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**A southern Methodist Mission to China: Soochow University,
1901-1939**

Xu, Xiaoguang, D.A.

Middle Tennessee State University, 1993

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A SOUTHERN METHODIST MISSION TO CHINA:
SOOCHOW UNIVERSITY, 1901-1939

XIAOGUANG XU

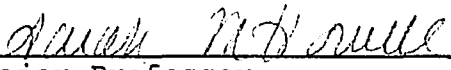
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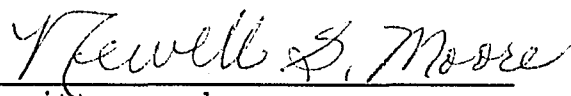
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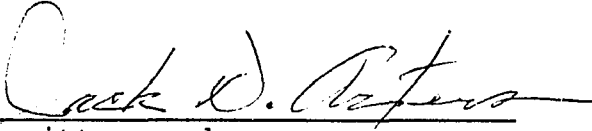
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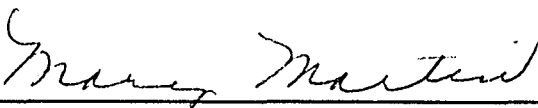

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ABSTRACT

The American missionary enterprise in China has received the attention of historians in the past three decades. However, the greatest emphasis has been on evangelical rather than educational work. The intellectual impact of Protestant missions on Chinese society through educational work has been neglected. It needs to be further explored, with case studies on mission colleges of China, and with an examination of both missionary educators' response toward Chinese culture and Chinese intellectuals' response toward Christian education.

This dissertation will examine a Southern Methodist Mission in Soochow University, a well-known Christian college in modern China. It covers the first four decades of the twentieth century, from 1901, when Soochow University was founded by the Methodist Episcopal Church, South, to 1939, when the unification of the Methodist churches in the United States ended the Southern Methodist Mission in China. This study will demonstrate and analyze the role of missionary educators of Southern Methodist Church in introducing Western civilization and Christian ideas to China's official-scholar class and the younger generation, and in promoting China's modern education and social transformation. Also, the attitude of missionary educators toward Chinese culture and Chinese social reform will be

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addressed. In addition, there will be an examination of the Chinese response, faculty as well as student, to Christian education. Furthermore, in describing the Southern Methodist educational mission in China, this study will attempt to discuss the intellectual contributions of the leading Methodist missionary educators to Christian education in China.

Most of the materials in the United States concerning the Southern Methodist Mission in China came from the libraries and archives in the South, although some came from the Northeast. Some materials in Chinese, however, were collected in the People's Republic of China.

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Xiaoguang Xu

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I would like to express my appreciation to the following institutions for their help in collecting original materials: the Special Collections and the Divinity Library of Vanderbilt University, the Library of Scarritt-Bennett Center of United Methodist Church, and the Library of the

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CHAPTER I
INTRODUCTION

The American missionary enterprise in China has received attention from historians in the past three decades. In 1985, John K. Fairbank demonstrated that, in China's relations with the West, "Protestant missionaries are still the least studied but most significant actors in the scene."¹ In the discussion, some important topics have been treated such as the missionary enterprise and the American foreign policy in China,² the cultural and religious conflicts and Chinese response to Christianity,³

¹Suzanne W. Barnett and John K. Fairbank, eds., Christianity in China. Early Protestant Missionary Writings (Cambridge, MA: Harvard University Press, 1985), "Introduction."

²James Reed, The Missionary Mind and American East Asia Policy 1911-1915 (Cambridge, MA: Harvard University Press, 1983); Arthur Schlesinger, Jr., "The Missionary Enterprise and Theories of Imperialism", in John K. Fairbank, ed., The Missionary Enterprise in China and America (Cambridge, MA: Harvard University Press, 1974); Torben Christensen and William R. Hutchinson, ed., Missionary Ideologies in the Imperialist Era: 1880-1920. Papers from the Durham Consultation, 1981 (Aarhus, Denmark: Aros Publishers, and Cambridge, MA: Harvard Theological Review, 1984).

³Jaques Gernet, China and the Christian Impact. A Conflict of Cultures (Cambridge, England: Cambridge University Press, 1985); Paul A. Cohen, China and Christianity: The Missionary Movement and the Growth of Chinese Antiforeignism, 1860-1870 (Cambridge, MA: Harvard University Press, 1963); Jessie G. Lutz, Chinese Politics

and the impact of the Protestant missions on China's social transformation.⁴ In dealing with the different aspects of Protestant missions in China, the greatest emphasis has been on evangelical rather than educational work. For instance, Paul A. Varg saw Christian education as "the second great field of missionary activity" in China. "From the beginning," he indicated, "those schools were Western islands in the sea of Chinese society." In aim and scope the Protestant schools in China, according to Varg, "were largely merely another agency for evangelization."⁵ In other words, as many missionaries had believed in the late nineteenth and early twentieth centuries, Varg regarded evangelical work in the pure sense as the principal aspect of the Protestant missions in China, and sees educational work as secondary.

and Christian Missions: the Anti-Christian Movements of 1920-1928 (Notre Dame: Cross Road Books, 1988).

⁴Kwang-ching Liu, "Nineteenth-Century China: the Disintegration of the Old Order and the Impact of the West," Ping-Ti Ho and Tang Tsou, eds., China In Crisis. vol.1 (University of Chicago Press, 1968); Warren I. Cohen, American Response to China: A History of Sino-American Relations, 3rd ed. (New York: Columbia University Press, 1990); Chiyun Chen, Liang Ch'i Chao's "Missionary Education": A Case Study of Missionary Influence of the Reformers (Cambridge, MA: Harvard University Press, 1962).

⁵Paul A. Varg, Missionaries, Chinese, and Diplomats: The American Protestant Missionary Movement in China, 1890-1952 (New York: Octagon Books, 1977), 26.

But some scholars have suggested that research concerning the role of missionary educator in modern China should be emphasized, not only in cultivating modern education but also in promoting social reforms in China. The mission schools, John K. Fairbank found, eventually dominated the Christian scene in China. By introducing both Western civilization and Christian ideas, they played a leading role in extending Western influence to the Chinese intellectuals and in fostering cultural and social transformation toward a modern society in China. Thus he stressed that "in the end the Christian influence was probably strongest in education."⁶ K. C. Liu, in discussing early Christian education in China, had a positive attitude toward the contributions made by the mission colleges to educational and social reforms in China. Particularly, he emphasized that Christian education "sowed the seeds of new knowledge and a new morality" among the new generation of Chinese youth, which had a great impact on the social transition in modern China.⁷ By presenting a criticism of the traditional missionaries with a narrow conception of evangelicalism, S. A. Forsythe pointed out the error in overemphasizing evangelical work in China. He said: "One of

⁶Fairbank, The Missionary Enterprise, 13.

⁷Kwang-ching Liu, "Early Christian Colleges in China," Journal of Asian Studies 20 (1960-61): 71-78.

the most important problems in the interpretation of missionary activities in the late nineteenth century is that of the relationship between religion and Western secular culture." Unlike some far-sighted missionary educators, in Forsythe's opinion, many missionaries of the time neglected educational and literary work in the missions, and refused to learn anything from Chinese culture. The only thing they attempted to do was to "force Christianity down any individual of China." As a result, Forsythe said, they "applauded the forceful actions of the powers in China." But their efforts totally failed because of their narrow sense of evangelization.⁸

On the topic of Christian colleges in China, in the 1950s the United Board for Christian Higher Education in Asia instituted a writing program. It covered several major mission colleges in China, including Yenching, St. John's, Nanking, Soochow, Ginling, Shanghai, Shantung, Hangchow, and Hwanan University. All the participants of the program were the leaders of the mission colleges in China. The publications of this writing program have provided valuable historical records for researchers, including as they do the writers' first-hand materials and their reminiscences. This group of publications was the historical record and

⁸Sidney A. Forsythe, An American Missionary Community in China, 1895-1905 (Cambridge, MA: Harvard University Press, 1971), 25-26, 87.

witnesses' chronicle rather than the product of research. One of these was a book entitled Soochow University written by Walter B. Nance, a great missionary educator and President of Soochow University from 1922 to 1927.

In the 1970s, two books concerning the Christian colleges in China were published. One is Jessie G. Lutz's China and the Christian Colleges, 1850-1950 (1970), and another is William P. Fenn's Christian Higher Education in Changing China, 1880-1950 (1976). These two works present a general and clear picture of the development of mission colleges in China before the Communists took power. The writers tried to put the mission colleges into the context of social development of Chinese society and cultural conflict between the East and the West. They made contributions in their remarkable research work on mission study and on Sino-American cultural relations. These two books have some weaknesses, however, such as the unbalanced treatment in the case studies of different colleges and the slight analysis of the Chinese response toward Christian education. Since the 1970s, unfortunately, there have been few works on mission colleges in China by historians or Christian scholars. Philip West's Yenching University and the Sino-American Relations, 1916-1952 (1976) might be seen as an exceptional example. In his book, the writer examines the process of Yenching University in gaining and maintaining a leading position in all mission schools in

China. Particularly he dealt carefully with the relationship between the missionary educators and Chinese intellectuals, through the case study of a Yenching Christian group, "the Life Fellowship." Unlike many Western scholars who always focus on the Western efforts and influence, Philip West paid considerable attention to the Chinese response to Christian education.

It is clear that, in the past three decades, considerable progress has been made in the field of the Protestant missions in China. However, the study of educational work and the impact of the Protestant missions on Chinese society has been neglected. It needs to be further explored, with case studies on mission colleges of China, and with an examination of both missionary educators' response to Chinese culture and Chinese intellectuals' response to Christian education.

This dissertation will examine a Southern Methodist Mission in Soochow University, a well-known Christian college in modern China. It covers the first four decades of the twentieth century, from 1901, when Soochow University was founded by the Methodist Episcopal Church, South, to 1939, the end of the Southern Methodist Mission in China. In that year, the union of the three Methodist churches in America ended the separate identification of the Southern Methodists. The aim of this research is to demonstrate and analyze the role of missionary educators of the Southern

Methodist Church in establishing and developing Soochow University, and to present and discuss the characteristics of the Southern Methodist educational mission in Soochow as a successful example of the Protestant missions in China. Also, in addition to showing the Southern Methodist educators' efforts in introducing Western civilization and Christian ideas to the younger generation of China, their attitude toward Chinese culture and Chinese social reforms will be addressed. In addition, on the other side, the Chinese response from the native faculty and students of Soochow University to the Christian education will be examined.

Soochow University was founded by the Methodist Episcopal Church, South, in 1901, with a charter from the State of Tennessee. Until the mid-1920s, Soochow University was a leading mission college in China. Dr. Hu Shih, the greatest thinker and educator in modern China, spoke highly of the prestige which Soochow had enjoyed in Chinese society in an article he wrote in 1935. He said that before Yenching University became a leading mission college in China in the 1930s, Soochow University and St. John's University in Shanghai undoubtedly had played the leading roles among the mission schools in China.⁹ In the history of modern Chinese education, Soochow University made great

⁹Shih Hu, "From the Chinese Private Schools to Yenching University," The Independent Review 108 (1934): 3.

contributions through its creative and pioneering work. In 1906, Soochow University edited and published the journal Tung Wu, which was the first college magazine in the field of higher education in China. In 1915, Soochow University opened its law school in Shanghai, the first in China. This law school maintained its position of leadership for the three decades. In 1922, the Law School of Soochow University published China Law Review, which was the first journal of law in China. In 1917, Soochow conferred the M.A. degree in chemistry, and in 1919 offered the M.A. in biology, both the first in China. In the mid-1920s, when the mission colleges experienced a period of transition, Soochow University set an example of cooperation with Chinese Christian leaders and the Chinese government to other mission schools. Soochow in 1926 was the first mission school to alter traditional policies, making the courses of religious study elective and worship at chapel voluntary. In 1928, Soochow was one of five mission colleges to appoint a Chinese educator as president of the institution. The University also had a Chinese as president of the board of trustees, which guaranteed a peaceful transformation of leadership from the missionary educators to Chinese Christian leaders. Until 1939, when the ties between Soochow University and the Southern Methodist Church ended, Soochow had been one of the top mission colleges in China. Obviously, this depended on the Methodist

missionaries' remarkable contributions and the cooperation between the missionary educators and their Chinese counterparts.

This dissertation is composed of six chapters, an introduction, and a conclusion. In the first chapter, the opening of the China Mission and the early Southern Methodist expansion in China will be presented as a general background of the Church and its oriental crusade. Particularly, the advancement of Christian higher education in the South and its emphasis on the training of missionaries, which provided the main source of teaching faculty for the Methodist educational mission in China, will be examined.

In the second chapter, the study will indicate the early educational practice of the Southern Methodist Mission in the Shanghai-Soochow area. The three major colleges, Buffington Institute in Soochow, Anglo-Chinese College in Shanghai, and Kong Hong College in Soochow, not only provided experiences for the missionary educators but also became predecessors of Soochow University in the union of institutions in the early twentieth century. Significantly, in this part, there will be a presentation of the views of Young J. Allen, a leading Methodist missionary, on Christian education in China.

In the third, the study will show the achievements in the first decade of the University under the leadership of

President David L. Anderson. In addition to his creative work in administration, President Anderson's ideas on education will be carefully examined. Also, there will be an examination of the impact of the Methodist education on student life.

In the fourth, the study will treat the period of growth from 1912 to 1922 in the administration of John W. Cline. He led in the establishment of a well-organized university system, and built a high reputation in scholarship for Soochow University in China. Also there will be an examination of the influence of the New Culture Movement on the campus and some criticism by Chinese faculty and students of Christian education.

In the fifth, in dealing with administration of the third president Walter B. Nance, the main focus will be on the transition of leadership from the missionary educators to the Chinese Christian leaders. In addition, there will be a treatment of college teaching and academic research at Soochow during the period.

In the final chapter, the study will reveal the Christian character of the school and the Methodist influence after the transformation in 1927. There will be a description of the able Chinese leadership and a cooperative relationship between the missionary educators and Chinese intellectuals at Soochow. In addition, the study will prove that Soochow University had maintained high prestige in

scholarship and social influence at the national level, even during the turbulent period of the war, until 1939, when the University was turned over to the United Methodist Church.

In this study, in presenting the Chinese personal names and place names, the writer uses Pinyin, Chinese phonetic system. But some widely-used names according to the Wade-Giles system, such as "Soochow", or "Chiang Kai-shek", will be used.

CHAPTER II

SOUTHERN METHODIST CRUSADE TO CHINA, 1848-1900

The Protestant Christian missions in China started from the pioneering work of Robert Morrison, of the London Missionary Society, in 1807. During the first half of the nineteenth century, because of the Chinese government's closed-door policy and her prohibition of foreign missions within the empire, the scope of missionary enterprise was very limited.¹ After the Sino-British War of 1840-42 and the consequent treaties between China and the Western Powers, China was forced to open her five major ports, Canton, Amoy, Ningpo, Shanghai and Foochow, to the Westerners. Through the Treaty of Wang-Hea in 1844, the United States earned many trading privileges in the open ports, and also got permission from the Chinese government to build churches there.² But, the Treaty did not mention

¹From 1807 to 1847, the total number of Protestant missionaries in China was only 116. Among them, most of the British and American missionaries went to work in China in the period of 1830-1847. Samuel W. Williams, Middle Kingdom, vol.2 (New York, 1848), 375-376.

²Article 17 of the Treaty of Wang-Hea says: "Citizens of the United States residing or sojourning at any of the ports open to foreign commerce shall enjoy all proper accommodation in obtaining houses and places of business, or in hiring sites from the inhabitants on which to construct houses and places of business, and also hospitals, churches, and cemeteries." The China Maritime Customs, ed., Treaties, Conventions, Etc., Between China and Foreign States, vol.1 (Shanghai, 1917), 683.

the mission rights the Americans could enjoy. In fact, in the coming years, all activities of Western missionaries had been strictly confined within the boundaries of five open ports. Until 1858, through the Treaties of Tientsin between China and the Western Powers, the mission rights, in both open ports and inland areas, were initially confirmed. From that time, American missionaries got official recognition from the Qing government of their rights to preach in China.³ Consequently, many Protestant missions began to get involved in evangelical work in China during the second half of the nineteenth century, which created a great upsurge in the Christian mission enterprise of the world. For those early Protestant missions that were established before 1858, obviously their pioneering careers had started under more difficult conditions in China. The Methodist Episcopal Church, South (Jan li kong Hui), as one of the early Protestant missions in China, undertook a plan to establish its China Mission in 1848 and initiated its long crusade to the Orient.

³Article 29 of Treaty of Tientsin between China and the United States says: "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, and to do to others as they would have others do to them.... Any persons, whether citizens of the United States or Chinese converts, who according to these tenets peaceably teach and practice the principles of Christianity shall in no case be interfered with or molested." Ibid., 726.

The Opening of The China Mission

The Methodist Episcopal Church, South (MECS), emerged as an independent Protestant denomination in 1844. Of great concern for the leading ministers and members of the Church from very beginning had been the opening of foreign missions. Before this time, the Southern Methodist influence never extended beyond the American borders; there was no representative in any foreign field.

In May of 1845, at the annual conference of the Southern states in Louisville, Kentucky, the opening of foreign missions was proposed. The Missionary Society of the Methodist Episcopal Church, South, was then organized. The Society claimed, by the first article of its Constitution, that the basic function of the organization was "to assist in the support and promotion of missions and missionary schools in our own and foreign countries."⁴ After organization, the first item of business at the Louisville Convention was the appointment of the managing committee, consisting of the bishops and several prominent ministers, which was asked to advise the Missionary Society.⁵ Bishop William Capers, well known with his

⁴Southern Christian Advocate, June 6, 1845.

⁵James Cannon, History of Southern Methodist Missions (Nashville, TN: Cokesbury Press, 1926), 46.

missionary work among the Indians and Negroes in South Carolina, was in charge of the committee, and he was the architect for the plan to establish the China Mission. He warmly advocated, in the Southern Christian Advocate, an organ of South Carolina Conference of the MECS, foreign missions, and especially favored China as a first mission field.

In May of 1846, the first General Conference of the MECS was held at Petersburg, Virginia. The Committee on Missions recommended to the Board the opening of new work in China, Africa, and among the Jews in the United States. Bishop William Capers, as Chairman of the Committee, presented a report concerning the China Mission as follows:

That they have duly considered the subject of the expediency and importance of instituting a Mission to China, and are unanimously of the opinion that such a mission ought to be set on foot without delay. Your committee have formed this opinion, not only because half of the Pagan world belongs to the Celestial Empire, and the Emperor has recently, in the providence of God, opened a great and effectual door to Missionary operations, and other churches, Papal and Protestant, are entering into it; but also, because many respectable portions of our own church have been, for some time past, calling earnestly for a Mission to China.⁶

The report reflected the two key points in the leading Southern Methodists' consideration of the China Mission. One was their clear recognition of the current situation in

⁶Journal of the General Conference of the Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1846), 37-38.

China, and their desire to join the Protestant enterprise in China "without delay." The second was that many Southern Methodists supported a mission to China. A resolution supporting the report, recommended by the Committee on Missions, said that "the General Conference of the M. E. Church, South, do solicit our Bishops to take measures, in connection with our Board of Managers, for the appointment of two Missionaries to China at the earliest day in their convenience."⁷

The Board accepted the recommendation and in 1847, appointed Charles Taylor and Benjamin Jenkins, both from the South Carolina Conference, as missionaries to China. Dr. Charles Taylor, a graduate at the University of the City of New York, joined the South Carolina Conference in 1844. In the same year, when William Capers met him as his presiding elder and revealed his plan on foreign missionary enterprise, Taylor said that he had long contemplated preparing for such a work, particularly in China. With Bishop Capers' encouragement, Taylor wrote a series of articles for the Southern Christian Advocate, appealing to the public for the mission to China.⁸ As a practical preparation for his project, he also took some medical courses in Philadelphia, receiving his diploma in March,

⁷Ibid., 38.

⁸The Methodist Review of Missions 14 (1894): 709.

1848. Benjamin Jenkins, who also was recommended by Bishop Capers as a missionary, had acted as superintendent of the printing office of the Southern Christian Advocate for years.

Charles Taylor arrived in Shanghai in October of 1848. Shanghai then was a center of Protestant missionary work as well as of trade. Many well-known Protestant missionaries became very active there, including Walter H. Medhurst, William Murhead, and Joseph Edkins of the London Missionary Society, W. J. Boone of the American Episcopal Church, E. C. Bridgman of the Congregational Church, and M. T. Yates of the Southern Baptist Church.⁹ When Charles Taylor joined the rank of the early Protestant pioneers in China, he began to study the Chinese language. By the time Benjamin Jenkins joined him nine months later, Taylor had founded a small chapel in Shanghai, and preached haltingly in the local dialect.¹⁰ In 1851, the first converts, Mr. and Mrs. Liu, Jenkins's Chinese teacher and his wife, were baptized.¹¹ With the aid of Jenkins and the native Christians, Taylor

⁹F. L. Hawks Potts, A Short History of Shanghai: Being An Account of the Growth and Development of the International Settlement (Shanghai: Kelley and Walsh, Limited, 1928), 88-89.

¹⁰The Methodist Review of Missions 17 (1897): 579.

¹¹The Methodist Review of Missions 18 (1898): 642.

later established a day school in Shanghai. He also translated and distributed the Christian tracts in local areas.¹²

Taylor left the field in 1853 because of his wife's serious illness. After returning to America in May of 1854, he attended the General Conference of the MECS in Columbus, Georgia, and asked the Home Board to strengthen the work of the China Mission. More specifically, he presented a suggestion to the Conference concerning the education of Chinese youths in the United States. Taylor's proposal was supported by Bishops J. C. Keener and H. N. McTyeire.¹³ The report of the Committee on Missions read as follows:

The Committee on Missions recommends that the missionaries of our Church in China, be directed, through the Missionary Secretary, to select and obtain Chinese youths, of both sexes, for the purpose of giving them a Christian education in this country, at the several literary institutions, male and female, under the patronage of our Annual Conferences.¹⁴

Although this proposal was later shelved by the Home Board, it foreshadowed future educational programs for Chinese youths in the Southern states, which was initiated by Holland N. McTyeire, Taylor's supporter in 1854, thirty years later.

¹²The Methodist Review of Missions 17 (1897): 579.

¹³Journal of the General Conference of the Methodist Episcopal Church, South (1854), 250.

¹⁴Ibid., 367.

Following the remarkable pioneering work of Charles Taylor, an able missionary group maintained and developed the China Mission during its early days. W. G. E. Cunyngham, who arrived in China in 1852, recalled, "Our congregations were larger and more attentive than formerly, and our day schools were better attended; and altogether things in the mission were more promising every way."¹⁵ The treaties of 1858 between China and the Western powers, allowing the missionaries to preach in China's inland areas, offered a good opportunity for the Southern Methodists to extend their activities. In 1859, James W. Lambuth, who arrived in China in 1854 from Mississippi Conference, began a mission in Soochow, a famous cultural center of China for centuries, which is about ninety miles northwest of Shanghai. Since then, the Shanghai-Soochow area has been the Southern Methodists' territorial base in China, from which missionaries later expanded their influence to broader areas in Jiangsu and Zhejiang provinces.

At the same time, although the Board at home had no policy to recognize women's rights in the mission, the wives of missionaries in China did much valuable work in the field. Particularly, Mrs. James W. Lambuth contributed significantly in the early days of women's education by creating the Clopton School in Shanghai. Her project

¹⁵The Methodist Review of Missions 18 (1898): 645.

attracted and encouraged the formation of a group of Methodist women in Nashville, Tennessee, which later became the first woman's missionary society of the MECS. Mrs. M. L. Kelley was their leader.¹⁶ Until 1878, when the General Society of Woman's Missions of the MECS was established, the pioneering work of woman's missions in China had been the major focus of woman's missions in the Southern states.

Another important activity taken by the China Mission was to expand the influence of Christian ideology through the missionaries' visitation during the Taiping Rebellion. The Soochow area was the Taipings' most strategic region, as a gateway to their capital city Nanking. In the beginning, Southern Methodists had tried to influence the Taiping leaders in adhering to the Christian doctrines as they had openly professed. But soon they were disappointed. W. G. E. Cunyngham, after visiting Taiping insurgents, commented in 1860: "Perhaps they never were so far advanced in Christian knowledge as to deserve the name of Christians." He was surprised by the worship by the Taipings of their

¹⁶Communications between Mrs. Kelley in Nashville and Mrs. Lambuth in Shanghai were maintained for a long time after 1858. In the 1870s, the Woman's Missionary Society in Nashville prepared and mailed a considerable amount of articles and money to Mrs. Lambuth's girls' school in Shanghai. See R. K. Brown's Life of Mrs. M. L. Kelley (Privately printed, 1900), 55-77; "Mrs. Margaret Lavinia Kelley," in Cullen T. Carter, ed., Methodist Leaders in the Old Jerusalem Conference 1812-1962 (Nashville, TN: the Parthenon Press, 1961), 90-91.

supreme leader, Hung Xiuquan, as the Son of God, and by the Taipings' ignorance of Christian creeds as well as Chinese instincts and morals. In addition, Cunnynggham observed, the Taipings "seem to have no constructive faculties--all is destruction. In Nanking, the headquarters, where they have had possession for several years, there are no signs of improvement, no business, no trade."¹⁷

Two other Methodists, Young J. Allen and James W. Lambuth, were honored as the guests of Hung Rengan, a student of Christian theology and Prime Minister of the Taiping government, during their visit to Nanking. Allen indicated after the meeting: "The Kang Wong (king) in Nanking, with whom we had the pleasure of dining and spending two or more hours, said to us, in reference to their success--that it was not by their might nor by their power, but in answer to prayers of the people of God."¹⁸ But what Allen finally found were depraved perversions of Christianity under the Taiping regime.¹⁹

¹⁷A. W. Wilson, Missions of the Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1882), 108-110.

¹⁸Y. J. Allen to Mrs. J. W. Talley, May 30, 1861, quoted in Warren A. Candler, Young J. Allen: "The Man Who Seeded China" (Nashville, TN: Cokesbury Press, 1931), 76.

¹⁹George R. Loehr, "Young J. Allen and Mandarins," The Emory University Quarterly 4 (1948): 103. In the meeting, Hung Rengan presented Allen with many volumes of Taiping books, which he sent to Emory College. They are now in the

During the 1860s, the progress of the China Mission was interrupted by two events. The first threat came from the destruction caused by the Taiping Rebellion in the Shanghai-Soochow area, almost putting an end to any effective missionary activity. Another crisis came from the disconnection of the Home Board with the China Mission. During the American Civil War, James W. Lambuth and Young J. Allen, the only missionaries to stay in China at the time, could not receive any money from home. They had to support themselves by accepting the teaching and translating positions offered by the Chinese government. During the hard time, however, the China Mission persisted because of the incredible efforts made by Lambuth and Allen. Lambuth contributed to evangelical work with his Chinese helpers, travelling and preaching in the Shanghai-Soochow area. In a report of 1874 to the Board, Lambuth said that all the Methodist congregations were in a good condition, and a new station was formed in Changchou, 150 miles from Shanghai.²⁰

Unlike Lambuth, Allen had paid much attention to journalism in those trying years. In addition to teaching at a government-sponsored college in Shanghai, he created

Divinity Library of Emory University, in Atlanta, GA.

²⁰The Annual Report of the Board of Missions of the Methodist Episcopal Church, South (Nashville, TN: The Southern Methodist Publishing House, 1874), 62-63.

and edited his acclaimed journals, the Church News from 1868 to 1875, and the Review of the Times which started in 1875. These journals introduced Western culture, religion, and science to Chinese society and commented on Chinese issues.²¹ In a letter to the Southern Christian Advocate in 1876, Allen indicated that "the Foreign Office in Peking has highly commended it, as have also many other of the highest officials in China." Even the court and cabinet of Japan, Allen added, "have long been subscribers to it."²² Allen's journals, particularly the Review of Times, provided a mouthpiece for Protestant denominations in expressing opinions in both world and China issues, and in both religious and secular affairs. Moreover, through Allen's popular Chinese name Lin Le-zhi, which appeared in the papers in almost every issue, the influential journals established a good reputation in Chinese society for the Methodist Episcopal Church, South.

In 1876, in order to strengthen its leadership over the China Mission, the Home Board sent Bishop Enoch M. Marvin to China. Surprised by the remarkable work of Lambuth and Allen, Bishop Marvin wrote: "Here, for years and

²¹A remarkable account of Allen's journals is Adrian A. Bennett, Missionary Journalist in China: Young J. Allen and His Magazines, 1860-1883 (Athens, GA: University of Georgia Press, 1983).

²²Southern Christian Advocate, September 9, 1876.

years, these two men, Lambuth and Allen, had been standing together in this vast empire, eight thousand miles removed from their brethren, the sole representatives of their Church in the Eastern hemisphere, conscious of an imperfect sympathy at home."²³ Marvin organized the first Chinese Mission Conference in December 22, 1876 in Shanghai, and ordained four native helpers as the first Chinese group in the Church. After his trip to China, Bishop Marvin urged the Home Board to turn its focus on the Orient. "Let the Church," he appealed, "advance in full force upon China."²⁴ His presence in China, as the bishops of the Home Board soon recognized, not only was of "incalculable benefit to the missionaries and to the converts" in China, but also "enriched the annals of the Church with larger conceptions and a more hallowed appreciation of foreign missionary enterprise."²⁵

The Oriental Expansion Of Southern Methodism

A real turning point in developing the China Mission emerged in 1878, when Alpheus W. Wilson became Secretary of

²³E. M. Marvin, To the East By Way of the West (St. Louis, MO: Bryan, Brand & Co., Publishers, 1878), 101.

²⁴Ibid., 134-135.

²⁵Journal of the General Conference (1878), 41.

the Missionary Society. Prior to 1878, under the leadership of Secretary John B. McFerrin, the Home Board put its emphasis on home missions, especially Western and Indian mission work. In a letter of 1867 to McFerrin, Young J. Allen revealed that, without any financial aid from the Home Board, the China Mission had to borrow from the mercantile community in Shanghai to meet the amount of debt and current expenses.²⁶ When Wilson became Secretary, he turned the Church's attention to foreign missions, stressing the significance of spreading the gospel abroad in the development of Southern Methodism. When he was Secretary from 1878 to 1882, the contributions for foreign missions increased from \$65,139 to \$160,272 per annum.²⁷ Beginning with his administration, in evangelical, educational, medical, and women's mission work, Southern Methodism witnessed a great period of advance in the China Mission.

In 1878, the Woman's Missionary Society of the Southern Methodist Church was organized at the General Conference in Atlanta, Georgia. Miss Lochie Rankin was appointed at that time as the first woman missionary to China. Upon arrival, she was particularly involved in the work of the Clopton School for girls in Shanghai, associated

²⁶Y. J. Allen to J. B. McFerrin, July 19, 1867, Y. J. Allen Papers, Special Collections Department, Emory University Library, Atlanta, GA.

²⁷Cannon, Southern Methodist Missions, 55.

with Mrs. James W. Lambuth. Miss Rankin's remarkable work was esteemed by both the China Mission and the Home Church. From 1878 to 1898, thirty-two Methodist women followed Miss Rankin to China. Led by Miss Laura Haygood, a legendary Methodist woman in China who came from Georgia, they made remarkable contributions in the field, including the well-known educational work in the McTyeire School for girls in Shanghai, which was the foremost women's school in modern China for many decades.²⁸

Since 1878, the medical work of the China Mission had also been organized by the Home Board. When Walter R. Lambuth, son of James W. Lambuth, reached China in 1877, he started medical work in Nanxiang, a county about sixteen miles from Shanghai. He then founded the Soochow Hospital in 1882 in collaboration with Dr. Williams H. Park. In opening the Soochow Hospital, as Walter R. Lambuth indicated, "We purposed, from the beginning, to use for training medical assistants as well as for the treatment of diseases."²⁹ The Soochow Hospital later became one of the most celebrated hospitals in China both medically and

²⁸On the Southern Methodist Woman's Mission in China in the period from 1878 to 1898, remarkable descriptions can be seen in The Methodist Review of Missions 18 (1898): 657-665; and in R. S. Keller et al. eds., Women in New Worlds: Historical Perspectives On the Wesleyan Tradition, vol.2 (Nashville, TN: Abingdon, 1982), 249-267.

²⁹The Methodist Review of Missions 20 (1900): 522.

academically. Dr. Park, as Superintendent of the Hospital from 1886 to 1927, not only provided an outstanding leadership for his own institution but also played an active role in the anti-opium and the anti-foot-binding movements in China. In addition, he helped to develop the China Medical Association, the first organization at the national level in Chinese society.³⁰

In November 1886, Bishop A. W. Wilson visited Shanghai and organized the First Annual Conference of the China Mission, which was a significant step taken by the Home Board, a further expansion of Southern Methodism in China. By the new appointments of missionaries and native helpers, evangelical work in both the Shanghai and Soochow districts was reorganized and expanded. The China Mission now comprised 146 members, 61 Sunday school teachers, and 576 scholars. Besides the male missionaries, the Woman's Board of the Southern Methodist Church had 9 members in China.³¹

By 1892, the China Mission began to reach Nanking, one of China's most historical and wealthy cities. The Mission also established new stations in Wuxi, Yixing, Changshu and Huzhou, a series of great cities in Jiangsu and Zhejiang provinces. "No other denominations are in the way or likely

³⁰Minutes of the China Annual Conference of Methodist Episcopal Church, South (Shanghai, 1928).

³¹Cannon, Southern Methodist Missions, 110.

to be for years," Reid claimed, "The field stands with open doors inviting Southern Methodism."³²

In the field of journalism, in the last two decades of the nineteenth century, the Southern Methodist Church had a magnificent campaign in spreading both Christian ideology and Western civilization in Chinese society. Allen's popular magazine, The Review of Times, was widely circulated in Peking, Shanghai, Canton, and other big metropolitan areas, especially among the literati. Allen in his personal report of 1882 demonstrated that

This Magazine, now in its fourteenth year, having recently received an unexpected impulse, is in the prime of its influence and usefulness. . . . Its correspondents are among the first men in China; and as its circulation now reaches the very highest official and literary classes in the country--classes to whom the missionary can gain access no other way--it is but just to claim for it a conspicuous place among the missionary agencies of our Church and Mission.³³

Significantly, Allen's magazine had a great impact on the Reform Movement of 1895-1898 led by Kang Youwei and Liang Qichao, through its introduction of Western politics and culture and its criticism of the Chinese practices. Kang Youwei himself recognized, after the failure of the Reform Movement, that he benefited from Allen's writing. In an interview with the editor of China Mail at Hong Kong,

³²The Annual Report of the Board of Missions (1892), 83-85.

³³The Annual Report of the Board of Missions (1882), 34.

Kang indicated: "I owe my conversion to reform chiefly to the writing of the two missionaries, Timothy Richards, agent of the English Baptist Society, and Dr. Allen, a missionary of the Southern Methodist Episcopal Church, in America."³⁴ The first several issues of the reform paper, edited in Peking by Liang Qichao and other reformers, contained nothing but articles from Allen's magazine. The reformers paid Allen a tremendous compliment by entitling their paper "the Wan Kuo Kong Pao", the Chinese name of The Review of Times.³⁵

In order to further literary work, Bishop Charles B. Galloway attended the Annual Conference of the China Mission at Soochow in 1894. He consented to the establishment of a publishing house of the MECS in Shanghai, and appointed Y. J. Allen, C. F. Reid, and A. P. Parker to compose a committee on the proposed enterprise.³⁶ In 1898, a publishing house owned by the Southern Methodist Church opened in Shanghai, and later it became one of the most eminent Protestant publishing houses in China.

By the late nineteenth century, the achievements and social influence of the China Mission greatly increased, and

³⁴Candler, Young J. Allen, 175.

³⁵Roswell S. Britton, The Chinese Periodical Press, 1800-1912 (Shanghai: Kelly & Walsh, Limited, 1933), 90.

³⁶The Methodist Review of Missions 15 (1894-95): 669-670.

received considerable attention from the official classes. In 1896, when Bishop E. R. Hendrix went to visit China, he received a unique official reception from the Chinese government. In Peking, in addition to having dialogues with the officers of the Foreign Office, Bishop Hendrix was granted an interview with Li Hungchang, China's foremost statesman since the 1860s. Li praised the missionary work in China, especially in the educational and medical fields. Then, interestingly, he expressed his concern about the Southern Methodist Mission in China. Hendrix wrote:

Li asked particularly about the numbers of our own mission, and how many there were engaged in school and hospital work, and where our schools and hospitals were in China, and said: "We need more foreigners. What a pity that we cannot have more. Can't you persuade the American people to send more?"³⁷

Li Hungchang's interview with Bishop Hendrix was his first official expression of hospitality to an American bishop, a privilege which other Protestant denominations in China had never enjoyed.³⁸ That reflected the great influence and success of the Southern Methodist Mission, which had been comprehensively recognized by the official and literati classes of China.

Until the year of 1900, the working areas of the China Mission of the Methodist Episcopal Church, South, already

³⁷The Methodist Review of Missions 16 (1896): 561-568.

³⁸The Missionary Review of the World (November 1896): 846-847.

covered the most prosperous and highly cultured parts in Jiangsu and Zhejiang provinces, including the urban centers of Shanghai, Soochow, Nanking, Wuxi, Changshu, and Huzhou, with 975 church members in the two mission districts (Shanghai and Soochow).³⁹ The Southern Methodist Church, with its independent system covering evangelical, educational, literary, medical, and women's work in the Shanghai-Soochow area, already became one of the most active and influential Protestant denominations in China. "Jian li gong hui", the Chinese name of the Church, became well-known in Chinese society.

The Southern Base: An Educational Background

The greatest success of the China Mission, in the period of growth from 1880 to 1900, was in the field of higher education. But before going to the details of the Southern Methodist educational practice in China, which will be discussed in the next chapter, it will be necessary to examine the development of Southern Methodism's educational enterprise at home in the late nineteenth century, which had a direct and potential impact on the MECS's educational enterprise in China.

³⁹Minutes of the China Annual Conference (1900), 91.

Historically, the American Methodists were well-known for their emphasis on education in training preachers and missionaries. Until 1860, the Methodists had established thirty-four permanent colleges in the nation.⁴⁰ Most of them belonged to the Northern Methodists, such as those in Middletown, Connecticut, and in Syracuse, New York. But some prominent Methodist colleges appeared in the South, including Trinity College (Duke University) in North Carolina, Emory College (now Emory University) in Georgia, and Wesleyan Woman's College in Georgia. John J. Tigert, a famous Methodist theologian and educator, correctly declared: "As Methodism spread, schools and colleges followed in its wake. Eventually, most annual conferences supported one or more places of learning either singly or in cooperation." More than any other Protestant churches in the states, Tigert stressed, the Methodist Church had put money and effort into educational facilities.⁴¹ Particularly, as a new institution of the Southern Methodist Church, Vanderbilt University not only promoted Southern education but also had a tremendous impact on the educational missions of Southern Methodist Church in China.

⁴⁰William W. Sweet, Revivalism in America (New York: Charles Scribner's Sons, 1944), 149.

⁴¹J. J. Tigert, Bishop Holland Nimmons McTyeire (Nashville, TN: Vanderbilt University Press, 1955), 119, 132.

In order to train more educated ministers and missionaries at a higher level in the early 1870s, some leading Methodists advocated the establishment of a central theological institute, as well as the continued support of Biblical departments in colleges already set up. These would be patronized by the Board of the Church. At the General Conference of 1870, Dr. Landon C. Garland, Chairman of the Committee on Education, began to recommend that the bishops "be authorized and requested to locate and plan a Biblical Institute."⁴² This plan was placed on the agenda when the Convention met in Memphis in January of 1872, and was supported by the delegates from Tennessee, Alabama, Mississippi, Louisiana, and Arkansas. But the projected institution, instead of a theological institute, would be a Methodist university, "an institution of learning of the highest order and upon the surest basis, where the youth of the Church and the country may prosecute theological, literary, scientific, and professional studies." It was to be called "the Central University of the Methodist Episcopal Church, South."⁴³

A year later, because the projected institution received a big donation of five hundred thousand dollars

⁴²Journal of the General Conference (1870), 243.

⁴³Holland N. McTyeire, Dedication and Inauguration of Vanderbilt University (Nashville, TN: Methodist Publishing House, 1875), 5.

from Cornelius Vanderbilt, which was a decisive step toward the fulfillment of the financial project, the name of the institution was changed to Vanderbilt University.

Supervised directly by the Southern Methodist Church, the Board of Trust, which was composed by the leading Methodist ministers and educators, controlled the administrative and academic affairs at the university, including the right to select and appoint faculty members. Bishop Holland N. McTyeire, a leading Methodist statesman and educator in the South, as first President of the Board of Trust, played an important role in creating and designing Vanderbilt University.

Bishop McTyeire, before participating in the organizational work at Vanderbilt University, had contributed greatly to the publications of the Church. He was well known as a popular editor working with New Orleans Christian Advocate and Nashville Christian Advocate. Also, he took an active part in the establishment of the Publishing House of the MECS, located in Nashville, Tennessee, and served on the Committee on Books and Periodicals.⁴⁴ During his time at Vanderbilt University, from the opening of courses in 1875 to his death in 1889, Bishop McTyeire had a monumental impact on the institution and on Southern education in general.

⁴⁴Tigert, McTyeire, 143.

First of all, McTyeire emphasized training in theology as a major function of the institution. The Biblical Department, which became a theological school in 1885, was the only one in the Church. With its high reputation in both academic and theological studies, it was widely recognized from the beginning as a training center for Protestant ministers and missionaries in the South. The students in the Biblical Department had their own missionary society and publications.⁴⁵ Many graduates, in the late nineteenth and early twentieth centuries, went to work in China and other foreign countries, becoming very active in the international missions.

Second, differing from some leading Methodists, McTyeire insisted on a modern educational system, including medicine, law, science, engineering, and social science programs. John J. Tigert, in his study of Bishop McTyeire, commented correctly: "He was a great and genuine Methodist, but realized that outside the School of Theology, where Methodism would indoctrinated, the liberal and scientific departments of a university worthy of the name must be unhampered in the search for truth and the freedom to teach and disseminate it."⁴⁶

⁴⁵Paul K. Conkin, Gone With the Ivy. A Biography of Vanderbilt University (Knoxville, TN: The University of Tennessee Press, 1985), 119.

⁴⁶Tigert, McTyeire, 213.

Third, as both bishop and a leading educator of the Southern Methodist Church, McTyeire maintained a principle of no sectional or denominational distinction in selecting faculty. He invited leading scholars in different fields to teach at Vanderbilt University, which promoted greatly the academic quality and reputation of his institution in the states in the early days. His principle also was applied to the student body at Vanderbilt, even for the theology students. "Our aim," McTyeire claimed, "is not to train a ministry for any one class of society but to compass all classes."⁴⁷ His companion, Chancellor Landon C. Garland, who shared his view, said, "This institution is indeed under the special patronage of the Southern Methodist Church, but in its ongoing it knows no denominational distinctions. The youth of all religious denominations have equal rights and privileges here. We require no religious tests."⁴⁸ McTyeire's emphasis on both theological and academic preparation in training missionaries, and his principle of stressing a liberal educational system rather than a pure religious education, not only changed the features of Southern education but affected the Southern Methodists' educational practice in China.

⁴⁷Nashville Christian Advocate, May 4, 1872.

⁴⁸Edwin Mims, History of Vanderbilt University (Nashville, TN: Vanderbilt University Press, 1950), 135.

Finally, McTyeire initiated and advocated a program for training missionaries to China. During his tenure at Vanderbilt, McTyeire headed up the Society of Missions of the MECS, located in Nashville, Tennessee. He paid much attention to the selection of qualified missionaries to China from the student body at Vanderbilt. Charles J. Soong, who was known in China as the founder of the "Soong Dynasty," was selected by the bishop to attend Vanderbilt as the first Chinese student. McTyeire had met Soong in North Carolina in 1882, while he was studying at Trinity College (now Duke University).⁴⁹ When Soong received his Certificate of Theology at Vanderbilt in the spring of 1885, McTyeire sent him back to China as a missionary. McTyeire told Young J. Allen, Superintendent of the China Mission, in 1885: "We expect to send Soon (Soong) out to you this fall, I trust you will put him, at once, to circuit work, walking if not riding." McTyeire revealed his plan concerning education of Chinese youths at Vanderbilt. "I have good hope that, with your judicious handling, our Soon may do well. It will greatly encourage similar work here if he does. The destinies of many are bound up in his case."⁵⁰ However, McTyeire did not live to see the results of his plan.

⁴⁹World Outlook (April, 1938): 8.

⁵⁰Holland N. McTyeire to Young J. Allen, July 8, 1885, Allen Papers, Emory University.

In 1886 Charles J. Soong became the first native member of China Mission Conference and contributed greatly to the evangelical work of Southern Methodism in China. His influence on modern Chinese history was reflected not only in his active involvement in the Revolution of 1911 but also in instilling members of his family with strict Methodist traditions. One of his three daughters married Sun Yatsen, another, Chiang Kaishek, and third, Kong Xiangxi. The Soong sisters had studied at the McTyeire School in Shanghai and Wesleyan college in Macon, Georgia, both of which were sponsored by the MECS. Charles Soong's oldest son, T. V. Soong, Foreign Minister of China for years, studied at Vanderbilt for several months before transferring to Harvard. His brother, Tze-liang Soong, entered his father's alma mater in 1918 and earned a B. A. degree in theology in 1921.⁵¹ In the first three decades of the twentieth century, many Chinese youths came to study at Vanderbilt, following Charles J. Soong's steps, and realizing the plan initiated by Bishop McTyeire.

Under McTyeire's influence, many American students at Vanderbilt threw themselves into the work of the China Mission after graduation. Walter R. Lambuth, who was born in Shanghai as a son of Mr. and Mrs. James W. Lambuth, was

⁵¹Soong Family Papers, Special Collections, Jean and Alexander Heard Library, Vanderbilt University, Nashville, Tennessee.

one of the first students to matriculate and graduate at Vanderbilt. In addition to founding the medical missions of Southern Methodist Church in China, Lambuth also founded the missions in Japan, Korea, and Africa. Later he was selected as Secretary of Foreign Missions and Bishop of the Church, further promoting Southern Methodism's expansion in China in the early years of twentieth century. Fletcher Brockman, after finishing his theological studies at Vanderbilt, went to Shanghai and joined the pioneering work of Y.M.C.A. there. He maintained close relations with Y. J. Allen and the work of the China Mission, and he was actively involved in the social reforms of China during his long term as General Secretary of Y. M. C. A. in China. Brockman, during his student years, was a leader associated with the Wesley Hall Boarding Club and the Wesley Hall Missionary Society.⁵² Many years later when he came back to his alma mater, Brockman told alumni and students about "the permanent and formative influences of Vanderbilt in my life."⁵³ William Burke, Charles J. Soong's classmate at Vanderbilt, went to China in 1897 and worked for over fifty years in Songjiang, an old and populous county near Shanghai. In addition to

⁵²The Methodist Review of Missions 20 (1899): 146.

⁵³A Speech delivered by F. S. Brockman before the Alumni Association at Vanderbilt University, F. S. Brockman Papers, Special Collections Department, Jean and Alexander Library, Vanderbilt University, Nashville, Tennessee.

evangelical work, Burke assisted Y. J. Allen in his educational and literary work in the China Mission. He was one of important figures in the early history of Soochow University. Two other Vanderbilt graduates, J. W. Cline and W. B. Nance, both served as president of Soochow University. Furthermore, in later years, most of the early faculty members of Soochow University were Vanderbilt graduates. John R. Mott, the founder of the Student Volunteer Movement in America, commented that "the Vanderbilt School of Religion has been one of the important factors in ushering in the progressive forward looking Christian movement of our time."⁵⁴

Emory College, another influential institution of higher education of the Southern Methodist Church, inspired by her distinguished alumnus Young J. Allen, also encouraged her students to join the work of the China Mission. This project was greatly promoted by Dr. Atticus G. Haygood, Allen's classmate and a close friend at Emory, who was president of Emory College from 1876 to 1884. When Allen came back to Georgia in 1878 to attend the General Conference of the Church, Dr. Haygood invited his old friend to give a lecture at Emory about the work of the China Mission. Allen's apostolic faith, his lonely and restless labors, and his remarkable achievements evoked in the

⁵⁴Mims, History of Vanderbilt University, 170.

students' immense interest in the missionary work in China.⁵⁵ Following Dr. Haygood, President Warren A. Candler also promoted the developing project of the China Mission. He admired Y. J. Allen's heroic career and saw Emory as a base for the Methodist educational missions in China.⁵⁶

In the last two decades of nineteenth century, leading Southern Methodists made efforts to train missionaries in both academic and theological programs. At the General Conference of 1882, the Committee on Education indicated:

The growing importance of Foreign Missions, and the desire for the largest success in conducting them, suggest the propriety of adopting some method by which persons who may be inclined to missionary labor may be duly qualified for that arduous and difficult task. The furtherance of this design, it is recommended that our institutions of learning establish, whenever practicable, a lectureship of Christian Missions.⁵⁷

In 1895, O. E. Brown, a leading Methodist educator and a faculty member at Vanderbilt, further pointed out that qualified missionaries should be enriched by "the study of mental, moral, social, economical, and historical sciences," through training in collegiate, biblical, and special programs, relative to the candidate's particular mission

⁵⁵Elam F. Dempsey, ed., Atticus Green Haygood (Nashville, TN: Parthenon Press, 1939), 110.

⁵⁶Candler's relationship with Allen not only in his biography of Allen but also can be seen in A. M. Pierce's Giant Against the Sky: the Life of Bishop Warren A. Candler (New York: Abingdon-Cokesbury Press, 1948).

⁵⁷Journal of the General Conference (1882), 121.

field, as well as in the language study. Education also would assure, Brown indicated, "the readiness of attention and adjustment to new social requirements which are so needful for the greatest success of a missionary." Preparations for a missionary working in foreign lands, going beyond in preaching work, Brown stressed, would be that "he must be ready to teach as well as to preach," and he must have "the needed data and training for forming true ideas of national character and characteristics; for measuring current social forces, for weighing, judging, and molding civil, educational, and religious institutions."⁵⁸

Without any doubt, the development of higher educational institutions of the Church at home, and the Board's reinforcement of the educated missionaries to China in the late nineteenth century, particularly through the channel of Vanderbilt University and Emory College, greatly fostered the expansion of the Southern Methodist educational mission in China.

⁵⁸The Methodist Review of Missions 16 (1895): 130-135.

CHAPTER III

EARLY EDUCATIONAL PRACTICE

Before the establishment of Soochow University in 1901, the Southern Methodists had accumulated a wealth of experience in the field of education by creating and developing several Christian colleges in the Shanghai-Soochow area. An examination of early Southern Methodist colleges, the Buffington Institute in Soochow and the Anglo-Chinese Colleges in Shanghai and Soochow, will contribute to the understanding of the background of Soochow University. The early Methodist colleges not only provided many constructive and successful experiences to Soochow University, but they were actually lineal predecessors of the University.

The Buffington Institute In Soochow

The earliest Southern Methodist college was the Buffington Institute, which was established in 1879 in Soochow. This institution was based on a day school for boys founded in 1871 by Cao Zishi (Tsao Tz-zeh), a Chinese Christian.

Mr. Cao, who was known with his English name C. K. Marshall among the American friends, was a poor orphan whom

James W. Lambuth adopted at the age of eleven. In 1859, when Mrs. Lambuth's failing health necessitated a furlough, she took this Chinese boy to America for a plan of his education. Before going back to China, Mrs. Lambuth entrusted David C. Kelley, who had served in China with Lambuths, to take care the Chinese boy. Cao lived with Dr. Kelley and his mother, Mrs. M. L. Kelley, a devoted supporter of the women's missions in China, in their home at Nashville, Tennessee.¹ Cao was helped by the friends in the Church, especially Rev. C. K. Marshall from Mississippi. In deep appreciation Cao adopted his name.² In 1861, Cao was baptized by Bishop O. F. Andrew. During the Civil War, because David C. Kelley joined the military campaign in the Southern states as a colonel, Cao threw himself into the war as Kelley's assistant, probably as the only Chinese soldier involved in the American Civil War. According to his son's autobiographical sketch soon after his death in 1902, "During the time of the Civil War, he served with the Confederate Army from 1861 to 1865." After the war, by

¹R. K. Brown, Life of Mrs. M. L. Kelley (privately printed, 1900), 67-68.

²Walter B. Nance, Soochow University (New York: United Board for Christian Colleges in China, 1956), 7. Rev. C. K. Marshall was an active Southern Methodist at the time. As a delegate from Mississippi, he attended the General Conference of 1878 in Atlanta, Georgia, where he conducted divine service, Journal of the General Conference of the Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1878), 249.

taking part-time jobs" in hotels, candy stores and tea stores," Cao supported his studies at school in the South until he returned to China in 1869.³

In Soochow, Cao maintained successfully the first Methodist day school until 1876, when A. P. Parker, who came from Missouri Conference, joined him. In 1879, the school was moved to Tien Ci Zhuang (Heaven's Gift Village) in the Southeastern part of the city, which later became the site of the campus of Soochow University. It was named Cunyang Shuyuan. Later, the financial support of Mr. Buffington, of Covington, Kentucky made it possible for the school to provide the basic elementary courses. In 1884, Cunyang Shuyuan was renamed Buffington Institute in honor of its principal donor. At the time, Mr. Cao left the school and transferred to Soochow Hospital. A. P. Parker began to direct Buffington Institute.

Buffington Institute offered both preparatory and collegiate education. A report of 1897 said, "The institution is provided with laboratory and workshop, which are furnished with a fairly good supply of chemical and physical apparatus and tools."⁴ According to Xu Yunxiu, who

³Golden Jubilee. China Annual Conference, Methodist Episcopal Church, South, 1886-1935 (Shanghai: Methodist Episcopal Church, South, 1935), 70.

⁴The Annual Report of the Board of Missions of the Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1897), 84.

came to teach Chinese literature in 1897 at Buffington, the curriculum included mathematics, world history and geography, and science courses. Among them, because President Parker had a strong background in mathematics, mathematics was greatly emphasized. All the courses were taught in Chinese.⁵

Buffington required students to have a strong background in theology from the entrance examination through the whole learning process at school.⁶ "The objects of this school are," Parker indicated, "first, to educate and train native agents for mission work-preachers, teachers, medical assistants, etc; and, second, to educate Chinese youth under Christian influence."⁷ Many graduates of Buffington institute became ministers, who served in the Southern Methodist Mission and other Protestant missions in China, enjoying good reputations in the Church and in society.

Buffington had a low-tuition policy, which enabled many poor boys to attend.⁸ In the year of 1898, 123

⁵Yunxiu Xu, The Six Records of Soochow University (Soochow, 1926), Chapter 1, 3-4.

⁶The Annual Report of the Board of Missions (1899), 20.

⁷The Annual Report of the Board of Missions (1897), 92-93.

⁸Nance, Soochow University, 10.

students attended Buffington, of which the Board reported, "A higher standard of scholarship is required than in previous years for matriculation."⁹ This institution, as Parker proudly claimed, "reached a fairly good college grade and took rank with some of the best mission schools in China."¹⁰

In the winter of 1898-99, the Buffington Institute was merged with Anglo-Chinese College in Shanghai. As one of three predecessors of Soochow University, this school enriched the educational experiences of Southern Methodist Church in China, especially in the field of religious education. Two founders, Cao Zishi and A. P. Parker, can be regarded as the pioneers of Soochow University.

The Anglo-Chinese Colleges in Shanghai And In Soochow

Anglo-Chinese College in Shanghai was founded by Young J. Allen in 1882, the Chinese name was Zhongxi Shuyuan. The purposes of the college, as Allen claimed, were to emphasize both Chinese and Western learning, and to educate the persons who would play leading roles in industry, commerce, and foreign affairs.¹¹ In a letter of 1883, Allen further enunciated two principles of his new institution: the first

⁹The Annual Report of the Board of Missions (1899), 20.

¹⁰The Methodist Review of Missions 18 (1898): 666.

¹¹The Review of the Times 15 (1882-83): 28-29.

was the school's self-supporting principle, which meant that the considerable amount of tuition would be the main source of the college's expenses; and second was to offer a secularized and modern education, letting students "learn the wants and objects of China" in the process of modernization.¹² Evidently, the latter point was to meet the needs of the economic expansion in Shanghai, which became a center of industry, trade and foreign investments in China at the time.

Anglo-Chinese College consisted of preparatory and collegiate sections. In the first stage, the students had to receive all-round training in English, including reading, grammar, penmanship, composition, and translation (Chinese to English). Meanwhile, they studied some basic science courses such as arithmetic and physiology.¹³ In the collegiate period, the curriculum of the college offered geography, history, mathematics, algebra, physics, chemistry, zoology and business as well as English, Chinese classics, and theological instructions.¹⁴ Most of the courses in Anglo-Chinese College were taught in English. In the beginning, the length of schooling was eight years,

¹²Southern Christian Advocate, April 14, 1883.

¹³The Annual Report of Women's Missionary Society of Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1889), 17.

¹⁴The Methodist Review of Missions 14 (1893): 670.

consisting of preparatory and collegiate sections, even later this plan had not been realized.

Because of its Western modern education, Anglo-Chinese College attracted many Chinese youths. In 1897, more than two hundred pupils were admitted. Many others were refused admittance because of the school's limited facilities.¹⁵ Until 1898, more than two thousand students were graduated. Most of them found positions in government offices, the customs, telegraph offices, and business houses in Shanghai area,¹⁶ which had a great demand for English-speaking Chinese with science and business knowledge. The graduates of Anglo-Chinese College were greatly esteemed. For instance, in an examination of 1886 for clerkships in the Imperial Customs, which was most important in China's foreign trade, two senior students at Anglo-Chinese College stood first and the third among more than eighty competitors.¹⁷ In fact, many students left the school to seek careers in business at the fifth year,¹⁸ which made it impossible to realize Allen's original plan of an eight-year system.

¹⁵The Methodist Review of Missions 18 (1897): 46.

¹⁶The Methodist Review of Missions 18 (1897): 90.

¹⁷The Annual Report of the Board of Missions (1897), 90.

¹⁸*Ibid.*, 89.

In 1911, Anglo-Chinese College was merged into the system of Soochow University. As a forerunner of Soochow University, this college provided experience which influenced the future development of the Southern Methodist educational missions in China.

The third early Southern Methodist college was Kung Hang Anglo-Chinese College in Soochow, which was established by David L. Anderson in 1895. It was just after the Chinese failure in the Sino-Japanese War in 1895, which strongly awoke a sense of nationalism among the younger generation and stimulated their interest in Western learning. In response to the demand of some young scholars in Soochow for English and Western knowledge, Dr. Anderson, in the town area, opened a class for 25 students in November 18, 1895. The next year the number of students increased to 40. In the fall of 1897, it became 109.¹⁹ Kung Hang became the center of Western learning in Soochow. Dr. Anderson later recalled:

There seemed to be a good demand for an English school in Soochow. . . . It was my opinion that, if the time ever came when there was a real demand for Western education, the Church ought to respond to the demand, and so control and guide the movement that the new learning would not be antagonistic, but rather helpful to Christianity."²⁰

¹⁹Xu, Six Records of Soochow University, chapter 1, 5-6.

²⁰The Annual Report of the Board of Missions (1899), 22.

With the assistance of his wife, a couple of missionaries and the Chinese teachers, Anderson offered courses in mathematics, English, and Chinese classics. He soon found that "the large majority of our scholars are young men whose desire is not simply to gain a few sentences of business English, but who really wish and are ready to strive for a real education."²¹ Many of the students at Kung Hang School came from the well-to-do families in Soochow, and they were eager to do something in their power to promote the school. Anderson paid much attention to the upper classes in Soochow to their support. He wrote:

Our school has many strong friends. Not only from the families of our scholars, but from many others of the gentry, the influential men of the city, we have had words of approval and encouragement. Judging from those we have met, there is with us a large and influential class, who are anxious for a change in the government and policy of China. . . . Their first idea was that reform would come through government action; now they are beginning to see that the sons of reform must put their own hands to the work, for the government has failed them. This failure of the government is the opportunity of the church to lead in the establishment of China's new educational system and to make it Christian.²²

Anderson's contact with the upper-classes in Soochow not only gained support for the Kung Hang School but also established a wide range of social connections which had an impact on the establishment of Soochow University.

²¹Ibid.

²²Minutes of the China Annual Conference of the Methodist Episcopal Church, South (Shanghai, 1900), 26-27.

In summing up the experiences of the early Southern Methodist colleges in China, some significant statements can be made. First of all, these early Methodist colleges maintained the principle of self-reliance in their educational practice; second, these schools provided both theological and secular education, regarding the introduction of modern science and Western civilization to the Chinese youth as a crucial step toward China's social reforms; third, these colleges emphasized training for the students in both Western learning and Chinese studies. They tried to educate well-rounded persons, qualified to engage in business, educational, political, and foreign affairs in China; fourth, the founders of the early Methodist colleges attempted to exert considerable influence on the literati and official classes in the Shanghai-Soochow area, many of whom had been inclined to Western learning and education. Their progressive tendencies would be very important in China's social and cultural reforms. These experiences in the later days had a great impact on Soochow University.

The Establishment of Soochow University

At the turn of the twentieth century, based on the early educational experience in the Shanghai-Soochow area, both the China Mission and Home Board of the Church wished to have a central university of the Southern Methodist Church in China. This plan was now being placed on the

agenda. The principal architect of this project was Young J. Allen.

Since coming to China in 1860, especially from 1881 when he became superintendent of the China Mission of the Southern Methodist Church, Allen had paid much attention to educational and literary work. Unlike most Western missionaries of his time, who purely emphasized evangelical work in China, Allen argued that the position of the Protestant missionaries in China should not be limited to spreading the Gospel among the people. Allen described the terms of their original calling and commission in this way: "The missionaries, who are the immediate representatives of the intellectual and moral forces of our Western civilization, are called upon to assume the high and responsible position of acting as the guide, the philosopher, and friend of China."²³

China, as an old country and non-Christian nation, Allen explained, had her own religions and cultural structures. Confucianism as an official ideology had dominated the Chinese politics and cultural life for many centuries. If the missionaries wished to convert them to Christianity, the first thing they had to do was to replace the old conceptions in the people's minds and replace them

²³Missionary Issues of the Twentieth Century
(Nashville, TN: The Publishing House of the Methodist Episcopal Church, South, 1901), 193.

with new cultural and spiritual values. This goal, in Allen's view, could not be achieved only by preaching. A crucial and urgent task for the missionaries in China would be in educational and literary fields. Through the channels of translations, journals, newspapers, and new schools, Western learning and modern cultural values would replace the dominant position of Confucianism in China.

The consequences of introducing Western civilization in Chinese society, Allen stressed, would not only affect China's social reforms but would create preconditions for spreading Christian ideas among the people. "The Chinese," indicated Allen, "are accepting instead our varied learning, with its knowledge and power to develop and enrich the nation; and with this change Confucianism will be dethroned. The arrested progress of China yields to the new learning, and the gospel will have a free course throughout the empire."²⁴ By sponsoring missionary schools, newspapers, and publishing houses, Allen pointed out, the missionaries would multiply themselves a thousandfold to expand Christian influence in Chinese society, going beyond the bounds of their personal influence, which had a particular significance in a heavily populated nation in the world.

Differing from a majority of missionaries at his time, who stressed working among the masses at the bottom of

²⁴Ibid., 365.

social stratum, Allen focused his work on the upper-class in China. Allen recognized that, for centuries in China, supreme political and social power had been in the hands of the officer-scholar classes, whose minds were dominated by the teachings of Confucianism. But from the 1860s, the highest officers of the Chinese government, Allen pointed out in 1877, had to "adopt a method of learning, accepting first the highest and latest developments of our civilization." This important change, Allen realized, offered a special opportunity for the missionaries to introduce the whole round of Western learning and modern thought and commend it to the schools. As a result of introducing Western civilization, Allen predicted, a fundamental reform in China would come, with "the Chinese method of progressing, from top to bottom" in every social aspect.²⁵

Until the end of the nineteenth century, Allen further demonstrated, China was witnessing "a great intellectual awakening" among the literati, led by Kang Youwei, Liang Qichao, and other reform leaders. Meanwhile, some progressive ministers and viceroys of the Qing government, especially Li Hongzhang and Zhang Zhitong, also favored Western learning and social reforms, even though their

²⁵Records of the General Conference of the Protestant Missionaries of China. Held at Shanghai, May 10-24, 1877 (Shanghai: Presbyterian Mission Press, 1877), 19.

reform claims were quite different from Kang, Liang, and their group. In these circumstances, Allen thought, the missionary "is now sought unto and finds a fitting place and function in this new up-building of the nation."²⁶

Allen himself played a leading role in contacting and influencing the officer-scholar classes of China, not only in political changes but in educational reforms. Zhang Zhitong, one of the most influential enlightened statesmen of China, in his popular book titled Learning: The Only Hope of China, recommended the adoption and propagation of foreign education while preserving traditional Chinese culture. He advised the establishment of new schools in the capital and throughout the provinces. He also wanted to encourage young students to study abroad. He presented a famous formulation in his plan of educational reform: "Chinese learning should remain the essence, but Western learning be used for practical development." An important event was Zhang Zhitong's invitation to Young J. Allen to help him to establish a great press, translating and publishing foreign literature in Hubei and Hunan provinces.²⁷ Then Zhang invited Allen to prepare a new curriculum for his proposed school to train enlightened officials. Allen

²⁶The Methodist Review of Missions 17 (1897): 333.

²⁷Missionary Issues, 364.

drew up a course of study, consisting of geography, history, law, political economy, moral science, and the science of government, which was adopted not only by Zhang Zhitong but by other progressive viceroys in Chinese empire.²⁸

Allen was pleased with the progress of the new schools sponsored by the government. Meanwhile, he preferred to expand the educational enterprise of Southern Methodist Church in the Shanghai-Soochow area. He planned to establish a university, which would become a center of Christian education in the South of China.

At the China Mission Conference in November of 1899, Allen's plan was discussed. Walter R. Lambuth, General Secretary of the Board of Missions, attended the meeting and expressed hearty approval of the proposal. It was decided to establish a university with academic, theological, and medical departments--other departments to be added as deemed expedient. There was not a dissenting voice raised against the proposal. The coming of Soochow University, the representatives realized, would mark a new era of the Southern Methodist Mission in China with the coming of a new century.²⁹

²⁸Records of the Fourth Triennial Meeting of the Educational Association of China (Shanghai: The American Presbyterian Mission Press, 1902), 43.

²⁹Missionary Issues, 171; Soochow University: Opened in 1901 (Nashville, TN: Board of Missions of the Methodist Episcopal Church, South, 1906), 5.

Allen recognized that, to ensure success of his plan, he must gain the officer-scholar classes' approval and help. During the winter of 1899, he organized a meeting in Soochow and invited a large number of the officials and gentry of the city to attend. Mr. John Goodnow, Consul General of the United States in Shanghai, presided at this meeting. Addresses were made by Young J. Allen and Timothy Richard, a leading missionary statesman in China from the London Missionary Society, both of whom directed the Society for the Diffusion of Christian and General Knowledge, the most influential Protestant literary institution in modern China. Allen's plan to establish a university in Soochow was heartily welcomed by the gentlemen present. In Shanghai, Allen also convened a similar meeting before a number of gentry and merchants for gaining their cooperation and assistance. Allen got a warm response. Immediately after these meetings, significant donations came from the official and gentry classes at Soochow, Shanghai, Changshu, Wuxi and Nanking. The amount subscribed within a few weeks amounted to about \$20,000 (Mexican currency),³⁰ which became one of the main resources for the proposed institution in the future.

The next step taken by Allen to gain official Chinese support for his proposed institution was to communicate

³⁰Minutes of the China Annual Conference (1900), 41-42; Nance, Soochow University, 5-6.

with the provincial governors. He first addressed a personal letter to Liu Kunyi, Viceroy of Jiangsu and Zhejiang Provinces, and sent many volumes of his works to Liu. Mr. Goodnow, Consul General of the United States, gave his endorsement of the proposed university. At the time, Liu already urged the officials of the Chinese government to learn modern technology and science from the Western world. In addition, he stressed the significance of educational reform in the process of China's modernization. In 1876, Liu emphasized the training of officers dealing with foreign affairs, especially in Canton and Guangdong area. He proposed the establishment of a new training center in the South and donated a great amount of money for this project.³¹ When Liu received a message about Allen's scheme he expressed a great interest in it. In his reply to Consul General Goodnow, Liu wrote:

Sir: Your letter has been received, also three sets of books in six volumes with which I am greatly delighted. I am at the same time informed that Dr. Allen, from your honorable country, proposes to establish a college in Soochow to develop the talents of my people; . . . From henceforth the Soochow scholars will be the peaches and plums (i.e., fruits) of your Sage's school. Soochow is the governor's residence, and his excellency, Lu Chih-hsien, being a Hanlin, treats distinguished scholars, both Chinese and foreign, with great courtesy, so I dare say he will make provision to the satisfaction of all. With my respects to Dr. Allen.³²

³¹Historical Materials On Modern China's Recognition of the Western Nations, ed. the Institute of Modern History, Academia Sinica, vol.3 (Taipei, 1986), 419-420.

³²The Annual Report of the Board of Missions (1900), 23.

Significantly, Viceroy Liu instructed the provincial authorities at Soochow to facilitate the purchase of land and to cooperate in any other way as need might arise. According to Liu's instruction, Governor Lu Chih sien and the magistrate of the district in Soochow arranged for the purchase of the land for the university. Liu Kunyi also suggested a historical and beautiful Chinese name for Soochow University as Tung Wu,³² because the city of Soochow was the capital of the state of Wu for a period of time around 500 B.C. At the time of Three Kingdoms, Wei, Shu and Wu, in the third century A.D., Soochow became the capital of the kingdom of Wu, which also was known as Tung (East) Wu. Because of Liu's suggestion, the Soochow University began to use her Chinese name "Tung Wu."

The Home Church supported plan for the projected university. When the Board of Missions assembled in annual session in Nashville, Tennessee on May 13, 1900, it appointed seven members of the China Mission as Trustees at Soochow University. They were: Young J. Allen, David L. Anderson, William H. Park, Alvin P. Parker, William B. Burke, Walter B. Nance, and John W. Cline. Allen was Chairman of the Board. In order to better direct the educational work at Soochow University, there was created an Advisory Board composed of five members, all of whom had

³²Nance, Soochow University, 20-21.

direct connections and responsibilities with the China Mission. They included two bishops, A. W. Wilson and C. B. Galloway; two leading ministers, James Atkins and J. D. Hammond; and one leading educator, James H. Kirkland, then Chancellor of Vanderbilt University.

In December 15, 1900, the Board of Trustees had its first meeting in Shanghai under the direction of Bishop A. W. Wilson. David L. Anderson was elected as president of the University. At the same time the constitution and by-laws were framed. The Constitution established three departments at the University: academic, theological, and medical Departments. The constitution also provided that "the Board shall establish such other departments as law, engineering, etc., as may be deemed expedient." The Constitution confirmed that the Board had power "to control all schools of the Board of Missions on this Mission field and to establish other schools of either primary or more advanced grade, as may be deemed expedient."³³ This guaranteed the leadership of the Church in education. The plan of the projected university in China was received with a great enthusiasm at home, particularly at the General Missionary Conference, at New Orleans, April 24-30, 1901.

³³Constitution of the Board of Trustees for the Soochow University. Adopted December 15, 1900. Soochow University File, the General Commission on Archives and History, the United Methodist Church, in Madison, New Jersey.

Two leading missionaries in China, Young J. Allen and A. P. Parker, addressed the Conference and stirred the minds of all delegates about the opportunities for educational missions of Southern Methodism in China. Allen pointed out that China was in an important transition period. The government, torn by the conflicts between the Chinese and Tartars (Manchurians), between reformers and conservatives, between Confucianism and Christianity, and between the old and new education, had no choice but to reform. Even the Empress Dowager, Allen revealed, had been compelled to adopt some reform measures. The new situation in China, Allen stressed, created the best chance for the expansion of Protestant missions in China, especially in the field of education. Allen proclaimed his hope that Soochow University would become an example:

In Soochow University we hope to have more than a mere school for the education of the pupils who come within its walls. We hope to have a model, an example of schools, like McTyeire School for girls in Shanghai. That is a model of its kind, and I believe is to be the progenitor of schools as well as the mother of pupils.³⁴

A. P. Parker specifically showed the audience why the city of Soochow was selected as a location of proposed university. First of all, he pointed out that Soochow was a great literary center of China and its fame extended throughout the empire. If a university was established there, it would influence the whole country along the lines

³⁴Missionary Issues, 366.

of progress. Second, compared to Shanghai, Soochow had fewer temptations for Chinese youth, which would prevent the students from the social evils as gambling, opium, and prostitution. Third, the site of the university would be located in southeastern section of the city, away from the business center with its crowded streets, would make it easier to control the students than in Shanghai. Two important reasons also can be found in Parker's speech. Soochow was famous for its manufactures of silk, cotton, tea, rice, and medicines, and also for its high cultural life and scholars. Official and gentry classes in the city were very powerful. Their support would be very significant for the development of the proposed institution. In addition, Parker demonstrated, the Southern Methodists had already laid a solid foundation for their educational enterprise in Soochow by creating and developing the Buffington Institute and Kung Hang School. Their experience and reputation in the field of education provided many advantages to the construction of Soochow University.³⁵

On the evening of April 28, the subject of Soochow University got a warmest response at the Conference. Bishop A. W. Wilson, who just returned from China, in his brief address showed the audience the significance of education in Chinese society. He said:

³⁵Ibid., 169-178.

It is not simply to give the people an education that shall lift them out of ignorance and free them from superstition, but it is almost the only hope we have of bringing Christ into the thought and life and homes of Chinese people. Education is the one dominant idea with them. . . . If you will make the education a Christian education, it will affect every man in the empire, from the Emperor down to the lowest coolie. That is the meaning of it.³⁶

Bishop Wilson was followed by Bishop C. B. Galloway in an eloquent setting forth of "Lessons From Master Missionaries," which further aroused great enthusiasm among the delegates. A spontaneous and unsolicited collection was actually thrust upon the speaker for establishing Soochow University. There was one gift of \$5,000, several of \$1,000, and a number of \$500. The whole collection, amounting in one evening to \$50,150, was the largest single collection for missions known in the history of the MECS.³⁷ This money later became the main financial resource for the first construction project in Soochow University.

In June 14, 1901, the charter of Soochow University, signed by A. W. Wilson, James Atkins, J. D. Hammond, W. R. Lambuth, and J. H. Kirkland, was granted by the State of Tennessee. In the charter, the new institution was called "Central University of China," but this name was never used in practice. It was renamed "Soochow University" by an

³⁶Ibid., 388.

³⁷Ibid., 15.

amendment to the charter issued in 1908.³⁸ The charter authorized the new institution to "grant and confer diplomas and the usual college and University degrees and honorary degrees," and to deal with all academic and administrative affairs.

The charter, in contrast to the three departments presented in the Constitution of 1900, stated that the university would consist of the seven schools: a theological school, a literary and scientific school, a normal school, a law school, a medical school, a pharmaceutical school, and an engineering school.³⁹ Even though the Home Board and the China Mission would not be able to offer these programs at that time and in the future, this comprised a long-term and a fully-rounded educational plan designed by Y. J. Allen for the coming of Soochow University.

³⁸Amendment to Charter of Incorporation, June 29, 1908, Registered at the State of Tennessee. Archives Division, General Commission on Archives and History, the United Methodist Church, Madison, New Jersey.

³⁹Soochow University Charters, State of Tennessee, Tennessee State Library and Archives, Nashville, Tennessee.

CHAPTER IV

SOOCHOW UNIVERSITY: THE FIRST TEN YEARS, 1901-1911

When China stood on the threshold of the twentieth century, some important innovations occurred in the social and political policies of the imperial court of the Qing Dynasty. The circle of the ruling classes, having thwarted a coup d'etat in 1898, had been forced to institute reforms in order to save the declining rule of Qing government. These changes, which took place in the first decade of the twentieth century, had a great impact on both the Chinese government-sponsored colleges and Western missionary schools.

Born in 1901, Soochow University from the very beginning experienced cultural conflicts between traditional and reform thought, between Chinese and Western civilization, and between the government's limited reforms and the mission's educational practice. In the early period, the Southern Methodist missionaries, influenced by Young J. Allen's ideas on educational work, tried to meet the challenges of the cultural conflicts between Chinese and Western civilizations. They gained some important insights into the educational mission of Soochow University. They achieved remarkable success in the first ten years in their educational practice.

Educational Reforms of Chinese Government

In the early years of the twentieth century, as the Qing government tried to borrow Western technology and management to strengthen its economic power, it also turned to adopt modern Western subjects in the traditional educational system.

In the spring of 1901, Sun Jianai, the President of the Hanlin Yuan, the Imperial Academy of China, suggested that the members of Hanlin Yuan should study principles of government, mathematics, chemistry, and other scientific subjects. Also, he recommended that the members of the academy take courses in Western culture and science at Beiyang University and Nanyang College. Both of these institutions, sponsored by the Chinese elite, emphasized Western learning. The teachings of Confucianism would no longer be the sole subject of study for those training to be the highest officials in China. Surprisingly, Sun's suggestions were accepted by the Empress Dowager. A decree of 1902 declared that the Imperial Academy at Peking "must be put in thorough order." It commanded the members of academy to study ancient and modern history, politics, and Western learning, with a view to preparing themselves to render service to the imperial government.¹

¹Pinwen Kuo, The Chinese System of Public Education (New York: Teachers College, Columbia University, 1915), 75-76.

Earlier the Empress had issued a decree, declaring the abolition of the "eight-legged essay" in the official examinations. Instead, she encouraged a discussion in essay style of current affairs. In September of 1901, another decree stated that the imperial government would establish a modern university in Peking. Meanwhile, all viceroys and governors should convert the schools, Shu Yuan, at their provincial capitals into a modern college, Xue Tang, one for each capital. At the lower level, in each county, middle schools would be established. The curriculum of these schools would include history, politics and governments of China and of foreign nations, and sciences.²

In addition to reform of the educational system at home, the Chinese government also began to encourage the students to study abroad. A decree of September 16, 1901 permitted several provinces in the south of China to have their own examinations for selecting such students. In the coming years, the trend of foreign study became popular among Chinese youths. For an example, in the summer of 1907, when the Jiangsu provincial government held its first competitive examination for the selection of students going abroad, about six hundred students had applied.³ Japan, the

²Cyrus H. Peake, Nationalism and Education in Modern China (New York: Columbia University Press, 1932), 40-42.

³Kuo, Public Education, 99-100.

United States, and European nations were the countries most of them preferred. Because of the remarkable achievements made by the returned students from the United States,⁴ the Manchurian rulers wished to continue their new policies.

In 1908, a leading minister of the Qing government wrote to the American Minister at Peking:

Convinced by the happy results of past experience of the great value to China of education in American schools, the Imperial Government has the honor to state that it is its intention to send henceforth yearly to the United States a considerable number of students, there to receive their education.⁵

With the encouragement of the Qing government, by the year of 1910, the number of Chinese students in the United States was increased to six hundred.⁶

The most important educational reform in the first decade of the twentieth century was the abolition of the government civil service, which had played a key role in China's political and cultural life for centuries. Young J. Allen, superintendent of the China Mission of MECS, on

⁴120 Chinese boys were sent to study in the United States, in the years of 1872-76, for the Program of the Chinese Education Mission led by Dr. Yung Wing. In the early 1880s, when these students were studying in the New England area, the Qing government decided to end the program in order to prevent these young boys from "a harmful tendency of being Westernized." Even though these returned students received unfair treatment from the government when they came back, they later became influential. Examples were Tang Shaoyi and Liang Tunyen, two leading diplomats and statesmen in China in the early years of twentieth century.

⁵Outlook, November 14, 1908.

⁶Kuo, Public Education, 101.

learning of the Empress Dowager's edict, made an important comment:

That is one of the most significant steps that has ever been taken in the country. It is to be followed by demands of the people, because they all demand that they shall have an equal chance, equal rights, in the matter of education. They therefore demand a universal system, somewhat after the American common school system.⁷

For the missionaries, the educational reforms of the Qing government offered a unique opportunity for introducing Western learning in China. As early as 1902, in commenting on the imperial edicts on the educational reform, Timothy Richard, a leading British missionary statesman in China, pointed out that "This will form a test of the adaptability of Christianity to present needs of China."⁸

In the meantime, the Home Board of the MECS also recognized the significance of the reforms. Bishop Charles B. Galloway, stated that "there is a general educational revolution among the Chinese." He pointed out that the new schools and colleges had been patronized not only by the government but also by the individual officials and scholars, "those who regard education as an investment rather than a charity."⁹

⁷Journal of the General Conference of the Methodist Episcopal Church South (Nashville, TN: the Southern Methodist Publishing House, 1906), 290.

⁸The Missionary Review of the World (May 1902): 342.

⁹Minutes of the China Annual Conference of the Methodist Episcopal Church, South (Shanghai, 1902), 26.

However, as Chinese educational reforms progressed, there were still some unsolved problems. The first problem was the lack of qualified teachers in the government schools. Many schools could not institute the new programs of Western learning because Chinese educators lacked knowledge of Western languages and cultures. Consequently, there was in the 1920s a great recruitment of Chinese faculty among students from the United States and Europe. But in the first decade of the century, there were a few Chinese scholars who could teach scientific subjects such as chemistry, biology, and physics. The second problem was the separation of the government schools and the mission schools in China. In fact, the missionary-educators were unable to fill vacancies which the Chinese scholars left in the government schools, partly because of the language barrier and partly because of the policy of government schools toward the Westerners. The third problem was that government schools still used traditional methods of management in dealing with administrative and academic affairs, which interfered seriously the progress of government schools. This problem was eased when returning students took over leadership roles.

However, in the area of mission schools, there were also some problems. First of all, many mission schools overemphasized religious study but lacked well-rounded educational programs. For this reason, many missionary

educators did not have enough preparation in academic fields. The second problem was: how to deal with Chinese culture while introducing Western civilization to the students. The third problem was: how the mission schools could meet the social needs of China and educate a new generation of Chinese scholars in competition with the government schools.

The old structure was going to collapse, but the new building could not easily be constructed. Soochow University opened just at the beginning of this transition of Chinese education.

From The Preparatory Course To A College Education

Although Soochow University had obtained a charter from the State of Tennessee and had elected a Board of Trustees in the year of 1900, it did not open for the classes until the spring of 1901.

The turmoil of the Boxer Rebellion in 1900, which arose in the North, also affected the South. Because of local unrest and fear in the Shanghai-Soochow area, the China Mission ceased preparations for the opening of its new college in Soochow. For the same reason, St. John's University was forced to close by July of 1900.¹⁰ Once the

¹⁰Mary Lamberton, St. John's University (New York: The United Board of Christian Higher Education in Asia, 1957), 47.

situation stabilized, the Southern Methodists began to implement their plans for Soochow University.

Housed on the campus of the old Buffington Institute at Tien Zi Zhuang in Soochow, with a teaching staff of six professors, the new institution opened in March 8, 1901, under the Chinese name "Tung Wu da xue tang" (Tung Wu College). Sixty-four students comprised the first student group,¹¹ many of whom came from the student body of the Kong Hong School in Soochow.¹² From the very beginning, the institution followed the self-reliance principles. Tuition fees were its main financial sources. In other words, no money had ever been appropriated by the Board of Missions toward the running expenses of the college.¹³ The children of the Chinese ministers from all denominations, however, could enjoy free tuition at the new college.¹⁴ The most

¹¹Minutes of the China Annual Conference (1901), 32. According to the records given by Xu Yunxiu, one of the earliest Chinese faculty at Soochow, the actual number of students registered on the opening day was forty-five, and all names of these students were listed in Yunxiu Xu, The Six Records of Soochow University (Soochow, 1926), Chapter I.

¹²Xu, Six Records, 18.

¹³Soochow University: Opened in 1901 (Nashville, TN: The Board of Foreign Missions of the Methodist Episcopal Church, South, 1906), 13.

¹⁴Walter B. Nance, Soochow University (New York: United Board for Christian Colleges in China, 1956), 32.

significant problem facing the new college was how to meet the challenges from changing society and cultural conflicts in China by presenting its essential program. At this point, the president's ideas and policies presented predominant notes.

David L. Anderson (1850-1911), the first president of Soochow University, was born in Summerhill, South Carolina. He was educated at Washington College (afterwards Washington and Lee University) in Virginia, under the presidency of General Robert E. Lee. After some years serving with the North Georgia Conference of Southern Methodist Church, he was assigned to the China Mission in 1882. Except for one-year service in Nanxiang, a mission station in Jiangsu Province, Anderson spent all his time in Soochow. He was president of Kong Hong Anglo-Chinese College, and in that position he made great contributions to the early practice of Methodist higher education in Soochow. When Dr. Young J. Allen's dream of a university of Southern Methodism was realized, Anderson was selected as the most qualified person to be president. Significantly, on the role of educational work in Protestant missions, Anderson completely shared the ideas of Young J. Allen.

President Anderson's presented his views at the Conference of the Christian Educational Association in China, held at Shanghai in 1902. First of all, he suggested that the principal purpose of mission schools should be

education, not evangelical work. He declared, "I have little sympathy with those persons who glorify preaching, but look slightly upon teaching." He opposed putting the greatest number of hours on direct Bible study in curriculum. The teachings of Christ, according to him, should permeate other courses at school, especially in the Western history.¹⁵ Second, Anderson advocated the introduction of the intellectual elements of Western civilization and opposed the interpretation of the term "Western culture" as technology and science. In his view, it would be important to introduce those aspects of Western cultural and spiritual civilization to Chinese students which related to government, social, and family life as well as to Christian beliefs. Third, Anderson insisted on maintaining the intellectual heritage of Chinese civilization in the process of modernization. "If the new learning can teach China nothing besides our material civilization," he stated, "if the Ren (moral), Yi (justice), Li (ritual), Zhi (wisdom), and Xin (faith) of the sages are to be thrown away for railroads and electric lights, then China will suffer a distinct loss."¹⁶ Fourth, he earnestly believed that the official-scholar classes in China could be

¹⁵Records of the Fourth Triennial Meeting of the Educational Association of China (Shanghai: the American Presbyterian Mission Press, 1902), 48.

¹⁶*Ibid.*, 45.

reached by Western education through the mission schools. To educate individuals to have a new conception and a high ideal, stressed Anderson, would be the highest aim for the Christian schools. He said:

The education that China needs, and the only kind that this Association is working to give, is that that will not simply teach a man to know a few or many wonderful things, but that that will educate the man himself, develop his manhood, enlarge his moral as well as mental vision and set him to striving after a higher ideal.¹⁷

The above view presented by President Anderson provided the guiding ideology of Soochow University. Accordingly, in President Anderson's administration, "Unto A Full Grown Man" (Eph. 4:13) became the University motto.

In order to benefit from the experience of other mission schools, President Anderson selected St. John's College, a leading mission school in China at the time, as a model. He went to visit Dr. F. L. Hawks Pott, a distinguished missionary educator and President of St. John's College, discussing with him college organization and educational policy. While St. John's emphasized Western learning and training in the English language, Anderson recognized two points of fundamental importance concerning the mission school. First, while stressing the use of English in modern education, Chinese language could not be ignored in classroom teaching. He stated, "Eventually English will become a second language, like French or German

¹⁷Ibid., 46.

in American colleges." Second, Chinese culture should be emphasized in curriculum of the missionary school. Students must be qualified as scholars with a mastery of Chinese culture as well as a familiarity of Western learning, "in order to play their part in the mediation of world progress and culture to China's millions".¹⁸

At Soochow University, courses in the subjects of Western learning, including philosophy, history, political science and natural science, were taught in English. The courses in Chinese history and literature in Chinese, which comprised a greater part of the curriculum, were directed by three well-known native scholars, Wang Muan, Zhang Pingsheng, and Xu Yunxiu. There were three American professors. David L. Anderson and Walter B. Nance, a Vanderbilt graduate, who had served in the early Methodist schools in the Shanghai-Soochow area, taught the courses of humanities and social sciences. N. Gist Gee, a Vanderbilt graduate, who came to Soochow in 1901, was responsible for courses in biology, physics, chemistry, and geology.¹⁹

In the first several years, however, Soochow University remained in transition from preparatory to college education. Limited by a lack of faculty and of

¹⁸Nance, Soochow University, 23-24; Minutes of China Annual Conference (1902), 32-33.

¹⁹Hui Yuan (Soochow: Soochow University, 1926), 16.

necessary accommodations, the courses offered at Soochow University were not on the college level.²⁰ Furthermore, although the Southern Methodists' original project called for academic, theological, and medical departments at Soochow, only the academic department existed until 1905. In addition to a lack of teaching staff, the students, who did not have any background in sciences or Western language before going to the mission school, could not satisfy the demands of a college education in Soochow. John W. Cline, the second president of Soochow University, later commented that, in the beginning of the institution, "The standard set for college was high. Men were not found ready for it but had to be prepared."²¹

Despite these difficulties, early student writings illustrated their dedication. The first Soochow University Annual, which was published in 1903, demonstrated the purposes and achievements of the educational work in this period.

In an article the editors stated that even though it would be necessary for the institution to teach Western learning such as biology, physics, chemistry, politics and law, these courses could not replace the study of the

²⁰Xu, Six Records of Soochow University (Soochow, 1926), chapter I; Hui Yuan, 29.

²¹John W. Cline, "Soochow University," Educational Review 11 (1919): 79.

history, politics, and other academic learning of China.

"It will be a shame if a Chinese scholar, who knows something in the Western studies, could not be able to read and [be] familiar the Chinese classics."²² In this annual, two articles written by the earliest students provide some insights into their academic and political interests. Xi Boshou, in his "The Rise and Fall of An Aristocratic Absolutism In China," pointed out that Chinese political history over thousand years was a record of the rise and fall of monarchy or aristocracy, but gave no account of civil rights. The writer indicated, "Today the royal authority is declining, and the aristocratic politics is getting in trouble. At this moment, why we Chinese people would give up a unique chance to stand up by ourselves?"²³ Considering the fact that this voice came before the collapse of the Qing dynasty, the writer's bold assumption should be respected.

Another article written by Fu Shaoqing, with an interesting title of "A Comparison between Washington, Monroe, Lincoln, and McKinley and Yao, Shuan, Yu, and Tang," stated that, among these four American presidents, Washington and Lincoln had struggled for the freedom and equality of American people in a revolutionary era, and

²²Soochow University Annual (1903), 24-25.

²³Ibid., 31.

Monroe and McKinley had contributed to the American progress and expansion in a conservative era. By comparison, the four Chinese legendary leaders in remote antiquity opened Chinese history with their creative spirits in ways similar to the four great American statesmen. Even though some terms the writer used were not accurate or clear, the comparative method and his conclusion were very fascinating. He thought the contemporary advance and prosperity of American society grew from the continuity of Washington's tradition of reforms, while the Chinese princes had lost their ancestors' spirit of creation.²⁴

The year of 1905 witnessed great developments on the campus. The main building, begun in 1901, was completed. It had a beautiful Southern-style design and served multiple functions. It contained ample classrooms, a library, a laboratory, necessary offices, and an assembly hall with five hundred seats. Through the efforts of Dr. J. D. Hammond, Secretary of the Board of Education, and of Dr. W. R. Lambuth, Secretary of the Board of Missions at home, the building had handsome furniture of the latest design from the American South.²⁵ Importantly, the improvement of teaching facilities increased opportunities for the Chinese youths to attend the institution. The next year, the number

²⁴Ibid., 44-45.

²⁵Minutes of China Annual Conference (1904), 32.

of pupils enrolled was one hundred and fifty-six, which was larger than ever before.²⁶

Also in 1905, the Medical Department at Soochow University opened. Under the direction of Dr. William H. Park, Principal of Soochow Hospital and a member of the Board of Trustees at the University, this department offered a good training program for the degree of Bachelor of Medicine. This provided a strong foundation for the future Medical School of Soochow University, which gained a good reputation in modern China.

The most important change at the institution which occurred in 1905 was the offering a complete curriculum for the Bachelor of Arts and Bachelor of Sciences, with an enlarged and an able faculty.²⁷ In the four-year course of study, the history and literature of China and the Western world had a prominent place in both B. A. and B. S. programs. In addition, B. A. candidates studied physics, chemistry, botany, and mathematics as well as economics, sociology, logic, and ethics. B. S. candidates studied analytic, zoology, geology, and astronomy as well as the

²⁶The Annual Report of the Board of Missions (1907), 32.

²⁷The number of teaching staff in 1905 increased to eleven professors. Among the five Americans, two new faculty members were R. D. Smart, who taught mathematics and sports, and W. W. Brockman, who taught English and preparatory courses, both from Vanderbilt University.

basic science courses.²⁸ Evidently, the introduction of these courses at Soochow University completed the early transition of the institution to a real college education.

The first degree (B. A.) was conferred in 1907. Mr. Shen Popu, who had studied at another missionary school in Soochow before transferring to Tung Wu, was the only graduate that year. But the commencement this first time was very ceremonial. A large crowd of officials and gentry came, expressing their great interest in the Methodist missionaries' pioneering work at Tung Wu College.

Duan Fang, Viceroy of Jiangsu and Zhejiang provinces, in his congratulatory letter called the initial achievements of Soochow University as "molding youthful talents, and reforming education with a completely new image."²⁹ Duan Fang was known at the time in China for his sympathy for Western learning, and he sent a large number of young men from Soochow and vicinity to Japan in 1905.³⁰ President Anderson indicated that the warm response of Duan Fang and

²⁸Soochow University: Opened In 1901, 26-27.

²⁹Xu, Six Records, 3: 9.

³⁰Minutes of China Annual Conference (1905), 31. Viceroy Tuan Fang as a Chinese delegate visited the United States in 1908. In an address at a banquet given in his honor in New York, he said: "We take pleasure in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. . . . They have brought the light of Western civilization into every nook and corner of the Empire," George Marvin, "The American Spirit in Chinese Education," The Outlook (November, 1908): 668.

other Chinese officials to the educational work of Soochow University was an indication that "our Christian schools have in them a power for training men."³¹ Because the programs at Soochow University emphasized both Chinese and Western languages and cultures, and particularly comparisons between Chinese study and Western learning, which was novel in China at the time, the standard of the Tung Wu students had reached a high level.

In 1909-1911, some Soochow students took government examinations in Peking and earned the highest grade in Chinese subjects.³² In 1909, when the Chinese government organized a national examination for selecting students to be sent abroad, Y. C. Yang, a Soochow graduate who later became the first Chinese President of Soochow University, won first place both in Chinese and English studies among some three thousand applicants in China.³³ In 1910, at a provincial examination in Jiangsu, a Soochow student won the first place with his excellent papers, which surprised the Literary Chancellor of the province, who could not believe that such a superior knowledge of strictly Chinese subjects came from a college education directed by the American

³¹Minutes of China Annual Conference (1908), 30.

³²The Annual Report of the Board of Missions (1911), 67-68.

³³The Annual Report of the Board of Missions (1910), 49.

missionaries.³⁴ By the end of the first decade of the institution, Soochow University, under the able presidency of D. L. Anderson, became a well-known educational institution in China with a good beginning in academic, medical and theological education and its emphasis on both Western learning and Chinese study.

A New Look Of The Student Life At Soochow

The Southern Methodists' program at Soochow University during the transition to modern education in China, brought about a series of fundamental changes in an old cultural center of China. An important aspect of reform was the change in the student life at Soochow. The first decade of the University was the last decade of the Qing Dynasty. When the first group of the Chinese students entered Tung Wu College, a "yang xue tang" (a foreign school), they still had pigtails on their heads and wore the Manchurian-styled long gowns. What kinds of influence in a Methodist college changed their interests, life styles, and conceptions of their student life? Clearly, the first important thing was the impact of Christian education on the minds of Chinese students.

³⁴The Annual Report of the Board of Missions (1911), 66.

When the college opened in 1901, the study of Bible was put into the center of teaching programs. Both Saturday and Sunday mornings the students were required to do this work. In addition to the words of Christ, good moral conduct, courteous behavior, and prompt obedience were emphasized by the Methodist educators. The Chinese students responded to this system, President Anderson reported to the Home Board, "as promptly as do students in the United States."³⁵ The next year, many students voluntarily purchased New Testaments, some in Chinese, some in English.

In the meantime, a Christian magazine published by the Young Men's Christian Association in Shanghai, China Young Men, had fifty subscribers among the one-hundred-and-three students.³⁶ In 1903, a Y. M. C. A. was established on the campus. The main purpose of this organization was "to unite the comrades together, and to encourage and help each other's learning and morality, and to carry our duties in this world forever".³⁷ Because the programs of Y. M. C. A. stressed the training for the youths in moral, intellectual and physical aspects, many students were attracted to it.

In the first ten years of the college, a good number of students were led to join the Southern Methodist Church.

³⁵The Annual Report of the Board of Missions (1902), 33.

³⁶Minutes of China Annual Conference (1903), 34.

³⁷Soochow University Annual (1903), 91.

Consequently, there had been a decided change in their lives both in school and at home. Among the first group of Chinese students who accepted the Savior, some later became influential not only in Soochow but also in China. Examples are: Yang Yongqing (Y. C. Yang), President of Soochow University from 1927-1949, Jiang Changzhuang (Z. T. Kaung), an active minister and later Bishop of the Methodist Church in China, Zhao Zichen (T. C. Chao), a professor of theology at Soochow and later the Dean of Divinity School at Yenching University, and Lu Zhiwei, Chancellor of Yenching University. Among them, T. C. Chao's personal experience was particularly fascinating.

Coming from a non-Christian family, Chao himself was hostile toward Western religion when he came to study at Soochow in 1902. Despite this tendency, Chao later recalled, President D. L. Anderson and other faculty members took special interest in him. In addition, John R. Mott, a distinguished leader of the Student Volunteer Movement, gave a series of lectures at Soochow University which deeply touched him. These inspired him to convert in 1908 and then join in the popular Christian activities on campus. Chao was the first president of the campus Y.M.C.A. Later, he became a leading Christian scholar at Soochow and Yenching University, and one of the most prominent Christian leaders in China, enjoying a high reputation as a Protestant theologian.

The second important impact of the new education at Soochow on student life was the emphasis on the physical training, which had been neglected in traditional Chinese education for centuries. In the eyes of the Chinese scholars, any interest in sports or physical training was worthless and ridiculous. There were no differences between physical training and physical labors in the dictionary of Chinese philosophy; both were despised as the low and degrading professions. When the young boys entered Soochow University, the most strange and fresh thing in their minds was the Western-styled physical training.

B. D. Lucas, chaplain and pharmacist of Soochow Hospital, was invited by President Anderson in 1903 to lead the drill on campus because of his background of exercise training at home. Lucas had been trained at the Citadel, the well-known military academy in Charleston, South Carolina, before going to China. At Soochow he introduced physical fitness, and formed a well-drilled corps. The students were delighted to have such a wonderful exercise program with their neat uniforms and erect carriage, and with a strict army discipline.³⁸ In 1905, when the governor of the Jiangsu province visited the University, he was very impressed and pleased with the drill of the students.³⁹ This

³⁸Nance, Soochow University, 37.

³⁹Soochow University: Opened in 1901, 14.

activity aroused the students' great interest in modern sports on campus, which not only helped to overcome the Chinese scholars' traditional reclusive habits but also brought about a new physical and spiritual outlook on the part of the Tung Wu students.

As the founder of physical training program at Soochow, the name of Richard D. Smart was well-remembered by early students. He taught mathematics and English at Soochow from 1904, but also contributed the sports programs on campus. When he studied at Vanderbilt, he was a very good athlete and held the Vanderbilt track record for many years. After his graduation in 1900, Smart taught at the Branham and Hughes School at Spring Hill, Tennessee, and supervised athletics there.⁴⁰ This prepared him to promote athletics at Soochow. In 1904, he organized one of the first track teams in China, and for many years the Soochow University track team was famous for short-distance running. He believed that athletic games were a means of teaching cooperation and the subjection of self to larger ends. He told his boys: "Play the game like a gentleman: win if you can; lose if you must; but winning or losing, be a gentleman."⁴¹ Richard Smart bought or made all of the early sports equipment, and he introduced all aspects of athletics

⁴⁰Golden Jubilee, 63; Nance, Soochow University, 37.

⁴¹Golden Jubilee, 63.

on campus. Under his direction, Soochow University Athletic Association became a popular organization among the students. In addition to modern sport programs such as basketball, football(soccer), and tennis, school teams and fan clubs were organized. In 1904, Soochow was one of five institutions to organize the China Intercollegiate Athletic Association. After that, Richard Smart became the first president of the East China Inter-Collegiate Athletic Association. He pushed his athletic teams into the inter-collegiate games, and earned some good records for Soochow. In 1910, the track team of the University was represented in the national games in Nanking, in Peking in 1914, and in the Far Eastern Contests held in Shanghai in 1915. In each instance her representatives earned good records. Needless to say, the early Soochow students, under the able leadership of Richard Smart, had changed their own concept of physical education, and at the same time they had changed the image of the Chinese as "the sick men of Eastern Asia."⁴²

The third important change in the student life at Soochow was the establishment of the academic associations, which had never appeared before in Chinese education. In addition to the Young Men's Christian Association and the Athletic Association, in the first ten years of the institution there were varied academic associations

⁴²Soochow University Annual (1918), 119.

sponsored by the student body at Soochow University. These not only stimulated the students' intellectual interests but also enhanced students's self-confidence.

In 1903, "Yi Zhi Hui," the Promoting Intellectual Association, was organized. The Association claimed that the Chinese scholars' ignorance of practical learning and sciences was responsible for China's backwardness. In contrast, the rise of the Western world in modern times depended on Western scholars' emphasis on the power of knowledge and sciences. The purpose of the Association was to enhance each member's knowledge by discussing the journals and books on the subject of current issues of the world.⁴³ The members were required to discuss for each week, exchanging views, and promoting the individual's abilities in independent thinking and his or her interests in current issues in China and in the world.

The Senior Philosophic and the Senior Dialectic Societies, sister literary societies and great rivals on campus, both came into existence in 1908. Every student from the third year in the Middle School Department to the college seniors was required to be a member of one of these two societies. They were trained in oratory, debating, and parliamentary procedure. Both Chinese and English languages

⁴³Soochow University Annual (1903), 98.

were used as mediums of expression.⁴⁴ These societies, through Western-styled training in oratory and debating, gave students an understanding and a personal experience in academic and political expression on public occasions, which had been widely used in the Western world for a long time but had never been recognized in Chinese society. This training helped the students to qualify as the new leaders with facility in logical and eloquent expression. Combined with their new knowledge in an open and modernized society, this training prepared them for leadership in whatever professions they would choose after graduation.

The most important literary activity of the student body was editing the college journal of Soochow University. Sponsored by the Student Association and conducted by the faculty members, Tung Wu Magazine started publication on June, 1906.⁴⁵ This was the first college journal in China, much older than the college journals of Peking University, Qinghua University, and Fudan University, the most

⁴⁴Soochow University Annual (1918), 91.

⁴⁵From 1906 to 1928, Tung Wu Magazine was sponsored and edited by the Student Association of Soochow University with the assistance of some faculty members. Later the title of magazine was changed, and the publication was interrupted several times. In 1933, the editorship of the magazine was transferred from the Student Association to the official management of the University.

prestigious educational institutions in China.⁴⁶

In the first issue of the magazine, the editors proclaimed that the main purpose was "to demonstrate the contents of the college education at Soochow, and to exchange knowledge and information with the academic world today."⁴⁷ The topics of articles covered a broad range of academic fields, including literature, history, politics, law, economics, religion, education, and sciences. These articles not only displayed the high academic standard of Soochow students, but also touched some current and difficult problems of Chinese society. In a report to the Home Board in 1906, President Anderson demonstrated, "The purpose of the magazine is to extend the influence of the university to the many throughout our section who are interested in the question of educational reform." The President also stated that the school magazine was well received, and the subscription list was steadily growing.⁴⁸

In the spring of 1911, when Soochow University was preparing to celebrate its tenth anniversary, after his thirty-year service in China, President David L. Anderson

⁴⁶Fudan University's school magazine started in 1918, Peking University's started in 1919, and Qinghua University's was in 1937.

⁴⁷"The Foreword," Tung Wu Magazine (1906).

⁴⁸The Annual Report of the Board of Missions (1907), 33.

died from pneumonia. As the first president of Soochow University, he made tremendous contributions to the institution. Y. C. Yang, Anderson's favorite student and later Chinese president of Soochow University, summed up four aspects of Anderson's ideas on education. First was his moral and religious education, teaching students to become noble persons as well as knowledgeable scholars; the second was an emphasis on both Chinese study and Western learning, resisting a tendency to ignore the values of Chinese culture; the third was a disciplined education, encouraging students to follow the regulations of modern schools; the final point was "model education", giving students spiritual and intellectual inspiration by the teacher's own example. President Anderson himself, Yang stressed, provided such an example to the Soochow students.⁴⁹

Significantly, two points made by Anderson became the guiding principles of the institution, which his successors continued in later years in the Southern Methodist mission at Soochow University. First, Anderson maintained a principle that the mission school should see educational work as the principal purpose and evangelical work as the second, stressing the leading role of the missionary educator in the Protestant missions and its influence on China's social and educational reforms. Another point was

⁴⁹Xu, Six Records, Chapter 4, 17.

that, unlike most of Western missionaries in China at the time, Anderson favored Chinese leadership at Soochow University and other mission schools in China. In his opinion, the Methodist missionaries had played a pioneering role in Soochow University, but the leadership should pass to Chinese Christian educators in the future.⁵⁰ Furthermore, according to Anderson, even the leadership of the Christian Church in China should be given to the Chinese. As a report of the China Mission to the Home Board stated in 1912: "He believed in the Chinese people and cherished great hopes for the future of the Chinese Church, holding that the missionary's best work is intensive, in the lives of those who have capacity for leadership among their own people."⁵¹

Anderson's ideas not only directed successfully the Methodist educational practice in first decade of Soochow University but also had a great impact on the future development of the institution. One may say that the Allen-Anderson line laid a solid intellectual foundation for the Southern Methodist educational mission in Soochow.

⁵⁰Ibid., 19.

⁵¹The Annual Report of the Board of Missions (1912), 85.

CHAPTER V

SOOCHOW UNIVERSITY: THE SECOND TEN YEARS, 1911-1922

The second decade of Soochow University was in the administration of John W. Cline. During this period, Soochow University experienced an important period of growth. Physically, the institution became a well-organized system, consisting of the main body of the University in Soochow, a law school in Shanghai, a Bible school in Songjiang, and three middle schools in Soochow, Shanghai, and Huchow. Academically, in this period Soochow University was characterized by a great progress in teaching and research.

In the last years of this era, influenced by the New Culture Movement in China, Soochow University also experienced some changes in intellectual life. In the discussions of the Chinese Renaissance, Chinese faculty and students pointed out some problems in Christian education, moving Christian educators to adjust the educational policies of Southern Methodist Mission in Soochow.

The Well-Organized System After 1911

David L. Anderson's successor, John W. Cline, was appointed as President of Soochow University in 1911.

John W. Cline (1868-1955) was born in Monroe, North Carolina, but spent much of his early life in Arkansas, where his father was for a long time a Methodist minister. He was educated at Hendrix College, and then in theology at Vanderbilt University. In the spring of 1897, he decided to go to China as a young missionary.¹ He taught at the Methodist colleges in Shanghai and Soochow for many years, and acted as President of Anglo-Chinese College in Shanghai from 1905 to 1911, before taking his new position as President of Soochow University.

John Cline's ideas on education, following the main line of Allen-Anderson's thought, had a guiding influence on the development of Soochow University during changing times in China. First, Cline recognized the impact which the Chinese Revolution of 1911, establishing a Republic, would have on the social, political, and educational reforms. The missionary's approach after the 1911 Revolution, he pointed out:

Is not a work of destruction, but an effort to help to conserve all the good and build up that which is still better. So the attitude of Christian education in China

¹Walter R. Lambuth, Secretary of Foreign Missions of the MECS, described John Cline before he went to China: "We have secured an excellent man in Bro. J. W. Cline, of Conway, Arkansas. The President, Faculty, and the Board of Preachers in the Conference vigorously oppose his going out on the ground of his being needed most at home. We can afford to wait in order to secure such a man." Walter R. Lambuth to Walter B. Nance, May 26, 1897, Walter R. Lambuth Papers, General Commission of the Archives and History of the United Methodist Church, Madison, New Jersey.

toward state institutions is not the slightest degree antagonistic. . . . We desire to cooperate in every possible way.²

Second, Cline, like his predecessor, insisted that the missionary's primary role should be that of an educator. He believed that the work of Christian education in China was "to express the application of the Gospel to men." Through Christian education, not by the traditional evangelical work, the Gospel "brings men and women into a new and larger place in life--individual, social, and national."³ Third, a powerful influence of Christian education in the renaissance of China, Cline believed, was reflected in the production of enlightened men, in the freedom of individual's mind and spirit. He indicated:

It is being accomplished as men are coming into liberal possession of the truth in all its relations to life, through education from the Christian standpoint. The freedom of mind and spirit thus attained makes for permanency of occupation of faith. . . . This will be accomplished not simply in the production of a cultured and efficient ministry, but in a Christian laity according to standards accepted by us at our best. It is not enlightened prudence we need, but enlightened men.⁴

In Cline's administration, based on a cooperation between the Methodist educators and their Chinese

²Students and the World-Wide Expansion of Christianity. Address Delivered Before the Seventh International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, MO., December 31, 1913 to January 4, 1914 (New York: Student Volunteer Movement for Foreign Missions, 1914), 529.

³Ibid., 251.

⁴Ibid., 251.

colleagues, Soochow University made great progress. A significant change was the construction of an educational system.

In 1911, Anglo-Chinese College at Shanghai, founded by Young J. Allen in 1882, was merged into Soochow University, according to a plan originally formulated in 1901, at the time of the opening of Soochow University.⁵ Before the time of unification in 1911, Anglo-Chinese College had become a respected Christian college in Shanghai, with a faculty group of 17 professors and a student body of 229 pupils. Soochow University had 18 professors and 183 students.⁶ Evidently, the merger of Anglo-Chinese College and Soochow University in 1911 laid a solid foundation for the future development of the institution.

On the campus of Soochow University, a number of buildings was constructed after 1911. In summer of 1912, the second main building was completed and furnished by the name of Anderson Hall. This building, which was the

⁵A. P. Parker, President of Anglo-Chinese College, explained in 1901: "The present attempt to unify and develop our educational work under a regularly organized board of trustees is a move that has long been desired by the mission, and more than one effort has been made to bring it about; but, owing to various difficulties in the way, these efforts have been practically without result." The Methodist Review of Missions 21 (1900-01): 231.

⁶Journal of the General Conference of Methodist Episcopal Church, South (Nashville, TN: the Southern Methodist Publishing House, 1910), 93.

generous gift of the Court Street Church, Lynchburg, Virginia, offered offices of administration, recitation rooms, study hall, and literary society halls.⁷ During the summer of 1913, the library was moved from Allen Hall, the first main building, to a larger room in Anderson Hall, giving twice the available space. The old library room was changed to a study hall. At the same time electric lights were installed in the classrooms, library, literary society halls, offices, study halls, reception rooms, chapel, dining hall and corridors, and in all the dormitories.⁸

The teaching staff at Soochow also was strengthened after 1911. In addition to professors from Anglo-Chinese College, some newcomers from the Home Board enlarged the teaching team. As a result, several new courses were offered: courses in economics were offered beginning in 1911, by Dr. John W. Cline; courses in political science by Charles W. Rankin; and courses in chemistry by Dr. E. V. Jones, beginning in 1913. Until 1914, there were eight American professors at Soochow who taught a broad range of courses, while there were fifteen Chinese faculty members in

⁷The Annual Report of the Board of Missions of Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1913), 77.

⁸The Annual Report of the Board of Missions (1914), 105.

the college section.⁹ The teaching quality was clearly improved with the increase of the teaching members.

With the enlargement of the teaching staff and teaching facilities, the University provided more educational opportunities to Chinese youth. In 1912, there were 215 students in attendance (including the middle school students).¹⁰ Three years later, in 1915, the total number of students in enrollment increased to 446, including 66 college students. Of all the mission colleges in East and Central China, Soochow was second to St. John's University, a famous Christian school in Shanghai, in college enrollment at the time.¹¹

In addition to the construction on the main campus of the institution, the Methodist missionary-educators began to build a multi-functioned university system. In 1912, the annual conference of China Mission decided to open a Bible school at Songjiang as a part of Soochow University to replace the theological department which was discontinued in the same year. This plan was put into practice in 1914, and the courses offered in the spring term had as their purpose

⁹The Annual Report of the Board of Missions (1915), 109.

¹⁰The Annual Report of the Board of Missions (1913), 75.

¹¹The Annual Report of the Board of Missions (1916), 90.

the training of Chinese ministers. The principal of Songjiang Bible School was William B. Burke, educated at Emory and Vanderbilt University and an influential Methodist missionary in China. He had served in Songjiang, a county near Shanghai, since 1897. Under William B. Burke's able direction, beginning in 1917, the Songjiang Bible School trained many Chinese ministers for the Christian churches in the Shanghai-Soochow area. It became an important part of Soochow University until it was closed in 1932.¹² Another measure taken by the Soochow University to strengthen the theological program was to participate in a joint program of Nanking Theological Seminary, which was sponsored by the several Protestant denominations in China. Soochow University was not only a major founder of the Nanking Theological Seminary in 1914 but also an active partner in the joint program for a long time.

In September of 1915, as the most important measure in reorganizing the university system, Soochow University opened its law school in Shanghai on the site of the former Anglo-Chinese College, under the name of the Comparative Law School of China. As the first law school in modern China, it gained the cordial support and assistance of the members

¹²Golden Jubilee, China Annual Conference, Methodist Episcopal Church, South, 1886-1936 (Shanghai: Methodist Episcopal Church, South, 1935), 47-48.

of the American Court and the American Bar.¹³ Charles W. Rankin, a member of the Tennessee Bar for years, transferred from Soochow, where he had taught political science, to Shanghai to open the law school. Rankin gave the reason for starting the school as follows:

The school had its inception in the belief that China is determined to have a modern government, and in the knowledge that no modern government can be constructed or operated without large numbers of lawyers to form the judicial arm. . . . And now if it were desired to form a system of modern courts for all the people of China, it would be impossible to find the lawyers to make the judges, to say nothing of the much larger number necessary to form the bars, without which courts can not be conducted.¹⁴

The aim of the law school, Rankin explained, was to give training to students in three different systems of law, the Anglo-American, the Roman, and the Hebrew systems, and let students "compare them and get the general legal principles common to all." In addition, the curriculum would emphasize the Chinese law system,¹⁵ but this goal had not been reached in the early years.

The courses of the law school were taught wholly in English, covering a period of three years. Most of them were taught in the evening, which was convenient for many professional persons in Shanghai who studied in the

¹³Educational Review 11 (1919): 77.

¹⁴China Mission Year Book (Shanghai, 1916), 273-274.

¹⁵Ibid., 274.

programs. The Law School soon became the most prominent academic department at Soochow University and enjoyed a high reputation at the national level. An illustration of the prestigious position of the Law School of Soochow University is the fact that St. John's University, a renowned mission school in China, abandoned its plans to have a law school, believing there was "no room for another in the same city."¹⁶

In 1915, the China Mission opened a middle school in Shanghai, which shared the buildings of the Law School of Soochow University. This was called Soochow University Middle School No.2. At the same time, Middle School No. 3 was formed in Huchow. These two new schools had the same course of study as Middle School No. 1 in Soochow: to prepare students to enter the college section of Soochow University.¹⁷

In 1920, on the recommendation of Dr. Walter B. Lambuth, the China Mission decided to establish "the Wu Dialect School" in Soochow as a part of the University.¹⁸

¹⁶Mary Lamberton, St. John's University (New York: The United Board of Christian Higher Education in Asia, 1957), 74.

¹⁷The Annual Report of the Board of Missions (1916), 91.

¹⁸Hui Yuan. A Special Volume for Celebrating the Twenty-fifth Anniversary of Soochow University (Soochow, 1926), 34.

The Wu dialect is the local language of Soochow with its independent phonetic system, which is hard to learn even for Chinese mandarins. This institution provided good training at the essential and advanced levels for the missionary-educators. Beginning in 1915, not only Southern Methodists but many other missionaries in Soochow from different denominations had received training at the Wu Dialect School.¹⁹ For a long time this school was directed by Walter B. Nance and Li Bolian, proctor of the University and later the head teacher at the Wu Dialect School. In addition to training the missionaries in Wu language, this school also made contributions in systematizing the Wu's phonetic system and promoting the local cultural heritage in Soochow.²⁰

In the beginning of the 1920s, Soochow University had already become a well-established educational system, which included a college of arts and science in Soochow, a law school in Shanghai, a Bible school in Songjiang, a language school in Soochow, and three middle schools in Soochow, Shanghai and Huchow. More important, the university began to have a high reputation in scholarship.

¹⁹A Letter of Walter B. Nance to the Members of the Alabama Conference, August 12, 1932. Walter B. Nance Papers, United Board of the Global Ministries of United Methodist Church, New York; Nance, Soochow University (New York: United Board for Christian Colleges in China, 1956), 94.

²⁰Hui Yuan, 34.

Enjoying National Prestige In Scholarship

In the administration of John W. Cline, the Methodist missionary-educators made great progress in constructing Soochow University's academic programs and improving its academic standards, with the assistance of the Chinese faculty members. Particularly, in the programs of science and law, it began to be singled out among the mission schools in China, enjoying national prestige in scholarship.

The program in sciences at Soochow University was established in 1901 by N. Gist Gee, who was a Vanderbilt graduate in biology and who came to teach at Soochow when the school opened, offering elementary courses in biology, physics, chemistry, and geology. The science program, with the transition of the institution from preparatory courses to college education, soon provided advanced courses to students. These were still taught by N. Gist Gee, with an emphasis on biology.²¹ In 1913, with the coming of Dr. Ernest V. Jones, the science program was greatly strengthened. The courses were definitely divided into two groups: Professor Gee conducted the study of biology, and Professor Jones headed the section of chemistry and physics.

Dr. Jones, who was born in Bronough, Missouri, received a B. A. from Morrisville College (now Central

²¹Walter B. Nance, Soochow University (New York: United Board for Christian Colleges in China, 1956), 46.

mathematics from Vanderbilt University in 1909 and a Ph.D. in chemistry in 1912. When he came to Soochow University in 1913, the task assigned to him was to develop the work in chemistry and physics. He took three steps to build his project, as he revealed in a letter to Dr. James H. Kirkland, Chancellor of Vanderbilt University. First, he spent considerable time constructing laboratories under difficult conditions; second, he sought to improve the teaching quality in both chemistry and physics at the elementary and junior levels at Soochow University by securing better teachers and by introducing laboratory work; third, he focused on raising the academic standards at the senior level in both chemistry and physics, but put more emphasis on chemistry.²² Dr. Jones told his Chancellor in the same letter: "On the whole, I am delighted with my work. It is a man's job. It demands the very best in me at the present stage of the work."²³

In addition to general courses in chemistry and physics, Dr. Jones also contributed to the graduate program in chemistry at Soochow. In 1917, under his direction, two students received the master's degrees in chemistry at Soochow University. Significantly, these were, "so far as

²²Earnest V. Jones to James H. Kirkland, July 25, 1916. E. V. Jones Papers, Special Collections, Jean and Alexander Heard Library, Vanderbilt University, Nashville, Tennessee.

²³Ibid.

can be ascertained, the first advanced degrees in Chemistry for all of China."²⁴

In order to raise the academic standards of science programs at Soochow University, Dr. Jones made efforts to gain support from the outside world, such as the Rockefeller Medical Board in China and Vanderbilt University. For instance, in October of 1920, he wrote to the Alumni Association of his alma mater:

We are badly in need of chemical literature for reference work. Journals in English would be most useful, though German journals would also be of great service. . . . We are planning to open a Department of Chemical Engineering in the fall of 1921. For this work we shall need files of journals of applied chemistry and mechanical and electrical engineering. It has been suggested that some of our alumni might be glad to donate their files of journals to Soochow University.²⁵

During the period from 1913 to 1922,²⁶ when Dr. Jones served Soochow University, the chemistry program enjoyed a high reputation in academic world of China. In later days,

²⁴W. H. Adolph, "The Beginnings of Chemical Research in China," Natural History Bulletin, 18 (1950): 149, quoted in Nance, Soochow University, 47-48.

²⁵Earnest V. Jones to A. M. Souby, October 30, 1920. Jones Papers.

²⁶In 1922, Dr. Earnest V. Jones transferred to University of Nanking, where he taught until 1927. In the mid-1920s, he was Secretary of China Association of Christian Higher Education. From 1928 to 1947, he taught at Birmingham-Southern College. During this time, he acted as Chairman of Alabama Section of American Chemical Society, and President of National Chemical Fraternity. Dr. Jones died in 1970 at Oak Ridge, Tennessee, where he did research at the National Nuclear Laboratory in his last years.

he recalled: "We (Mr. and Mrs. Jones) both taught during the fall term of 1913 in Soochow University, where we spent nine years from 1913 to 1922. This was a most delightful time."²⁷

In the Biology Department, N. Gist Gee did excellent work at the same time. As an able biologist, he discovered that Soochow was an ideal location for freshwater biology in both the pure and applied phases, because the network of the Grand Canal, of which Soochow was an axis connecting the highways of North and South China, provided a natural environment for the research. Gee's research on the freshwater sponges, reported in periodical publications, was greatly acclaimed by other researchers and scholars.²⁸ When Dr. E. V. Jones came to Soochow in 1913, he found that "Prof. Gee, who has been on the field twelve or fourteen years, has developed the best biological laboratory in China."²⁹ The subjects of research at Soochow covered a broad range from sponges to algae, and from birds to aquatic crops. Through connections with the United States Department of Agriculture and other institutions, the biological laboratory received abundant and advanced

²⁷Earnest V. Jones to Frank Gilliland, May 14, 1936, Jones Papers.

²⁸Nance, Soochow University, 48.

²⁹Earnest V. Jones to James H. Kirkland, July 25, 1916, Jones Papers.

equipment from outside world, which made possible first-class research work.³⁰

In 1919, under Professor Gee's direction, two students earned their M. A. degrees in biology, the first in the field, not only at Soochow University, but also in the whole of China. Significantly, the first group of graduate students in science programs at Soochow, products of the Southern Methodist educational mission and of two Vanderbilt men, soon became the leading scholars in the fields of chemistry and physics. Xu Jinghan, Dr. Jones's graduate student, became a leading professor at Soochow and acted as Chairman of the Chemistry Department for a long time. Chen Tiaofu, another recipient of a M. A. in chemistry in 1917, later became the general manager of the Soda Factory in Tangku, a famous industrial enterprise of China. Hu Jingpu, Professor Gee's favorite student, who received an M. A. from Soochow in 1919, earned his Ph.D. from Cornell University in 1922. In 1920, he became Chairman of Biology Department at Soochow. He served in that position until 1926, when he transferred to Yenching University as Chairman of Biology Department there.

Professor Gee in 1918 pointed out the significance of training Chinese teachers in raising the academic standards of the educational institutions in modern China. He wrote:

³⁰Hui Yuan (Soochow, China: Soochow University, 1926), 8.

We should try to do what we can, and with a higher degree of efficiency, toward the training of teachers who will be a powerful influence for their uplift upon the communities where they teach. . . . He (the teacher) should be such a man that the ideals of the school in which he teaches will gradually become the ideals of the community. The training of such men is no small task and should not be lightly considered.³¹

Accordingly, during a decade from 1915 to 1925, by the monumental efforts made of Professors Earnest V. Jones and N. Gist Gee, the science programs at Soochow had reached the highest level in the academic world of China.

During President Cline's administration, the law program at Soochow also became well known in China. Under the able leadership of Charles W. Rankin, the Comparative Law School of China, as a part of the University system, had an extremely strong faculty. Among its members were Dean Rankin himself, Judges W. W. Blume, George B. Sellett, Charles S. Lobingier, F. J. Schule, P. M. Linebarger and Lawrence K. Kentwell, Drs. Wang Chung Hui, Luo Panhui, and Mei Huachun, who were the leading Chinese lawyers with the J. D. degrees from Yale, Chicago, and Columbia. Most of them were not full-time employees but lecturers.³²

The Law School offered LL.B. degree, and cooperated with the American law schools for the Chinese students' advanced studies. Recommended by the Law School of Soochow University, the qualified candidates could receive M. A. for

³¹Educational Review 10 (1918): 92.

³²Hui Yuan, 26; The New Atlantis (Soochow, 1921), 35.

one-year study and J. D. in two-year period from the assigned American institutions.³³

The Law School in 1918 witnessed the graduation of its first class, which was first in modern China. Among the seven graduates, some later became well known in Chinese society. S. C. Wong acted as Associate Justice of the Supreme Court of China. Zhang Eryun was a very prominent lawyer in Shanghai. The graduating class of 1920 consisted of eight members. Four of them afterwards went to the Michigan Law School, where they received the degrees of Juris Doctor. They were: John C. H. Wu, a major draftsman of China's constitutions in the 1920s and 1930s and long-time Dean of Law School of Soochow University; Chen Tingrui, a famous lawyer at Shanghai and a leading professor in the Law School of Soochow University; Lu Dingkuei, a well-known liberal writer on political and legal topics; and Ma Jingxing, an active and successful lawyer at Shanghai.³⁴ Since the early 1920s, most of noted Chinese lawyers came from the rank of graduates of the Law School of Soochow University.

In 1922, the Law School edited and published the China Law Review, a quarterly school magazine, which was the first

³³Commemoration Volume of the Ninetieth Anniversary of Soochow University, 1901-1991 (Soochow: Soochow University, 1991), 36.

³⁴Hui Yuan, 26.

law journal in modern China. In the first issue, Dean W. W. Blume, who succeeded Charles W. Rankin in 1920, stated:

The policy of the Law Review may be said to be three-fold: first, to introduce the principles of foreign law to China, and to acquaint foreign countries with the principles of Chinese law; second, to facilitate a comparative study of these principles; and, third, to extend widely in China knowledge of these principles as a preparation for legal reform.³⁵

From the beginning, this journal displayed skills in introducing and commenting on the legal systems and principles of the Western world, and an ability to connect the law theories with China's social realities and legal reforms. The influence of the journal, of course, enhanced the reputation of Soochow University in China.

In addition to the high reputation of the chemistry, biology, and law programs, the academic excellence of Soochow University was also reflected in debates between students of Soochow and St. John's University. These two top-level mission schools of East China had had many athletic contests before Dr. F. L. Hawks Pott, president of St. John's, suggested student debates between the two institutions in 1913.³⁶ In order to help students to prepare for leadership in public life and to promote academic competition and development, the leaders of Soochow and St. John's agreed to have annual student debates, which

³⁵China Law Review 1 (1922): 305.

³⁶Nance, Soochow University, 34-35.

would be held alternately at Soochow or Shanghai. According to an agreement, three months before the each contest, the topics of debate would be proposed by the host college and be accepted by the guest college. Each team would be composed of three students. Commentators and judges would come from the scholars and experts from outside world.³⁷

From 1914 to 1922, there were seven debates. The first debate was held in Soochow in 1914 on the subject: "Foreign loans will be more good to present-day China than harm." Soochow won. The second was held in Shanghai in 1915. The subject was "A victory of the Allies will be better for China than the success of the Central Powers." Soochow successfully defended her winner's position. The third in 1916 discussed: "In China today the moral question is more urgent than the economic question." Soochow won again.³⁸ In the next three debates, in 1917, 1918 and 1919, St. John's won, equalizing the score. In the final debate of 1922, Soochow once again became the champion with its strong arguments in discussing "China will win or lose in the Washington Conference."³⁹

Soochow students' victories in these intercollegiate debates gave some evidence that, until the early 1920s,

³⁷Yunxiu Xu, Six Records of Soochow University (Soochow, 1926), Chapter 3, 13-14.

³⁸The New Atlantis (1918), 89.

³⁹Hui Yuan, 10.

Soochow University had offered the most competitive college education in China.

The New Culture Movement At Soochow

In May 4, 1919, students at Peking University launched a demonstration opposing the national government for signing the Paris Peace Treaty, which provided for the transfer of the former German rights in Shantung province to Japan. The students also urged the government to carry on social and political reforms. But behind the outward events there was a great intellectual movement for the cultural renewal of China, which was called as the New Culture Movement, or the Chinese Renaissance. In fact, the May Fourth Movement can be seen as a part of the New Culture Movement, which started in 1917 when Dr. Hu Shih advocated the use of the vernacular language instead of the old classical style of writing. The headquarters of the New Culture Movement was in Peking, and its leading group was composed of the central figures of the intellectual circle at Peking University, especially Cai Yuanpei, Hu Shih, Chen Duxiu, and Li Dachao.

The explorations undertaken by the Chinese intellectuals during the New Culture Movement were varied, but one was their attitude toward the Western culture and religion. In a comparison of Western and Chinese education, Chen Duxiu said that, since the eighteenth century, European

culture reflected positivist ideas in political, moral, educational and literary fields. While the emphasis of Eastern education was on remembering and following the doctrines of old sages, the emphasis of Western education was on natural science and on techniques of practical life.⁴⁰ Hu Shih, in criticizing the conservatives' attack on Western culture as materialistic, pointed out that Western culture made great contributions to the human spirit as it developed material culture. On the other hand, Hu said, Eastern culture cannot be seen as a perfect spiritual civilization as it neglected the demands of material culture.⁴¹

Cai Yuanpei, in the foreword of the Peking University Monthly in 1918, further pointed out the significance of learning Western culture and science in China's modern renaissance:

(A university) is actually an organization for academic research by professors and students working together. By research we mean not merely the learning about European culture, but also the necessity of making further discoveries on the basis of European culture; it is not merely for preservation of the essentials of our national culture, it is also necessary to use scientific methods to expound the real nature of our national essentials.⁴²

⁴⁰New Youth 3 (1917): 57.

⁴¹S. Y. Teng & J K. Fairbank, eds., China's Response to the West. A Documentary Survey 1839-1923 (Cambridge, MA: Harvard University Press, 1954), 232.

⁴²Ibid., 238.

Significantly, as the leading intellectuals during the New Culture Movement welcomed the introduction of some aspects of Western culture into Chinese society, their attitude toward Western religion, Christianity, was negative. Cai Yuanpei, in an article in New Youth in 1917, said that aesthetic education should replace religious education as one of three principles of the new education (other two were moral and intellectual education).⁴³ Hu Shih, in his article "Immortality: My Views On Religion," demonstrated his belief in science and his stand as a pragmatist as John Dewey's favorite student. Chen Duxiu's criticism of Christianity, in a series of articles in New Youth from 1917 to 1920, was even more severe than Cai Yuanpei's and Hu Shih's. In fact, a secular tendency among the leading Chinese intellectuals during the New Culture Movement was very obvious and positive. The main themes and the most valuable parts of the Western spiritual culture which China needed to learn and follow, according to the leading intellectuals of the New Culture Movement, were "Mr. Science and Mr. Democracy", as Chen Duxiu said,⁴⁴ but not "Mr. Religion", not Christianity.

⁴³New Youth 3 (1917): 67.

⁴⁴Chen wrote: "We are convinced at present that only these two gentlemen [Mr. Science and Mr. Democracy] can cure the dark maladies in Chinese politics, morality, learning, and thought," Teng & Fairbank, eds., China's Response, 239.

In Soochow, influenced by the new tide of thought which appeared in Peking, Chinese faculty and students became involved in the New Culture Movement in the late 1910s and early 1920s. For a majority of participants in the controversies at Soochow University, the criticism of old cultural and moral values of China and praise of the new tide of thought from the Western world, were not religious, but very secular. The discussions, in addition to introducing the current political theories, especially the Marxist and Socialist theories,⁴⁵ focused on the cultural reconstruction of China, particularly in the following three aspects:

1. A thoughtful criticism of China's old cultural values, especially on the ancestor worship and patriarchal system. Shen Qinglai, a graduate of class of 1922, pointed out that ancestor worship, as a key point in Chinese tradition, originated from China's ancient philosophical, religious, and moral system, especially in the works of Confucius. Ancestor worship for centuries in China, Shen said, delayed China's progress in many ways. The worst result was to prevent any possible cultural achievement in the future which was a departure from the old historical glories. Shen said:

⁴⁵Influenced by the Russian Revolution of 1917 and Chen Duxiu's popular and radical journal New Youth, several articles written by Zhang Yuanjie, introducing Marxist and Socialist theories, were published in the school magazine of Soochow University.

Civilization always needs to be changed. It is possible to make progress with a view of looking forward and going forward. If a good but an old civilization is seen as perfect, and even the old thing as the best, its progress in a new stage will be obstructed. Obviously, to worship the ancestors is a filial piety in the old brains. With this bad habit, Chinese people have seen "cherishing previous heritages and following old generations" as the most significant, and thus there is no important thing they need to do in the world. Therefore, there is no longer any spirit of exploration, which is a great obstacle in the history of cultural advance.⁴⁶

The patriarchal system was another target of criticism in the writings of Soochow faculty and students. Guo Huaizeng and You Dunxin, insisted that this system, as a basic reason responsible for the backwardness of Chinese society, had been the soil for producing dictatorship and feudal privileges in Chinese politics. Also, because the leader of a clan or a big family had an authority to decide the matters of marriage, a young couple's marriage or their forbidden love usually became the victim of the patriarchal system. In addition, by strengthening authority of the man and of the husband, this system was one of the thick ropes binding women, and intensified the unequal relations between men and women. In order to reform China's political and social conditions, according to the authors, the old moral and cultural values must be changed first.⁴⁷

⁴⁶Tung Wu, 1 (1920): 30-31.

⁴⁷Tung Wu 1 (1919): 1-4; Tung Wu 1 (1920): 34-39.

2. A warm appeal to the emancipation of women in China. Zhang Yunjie, in her article "A Critique of the Chinese Women's Movement," demonstrated that "The women's movement in Europe and America started in the late eighteenth century, but until today its goals have not been realized. The Chinese women's movement is an important aspect of the New Cultural Movement. Even though it is still immature, its development has become a point of concern for many people."⁴⁸ In China, Zhang suggested, women first should be admitted to professional occupations, and then be encouraged to participate in politics. She also advocated equality of sexes in attending the same school, acknowledging women's desires to learn, instead of staying at home.⁴⁹ Wu Zhifang and You Dunxin shared Zhang's views, and emphasized that the emancipation of women should be the first step in China's social reforms, because women had been the principal victims of the patriarchal system and other traditional moral values in China.⁵⁰

3. An urgent advocate of educational reforms in China. As early as in 1914, Xu Yangqiu had pointed out the weaknesses of traditional education of China. He said that since the Qin and Han periods, especially since the rise of

⁴⁸Tung Wu 1 (1920): 9.

⁴⁹Ibid., 10.

⁵⁰Tung Wu 2 (1921), 53-57; Tung Wu 1 (1920), 31-39.

Confucianism in the Sung period, Chinese scholars had followed the Confucian classics and neglected any practical and technical knowledge. In reforming Chinese education, in Xu's opinion, several points might be realized: the first was to emphasize the technical and professional training programs in education; the second was to promote the mass education; the third was to train more educators by strengthening the teachers' college education; and the fourth was to increase the public educational facilities such as libraries, museums, art galleries, and science halls.⁵¹

Ji Juncai, in an article of 1915, argued that the focus of traditional education of China had been on the official-scholars. But the long neglect of mass education left China in a poor condition when the world had been modernized. In his opinion, to reform Chinese education would not only let the country become prosperous but also bring about a spirit of individualism in China through encouraging the development of the student's independent ability. "A significant impact of education," he wrote, "is to destroy the fences of various dictatorships and thus let everybody to have his independent position and a spirit of freedom."⁵²

⁵¹Tung Wu Journal 1, 2 (1914): 13-17.

⁵²Ibid., 1, 6 (1915): 2.

Shen Tilan agreed and said: "The original aim of universal education is to let every individual have a chance to receive education. Consequently, the educated individual first makes his life happy, and then he can contribute to the fortunate of society." By providing a comparative study in statistics between the American and Chinese universal education in the early twentieth century, Shen further demonstrated that the nation's actual strengths would be judged from a basic intellectual standard and a general educational level of their all countrymen. Accordingly, China had to reform and promote her education for meeting a serious challenge from the Western world.⁵³

These above assumptions reflect clearly a fact that the students and faculty members of Soochow University had cried out with their own voices during the New Cultural Movement, urging social, cultural, and educational reforms in China. The weapons of criticism they used in the discussions were not Christian doctrines which they had learned from their Methodist professors, but the scientific and democratic ideas from the Western humanism and liberalism.

At the same time, however, another aspect of the New Culture Movement also emerged at Soochow University, with a religious emphasis on the discussions of China's

⁵³Tung Wu 3, 2 (1921): 1-16.

renaissance. Differing from the first and main category of the movement, this school of thought insisted on the leading role of the Christian Church in the revival of moral, spiritual, cultural, and educational world in China. In other words, those goals of "the Chinese Renaissance" must be accomplished through a "Christian Renaissance." At Soochow, the representative of this school of thought was T. C. Chao (Chao Tzechen).

T. C. Chao, After graduation from Soochow University in 1910, first taught at Soochow for a few years, and then was selected as a lay delegate of the China Mission to attend the Home Board's annual conference in 1913 in Oklahoma City, Oklahoma. Following that conference, Chao attended Vanderbilt University for his advanced studies. He received a M. A. (in sociology) in 1916 and a B. D. in 1917. At Vanderbilt, Chao was the top student, winning the Founder's Medal of the University. After finishing his American education, he went back to his alma mater. He taught the courses of sociology and religion from 1917 to 1925, before transferring to the School of Religion at Yenching University in 1926. At Soochow, where as the first Dean of College of Arts and Sciences, Chao was a leading Chinese scholar, not only in his academic role but also in his social influence.

During the New Culture Movement, by participating vigorously in the Peking Apologetic Group, which was led by

some influential Chinese Christian scholars at Yenching University, Chao became a major advocate of "the Chinese Christian Renaissance". His main points of view on the relationship between the New Culture Movement and Christianity, presented in some church-related journals in the years of 1920-22, can be summarized here as follows:

1. Both the New Culture Movement and Christianity emphasized the significance of individualism in China's social reconstruction. Chao regarded the emergence of individualism in Chinese society as one of the most important contributions made by the modern intellectuals in the movement. Which was a great challenge to the traditional cultural and social values of old China. He said:

Starting with criticism of all institutions, it attempts to restate their values, and in its zeal to introduce new thoughts from the West presents, sometimes explicitly but often implicitly, a conception of life entirely new to China,--"A man is a man for a' that." Its anthropocentric view of society and history, its emphasis on the intrinsic value of man, and its presentation of ideas such as liberty, emancipation, human struggle, adventure, progress, welfare, happiness, education, opportunity and self-realization contain sufficient dynamite to blow up old edifices for the building up of a new and more satisfactory superstructure of culture and civilization.⁵⁴

At this point, in Chao's view, the demand of Chinese Christian reformers in the movement accorded with the spirit of New Cultural Movement, which was to request the development of individualism in Chinese society, based on

⁵⁴The Chinese Recorder 53 (1922): 313.

the personal beliefs on Christian principles. At the same time, with the introduction of Western science and democratic thought, and with the rise of individual consciousness, the basis of superstitions and ignorance in Chinese society was destroyed. Much of the work of Christianity had fought against the same things in a long period, that is making way for Christianity in China. By offering "a new social order based largely on Christian principles," Chao believed, many young Chinese would have new faith to realize the Chinese renaissance. Therefore, "Christianity can be the basis of social reconstruction in China."⁵⁵

2. There were a number of points of contact between Chinese social philosophy and Christianity, which showed the possibility of building China's new social order upon Christian principles. For instance, Chao demonstrated, Chinese philosophy had the idea of a universal empire in which the emperor was the father of the whole world. With this conception, the idea of the consolidated family was also popular in society. This kingdom idea, with a new interpretation of the universal empire and its ruler, "may be transformed into the theocentric order of a Christian society." The spiritual inheritance from China's philosophy and her conglomeration of religious ideas and practices, Chao stressed, "must be rediscovered and purified" by the

⁵⁵Ibid., 312-313.

Chinese Christian reformers in the movement of Christian Renaissance.⁵⁶

3. In realizing China's renaissance, the Christian reformers had to put their emphasis on the two categories of Chinese society. The first was the growing class of young scholars. Chao stated:

(We) must begin in an organized manner to win the friendship of China's modern scholars. Christianity must influence them through united, efficient, trained and scientific literature on religion, through disinterested service and love, and thus touch the foundation of Chinese life. These men are bound to influence greatly the collective life and activities of the nation. . . . Social reconstruction begins with men and their ideas and when these are won, the work through them can be easily accomplished.⁵⁷

The second class in Chao's opinion was the peasant class living in villages. "The firm establishment of the Church in China and the naturalization of the Christian religion", Chao said, "will largely depend upon the conquest of the village by the Church."⁵⁸ But the key point in the rural reconstruction, he claimed, would be mass education. In 1921, Chao proposed to establish a "Christian Co-operative Loan Association" in China for promoting the mass education in the rural areas.⁵⁹ By providing elementary education, amusement, practical instruction and organized

⁵⁶Ibid., 316.

⁵⁷Ibid., 317.

⁵⁸The Chinese Recorder 52 (1921): 494.

⁵⁹Ibid., 493.

economic assistance, coupled with spreading the Gospel, he believed, the social structures of countryside and the whole China would be greatly changed.⁶⁰

4. In addition to promoting a good relationship between the New Culture Movement and Christianity, Chao also recognized the challenges of the movement to the place of Christianity in Chinese society. Quite different from the non-Christian intellectuals such as Cai Yuanpei and Hu Shih, Chao defended the existence of the Christian Church in China. In the meantime, however, he made three criticisms of the Christian Church in China.

Chao's first criticism was of the power which the Western Churches had enjoyed over the Chinese Church. This problem became worse in the early twentieth century. In 1922, at the National Christian Conference in Shanghai, Chao said that "the church in China is growing in strength in the increase of able, efficient, educated, intelligent Chinese leadership." This tendency toward a unified Chinese church-consciousness and a homogeneous church ideal, in Chao's opinion, indicated "the true vitality of the Church".⁶¹

The second criticism made by T. C. Chao was of the existence of denominations. In a statement of aims of the

⁶⁰The Chinese Recorder 53 (1922): 317.

⁶¹The Chinese Church as Revealed in the National Christian Conference, Shanghai, May 2-11, 1922 (Shanghai: The Oriental Press, 1922), 207.

Peking Apologetic Group in 1920, Chao and his group members proclaimed that "It is our hope that our call to the different denominations scattered in China will help them gradually to break through the limits set by tradition and sectarianism and to unite themselves into one Church in China as well as in the world."⁶² In 1922, Chao said that, through Chinese eyes, "This foreign character of the Church is seen most clearly in the existence of denominations and denominationalism."⁶³

The third point made by T. C. Chao was his criticism of the neglect by the Church of the current issues in modern China. He said: "The Church today is frankly rigid and dogmatic in thought, still presenting herself in cloaks of the 4th and 16th centuries. She does not lay sufficient emphasis upon life."⁶⁴ But China and the world were changing. If the Church wished to play a leading role in China's renaissance, she must encourage the Chinese youths to face and concern the current issues of China and the world, which would establish some further connections between the Church and society in China.

T. C. Chao's three criticisms of the Christian Church in China had a great impact on the school of thought of

⁶²The Chinese Recorder 51 (1920): 638.

⁶³The Chinese Church as Revealed, 208.

⁶⁴Ibid., 209.

"Christian Renaissance" in the 1920s. At the same time, as a leading Chinese professor, his points of view influenced many students at Soochow University, especially their attitudes toward the Western missions and their leadership in the mission schools in the mid-1920s.

During John W. Cline's administration (1911-1922), Soochow University saw a period of great expansion. In constructing the university system and in developing academic standards, President Cline made a tremendous contribution with his great ideas, plans, and energies. Professor Joseph Whiteside, one of the earliest faculty at Soochow, commented on him: "Dr. Cline was a hard worker; no one connected with Soochow University worked harder, or longer hours, than he did." Whiteside also praised President Cline's work in building the system, in securing better equipment, and in increasing the faculty members.⁶⁵

In the years of Dr. Cline's presidency, Soochow University became known as a prominent Christian school, not only in the South but in all China, especially with its law and science programs. Accordingly, the educational work of "Jian li kong hui", the Methodist Episcopal Church, South, which followed that of pioneers Young J. Allen, Alvin P. Parker, and David L. Anderson, became known in intellectual circles and among the younger generation of China.

⁶⁵Nance, Soochow University, 96.

CHAPTER VI

SOOCHOW UNIVERSITY: THE TRANSITION PERIOD, 1922-1927

When Dr. Cline resigned because of his illness in the spring of 1922, he was succeeded by Walter B. Nance, then vice president of Soochow University. Dr. Nance was the third president, serving from 1922 to 1927. The years of Dr. Nance's presidency can be seen as a period of transition, one in which the leadership in both academic and administrative spheres would pass from the missionary-educators to the Chinese Christian educators. During the period, President Nance displayed his outstanding abilities to meet the challenges in his response to three questions:

1. How to further strengthen and improve the academic standards of a Methodist mission college?

2. What kind of response should the missionary-educators make toward the Chinese nationalist movement at the time?

3. What should be the relationship between the missionary-educators and their Chinese colleagues: segregation or cooperation?

Becoming A Top Mission School in China

President Walter B. Nance (1868-1964), one of the leading missionary educators in China, grew up on a Middle

Tennessee farm and became a local preacher at the age of nineteen.¹ After graduating from Webb School, he attended Vanderbilt University and received a B.A. degree in 1893. He was a member of Phi Beta Kappa. For the next three years, in preparation for mission work, he studied theology at Vanderbilt. In 1896 Nance went to China. From the beginning, he spent most of his time in educational work. From 1896 to 1900, he taught at Buffington Institute at Soochow and Anglo-Chinese College in Shanghai. When Soochow University opened in 1901, he was nominated by President Anderson as the first member of faculty.² In 1911, when Dr. John Cline became president, Nance was appointed vice president. In the first two decades of Soochow University, as one of major policy-makers and a principal Western professor, Nance had made enormous efforts to improve Methodist higher education in Soochow. In recognition of his contribution in China, Southern Methodist University conferred upon him a Doctor of Divinity degree in 1922. In the years of Dr. Nance's administration, Soochow University's academic performance had been greatly improved, becoming a top mission school in China, particularly in the law and science programs.

¹A Letter of Walter B. Nance to the Members of the Alabama Conference, August 12, 1932. Walter B. Nance Papers, the General Commission on Archives and History, the United Methodist Church, Madison, New Jersey.

²Ibid.

In 1922, W. W. Blume succeeded Charles Rankin as Dean of the Law School of Soochow University, and began to enlarge and improve the law program to a considerable extent. Dean Blume took several steps: First, he changed the part-time faculty system by introducing full-time professorships, and invited some prominent lawyers and scholars to teach at the school, including Dr. Chen Tingrui and Dr. John C. H. Wu, both of whom were graduates of Soochow and the Michigan Law School. They were the leading lawyers in Shanghai and perhaps in all of China. Second, Dean Blume introduced the China Law Review, which was the first law journal in modern China. In the first issue, Blume stated that the policy of the magazine was three-fold: "first, to introduce the principles of foreign law to China, and to acquaint foreign countries with the principles of Chinese law; second, to facilitate a comparative study of these principles; and, third, to extend widely in China the knowledge of these principles as a preparation for legal reform."³ From the beginning, this journal displayed a high level of scholarship in introducing the legal systems and theories of the Western world, and in connecting the law theories with China's social realities and legal reforms. As John C. H. Wu commented, this journal "gradually secured

³China Law Review 1 (1922): 305.

a standing, not only in China, but also abroad."⁴ Third, in the teaching process, Dean Blume created the "moot court," in which civil and criminal lawsuits were conducted according to the regulations and processes used in the courts of the International Settlement in Shanghai. This "moot court," which all senior students were required to attend, was composed of judges, lawyers, witnesses, and translators, who were played by the law students. The justice was played by the Dean himself or a law professor. The moot court had become a tradition in the law school.⁵

In 1924, in order to meet the demands of the growing enrollment, the law school moved into separate buildings on Quansan Road in Shanghai, where the school had its own classrooms, offices, dining hall, and dormitories. At the same time, the library on the new campus gained a good collection of volumes in both English and Chinese.⁶ The enrollment greatly increased. In 1924, there were 141 law students, as compared with a total of 28 in 1921.⁷ By offering excellent programs in Shanghai and advanced studies

⁴Hui Yuan (Soochow: Soochow University, 1926), 27.

⁵Commemoration Volume of the Ninetieth Anniversary of Soochow University, 1901-1991 (Soochow: Soochow University, 1991), 36.

⁶W. B. Nance, Soochow University (New York: United Board for Christian colleges in China, 1956), 78.

⁷*Ibid.*, 79.

in the cooperative law programs of American universities, the law school of Soochow University in the Blume period produced a generation of jurists of national and even international reputation.⁸ Particularly, the law students of Soochow University, with their excellent training in both English language and law, played an important role in dealing with difficult cases of lawsuits between the Westerners and the Chinese. For instance, in the 1920s, of the eight advocates of the Municipal Council of the International Settlement in Shanghai, seven were graduates of the Law School of Soochow University, and the other was an Oxford graduate.⁹

In 1924, the honorary degree of Doctor of Laws was conferred upon Mr. Tung Kang, Chief Justice of the Supreme Court of China, and Dr. Wang Chunhui, Minister of Justice of China, both of whom had taught at the Law School of Soochow University.¹⁰ In 1926, the law school began to offer the one-year graduate program leading to the degree of Master of Laws.¹¹ Apparently, these developments helped to

⁸Hui Yuan, 27-28.

⁹Commemoration Volume of the Ninetieth Anniversary, 37.

¹⁰The Annual Report of the Board of Missions of the Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1925), 72.

¹¹Minutes of the Called Meeting of the Board of Trustees of Soochow University, October 12th, 1926. The File of Soochow University, General Commission on Archives and

strengthen the school's established academic reputation in China.

As the law program developed, the science program also witnessed a period of growth during Dr. Nance's administration. Under the able leadership of Professor Nathaniel G. Gee, a Vanderbilt biologist, Soochow University established the Biological Supply Service in 1924. This institution prepared zoological and botanical materials for class, laboratory, and research works in the colleges and middle schools of China, as well as supplying Chinese materials to Western institutions.¹² William P. Fenn, a historian on the Christian higher education in China, regarded the establishment of this institution as one of the most significant contributions made by Soochow University to the advancement of science programs of China. "This developed out of efforts," he explained, "to meet the need for specialized materials not then available in China. Middle schools as well as colleges had been depending on supply houses abroad, especially in parasitology materials."¹³

History of the United Methodist Church, Madison, New Jersey.

¹²Earl Herbert Cressy, Christian Higher Education in China. A Study for the Year 1925-1926 (Shanghai: China Christian Educational Association, 1928), 15.

¹³William P. Fenn, Christian Higher Education In Changing China, 1880-1950 (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1976), 89; 133.

In order to enlarge and improve the facilities for the science programs, the China Mission and the school administration decided to build a new science laboratory building. In the beginning, the project of construction was sponsored by the First Church, Little Rock, Arkansas, and was named as the Cline Hall, as a memorial to President John W. Cline and his father, a minister in the city of Little Rock and a member of the local conference of MECS.¹⁴ But later this project received \$28,000 for the construction of the building from the China Medical Board, the major agency of Rockefeller Foundation of the United States. Also, in 1924 the China Medical Board appropriated a five-year fund, a total of \$35,000, toward extra staff, running expenses, and library additions.¹⁵ Cline Hall was completed in 1924 and opened on November 29, 1925. According to a report of 1925, it was "a reinforced concrete structure, practically fire proof, with steel sashes and slate roof. Ample laboratory facilities are provided in physics, chemistry, and biology."¹⁶ Consequently, the completion of Cline Hall

¹⁴The Annual Report of the Board of Missions (1923), 96.

¹⁵The Annual Report of the Board of Missions (1925), 72.

¹⁶The China Year Book (Shanghai: the Commercial Press, 1925), 232.

offered a unique opportunity for the development of science programs at Soochow University. In 1925, President Nance claimed proudly: "Perhaps no college in China and few Church colleges in America have such complete equipment and adequate staff for the teaching of sciences as Soochow University."¹⁷

In the years of Dr. Nance's presidency, the contacts between the science programs of Soochow University and the outside institutions had increased. Among them a special relationship between the science program at Soochow and the China Medical Board, the major agent of the Rockefeller Foundation, became important.

In 1922-23, when Peking Union Medical College, the most prestigious medical college in China, decided to cooperate with Soochow University with a three-year program of pre-medical education at Soochow, Professor Gee was appointed as director of the program. From this time, this program had built a long cooperation between the Peking Union Medical College and the science and medical programs at Soochow University. Also in 1923, Professor Gee became the field agent in China of the Rockefeller Foundation's China Medical Board for the promotion of medical and pre-medical education. One of Gee's responsibilities in taking this position was to select qualified Chinese science

¹⁷The Annual Report of the Board of Missions (1926), 58.

faculties for study toward advanced degrees in America. At Soochow University, eight members of science faculty enjoyed scholarships awarded by the Rockefeller Foundation. After earning their doctoral degrees from the first-class American universities, all of them went back to teach at Soochow and became the leading scholars in their fields. In addition, according to an agreement between the Rockefeller Foundation and Soochow University, during the mid-1920s, some well-known American scholars from Johns Hopkins, Princeton, and other research universities in the United States, went to Soochow to teach or do research in a two-year assignment sponsored by the Rockefeller Foundation.¹⁸ These exchange programs definitely enhanced the academic level of science programs at Soochow and let the University become more open and active in scholastic contacts with the Western world.

In 1926, Earl Herbert Cressy, a veteran missionary who was in charge of the Christian Educational Association in China for a long time, made an investigation on the current academic standards of the sixteen Christian colleges in China. The statistics offered in his report revealed that, in the mid-1920s, Soochow University had ranked high among the first-class mission colleges in China. In the categories of college student body, number of departments, size of upper-divisions, teaching semester hours, and

¹⁸Nance, Soochow University, 53-55.

credits required for graduation, Soochow University was ranked in the top five among the sixteen Christian colleges in China. The statistics of the five top schools, according to his study, are as follows:¹⁹

Table I: General Evaluations of Top Five Mission College

	1	2	3	4	5
Teaching Semester Hours	Yenching 116	Soochow 72	Nanking 65	Ginling 50	Shantung 50
Hours of Instruction	Yenching 1389	Soochow 685	St.John's 659	Shanghai 653	Nanking 603
Credit For Graduation	Huping 163	Shanghai 161	Soochow 160	Nanking 160	Hangchow 160
Number of Departments	Yenching	St.John's	Central	Shanghai	Soochow
Size of Upper Divisions	Yenching	Shanghai	Nanking	St.John's	Soochow
Student Body (collegiate)	Yenching 542	Shanghai 400	Nanking 390	Shantung 385	Soochow 341

Table II: Teaching Semester Hours In Major Courses At Top Five Mission Colleges

	1	2	3	4	5
Chinese	Yenching	Shanghai	Soochow	Hangchow	Nanking
English	Yenching	West	St.John's	Soochow	Shanghai

¹⁹Cressy, Christian Higher Education, 35-86. Cressy's investigation covered sixteen Christian colleges in China in the academic year of 1925-27. They were: Central, Fukien, Ginling, Hangchow, Huping, Huanan, Lingnan, Lutheran, Nanking, Shanghai, Shantung, Soochow, St.John's, West China, Yale in China, and Yenching.

Biology	Yenching	Soochow	Nanking	Shanghai	Ginling
Chemistry	Yenching	Lingnan	Nanking	Soochow	St.John's
Physics	Shantung	Yenching	West	Soochow	Ginling
Math	Yenching	Soochow	St.John's	Shantung	Nanking
Religion	Shanghai	Ginling	Soochow	Nanking	Yenching

Evidently, as Earl H. Cressy's statistics proved, Soochow University had already become one of the top mission colleges in China in the mid-1920s.

The Challenges From the Chinese Nationalist Movement

During Dr. Nance's presidency, Soochow University had made further progress in scholarship. But in the same period, in the years of 1922-1927, the Nationalist Movement had arisen in Chinese society, which opposed foreign intrusions, particularly the British, on Chinese sovereignty. In the movement, the restoration of educational rights played a significant part. During the years of 1924-27, the restoration of educational rights seemed to become an independent movement in China.²⁰

But, in fact, criticism of foreign control in higher education in China had started in the first decade of the twentieth century. As early as 1910, Dr. Wang Chengting, a

²⁰The best account on this subject is Jessie G. Lutz, Chinese Politics and Christian Missions: the Anti-Christian Movements of 1920-1928 (Notre Dame: Cross Road Books, 1988).

Yale graduate and one of the most influential statesmen in modern China, had launched a challenge to the foreign control of the Christian Church in China. To counter the special privileges of British churches in China, Wang argued that the missions were not sent out to China to uphold the honor or glory of Britain but that of the Christ. He expressed:

The object of the Mission is to plant and nurture, with the guidance of God, a strong "Chinese" Church. Therefore it is only clear that missionaries, from whatever nationality they should hail, should foster the idea of self-propagation of the teachings of Jesus by training the native converts for leadership.

Particularly, Wang indicated the significance of higher education and Chinese students in the evangelization of China, and emphasized on the Chinese leadership in the educational field.²¹

In 1917, Tsao Yunxiang, President of Qinghua College in Peking, pointed out that the management of Christian colleges in China should be based on a cooperation between Chinese and missionary educators, not on Western dominance. "What is still more important," Tsao said, "the missionary educator may well mix more freely and intimately with the Chinese educator."²² But, unfortunately, the problem had not been solved.

²¹The East and the West 8 (1910): 294-5.

²²Educational Review 9 (1917): 105.

In 1922, Liu Tingfang, Dean of School the Religion of Yenching University, acknowledging the contributions made by missionary-educators, said that the Chinese Christians often found it difficult to work in the missions under the missionaries. He insisted, "In all missionary work the Chinese Christian workers must be given an equal share of authority over whatever is possessed by the missions." According to Liu, the Church had not been successful in securing the right Chinese leadership.²³ T. C. Chao, a professor of religion at Soochow University, shared Liu's opinion. He wrote in 1924, "the future of Christianity in China depends largely upon the kind of co-operation that the missionaries and Chinese Christian leaders determine to promote."²⁴

In 1925, in an article entitled "Chinese Co-operation In Mission Schools," Tsao Yunxiang, President of Qinghua College, further urged the missionary educators to adopt the principle of cooperation. On the one hand, Tsao showed, some mission schools felt the necessity of having Chinese vice presidents or deans, and even the "very liberally minded" missionary educators were considering transferring the management of their institutions to the Chinese people.

²³Tingfang Liu, "Problems of Chinese Christian Leadership: A Preliminary Psychological Study," The International Review of Missions 11 (1922): 224.

²⁴The Chinese Recorder 55 (1924): 394.

On the other hand, many of mission schools still remained inactive concerning cooperation. Tsao challenged, "If the Chinese people are chiefly interested in the development of the spirit of nationalism, then let the missionary educators show that the Christian conception of nationalism is of the highest order and the greatest strength when it is put to the test."²⁵

Some of criticisms came from Westerners. In their visit to China in the early 1920s, John Dewey and Paul Monroe exerted great influence on the Chinese intellectuals. An important view expressed by both Dewey and Monroe was that Western education could not be defined as only theological study, and Western education should include broad educational programs.²⁶

Dewey pointed out two major problems of mission schools in China which the missionary educators had to realize and solve: first, because college education was subordinate to evangelical work, most of missionary educators did not have enough educational background in natural science and social science programs. Therefore, Dewey stressed, "They should be trained for educational work before coming over as carefully as others are now trained

²⁵Educational Review 18 (1925): 340-2.

²⁶Cheng, C. P. and Tao, W. T. , "China's New System of Schools, "The Annals of the Far East 22 (1925): 100-110.

for direct evangelistic work." Second, after watching the development of the New Cultural Movement and its challenge to mission schools in China, Dewey reminded missionary educators to pay attention to their relationship with Chinese educators. He asked: "What can education under foreign influence do unless it learns to co-operate in this movement?"²⁷

In 1921 and 1922, Ernest D. Burton, a professor of University of Chicago, organized the China Educational Commission to investigate all public and mission colleges in China. The report of the "Burton Commission," calling for a change in the "foreign" atmosphere of mission schools, read:

As the Chinese church develops, Chinese participation in the direction of Christian education should constantly increase, the missionary retiring from the position of director to that of adviser and helper, and eventually withdrawing altogether, leaving behind a strong Chinese Christian community able to direct and support its own educational work.²⁸

Unfortunately, these suggestions had not been heeded by the mission schools. Some leading missionary educators even took a negative attitude toward the criticisms of the Christian colleges in China. For instance, F. L. Hawks Pott, President of St. John's University, described John Dewey's criticism of the mission colleges as "unjust," and

²⁷Educational Review 7 (1920): 104-110.

²⁸Christian Education in China: The Report of the China Educational Commission of 1921-1922 (Shanghai: Commercial Press, 1922), 31.

"unmerited," and made no self-examination on the existing problems of mission colleges in the 1920s.²⁹

What response was taken by the Southern Methodist educators toward the Western-Chinese cooperation at Soochow University? During Dr. Nance's presidency, the relationship between the Chinese and Western educators was close and harmonious in general, partly owing to the Allen-Anderson's traditional line, stressing the significance of Chinese culture in educational work, and partly due to the personal recognition and contribution of President Walter B. Nance to Chinese-Western cooperation.

A qualified missionary in China, in Dr. Nance's opinion, in addition to his vital Christian experience and a sense of vocation, should possess three essential elements: a background of general and special education except theological training, no racial prejudice, and a good command of Chinese language.³⁰ Among the missionary educators at Soochow University, no one can compare with Dr. Nance in knowledge of Chinese culture and language. According to a memoir of an American faculty at Soochow, Dr. Nance "was wise enough time and again to refer us to Chinese

²⁹Educational Review 14 (1922): 243-5.

³⁰A Letter of W. B. Nance to the Members of the Alabama Conference, August 12, 1932. Nance Papers, the General Commission on Archives and History, the United Methodist Church.

faculty people for answers to some of our questions. His admiration for Chinese philosophy and ethics was unbounded."³¹

Dr. Nance was one of the earliest persons among the presidents of mission schools who had realized the importance of the mutual cooperation and the Chinese leadership. When he became president of Soochow University in 1922, one of his major policies was to select and put Chinese scholars into high positions in both administrative and academic fields. In 1923, he appointed T. C. Chao, a leading Chinese professor at Soochow, as first Dean of the College of Arts and Sciences and Chairman of the Faculty. At the same time, he appointed W. Y. Yin, a former graduate, as Principal of the Preparatory School.³² When Soochow graduates earned their doctoral degrees in America or Europe, and came back with academic recognition, Dr. Nance encouraged them to act as leaders in their fields. They included Dr. Hu Jingpu, Chairman of Biology Department, Dr. Gu Yitong, Chairman of Chemistry, Dr. Xu Jinghan, Chairman of Physics, and Dr. Shen Qinglai, Chairman of Mathematics. More important, at the highest level, Dr. Nance considered a possibility of transferring the presidency to a Chinese.

³¹World Outlook (February 1965): 67.

³²The Annual Report of the Board of Missions (1923), 95.

As early as 1922, when Dr. Nance learned that he would succeed Dr. Cline as new president, he insisted on the election of a Chinese vice president. The Board of Trustees accepted his request and selected Y. C. Yang, a distinguished alumnus and then an active diplomat of China, as the candidate. Dr. Nance met his old student Yang in Peking and they agreed to work together as a team. Furthermore, Dr. Nance suggested that Yang consider taking the first place at Soochow University as soon as practicable. It is true that Yang did not accept any position at Soochow in 1922, because Dr. Wellington Koo, Minister of Foreign Affairs, really needed him to handle an urgent mission for the revision of the unequal treaties with the Western powers. Still Yang appreciated Dr. Nance's invitation and promised to have a team work at Soochow in the future.³³

In 1925, two significant events in China had a great impact on the mission colleges, which brought about a series of changes in the policies of Soochow University. The first event was the May Thirtieth Incident, which took place in Shanghai. At the time Shanghai was still controlled by the Municipal Council under the British domination. On May 30, when a demonstration of factory workers, students, and merchants appeared in the International Settlement, protesting Japanese owners' mistreatment of Chinese workers

³³Nance, Soochow University, 97-98.

in textile mills, the British police opened fire into the crowd and killed eleven Chinese. In subsequent demonstrations in other cities of China, more Chinese were killed by the British and Japanese militia. Protest strikes then spread across the country, which pushed the Nationalist Movement to a climax.

At this moment, the Chinese faculty and students in the mission colleges plunged into protest strikes with immense zeal. The faculty of Yenching University declared that the Shanghai Incident showed that many Westerners "are far from the state of mutual understanding and good-will which is the only stable basis of international amity, and far from the observance of those Christian Principles." In addition to condemning the British government, the Yenching faculty also appealed to "all sections of the foreign community in China to cooperate" for the improvement of Chinese-foreign relations.³⁴ Wu Leichuan, a professor of religion at Yenching University, urged the missionaries to make a choice between their government policies and Christian teachings in regard to the Shanghai Incident. He said: "If the settlement of the Shanghai case is made once more according to the principle that 'might is right,' and justice finds no expression, then the Chinese people as a whole, will doubt the essence of Christianity in a very

³⁴The Life 5 (July 1925): 1-2.

fundamental way." In addition, in Wu's opinion, the Shanghai case helped Chinese Christians to recognize the significance of establishing a Chinese Christian Church. "If Chinese Christians," he wrote, "really feel that they suffer much inconvenience by being Christians in a foreign missionary church, then is not the logical thing to do, at this most opportune time, to make an effort to establish a self-propagating, a self-supporting and self-governing church?"³⁵

At Soochow, the May Thirtieth Incident stirred up feeling in the whole school. Professor Whiteside reported that one of his students had asked him to stop the regular class routine and proclaim his stand on the matter.³⁶ The Student Union of the Law School of Soochow University in Shanghai, after the incident, organized a special law committee and invited the law professors and some well-known lawyers in Shanghai to get involved in the lawsuits against the British atrocity, which was widely deplored by the students, citizens, and law workers in Shanghai.³⁷ In Soochow, the Chinese members of the administrative and teaching staffs of the College of Arts and Sciences and

³⁵The Life 5 (July 1925): 9.

³⁶Nance, Soochow University, 100.

³⁷Soochow University Annual (1929), 227.

Middle School No.1 made a powerful statement titled: "To Our Missionary Friends in China", after the incident. First they pointed out the underlying cause of the Shanghai Incident was the long-time abuse by foreign powers of the rights of the Chinese nationals. They declared:

So long as the unequal treaties with all their implications, such as extraterritoriality, foreign concessions, limitations on the customs duties, spheres of influence, etc., remain unabolished, there can be no equality and justice in the relationship between China and other nations.³⁸

Then the Chinese faculty and staff strongly demanded that their missionary friends declare their positions on the Shanghai Incident, in mutual efforts to improve Chinese-Western relations. The message they delivered follows:

We, therefore, desire that all the missionaries in China will manifest their Christian spirit and faith by both words and deeds which will be effective in helping us to determine our attitude toward and relationship with all forms of foreign missionary work in China.³⁹

The Methodist educators took a positive attitude toward the protests of the Shanghai Incident. In addition to expressing a support of the Chinese demands for their sovereignty and dignity, educators also decided to put more emphasis on teaching of Chinese culture in order to remedy the tendency to overemphasize Western learning in the mission schools. President Nance in his report of 1926

³⁸The Life 5 (July 1925): 64.

³⁹Ibid., 65.

revealed that in 1925 about half the faculty meetings were concerned with "the topic of the characteristics and relations of Chinese and Western cultures and the problem of their union in the world culture of the future." He indicated, "We feel that there is no more important problem facing Christian educational institutions."⁴⁰

Another significant event which occurred in 1925 was the "register proceeding." In November 16, the Ministry of Education of the Chinese government issued a special announcement requiring all of mission schools in China to register with the Chinese government. There was a similar provision for Chinese private schools. The detailed regulations were contained in the following six articles: 1)all mission schools sponsored by the foreign churches will get a Chinese official recognition by having a registration with Ministry of Education; 2)the registered mission schools will be put into the class of privately established institutions; 3)the president or principal of the mission schools must be a Chinese, except in cases where the position is already held by a foreigner, then the vice president will be a Chinese; 4)more than half of the Board of Trustees must be Chinese; 5)the institution will not have as its purpose the propagation of religion; 6)the curriculum will conform to the standards set by the Ministry of

⁴⁰The Annual Report of the Board of Missions (1926), 58.

Education, and it will not include religious courses among the required subjects.⁴¹

In the meantime, the National Association for the Advancement of Education passed a resolution, which contained the following salient points: that all schools should be under government control; that no political or religious doctrines should be taught in school; that there should be no religious ceremonies; that textbooks and materials should be supplied by the government, and that the right of the freedom of research should be guaranteed.⁴²

Obviously, the missionary educators were now facing the most serious challenge which the older generation had never met. Of the "six articles" of formulation issued by the Ministry of Education, as Wu Leichuan, a professor of religion at Yenching University, pointed out, two articles, "the President or Principal must be Chinese" and "religious courses must be excluded from the required subjects," were the most significant.⁴³ The first was related to the leadership of mission schools in China, which meant the role of missionary educator would be changed to the assistant principal violinist in the orchestra. The second was

⁴¹The Life 6 (November 1925): 1-2.

⁴²The China Year Book, 426.

⁴³The Life 6 (November 1925): 2.

concerned with the change of basic educational purpose and function of mission schools in China, which meant that the mission schools, without required courses in religion, would be no different from government or private schools in China.

After the "six articles" were publicized, many mission schools delayed registration with the government, which they feared would end the teaching of religion in the schools. Some leaders of mission schools objected to registration, and they protested that the limitation of the teaching of religion was an infringement on the right of religious freedom as guaranteed in the Constitution of China.⁴⁴ At St. John's University in Shanghai, President F. L. Hawks Pott advised his board to "wait on the course of events" as a response to the requirement of the Chinese government for a registration.⁴⁵ The leaders of the Episcopal Mission of America, because of their unwillingness to make courses in religion elective and attendance on worship voluntary, even decided to close all of their schools in China, including well-reputed Huanan College and Shanghai University, for a year to await more favorable terms from the government.⁴⁶

But, in fact, there was not any possibility that the Chinese government would change the terms of registration

⁴⁴The China Year Book (1926), 424.

⁴⁵Fenn, Christian Higher Education, 116.

⁴⁶Walter B. Nance to W. G. Cram, July 29, 1927, Nance Papers, Madison, New Jersey.

during the period of the Nationalist Movement. For the mission colleges in China, waiting for more favorable terms or even closing schools to pressure the Chinese government were illusory and inadvisable. The schools had to adjust their own policies for the existence and future development of mission schools in China. In late 1925, with the vacillating attitude of unregistered colleges, the criticism of the mission schools was increased.

The criticism can be divided into two classes: one aimed at the total eradication of the mission schools, calling them as "tools of imperialism" and the "products of the cultural invasion". The Narrow Nationalists and Communists were the main part of this group. Another group, consisting of many Chinese Nationalists, especially Christian educators and students, frankly acknowledged the contributions of the mission schools but felt that the mission schools should be brought into the educational system of China under the control of the Chinese government. Also, this group rejected the obligatory religious courses in the curriculum, based on a principle of educational independence without any political or religious purposes.⁴⁷

⁴⁷Cai Yuanpei, President of Peking University, proposed in 1922 that education must be independent and free from any political party or religion, and should be administered by educational experts and not by politicians or religious propagandists. In 1924, the National Conference of the Educational Association passed a resolution on the separation of education from religion, and formulated that, in the government schools, no religious propaganda should be allowed, and faculty and students should be treated equally

They believed that when all the students were required to study the religious courses and to attend services of worship, both individual freedom and the opportunity to develop Christian character would be lost. Liu Ganzhi, a professor of Qinghua College, urged the missionary educators to take the following steps: first, to abolish the obligatory religious courses in college education; second, to join the unified educational system of China through registration with the government; third, to change a sense of pride in the Western culture and to put more emphasis on Chinese culture.⁴⁸

In regard to religious instruction and exercises in the mission schools of China, Dr. Paul Monroe, a leading American scholar on education and one of the most popular Western thinkers in China, expressed a very fair opinion:

In no feature are the mission schools more attacked as imperialistic than in their use of compulsion with regard to religious exercises and religious instruction. A further word needs to be said regarding the compulsion now applied by the Chinese government. . . . While from the point of view progress and of private Chinese endeavor in education this position is regrettable; yet if it be ultimately assumed, because of their tardiness and unwillingness in meeting far more reasonable demands of the Chinese authorities, the missions must share the responsibility. In the minds of the general mass of the Chinese people, the hostility of the missions to these regulations has accentuated their foreign character just

whether Christian or non-Christian. The China Christian Year Book (Shanghai: Christian Literature Society, 1928), 174-5.

⁴⁸The Life 6 (October, 1925): 21-22.

as their insistence upon compulsion has led to their inclusion under the caption "imperialistic."⁴⁹

What kind of attitude did the Southern Methodists adopt toward the requirements of the Chinese government for registration? Instead of a wait-and-see posture, they took some positive measures to adjust their policies under the difficult conditions.

In late 1925, the law department of Soochow University, as an independent educational unit, with the name of the Comparative Law School of China, registered with the Ministry of Education of China. As a result, each of the graduates of the Law School of Soochow University could receive an official certificate from the government permitting the practice law without any additional examinations.⁵⁰ This can be seen a prelude to the registration of Soochow University with the Chinese government. In addition, after discussion of religious instruction among the American and Chinese educators, in which the Chinese Christian leaders supported the voluntary system, the Board of Trustees at Soochow University decided that, beginning with the fall term of 1926, all courses in religion were to be made elective, and attendance at

⁴⁹The China Christian Year Book (1928), 177-8.

⁵⁰An Examination of Historical Facts of the Law School of Soochow University, in the File of Soochow University, the Shanghai Archives Department, Shanghai, China.

services of worship voluntary. This was an important step toward registration with the Chinese government. Dr. Nance explained in in 1926: "We have adopted them, however, in the conviction that we can thus build up the best character and thus render the most permanent service to China."⁵¹

But another question, which was the most serious challenge to the Southern Methodist educators, still needed to have an answer--the leadership of the administration at Soochow University. In a sense, President Nance had already anticipated this challenge and prepared a peaceful transition of leadership.

The Year of 1927: A Peaceful Transition of Leadership

In the 1920s, most of Christian churches and mission schools in China were still under the foreign control. Very few church-related institutions were directed by the Chinese Christians such as the Young Men's Christian Association and the China National Christian Council.

The Y. M. C. A. in China was one of the most influential Christian institutions in Chinese society. After the pioneering work of Fletcher S. Brockman and other American missionaries, Dr. Wang Chengting and Dr. David Z. T. Yui provided splendid records of leadership. In

⁵¹The Annual Report of the Board of Missions (1926), 59.

addition, many members of National Committee as well as the members of the local Boards of Directors were Chinese. Dr. David Z. T. Yui, General Secretary of the Y. M. C. A. in China, stressed the major policy of his association: "The supply of leadership from other countries cannot but be limited in numbers and can never be equal to our unlimited demands in view of the immenseness of our field and the complexity of our work."⁵²

The National Christian Council, which was formed in 1922 in Shanghai, also set an example of the Chinese leadership with a Chinese majority as its board members. This council was organized on the principle of equality, in which the Chinese Christians had equal voice and vote with the missionaries. This council set the "Chinese Church" as the main theme for its all efforts, playing a leading role in establishing strong Chinese leadership at the national level throughout the decade of the 1920s.

But, unfortunately, the foreign control of the Church was a clear fact. Until 1927, in all the mission colleges of China, no single president was a Chinese. Even though some Chinese Christians were qualified by their educational backgrounds and administrative abilities, taking the position of president seemed to be a special privilege of Westerners, a privilege increasingly challenged by the

⁵²China Mission Year Book (1924), 164.

Chinese in the Nationalist Movement. Someone asked why Chinese Christians, such as President Zhang Poling of Nankai College and President Kuo Pingwen of the Southeastern University, who had provided successful leadership in the public schools, should not be appointed as the top leaders of mission schools?⁵³

In June of 1927, the Ministry of Education urged the mission schools to register with the Chinese government before the end of August. In restating the regulations, the question of leadership was emphasized. For one thing, not only the vice president but also the president must be a Chinese. For another, two-thirds of the members of the Board of Directors, and not merely a majority, must be the Chinese.⁵⁴

The Southern Methodist educators, under the wise leadership of President Walter B. Nance, made quick and clear responses to these regulations concerning registration with the Chinese government. On March 1, 1927, at the meeting of the Board of Trustees, President Nance presented his resignation, requesting that a Chinese successor be secured as soon as possible.⁵⁵ This can be seen as a result

⁵³China Mission Year Book (1923), 90.

⁵⁴Fenn, Christian Higher Education, 116.

⁵⁵Minutes of Board of Trustees of Soochow University, March 31, 1927, the File of Soochow University, the General Commission on History and Archives, the United Methodist Church.

of Dr. Nance's long belief that his successor should be Chinese. Soochow University was one of the five institutions to install national leadership in 1927,⁵⁶ but Dr. Nance was the first Western president among the mission schools to ask to be replaced by a Chinese president. Dr. Nance himself later commented:

In 1927 I had the distinction of being the first head of a Christian college to resign and insist on the election of a Chinese successor. That was the wisest act of my administration.⁵⁷

At the March 31st meeting of the Board of Trustees, Dr. Nance took other steps toward the Chinese leadership at Soochow University. On his nomination, Dr. John C. H. Wu, a leading Chinese jurist, was elected Principal of the Law School, the most prestigious department of the University. At the same time, Dr. Sheng Chen Wei, a Soochow graduate and a law professor, was elected Dean of the Law School. The minutes of the meeting stated: "We express the hope that the transfer of the administration of the Law School to the newly-elected principal and dean take place at once and that

⁵⁶The only five among the thirteen mission colleges to install the Chinese leadership at the time were: Soochow University, University of Nanking, Shantung Christian University, Fukien Christian College, and Lingnan College. The other eight mission colleges followed in this order: three in 1928, three in 1929, one in 1932, and one in 1937. Fenn, Christian Higher Education, 114.

⁵⁷A Letter of W. B. Nance to the Members of the Alabama Conference, August 12, 1932, Nance Papers, the General Commission on Archives and History, United Methodist Church, Madison, New Jersey.

we request President Nance to take steps to effect the transfer as soon as possible."⁵⁸ Also, at the same meeting, the Board approved President Nance's nomination of the ten members of Executive Council, all of whom were Chinese faculty or administrators, to act in the administration of the University for the time being. Pan Shenming, a professor of chemistry, was appointed as Dean of the College of Arts and Science and Acting President.⁵⁹

While taking some steps for the transition of leadership at Soochow, Dr. Nance felt that it would not be easy to get approval from the Home Board within the time limit set. Through a series of letters in July of 1927 to Dr. W. G. Cram, General Secretary of the Board of Missions, Dr. Nance advised the policy makers of the Home Board to accept the regulations of the Chinese government for registration. In a letter of July 12 to Dr. Cram, Nance wrote that all mission schools in China were asked to register with the authorities before the end of August, and said "we already meet the government requirements." Nance then revealed his approach to the matter of registration. "The nationalist government very properly," he wrote, "it seems to me, insists that education is a public function

⁵⁸Minutes of Board of Trustees, March 31, 1927, the File of Soochow University, the General Commission on History and Archives, the United Methodist Church.

⁵⁹Ibid.

which the government has a right to control." Now the problem needed to be solved, Nance stressed, by the Home Board of the Southern Methodist Church. He suggested as follows:

In order to complete registration, it will probably be necessary for the Board of Missions to signify its willingness to leave the final control over the schools of this Mission in China. . . . The real logic of it is this, that the Board of Missions would lose nothing by giving up this slight bit of control, and would thereby help us to secure government recognition for an institution under Christian control, and thus save to the Christian cause this enterprise into which we have put so much during all these years.⁶⁰

In a letter three days later, Dr. Nance urged the Home Board "to make an affidavit stating the actual facts with reference to Soochow University and its relation to the Board of Missions of the M.E.C.S.," especially the proposed changes in the relationship between the Board and the University on the endowment property, in which the former "has entrusted" the latter to hold. "Such an authoritative statement," Nance believed, "would meet all our immediate needs in dealing with the Nationalist government in the matter of registration."⁶¹

In another letter dated July 29, Dr. Nance further asked the Board of Missions to "place the actual control of Soochow University in the hands of the Board of Trustees,"

⁶⁰Nance to W. G. Cram, July 12, 1927, Nance Papers, General Commission on Archives and History, the United Methodist Church.

⁶¹Nance to W. G. Cram, July 15, 1927, *ibid.*

granting an independent authority to the University. Also, in a proposed agreement between the Board of Missions and the Board of Trustees of Soochow University, Dr. Nance suggested that the Home Board continue to provide financial support to the University. He explained: "The purpose of it is to guard against any possible attempt of an outside group or organization to take possession of the plant on the pretense of carrying on the institution better than we could do it." In addition, Nance reported to the Home Board that the Board of Trustees of Soochow University was working on a new constitution in which the purpose of the institution and the composition of the Board of Trustees, would be stated in new terms.⁶²

In the document entitled "proposed New Constitution of the Board of Trustees of Soochow University," both the Christian principle and the educational independence of Soochow University were confirmed. The Article 3 reads:

The purpose of the Board of Trustees of Soochow University is to maintain in East China a private institution of learning under Christian auspices, which shall conform to the highest standards of educational efficiency, promote social welfare and high ideals of citizenship, and develop Christian character in accordance with the original purpose of the founders. To this end the trustees and other responsible persons must be of well-attested moral character, qualified and willing actively to promote the aim of the institution.⁶³

⁶²Nance to W. G. Cram, July 29, 1927, *ibid.*

⁶³Proposed New Constitution of the Board of Trustees of Soochow University, the File of Soochow University, the General Commission on History and Archives, the United

In Article 4, "Composition of the Board," the number of Board members was limited to fifteen, and "at least eight members shall be Chinese." Article 7, "Officers of the Board," said that "the President of the Board shall be a Chinese". These affirmed Chinese leadership in the policy-making circle of a private educational institution. In the meantime, Article 4 also stated that "all members of the Board shall be Christians, and a majority shall be members of the Methodist Episcopal Church, South (Jan Li Kong Hui)."⁶⁴ This guaranteed the continuation of Christian and Methodist-related leadership of Soochow University.

The Home Board finally accepted the proposed constitution of the Board of Trustees of Soochow University in meeting the requirements for a registration in China. Dr. O. E. Goddard, the Foreign Secretary of the Home Board, and Bishop William N. Ainsworth attended the meeting of the Board of Trustees in Shanghai on October 25, 1927, reporting the Home Board's approval of resolutions with respect to the registration with the Chinese government.⁶⁵ One thing was

Methodist Church.

⁶⁴Ibid.

⁶⁵A Report of the Board of Trustees of Soochow University to the Executive Committee of the Board of Missions, Methodist Episcopal Church, South (in 1927, but undated), the File of Soochow University, the General Commission on History and Archives, the United Methodist Church.

still unsolved: the selection of a Chinese president of Soochow University.

Dr. Nance recommended his favorite former student Yang Yongqing, whom he had nominated for the Vice President in 1922. Mr. Yang replied to Dr. Nance in July of 1927, expressing his appreciation of the nomination. In a letter of July 29 to Dr. W. G. Cram of the Home Board, Dr. Nance wrote: "You will be gratified, I am sure, to know that the work of the committee charged with finding a new president gives promise of early fruition in a most gratifying way."⁶⁶ Dr. Nance later described Mr. Yang as "ideally fitted for the post."⁶⁷

Yang Yongqing (1891-1956), known with the name of Y. C. Yang, was born in a Christian family in Zhejiang province. His father, Yang Weihang, had served as a doctor at the Soochow Hospital which was sponsored by the Southern Methodist Church, and was associated with William B. Burke in the Songjiang Bible School for many years. Yang was one of the first students at Soochow University. After graduation in 1909, he taught in the Lowrie High School in Shanghai for a short time and then attended Qinghua College in Peking. After graduating first in his class of forty-

⁶⁶W. B. Nance to W. G. Cram, July 29, 1927, Nance Papers, General Commission on Archives and History, United Methodist Church, Madison, New Jersey.

⁶⁷W. B. Nance to the Members of Alabama Conference, August 12, 1932, Nance Papers.

three students, he taught at Soochow University from 1913 to 1914. Yang then went to the United States for advanced study with the Qinghua Scholarship. First he studied political science and public education at Wisconsin University, and later transferred to George Washington University to specialize in international law and diplomacy. He received an M.A. degree, and then entered the law school, earning a LL.B. in 1918. While a student in the United States he won a national reputation in the college circles as an orator and debater, winning the Governor Beckman and Major Seaman cups for English oratory, and defeating the first prize winners of both Yale and Pennsylvania Universities. Mr. Yang was also involved in editing The Chinese Students' Monthly, an influential journal which favored Chinese reform. This journal was sponsored by the Chinese Student Association in America of which Yang became President in 1917.

In addition to an excellent academic performance, Mr. Yang also displayed his outstanding abilities as a young diplomat during his years abroad. In 1916 he joined the Chinese legation in Washington as private secretary to the minister, Dr. V. K. Wellington Koo. In the coming years, recommended by Dr. Koo, Yang played important role in a series of international conferences defending China's sovereignty and independence. These included the International Labor Conference at Washington in 1919, the

meeting of the League of Nations Assembly at Geneva in 1920, and the Washington Conference of 1921-22. Mr. Yang returned to China in May, 1922 and served under Dr. Koo, who became Minister of Foreign Affairs in China. Yang directed various special commissions, especially those charged with revision of treaties with the Western Powers. Before accepting the nomination as President of Soochow University, Yang was one of the most influential diplomats in China.⁶⁸

The main reason for Y. C. Yang's decision to transfer to the educational field from diplomatic post was his love for his alma mater and his Church. In 1929, Yang confessed that he was "largely a product of the Southern Methodist missionary enterprise in China, having spent eight out of total of nine years of schooling I had in China in the Soochow University."⁶⁹ In 1937, Yang restated: "The writer himself is a graduate and product of Soochow University. He will unhesitatingly and gratefully acknowledge that he owes all that is best in him to the Christian education."⁷⁰ Yang's close relations to the Southern Methodist Church also can be seen in his family members' experiences. In addition

⁶⁸Y. C. Yang's personal experience before 1927 is mainly seen in Who's Who in China. Supplement to the Third Edition (Shanghai: The China Weekly Review, 1927), 161-2.

⁶⁹The Missionary Voice (August, 1929): 292.

⁷⁰Y. C. Yang, "The Story of Soochow University," Missionary Yearbook of the Methodist Episcopal Church, South (1937): 248.

to his father's background, one of his sisters, Yang Xizhen (Grace Yang), a graduate of the church-related Laura Haygood School at Soochow, later became a national secretary of the Y. M. C. A. in China and principal of McTyeire School in Shanghai. Mrs. Y. C. Yang was also a graduate of Laura Haygood School at Soochow and a devout Methodist. When Dr. Nance introduced Mr. Yang to his Southern Methodist brothers, he said that the new president of Soochow University came from "one of the most delightful Christian homes I have ever known."⁷¹

Wu Leichuan, a professor of religion at Yenching University, indicated that an outstanding candidate for Chinese president in a mission college must possess four requisite qualifications: he must be a Christian, a present or a former faculty or administrator from that school, a person of good administrative capacity, and a well-reputed scholar with both Chinese and Western training.⁷² Definitely, in the minds of American and Chinese educators at Soochow University, Y. C. Yang was such a unique candidate of president according with above four qualifications.

By the end of 1927, the nomination of Mr. Y. C. Yang as President of Soochow University was confirmed. At the

⁷¹The Missionary Voice (February 1928): 55.

⁷²The Life 6 (November, 1925): 2.

same time, Mr. Z. T. Kaung, the first graduate in theology and a leading Methodist minister in China, was selected as the Chairman of the Board of Trustees of Soochow University.

In December 3, at the meeting of the Board of Trustees, on nomination of President Yang, Walter B. Nance was elected Western Adviser of the University. Also, on President Yang's nomination, Pan Shenmin, the Acting President in the transition period in 1927, was elected Dean of the College of Arts and Sciences, J. W. Dyson, Professor of Biology, was elected Associate Dean.⁷³ Thus, the whole project of transition of leadership was peacefully completed with new cooperation between Chinese and Western educators.

In December 28, 1927, President Yang in his inaugural speech emphasized two points as the major focuses of his administration: the first was to develop a spirit of cooperation between the Chinese and Western educators in the new period, and the second was to promote the moral standards and regard this as the basis of scholarship and education.⁷⁴

The spring of 1928 marked the beginning of a new era in the history of an old Methodist mission college in China.

⁷³The Meeting of the Board of Trustees of Soochow University, December 3, 1927, the File of Soochow University, the General Commission on History and Archives, the United Methodist Church.

⁷⁴The Soochow University Annual (1929), 294.

In that year, Soochow University registered with the Ministry of Education of Chinese government as the second mission college to take such an action,⁷⁵ and she was ready to meet the challenges of the new period.

⁷⁵Among the fifteen major mission colleges in China, four of them registered with the government before 1928. They were: Lingnan University, Soochow University, University of Nanking, and University of Shanghai. Other colleges registered in the 1930s except for St. John's University, which registered in 1948. Fenn, Christian Higher Education, 241.

CHAPTER VII

CHINESE LEADERSHIP AND METHODIST INFLUENCE, 1927-1939

The Methodist Episcopal Church, South, as an independent Protestant denomination in the United States, continued to exist at home and in the foreign mission field until 1939. In that year, the three Methodist churches, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and Methodist Protestant Church, merged into one institution under the name of the United Methodist Church. Consequently, Soochow University as the main educational system of the MECS, after the year of 1939, belonged to the new united church. Its last period, from 1927 to 1939, under the leadership of President Y. C. Yang, further strengthened the academic prestige and social influence of the institution in Chinese society, and clearly stamped it with the brand of the Southern Methodist educational mission in China.

The period of 1927-1939 can be divided into two stages. One was the decade of 1927-1937, a period of steady growth both physically and academically. Another embraced the years from 1937 to 1939, a period of war and turbulence. This chapter will discuss the following three questions:

1) After 1927, did Soochow University still maintain its Christian character as a mission school? What was the

relationship between the missionary educators and Chinese educators? 2) What progress in scholarship had been made in Soochow University during the decade of 1927-1937? 3) What changes happened during the early war period for the educational programs of Soochow University?

The Christian Character of the School and A New Cooperation

In an opening address before the annual conference of the China Christian Educational Association in 1928, soon after taking the position of president of Soochow University, Y. C. Yang proclaimed his views on the role of Christian education in China, which can be seen as his administrative program at Soochow University. First of all, Yang maintained that Christian education had done much and would do more toward the making of modern China. "We must stand for and maintain the Christian character of our schools," he said, "for otherwise Christian education as such will cease to exist whether we have schools or not." Second, he asked the Christian educators to adopt "an attitude of utter indifference" toward criticism of the mission schools. In his opinion, criticism and opposition were often useful hints for profitable self-examination. The problems the challengers had presented should be treated "in the right spirit and with the right method." Third, Yang wished to establish a new and close relationship

between the mission schools and the Chinese government. On the one hand, the mission schools should submit to the lawful authority of the government in order to promote the national educational reform. On the other hand, Yang suggested, the mission schools "should have a right to develop their own individual characteristics, in order to serve as a healthy stimulus to intellectual progress." Finally, while maintaining the Christian character of mission schools, Yang opposed compulsory religious education and other policies of mission schools in order to meet the needs of social and educational reform in China.¹

In 1929, in an article entitled "Awakening China," President Yang commented further on the significance of mission schools in Chinese modern education after the establishment of a new government. In his opinion, the emergence of the Nationalist government in Nanking in 1928 created a calm and stable situation for Chinese politics and provided a solid foundation for bringing all potentialities into full play in Chinese society. In foreign relations, the new government would make China a fully developed modern nation in the world, through revising unequal treaties with the Western Powers in China and taking a more active role in the involvement of international politics. Because of the government's open policies, including one of tolerance

¹Educational Review 20 (1928): 229-235.

toward religions, coupled with the end of the anti-Christian movement in China, Y. C. Yang was convinced that Christian education had "the golden opportunity of ages to make Christian influence count as a principal factor in the forces that are building up the New China." Furthermore, Yang demonstrated that the Methodist Episcopal Church, South, had more reasons to feel gratified than any other group of Christian workers in China. These reasons for gratification lay in the improvement of two groups of relationships, with the peaceful transition of the leadership of Soochow University in 1927. One was "the spirit of wholehearted co-operation between the missionaries and the Chinese Christian leaders." Another was that "the 'home church' and 'mission field' are knitted together by warmer sentiments and closer fellowship than ever before." Therefore, Yang asserted, in making the necessary readjustments to the changed conditions, Soochow was fortunate in finding satisfactory solutions after the transformation in 1927, and could face the future with confidence.²

The Christian character of the mission college, after registration with the Chinese government as a private school, was also confirmed at the annual meeting of the East

²The Annual Report of the Board of Missions of Methodist Episcopal Church, South (Nashville, TN: the Southern Methodist Publishing House, 1929), 244-251.

China Christian Education Association, which was held at Soochow in April, 1928. The main emphasis of the conference was on the Christian character of the schools,--how should it be maintained and developed? Both the missionary educators and Chinese Christian educators agreed with the following point, which was formulated by the Chinese group on the purpose of Christian education:

The purpose of the school is the formation of strong and perfect citizenship, the development of a democratic spirit, the training of vocational knowledge and skill, and, in particular, the perfection of the highest type of character through the inculcation of the spirit of Christ.³

In the beginning of 1929, on the invitation of the Board of Missions of the Southern Methodist Church, President Yang visited the United States and addressed various audiences there. His visit, as a Chinese representative of the Church and the Church-related Soochow University, can be seen as a significant response from the Chinese side to the new relationship between the Chinese Christian Church and the Southern Methodist Mission in China, and between the Home Board of the Church and its leading educational institution of China, Soochow University. This was after the transformation of leadership from the missionary educator to the Chinese Christian intellectual. At the International Missionary Conference, held in Memphis, Tennessee, in January 1929, President Yang

³Educational Review 20 (1928): 303.

delivered a very clear message to his American Methodist friends: "It has manifested a stronger determination to preserve the Christian character of our institutions and has made more strenuous efforts to demonstrate the purity of motive in Christian service."⁴ Yang wished the Home Board of the Church to continue to support Soochow University, and wished to establish a further cooperation between the missionary educators and Chinese Christian educators in the institution.

After 1927, religious study for the students became elective, and attendance at chapel also became voluntary. These changes, of course, formed a great challenge to an old Methodist mission college--could religious education could continue to survive as an important part of the mission school in China? How it should modify its methods to meet the requirements of changed conditions?

An interesting fact is that, after securing registration with the Chinese government and making religious courses elective rather than compulsory, the number of students at Soochow University enrolled in 1928-29 increased. Walter B. Nance wrote in October 1929:

One result of securing registration was an enormous increase in enrollment in September. We have enrolled to date 458 college students, and 332 in the first middle

⁴Elmer T. Clark, ed., The Missionary Imperative: Addresses Delivered at the International Missionary Conference, Memphis, TN, January 1-3, 1929 (Nashville, TN: Cokesbury Press, 1929), 109.

school. The second middle school in Shanghai has enrolled over 300 students, and the law school about 200 students in the three regular law classes.⁵

Compared with the number enrolled in Soochow University system in 1927, "an enormous increase" in enrollment in 1929 was impressive. According to statistics for the year of 1927, the number of college students was 212; the total enrollment in the three middle schools in Soochow, Shanghai, and Huchow, was 667,⁶ which was similar to the enrollment in two middle schools in Soochow and Shanghai in 1929.

Another change, after securing registration with the government in 1928, concerned the religious requirements at Soochow University. John Chu, a Soochow and Vanderbilt graduate and later a faculty of sociology at Soochow, revealed a Chinese student's response toward the changed policy of the institution around 1928. He demonstrated:

To make religious courses elective rather than compulsory is wise from the standpoint of both the school and the student. It is much better to have a few students who are eager to learn the truth about religion than to have several hundred students work only for grades and credits or for an opportunity for an education.⁷

⁵Walter B. Nance to O. E. Goddard, October 5, 1929. W. B. Nance Papers, General Commission on Archive and History, the United Methodist Church, Madison, New Jersey.

⁶The Annual Report of the Board of Missions, 247.

⁷The Missionary Voice (March 1932): 118.

Also, the free choice to attend the campus chapel for worship was also welcomed among the students, helping to correct the students' previous rebellious attitude toward the compulsory policy of mission schools. Walter B. Nance, the Western Advisor of the University, wrote in 1929:

"Attendance at chapel has increased this year more than the increase in enrollment, and there is a gradual passing away of the definite antipathy to religion."⁸

The program of religious studies and the religious activities at Soochow University after 1928 not only survived but developed. This may be attributed to the personal contributions of M. O. Williams, the head of the Departments of Religion and Sociology and the Director of the Religious Activities. Dr. Williams, after graduation from Vanderbilt University, joined the Soochow faculty in 1929. As Dr. W. B. Nance demonstrated, "He made a great contribution in both departments by his ability to organize and enlist both teachers and students in a well-rounded program of religious activities, and to direct them both to individual improvement and to intelligent interest and cooperation in the Christian transformation of society."⁹

⁸Walter B. Nance to O. E. Goddard, October 5, 1929, Nance Papers, General Commission on Archives and History, the United Methodist Church.

⁹Walter B. Nance, Soochow University (New York: United Board of the Christian Higher Education in China, 1956), 110.

With the assistance of Mr. Z. S. Zia, an alumnus who graduated in theology at Auburn, Dr. Williams, instead of using traditional instruction in religion, tried to introduce the Christian ideas to the students by promoting friendly social relations between students and faculty through class advisors. Under his direction, a Student Christian Fellowship met in groups in the dormitories. A Student-Faculty Christian Fellowship, instead of the former daily chapel services, gathered for weekly discussion in groups for upper and lower classes in the University and the First Middle School in Soochow. In this way, he strengthened the department of religion and religious activities.¹⁰

Dr. W. B. Nance, in a retrospective view of this period, praised Dr. Williams' work. He wrote: "No one could have taken his threefold responsibility more seriously or have won more hearty cooperation from his colleagues, both in teaching and in organized Christian activities." When Dr. Williams left on furlough in 1940, he continued, "not only was the sociology program going well, but the religious activities were continuing as successfully in Shanghai as at Soochow before the war."¹¹

¹⁰W. B. Nance to O. E. Goddard, October 5, 1929, Nance Papers General Commission on Archives and History, United Methodist Church; Nance, Soochow University, 117-118.

¹¹Nance, Soochow University, 117, 111. During the war of Japanese invasion, the main body of Soochow University transferred to Shanghai from Soochow.

Until 1939, when the Southern Methodist Church was merged into the body of the United Methodist Church of America, Soochow University had maintained its Christian character and its strong connections with the Home Board of the Church. In his presidential report of 1939, Y. C. Yang acclaimed: "Religious work has always been regarded as a chief concern of the University. The task is admittedly not easy, but its importance has never been overlooked nor attention failed to be given to it."¹²

During the period from 1927 to 1939, another point of concern relating directly to the development of Soochow University was the relationship between the Chinese educators and their American counterparts. At this point, a close and harmonious cooperation between the two parts at Soochow University provided a successful model among the mission schools in China. This was particularly reflected in the close relationship between President Yang and Dr. Nance.

Dr. Walter B. Nance, after 1927, became the Western Advisor of the University and maintained his position until 1949. He participated in all important discussions and policy-making decisions in the institution. President Yang, Dr. Nance's former student, always took his advice and

¹²Y. C. Yang, "Report of the President of Soochow University, 1939," the Soochow University File, United Methodist Church.

respected his living influence on campus. Dr. Nance in 1936 wrote:

(After 1928) My function has been strictly limited to that of advisor. In that capacity I have enjoyed the intimate confidence of President Yang who has consulted me upon all matters of consequence. The relation of the student to his former teacher is a very beautiful one in China. In fact the latter is often embarrassed by the extreme deference he never fails to receive. Consequently, I always have the opportunity to express an opinion and am relieved of all administration.¹³

President Yang's great respect for Dr. Nance as an example was expressed in a dedication of his book to his former teacher. He called Dr. Nance as "A respected teacher, an intimate friend, and an eminent colleague among my esteemed associates in the University."¹⁴

The missionary educators after 1927 had been greatly respected by the Chinese faculty members and students. In February 25, 1928, there was a celebration in honor of the sixtieth birthdays of three of the missionary educators connected with the institution. They were Presidents Emeritus J. W. Cline and W. B. Nance, and Professor Joseph W. Whiteside, all of whom had served in China over thirty years at the time. It was in no sense "official," but a most hearty expression of friendship and appreciation of the services of these men. A participant described: "It was a

¹³Addenda to Sketch of Dr. W. B. Nance--1936, Nance Papers, the United Methodist Church.

¹⁴Y. C. Yang, China's Religious Heritage (New York and Nashville: Abingdon-Cokesbury Press, 1941), 2.

typical old-style Chinese birthday celebration,--to the eating of mien (noodle), the red satin hangings, elaborately decorated red candles, scrolls, and embroidered red satin coverings for the chairs arranged for the honored guests."¹⁵

A good cooperation between the Western and Chinese educators at Soochow University in the new period can also be seen in the warm words delivered by John Chu, a Vanderbilt graduate and a Chinese professor of sociology. He said:

China needs missionary educators, men like Dr. W. B. Nance and Professors Joseph Whiteside, J. W. Dyson, and D. L. Sherertz of Soochow University, who are not only profound in their scholarship and earnest in their teaching work, but also Christ-like in their character and personality.¹⁶

Evidently, this gratitude reflected the good cooperation that existed after 1927 between the Western and Chinese educators at Soochow University, which provided a good example for the Western and Chinese leaders of the mission schools in China.

Chinese Leadership And the Academic Achievements

With the transformation of leadership in 1927-28, a great change appeared in the Soochow University system: the

¹⁵Educational Review 20 (1928), 213-214.

¹⁶Missionary Voice (March 1932), 151.

institution became more indigenous. In the past, like other mission schools, Soochow University was identified as a foreign college. With the changed situation, coupled with the demands from the Chinese Christian leaders for an indigenous Church and indigenous church schools, Soochow University in the new administration became more Chinese through the Chinese leadership in both administrative and academic spheres.

The new Board of Trustees, which was formed in 1928, consisted of fifteen members. Among them, thirteen were Chinese, four were Americans. The Chairman, Z. T. Kaung, was a Chinese, and Vice Chairman, John W. Cline, was an American.¹⁷ After 1928, except for the Bible School at Songjiang, which was directed by William B. Burke, a veteran missionary who had worked in Songjiang since 1887, all the schools of Soochow University system had Chinese administrative heads.¹⁸ The new leadership from the beginning displayed strong capabilities in dealing with both administrative and academic affairs in the University system. Dr. M. O. Williams, professor of religion and sociology at Soochow University, later commented that "The quality of Chinese leadership was unusually high. The

¹⁷Soochow University Bulletin: Announcement of Courses at College of Arts and Sciences in 1928. (Soochow: Soochow University, 1928), 5.

¹⁸The Annual Report of the Board of Missions (1928), 247.

writer and his wife, reaching East China in 1929, were immediately impressed by the number and high ability of Chinese leaders."¹⁹

In the academic world, the Chinese scholars played a leading role with excellent scholarship in Soochow faculty. In 1929, the Law School of Soochow University had thirty-six faculty members, and only two were American. Among the Chinese faculty members, eleven earned J.D. or Ph.D. degrees in Europe and America. At the College of Arts and Science, the Chinese scholars also formed the majority of the faculty with advanced degrees and excellent academic performance. All the leading professors or chairman of departments were Chinese.²⁰ In fact, both in quantity and in quality, the missionary educators had retreated from the first row to the second row in teaching position and influence. This change reflected a general tendency of the mission schools in China.

According to the research of William Fenn, by 1923-24, the total numbers of Chinese and Westerners on the teaching staff of the fourteen Christian colleges in China were almost equal. By 1932, full-time Chinese teachers

¹⁹M. O. Williams, "The Missionary Movement in China. Degrees of Dominance of the Church and Relatedness to Western Imperialism," working Paper for the United Methodist Program in February 1981, M. O. Williams Papers, Personal Collection of M. O. Williams.

²⁰The Soochow University Annual, (Soochow, 1929), 21-50.

outnumbered Westerners two to one, and by 1936, four to one.²¹

Coupled with the ending of compulsory religious education, the emphasis on systematic educational programs in science, social science, humanities, and law, at Soochow University in the period from 1927 to 1937, showed steady growth both physically and academically.

In order to pursue the development of academic programs, some reforms in the school organizations were carried on by the new administration. In 1928, under President Yang's direction, the College of Arts and Science was divided. Thus Soochow University was composed of three main parts: the College of Arts, the College of Science, and the Law School. In the same year, the School of Physical Education reopened and its training program was emphasized as a requirement for the students. Another measure taken at the beginning of the new administration was the opening of the women's student program. According to President Yang's suggestion, the Co-Education Department opened in 1928.²²

²¹William P. Fenn, Christian Higher Education in Changing China, 1980-1950 (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1976), 2-113.

²²"Special Meeting of Board of Trustees of Soochow University, in Shanghai, June 4, 1928," the File of Soochow University, the Archives and Historical Commission of the United Methodist Church, in Madison, New Jersey. Before the opening of the Co-Education Department in 1928, there were a few women special students at Soochow University. The first two were Jiang Kuaiyun, later principal of Laura Haygood School in Soochow, and Mary Cline, daughter of John W. Cline, the former President of Soochow University. see Y. C.

This was a significant change in the policy of the institution. The first year about thirty women students were admitted, and the next year the number doubled. In 1936, the women students increased to 274, occupying two separate dormitories on campus. Most of the women students selected economics, biology, education, law, and accounting as their majors. They played an active part in the student body and played an influential role in school and social activities.²³

During the decade of 1927-37, the academic standards of Soochow University were greatly improved, based as they were on the solid foundation of the earlier programs, particularly in law, science, and medical science. As the most prestigious law school in China, the Law School of Soochow University was authorized by the Ministry of Education of the Nationalist government to offer graduate courses leading to the degree of LL.M.²⁴ Before entering the graduate programs, the law students were required to finish their two-year preparatory course study in Soochow for the requirement of LL.B. degree. Then they could go to

Yang, "Memorandum On Co-Education In Soochow University, 1936," the File of Soochow University, the United Methodist Church.

²³Yang, "Memorandum On Co-Education," the File of Soochow University, the United Methodist Church.

²⁴Nance, Soochow University, 82.

Shanghai, where the Law School was located, for the three-year program leading to the degree of LL.M. This was systematic training for the new generation of Chinese lawyers.

In 1928, the preparatory course study in the law school of Soochow University required fifty-three hours. The courses covered Chinese, English, German, history, biology, chemistry, physics, politics, the comparative government, psychology, economics, history, philosophy, international law, Chinese diplomatic history, and law theory.²⁵ In 1934, the number of credit hours for the preparatory course at the Law School was increased to eighty-four hours.²⁶ The preparatory study and graduate program provided the students with a wide range of knowledge in the law field as well as the training of foreign languages.

William P. Fenn, in his book on the Christian higher education in China, pointed out, "Law received professional emphasis at only one institution, Soochow University." He provided interesting statistics for the law graduates of Soochow University. In 1936, he showed, "ninety-five graduates had taken advanced studies abroad, seventy-two were teaching law, and four were presidents of law schools;

²⁵Soochow University Bulletin (1928), 85-88.

²⁶Soochow University Bulletin. Announcement of Courses at College of Arts and Sciences in 1934 (Soochow: Soochow University, 1934).

thirty-one were serving as judges; seven of nine advocates of the Municipal Council of Shanghai's International Settlement were Soochow alumni."²⁷

The science program also increased its reputation during the decade of 1927-37. In 1935, the faculty in the science program had thirteen professors and twenty technicians and laboratory assistants. A science exhibit of Soochow University, which was held in April 1935 on campus, proved that many results of research in the science program had reached the highest level in the academic world of China.²⁸ The well-known Biological Supply Service, which was established in 1924, became more important in distributing the biological materials and scientific equipment on the national level. A report of 1934 reads:

The B.B.S. is in close touch with more than two thousand junior and senior middle schools throughout the country, and five hundred colleges, biology professors, and research workers in China and abroad. During this past year the B.S.S. has served around two hundred middle schools and one hundred-fifty colleges and individuals in China and abroad by their orders for supplies.²⁹

While the law and science programs at Soochow University enjoyed national prestige, the medical science

²⁷Fenn, Christian Higher Education, 156-157.

²⁸Tung Wu 3, 4 (1935): 97-106.

²⁹President's Report for the Year 1933-34, Soochow University, the file of Soochow University, Yale Divinity Library.

program also became well known in China. According to a cooperative program between Soochow University and the Peking Union Medical College, a top medical school in China, when the medical students finished their three-year preparatory course at Soochow with the satisfactory records, they would be awarded a B.S. degree. If they preferred to pursue advanced study, they could transfer to the Peking Union Medical College. In the 1930s and 1940s, many Soochow graduates earned their advanced degrees in Peking or in the United States or European nations, with a high reputation for good training at the junior level in Soochow.

A significant change in curriculum and in teaching methods was the link between the classroom teaching and social practice by encouraging students to get involved in rural education and social investigation. This kind of activity was promoted in the decade of 1930s, in response to current thought of social and educational reforms in China at the time.

A major advocate for rural education in China was Tao Xingzhi (W. T. Tao), a well-known scholar who emphasized the significance of educating the illiterate in Chinese society. Tao established a rural normal school in a village near Nanking and maintained it for only two years in the early 1930s. His brief experiment and his writings had a powerful force for better rural education. Another advocate for mass education was Liang Shuming, a famous philosopher and

educator. Liang directed a rural middle school in Shantung Province and there he started several innovations in mass education. The rural educational movement led by Tao and Liang moved Chinese intellectuals and students to pay more attention to educating the illiterate. This movement also promoted the mission schools to hold fast the spirit of the age by making contributions to the "social education" in China.

The professors and students at Soochow University became involved in "social education" throughout the 1930s, particularly in the fields of social science and humanities. M. O. Williams, a professor of sociology, organized many activities of social investigation in the countryside near Soochow. In an article of 1935, he stated his project as follows:

No program had been fixed in advance. The student had prepared for this work by studying rural problems. Talking with people engaged in rural service, and sketching plans that might be followed. It was decided to cooperate with the pastor and community leaders and to let the program grow out of problems and opportunities as discovered on the spot.³⁰

Through this kind of activity, the students got some real knowledge about Chinese society and felt closer to their people. Whatever careers they chose after graduation, this practical training had some benefits for them in the future. This change can be seen as a challenge to the

³⁰Tung Wu (1937): 61.

traditional teaching methods of the mission schools in China, with a focus on the book knowledge, particularly in Bible study. By encouraging students to examine the social problems of China, the new administration of Soochow University delivered a strong message to society: the education of mission school must try to meet the social needs, and it must be more socialized than ever before.

1937-39: A Turbulent Period And A New Beginning

The decade of 1927-37, even though it witnessed some political and military struggles between the Nationalist Party and the Communist Party, was a comparatively stable period in Chinese politics. Soochow University, like other mission, private, and public schools, had made some important achievements in scholarship. But this developing tendency was suddenly suspended by the Marco Polo Incident of July 7, 1937, when the Japanese troops attacked the Chinese defending army in Fangshan County near Peking. This marked the beginning of a full-blown war of Japanese invasion of China.

In August 1937, the campus of Soochow University was bombed by the Japanese. In the following months, because Soochow was located in the path of the advancing Japanese army from Nanking to Shanghai, the city was invaded by the Japanese troops. The buildings of the University were

occupied, looted, and damaged by the Japanese invaders. Apparently, Soochow University could not operate on its own campus, and thus it started a hard time as a "refugee" institution.

In October 1937, the faculty and student body fled to Huchow, where the Third Middle School of Soochow University was located, but could not remain there because of the war. The war spread so quickly that the University had to divide itself into parts in different places. One part, the Department of Biology, moved to Chendu, Sichuan Province, and joined the staff of the West China Union University. In February 1938, the Department of Biology opened classes in Chendu. In the meantime, "Soochow-West China Biological Supply Service" was established with the support of Department of Education of the Sichuan provincial government, for providing the elementary, middle, and high schools with teaching equipment and materials.³¹ Another part, the main body of the College of Arts and College of Science, was taken to Shanghai in the spring of 1938.

In Shanghai, the Moore Memorial Church of the Southern Methodist Church became the teaching building for both college and middle school students, where the Law School, after being compelled to move from its own campus in

³¹Commemoration Volume of the Ninetieth Anniversary of Soochow University, 1901-1991 (Soochow: Soochow University, 1991), 40-41.

Shanghai, was already continuing its work. Later, Soochow University merged into the body of Associated Christian Colleges in Shanghai, with St. John's, Shanghai, and Hangchow Christian College. Soochow put its arts and science classes and part of middle school classes into the Continental Emporium Building in the International Settlement of Shanghai with other three mission schools. The law classes and most of middle school classes remained in the Moore Memorial Church.

The Associated Christian Colleges shared laboratory, library, and other teaching facilities, all housed in the same building. A Western observer said that "Poor housing and food had their influence on grades, but Shanghai's 'University Row' worked well indeed."³² William Fenn, in his book on Christian higher education in China, also stated: "Life was difficult but the education provided was superior to much available in occupied China and certainly preferingly to none at all. The colleges were filling a void and doing it surprisingly well."³³

In the fall term of 1938, Soochow University in Shanghai, under the hardest condition in wartime, had a total enrollment of about 1,400, including law, arts,

³²Hubert Freyn, Chinese Education in the War (Shanghai: Kelly and Walsh, Limited, 1940), 31.

³³Fenn, Christian Higher Education, 202.

science, and middle school departments.³⁴ This "refugee" institution maintained a difficult and often precarious existence in Shanghai until 1942, when the Japanese troops took over completely the International Settlement in Shanghai.

During the war, the faculty and students of Soochow University were compelled to go widely separated places, not only in Shanghai and in Sichuan Province but also in Anhui and Zhejiang Provinces. In 1945, when the Japanese troops surrendered, the different groups of Soochow University were finally reunited and reorganized on the campus in Soochow.³⁵

During the war, Soochow University suffered from destruction of the campus in Soochow and the loss of property in the moving process. When Bishop Arthur J. Moore arrived at Soochow, he was shocked by the terrible ruins of the buildings at the University and other church-related schools and hospitals. In his diary of January 16, 1938, he wrote: "We found that four of these buildings had been bombed, all buildings, including missionary residences, looted of everything of value and most of our property was occupied by Japanese soldiers."³⁶ During the Japanese

³⁴World Outlook (April 1939): 27.

³⁵The Commemoration Volume of the Ninetieth Anniversary, 41-42; Fenn, Christian Higher Education, Ch. 19; World Outlook (November 1941): 10-12.

³⁶World Outlook (May 1938): 5.

occupation, a vast amount of equipment had either been removed or destroyed, including the expensive laboratory equipment. Dr. M. O. Williams stated that "the Science Departments suffered the greatest loss. The physics equipment was entirely cleaned out while very little was left in other sections."³⁷ The greatest misfortune was the loss of the members of teaching staff. In 1945, when the University was reopened in Soochow, many faculty members could not come back, because they had already joined the faculties of other colleges.

But during the war, the relationship between the students and professors, between the Chinese and Americans, became much closer. The missionary educators stood up to all tests during the refugee years. On September 28, 1937, about thirty Southern Methodist missionaries, some of whom had just arrived in Shanghai from Soochow, sent a cable to the Home Board of the Church as follows:

Urge Church to protest the Japanese aggression. Arouse the American people and government to exert diplomatic, and if necessary, economic pressure upon the aggressor. The Neutrality Act is unfair and inadequate. America is obligated to support international justice.³⁸

A few days later, three missionary educators, J. W. Dyson, D. L. Sheretz, M. O. Williams, in a letter further asked the Home Board to have "a call to action," which

³⁷China Press, March 12, 1939, quoted in Hubert Freyn, Chinese Education In the War, 32.

³⁸M. O. Williams Papers.

included the several demands: 1) Voice church's indignation to Japanese individuals and organizations in the United States; 2) Carry out a voluntary boycott of all Japanese goods; 3) Support labor groups which refuse to handle goods destined for Japan; 4) Urge the United States government to bring diplomatic and economic pressure upon Japan. They claimed that the American churches and missionaries should have "obligations guaranteeing the territorial integrity of China, places upon us an imperative moral responsibility to save this great nation from destruction."³⁹

The missionary-educators did not withdraw from China when the Japanese invaders came to threaten their lives. They experienced all the hardships with the Chinese faculty and students and struggled for the survival and development of the institution during the war. In addition to sharing the teaching responsibilities with their Chinese counterparts, they also played an important role in negotiating with the Japanese for the return of the school properties. President Yang in his report of 1939 demonstrated:

The Soochow campus and buildings, which were under occupation from November 1937, were finally returned to us in March of this year, after repeated efforts by Bishop Moore and the Committee of Missionaries representing the Board of Missions, in which the legal title is still vested. Dr. W. B. Nance was the official representative of the University and the Mission in however, be added for the part taken by Dr. R. T. Henry and Dr. M. O. Williams in the actual carrying on of the

³⁹Ibid.

negotiations, and by Mr. D. L. Sheretz who spent several months in residence, cleaning up and making necessary repairs.⁴⁰

The remarkable efforts made by the Home Board and the missionary educators during the war, of course, won the great respect of Chinese faculty and students. This became a very beautiful page in the history of the Chinese-American cooperation at Soochow University.

In 1939, a significant event of the home church had a great impact on the China Mission and Soochow University. In order to consolidate the united leadership and expand the Methodist influence at home and in the world, the three principal Methodist bodies, the Methodist Episcopal Church (North), the Methodist Episcopal Church, South, and the Methodist Protestant Church, were united into a new body, the United Methodist Church. Since then, Soochow University, as part of the Southern Methodist Church, entered into a new relationship.

President Yang said in 1939 that the University "will have a larger field of service, and more points of contact, with which I hope will also come a larger support."⁴¹ Particularly, because the former Methodist Episcopal Church had a share in several union institutions in China and had

⁴⁰Y. C. Yang, "Report of the President of Soochow University, 1939," the File of Soochow University, the United Methodist Church.

⁴¹Ibid.

no university distinctly its own, Soochow University after 1939 became the only Methodist University in China. For this, President Yang and his Chinese and American colleagues at Soochow welcomed the new relationship between the University and the Church. However, on the other side, they were proud of being a leading educational institution of the Southern Methodist Church in China, and they could never forget the pioneering work and glorious traditions of their old church in the history of Soochow University. In 1939, President Yang revealed his sentimental attachment to the connection between the University and the old church. He said: "The relationship between the University and the Church is very close and very happy." Then he added: "Soochow University was a great Southern Methodist University."⁴²

In celebrating the golden jubilee of the China Annual Conference of the Southern Methodist Church in 1935, Y. C. Yang had expressed his deep gratitude for the contributions of Southern Methodist missionaries, which reflected a general feeling of the Chinese faculty and students at Soochow toward the American educators. He said:

Almost from the beginning, they came to realize the importance of institutions--educational and medical--as integral parts on the program of the Christian mission. . . . They have planted the Church here, and it is ours to water it carefully and invoke the blessing of God to make it grow in usefulness. May the Faith of our Fathers be living still, that we may, with the same

⁴²The Christian Daily Advocate, May 11, 1939.

devotion and courage, carry forward the work of the Kingdom which our predecessors have so well started!⁴³

⁴³Golden Jubilee. China Annual Conference, Methodist Episcopal Church, South, 1886-1936 (Shanghai: Methodist Episcopal Church, South, 1935), 2.

Chapter VIII

CONCLUSION

This study has examined the educational work of Southern Methodist Mission in Soochow University and its impact on the modern educational and intellectual life of China in the first four decades of the twentieth century. During the period, Soochow University had maintained a high reputation in scholarship and social influence among the mission colleges of China, and particularly enjoyed national prestige in law and science programs in China. By providing well-qualified and fully-rounded educational programs to Chinese youth, and by maintaining an able leadership of the Southern Methodist Mission on the institutional development of Soochow University, the name of "jian li gong hui", the Chinese name for the Southern Methodist Church, along with the name of "Tung Wu da xue", the Chinese name for Soochow University, became popular among the intellectuals and students in modern China.

The Protestant missions and mission schools in China, while making great contributions to social, educational, and cultural reforms in China, met some serious challenges in the early twentieth-century China. The implications of these challenges went beyond the movements of anti-foreignism and anti-Christianity in Chinese society, as many

scholars have indicated, and touched on a broad range of issues, including some weaknesses of the missionaries themselves. Soochow University, as a part of Protestant enterprise and Christian higher education in China, experiencing these challenges to the Western Churches and the mission schools, tried to face them in its educational practice. Therefore, the conclusion of this study will compare the Southern Methodist practice at Soochow University with the experience of other mission schools at the time.

First, concerning the principal purpose and function of the mission school in China, Soochow University had recognized the significance of educational work in the Protestant missions, and had made the educational function the chief purpose of her mission. As early as 1901, instead of emphasizing traditional preaching work in the missions, Young J. Allen, the founder of the University, stressed the principal significance of educational and literary work of the Church in Chinese society, especially through "The University at Soochow and the Publishing House at Shanghai." Concerning the role of missionary in China, Allen emphasized the activity and impact of the missionary as a missionary educator rather than as a missionary preacher. He said: "The missionaries, who are the immediate representatives of the intellectual and moral forces of our Western civilization, are called upon to assume the high and

responsible position of acting as the guide, the philosopher, and friend of China, in other words as a teacher."¹ Allen's principle, in the coming decades of the century, had been maintained by the Southern Methodist leaders at Soochow University. Soochow was well known as a mission college with her well-qualified and multiple educational programs, especially in law and science. The Methodist educators tried to introduce Christian ideas in the process of giving lectures in different fields, but never tried to replace the universal educational programs with theological study. Furthermore, the Department of Theology had not been retained since the second decade of Soochow University. For a long time, in addition to joining a cooperative program of theology with Ginling Seminary at Nanking, the theological program had been undertaken by the Songjiang Bible School, a part of the university system. In 1926, as a significant change in school policy, Soochow University abolished completely compulsory religious education by allowing students to take religious courses as electives and to attend chapel for worship voluntarily. Soochow University was the first mission school to make such

¹Missionary Issues of the Twentieth Century: Papers and Addresses of the General Missionary Conference of the Methodist Episcopal Church, South, held in New Orleans, Louisiana, April 24-30, 1901 (Nashville, TN: the Publishing House of the Methodist Episcopal Church, South, 1901), 191-199.

a decision before having a registration with the Chinese government. Accordingly, the principle of insisting on educational work and carrying on multiple educational programs guaranteed and promoted the academic development of Soochow University as one of the top mission schools in China. This can be seen as the most significant reason for the success of Southern Methodist educational practice at Soochow.

Second, in regard to the missionary educator's attitude toward the Chinese culture, in the early twentieth century a general tendency of mission schools was to neglect Chinese culture. Not only Chinese philosophy and literature but also Chinese language became rare in curriculum of mission schools. "As a rule," a Chinese Christian educator portrayed, "mission school students speak good English and are well trained in athletics but their Chinese is poor."² This one-sided approach was repugnant to Chinese intellectuals. Liu Ganzhi, a faculty member of Qinghua University, argued that the English language could not be observed as a primary qualification in evaluating the faculties of the mission schools. "The teaching jobs of the missionaries are in China," he said, "they should learn and use Chinese language in their teaching practice. Therefore any exaggeration of using English in China is meaningless."

²The Chinese Recorder 51 (1920): 466.

In addition, Liu suggested that the missionary educators could not force Christian ideas and Western culture on students. Instead of expressing a high sense of Western superiority, they should let the students make a comparison by themselves between the Western and Chinese cultures.³ Even some missionaries were not satisfied with the situation. Nelson Bitton wrote in a British church journal: "We must find an ideal for our missionary education in China which is Chinese if we are to maintain our educational lead and really serve that land."⁴

Among the mission colleges, Soochow University set an example for dealing with the relationship between Western and Chinese cultures. In creating Anglo-Chinese College in Shanghai, which was a predecessor of Soochow University, Young J. Allen had already presented a principle of education with an emphasis on both Chinese study and Western learning in curriculum, as Chapter Two indicated. Allen's idea was embraced by the first President of Soochow University, David L. Anderson. From the opening of the University, as the Chapter Three demonstrates, Soochow students were encouraged to emphasize Chinese study as well as Western learning, resisting a tendency to ignore the

³The Life 6, 1 (1925): 21-22.

⁴The East and the West 10 (1912): 437.

values of Chinese culture in the mission schools at the time. An emphasis on Chinese study later became a tradition of the Southern Methodist education in Soochow University. In a tabulation of teaching semester hours in mission colleges in 1925-26, based on an investigation made by Earl H. Cressy, Soochow University with 72 hours, following Yenching University (116 hours) and Shanghai University (80 hours), ranked as the third place among the sixteenth mission colleges in China.⁵ Because the balance in curriculum between Chinese study and Western learning had been well maintained by the Southern Methodist missionary educators, the graduates of Soochow University received systematic training in both Eastern and Western cultures. Thus they were qualified for professional careers in China's modernization. More important, the students' achievements proved that Soochow University was no longer a "yang xue tang", a foreign school, but became more Chinese and indigenous. This was another reason for the success of the Southern Methodist mission in China.

Third, concerning the leadership of the mission college and the relationship between the missionary educators and Chinese educators, in the history of Protestant missions in China, from the beginning of the

⁵Earl H. Cressy, Christian Higher Education in China: A Study for the Year 1925-26 (Shanghai: China Christian Educational Association, 1926), 40.

Robert Morrison's mission in 1907 to the early years of the twentieth century, the Christian Church in China was completely controlled by Western denominations and their missionaries. All Western churches in China excluded the Chinese Christians from their leading positions, except the Young Men's Christian Association in which several Chinese leaders had acted the national secretaries of its organization. In all the mission colleges in China, no president was a Chinese until 1927.⁶ The problem of leadership in the Church and mission schools in China received a strong challenge from the Chinese Christian intellectuals. Dr. Wang Chengting, a Yale graduate and a national secretary of Young Men's Christian Association in China, told his missionary friends in 1910 that "They should foster the idea of self-propagation of the teachings of Jesus by training the native converts for leadership."⁷ Dr. Cheng Chingyi, a prominent Chinese Christian leader, expressed the same view. "The most important problem in mission work in China today," he said, "is the problem of the self-supporting and self-governing Chinese Church. Protestant missions have been in China more than a century

⁶William P. Fenn, Christian Higher Education in Changing China, 1880-1950 (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1976), 245-248.

⁷The East and the West 8 (1910): 294.

now, . . . It is a time for the beginning of the Chinese Church."⁸ In 1923, T. C. Chao, Dean of College of Arts and Science at Soochow University, further urged the leaders of the Protestant missions in China to pay attention to the problem of leadership. In his mind, the foreign control of the Church and mission schools was contrary to the principles of Christian equality and racial equality. The Church, Chao demonstrated, "will have to face, as she indeed is beginning to, the problem of securing such Chinese leadership for all her organizations as will command the respect and confidence of the Chinese people."⁹

On this problem, the missionary educators at Soochow University had foresight, and took action early to solve it. As the Chapter Three shows, Dr. David L. Anderson, the first president of Soochow University, had expressed his great hope that the leadership of the institution would be transferred to the Chinese Christian educators from the missionary educators in the future. When Dr. Walter B. Nance was nominated as the third president of the University in 1922, he suggested that the Board of Trustees consider selecting a Chinese Christian leader as the president, even though his suggestion could not be realized at the time. In

⁸The Chinese Recorder 41 (1910): 158.

⁹China Mission Year Book (Shanghai, 1923), 78.

1927, he took a further step toward his proposal. He recommended Y. C. Yang, a Soochow graduate and a well-known Christian leader and diplomat in China, to take his position. His proposal was finally realized in the same year. When Yang took power at Soochow University, he was one of the first five Chinese presidents at mission colleges in China. In fact, the peaceful transformation of leadership in 1927 at Soochow University can be seen as the result of a long-time preparation mentally and physically of the Southern Methodist educators in transferring the leadership to the Chinese. For a long time, the missionary educators and their Chinese counterparts established and maintained a relationship of cooperation. In the new period after 1927, this relationship was still very cooperative and harmonious, which can be seen in the intimate relationship between President Y. C. Yang and Western Advisor Walter B. Nance. The long-time and close relationship between the missionary educators and Chinese Christian educators and the transformation of leadership provided a solid foundation for the prosperity of Soochow University. Of course, this can be regarded as another reason for the success of the Southern Methodist Mission in China.

As this research has demonstrated, the Southern Methodist missionary educators in establishing and developing Soochow University, a well-regarded Christian college in China, made remarkable contributions to the

modern educational and social transformation of China. The seeds they planted on the beautiful campus of Soochow University, through several generations of graduates, have already rooted in the Chinese soil. The school mottoes of Soochow University still have significance in modern education of China today, which presents a high ideal and a real spirit of Soochow University.

The English motto is: "UNTO A FULL GROWN MAN."

The Chinese motto is: "NOURISH THE ATMOSPHERE OF TRUTH IN THE UNIVERSE; EMULATE THE PERFECT MAN OF THE AGES."

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