, Deean of Science and head of Biology (and carrying Chemistry at the moment). Both a good scientist and a sound administrator. Handicapped by difficulty American wife finds in adjusting to conditions. Badly overworked: carrying 20 hours.

Dr. Lo, Dean of Arts. Probably a good psychologist, but not a first-rate dean. Young and ambitious and not fully tested; suspected of political manoeuvering.

Mr. Pao, head of Chinese and of Harvard-Yenching project. A bookish scholar rather than a field worker. A good man, but hardly outstanding.

Among the Western staff, I shall mention only Mr. Coe, not because the others are not rendering fine service but because I want to emphasize the contribution Mr. Coe is making to the soundness of Huachung's budget and

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financial transactions. Mr. Coe is definitely a "watch-dog" and very useful to a philosophical president. He and Dr. Wei work well together.

III. STUDENTS:

A second problem facing Huachung is that of securing enough properly qualified students. Enrolment at the beginning of the academic years was 151 but had dropped to 142 at the time of my visit. The difficulty of securing additional students is illustrated by the following figures:

Total Applicants, Fall 1943	312
Total Passing Entrance Examinations	81
Total Actually Entering	50

The fact is that there simply are not enough students willing to travel as far as Hsichow if they can go anywhere else. Enrolment is kept up in part by the fact that no fees are charged. This freedom from fees applies even to the Yunnanese who are quite capable of paying, because it is feared they might object to the discrimination. Though not impressed by this argument, I do not feel in position to refute it. I see no solution for the problem of students so long as Huachung remains where it is.

It was my impression that the Huachung students were an earnest group but that they were finding too little outlet aside from their studies. The freedom from distractions has resulted in perhaps too great concentration on book learning. Although it was stated that social service projects had not been satisfactory, it would still seem advisable to find some sort of extra-curricular occupation, whether it be in the form of social service to the community or of helping the institution, as a means of improving the spirit and morale of the students. I would recommend that students and faculty be enlisted in improving the appearance of the campus.

Students appeared to be living under not too trying physical conditions compared with their fellows in other centers. Their dormitories are comfortable; their food comparable to that eaten elsewhere. But they are too shut off from the world to be securing the best preparation for life in that world.

There appears to be a good deal of formal religion in the form of tri-weekly chapels, denominational fellowships, and study groups. I am not sure, however, of the amount and effectiveness of less formal activities. The Student Christian Fellowship has been temporarily dissolved as work has increased while numbers have decreased. With the possibilities for personal contacts resulting from the smallness and compactness of the college, there appear to be very great opportunities for personal work. The percentage of Christian students is lower than I had expected. At the time of my visit 28% of the students were Christian. Five being prepared for baptism at Christmas will bring that figure to 32%.

IV. ACADEMIC ORGANIZATION AND STANDARDS:

While standards at Huachung have probably not been lowered further than in many other refugee institutions, they appear to have reached a level below which it would be dangerous to go in search of more students. The average of students successful in the entrance examinations, which is considerably higher than at Nanking and Yenching, for example, indicates, not the high quality of the candidates but the lowered level of admittance. It seems probable that the strain which many students are under in their courses is a result, not of unduly heavy assignments, but of inadequate preparation.

Huachung appears to have too elaborate an academic structure for the number of students. There can be little justification for offering eight distinct majors for less than 150 students. The result is certainly uneconomical use of teachers' time and is probably discouraging for all but the most popular departments (Economics, and Education - which is really only a department). Elective courses often contain only one or two students, and the course which is attended by more than ten or a dozen must be the exception. I would recommend that the number of majors be reduced to five, cutting out two in Arts and one in Science. Certainly no attempt should be made to

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...uscitate Chemistry. It is also a question as to whether English and ...istory should be continued if Miss Blakelee and Mr. Constantine go home on furlough. While all of these departments are desirable, if and when Huachung is firmly on its feet and a larger institution, some departments must be sacrificed if any are to do good work and if the budget is to be kept within reason.

In certain departments, such as English, sectioning of fundamental courses is carried further than is justifiable under the circumstances. A section of fifteen is pleasant and often desirable, but it is not economical. Twenty-five or thirty can be handled, as in other institutions, without too great loss of efficiency.

V. THE BUDGET:

As I have said on other occasions, Huachung's budget is one of the most realistic and unpadded among those of the Christian colleges. Whether voluntarily or through the compulsion of circumstances, Huachung has not engaged in the sort of expansion going on in many other institutions. I saw no evidence of extravagance or of expensive projects; indeed, Dr. Wei is being criticized by his staff for being too "tight." However, this tightness has justified itself in putting Huachung a year behind most other colleges in feeling the worst pinch of rising costs. Increased budgets have been the result of unpredictable and uncontrollable external factors rather than of expansion.

Dr. Wei has recently secured some substantial gifts from local sources, but Huachung cannot count on much income of this sort because of the relative povery of its alumni and the limited appeal of a small college lost in the back country. Nor, while it is so small, should it count on a parger percentage of sustaining funds from abroad. Because of its size, Huachung of necessity remains an expensive institution.

VI. THE FUTURE:

In view of the difficulty of securing students and of finding and retaining staff, it is essential to take stock of the future. The larger aspects of this problem may well wait for Huachung's own plans to be made public and for pronouncements by the Post-War Planning Commission. The immediate future, however, deserves a few comments here.

There seems to be no hope of improvement while the school is in its present situation. Without judging the decision of four years ago, it seems clear that Huachung is in an isolated cul de sac where it is steadily going down hill. Two possible courses of action may be suggested:

One is to move the entire institution to some more populous and central location, such as Kunming, Kweiyang, Kweilin, or Hengyang. There is much to be said in favor of such a program: the college would be able to secure teachers and students, and it would be nearer home at the end of the war. Against such a move are 1) the difficulties of transportation, 2) lack of a suitable site, and 3) the unwisdom of moving much of the heavy equipment now in Hsichow. The plan is, however, worth consideration.

The other is to move the institution gradually. Next fall, no freshmen would be admitted at Hsichow, but a freshman class would be started in some center such as one of those mentioned above. These students would come from "huachung territory." A few teachers would move out to care for them; teacher the college needs to add now might be invited to that center. This process could be followed for two years before the remaining seniors and staff joined the new students in their temporary home. Heavy transportation would thus be delayed as long as possible, Huachung would have reestablished connections with home territory.

Neither of these plans is ideal, but the time has come for Huachung to do something more than drift.

Chengtu, Szechwan
December, 1943

Respectfully submitted,

William P. Fenn

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Receive from Fenn on report of conditions at Huachung

REPORT OF VARIOUS CONVERSATIONS AT HUACHUNG

(The ideas in this report come from a number of people at Huachung with whom Dr. Fenn talked in late November 1943.)

PRESIDENT WEI:

There needs be only five Christian universities, or six if there are to be two in the East China field.

There is need for financial pressure, with a China office of the Associated Boards.

Policy comes before programs. There is need for real thinking in regard to basic principles.

There is no need for an engineering college, for there is no such thing as Christian engineering. One college of agriculture (at Nanking) will be enough. Commerce is important, for it deals with men. Medicine is also essential, but it should be of better quality.

Cheeloo might well become part of Yenching; perhaps the medical and Rural Reconstruction Colleges.

With improvement in transportation, there will be no need for a Christian college in Fukien after the war.

There is no need for a woman's college. Ginling should join Nanking in the Oxford fashion.

Lingnan seems likely to become national.

There are not enough good men in all in institutions to staff one first-class Christian university.

DR. HUANG POO (DEAN OF EDUCATION):

The field should be divided into five sections. In each, a Christian university should assume responsibility for the Christian middle schools. The Department or School of Education must control and articulate.

All colleges must assume responsibility for providing Christian middle school teachers. These need to be given professional interest and pride, taking education as an honorable life job rather than as a stop gap.

Educational reconstruction will demand people who can solve problems. It is a virgin field, and we must not let national college teachers solve problems of Christian education for us. There is need for departments with education as a content course. Huachung has two divisions: 1) teacher training, 2) education of principles and supervisors.

The Northwest and Southwest can best be cared for by extensions from West China.

Now is a good time to build middle schools, for there is a great demand.

DR. PIEN (PHYSICS):

Loyal to Huachung because Christian colleges are interested in real education and offer a haven of refuge from political pressure for those who wish to think.

Disappointed in Christian institutions because they are not sufficiently cultural. There is room for experiment, as in the metaphysical basis of physics. They have fallen short in building a cultural atmosphere producing gentlemanly behavior and bearing.

There is no need for a four-year engineering college, for a physics major provides a sound basis for good engineering.

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DR. SHAO (BIOLOGY, DEAN OF SCIENCE):

At present we are manufacturing sausages, not educating. There are too many requriements, and the curricula are queer conglomerates.

DR. LO (PSYCHOLOGY, DEAN OF ARTS):

Departments of philosophy and religion should be strengthened.

There is need for exchange of professors. Professors are more interested in this exchange than are administrators; so it is necessary first to persuade the presidents. This exchange could be handled through a central office.

PROF. ANDERSON (EDUCATION):

Six strong institutions are all that are needed: North, South, East, West, Center, and at Capital.

There is no place for a Christian college in Yunnan as yet, for the province has only one Christian middle school.

There is no need for a woman's college. How many professional women come out of Ginling as compared with the coeducational institutions? If number not greater, Ginling's chief excuse for being has disappeared.

PROF. CONSTANTINE (HISTORY, DEAN OF STUDIES):

The Christian movement does not have the financial resources for as many institutions as are now being supported. And the future will see greater demands, particularly for research. They must either find other sources or cut down. Five large centers are enough.

Should Christian higher education consider the point of view of the Church or of the nation as a whole? The Church desires middle school teachers and pastors and would put education first. The nation needs technicians and would put training first. There is need for a Christian college of engineering for the Christian who wants to be an engineer.

We are now swimming with the tide, emphasizing economics and applied science. There is need for a more liberal, cultural education.

DECEMBER 1943

W. P. Fenn

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Post-War Planning

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Mr. Fowler: I believe this is the document asked for by O.S.E. - Jan. 19, '45

A MEMORANDUM ON THE PLANNING OF THE CHRISTIAN COLLEGES IN CHINA AFTER THE WAR

JAN 22 1945
J. EARL FOWLER

The Minutes of the meeting of the Planning Committee of the Associated Boards for Christian Colleges in China on May 5, 6 and 7, 1944 and those of the Twelfth Annual Meeting of the Associated Boards on May 8 and 9, 1944, together with the Preliminary Report of the Planning Committee to the Associated Boards on May 8, 1944, are significant documents. No one can read them without being deeply impressed by the genuine concern of the members of the Associated Boards and of all its committees about the present situation of the Christian colleges in China and their future development after the war. There was clearly manifest in the meetings much consecrated thinking. All the recommendations made and the actions taken showed wisdom, statesmanship, and a balanced outlook. Even if one may not wholeheartedly agree with all the decisions, one must admire the foresight and the courage embodied in those decisions, which it must be remembered are only preliminary.

Those of us in Hua Chung College who have considered carefully the Preliminary Report of the Planning Committee to the Associated Boards on May 8, 1944, as recorded in the Minutes of the Twelfth Annual Meeting of the Associated Boards, feel impelled to agree in general with the Ten Principles to guide the future development of the Christian colleges in China after the war. The report recommends that there should be only six centers of Christian Higher Education - in North China, West China, South China, Central China, East China, and the National Capital -- to meet the needs of the Christian movement in China and those of the nation as far as the personnel and the financial recourses available for Christian Higher Education will permit, taking fully into consideration the educational policy of the Chinese National Government. This is entirely in accord with the recommendation of the Council of Higher Education of the China Christian Educational Association meeting in Chengtu and Chungking in May 1943, advocating "concentration in a limited number of strong institutions carrying on Christian liberal education, each with such professional training as the Christian movement in China warrants, but with special care to avoid duplication."

The recommendation of the Council of Higher Education is fundamentally sound, although its wording requires explanation and amplification. We agree also with the Preliminary Report of the Planning Committee that for the postwar planning of the Christian Colleges in China the programme for Christian Higher Education in North China, East China, Nanking, and Foochow must be thoroughly re-examined. Such re-examination should be objective, realistic, and take into consideration the experience of university education in Europe as well as that in America. The Planning Committee enumerates five different ways which the colleges in the four locations mentioned above may follow in order to achieve cooperation in each of the areas. It takes the cautious position of not urging organic amalgamation, but declares that "cooperation based merely on friendly consultation will not suffice to meet postwar needs," and recommends "academic consolidation,""federation," or "coordination" as defined in its Preliminary Report, believing that at least "coordination" should be effected in each of the areas mentioned, although the past has clearly shown that "amalgamations have resulted in great gains and significant losses." The Committee could not have chosen a milder language in expressing its convictions. But is there not a very marked distinction between the situation in North China and East China on the one hand and Nanking and Foochow on the other? In the former two areas there used to be strong colleges with government recognized "university" standing, whereas in the latter two areas the question has always been coeducation or a separate and entirely independent college for women. In the

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discussion recorded in the Minutes of the Planning Committee, as well as in those of the Associated Boards, reference is made more than once to the "Oxford and Cambridge Plan." What better suggestion could be made than that the college for women in Nanking or Foochow become an Oxford or Cambridge college in its own area? We have yet to find an argument for independent women colleges that is a compliment to womanhood, but that may be only a confession of ignorance on our part. This is, however, a detail which will be solved in due course of time. For the present let us keep our attention to the main issues.

First, six centers for Christian Higher Education in China is the very maximum.

It is readily admitted, as it has been eloquently argued, that reduction in the number of colleges does not guarantee improvement in quality and that money should not be the only consideration. But adequate funds constitute one of the essentials for the proper conducting of Christian Higher Education in China. Whether we like it or not, experience has shown that adequate financial support is necessary to educational efficiency in this modern world of ours. What would six Christian universities "of highest standards, firm Christian purpose, and vigorous and growing effectiveness" cost in personnel and finance?

We envisage six strong institutions "carrying on Christian liberal education." But "liberal education" must not be given an American interpretation. According to the present educational policy of the government, it can not be done by "the breaking down of departmental walls:" it has to be done, and we believe it can be done, by keeping within the framework of the government educational programme, but with internal modifications, provided the scope of offering in each institution is wide enough to make such modifications possible. Into these details we do not propose to go in this connection. A "strong" institution ought to be qualified to be a "university" (ta hsueh) with the Ministry of Education. At least three colleges are called for in each institution. These three "colleges" should be Arts including Theology, Science, and Education. Theology at present is not recognized by the government as a separate faculty, but in our own budgeting it should be so reckoned. There will be six times four or twenty-four "colleges." If it is deemed wise to have not one single strong medical college, but five of the B, or at least of the C grade in the Christian Higher Education programme, and only one college of commerce, one of agriculture, one of political science and law, and one of engineering, the last being entirely doubtful to the mind of the present writer, this adds nine colleges to our whole scheme, making a total of thirty-three "colleges" (Hsueh Yuen) in the six institutions altogether.

According to the larest report of the Ministry of Education, published in 1943, giving the most up-to-date statistics which are for the year 1940, there were in that year 192 "colleges" in the whole country. This number is not likely to increase rapidly, but the policy of the government, as far as we can ascertain, is to strengthen the existing institutions of higher education, not to increase their number. With 33 "colleges" Christian Higher Education would have more than one-sixth of the "colleges" in the entire country.

We would be doing well, if we could maintain all these thirty-three "colleges" in "highest standards, firm Christian purpose, and vigorous and growing effectiveness." Of course, "highest standards" is a relative term. Naturally, we have in mind and we ought to keep in mind, the international standards of the highest kind. Nothing else would be worthy of China or of the Christian name. At least we must keep our institutions of Christian Higher Education at par with the national

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universities or else we may not attract the students of the highest calibre as we would want to do. In 1935 one of our Japanese colleagues in Christian Higher Education in Tokyo told the present writer that the Christian "university" in which he was dean could get only the Japanese students of the third or fourth grade, because the better ones chose to go to the imperial universities or government professional schools. It was a pitiable predicament. May we in China keep ourselves out of it! Let us assure ourselves and rejoice that the national universities and professional schools will improve in personnel, equipment, and general financial support, yes, also, in instruction and research, in discipline, and character-formation of the students as well, in other words, in all round educational efficiency. This must be the case or else China has no hope in higher education. The Christian colleges can never meet all the educational needs of this vast country with its increasing demands for trained men and women. We must not be under the illusion that we shall lead in higher education, particularly in its more technical branches. But we should never rest content to be too far behind in whatever line of university education we may attempt. Our duty is not to do all that may be needed, but to do that which our resources will want that we <u>can</u> do the best.

What then, would be the cost of thirty-three "colleges"in our programme?

According to the prewar regulations of the Ministry of Education governing universities, a college of Arts, Law, Commerce, or Education should have the minimum annual current budget of N.C.$80,000 and a college of Science, Medicine, or Agriculture should have the minimum annual current budget of N.C.$150,000. While this minimum budget, was not in every case maintained before the war, although some colleges had more, it will not be adequate after the war, even assuming prices will after a period return to the prewar normality. We must budget N.C.$150,000 for each of the colleges of Arts, Education, Law or Commerce, and N.C.$200,000 for a college of Science or a College of Agriculture. In the estimate of the government, Engineering is the most expensive, N.C.$200,000 a year before the war. We may have to allow at least N.C.$300,000 after the war. Certainly, N.C.$150,000 will not be enough for a college of Medicine. Even before the war the minimum annual current budget for a medical college of the "B" grade, as rated by the China Medical Association, ought to be in the estimate of the Association at least N.C.$400,000. Theology in the Christian programme has to be reckoned to cost as much as Arts or Commerce.

Six colleges of the Arts, six of Theology, six of Education, one of Commerce, and one of Law would call for the minimum annual current budget of N.C.$3,000,000; six colleges of Science N.C.$1,200,000; and one college of Agriculture and one of Engineering, N.C.$500,000; and five colleges of Medicine, N.C.$2,000,000. The thirty-three colleges, at this reckoning, would cost Christian Higher Education in China after the war at least N.C.$6,700,000. But imagine an annual budget of N.C.$200,000 for a college of Agriculture, or N.C.$150,000 for a college of Law. Such a budget would certainly not insure "highest standards" and "vigorous and growing effectiveness." And all along we have been thinking of <u>only</u> six centres of Christian Higher Education. Can we eventually count on N.C.$6,700,000 for the support of six "strong institutions" of Christian Higher Education in the postwar China? A study of the total prewar financial resources of the Christian colleges in China will throw some light on this problem.

In several of the Christian colleges before the war income from tuition and other student charges was a considerable item. With flourishing national univer-

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sities in all of the six centres of Christian Higher Education, charging no tuition fees, with the greater prestige of those national universities, and with government restrictions to the amount of tuition and other fees which private colleges will be allowed to charge, how much could the Christian universities still count on as income from student fees in postwar China? Undoubtedly the Chinese government will continue its grants to the Christian universities and probably increase them. Would these grants counterbalance the reduced income from fees? What would be the maximum grant that a private college may receive in terms of percentage of the whole college budget without jeopardizing its private character? Appropriations by the Missions abroad for Christian colleges in prewar China, not to mention these last seven years of war, have never been adequate. If not for the extra support derived from the United China Relief through the Associated Boards and the British Aid to China, how many of the Christian colleges would have been able to maintain themselves since 1937? The good will of the American and British peoples for China for the last five or six years has been overwhelming, and the Christian colleges have profited by it. But we must not remain under the illusion that good will will always manifest itself in money gifts. In the postwar world money may not be over-abundant everywhere. There will be for years many calls for whatever money there is for relief, for rehabilitation, and reconstruction. Besides, good will is a sentiment, and sentiments are evanescent.

In Christian Higher Education finance is, of course, not the sole consideration. Personnel is equally important, if not more so. Our experience in the Christian colleges in China has taught us that the faculty-student ratio is at least 1:10, not counting assistants, technicians, and clerks. If there should be 1000 students in each of the six centres, when the Christian universities are in full swing in a few years after the return of peace, there would be a total enrollment of 6,000 students. There must be 600 faculty and staff members. The Christian character of a college depends largely upon the men and women who make up the faculty and staff of the college. For a Christian college we believe that at least 75% of these men and women should be practicing Christians. Let us assume that 25% of these are missionaries and that every missionary is a practicing Christian, we have still to find three hundred Chinese Christian scholars qualified to be university teachers with international outlook and dedicated to Christian Higher Education, before the six Christian universities can be strong institutions of "highest standards, firm Christian purpose, and vigorous and growing effectiveness." Are these three hundred Chinese Christian scholars to be easily found? The president of every Christian college in China will say it is not easy, and it will not be easy after the war. Unless the Christian scholars are found, the Christian universities will suffer in standards or in Christian purpose.

In 1922 after the National Christian Conference in Shanghai one of the leading missionaries of the widest experience in China remarked that there were at that time in the whole country not more than fifty Chinese Christians who were able to think in terms of the whole Christian movement. But in each of our prpposed six Christian universities we must have a number of such Chinese Christian leaders. It must be extravagant to imagine that their number has been increased six times during the last two decades. Suppose that has been the case. There are 300 of them then. Not all of them have the peculiar stuff of which university professors are made. Neither should all of them be roped into university teaching and administration. The Christian movement in China has other activities, and some of our most highly educated Christians ought to be engaged in the various departments of national and social life. Assume, then, that only one-third of the 300 Chinese Christian leaders of the highest intellectual qualifications, a number entirely conjectural and problem-

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atic, only one hundred of them are devoting themselves to Christian Higher Education. We could on an average count on only sixteen of them in each of the six Christian universities. When the butter is spread too thin, it naturally becomes too thin! We dare not make it thinner.

Then we have the number of Christian students to consider. Without a sufficient number of Christian students the universities still lack a Christian atmosphere. But how many of such students should there be in each college? Generally and arbitrarily speaking we say there should be 60% of Christian students in a university before it can effectively maintain its Christian atmosphere. The percentage of Christian students in the Christian middle schools has been, to be sure, only about 30%. We do not propose to discuss here whether 30% is good enough for a Christian middle school. Let it be pointed out, however, that university students are as a whole more independent in their thinking and not so easily led as a class by their teachers. Unless we have a good majority of the student body Christians, the tendency is for the student activities to be dominated by the non-Christian element. And 60% of 6,000 students gives us the number of 3,600 Christian students in the six Christian universities. Are we sure to have that many? Before 1925 the percentage of Christian students in all the Christian colleges in China was high, but since then it has been dropping in many of the colleges. This may have serious effects, and we ought to take steps to check the tendency.

The Christian population in China now is approximately 500,000, outside the Roman Catholic Church. The Roman Catholic Christians are not considered in this connection because we are thinking only of the non-Roman Christian Higher Education, and so far very few of our students in the Christian universities are Roman Catholic. Assume, and it is a big assumption, that in thirty years the non-Roman Christian population in China grows to one million. 9% of this population or 90,000 children would be in the primary schools. That would mean universal education for all Christian children of primary school age of 6 to 12, whereas at present only between 1/4 and 1/3 of the Chinese children of primary school age are in the primary schools. Assume, further, that 20% of the Christian primary children will go on to the secondary schools. (For the whole of China at present the secondary school population is less than 5% of the primary school population.) Assume also that 20% of the secondary school children will, after graduation, come to the Christian Universities. (At present the college population is only approximately 10% of the secondary school population.) On such liberal assumptions, our calculation gives us only 3,600 Christian university students. Some of these are bound to go to the national and other non-Christian institutions of higher education. We would not have, then 3,600 Christian students in our six Christian universities. We should count the number of converts in the Christian middle schools and colleges, but they will not counterbalance the loss to non-Christian schools and colleges. Therefore, on every count, six Christian universities of 1000 students each is the very maximum for which we may do our postwar planning.

Would it be wise, then, to reduce the enrollment in the Christian universities? Hardly, because in the first place, it is not economical. To have strong institutions to attract the best students the range of offering must be reasonably wide. A large offering requires a large faculty, and this is expensive. Secondly, when the faculty is not sufficiently large to assure an adequate number of professors in each department, the teaching staff in the departments will be easily upset, as experience in the smaller colleges during the war years has taught us. Thirdly, when the enrollment is too limited, the classes in the upper years when divided into departments for specialization, as required by the government, will be too small to

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be stimulating. Fourthly, the students in China have the tendency to flock to universities where there is a large number. There is the mistake in the student's mind and in the unenlightened public mind to judge a university by its size. This mistake may takes years to correct. Fifthly, when the number of students is too small, the chance of having those of the highest calibre is proportionately small, until the small universities have proved their quality after a long period of years and have built up their prestige. Now the Christian universities are fighting against time while the national universities are forging ahead full steam. An enrollment of 1000 students may be too large, but we are planning for future decades. If the maximum of 1000 or 800 is reached by a gradual growth of twenty years, we may not be overwhelmed by numbers, and then the principle of more strict selection may be applied. What must be borne in mind from the beginning is not to build Rome in a day. Our calculation above of the maximum enrollment of 6,000 for the six centres of Christian Higher Education is based on a period of gradual development. This implies that the present enrollment of some of the Christian colleges is too large for effective Christian Higher Education. What it should be in any Christian college is a question to be answered by the authorities of the college concerned.

The above considerations lead us to agree with the thinking of the Planning Committee in its Preliminary Report to the Associated Boards on May 8, 1944, that there should be "six major centers of Christian Higher Education," except that we would like to suggest the deletion of the word "major" which must have been inserted by a cautious member of the committee to avoid over-lengthy discussion on a controversial, delicate subject.

Secondly, what are the courses to be included in our programme of Christian Higher Education?

We are impelled also to agree in general with the Preliminary report of the Planning Committee on the question of the courses to be included in the programme of Christian Higher Education in the postwar China. The Minutes of the meeting of the Committee on May 5, 1944 report "a wide range of views." Undoubtedly, "in view of the population and needs of China, no limit can be set to the opportunity for Christian Higher Education in the future," but we seek to develop "the type of education which Christian institutions at their best can most effectively provide within the limitations of resources in personnel and finance which can be made available in China and the West." The range of views on the courses to be included in the Christian Higher Educational programme can be narrowed only by a "far-visioned, statesmanlike, and united action" in emphasizing above everything else "the fulfillment by the colleges of the high mission to which God is clearly calling them in the years ahead." Obviously we are called not to meet all the needs of China in higher education. This we cannot do and therefore it is not our duty to do it. It is clearly not our paramount duty to seek to improve tea culture or the porcelain industr by diverting to the task a portion of our limited resources, although China may increase its tea exports and revive one of its famous practical arts by our efforts, because we have other calls in higher education more pressing and because industrialists will take care of them without our cooperation. Surely we will not be allowed by the present government policy, not likely to change, to have a hand as private institutions in military education and aeronautics. Outside these and other similar fields, our resources in personnel and finance will confine our endeavor to even a smaller area which is determined by the needs of the Christian movement in China and by our desire to help shape by our Christian influence the cultural development of the Chinese people and the social, economic, and political trends of the Chinese nation in the generations to come. This is already a huge order. We are compelled

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to make a further distinction, the distinction between our influence in contact with the physical element and our influence in contact with the human element. Without any idea of divorcing the two too sharply and without any intention of minimizing unduly the physical element, we want to emphasize the importance of touching the human element. Whether a Christian or not, an engineer has to build a good bridge or else a better engineer will take his job from him. But from our point of view a good teacher ought to have the right outlook on life, besides being well trained in pedagogy. The scientist helps to shape the weltanshauung, and we want to see to it that he seeks not only "knowledge for knowledge's sake," but knowledge for revealing the unity and majesty of truth underlying the universe. In between we have shades of difference. But such a principle guides us in placing our emphasis where it should be greater and where to stop at the end of our rope. Hence, we propose to classify the courses under four categories in the order of their relative importance from the Christian point of view in developing our private Christian institutions.

A. Theology, Arts, Education, Science
B. Medicine, Commerce (including Economics)
C. Political Science and Law, Agriculture
D. Engineering

Arguments for Class "A" need no further labouring. We consider Theology, Arts, Education, and Science to be essential to the Christian universities in all the six centres with proper coordination between East China and the national capital (assuming it to remain in Nanking) in Theology, Education, and whatever "colleges" to be developed in that region.

We desire to register our dissent from the argument advanced for a single medical college of the top-notch grade in the whole Christian Higher Education programme. Such an attempt would consume our entire financial resources, if this one medical college is to be really top-notch. It is wisely and eloquently pointed out in the meeting of the Twelfth Annual meeting of the Associated Boards on May 8, 1944, as recorded in the Minutes, that "medicine has been traditionally one of the three great enterprises of the Christian Mission and today there are hundreds of Christian hospitals scattered all over China," which must "maintain their Christian character," not necessarily by specialists of "the highest standards of the Rockefeller Foundation and Harvard University," but mostly by general practitioners of sound training as may be graduated by medical colleges of the high C or B grades at the prewar rating of the China Medical Association. But we must see to it that these doctors "should be Christians approaching their task with the insights of their faith." It would be wise and within the resources of the Christian movement in China to have one medical college of the type we have in mind in each of the five centres, counting East China and the national capital as one.

It may seem strange if we should attach greater importance to economics and commerce than to political science and law. We are inclined to do so not only because "China can get along without 10,000 lawyers," (we may need 10,000 lawyers, but we may leave their training safely to other institutions), but because we believe that the economists will have much to do in shaping the national economic policy which is of vital importance for the welfare of the people and for the permanent peace of the world, and also because of the penetrating influence of the 10,000 business men, big and small, scattered all over China and coming into daily contact with Chinese society and with other nations. Besides, we know that while good

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officials may not have any training in political science or law, a knowledge of economics helps all people engaged in modern business.

It is not essential for all the Christian universities to have a college of commerce or a college of political science and law. North China may by tradition find the latter advisable, but can get along without the former. South China and Central China will need a college of commerce, because of their location, and East China in the Shanghai area may deem both political science and law and commerce necessary. But nothing should prevent all the six centres from teaching some economics and political science in one of the departments, although when the Christian university is in a big commercial centre a college of commerce will be necessary.

We agree with the Planning Committee that there should be only one college of Agriculture under Christian auspices, but we wish to add our own reasons for this conclusion. China is an agricultural country, and therefore the science and art of agriculture are of paramount importance to its development. But for the Christian movement it will be of vastly greater value for the Christian forces to devote their energy to the training of agriculturists to help the farmers than to devote it to scientific research in agriculture which is expensive and will be taken care of by government institutions. The agricultural training required for our purpose can all be done in vocational schools at the secondary level. In the Christian Higher Education programme only one front rank college of agriculture needs to be included. This will train teachers for some ten or twelve vocational schools of agriculture of senior middle standards under Christian auspices and distributed over the five main regions of Christian education. Besides this, it may carryon scientific research in agriculture to only a limited extent according to the resources available.

Indeed, the relation of the Christian universities to the Christian middle schools is one of the problems to which the Planning Committee has not given adequate attention. Without taking carefully into consideration Christian education at the secondary level in all its aspects, our picture of Christian Higher Education is confused. China, according to the Generalissimo's estimation, will need within the first ten years of reconstruction, approximately two million four hundred and forty thousand trained people in all the branches of science and technology. Only less than one half of a million, or less than 1/5 of the number required, are to be graduates from universities and technical schools of junior college grade. Over 4/5 will need education of the secondary grade. The agriculturists we propose to train in vocational schools come under this category. Vocational training along other lines in many of our Christian middle schools should also be attempted. Business schools, and schools of mechanics or other technicians, may come within our purview.

This leads us to the question of engineering. A college of engineering will be a most expensive undertaking for Christian Higher Education. We would not say that "nothing less than the absolute best can be tolerated"in our Christian Higher Education programme. Certainly the absolutely best college of engineering would be beyond our reach. But a course of civil engineering or one of mechanics or electricity does not make an engineering school worthy of the Christian name. What resources will be available for the college of engineering in any of the centers of Christian Higher Education to keep up with the rapid development of the modern science of engineering, the latest inventions and the most up-to-date processes? Shall we teach our students in engineering with engines and by the engineering firms from their showrooms in Shanghai or Hongkong? Will the manufacturers of machines and tools send their models for advertisement to our mediocre college of

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engineering or to the more flourishing and better supported government universities? Many students in China will wish to study engineering, but they may go to the government institutions. We do not pretend to meet all the educational needs of China, and we might just as well admit our limitations. If our resources are ample, we may attempt everything. But if our resources are limited, let us do those things we must do and can do best. We recommend that we take the courses of faculties classified under the four headings above, and according to the best policy for the mobilization of our total resources eliminate, if need be, from the bottom up. To our mind engineering would have to be the first to be eliminated.

One word more must be added before we are through with the subject of special courses to be included in the Christian Higher Education programme. The Ministry of Education has proclaimed the policy of concentrating all the training of both primary and secondary school teachers in the government normal schools and national teachers colleges. Only one of our colleges is at present allowed to keep its school of Education, and that permission may be withdrawn after the war. What about the faculty of education proposed for all the centres in our scheme? In the eventuality of the government persisting in its policy of eliminating all privately-supported schools or even departments of education, the Christian universities ought to endeavor at least to secure permission to maintain the so-called Second Part of teachers training. This would enable the Christian universities to give a one-year course of pedagogy to qualify as secondary school teachers graduates from the colleges of Arts or the colleges of Science. In that eventuality, however, one research institute of Education with emphasis on research in Christian education ought to be maintained in our nation-wide programme of Christian Higher Education.

Before we conclude this memorandum a word must be said about the distribution of the total resources available, both personnel and finances. Certainly we should not return to the prewar status. But what should be the guiding principle for the distribution of our resources? It is a wise, broad principle that there should be "no single pattern, as respects size or program, which is applicable to all Christian institutions of higher education." However, "each institution should regard itself as part of an organized cooperative enterprise." The character and the needs for higher education vary from region to region. This should not be determined by the courses already established and the number of students enrolled in the past, but gauged according to the potential possibilities in the future to the best of our knowledge. Consideration ought to be given to the geographical and cultural conditions in each of the five main regions, the government policy for its economic development, the number and character of the tax-supported and other institutions of higher education that have been or are likely to be established in that region, and the needs of the Christian movement to be met there by the Christian university. Each region, as a region, not the Christian institutions of higher education in it, ought to be taken as a unit so as to ensure the even and proper development of the whole country for the future. This is mainly a financial matter, but it concerns also the problem of planning.

/s/ Francis C. M. Wei

Hsichow, Yunnan, China
September 9, 1944

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"WHAT MAKES A CHRISTIAN COLLEGE?"

The Hua Chung Faculty Christian Fellowship held its first meeting of this year in the form of an afternoon conference on the general topic "What makes a college Christian?" Three short papers by President Wei, Professor Anderson and Dean Hwang intoduced the subject from the points of view of administration, religious activities, and general educational results respectively. The meeting was then thrown open for discussion.

When asked to participate in religious activites, one of the common excuses made by students is "We have no time." Considerable discussion took place as to whether this alibi is genuine or not. Some maintained that apart from attendance at morning chapel, students do not have time for religious activities. Dean Taylor felt that heads of departments could help by advising students to include elective courses in religion in their course of study, and so meet the need for Christian instruction. In reply it was pointed out that government restrictions governing choice of electives are much more stringent now than they were two years ago. A new member of the faculty, speaking from his experience in another part of China, maintained that students in government universities have to find time for all kinds of political and social work outside of the curriculum, which are not required of our students. Against this it was contended that our students have to do more work for the same number of credits in order to maintain standards of work comparable to those in universities abroad. It was suggested that short courses of one or two credits a term in religion might be introduced, and then even if they were refused recognition by the government the student's chance of graduating would not be affected. The plans which are being laid for this term for three concurrent study groups were then outlined, consisting of eight talks each, one group for Anglicans, one on church history, and one on the creed. It was felt that there was no adequate reason why the great majority of our students should not take advantage of this very limited offering, which, if successful, can be followed up by similar courses next term and in later years.

The difficulty was expressed that students come to a Christian college often without any specifically Christian purpose, but merely to get knowledge and a degree. We must start by creating a sense of need for things religious. It was suggested that this difficulty could be partly met by getting more Christian students by closer articulation with Christian middle schools. Doubt was cast on this by the assertion that many mission supported middle schools are far less able to carry on effective religious work than a Christian college owing to limitations of staff, etc., and some are unworthy of the name Christian at all. These schools need our help by getting really Christian teachers from the college. It was suggested that the sense of need might be aroused by having small discussion groups led by earnest Christian teachers on "life problems." It was felt, however, that this type of work is done more efficiently by means of faculty advisers and students counselling organized on an individual basis.

There was some discussion on what we should expect as the final product of our Christian education. Dean Taylor said "Ideals such as loyalty and honesty and service are useless unless students are tied up emotionally and devotionally to Jesus Christ." President Wei questioned whether the ideals outlined in the paper were specifically Christian at all, as they are shared by many who would not call themselves Christian. He suggested that more definitely Christian ideals might be put forward as our goals, such as God-fearing, universal brotherhood, forgiveness, and a sense of trusteeship or stewardship of talents and property, which are distinctively Christian. It was felt that the private devotional life of students needs more attention and it was decided to obtain copies of some form of private devotional guides for their use. At the close of the discussion the Rev. Leonard Constantine led a short devotional service of dedication for the work of the year.

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WHAT MAKES A COLLEGE CHRISTIAN By President Wei

This is a problem of paramount importance for our college and this present paper deals with it from the point of view of college administration.

As stated for many years in our college catalog and as it was presented to the Ministry of Education for the registration of the college, the purpose of the college is "to provide for the youth of China a college education of high standards with a view to developing character and intellectual capacity in the students in order that they may be loyal and useful citizens of China and may be prepared to aid in building up and strengthening their respective communities along moral, intellectual, physical and humanitarian lines, and to promote the general purpose had in mind by each of the several missionary societies which founded the institution." This statement was formulated by the Board of Founders in New York with legal advice and was translated literally into Chinese for presentation to the Government for recognition, and it was with this statement of our purpose that the college has been registered as a university under the Chinese Ministry of Education.

Before the question of the registration with the Government was raised fifteen years ago, no one ever asked explicitly about the purpose of the college, which was a Christian college founded as part of the Christian movement in China. As far as the Government is concerned the college is an educational institution and it is its educational efficiency and standards that concern the Government. Along this line we comply entirely with Government regulations. But let us note particularly the last clause in the statement of our purpose which reads: "To promote the general purpose had in mind by each of the several missionary societies." What does this imply?

It implies that the college is founded as a part of the Christian movement in China to spread Christianity among the Chinese, to supply the churches with clerical and lay leadership for the various departments of Church activities, to help to formulate an intelligent and reasonable policy for the program of Christianizing life in China, both individual and social, as an integral part of the promotion of Christian culture in the world, and to try to think through problems confronting Christendom in present day world. Our function is both ministerial and prophetic. We have to help to carry on the work of the Churches in China and to lead Christian thinking in the country.

In fulfilling this function we have many difficulties, of which Government regulations for educational institutions on private support are not the most serious ones. Indeed, according to these regulations, religious exercises may be held in the college, though attendance must be voluntary, and religious subjects may be taught on the elective basis. Before we received the order from the Government to enforce the new curricula for the different departments in the college, our difficulties were slight, except for those few terms, and in required courses in religious instruction for every student. Government regulation or no, we would not have these for the sake of genuine worship and honest learning. But the new curricula, uniform for all colleges and universities in the country, leaves little room for even elective religious courses. This certainly curtails our academic liberty. Yet, even with these limitations we can still carry on a full-fledged Christian college and fulfill our religious function. Our Christian character should not be seriously affected so long as we have a faculty which will be willing to make the necessary efforts in presenting the subject matter from the Christian point of view, and this we believe will not interfere at all with the efficiency of our teaching or with our academic standards. When the question

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of Government regulations for the registration of private Christian educational institutions was under discussion fifteen years ago, my personal feeling was that as long as we were free to select our faculty and staff, we would be able still to carry on our work in Christian education. Give me a Christian faculty, competent for the work in teaching and in research, and let Government regulations come as they may. We have nothing to fear.

But this is the very crux of the situation. We have at present in China as many as twelve Christian colleges, not to mention the many theological seminaries and other professional schools under Christian auspices. If we should try to maintain a high academic standard, do we have enough Christian scholars in the several lines of learning to staff these institutions? Only people who are ignorant of the situation in the country or indifferent to academic standards would answer in the affirmative.

For this reason we must, for many years to come, appeal to the older Churches abroad to send us an adequate number of mature scholars among the Chinese Christians, but we need missionaries who are well trained in their subjects and who are coming to teach not only for the sake of teaching but with a distinct Christian and missionary purpose. In various statements that I have made, I put it dogmatically that a Christian college needs to have approximately one-third of its faculty missionaries, and the rest ought to be, as far as possible, Christian scholars.

We are not unmindful of the fact that in some cases it is entirely a matter of name whether a man is Christian or not, but it means something if a man should call himself a Christian. He could not openly oppose Christianity so long as he is calling himself a member of the Church and in that way identifying himself with the Christian movement.

Under the present circumstances it is of course impossible to have the faculty of any college entirely Christian, perhaps it is in some ways undesirable. Some non-Christian members with an earnest purpose and an exemplary personality may serve as a challenge to those who call themselves Christians. As a college administrator, I have no hesitation and a clear conscience in appointing non-Christian scholars to our teaching positions with the only proviso that they are not against us in our efforts to make the institution Christian. This is of course a negative statement. The positive side of it is that every Christian member of the faculty and staff must be conscious of his duty to do everything possible to maintain the Christian character of our work. I sometimes find it difficult to make the choice in appointment between a Christian man who is a poor scholar and a good scholar who is not a professed Christian. We have to bear constantly in mind that our Christian influence is limited if we should make a poor show in the classroom in an educational institution. We have to be good teachers before we can exert any Christian influence on the students. There are of course exceptions, but this is a good working rule.

Another problem that confronts the Christian colleges at present and will do so in the future is its financial support. Higher education is an expensive enterprise and will become more so as time goes by. Standards have to be raised and efficiency has to be increased, the faculties have to be strengthened and the library and equipment in other lines have to be improved. All these cost money. It is futile to mention any figure as an adequate budget for a college with three faculties and even a limited program under each faculty, as in our own case. In my personal reckoning based upon administrative experience, a college of our size and scope needs at least $300,000 national currency before its depreciation, and this is a large sum of money, quite beyond the financial

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ability of the churches in China. And no one knows how long the Churches abroad will be able to give us the necessary subventions, especially when the world is going through a trying period as it is at the present moment.

No far-sighted administrator of a Christian college can fail to worry about this. Where are we going to get the support if some of our present resources should dry up? Institutions of higher learning can not depend upon fees taken from the students. A Christian educational institution that is self-supporting has to be looked into carefully. There must be something wrong with it. Some of the self-supporting Christian institutions ought to be closed. Shall we look to the Government for larger and larger subsidies? If we should follow this path, we should end by becoming entirely a Government institution, and certainly that is not our desire. There may be foundations in China and abroad from which we could get financial aid, but he who controls the purse strings controls the policy. Many an educational institution founded originally with a Christian purpose has become secularized when it depended mainly upon secular money for its maintenance and expansion. We have many examples, particularly in America and they are not to be imitated. Of course it may be asked what constitutes secular money. My answer is, secular money is money given and spent for a purpose in which God is left out. Even a Christian college like our own may use Government money as we have been doing for many years, provided the receiving of it will not interfere with our Christian character; we may use any kind of money if it does not carry with it the condition that we should modify our Christian program in receiving it. Even alumni support is not always an unmixed blessing for a Christian college. Universities in England and in continental Europe do not depend upon alumni support. A graduate of a university in those lands gives to an educational institution not because it is his Alma Mater but because it is an enterprise worth supporting. That spirit ought to be encouraged and commended. We hope that our graduates will support the College more and more in the future, but we hope at the same time that they will support it as a Christian institution worthy of their generosity, not only because of its educational efficiency but also because of its Christian influence.

It will be a long time, however, before we can begin to depend upon contributions and donations from our graduates to maintain the college. An endowment fund seems to be the logical solution, but in raising such a fund we have to see to it that no string is attached to make the institution and its work less Christian.

With these difficulties in view our policy must be a limited program with high standards and a limited enrollment to assure on the one hand that our work will be adequately supported financially and on the other hand that we can touch every individual student before he leaves the walls of the Colleges to represent us in the wide world.

Before I come to a close in this paper I must mention one more problem which deserves our close attention and that is student supply. It seems almost absurd that here in China we have Christian primary schools and Christian middle schools and Christian colleges, and that they are not working together for the same aim in the same program. We need statistics to show how many of the children finishing the course in the Christian primary schools are going to the Christian middle schools, what percentage of the Christian middle school population is Christian and what percentage of their graduates go to the Christian

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colleges. We cannot have a Christian college unless a majority of the students have previously received some kind of Christian training. Four years in the college are not long enought for us to cultivate Christian attitudes. It would be a waste of time and energy for the Christian middle schools to have their graduates go to non-Christian colleges and for Christian colleges to get the majority of their students from non-Christian middle schools. The two must work together if the result of the Christian training of the one is to be conserved and the work of the other to be efficient. The whole program of Christian education must be thought through and revised.

I am not going to anticipate the papers that are to follow, but I must add one brief word before I am through. Teaching and research, in a Christian college like ours, must go hand in hand, and our teachers in every subject ought to bear in mind the Christian purpose. In some cases we ought to have research professorship to tackle problems of which the world needs Christian solutions.

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WHAT MAKES A COLLEGE CHRISTIAN? By Prof. Anderson

Dr. Wei has spoken of the Christian purpose which underlies a college such as ours, and has shown how and to what extent that purpose can be put into effect in the general administration and organization of Hua Chung College. He has shown, as it were, how to set the stage on which a Christian college life can be developed. I now propose to outline the specifically religious training which should be given under those conditions, and to consider whether we are actually giving such training here.

On being asked the question "What makes a college Christian?" one of the answers that the majority of people would be sure to give is, "Regular opportunities for Christian worship." The element of worship and training students in the worship of God are indispensable in any college calling itself Christian. At one time in China, and still in many countries, this element was secured by making attendance at chapel compulsory. That is no longer possible here, and we believe that voluntary attendance, where it succeeds, leads to a finer and more sincere worship than where attendance is forced. It should also lead to the formation of a habit of church going and a desire for worship which are likely to continue after college days are over. These advantages are secured, however, only if the voluntary system succeeds. If, in actual practice, students do not attend chapel, then there is no training in worship of the habit of church attendance. The question is, "By what means can we secure the attendance of students at chapel under the voluntary system?". First, we may try to impress upon students the importance of worship by giving it a central time and place in the college life, and by reserving them for worship only. In Hua Chung it is very satis factory that we should have worship right in the middle of our morning's work, and that we should use the most central building for our Christian worship. But these arrangements remain satisfactory only as they are respected by the college community as a whole. If the quiet of morning chapel is disturbed by loud talk or laughter from adjacent class-rooms, then worship cannot be said to be taking its central place in the college life. Similarly, we should like to do more to make the atmosphere of the chapel artistically more worthy of the worship of God, but to do this successfully we must first build up the sense in our students that everything in the chapel - the flowers, the han the altar, the music - is consecrated to the worship of God. Havi g been offered to Him, these things are not available for any other use whatever. Our students need training in this respect, but while the chapel has also to serve as assembly hall, and on occasion as examination hall, it makes it difficult to give it.

A second means of securing attendance at chapel is the influence and example of the faculty. When students see that worship is a regular necessity in the lives of their teachers, they are much more likely to feel the need of it themselves. In addition, it is sometimes necessary to remind individual students of the need for worship, and I believe that faculty members have occasional opportunities of saying a word in season to their own students which will help them feel the importance of the chapel worship.

Third, and fundamentally, we must try to cultivate both in ourselves and in our students the sense that worship is a duty - our humble service that we render to Almighty God. It is not a matter of convenience or of relaxation, but a duty that we owe. If we can preserve in our services the sense that God is to be worshipped and adored - that we are not met as a self edification society for mutual exhortation, but that we have come into the presence of the Infinitely Holy and the Infinitely Loving - then our students are more likely to feel

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that worship is a service worth paying and worthy of their best efforts.

May I raise the point here of the relation between individual and group worship? The worship of the congregation as a whole cannot rise above the level of the worship of the individuals composing it. Is there not a danger of our students depending too much upon group worship only and leaning always upon the leader and so failing to develop a devotional life of their own? If that is so, when the help of chapel services is withdrawn, what will become of their religious life? I should like to see our chapel used more for private devotions and individual worship. I wonder too, if it is possible for us to conduct our services that the responsibility of worship is thrown upon the individual members of the congregation and not carried entirely by the leader. Is it possible, for example, for each service to include a period of silent prayer or directed individual worship? In this way we may help to train our students to worship God by themselves, and then the offering up of our combined individual devotions would make our corporate worship richer, more satisfying, and more worthy of Him to Whom it is offered.

The second specifically religious activity which would characterize a Christian college is Christian instruction. We normally expect that a student who attends a Christian school for a number of years will leave it with a wider and a deeper knowledge of the content of the Christian faith than he had when he entered, and this result can be achieved only by definite instruction and study. Especially for college students, there is an intellectual element in the religious life which they cannot afford to neglect. It is their work to consider things from the intellectual point of view, and if they fail to get a grasp of the intellectual aspects of their faith, they may end by secretly despising it. Further, we expect our graduates to go out as leaders in the Christian movement in China; but how can they fulfil our expectations unless they are armed beforehand with thorough knowledge and sound reasoning? The worship service is not the time or place to provide this essential training; it needs another period of systematic teaching and study. Under other conditions this training has been given as part of the college course, but with increasing specialization and government requirements it is no longer possible to give it in that way. In fact, the situation in this respect has become serious. We must depend upon purely voluntary effort both from the teachers and students to take the place of the compulsory course in religious instruction of former years, and in general, the voluntary effort is not being made. Our students seem unwilling to make the intellectual effort needed for systematic study of the Bible and the Christian faith, and there is a grave danger that many of our graduates may leave this college with no more knowledge of what Christianity really means than they had in middle school; it may even be with the addition of several unresolved doubts picked up ready-made from others. To know how to meet this situation is not easy. To get an intellectual mastery of Christianity requires an effort of mind and will comparable to that needed to master Chemistry or History or Psychology, but there is not the incentive to make the effort (in the form of credits) that exists in the case of these other subjects. The tendency then is to compromise by offering discussion groups which allow the students to air opinions without founding them on serious study, so that the groups make no real contribution to the intellectual mastery of Christianity. This term Rev. Carl Liu, Rev. L. Constantine and I are making an effort to meet this need for Christian instruction by offering three short series of talks followed by discussion on Fridays from 7 to 8 p.m. By means of personal letters and public announcements we hope to enroll every Christian

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student and as many non-Christians as will come in these three groups. We should greatly appreciate the cooperation of the faculty in making this effort a success, first by urging students to attend, and second by keeping the time fixed free from all other engagements. In this way we shall make at least a beginning in meeting this second essential of a Christian college - Christian instruction.

The last essential of the religious program in a Christian college that I have time to stress may be summed up in the phrase "Christian witness." There is a need for Christian witness both within the college and in the community outside. "Witness" may be roughly defined as "recommending our faith to those who don't have it." Every year a certain number of non-Christians enter our college. How many of them receive baptism before they leave? Only a small proportion. I know that there are psychological reasons why conversion is easier at the pre-college age, but I am not convinced that psychology wholly accounts for our relative failure in this direction. Is our Hua Chung brand of Christianity unattractive to non-Christians, or have we as individuals just failed to make the effort to recommend our faith to these students? I should like to hear the view of faculty members on this point. Then there is our witness outside the college. What training are our students receiving in passing on what they have received? Can we consider a religious life healthy which has no outgoing or overflow? Meantime the main Christian expression work which our students have is conducting college chapel on Saturdays. A few are also giving some social service in the Hsichow community. How can this witness outside the college be extended and improved? Could we do more in the way of mass education, or Sunday school for the faculty children and for the village? Are there any other ways both of word and act by which our students can express their faith and become more contagious, propagating Christians?

This list does not profess to be exhaustive of all the essentials which should characterize a Christian college in its religious activities, but I believe that these three - worship, instruction and witness - are the most fundamental. I hope that the questions I have thrown out will stimulate others to show how we can improve our program on those.

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WHAT MAKES A COLLEGE CHRISTIAN? By Dean Hwang

President Wei has already presented the problem from the administrative point of view, and Professor Anderson from the viewpoint of religious training and service; and I'm supposed to present the problem from the standpoint of the finished product of the institution. What kind of attitudes and ideals do we expect our graduates to possess? What characteristics do we want to stamp on our students as the products of Hua Chung College as a Christian institution? These are very important questions. They are the pivot of the whole problem, for if we don't know exactly what kind of students we want to produce, all that we do in the college will be as "sounding brass and a tinkling cymbal."

What kind of ideals and attitudes do we want our students to have? This is certainly a very thought-provoking and stimulating question. I don't think I can answer it for this faculty fellowship. Each one of us has to answer it for himself or herself. But since we are going to discuss it together, I venture the following outline for your consideration.

It may do us some good to ask ourselves what we mean by an ideal and by an attitude. An ideal is a general idea or a group of ideas to which are attached strong feeling and a pronounced tendency to action. In brief, it is our value concept, and is based upon many separate experiences or reactions. An attitude is a mental state of readiness, organized through experience, exerting a directive influence upon the individual's response to all objects and situations with w hich it is related. It may result from single vivid experiences or from the fusion of many specific acts. Ideals and attitudes in these senses are really the motives of action.

With these definitions in our mind, we may proceed to ask again what kind of ideals and attitudes we want to inculcate in our students, in Hua Chung. I think you will agree with me that we want to inculcate in our students Christian ideals and attitudes. What are Christian ideals and attitudes? I cannot give an adequate answer to this, but I know the following elements are very essential to them. The first is the ideal of service. It means that we are ever willing to help others, within our means and power, without considering what we can gain by such an act. Every boy or girl, in Hua Chung must be imbued with this ideal of service, before graduating from this institution. The first thing he asks after his graduation should be not how much pay he will get, but what kind of service he can render most efficiently to a certain institution or to society. If we fail to produce this characteristic among our graduates, it means that we have failed in our whole work of education.

The second is the ideal of loyalty. By loyalty I mean that lofty spirit of upholding what is the best in any institution with which one is connected. A loyal man is a man of conviction and a man of principle. He is willing to die, if necessary, for his conviction and principle. A graduate from this institution must not only be a true patriot of China, but also a true son or daughter of Hua Chung. He or she must be faithful to what this institution stands for.

The third is the ideal of honesty. I think most of our s students have learned how to be honest in their school examinations. But we are not quite sure whether they can be honest in all money matters, in intellectual work, and in social activities. Some one has remarked that the chief evil in our country is dishonesty. Can we, as an institution, do something to reduce this curse from our society? Can we cultivate among our students this ideal of honesty.

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so that when they go out from this institution they are able to resist temptations of dishonesty?

The fourth is the ideal of democracy. The essence of democracy, as I understand it, consists of the following factors: respect for other's personality identifying of individual interests with social interests, self-control, and liberation of intelligence. We are sure that we do not foster snobbishness among our students in Hua Chung, nor do we encourage extravagance among them. But is this enough? Do our students respect the personalities of their fellow students? Do they identify their own interests with those of the college? Do they have the ability to control themselves? Do they show intelligence in solving their own difficulties and the troubles of the student body? I don't believe they do. If they do not know those things, they really do not understand democracy. It is our duty to show them how to practice those things. And we must inculcate this ideal of democracy in our students and count it as one of the important characteristics of the graduates from Hua Chung.

There are, of course, many other ideals we should like to cultivate among our students here in Hua Chung. But the ones I have listed above: the ideal of service, the ideal of loyalty, the ideal of honesty, and the ideal of democracy, seem to me to be the cardinal ideals of Christianity. If we can make our students value service more than money, and make them loyal to what they believe and love, honest in their daily life, and democratic in their behavior. I think we have accomplished a great deal. This kind of college graduate is what Hua Chung should produce; and this kind of college graduate is exactly what China needs especially at this national crisis.

To list the ideals and attitudes which we want to inculcate in our students is an easy matter, but to show how they can be inculcated is very difficult. I do not pretend to know the method. However, one thing I am sure of is that to cultivate those ideals and attitudes among our students we need the right atmosphere and the right faculty. President Wei in his paper has already emphasized the importance of a Christian faculty. There is no need for me to repeat it. I only want to supplement it with the idea that if we really think these ideals and attitudes are very important for our students, we must make a conscious effort to cultivate them among our students, and not let them come as by-products only. In our definitions of ideals and attitudes we have noticed that they are based upon many separate experiences or reactions, and they result mostly from the fusion of many specific acts. So in our daily contacts with our students either in classrooms or outside classrooms we are gradually building up for them their ideals and attitudes. Whether these ideals and attitudes are what we want them to cultivate is entirely a matter for our faculty members to decide.

When we have decided what ideals and attitudes we want to inculcate in our students, and when we have made a conscious effort to cultivate them, the wise principle for us to follow is the principle of learning by doing. We learn swimming by going into the water, we learn to play football by kicking the ball, and we learn scientific principles by working in the laboratory. So when we want to develop among our students the ideals and attitudes of service, loyalty, honesty, and democracy, we must practice the same principle too. We must furnish our students with plenty of opportunities to secure the experiences of service, loyalty, honesty, and democracy while they are staying here in the college. I am glad to say that some effort has already been made by some of our faculty members along these lines. The social service organization, the various academic clubs,

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and the social and religious activities which are now going on in our college are in the right direction. We want to have more of them. Through them and also through our regular classroom activities we must bend our mind and effort to the task of cultivating among our students those ideals and attitudes. I believe if we can stamp on our students through the four years of their stay with us the ideals and attitudes of service, loyalty, honesty, and democracy, and if we can count upon these among the various characteristics of our graduates, we can say our institution is truly Christian. So when we ask what makes a college Christian, my answer is that only students and graduates of an institution who have caught the Christian ideals and attitudes can make that institution Christian.

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PROPOSED PLAN FOR A MAJOR DEPARTMENT IN MUSIC

NOTE: This plan has been made to cover the work which could be done during the first five years after such a department is opened. The curriculum and personnel would probably be adequate for several succeeding years but some of the equipment would need to be increased. According to the plan students might specialize in either Piano, Voice, Instruments, Theory, Public School Music teaching, or Chinese music. The purpose is to train Chinese leaders in all lines of music, especially for Christian schools and churches.

I- CURRICULUM - Classes would be offered in:

Ear Training
Elementary and Advanced Harmony
2 Years of History and Appreciation of Music
4 Years of Piano required for all majors (in any division)
2-4 years of Voice, depending upon the major
Reed Organ
Courses in Band and Orchestral Instruments
Choral music
Counterpoint
Conducting and Accompanying
Chinese music
Orchestration
Choral Arrangements
Form and Analysis
Methods of Teaching Public School Music
Practice teaching in Music
Thesis

II- Personnel -

1 missionary teacher especially trained in paino teaching.
1 " " " " " teaching voice.
1 " " " " to teach band and orchestra instruments
1 " " " " to teach courses in Theory and Public School Music Methods.

1 Chinese assistant of the rank of Lecturer to teach piano
1 " " " " " " " " voice
1 " teacher for research work in, and teaching of, Chinese Music

IV FINANCE A. Since the London Missionary Society is already supporting Mrs. David P. Anderson, who is willing to continue teaching Voice, and the American Church Mission is supporting Mrs. Walter P. Allen, who is willing to continue teaching Theory and Public School Music, the Evangelical and Reformed Church Mission would be asked to provide only two missionary salaries. One of these would be for a piano teacher and the other for an Instrumental teacher. - Salaries would, therefore, include:

2 missionary salaries
1 Chinese Professor's salary (for research and teaching of Chinese music)
2 Chinese Lecturer's salaries (for assistants in Piano and Voice)

ESTIMATE OF EXPENSES FOR THIS PLAN

A-PERSONNEL: NOTE: A single missionary salary is estimated at U.S. $2,000 including expenses for furlough etc., and a married missionary at U.S.$3,000.

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Summary Estimates of Annual Expenses

	Salaries	Equipment	Research	Scholar-ship	Total
First Year	US $3,000	US $3,000	US $250	US $750	US $7,000
Second Year	US $5,500	US $2,000	US $250	US $750	US $8,500
Third Year	US $8,500	US $1,000	US $250	US $750	US $10,500
Later Year	US $8,500	US $1,000	US $250	US $750	US $10,500

It is hoped that as the work is developed grants may be secured from the Government and other sources for a part of the above estimated expenses or for further improvement and expansion.

NOTE BY O.S. LYFORD - Inasmuch as this plan is of special interest to the Reformed Church, the full report has been sent to Dr. Casselman and the members of the Executive Committee, but as no action by the Board of Trustees of the College is necessary at this time, the details have been omitted from this abbreviated copy. A complete copy will be sent by the Treasurer on request.

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THE THEOLOGICAL DEPARTMENT IN HUACHUNG COLLEGE, HSICHOW, YUNNAN.

There is not only the need of a well-trained ministry in the Church in China, but also the need of an intelligent well-informed lay leadership. These needs are already urgent at present, but they will be more strongly felt after the war. The responsibility to help to meet these needs is laid upon the Christian Colleges and Huachung intends to take its proper share.

In the Plan or the Development of the College after the war prepared jointly by the Executive Committee protem of the Board of Directors and the College Senate in the Spring of 1944 and since tentatively approved by the Board of Founders acting at present concurrently as the Board of Directors, the Department of Theological Training and Research is an integral part. It is intended for this department to train two grades of students. The "B" grade will admit students, men and women of matriculation standard, who will take a combined Arts and Theological course of five years with a year of internship during the sixth year after the degree of Bachelor of Arts or Education at the end of the fifth year. This training is intended for ministers, student pastors, religious directors, translators and writers. The "A" grade will admit to a three year course students who have had for their preparation a college arts course mainly pre-theological in character and have obtained their B.A. degree. They are to be trained as teachers of theological subjects, research scholars and writers in the religious and theological fields, and ministers of the more important city churches. While the College is at present not prepared to undertake the training of students of the "A" grade, that for students of the "B" grade ought to be started immediately to meet a crying need in the churches.

At the beginning students even of the "B" grade may not be many. But the Burton Commission Report of 1922, heartily endorsed by the Report on Education for Service in the Christian Church in China, published in 1935 (referred to hereafter as "the Survey") is of the opinion that "a small number of well-trained men would accomplish more than a large number of poorly trained men." We believe that in course of time when our Department of Theological Training is more widely known, more students will seek for admission. A beginning has to be made, however small it may be.

Standard of Admission:

The Burton Commission recommends "that all standard Theological Schools and departments set as a minimum standard of admission the completion of a full junior college course, and that they arrange a course of theological study of various length, in general not less than three years." This had in mind a set of conditions entirely different from those under which the Christian Colleges are now operating. But the idea remains sound that for the elevation of the ministry in China the training of its candidates must be at least of a standard equivalent to that of a university graduate. Hence, the Enlarged Executive Meeting of the National Christian Council held in Chungking in May 1943, recommends "that the minimum educational qualification for ministers and evangelists should be Senior Middle School graduation, or its educational equivalent, followed by theological training," without specifying the length of the theological course.

The Huachung plan for theological training of the "B" grade fully meets the standard recommended by the Burton Commission which is higher

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than that of the N.C.C. for admission and is equivalent to the minimum graduation standard recommended by the Burton Commission, also higher than that had in mind by the N.C.C.

Our students begin their theological study only after the Intermediate Examinations at the end of their second year in the College, although during their second year they are allowed to take three lectures a week in the History of Religion which is preparatory to the study of the Christian Religion.

The Combined Course of Arts and Theology:

The theological course proper is equivalent to approximately one and two-thirds academic years of study, but the lectures are spread over three years so as to enable the students to complete their requirements for the B.A. or B.Ed. degree which ordinarily take an average student two academic years after the intermediate examinations. Considering that a number of subjects, such as philosophy, psychology, social science, history, Chinese and English included in the course for the B.A. degree, are usually included in the four-year curriculum of a theological school in China, that some of the theological subjects during the three years of combined course may be counted as arts subjects for the B.A. degree, and that also there is a sixth year, the year of internship, which requires reading and practical work, the course of theological training in Huachung may compare favorably with the theological course, past or present, in any Christian College or Theological School in China aiming at the same standard.

Such a combined course is offered by Huachung not only because the Government does not permit the inclusion of a theological department in any college or university registered under the Ministry of Education as a course leading to a government degree, but also because it is more advisable for a theological student to have the advanced training in some of the humanities and for the Church minister to have a degree recognized by the Chinese Government and by the Chinese public so as to establish his social status, and yet it will not require as long as seven years as it usually does in the United States of America to train a Church minister.

Curriculum:

As to the contents of the theological course, the Survey emphasizes the "ability to understand, interpret, and teach the Bible," "a comprehension of the sweep and perspective of the Christian movement in history and in contemporary life, understanding of the growth and meaning of the Christian Church," "understanding of the truths of the Christian faith and the principles of the Christian life," "ability to lead people in worship," "to teach the people," "to preach effectively," "to be friend and counsellor of individuals," and doing all these things with an "understanding of China, it's culture, heritage, folkways, religious and social conditions." (pp. 111-112) It also says that "the task of the minister in China will be largely one of religious education," and a thorough training in the principles of religious education must therefore have an important place in his own theological education." (p.27) With all this we heartily agree, and we also agree that mastery of Hebrew and Greek is not necessary" at least for our "B" grade students. (p.112) But we consider it essential that our students "be able to use one other modern language (than Chinese), for the sake of the additional

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literary resources made available," and our course provides adeuqate English.

In the combined course 58 credits hours in the theological subjects are required as follows:

History of Religion	6
Philosophy and Psychology of Religion	6
Old Testament	9
New Testament	9
Church History	6
Systematic Theology	6
Christian Ethics and Apologetics	4
Religious Education	8
Homiletics	2
Church Music	2
Total	58

These credits are distributed as follows:

First Year course as required by College.

Second Year, College course as required and

	First Term	Second Term
History of Religion	3	3
Third Year		
Arts subjects as required	8	8
Philosophy of Religion	3	-
Old Testament Introduction	-	3
Church History	3	3
Religious Education	2	2
	16	16

Church History and History of Religion or Old Testament Introduction may be counted as elective for the B.A. degree in History and English respectively.

Fourth Year		
Arts subjects as required	6	6
Old Testament Introduction (cont.)	3	-
Old Testament Book or Books	-	3
Psychology of Religion	3	-
New Testament Introduction	-	3
Religious Education	2	2
Church Music	1	1
	15	15
Fifth Year		
Arts subjects as required	6	6
New Testament Introduction (cont.)	3	-
New Testament Books	-	3
Systematic Theology	3	3
Christian Ethics	2	-
Apologetics	-	2
Homiletics	1	1
	15	15

Homiletics may be counted as Arts elective for the B.A. degree in English.

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The idea underlying this curriculum is that the study of Christian-

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ity should be in the setting of the religious development of mankind outlined in the course on the History of Religion with emphasis on the religionsin China, and against the background of the Chinese culture provided for in the Arts degree. The study of the Biblical Literature emphasizes the critical and historical approach in the Introductory Courses with the more detailed study of some books both in the Old Testament and the New as specimens of the principles already taught. Church History is only an outline of the expansion of Christianity over the world and through the ages. Christian Apologetics deemed necessary in China follows the courses on Systematics and Christian Ethics and should be taught by the round-table method participated in by all the theological teachers and others from the university faculty. Religious Education, Church Music, and Homiletics constitute the practical training. Other subjects essential to the training of a minister are left for the sixth year after the B.A. degree.

Students taking the theological course will be advised to combine their theological studies either with the B.A. degree in English or History, while those who intend to work as school chaplains will be advised to take the B.Ed. degree taking English or History as the teaching subject. In the case of English 81 credits are required in the first two years of the new curriculum, with 88 in the last two years plus 13 credits of electives. It is hoped that some of the theological courses, e.g., Old Testament Introduction and Homiletics may be recognized as electives for the English major course. In the case of History, Church History and History of Religion might receive recognition as electives by the Ministry of Education. Students of Education already have great freedom in the choice of electives for their content subject, and would have no difficulty in fitting in the theological courses as well as other general courses needed as preparation for theological studies, such as English, Chinese, History, Psychology, and Philosophy. During the last three years of the combined courses there are 52 theological credits and 40 Arts Credits, but some of the Theological Credits may be counted as Arts electives.

At the end of the fifth year when the student will have completed all his requirements according to Government and College regulations for the B.A. or B.Ed. degree, he will be allowed to graduate with the degree of B.A. or B.Ed.

During the sixth year, the year of his internship, he is required for his Theological Certificate issued by the College, to spend one-hald of his time on practical work under an experienced minister in a "teaching parish" or in some other center of religious activities, and the other half of his time is devoted to directed reading under the Theological Department on Parish Organization, Church Polity, Liturgics, History of Christian Missions in China, and the World Christian Movement.

No theological degrees should be conferred as long as the Chinese Government would not grant us permission to do so, and degree conferred by a college or university without government authorization is improper. To grant any degree in China by exercising the authority of a government outside of China is, to say the least, unbecoming to an educational institution registered and operating under the sovereignity of the Chinese Government. Only graduation certificates should be given to theological graduates of both the "B" and the "A" grades. This will

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work no hardship on them, because working in Church circles they would not need any theological degree, and outside, the theological degree has no significance to the Chinese public. Should they go abroad for advanced theological study, the theological graduation certificate has as much value as the theological degree.

Consideration of the curriculum for the "A" grade course is postponed to a later date. In this curriculum room will be provided for language studies and specilization along one of the theological lines.

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