SEVENTH DAY ADVENTIST SCHOOLS IN CHINA

Thesis for the Degree of M. A.

Daisy Butka-Swartout

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SEVENTH-DAY ADVENTIST SCHOOLS IN CHINA

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THESIS

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Daisy Butka-Swartout

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SEVENTH-DAY ADVENTIST SCHOOLS IN CHINA

Introduction

The system of Seventh-day Adventist schools in China is a part of their worldwide educational organization, upon which they depend for the training of Christian workers.[1] While their schools embrace but a small per cent of those now operating in China under the auspices of Christian Missions, yet they form a distinct system, different in aims, and not affiliated with any other organization.[2] Since social science research has emphasized the importance of investigating various groups,- social, economic, and religious, as a means of adjusting differences of opinions and of securing cooperation in matters of common interest, Seventh-day Adventist schools in China provide a legitimate field of research for the purpose of this thesis.

The choice of this subject is also pertinent to the interests of the writer, as a teacher, a Seventh-day Adventist, and a student of educational problems; and it is in harmony with the recommendation of the China Educational Commission, representing the Mission Boards and societies conducting work in China, which urges that an increas-

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1. Constitution, By-Laws, and Working Policy of the General Conference of Seventh-day Adventists, pp. 23, 56.

2. Chinese Year Book, p. 256.
63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 14.

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ing number of missionaries should do research work for higher degrees in China rather than in America or Europe; and suggests that provision should be made for research in such subjects as religion, education, medicine, the social sciences, and agriculture.[1]

Statistical reports, setting forth the educational facts and figures of the denominational organization have appeared from time to time, and various principles of their work have been discussed in books, pamphlets, and magazine articles, but no complete survey of their schools has ever been published.

A great deal of the material for this thesis has been collected by the writer during ten years of teaching experience in China under the auspices of the Seventh-day Adventist Mission Board. The data have been secured through personal observation, investigation, and correspondence; and include information gleaned from books, magazines, and official reports.

It is not planned to dwell at length upon the mechanical organization of the Seventh-day Adventist educational system in China, nor to present numerous statistical tables and graphs, which too often prove monotonous. The aim is rather to present the scope, purpose, and methods

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1. China Educational Commission, Christian Education in China, pp. 338 - 341.

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of these schools, showing their special features, and their relation to other mission schools; to portray the oriental attitude of mind in so far as it affects foreign managed schools; to note the reactionary effect of the influence of such schools upon the native Christian; to consider the numerous problems met by Seventh-day Adventist schools, many of which are common to all mission schools; to make clear the degree of success which has been attained, as measured by the aim of those who conduct these schools, that is, the preparation of Seventh-day Adventist Chinese workers to carry a special message to the people of China.

These schools can not be considered apart from the principles and purposes that led to the rise and progress of this body of Christian people, for they are a direct outgrowth of the aims of the body, and are an important factor in its growth, and are one of the chief means of reaching its goal. The principles upon which Seventh-day Adventist schools in China are based do not differ in any essential points from those which underlie the schools conducted by this denomination in other countries,- all are a part of one unified system. Perhaps these principles and the goal of the denomination can not be better stated than in the words of one of its recent publications.

"Seventh-day Adventists believe in

"One God, a personal creator, omnipotent, eternal,

infinite, unchangeable, and everywhere present by His representative, the Holy Spirit.

" Jesus Christ as our example, our sacrifice, our mediator, our Redeemer.

"The Bible as the only infallible rule of faith and practice.

" Conversion as the special work of the Holy Spirit.

"The perpetuity of the law of God,- the ten commandments,- and their binding obligation upon all men.

"The observance of the seventh day of the week as the Sabbath, 'according to the commandment.'

"The near, visible, personal, and literal return of the Lord to this earth, yet without setting a date for that event.

"Non-conformity with the ways of the world, in its pleasures, follies, and fashions.

"Baptism by immersion.

"Prophecy as a revelation of God's purposes concerning the world.

"The support of the gospel ministry by tithes and offerings.

"The Scriptures which teach that this gospel of the kingdom shall be preached in all the world; hence-

"A strong campaign in behalf of foreign missions, connecting evangelistic work with schools, publishing houses, dispensaries, etc.

"Christian temperance, including the non-use of intoxicating liquors, tobacco, tea, and coffee.

"The complete separation of church and state.

"Their goal: The advent message to all the world in this generation."[1]

It has been the belief in the near, visible, personal, and literal return of the Lord to this earth that has constantly stirred this people to activity. Since their school system is inseparable from the other departments of their work, a brief sketch of the growth of the denomination, including a statement of what it is doing at present, will form a helpful background for the discussion of this subject.

In 1872 the first Seventh-day Adventist school was opened at Battle Creek. It had three teachers and ninety students. The first steps for organizing the denomination had been taken but twelve years before, and twelve years before that time it had but three preachers and less than a hundred members, all practically penniless.[2] For a small body of people with such small beginnings and living in many widely separated localities, to attempt to build,

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 5.

2. Ibid. p. 17.
Loughborough, J. N. , Great Second Advent Movement, pp. 275, 350.

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equip, and conduct a special school of their own surely indicates that they believed it would play an important part in the work they felt called to do.

According to the statistical report of the General Conference of Seventh-day Adventists, Dec. 31, 1925,[1] this work was conducted in 124 countries, by eight Division Conferences, sixty Union organizations, comprising 139 local conferences, and 180 mission fields, operating among a population aggregating 1,800,000,000, and employing 17,469 evangelistic and institutional laborers, who were using in their work 252 languages, (publications being issued in 128), and connected with the movement were 226 institutions, representing, together with conference organizations and 2,277 church buildings, a total investment (for 1924) of $44,971,881.12, and an aggregate annual income for both evangelistic and institutional work, of $33,239,073.44. The membership of the 5,629 organized churches was 250,988.

There were 148 higher educational institutions, employing 1,506 teachers, and having an enrolment of 18,692. The number of students going from these schools at the close of 1925 into some branch of denominational work was 1584.

The 1,413 primary schools had an additional enrolment

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 17.

of 48,769, so that the total enrolment of both primary and advanced schools was 67,461, a ratio of one student for every 3.72 church members.[1]

As is readily seen by the foregoing report the number of Seventh-day Adventists has increased rapidly. One of the chief factors in this remarkable growth is their system of schools, wherein students are trained to be office workers, nurses, physicians, teachers, or evangelists in promoting the various branches of denominational work.[2] Since their church activities are world wide, the school system of Seventh-day Adventists becomes one of general interest, for wherever their missionaries have gone, and in practically every country where Seventh-day Adventists live they are operating schools.[3]

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 14.

2. Ibid.

3. Ibid.

Aims of Seventh-day Adventist Schools in China

From the time mission educational work first began in China schools have generally been considered as an adjunct and aid to evangelism.[1] The object has been to disarm prejudice of the Chinese by giving their children educational advantages. The principles of Christianity have been taught along with other studies and thus an entrance to the non-Christian home could often be effected.[2] The number of Chinese Christians grew, schools have increased in number and broadened in scope till now there are not only many primary schools, but middle schools, colleges, and universities operated by the mission forces. These institutions serve the double purpose of educating both Christian and non-Christian Chinese.[3] At present only about half the pupils in mission schools come from Christian homes.[4] Since the purpose of Christian missions in general has come to be that of social service and the betterment of conditions in this present world,[5] this method of school work is directly in harmony with the basic prin-

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1. The China Educational Commission, Christian Education in China, pp. 24, 63.
2. Bliss, Edwin, M., The Missionary Enterprise, pp. 168, 169.
3. Report of a Conference Held at New York City, April 6, 1925, Chinese Christian Education, p. 57.
4. Christian Education in China, p. 68.
5. Ibid. p. 57.

ciples of Christian Missions.

Seventh-day Adventists have not followed the policy of many of the other missions in their school system.[1] Believing that they have a special Scriptural message to be speedily given to the world, the education of non-Christian children, which is a slow and uncertain process of reaching the parents, has not been one of their aims. Though a few of the schools first established by them were of this kind, they were later discontinued. It should be mentioned, however, that some other denominational workers also recognize the principle that the Christian school should exist chiefly for the good of the Christian community, and that the methods of operation should be determined by the needs of the Christian believers.[2] With but few exceptions Adventists have established schools especially for the education of Seventh-day Adventist Chinese and their children, although non-Adventists have been permitted to enrol, the proportion of such students being less in the schools of higher grade. The denomination has depended largely upon their missionaries, Chinese colporters,

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1. Report of Conference Held at New York City, April 6, 1925, Chinese Christian Education, p. 63.
Bibliography, A. C. Selmon.

2. The China Educational Commission, Christian Education in China, p. 86.

evangelists, and Bible women, as they developed, to Christianize the heathen.

Seventh-day Adventist schools are confined to no special educational area, but are scattered nearly all over China.[1] The message carried by this people must go to all the world, they believe; and for that reason it has been difficult to join in the movements of the majority of other missions for cooperation and federation with the ultimate hope of organic union.[2] Neither have they felt that they could affiliate with other denominations in accepting a restricted area or portion of China as their field of labor.

But there are other reasons why Seventh-day Adventists have their own special system of schools. Their experience in all parts of the world has shown them that the training given in ordinary schools is not sufficient to make men really competent to give the Advent message. This is especially true in China where the educational facilities are so much poorer than in the West.[3] It is generally recognized that the most intelligent men in any line of work are those whose training in that line began as early as

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 14.

2. Bliss, Edwin, M., The Missionary Enterprise, pp. 119, 139, 138.

3. Bureau of Education Bulletin, 1919, No. 44, p. 24.

possible in life. Seventh-day Adventists have tried to take advantage of this principle by providing special primary schools as a part of their school system. Besides if such were not done most of the children of Seventh-day Adventists would have no opportunity at all to get an education, since schools of any kind are scarce in China. It is estimated that only two per cent of the total population of China are in elementary schools.[1]

History of Adventist Mission Schools in China

The first missionaries to go to China under the auspices of the Seventh-day Adventist Denomination began work in Canton, South China, in 1902. Not long after their arrival they established a boys' school and a girls' school to supplement evangelistic and Bible work. These were operated first as day schools for the children of the community, but later developed into middle schools, chiefly for the education of Seventh-day Adventist young people. In 1903 missionaries were sent to Honan, where the following year a school was also opened. The total number of Seventh-day Adventists in all China in 1904 was sixty-four. In 1908 there were 128; 1913, 1590; and in 1925, 6592.[2]

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1. The China Educational Commission, Christian Education in China, pp. 65 - 68.

2. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, pp. 9, 14.

During this time the number of Adventist schools has increased till at present they are operating in fourteen provinces of China as well as in Manchuria and Mongolia. In 1925 there were 117 primary schools, seven junior middle schools, four senior middle schools, and one junior college. 5414 students were enrolled and 239 teachers were employed in these schools.[1] During the years 1919 to 1925, 220 young people from Adventist schools entered mission work.[2]

SUPERVISION OF SCHOOLS[3]

The Supervisory Staff

The supervisory staff for Seventh-day Adventist schools in China consists of a general secretary, five union secretaries, and twelve or more provincial secretaries.

Administrative Units

For convenience in administration, China has been divided into five Union Missions, the Unions being related directly to the Far Eastern Division and subdivided

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, pp. 9, 14.

2. Bibliography, Educational Department of the Far Eastern Division of Seventh-day Adventists.

3. The data for "Supervision of Schools" was secured from the Seventh-day Adventist Year Book, 1927, pp. 154-182, and is also based on the personal knowledge of the writer.

MAP OF CHINA,

Showing the Territory Covered by Each of the Five "Unions"

into provincial Missions. The territory covered by these Unions is as follows:

NORTH CHINA UNION	EAST CHINA UNION	SOUTH CHINA UNION
Chihli	Anhwei	Fukien
Shantung	Chekiang	Kwangtung
Shansi	Kiangsu	Kwangsi

CENTRAL CHINA UNION	WEST CHINA UNION
Honan	Kansu
Hunan	Kweichow
Hupeh	Szechuen
Kiangsi	Yunnan
Shensi	

Duties of the General Secretary

The general secretary has supervision of all the school work in the Far Eastern Division, which includes not only China but Japan, Korea, the Philippines, and Malaysia. Thus only a small part of his time can be spent in China.

It is the duty of the general secretary to visit the middle schools and the junior college about once a year for the purpose of ascertaining their circumstances and needs, also to unify and standardize the courses of study by suggestions to, and consultations with, the Union secretaries and the principals of the schools. He should be consulted by these men in all cases of uncertainty regarding the educational work. It is also the general secretary's duty to collect statistical data for reports to the General Conference, and to make recommendations to the Division Committee.

Duties of the Union Secretary

The duties of the Union secretary are to visit the middle schools in his territory, to assist in any way possible to carry out suggestions of the general secretary in consultation with the principals, and to collect data for reports. Since these secretaries always have other mission duties, their time is so limited that an occasional visit to the schools and the collection of data for reports make up the greater part of their work in this line.

Duties of the Provincial Secretary

The provincial educational secretaries are chiefly concerned with the primary schools. They collect material for reports, visit the schools, supervise instruction, and assist the teachers in their problems. But, as is the case with the Union secretaries, they also have additional duties which leave but a small fraction of their time for supervisory work.

ELEMENTARY EDUCATION

Aims and Environment of the Primary School[1]

It has been the expressed aim of many missions and realized to a large degree in some parts of the country that there should be a Christian lower primary school in connection with every organized congregation.[2] It is also the purpose of the Seventh-day Adventist Mission, though not fully realized, that there should be a primary school in connection with every organized Seventh-day Adventist church where there are children of school age. In a very few cases where model primary departments are operated in connection with schools of higher grade, the elementary schools are quite modern as to surroundings, building, equipment, and teaching methods. The following discussion refers to the ordinary primary school, which has no such advantages.

The primary school usually occupies one of the rooms in the building where the chapel is located and where the evangelist and his family live. In some places where room is scarce, the chapel is occupied by students during the day, and is used for religious services in the evening. No such pleasant school room is available for the Chinese child as is seen in America, even in our rural districts.

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1. Bibliography, A. C. Selmon and H. O. Swartout. This discussion is also based on personal observation and experience of the writer.

2. The China Educational Commission, Christian Education in China, p. 69.

The front of the building usually faces a narrow, dirty street, and often the school room is the first one entered when coming in from the outside. Cries of hawkers and of coolies, howls and shouts of fighting dogs and playing or quarreling children, with all the myriad other noises of a busy thoroughfare combine into a din that would make any proper school room order impossible in a group of American children. But the Chinese little folks are used to such noise, and it does not seem to interfere with their study.[1] The old Chinese custom of studying aloud is not permitted in schools where modern trained teachers are available, but occasionally it is not possible to get any but one of the old style teachers, and then the noise inside the school room may be worse than that outside.[2] The number of such schools, however, is not great, and is steadily decreasing.

The interior of the school room presents but few cheery aspects. The walls may be of rough boards, loosely put together; they may be mud-plastered, or occasionally whitewashed; or they may be of even ruder and cheaper construction. Ventilation is not a great problem, for in the walls and around the doors and windows there are sure to be cracks and crevices through which fresh air, and, in season, cold wintry winds, easily find their way. There is

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1. Monroe, Paul, A Cyclopedia of Education, p. 634.

2. Headland, Isaac Taylor, Home Life in China, pp. 46, 47.

seldom any ceiling except the bare rafters and the under side of the roofing tiles. If the room is of any considerable size it will contain several wooden pillars to support the large overhead beams. The windows are few, so the room is dark and dreary. The floor may be tamped clay, it may be flagged with rough bricks or stones, or it may be made of unmatched boards. Blackboard space is usually insufficient. The desks and seats are clumsy affairs at best, and seldom suitable for the children who use them. As a rule the Chinese homes are very inadequately heated, so a heating system is not considered necessary for the school.[1] The children put on cotton padded garments and add more clothes as it gets colder, till by midwinter they are so burdened down as to be clumsy and awkward. Penmanship practice may have to be omitted for weeks at a time because the children's fingers are too cold and stiff to hold a pen. Sanitation is sadly neglected, and the toilet arrangements are often unspeakable. The school room is, however, quite satisfactory to the parents; for they usually live in quarters which are no better, if as good.

In the report of the China Educational Commission concerning the elementary schools, the following statement is made: "Appalling ignorance of, or strange indifference

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1. Headland, Isaac Taylor, Home Life in China, p. 200.

to, the rules of hygienic living mark far too many schools."[1] This statement, while not made concerning Seventh-day Adventist schools, is applicable also to them, pointing out a condition which can be changed but gradually as the parents can be educated to the importance of cooperating with the teacher in securing better conditions.

At present, whatever change is made in the school environment depends upon the ability and the initiative of the teacher. Sometimes he makes a real transformation in the rude,little room, keeping it clean and orderly, brightening it with pictures and charts, and teaching the children to follow his good example in such respects. But more often he accepts conditions as they are, and the Chinese child continues his study quite unaware that his environment could or should be improved.

The Local School Board

The School Board usually consists of the evangelist and two or more members of the local church. Its functions are to share with the provincial mission committee in the appointment of a teacher, and to keep itself informed as to the management of the school. It is not its duty to supervise instruction or to interfere directly in management, but it may make recommendations or complaints about these matters to the educational secretary or to the mission committee. The salary of the teacher is not paid by the

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1. China Educational Commission, Christian Education in China, p. 78.

Board, but is sent directly to him from the provincial mission treasury. While it might not be exactly necessary to have a primary school board in the educational department of mission work, yet the idea is to develop a group of men in each local church who can intelligently take over the management of the primary school as soon as the proper time comes. The ideal of a self-supporting church seems to be the objective of most mission organizations.[1]

Tuition

If it were not for the free schools operated by the Chinese government and by many missions, but few of the Chinese children who now attend school would have an opportunity to get an education. The poverty of the Chinese people makes a tuition charge difficult.[2] Nevertheless, Seventh-day Adventists have followed the policy of charging a small fee of about a dollar a year for each pupil. This expense, though so small, is often felt to be a real hardship. There are three reasons for making this charge:

First, people generally appreciate and use better what costs them something.

Second, to prevent a large number of non-Adventists

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1. China Year Book, 1925, p. 528.
China Educational Commission, Christian Education in China, pp. 64, 83.
Bliss, Edwin M., The Missionary Enterprise, pp. 187, 188, 373.

2. Ross, E. A., The Changing Chinese, pp. 70-111.
Bulletin, Bureau of Education, 1919, No. 44, p. 27.

enroling in the school.

Third, to develop a feeling of responsibility among the patrons of the school, as a preparation for the time when the Chinese churches will control and support their own primary schools.

In this connection, a real problem confronts the Chinese parents. It is a temptation to send their children to the free school when there is one available, or else not to send them at all. In such cases the influence of the evangelist is often useful in helping the parents to feel their responsibility in giving their children a special education to fit them to be missionary workers.

The Teacher and His Qualifications

The teachers in primary schools are always Chinese. As rapidly as such men can be found or trained, the Mission is supplying these schools with teachers who have some normal training. According to the ideals of Seventh-day Adventist educational leaders, which also correspond with the standards of other mission schools,[1] the teacher should have a sound body and proper physical habits, and should also be fond of play so that he may lead his students in recreation. In his own life he should embody those fundamental habits and attitudes which are essential elements of Christian character. He must be proficient in the use

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1. The China Educational Commission, Christian Education in China, pp. 78, 79.

of his own language. His knowledge of other subjects should be exact as far as it goes and sufficiently extensive to meet all legitimate demands of the elementary curriculum. He should be able to use his hands, and to enlist the children's interest in practical occupations. Since the elementary school exists because the children can not otherwise get an adequate training in the Advent message and other Bible Doctrines, the teacher should maintain a close relationship with the church, be in complete sympathy with its ideals, share in its activities, and take seriously his duty as its representative in the school.

While the aims of the denomination are not fully realized, yet a great deal has been done toward helping the teachers acquire the desired qualifications. During the last several years a special summer school has been held at the College Training School each year for the benefit of primary and intermediate teachers, who are all expected to attend. The teachers get their regular salaries during the summer months, and their traveling expenses are paid by the provincial mission from which they come. Instruction in methods is given, reviews of all the common branches are conducted, and special subjects are offered for advanced study. First, second, and third grade certificates are issued to the teachers according to their ability to pass the examinations in the subjects required. While it is true that some of the teachers have not been able to

get even a third grade certificate, and because of shortage of teachers some have gone on with their work under special teaching permits, yet the summer school and the issuance of certificates has been an incentive to better preparation and higher ideals on the part of the Chinese teachers.

The China Educational Connission recommends that in one-teacher village schools a male teacher be employed because of the problem of chaperonage for young women, and because of the varieties of activities in which the teacher should engage.[1] Seventh-day Adventists have not followed the policy of employing men only as primary school teachers, but have sometimes used women teachers in these schools. Their experience has proved, however, that it is difficult for a young woman away from home to succeed as a primary school teacher in an isolated school.

It is an old custom of the Chinese to keep the girl secluded in the home after she passes childhood. As a rule she is not permitted to see or talk with men other than members of her family.[2] She seldom goes upon the street, and then accompanied by the mother or some other chaperone. Foreign influence has partially broken down

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1. The China Educational Commission, Christian Education in China, p. 81.

2. Ross, E. A., The Changing Chinese, pp. 182-215, 242, 287, 288.
Headland, I. T., Home Life in China, p. 85.

these barriers in communities where middle schools and colleges are located, and a greater or less degree of increased freedom is characteristic of the homes of native Christians. Nevertheless the Chinese sense of modesty and decency still forbids even them to recognize an unchaperoned young woman as above as above reproach.[1] Thus a girl who goes out alone to teach in a primary school is looked upon with suspicion by all non-Christians, her every move is scrutinized, and she is sometimes criticised most unjustly by the church members. Besides, she very often becomes a target for the slighting remarks or the improper attentions of unscrupulous men.

Since the home training of a Chinese girl in no way fits her to meet the conditions of life in such an environment and the training school in which she is prepared for her work is too often supervised by foreigners who have but an imperfect understanding of the seriousness of the peculiar problems she must face in her work, she is unprepared to meet the temptations that sometimes come to her. She is, however, usually able to finish her work with an unblemished character, but her reputation always suffers.[2]

It has been the great need for teachers, the desire

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1. The China Educational Commission, Christian Education in China, p. 81.

2. Personal experience of the writer.

of the Chinese young women to earn their own living in a legitimate way (going out alone to teach often seems proper to them after spending a few years in a foreign-managed school.), and a failure on the part of many foreigners to comprehend the importance of considering the Chinese attitude of mind, that has led to the continuance of the policy of employing a few young women in the primary schools of the interior. It is probable that the Chinese people will gradually come to change their views regarding young women in the public. But until they do the question persists: is not the sacrifice of the good name of the Chinese girl too great a price to pay for the advantage of giving a little instruction to a few children, which might with a bit more effort be provided for in some other way?

The Need of Supervision

Summer school work and normal training are not enough to guarantee the continued success of the teacher. No one can do his best work in isolation, and most of the elementary teachers are obliged to pass months at a time without an opportunity to discuss their problems with others who understand them. They need the stimulus of some one who can bring fresh vision, new methods, and direct advice on the numerous difficulties of the classroom. This is particularly the case where the teacher has had little or no professional training.

The one great need of the primary school is supervision,

not simply by the foreign educational secretary, as is now carried on in a limited way, but by efficiently trained Chinese, who are thoroughly familiar with the conditions existing in the primary schools, and are sympathetic and skillful supervisors. This need cannot readily be supplied, for men of such ability are few, and their services are needed in many places. It will in all probability be many years before this demand for supervision can be met.

Obstacles to Entering Primary School Work

The salary of the primary school teacher ranges from about five to twelve dollars a month,[1] varying according to the sex, ability, and experience of the teacher and the location of the school. This salary compares favorably with that paid in primary schools of other organizations.[2] Though this may seem a mere trifle to us, yet it is enough to enable the Chinese teacher to maintain a scale of living higher than that of the average patron of the school. This, however, is often unsatisfactory to a person whose habits have been more or less changed by life in the dormitory of a mission school for several years. This is one reason why a fairly large proportion of the limited number of qualified teachers dislike to work in the elementary schools.

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1. Bibliography, Educational Department of the Far Eastern Division Conference of Seventh-day Adventists.

2. Twiss, G.R., Science and Education in China, pp. 141, 142.

Another obstacle to entering the teaching profession is the peculiar aversion of the Chinese to living in a strange city, subject to the whims of ignorant people.[1] Then there is always a tendency for educated men to take up evangelistic work,feeling that preaching confers more honors and dignity upon a person than teaching in a small school, and that evangelistic work offers a better opportunity to advance.[2] This attitude has been partly overcome by trying to get the teachers to sense the great opportunity they have of being of service to God in the training of boys and girls for Christian life and gospel work. As long, however, as one line of mission work is considered more honorable than another, and as long as there is need of more men to do the so-called higher class work, the problem of getting qualified teachers for the primary schools will remain a real one. It would help the teacher to consider his work as equal in dignity and opportunity to that of the minister if teachers' salaries were rated on a par with ministers', and if they were made to understand that the highest educational positions are open to them if they have the necessary character, energy, and ability.

The Curricula

The curricula for the lower and upper primary grades

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1. Bibliography, A. C. Selmon, M. D.

2. The China Educational Commission, Christian Education in China, pp. 141, 142.

as outlined for Adventist schools in China are given on the following pages:[1]

LOWER PRIMARY SCHOOL CURRICULUM

Grade I

Bible	Old Testament Stories, Volume I, Mission Book Co.			
Language	New System Series,	Commercial	Press,	Shanghai
Arithmetic	"	"	"	"
Nature Study	"	"	"	"
Manual Arts	"	"	"	"
Music	"	"	"	"
Drawing				
Penmanship				
Physiology and Hygiene				

Grade II

Bible	New Testament Stories, Volume 2, Mission Book Co.			
Language	New System Series,	Commercial	Press	
Arithmetic	"	"	"	"
Nature Study	"	"	"	"
Manual Arts	"	"	"	"
Music	"	"	"	"
Drawing				
Penmanship				
Physiology and Hygiene				

Grade III

Bible	New Testament Stories, Volume 2, Mission Book Co.			
Language	New System Series,	Commercial	Press	
Arithmetic	"	"	"	
Nature Study	"	"	"	
Manual Arts	"	"	"	
Music	"	"	"	
Drawing				
Penmanship				
Physiology and Hygiene				

Grade IV

Bible	New Testament Stories, Volume 2, Mission Book Co.			
Language	New System Series,	Commercial	Press.	
Arithmetic	"	"	"	
Nature Study	"	"	"	
Manual Arts	"	"	"	
Music	"	"	"	
Drawing				
Penmanship				
Physiology and Hygiene				

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1. Bibliography, Educational Department of the Far Eastern Division Conference of Seventh-day Adventists.

UPPER PRIMARY SCHOOL CURRICULUM

Grade V

Bible	McKibben's Old Testament History, Volumes, 1 & 2.		
Language	New Method Series, Commercial Press		
Arithmetic	"	"	"
Nature Study	"	"	"
History	"	"	"
Geography	"	"	"
Music			
Drawing			
Penmanship			
Manual Arts			
Calisthenics			
Hygiene			

Grade VI

Bible	McKibben's New Testament History, Volume 3.	
Language	New Method Series, Commercial Press	
Arithmetic	"	"
Nature Study	"	"
History	"	"
Geography	"	"
Music		
Drawing		
Penmanship		
Manual Arts		
Calisthenics		
Hygiene		

In general the standard curriculum approved by the national Ministry of Education is followed. It represents a serious attempt to adapt to Chinese needs the experiences of other lands.[1] It leaves some room for variation so that the Christian school may make its own contribution toward meeting the educational needs of the country. Courses have been worked out for Seventh-day Adventist schools so as to include all the essential subjects in the government curriculum and also those required by the special aims of these schools. Six years of work are provided for. Standards are not allowed to fall below those maintained by other schools for corresponding grades. Bible is taught in every grade, by stories during the first two or three years and by assigned lessons later. Singing, though in the curriculum, is seldom taught as a regular class, but a hymn is always a part of the morning exercises. In the primary departments of the middle schools and Junior College music is a part of the daily course of study.

Manual training has been placed in the curriculum of the elementary school because many children do not go on to higher schools, and it seems proper to introduce into every grade courses that will give the students some direct

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1. Thwang, Charles F., Education in the Far East, pp. 138-143.
Modern Education in China, Department of the Interior, Bulletin No. 44, 1919, pp. 16, 17.

preparation for their life work. It is suggested that occupational training should be based upon the local industries, home work for girls, gardening, the care of animals and poultry, the raising of silkworms, etc. At the same time the value of reading, writing, and arithmetic as tools necessary to real success in any occupation should be emphasized. The foregoing is an ideal toward which the schools are working, but with their limited equipment, and the more serious lack of teachers really qualified to conduct manual training classes, but little is actually being done.

Junior Missionary Volunteer Societies are organized in most of the primary schools. In these societies children carry forward the "service" features that are commonly associated with Boy and Girl Scouts, and other similar societies. They are also taught how to distribute Christian literature, and are encouraged to bring the non-Christian children to the Sabbath School and church services. Thus they get a training in group activity, and in partly directing the business of the organized body of which they are a part.

The Elementary Textbook Problem

One great problem of all modern educators in China is that of securing suitable textbooks. Formerly all books were written in Wenli, the Chinese literary style, which is entirely different from the everyday language of the

Chinese people.[1] The old method of teaching required the child to memorize whole books, entirely ignoring the meaning of the characters which they learned to glibly repeat. Several years of such study was necessary before the teacher would explain the meaning of what had been memorized.[2] Recently a great many textbooks have been written in "book-Mandarin"[3], many of which, though more simple than the Wenli, are still beyond the understanding of a child unless it is translated into common language for him by the teacher. Some are being published in the Mandarin spoken language, and are better adapted to the needs of the elementary pupils, but a great deal must yet be done along this line.[4]

Maurice Price in his discussion of "The Educational Transition in China" makes the following statement, "The inordinate amount of time required for the Chinese language in the primary school prevents the child from getting a great deal of what is taught Western children."[5]

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1. Monroe, Paul, A Cyclopedia of Education, p. 634. Leong, Y. K., Country and Village Life in China, pp. 222-225.
2. Headland, I. T., Home Life in China, p. 46. Modern Education in China, Bureau of Education, Bulletin No. 44, pp. 24, 25.
3. Ibid.
4. Chai, Hsuan Chuang, Democratic System of Education in China, pp. 136, 137.
5. The Nation, May 3, 1922, p. 529.

There is no doubt that the mastery of the language of the textbooks ordinarily requires so much time that subject matter is often made secondary. An undue amount of memory work is necessary, and the Chinese child has a poor opportunity to develop a scientific mind. It gradually becomes a habit with him to parrot off the words of the lesson books, thinking but little of their meaning.

The lack of suitable textbooks is, however, quite fully realized by the Ministry of Education, and steady progress is being made toward the production of primary school textbooks in the Mandarin spoken language.[1] But there are a number of dialects in China in which practically no textbooks have been produced. In these the Wenli is as yet the medium of instruction in the primary schools. It is the belief of most of the progressive educators in China that a common spoken language for all China will be a great unifying agency and an element of strength to the nation. For this reason they are urging the introduction of Mandarin textbooks in all primary schools. This movement is gaining headwaysteadily, but the conservative nature of the Chinese people makes the gain somewhat slow.[2]

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1. Modern Education in China, Bureau of Education, Bulletin No. 44, 1919, pp. 24, 25.
Nyi, Z. T., The Recent Educational Development in China, National Education Association, 1915, p. 181.

2. The China Educational Commission, Christian Education in China, p. 348.

SECONDARY EDUCATION

Junior and Senior Middle Schools

In the Seventh-day Adventist school system provision is made for secondary education by means of boarding schools, consisting of both junior and senior middle schools, of which there are twelve in China, four only offering full senior work.[1] They all have primary departments connected with them, but students under the fifth grade are not accepted in the dormitories except by special arrangement. These schools usually have good grounds; fairly good buildings; teachers of fine spirit, some of whom have had professional training; but curricula that are not closely enough related to the needs of the students. These are provincial schools, accommodating the children of Seventh-day Adventists in the province, and are usually located at the provincial mission headquarters.

As a discussion of the middle schools necessarily involves problems that affect the college also, those phases common to both will be considered later. For instance, the effects of environment will be barely touched upon here, the problem of mission help for students but briefly mentioned, and the salaries of teachers and problems connected with the teaching of English will not be discussed at all in connection with secondary education.

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 14.

Function and Importance of the Middle Schools

Seventh-day Adventist middle schools constitute the center of their educational system. They supply a large proportion of the teachers who man the lower schools, and furnish the best and largest portion of the students who enter the Junior College. Their ages generally range between twelve and twenty, although there are usually a few older students in attendance. These schools are a vital part of the whole mission enterprise, for they influence young people at the time when they are making life decisions, choosing vocations, fixing personal habits, forming social attitudes, and accepting or rejecting Christianity. Through those of their students who do not go on to college, they help to develop a substantial and intelligent body of leaders in the local churches.

Specific Aims

The specific aims of the middle schools are four:

First, to provide every Seventh-day Adventist boy or girl in China above the elementary grades with an opportunity for such an education as will enable him or her to fill a more than ordinary useful and independent place in society. This means that every school should give both general training for life and special occupational training.

Second, to present the Bibical teachings upon which the Seventh-day Adventist church and its program of evangelism is based.

Third, to enlist and begin to train the workers upon whom the success of the Advent message depends.

Fourth, to prepare students to enter the college for special training.

Environment

When the Chinese student enters the boarding school his environment is much different from what he has been used to in the primary school. There he seldom saw a foreigner. Perhaps once or twice a year the provincial mission superintendent visited the little church and school, and the boy or girl looked on at a distance, or at most offered a formal greeting of "Ping An" (peace to you) to the foreign pastor. Beyond this his knowledge of the foreigner was meager, indeed. But relations with the foreign missionary are closer as the Chinese youth enters the provincial school. In daily association with a foreign principal, and in the classroom under foreign teachers he comes in contact with Western manners and customs. Not only this, the buildings usually have a more or less foreign appearance; and while they are not equipped as well as our American high schools, yet they are quite different from, and so much superior to the home in which he has always lived that the Chinese youth begins to build a new attitude toward life, based upon a different scale of living from that of the ordinary Chinese,- an attitude which develops in complexity in proportion to the time spent in such schools.

Management

The secondary schools are under the general control of a school board, usually consisting of the director of the provincial mission, the educational secretary of the province, the principal of the school, and some of the leading Chinese, usually evangelists and teachers. Its functions are to decide upon special policies, to authorize all major items of expenditure of school funds, to elect the Chinese teachers and set their salaries, to consider the budget presented by the principal, which contains an itemized estimate of the expenses of the school for the ensuing year, and to pass on this budget with amendments, if it sees fit, to the Union Committee.

Most of the middle schools have local boards, usually composed of the regular board members who reside in the vicinity of the school, together with one or more of the members of the faculty. The local board authorizes minor items of expenditure, fills vacancies in the teaching staff, acts in cases of emergency in any line connected with the school, and handles questions of discipline referred to it by the faculty.

The immediate control of the school rests upon the principal and his teachers. In most of these schools a foreigner acts as principal and business manager. Usually foreign women teach music and English and supervise the industrial work of the girls. The other members of the teaching

staff are all Chinese.

Qualifications of Teachers.

A Christian school which fails to exert a strong and effective Christian influence upon its students has no sufficient reason for existence. For this reason Seventh-day Adventists consider it extremely important that there be an adequate number of teachers to specialize in the religious training of students, and that all teachers in these schools should be members of the Seventh-day Adventist church. They should be willing to share in the religious activities of the school, helping to make it a real missionary organization and have an interest in general church work.

During the last few years the quality of the middle school teachers has been greatly improved. It is expected that the scholastic qualifications of the teachers be equivalent to that of middle school with at least one year of additional special training, and they should avail themselves of the opportunities afforded by the summer schools to increase their efficiency. While a considerable proportion have not yet actually reached the scholastic and professional standard which has been set up, the teachers are more and more feeling the importance of better education, and are not only attending the summer school sessions, but many are enroling in the correspondence school for advanced study.

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It has seldom been necessary to employ non-Adventists as teachers, although at times it has been difficult to secure competent instructors in the Chinese language, and non-Dhristians have been hired temporarily to help out till a satisfactory permanent teacher could be found. Not only a willingness but a real desire is usually shown by the Chinese teachers to share in the religious activities of the school and to bear a fair part of the responsibility in the local church.

Homes for Teachers

It is necessary for the Mission to provide homes for the Chinese teachers in the Mission schools as well as for the foreign workers. The reason for this is that the Chinese do not like to have strangers living among them. They regard Christians as especially objectional, for they fear that bad luck will come to them if they harbor people who do not honor their gods; and these objections can usually be overcome only by the payment of an exhorbitant rent, and the agreement on the part of the Christian Chinese to allow certain heathen ceremonies to be performed on their account.[1] For example, in as foreignized a city as Shanghai, the non-Christian Chinese believe that the birth of a stranger's child in a house defiles it, and for purification the

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1. Bibliography, H. O. Swartout

priests must be called in to chant the sacred books and perform certain rites and incantations. Such conditions make it difficult for the Chinese Christian teachers to live away from the school premises, and it has come to be the policy of the Mission to provide a special dormitory for the Chinese teachers. A small rent is charged according to the number of rooms occupied. The unmarried teachers sometimes have rooms in the regular students' dormitories.

Finances and Student Support

Seventh-day Adventist missionaries are of the opinion that with the exception of foreign salaries, middle schools should be self supporting after they have been built and equipped.[1] This ideal has not been reached as yet, but some progress has been made toward this end. The fees charged the students cover the actual cost of food and a very small tuition and room rent, the total cost ranging from two to four dollars a month. These low rates make it obvious that the schools must be as yet chiefly supported by Mission appropriations. Even with such small fees the students often find it difficult to provide for their expenses.

Until recently the provincial missions received a considerable sum each year from the Mission Board to help

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1. Constitution, By-Laws and Working Policy of the General Conference of Seventh-day Adventists, p. 19.

pay the school expenses for worthy young people recommended by the evangelists in charge of the local churches.[1] But this policy has seemed to be detrimental to the development of the proper attitudes and ideals among both the Chinese church members and the students. In the first place, the parents feel too little responsibility for the education of their children. Whether able to pay their school expenses or not, they seldom think that they are; and the man who has means feels that his child is just as worthy of mission help as his neighbor's. We do not fully understand the psychological processes of the Chinese mind;[2] but the result has been that the native evangelists usually recommended for Mission assistance all students who were qualified for entrance to the middle school, irrespective of the financial standing of their parents. In the second place, the students receiving Mission help soon came to regard it as their right, and not only did not appreciate the sacrifice that had made their schooling possible, but did not properly value the educational opportunity which cost them little or nothing. Although it was clearly understood by the students that they should put in a certain number of hours of manual labor each week, which should be credited back by the school to

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1. Bibliography, H. O. Swartout.

2. Pott, W.S.A., Hoping for China, Living Age, 1922, May 13, pp. 379-382.

the provincial mission, through which financial assistance was being provided. The school authorities found it almost impossible to get this work done, and the quality of work was not passable without constant supervision by a foreign teacher.

At present a very few students are receiving financial help from Mission funds, and an increasing willingness is seen on the part of the students to pay for or earn their education. An opportunity is offered by the school for a large number to do industrial work to help pay their fees. Often missionaries, having a special interest in certain students, help in a personal and unofficial way in defraying their expenses. Some furnish work of various kinds for which they pay the students liberally. In one way or another secondary education is provided for the majority of Seventh-day Adventist children who are prepared for it.[1]

The Curricula

The Junior Middle School embraces the seventh, eighth, and ninth grades, while the tenth, eleventh, and twelfth grades are included in the Senior Middle School. The curricula are as follows:

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1. The above discussion is based on personal acquaintance of the writer with Seventh-day Adventist educational work and policies.

JUNIOR MIDDLE SCHOOL CURRICULUM

Grade VII

Bible - Acts	Acts of the Apostles
Denominational History	Rise and Progress
Chinese Language	Chinese Language Readers, New System Series, Vols. 1 & 2
Arithmetic	Arithmetic for Junior Middle Schools, Modern Textbook Series, 1st half
Geography	Geography for Junior Middle Schools, New Method Series and Republican Series
Methods of Study	How to Study Effectively,- Whipple
Calisthenics, or Music, or Drawing, or Penmanship	
English (Elective)	Mastery of English, Vol. 1

Grade VIII

Plan of Salvation	Plan of Salvation,- Conger
Language	Same as above, Vols. 3 & 4
Arithmetic	Same as above, last half
Chinese History	Modern Series History of China
Physiology & Hygiene	Modern Scientific Series Physiology and Hygiene
Calisthenics, or Music, or Drawing, or Penmanship	
English (Elective)	Mastery of English, Vol. 2

Grade IX

New Testament History	New Testament History,- Kern
Language	Same as above, Vols. 5 & 6
General Science	New System Series, Vols. 1 & 2
Algebra	Hawkes, Luby and Touton's Elementary Algebra
Bookkeeping	Republican Series Bookkeeping for Middle Schools
Calisthenics, or Music, or Drawing, or Penmanship	
English (Elective)	Mastery of English, Vols. 2 & 3
Denominational Endeavor, or Vocational	

SENIOR MIDDLE SCHOOL CURRICULUM

Grade X	First Year		Units
Bible	10 hrs.	Old Testament History	1
Language	10 "		1
General History	10 "		1
Zoology	5 "		½
and Botany	5 "		½
Required	40 "		
Elective	10 "		

General Group		Normal Group		
Algebra	10 hrs.	Child Psychology	5 hrs.	
English	10 "	Christian Education	5 "	
Commercial Group				
Commercial English and Spelling			4 "	1
Commercial Arithmetic			8 "	
Bookkeeping			10 "	
Typewriting			2 "	
Penmanship			1 "	

Total Required and Elective 50 hrs. 5

Grade XI	Second Year		Units
Bible	10 hrs.	Bible Doctrines	1
Language	10 "		1
Physics	10 "		1
Required	30 "		
Elective	20 "		

General Group		Normal Group		
Plane Geom.	10 hrs.	Methods	8 hrs.	
English	10 "	J. M. V. Methods	2 "	
		Sch. Management	5 "	
		Educ. Organization	3 "	
Commercial Group				2
Accounting & Business Practice			8 "	
Commercial Law			6 "	
Typewriting			2 "	
Commercial Geography			4 "	
Salesmanship			4 "	

Total Required and Elective 50 hrs. 5

Note - An "hour" is based on one fifty-minute period a week for eighteen weeks.

Grade XII	Third Year		Units
History of Missions, Denominational History, and Spirit of Prophecy	10 hrs.		1
Language	10 "		1
History	10 "	Western Civilization and Government	1
Required	30 "		
Elective	20 "		

General Group

Chemistry	10 hrs.	2
English	10 "	
Solid Geometry & Trigonometry	8 "	

Normal Group

Methods II	10 "	2
School Hygiene	5 "	
School Nursing	5 "	

Commercial Group

Office Organization and Arrangement	6 "	2
Typewriting	2 "	
Christian Business Principles	4 "	
Business Letter Writing and Forms	4 "	

Total Required and Elective	50 hrs.	5
Required for Graduation	150 hrs.	15 units

The subjects studied during the three years of the Junior Middle School are similar to those required in an American junior high school. The Chinese language takes the place of English, and a course in Chinese history is substituted for United States History. Bible study is required of all students each year. Thorough work is expected in all the regular branches of study and an effort is made to keep classes up to recognized standards. English is also taught in some of these schools, the students being allowed to take it, only if good scholarship is maintained in the regular work, and upon the payment of a special tuition.[1]

The standards of the Senior Middle School is equivalent to those of the American senior high schools. Thus pupils study General Science, General History, Physiology, and Hygiene, mathematics as far as Plane Geometry, Accounting, Denominational History and Organization, English as a foreign language, etc. Bible subjects are taught every year, as in the Junior Middle School.[2]

Since so many students can go no farther than the Senior Middle School, considerable option is given them as to studies pursued in the latter part of the course. The following studies may be taken as electives in the

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1. China Missionary Junior College Annual Calendar, 1926-1927, pp. 24, 28.

2. Ibid.

Middle School Department of the Junior College; Higher Accountancy, Salesmanship, Biology, Physics, Chemistry, Normal subjects, Pastoral Training, etc.[1] In the other middle schools the number of teachers and the available equipment do not permit of much elective work, and in none of them are the standard requirements of the Senior Middle School fully met.

Music

Music is taught in some of the junior and senior middle schools. Instruction is given in the principles of sight singing, such as note reading, time, accent, and phrasing. The chorus work includes mostly the singing of hymns, and practice in beating time. Instrumental music is limited to organ instruction, and includes a course in sacred music, simple marches, and voluntaries. A special fee is charged in order to prement an indiscriminate enrolment of pupils, and a consequent poor quality of work being done.

The teaching of Western music to Chinese students is a real problem; it requires much patience and persistence on the part of the teacher. The reason for this is not that they do not have ability to learn music, for; if taught from early childhood, the Chinese children learn to

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1. Calendar of China Missionary Junior College, 1926-1927, pp. 24-28.

sing hymns as readily as do American children;[1] but the older they are before a beginning is made along this line the more completely their ears and vocal cords are tuned to the Chinese scale, which has but five intervals in the octave instead of seven, as with us. The two half-steps usually give the most trouble, for their scale has no half-steps;[2] the older people are seldom able to overcome this difficulty; the result is not pleasing to Westerners nor to them.

Industrial Training

Industrial training has always been emphasized in Seventh-day Adventist schools in every country where they are operating. According to the report for 1925 Seventh-day Adventists have sixty-eight educational institutions in America, eight colleges, and sixty academies, of which all but ten of the academies offer courses in manual training. There are eighty of these institutions outside of North America, and forty-nine of these have industrial courses.[3] It has been thought essential that all the youth should fully realize the dignity of manual labor,

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1. Hubbard, W. L., The American History and Encyclopedia of Music, pp. 25, 26.

2. Ibid., pp. 19, 20.

3. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, pp. 13, 14.

and should get enough physical exercise to safeguard their health.[1] For these reasons the students have generally been required to work one to two hours a day as a regular part of their education. Recently, however, some schools have excused pupils from manual work if they wished to pay for the required time instead. The preparation of meals, laundry work for the school, cleaning the dormitories, raising of garden stuff, and farm produce for the school, and many other kinds of ordinary and skilled labor have all been done by students under the supervision of regular instructors. It is because of the emphasis laid on manual labor that no provision for many of the extra-curricula activities found in the ordinary high school has been made for Adventist schools.[2]

Seventh-day Adventists have tried to follow the above policy in their schools in China. Ten out of their twelve middle schools provide industrial training for their students.[3] The problems involved, however, have been different from those met in America, and far more difficult to solve. One reason is the traditional attitude of the Chinese scholar toward manual labor. In the days of the

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1. White, Ellen G., Testimonies for the Church, Vol. 2, pp. 149, 150; Vol. 3, pp. 176, 177.

2. Ibid., Series B. p. 29, par. 2; Education, p. 210.

3. 63rd Annual Statistical Report of Seventh-day Adventists, p. 14.

empire any kind of work with the hands was considered as entirely beneath the dignity of an educated man. He usually let his finger nails grow long, as a mark of his station in life, and guarded them with particular care to keep them from being broken or torn. Many such people are to be seen in China at the present time. With claws an inch or more long any kind of manual work is impossible. He might have to spend his years in teaching for a paltry sum, barely enough for a meager living; and he might even suffer hunger at times; but never would he stoop to menial tasks that would cause him to lose the respect and honor with which a scholar was always regarded,- the greatest satisfaction to an educated Chinese.[1]

The people of China have inherited an attitude toward education which belittles manual labor; and no matter how poor the home may be from which the child may come, the moment he enters school he attains the much coveted status of a student, feeling himself far above the work which he has hitherto been accustomed to do without protest.[2]

This empty pride is not easy to overcome. It was especially difficult to get any satisfactory work done by the students while the Mission followed the policy of

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1. Lewis, Robert E., The Educational Conquest of the Far East, pp. 130, 131.
   Ross, E. A., The Changing Chinese, pp. 40, 307-309, 339.

2. Ibid.

assisting in paying their school bills. It made it easier when a large number had to work to meet their expenses, as the "loss of face" is felt less in a group, all of whom are working for the same end, and which comprises a large majority of the school. Besides, rather than go back to their homes, they seem to adjust their ideas to circumstances, and under supervision a fair quality of work is done.

Another problem connected with industrial education in these schools is that of making it real vocational training. In the first place, few of the students go to school with any desire to get an education to work with their hands. If necessary they will use such training as a means to an end, but as an end in itself there is no intrinsic appeal. In the second place the schools operate these industries chiefly as a means of student support, and must therefore produce those things that bring a good price and have a ready sale; but which, incidentally, are practically of no value to any but the foreigners and wealthy Chinese. Thus it happens that the knowledge gained in manual training at the school has little application in the community life of the ordinary Chinese. While it might not be desirable to make all manual training vocational, yet it is certainly essential that courses of study be offered which will give those students who do not take up professional training some direct preparation for their life work.

The industries offered by these schools are not the same in each one. Usually but a single special line of work is offered for the boys and one for the girls, besides the janitor work and upkeep of the school grounds, which is generally done by the pupils. Industries for the boys, as offered by the various schools are: manufacture of desks, tables, chairs, brooms, towels, bath mats, bathrobes, cloth, etc., also canning or packing of foods. The girls usually do knitting, crocheting, and embroidery work. A few kinds of Chinese lace are made, and sometimes the girls learn to run the sewing machine and do plain sewing.

These industries are of economic value to the student in providing a means for their education. They help to develop valuable traits of character, such as, independence in making a living, thrift, honesty, and an appreciation of the education which they earn for themselves. In beginning and continuing a piece of work till it is successfully completed, the youth gets a training that will carry over into other occupations. But it is safe to say that very few of the students who get this industrial education ever make much direct use of it in the vocations of life. Maurice Price has ably presented the present problem of vocational training in China in these words:

"The training a Chinese receives in the home and in a vocation--whether as housewife, agriculturist, artisan, or trader--and later in guild and civic responsibilities

constitutes processes neglected in recent Western education which present day theory and experimental schools are trying rather desperately to restore. We are bending our efforts to restore by artificial schooling what the typical Chinese youth is still acquiring informally through agelong family industrial and community customs. The crucial question is whether Western industrial civilization will thrust itself upon the Orient and destroy the home industry and community type of education before a school technique suited to our machine era of civilization is created to take its place."[1]

Religious Training

Seventh-day Adventists believe that the amount of time which should be given to classroom instruction is less important than the extent to which the students catch the Christian spirit, the loyalty with which they stand for their convictions in the world, and the willingness with which they spend their strength in Christian service for their own people after they leave school.

To develop these intrinsic qualities in students, daily Bible study is emphasized; dormitory pupils must be present at the morning and evening worship, which is conducted or supervised by the preceptor and preceptress; regular attendance is required of all students at the daily chapel

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1. The Educational Transition in China, The Nation, May 3, 1922, p. 529.

exercises of the school; and general attendance is expected at the Friday evening consecration service as well as the Sabbath morning meetings. Unselfish service for others, and sacrifice in saving those lost in sin is ever held before the students as the real goal of life.

As a rule very little difficulty has been experienced in securing attendance at the various religious exercises of the school. Most of the pupils, being children of Seventh-day Adventist parents, are glad to avail themselves of such opportunities; and those who are not usually join the others with little protest.

Since real Christian growth depends upon an active experience in service for God, the students are encouraged to organize "Young Peoples' Missionary Volunteer Societies." These carry further the work of the Junior Society of the Primary School. The young people have its activities almost entirely under their own control, older persons helping chiefly by advice. More varied evangelistic projects are carried on than is the case with the Juniors. Band Divisions for special work is an added feature. More emphasis is placed on work as compared with social and convocational features of the societies. For example, the ministerial bands make appointments and conduct meetings for non-Christians; special Bible studies are held, and a good deal of Christian literature is distributed.

Supervision of Instruction

In the ordinary American high school with an enrolment of one hundred to one hundred fifty, the principal normally spends part of his time in visiting the teachers in their classrooms and assisting them in their various problems. In China the need for supervision is greater than in the West, because of the limited experience and training of teachers. Three obstacles have stood in the way of giving the needed supervision:

First, a failure on the part of the foreign educational leaders to realize its value; second, the limited extent to which the Chinese language is usually acquired by the foreign principals and teachers does not permit of a clear understanding of what is going on in the classroom, nor of an accurate expression of definite and helpful suggestions based on the work of the teacher; third, the shortage of Chinese teachers with professional training makes it practically impossible to secure proper supervision from them.

At present classroom supervision consists of an occasional short visit by the principal, or Union educational secretary, with few suggestions that add to the efficiency of the teacher in the methods of teaching of classroom management. The only exception at present is found in the Junior College Middle School where the normal director is doing something along the supervising line. But the number of teachers with normal training is steadily growing, and

on the one hand they make up an increasing group of workers who are less in need of supervision, and on the other hand are better able to give it.

Co-education

Seventh-day Adventist schools are among the few which form an exception to the general rule as stated by the China Educational Commission in these words:

"There is practically no co-education in middle schools in China, although it has been recently approved by some government authorities. Neither the Chinese nor foreigners, with whom the Commission discussed the subject, favored co-education at this period, and the Commission does not recommend it.----------The Commission believes that there is no objection to providing for boys and girls together in the early years of school life. Recognizing the danger of a rapid change in the customs of a country, it seems preferable to separate them in the middle school period, and either in distinct institutions, or in coordinated colleges during the first two years of college work."[1]

With but one or two exceptions all the Adventist middle schools as well as the Junior College are co-educational institutions. Formerly in South China the schools for boys and girls were separate, but conforming to the general policy

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1. The China Educational Commission, Christian Education in China, pp. 91, 270.

of the Mission some of them have recently been united into co-educational schools.[1]

There has been a division of opinion among the workers, as to the advisability of co-education in these schools. The arguments for it are these:

First, if boys and girls can receive instruction in a single school, under one group of teachers, in the same classroom, and using the same equipment, it means a considerable saving of mission funds.

Second, the school should provide opportunities for young men and women to become acquainted with each other, and thus educate them so that they will be able to choose suitable life companions.

Third, co-education has been approved by the Chinese government authorities, and it will sooner or later have general recognition.

A fourth reason, though not often directly expressed, nevertheless forms a background for the consensus of opinion of the majority of Adventist missionaries, is the fact that America has developed under this co-educational system, and it seems the best possible system to those who have been educated that way,- and illustration of the principle that people are, to a great extent, creatures of routine habits, which have a tendency to enslave rather than liberate the

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1. Seventh-day Adventist, An Outline of Mission Fields, p. 127.

powers of the human mind.

The opinions held by a few of the missionaries regarding co-education are quite opposed to the above views. This opposition is based upon a deep study of the customs of the Chinese people, their almost universal attitude of mind toward the association of the sexes, the reaction of Chinese youth to the freedom allowed by Western customs, and absence of proof that co-education is a means to the more speedy development of Christian workers.[1]

It is safe to say that but few Chinese parents or teachers are in favor of the association of the sexes in the middle schools. A certain principal of the Adventist training school, formerly located at Shanghai, investigated the attitude of many Chinese parents, teachers, and evangelists in various parts of China toward this subject. He found an almost unanimous sentiment strongly against co-education.[2] When asked why they did not take an open stand against the practice in these schools, the general response was that foreigners had their Western ideas so fixed that it was useless to try to change them, and since the foreigners owned and supported the schools it was best to keep still and acquiesce in plans laid by them. It is often difficult to learn the real attitude of the Chinese, for their ideas of "good taste"

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1. Ginling College Students, "Students and Marriage Customs in China, The Chinese Recorder, July, 1926, pp. 493-497.

2. Bibliography, H. O. Swartout.

has in the past prevented them from openly expresing an idea contrary to those who are in any sort of authority over them,[1] and only the foreigner who has mastered the Chinese language and has, at least partially, formed the habit of thinking like the Chinese can discern their masked opposition, and elicit from them the real basis of their objections. It is because of this lack of discernment on the part of foreigners, and their enslavement to routine habits developed in America that many still insist that the Chinese do not have any great objection to co-education.

The care with which a young woman is guarded by her parents has already been mentioned in the discussion of the primary school teacher. But a few more remarks along this line are pertinent at this time.[2] From the time the Chinese boy reaches the age of puberty, and often long before, he seldom sees a girl in her teens, and practically never talks to any except his own sisters or close kinfolks. When his parents think that the time has come for him to be married, they arrange for the girl to whom they have previously engaged him to be brought to their home, and the ceremony takes place. No sentimental ideas of love enter

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1. Smith, A. A., Chinese Characteristics, pp. 35-38.

2. Ross, E. A., The Changing Chinese, pp. 96, 97. Headland, Isaac Taylor, Home Life in China, pp. 99-103.

into the arrangement.[1]

Since the Chinese young folks have been kept apart during adolescence, with no training as to the proper association of the sexes; and neither boys or girls have any responsibility in choosing their life companions, they are left in absolute ignorance of the degree of reserve necessary for the safe association of the sexes, according to Western standards. As they enter the middle schools and observe the great freedom of the foreigners; as they are brought together in classrooms, chapel, and religious exercises, gradually the attitude of these young people changes. The coy, secretive glances of the boys often develop into bold staring, which ordinarily would be thought by a well trained Chinese girl to be prompted by the basest of motives. The girls soon lose their shy modest ways, and then the disciplinary troubles of the faculty begin. Chinese girls and boys become very sentimental under the influence of this new freedom,- sentimental in a way that is peculiarly dangerous, because they have no instinctive feeling as to the limit beyond which it is unsafe to go.

Dealing with boys and girls who indulge in silly note writing, clandestine meetings in the classrooms, sneaking out to be with each other in the dark, and sly visits to private rooms have been some of the problems met in the middle schools. It is only with the strictest

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1. Monroe, Paul, A Cyclopedia of Education, Vol. 2, p. 634.

supervision that the pupils are kept at their studies, and an approximation to proper decorum is preserved.[1]

It is but natural that the Chinese judge the relations of the sexes by the standards which they have imbibed from childhood. They therefore condemn with undue severity any act which tends to deviate from the beaten path; and although they themselves may be prone to such deviation, the students who are not personally concerned in any particular case judge the indiscreptions of their fellow students none the less harshly. A few words from a girl to a male classmate is condemned as being immodest; a smile stamps her as loose; and if she should be so unfortunate as to be caught conversing with him alone in a classroom or out of doors in the dark she is at once slandered as being indecent and immoral. Gossip travels like wildfire in a Chinese school, and the poor girl is so sadly snubbed and mistreated by all the girls that her only comfort is in the tears which she sheds copiously. Often have Chinese students so blackened the reputation of an innocent but indiscreet girl, who has done nothing more than to meet clandestinely the object of her infatuation, that it has meant discouragement to her and almost ruin to her standing among her Chinese friends.[2]

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1. Keeton, George W., The Chinese Student at Work, The Nineteenth Century, Nov. 1925, pp. 716-718.

2. Personal experience of the writer as preceptress of Chinese girls.

If Chinese young folks were all free to make matrimonial choices, the matter would be somewhat simplified; but usually a large number of the students, both boys and girls, have been engaged by their parents, and many of the young men have wives at home, the latter is especially the case in the senior middle schools and the Junior College.[1] Since the Chinese consider an engagement almost as binding as a marriage, it is next to impossible to break one.[2] Thus, for the engaged boy or girl whose affections become set upon some fellow student who seems congenial and worthy, it frequently means anxiety, fear, heartache, disappointment, and despair. One of the saddest experiences that can come to the Christian teacher is to see talented, promising young people, whose ideas of love and marriage have changed under the influence of foreign education, and who sometimes have formed attachments in school, forced in spite of their tears and pleadings into marriage with those whom they do not love and who are in no way their equals.

Often those who make their own engagements while in school, an act not considered proper or legal according to Chinese custom, find their choices bitterly opposed by their parents, and condemned as improper, indecent, or

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1. Kulp, D. H., Country Life in South China, pp. 165-179.

2. Ibid., The Social Heart of China, p. 505.

intolerable. Such cases are, however, relatively few, since when no previous engagement exists, the parents can often be persuaded to acquiesce in the wishes of their children. It sometimes happens that in daily contact with young women in the school, the married man becomes quite dissatisfied with the wife procured for him by his parents and seeks the friendship of girl students.[1] He realizes too late the injustice done him by being denied the choice of his mate,- a knowledge that can mean only sorrow to him and more or less unhappiness in his home life. His friendliness to girls in the school, only starts a wave of gossip which is quieted down with difficulty, if at all. The question suggests itself: Is this increased knowledge of the possibilities of a love match any real value to those unfortunate ones who must live on with the bitter thought, "It might have been."?

With the severe attitude of the Chinese student group toward deviations from their standards of sex relationships, it is difficult to understand why infractions of these rules of behavior are so common in co-educational schools. Group discipline doesn't seem to be an effective means of dealing with the problem. It is necessary to maintain strict supervision of girls, and when infractions of a serious nature occur suspension or expulsion is found necessary.

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1. Ginling College Students, "Students and Marriage Customs in China", The Chinese Recorder, July, 1926, p. 426.

Another objection to co-education is its effect upon the attitude of the Chinese girls toward the conservative customs of their own people. As they return to their homes in the interior they find it difficult to preserve a decorum that meets the standards of the home community, and they easily become the objects of criticism and censure, which not only makes for their own unhappiness, but also causes prejudice against Christianity and foreign managed schools.

A question often raised by the Seventh-day Adventist opponents of co-education is whether it is a means of advancing the aim of the denomination or not. Some argue from observation of other schools that the standard of scholarship is better in separate schools, and that the religious influence and Christian spirit of the pupils is more manifest.

There is no doubt, however, that conditions are changing fast in China at the present time, and what have been real problems in the past may soon solve themselves. But it might well be questioned whether co-educational schools patterned after American institutions, are best suited for China, or whether the English and French system of schools would not be better for the Orient in general.[1]

While there has been opposition to co-education in the middle schools, there has been no expressed opposition by Adventists to it in the college grades. The reasons

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1. Monroe, Paul, A Cyclopedia of Education, pp. 43, 44.

for this are that by the time a student is ready for college he is past the most sentimental age, has been fitted through association and training to adjust himself to the social status of the foreigner, and while recognizing foreign education as preferable in many ways to the Chinese, yet he realizes more the seriousness of disregarding the native customs. Besides, the attitude of the college girl toward her native home environment is not a problem, as in the middle school, for she seldom returns to live in her home community after leaving college. The advances of the married man are not encouraged by the college girl, for she has her bearings and knows how to protect herself against undue familiarity. The problems of the engaged boys and girls have also been pretty well settled by the time they reach college.

Whatever the advantages or disadvantages of co-education may be for Chinese students, it has been definitely adopted for Seventh-day Adventist schools. To make it successful emphasis has been laid upon proper supervision in dormitories, classrooms, and assembly halls. There is usually a foreign preceptress and a Chinese assistant in each school. Strict chaperonage of girls is required whenever they leave the school premises and all infractions of rules are promptly punished. While the boys are not guarded so closely, yet they are not allowed to leave the school premises except

by special permission, and they must conform to the same standard of conduct and of obedience as the girls. According to Chinese custom, both dormitories, as well as the school premises, are surrounded by high fences or walls, with one main entrance which is in charge of a gate keeper. In this way it is possible to keep a fairly close check on the whereabouts of all the students.

COLLEGIATE EDUCATION

The Beginning of the Training School and College

Seventh-day Adventists have but one school in China offering college work. It started as a small training school for evangelists and Bible women in Chowkiakow, Honan, in 1910. It was the outgrowth of institute work conducted by Adventist missionaries at that place, and later developed into the China Missions Training School. Promising men and women who had been converted to Christianity were given an intensive training in methods of teaching the gospel to the heathen. From this small school the Chinese mission workers were sent out to labor among their own people.[1]

As junior middle schools began to develop in the various provinces, the need was felt for a more central training school that would not only give special courses for mature men and women, but also offer an opportunity for Seventh-day Adventist youth to continue their education after finishing the courses offered in the junior middle schools. Accordingly, plans were made for a school that would meet this double need.

The Move to Nanking

The majority of workers thought Nanking in the province of Kiangsu the proper place for the school, and it was

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1. General Conference of Seventh-day Adventists, An Outline of Mission Fields, p. 130

chosen as a temporary location.[1] In 1912-'13 the China Missions Training School was conducted in rented quarters in that city.[2]

The School Moved to Shanghai

The president of the Far Eastern Division Mission was strongly of the opinion that the training school should be located near the Division headquarters. Though at first this idea was opposed by a number of the missionaries, the school was finally moved to Shanghai, and opened in the fall of 1913 with fifty-eight students enrolled.[3]

Obstacles Encountered

After the move to Shanghai the provincial missions were especially urged to send the graduates of the junior middle schools, as well as all mature men and women in need of special training, to the Shanghai school. It was not an easy matter to get students, for the provincial missions favored their own schools when possible; and, besides, they were so short of workers that as soon as pupils finished the middle school they were usually put to work, or, if sent to Shanghai, it would be for only one year. There was also a feeling among the mission workers in general that prevented a whole-hearted interest in the training school,- that was

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1. Bibliography, A. C. Selmon.

2. General Conference of Seventh-day Adventists, An Outline of Mission Fields, pp. 130-133.

3. Bibliography, A. C. Selmon.

the belief that the semi-foreign environment of Shanghai would have a bad influence on the students, instilling ideas incompatible with their mode of life in the interior and making them more or less dissatisfied with their home environment.

Diplomas Issued

In 1917 middle school diplomas were granted to a few students, the first graduates of the school. The course was strong in Bible and Chinese, but not in mathematics or science.[1]

Growth of the School

During the year 1917-'18, three foreign families were connected with the school, instead of two, as during the previous year or two. The work of the three men was arranged as follows: The principal acted as business manager and taught three subjects, besides supervising the boys' industrial work; one man taught Bible and History; and the third man acted as treasurer, taught science, and supervised the boys' dormitory. Some of the foreign women assisted in supervising the girls, looking after the primary school, and teaching English. Besides the foreign instructors, there were several fairly good Chinese teachers.[2] In the spring of 1919, a class of six graduated

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1. Bibliography, A. C. Selmon.

2. Bibliography, H. O. Swartout.

from the school, receiving diplomas that actually represented a standard middle school course.[1]

This year marked the beginning of a new policy for the China Missions Training School. The students graduating in the spring were urged to remain to form the nucleus of a college class. Increased appropriations were made for student support. The president of the Division toured the field and insisted that the various provincial missions put forth a special effort to supply students for the school.[2]

The College Name

At this time a number of the educational men urged that the name of the school be changed, and that it be called a college instead of a training school. There was strong opposition to the "college" name by a few of the men well versed in the Chinese language and acquainted with the Chinese attitude of mind. They insisted that this title given to a school whose most advanced class of students were yet three years short of being college seniors, and whose faculty and equipment were both entirely inadequate to permit of full college work, was a misnomer. They feared that, since faculty and students of all grades lived and worked together, no distinction would be made; and the way would be left open for students of middle school grade to call themselves college students, thus bringing the school into

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1919, p. 15.

2. Bibliography, H. O. Swartout

disrepute among those who would naturally judge it by the students who went out from it. They believed that, because of the strong tendency in China to strive for an educational name, the emphasis would come to be too much on getting a diploma and too little on getting a practical training for work. This opposition, being voiced by only a few, accomplished nothing; and by action of the Division Committee the name of the school was changed to Shanghai Missionary College.[1]

Emphasis on Student Self-support Dropped

For the year 1918-'19 twelve teachers were employed in the school, and the enrolment was 105. In cooperation with the provincial missions a consistent effort had been made to require the students to be, in part at least, self-supporting; and considerable success had been achieved. With the new "college" campaign, the idea of self-support for Seventh-day Adventist students was practically dropped. The students were sent by the provincial missions, who stood responsible to the school for their expenses.[2]

During the first year of the college the enrolment of the school almost doubled, and for five years the attendance

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1. The discussion in this paragraph and in the following one is based on personal experience as a teacher in the college at the time, and upon information received from H. O. Swartout, a member of the college board.

2. S. D. A. Statistical Report, 1919, p. 15.

ranged from 220 to 263. In 1923 the enrolment was 252, the number of teachers in the school was twenty-two, and five students were enrolled in the college proper.[1] Although the number of teachers was adequate, the facilities much improved, and the number of foreigners in the school more than in former years, the general morale of the school gradually lowered. Discipline was more difficult, opposition to the religious training in the school was manifest on several occasions, and it was hard to keep the students up to the standard of scholarship that had been set for the school. The reasons given for this were, too much financial help for the Seventh-day Adventist students, the admittance of a large number of non-Adventists, and the growing nationalistic spirit among Chinese students in general.

According to a statement made by the president of the college for 1923, about sixty per cent of the students were not members of the Seventh-day Adventist church, and only half of these were connected with any Christian church at all.[2] It was impossible for the Adventist minority of the students who came for Christian training to keep the school spirit under their control. On the other hand, the non-Adventists, aided by radical propaganda from the outside, were able to coerce the minority, so that the student body

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1. S. D. A. Statistical Reports; 1920, p. 14; 1921, p. 12; 1922, p. 13; 1923, p. 13; 1924, p. 14.

2. Bibliography, H. O. Swartout

first made several demands of the faculty,- too radical to permit of their being granted,- and then struck on May 9, 1923, thus forcing the school to close a month before the end of the semester.[1]

The Move to the Country

For two or three years before the college strike occurred, there had been a revival of the original sentiment against Shanghai as the proper location for a training school. Few students had returned from the College to enter evangelistic work in the provinces, and there had been some dissatisfaction concerning the general attitude of most of those who had left school to enter Mission employ. Besides, the cramped quarters, as extensive as could be obtained in Shanghai but entirely inadequate for a school as large as the College had grown to be, made some sort of move imperative. The student strike and the premature close of the school made early action seem advisable, and the advisability of moving the school to the country was considered. Finally convinced of the desirability of such a move, the Division Committee purchased about 125 acres of land near the village of Chiaotouchen, 150 miles northwest of Shanghai, and buildings were erected and ready for use in the fall of 1924.[2]

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1. The writer was an eye witness of the strike.

2. Bibliography, H. O. Swartout.

The Name of the School again Changed

With the change of the location of the school to the country the English name was changed to China Missionary Junior College, which represented the actual amount of work offered by the school at that time. The Chinese name which was chosen is "Djung Hwa San Yu Hsioh Hsiao", which translated literally into English is "China Physical, Mental and Moral School". Not even the idea of a junior college is retained in this name.[1]

Development of the Junior College

The Junior College started its work at Chiaotouchen upon an industrial basis. Three foreign men, each a specialist in his line, have been brought out from America and are employed as instructors in the industrial department. Adventist students are given an opportunity to earn much of their way if they are unable to pay it. A small proportion of non-Adventists are admitted by special arrangement.[2]

Location and Environment

The Junior College is located near the village of Chiaotouchen, about thirty miles from Nanking and is entirely free from the environment of city life. It is within two miles of the Yangtze Kiang River, which can be seen from the school premises. The school buildings, of which there

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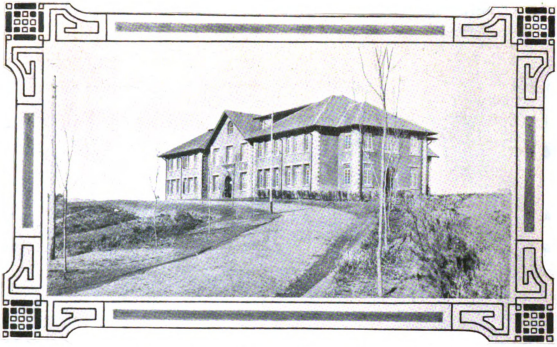
1. China Missionary Junior College Calendar, p. 1. 1926-1927.

2. Ibid., pp. 21, 22.



大　課　室　及　禮　堂

The Main Building

禮　堂　之　內　容

The Chapel

are twenty in all, are modern, comfortably furnished, well equipped, and can accommodate three hundred pupils.[1]

Importance and Specific Aims

The importance of the Junior College need not be dwelt upon at length here, since the previous discussion of the primary and middle schools has brought out quite fully the relation which the Training School has always sustained to the whole line of Seventh-day Adventist Mission work. It is the hub in the wheel of that part of the organization which has to do with manning all mission projects. Its aim is to give a final preparation to Chinese men and women that will fit them to carry on various kinds of mission work in an efficient and successful way.

Organization and Control

The College is under the control of the Far Eastern Division Committee by which a general Board is appointed. The members of the Board usually consist of the Division officers, the president and the treasurer of the College, the superintendents of all the Unions in Chinese territory, and a few Chinese workers. The functions of the Board are to see that general denominational educational policies are carried out in the school, to employ teachers and direct their work, to control the expenditure of school funds, and

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1. 63rd Annual Statistical Report of Seventh-day Adventists, 1925, p. 14.
See pictures, p. 75 this manuscript.

to pass on the yearly budget requests to the Division Committee. The duties of the Local Board are similar to those of the Middle School Local Board.

Budget and Appropriations

A yearly budget is made out by the president of the College in the spring for the ensuing school year. After it has been approved by the Board and the Division Committee it is sent on to the General Conference of Seventh-day Adventists at Washington, D. C. Appropriations are granted according to approved budget requests so far as available funds will permit. Remittance is made to the Division, which passes on these appropriations to the school month by month as needed.

School Fees

The charges made by the Junior College for the junior middle school, senior middle school, and college departments are approximately fifty-six, sixty-five, and seventy-five dollars respectively. This amount covers all charges for the school year, including special fees for music and typewriting. The student may meet his expenses by cash or labor, according to the arrangements under which he enters school.[1] It is the aim of the Mission that after the school has been built and equipped it should be self supporting excepting foreign salaries. Though this is the aim for all Adventist

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1. China Junior Missionary College Calendar, 1926-1927, p. 19.

Mission schools[1], self support is not at present possible for any of them.

Student Qualifications for Entrance

The College draws its students from all China. Graduates from the various Seventh-day Adventist middle schools, as well as other advenced students and mature men and women who desire to take special courses are qualified to enrol. Students above the sixth grade in the East China Union, where the school is located, are eligible for enrolment in the middle school department, and by special arrangement some students are admitted into the primary department.[2]

The Faculty

The report from the president of the College for 1926-1927 gives the number of teachers employed in the school as twenty-five, nine of whom are full time foreign teachers. This does not include the foreign women who are doing part time work in the school.[3]

Qualifications of Teachers

Most of the foreign teachers have had professional training, and are either normal or college graduates. They have been selected by the Mission Board as being especially

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1. Constitution, By-Laws and Working Policy of the General Conference of Seventh-day Adventists, p. 19.
2. China Missionary Junior College Calendar, 1926, p. 15.
3. Bibliography, D. E. Rebok.

qualified for the positions which they hold. Practically all the work in the College Department, as well as the supervision of the commercial, normal, and evangelistic classes is done by foreigners. The Chinese teachers of the primary and middle school departments , as a rule, have had the equivalent of a middle school course and some professional training.[1]

Curricula

The Junior College offers two years of work in a school having students in all the grades. Being a finishing course subjects are largely elective. Commercial, normal and evangelistic courses are offered.

The boys in the commercial course are given practical work in the business office of the College under supervision of the treasurer of the school. The primary department affords an excellent opportunity for practice teaching under supervision, and those who are preparing for evangelistic work go out into the surrounding country and do actual work of this kind in small groups under direction of some member of the faculty.

The curricula for the Junior College, including the special normal and commercial courses of the senior middle school department are here given:

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1. The writer is personally acquainted with the members of the Junior College faculty and their qualifications.

SENIOR MIDDLE SCHOOL NORMAL COURSE

Grade X

1.	Old Testament History	10	hrs.
2.	Chinese Language	10	"
3.	General History	10	"
4.	Child Study	5	"
5.	Christian Education	5	"
6.	Science, Algebra, or English I	10	"
	Total	50	"

Grade XI

1.	Bible Doctrines	10	"
2.	Chinese Language	10	"
3.	Pedagogy	10	"
4.	Educational Organization	3	"
5.	Junior Missionary Volunteer Methods	2	"
6.	School Management	5	"
7.	Science, Geometry, or English II	10	"
	Total	50	"

Grade XII

1.	History of Missions and Denominational History	10	"
2.	Chinese Language	10	"
3.	Methods	10	"
4.	School Hygiene	5	"
5.	School Nursing	5	"
6.	Science, History, or English II	10	"
	Total	50	"

Total for graduation: 150 hrs.

COMMERCIAL COURSE

Grade X

1.	Old Testament History	10 hrs.
2.	Chinese Language	10 "
3.	English Language	10 "
4.	Bookkeeping I	10 "
5.	Commercial Arithmetic and Rapid Calculation	8 "
6.	English Business Terms, Spelling, and Abbreviations	4 "
7.	English Penmanship	1 "
8.	Typewriting	2 "
	Total	55 "

Grade XI

1.	Bible Doctrines	10 "
2.	Chinese Language	10 "
3.	Bookkeeping and Office Practice	8 "
4.	English Language	10 "
5.	Commercial Geography	4 "
6.	Commercial Law	6 "
7.	Salesmanship	4 "
8.	Typewriting	2 "
	Total	54 "

Grade XII

1.	Denominational History, History of Missions, and Spirit of Prophecy	10 "
2.	Western Civilization and Civics	10 "
3.	Chinese Language	10 "
4.	Office Organization and Business Management	6 "
5.	Christian Business Principles	4 "
6.	Business Letter Writing and Forms (English)	4 "
7.	Typewriting	2 "
	Total	46 "

Total for graduation: 155 hrs.

JUNIOR COLLEGE GENERAL COURSE

Grade XIII	First Year		Units
Bible,	Advanced Daniel and the Revelation	10 hrs.	1
History,	Modern Period	10 "	1
Language,	Classical Chinese	10 "	1
	Required	30 "	
Elective		14 "	1
a.	Language Group		
	English	10 "	
b.	Normal Group		
	Principles of Education	4 "	
	History of Education	4 "	
	Comparative Education	4 "	
	General Psychology	4 "	
	Principles of Secondary Education	4 "	
c.	Science Group		
	Advanced Physiology	8 "	
	Chemistry	10 "	
	Astronomy	4 "	
Total	44 hrs.	4 units	

Grade XIV	Second Year		Units
Bible,	Advanced Doctrines	10 hrs.	1
History,	Church History and Organization	10 "	1
	Required	20 "	
Elective		24 "	2
a.	Language Group		
	English	10 "	
	Wenli	5 "	
b.	Normal Group		
	High School Methods	8 "	
	Educational Administration	4 "	
c.	Science Group		
	College Physics	10 "	
	Geology	6 "	
d.	General Group		
	Pastoral Training	8 "	
Total	44 hrs.	4 units	

Note - The semester hour is based on one fifty-minute period each week for a full semester. The full hour basis would count 32 hours for one full year's work.

JUNIOR COLLEGE NORMAL COURSE

Entrance Requirement:- Senior Middle School Normal

Grade XIII

Daniel and the Revelation		10 hrs.
Chinese Language		10 "
History of Education		4 "
Comparative Education		4 "
Principles of Education		4 "
Principles of Secondary Education		4 "
Total Required Subjects		36 "
Elective		8 "
Total for the Year		44 "

Grade XIV

Advanced Bible Doctrines		10 "
Secondary Methods		8 "
Total Required Subjects		18 "
There must be elected from the following group:		8 "
General Psychology	4 hrs.	
Tests and Measurements	4 "	
Library Administration	4 "	
Medical Inspection of Schools	4 "	
Educational Administration	4 "	
The Preceptor and his Work	4 "	
General Electives		18 "
Total for the Year		44 "

Required for Graduation: 88 hrs.

JUNIOR COLLEGE THEOLOGICAL COURSE

Grade XIII

Bible - Advanced Daniel and the Revelation		10 hrs.
History - Modern		10 "
Advanced Physiology		8 "
General Psychology		4 "
Astronomy		4 "
Total Required Subjects		36 "
There must be elected from the following:		8 "
Chinese Literature	10 hrs.	
English	10 "	
Principles of Education	4 "	
History of Education	4 "	
Comparative Education	4 "	
Total for the Year		44 "

Grade XIV

Bible - Advanced Doctrines		10 "
Pastoral Training		8 "
History - Church History and Organization		10 "
Total Required Subjects		28 "
There must be elected from the following:		16 "
English	10 hrs.	
Wenli	6 "	
Geology	6 "	
College Physics	10 "	
Educational Organization	8 "	
High School Methods	8 "	
Total for the Year		44 "

Required for Graduation: 88 hrs.

全體教職員合影

The Faculty

一九二六年之畢業生

1926 Graduates

Music

A course in organ sacred music is offered. Pupils finishing this course are expected to be able to play hymns, voluntaries, and marches, and understand the principles of harmony, note reading, and choral work. Recitals are usually given twice a year, and some very commendable work has been done by the music department.

The English Problem

The study of English has not been encouraged in Seventh-day Adventist schools in China. It has not been required for graduation from any of the courses offered by the College except the Commercial. Since the object of these schools is to prepare students to carry the Gospel Message, it has been feared that the study of English would turn them from this purpose into other lines of activity. It has been the policy of the Board to develop a school system giving a strong course in Chinese to fit young men and women to work for their own people; and thus, English has seemed to be of little in the course of study.

The desire for English on the part of the Chinese was so great that it was thought best to offer some English in the Training School at Shanghai during 1916. From that time on two or three classes have been taught each year, a special fee being charged all students enroling in English classes. In recent years the demand has been so insistent for a stronger English course that at last the Board has yielded.

English is now offered in all grades of the middle school departments as well as in the College, but is usually elective and cannot be substituted for required subjects in the regular course of study.[1]

The great desire for English among the Chinese is a difficult problem. It is like a contagious disease spreading all over China.[2] From the coolie to the politician, all are eager for a knowledge of the English language. In the school every pupil considers it essential; for public opinion among Chinese students has come to put a knowledge of English as a mark of the educated man. It matters not what his education may be, or how small their capacity for learning, almost all students insist on being allowed to study English.[3]

English has been a drawing card in most Christian middle schools in China. The China Educational Commission gives the following report of the typical middle school for boys:

"A small middle school, with a large higher primary school attached; the course giving little or no occupational training for life except of a linguistic and cultural sort. These schools attract chiefly on account of their English

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1. China Junior Missionary College calendar, 1926-1927, p. 19.

2. Lewis, R. E., The Educational Conquest of the Far East, pp. 189, 190, 194-196.

3. Fitch, Robert, Chinese Christian Education, p. 40

classes and their good discipline. The course usually conforms fairly closely to college preparatory requirements."[1]

Quoting from criticisms and suggestions by the Commission on the course of study in the Christian college, these statements are made:

"The opportunity to learn English has been indeed a great attraction to the student from a purely occupational and utilitarian point of view. So much has this been the case, that the courses offered for their value in giving a liberal culture were regarded as, and became little more than, opportunities for practice in English, the acquirement of which brought prompt remuneration and easy promotion in business careers. Even this concession to the legitimate occupational ambition of the students has in many cases only prepared them for clerical positions of minor influence, either from the point of view of the creation of a strong Christian Community or the welfare of the nation.....

"The fact that the Christian colleges virtually without exception require a working knowledge of English and use it chiefly throughout the course, would create the presumption that this policy is necessary, or at least most advantageous. This idea is strengthened by the almost equal emphasis on English in government schools of the same grade, and reinforced by the lack of suitable textbooks in Chinese and the wide range of reference reading made possible through English. There is, besides, the

practical consideration that Christian Colleges are so largely staffed by Western teachers, and that the teaching of scientific and literary or technical subjects of this grade is not easy for any foreigner through a language acquired as an adult, especially if he has not achieved skill for such specialized use. That colleges in China of all types will eventually come to use the language of the country is not to be doubted; it is, indeed, highly desirable that this should come to pass as rapidly as possible. The only questions are how Christian educators can most effectively contribute to this end, and how in the meantime they can best carry on their instruction."[1]

From the above quotations it can be seen that other missions have taken a much more liberal policy in regard to English in the curricula of their schools than have Seventh-day Adventists, and that most of the instruction in their colleges is conducted in English. But it is clear from the Commission's report that the results are not all that could be desired. In this connection a few items taken from a statistical report for 1925 are of interest. It shows that in China the enrolment of Christian colleges was 3489. Of the total body 33% came from Christian homes. The number of graduates from all Christian colleges was

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1. China Educational Commission, Christian Education in China, p. 346.

4176. Of these 5.1% had entered the ministry, 10.9% were in other lines of distinctly religious work, and 25.9% were teaching in Christian schools, a total of 41.9% that had entered mission work.[1] In contrast with this, the report of China Missionary Junior College shows that out of the number of graduates, eighty-five in all, from the various courses, seventy-four, or 87% are now engaged in mission work.[2] Would it not seem probable that the policy of excluding English from the regular course of study in their schools, and keeping it at a minimum even as an extra study has had a great deal to do with holding Adventist young people permanently in mission work? This is in harmony with the aim of the denomination.

Manual Training in the College

The Industrail Department of the Junior College offers a variety of work for student support. The school has 125 acres of land, a part of which is under cultivation; and it is planned to raise most of the vegetables required for school consumption. In the school factory stools, chairs, desks, beds, and a number of other articles are made, which are shipped to various places in China.[3] The College has

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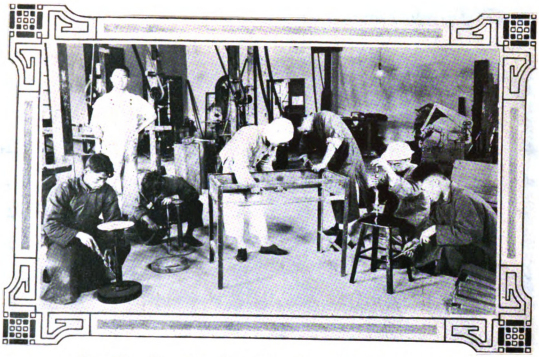
1. China Christian Education Association, Bulletin, No. 14, 1926, pp. 26, 27.

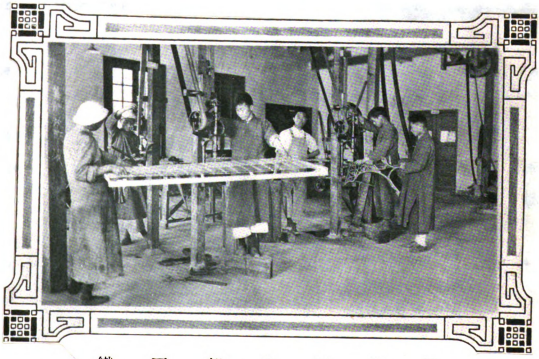
2. Bibliography, D. E. Rebok.

3. See pictures , p. 91 of this thesis.



安置出品預備油漆之情形

Setting up and painting metal furniture



鐵工部之工作圖

Metal working shop

The College has had little difficulty in disposing of the goods its shop produces.

The industrial work for girls consists chiefly of needlework of various kinds, knitting, crocheting, embroidery, and plain sewing. Besides this, the girls are expected to do the janitor work for their dormitory and keep their yards in order.[1]

The problem of student industrial work has been quite fully discussed in connection with secondary schools. It is sufficient to state here that the problem increases in proportion with scholastic advance of the student. Very few college students can be found who are willing to support themselves while in school by work on the school farm or in the school factory unless they have already formed the habit of doing such work while in lower grade schools, an then, only as a last resort.[2] Thus far the College has been able to supply considerable work for advanced students as assistants in the office work of the school and as assistant teachers in the lower grades. Since the number of pupils in the College proper is few, the problem of student support in these grades may be largely met in this way for some time to come.

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1. China Missionary Junior College, 1926-1927, p. 22.

2. Bibliography, H. O. Swartout.

The Dialect Problem

The College classwork and all exercises in the school are conducted in the Mandarin dialect. Since the students come from different provinces a number of dialects are represented. It is therefore necessary for non-Mandarin speaking pupils to take up the study of Mandarin first before entering regular class work. It requires at least three months before they can do semi-intelligent work in school, and in the majority of cases the most of the first year is spent in mastering the Mandarin dialect.

The Problem of Books

In institutions of higher education and also in secondary schools the lack of text and reference books is a serious limitation. Most of the text books in the middle schools are crude adaptations of Western works;[1] the content is not taken from their own familiar experience. The Chinese, however, are producing a wide range of educational literature.[2] In time this field will be more and more covered by them. Heretofore missionaries have been forced to do much translating and adapting of Western text books. This must continue to a certain extent. But a great need is that educational and Christian literature be produced by

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1. Lewis, Robert E., The Educational Conquest of the Far East, pp. 192, 196.

2. Chinese Christian Education, Report of a Conference in New York City, April 6, 1925, p. 15.

original effort of the Chinese.[1]

The Foreign Teacher's Language Problem

One of the greatest obstacles to mutual understanding and sharing in school activities is the lack of a common medium of communication. With various dialects represented in the school, with textbooks not adapted to the understanding of the pupil, and with a foreign teacher trying to make his ideas intelligible in a strange language, or in English, can it be wondered at if the result is not satisfactory to either pupil or teacher? That every educator who comes to China for school work should learn to speak Chinese will be regarded as axiomatic, and that the wives of the teachers should also have a knowledge of the Chinese language seems but little less important.

"In the earlier stages of mission work a mastery of the language was considered indispensable, but despite the excellent language schools which have been operating during the last number of years, there is reason to fear that the recent arrivals do not compare favorably with their predecessors in their attainments in speaking and especially in reading Chinese."[2]

The teachers in Seventh-day Adventist schools in China

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1. China Educational Commission, Christian Education in China, p. 347.

2. Ibid., pp. 343, 344.

are no exception to what has just been said regarding missionaries in general. But few of the foreign married women are able to speak any more Chinese than is necessary to direct the servants in their household tasks, and that often being made intelligible only with the assistance of motions, gestures, and pidgeon English. The men, being more actively associated with the Chinese in the various activities of school work, naturally get a better knowledge of the language. Then, too, the nature of their work is more conducive to study. But even the majority of men manifest an ignorance of common every-day Chinese that is sometimes laughable, more often pitiable, and always most deplorable.

One reason for this condition is that practically all new missionaries are loaded up from the beginning with too many routine tasks. After one year in the language school, sometimes less, language study becomes a side issue; and it is only the real student who will plod along year after year, adding to his knowledge a little at a time as he finds time in the midst of his many duties. If he does not do this before long the opportune time for language study has slipped by, his ears become dulled to the fine distinctions of tone, and his relish for study is lost. Contentment with such knowledge as has been acquired becomes habitual. Surely one of the great needs of the mission schools in China is that the foreign teachers, men and women, secure

a mastery of Chinese that will not only enable them to read and talk a little religious phraseology, but to actually think in Chinese when teaching in the classroom or conversing with the natives.

The Problems Connected with Teachers' Salaries

The Seventh-day Adventist denomination has been built upon the sacrifice of both workers and laity. Thus it has been customary to base the salaries of the employees, not upon what they might be worth in non-denominational work, but upon what is actually necessary for a simple living.[1] In mission work this policy has also been followed.

The report of the college for 1926 gives the average salary of the foreign teachers in the Junior College as $30.66 per week. Salaries of married men range from thirty to thirty-seven dollars a week, according to the position held and the number of years' experience in denominational work. On the same basis the single women receive from eighteen to twenty-four dollars a week.[2] After a tithe of ten per cent has been deducted, the remaining amount is none too much for the real necessities of life.

The salary of the married woman has long been a debated

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1. Loughborough, J. N., Great Second Advent Movement, Edition 1905, pp. 275, 350.

2. Bibliography, D. E. Rebok. Constitution, By-Laws and Working Policy of the General Conference of Seventh-day Adventists, pp. 42, 43.

subject. Since the needs of the worker has been the chief basis for the determination of salary, it was formerly argued that every married woman should assist as much as possible in the various lines of mission work without extra pay. But the fact was that only a very few learned the Chinese language well enough to be really qualified for effective work outside their homes. It was, of course, necessary to employ more servant help in such cases, and continuous personal supervision of home duties being impossible considerable waste and stealing by servants increased living expenses.[1]

The following instance will illustrate the principle clearly. One woman, a physician, spent most of her time caring for the sick. She bought her own supplies; and because of the poverty of the Chinese, the charge she made was so small that it did not half cover the materials and medicine she used. She paid her own fare to and from the annual workers' meetings, and while there was usually kept so busy that she had little time to attend the meetings. She continued this work for ten years with no salary.

Finally after much agitation on the part of some of the missionaries, at a general meeting of the mission employees of the Far Eastern Division Conference in the

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1. The above and following paragraphs are based upon the personal experience of the writer.

spring of 1917 an action was passed allowing four dollars a week to married women working half time or more in regular mission work. Later five dollars a week was paid for half time and seven dollars for full time. At present a married woman teaching four classes in Chinese or five in English receives ten dollars a week.

A report from the principal of the China Missionary Junior College for 1926-'27 gives $14.72 as an average monthly salary for the Chinese teachers in the middle school and college departments.[1] The China Educational Commission in its investigation of ninety-five higher primary and middle schools found $39.25 the median salary paid to teachers in large boys' middle schools; $23.00 in small boys' middle schools; and $22.75 to teachers in girls' middle schools.[2] A comparison of these salaries indicates that the Adventist schools pay their Chinese teachers considerably lower wages than are paid to the teachers in many other mission schools, though no very accurate judgment can be based on a comparison of average with median salaries. It is doubtful, however, that Adventist teachers could demand higher wages in other schools, since their education has been in Chinese and their teaching is also in Chinese. The fact that most

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1. Bibliography, Educational Department of the Far Eastern Division Conference of Seventh-day Adventists.

2. China Educational Commission, Christian Education in China, p. 302.

other middle schools and colleges stress English and that many of the teachers use English text books and teach partly in English practically makes it a requisite for most of the teachers in these schools,[1] which is probably one of the chief factors in establishing a higher wage scale. It will be noticed that a comparison of college wages has not been made. This is because the Adventists have no senior college, and a comparison between the wages paid in large boys' schools and those paid in the Junior College is more nearly fair.

The problem of teachers' salaries has been one especially difficult for Adventists to solve, because of the policy of basing salaries chiefly on the needs of the workers. In trying to apply this principle to the Chinese they have met with obstacles rising out of the habits and customs of the Orient. For instance, the well educated Chinese single man expects the same salary as the one of equal ability who is married.[2] In China the family is the social unit, not the individual, and a single man with earning power must often carry heavy burdens with respect to the welfare of parents, brothers, and sisters. Their needs are many, and no matter how large his salary may be

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1. China Educational Commission, Christian Education in China, p. 344.

2. Ross, E. A., The Changing Chinese, p. 98.

it never seems sufficient for the needs of the family.[1] Again, the salary of a college graduate is two or three times as large as that of a person teaching on a third grade certificate. Further, a Chinese with a good English education can demand a much larger salary than a man of equal education in the vernacular. In spite of the efforts of the Mission to hold to their policy regarding salaries, the pressure of Chinese custom and opinion has made it necessary to deviate from it more and more as the Junior College has turned out better qualified teachers.

The policy of the Mission might be more easily changed were it not for the large number of Division officers and other workers who have not learned the Chinese language and therefore look at the matter from a foreign point of view. The following incident will throw some light on this phase of the problem:

The members of a certain Board were considering the salary of a Chinese young woman who had the equivalent of a middle school education, a good command of English, was a capable typist, and had given satisfaction as a general office assistant. One of the members began by asking what the salary of the ordinary Chinese evangelist was, stating that in America a stenographer's salary was rated at a certain per cent lower than that of an evangelist, and

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1. Kulp, D. H., Country Life in South China, p. 152.

intimating that this would be a good basis for determining the proper salary for the young lady.

This argument was entirely beside the point, since in China most of the evangelists have never gone beyond the junior middle school, and many have not even reached that standard. Their salaries, ranging from ten to twenty dollars a month, are as a rule larger than they could demand in any other line of work, either inside or outside of the Mission. In the young lady's case, she had a training that would enable her to demand from twenty-five to fifty dollars a month in work outside the Mission. The Board finally offered her a salary of about fifteen dollars a month, with the suggestion that she might work up to twenty in time. The result was that they lost her services and had to employ a foreigner who was unable to do any better work, but who was paid a much larger salary than the Chinese lady had asked for.

Another problem involved in the salary question is the great difference between the foreign and Chinese salaries, and the scales of living represented by them.[1] The foreign teacher lives in a more or less comfortable modern cottage of from four to six rooms. The Chinese teacher occupies one or two,- seldom three,- rooms in a dormitory or other building, uncomfortably hot in summer and bitterly cold in

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1. High, Stanley, "China's Anti-Christian Drive", The Nation, June, 1925, p. 682, col. 2.

winter. The contrast in the other phases of the problem of living are equally marked. This difference is a real obstacle to "oneness" with the Chinese,[1] and it can hardly be considered an injustice when viewed from a foreign viewpoint. The Seventh-day Adventist foreign teachers are paid the same wages that they would draw at home in denominational work.[2] Their living expenses are about the same, but the sacrifices they must make in living in a strange environment away from all that life holds dear in the homeland and surrounded by natives of a foreign country are many. The Chinese teachers live in their accustomed environment; they make little sacrifice because of the work in which they are engaged; and their salaries are as high as they could ordinarily get in other schools requiring the equivalent of their qualifications, if not higher.

Does it not seem that the viewpoint of the foreigner is a logical one? It is, however, not of question of being logical or lacking in logic, of being fair or unfair, of being right or wrong. It is a matter of success or of failure in building attitudes that will lead the Chinese to think of the foreign missionary as a friend and brother, sharing with them their joys and sorrows, or as a privileged character, unable or unwilling to sympathize with

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1. High, Stanley, "China's Anti-Christian Drive", The Nation, June, 1925, p. 682, col. 2.

2. Constitution, By-Laws, and Working Policy of the General Conference of Seventh-day Adventists, pp. 42, 43.

them in their difficulties and privations.

To the average Chinese the foreign missionary is no hero,- he has sacrificed nothing.[1] He is there on business, seems well paid for what he does, and lives in comfort and ease. This attitude of mind is modified but slightly in the case of the Christian Chinese; and this is not surprising, for they can not picture the foreigner in his native land and in his home environment as being any better off than he is in China. They do not realize how the filth, disease, and climate of the Orient can be so depressing and nerve racking. Real appreciation is not easily won; human beings take too much for granted. For instance, how many of us ever pause to consider with appreciation the great gifts of Carnegie and Rockefeller to the American public? The very idea that they have sacrificed for us only provokes a smile. So it is with the Chinese, he looks upon the foreigner as we do the plutocrats of our country; and thus an appreciation of the sacrifice made for the uplift of China by the foreign missionaries is seldom found among the Chinese themselves. There is also another reason for this attitude of mind toward the sacrifice of foreigners:

The teachings of Buddhism and Taoism have combined to establish a custom among many of the Chinese of accum-

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1. Ross, E. A., The Changing Chinese, pp. 220-224.

lating merit.[1] Thus many wealthy Chinese have provided public works and improved roads, and have also built hospitals and schools for the poor. The motives prompting these deeds are selfish, in that they are performed for the purpose of benefitting the doer after death.[2] That it is hard for the Chinese to distinguish between these acts of their own people and those of the foreign missionary can be easily understood. It can also be seen that it would be almost beyond their comprehension that a foreigner should come to their country from a purely humanitarian and unselfish motive.

The Superiority Complex

Another problem connected with the salary question and growing out of the two scales of living, which is an obstacle to the sharing of activities by foreign and Chinese teachers is an unconsciously developed superiority complex in the mind of the foreign workers.[3] His position in relation to the Chinese continually emphasizes his importance as compared with the vast throng about him. The coolie pulls his rickshaw, fixes his yard, cleans his house; the Chinese cook prepares his meals; and the native woman cares for his children.

The sinister influence of this environment is especially seen in its effect upon the foreign children. There are few

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1. Tyler, E. B., Primitive Culture, p. 98.

2. Hastings, James, Encyclopedia of Religion and Ethics, Sects(Chinese) Vol. 2, pp. 309-310; Vol. 3, Charity, Almsgiving(Buddhist), pp. 381-382.

3. Chinese Christian Education, p. 46,

of them, indeed, who do not delight in lording it over the Chinese; and the boy, who, unseen by parents, does not occasionally shy a stone at a passing coolie is a rare exception. Can it be doubted that the Child expresses in his rude way an attitude of mind which he has developed because of the, perhaps unconsciously manifest, feeling of superiority on the part of the older members of the Mission family?

These difficulties, many of which are inherent in the situation, are not confined to the Seventh-day Adventist schools. They are recognized by other missions to be vital problems, as yet unsolved, and resulting in serious losses to the Christian church.[1] The relation between foreigners and Chinese in the College is not unfriendly. Unity of purpose and action has been quite marked in the College during the last few years. But it would be folly to question the fact that two scales of living, based on different standards of civilization existing side by side, make a real democratic spirit difficult, minimizes the sharing process, stifles appreciation on the one hand, develops a superiority complex on the other, makes the spread of the Christian religion difficult, and constitutes one of the greatest obstacles to the advance of the Advent Message in China.

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1. China Educational Commission, Christian Education in China, p. 335.

The Problem of the Returned Student

The Seventh-day Adventist Mission has consistently discouraged Chinese young people from going abroad for education. Its policy from the first has been against Mission help in any way for this purpose. The previous discussion of foreign influence, and English education for Chinese make the objection to a still more foreign environment quite apparent without further comment. It might be well, however, to state the specific reasons why Seventh-day Adventists object to foreign education for Chinese:[2]

First, students going abroad for education build habits and attitudes which unfit them for mission work among their own people.

Second, the large salary demanded by returned students cannot be met by the native church in case foreigners should be withdrawn from China.

Third, the opportunities to commercialize their education are so great that they are continually tempted to leave Mission employ, resulting in a half-hearted devotion to gospel work.

Other objections to the "returned student" have been ably expressed by an American educated Chinese in the following paragraphs:

"The 'returned student' in China is now avowedly a social problem of no mean magnitude. But so far the problem has been only generally viewed from the standpoint of

economic and social habitation and adjustment of the individual. His sojourn abroad entitles him to a status which is enviably unique, but which the Chinese society, under the present economic and political conditions, often fails actually to accede to him. This results in a maladjustment which may account for a considerable part of the social unrest now prevailing in China.....

"Despite all social esteem and prestige placed upon him, he is not incomparable with the American negro of the pre-emancipation days, a kind of tertium quid. He has lost his ability to appreciate things old and native, nor is he strong handed enough and confident of himself to push through measures that are truly revolutionary. If he is well conscious of his situation, the average 'returned student' is doomed to despondency and inertia; else he may make the matter worse by freely disposing of his commodities as it were on no other ground than their exotic novelness, true, if he is from America, to the pervading spirit of that culture; of the essence thereof he has, however, only a smack."[1]

The New Nationalism

In order to understand to a limited degree the problems now confronting all Christian schools in China a brief history of the anti-Christian movement and the "New Nationalism" together with some of the basic principles are here given.

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1. Pan, Quentin, The Returned Student a Cultural Problem, The Chinese Christian Student, April, 1926.

The anti-Christian movement has been called the "hsin chiao", intellectual renaissance of China. In its conception it was not anti-Christian, it was neither religious nor anti-religious. It was a movement in the realm of reason which demanded the right to see and prove all things. The approach to Christianity is for the Chinese so closely identified with the West and with certain historic happenings in Chinese life has made a strictly impartial inquiry difficult to carry out. Thus a definite anti-foreign movement has now emerged.[1]

The movement came into existence in 1922, when Honorable Bertrand Russell, at the invitation of the young China Association and the Student Philosophical Club, visited all the chief student centers of China and made his interpretation of the thought of the West to the East. His lectures stirred up the minds of the Chinese students and started a critical attitude of mind toward Christianity which has increased rapidly since.[2] Mr. Russell's teachings were summed up by a prominent Chinese in the two following paragraphs:

"Religion is an instrument that kills man. The wars in European history have all some relationship to religion.

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1. Chinese Christian Education, Report of a Conference held in New York City, April 6, 1925. PP. 33-35. Chirgwin, A. M., Anti-Christian Movement in China, Nineteenth Century, 1925, 701-703.

2. Ibid.
High, Stanley, China's Anti-Christian Drive, The Nation, pp. 682-683.

Even the Great War that has just been concluded had its roots in certain religious beliefs, which served as weapons of killing.

"Religion in its belief in the supernatural is a hindrance to the progress of science."[1]

The Chinese students began to proclaim that religion was an obstacle to national development, and advocated that science and aesthetics should be adopted in its place. From the beginning this movement was also anti-capitalist, and it claimed that Christianity was a part of the capitalistic organization of society.

For the most part the leaders were young and inexperienced, and after a short, vigorous and active opposition the movement seemed to die down. But in 1924 some students in Shanghai College were asked to leave. They immediately joined the anti-Christian movement, which had been gaining strenght from the Soviet propaganda and from a widespread agitation among educationists. These students added the zeal of a new grievance to the anti-Christian propaganda and it began to spread very fast. At present it is estimated that there is not a large city or student center in all China where it has not reached.[2]

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1. Chirgwin, A. M., Anti-Christian Movement in China, Nineteenth Century, 1925, pp. 702-703.

2. Ibid.
High, Stanley, China's Anti-Christian Drive, The Nation, June, 1925, pp. 681-683.

The attacks made on Christianity are extreme, going so far as to say that "Jesus was the illegal son of a Roman governor, a fake, and a rebel."[1]

The largest contributing factor to the movement has been the growing spirit of nationalism. The Chinese have from old looked down on foreigners and have believed in the superiority of their own race. They are becoming more and more confident that they are not inferior to the people of the West. An extreme chauvinism has developed in China since the World War. Wilson's doctrine of self determinism added fuel to the flame of patriotism. The students are increasingly resentful of what they call "imperialistic dominance and exploitation." They regard such matters as tariffs and extra-territoriality as rightly within their competence.[2]

In an unexpected way the nationalist movement has shown itself in the field of education.[3] The Chinese Educationists are opposed to Christian schools in China, for they claim that the prestige of foreign schools may lead to

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1. Chirgwin, A. M., Anti-Christian Movement in China, pp. 703,704.

2. Education in China, The Outlook, Feb. 16, 1926 pp367-368.
Ho, Y. C., Our Nationalism and its Twin Foes, The Chinese Student Monthly, June 1926, p. 56.
Sze, Alfred, The Future of Chinese Democracy, Annals of the American Academy, 1922, pp. 246-247.

3. Balme, Dr. Harold, Anti-Christian Movement in China, Chinese Christian Education, pp. 12-17.

the ousting of the national system from favor; they claim that education given by missionary societies has a denationalizing effect and also a propagandist objective, religious in nature and probably political in purpose. Two groups of Chinese educationists have come into existence, the one protesting against an education controlled by Westerners and owing no allegiance to the Chinese government, the other anti-religious offering opposition to all Christian teaching or services in schools and demanding complete religious freedom and an entirely secular curriculum in the schools. They demand that foreigners must not use their schools to propagate religion, should abolish all religious teachings, and that no preaching or worship of any kind be permitted.[1] Their demands are drastic, but the government cannot refuse to recognize them, since they come from leading educationists, and not from mere agitators.[2] Would it not seem that Christian Societies must be prepared to look forward to the complete secularization of the educational system of China?

The effect of this propaganda upon the student body in China has been felt from the primary school to the university. The ideal of a democracy has been extolled throughout the land. The Chinese have not had enough experience to impress upon them the responsibilities that rest upon them as citizens of a republic, and they seem to think they

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1. Chinese Christian Education, pp. 9-11.

2. Ibid., p. 15.

should be free to do as they please with no restraint from higher authority. This is shown by the attitude of students toward school authority during recent years. For instance the students in one of the government schools on being refused a holiday ignored the faculty and simply absented themselves in a body. Students who have wasted their time and neglected their work demand that the professors furnish examination questions in advance in order that they may prepare the answers. When students have disliked their teachers or principals because they tried to exert some kind of control they have brought pressure to bear and secured their dismissal.[1]

This lawless spirit has further shown itself by the organization of a nation wide student strike. All patriotic students have been called upon to leave their classes and join in propagandist work. For example in the Nankai University, the students demanded and secured the resignation of all the teaching staff including the principal. The whole institution passed into the hands of propagandists.[2]

The students in many Christian schools have been slow to cooperate with the government schools in their patriotic strikes, and sometimes have refused to do so at all. This has been used as a basis for the statement that Christian

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1. Melvin, Gordon, Student Self Government Run Wild, Educational Review, March, 1926, pp. 142-143.

2. Chirgwin, A. M., Anti-Christian Movement in China, 1925, p. 710.

education denationalizes the pupils. It is evident that the position of patriotically minded Chinese Christian students is not easy. They are torn between a belief in Christianity and friendship for the foreigner on the one hand and a strong national feeling on the other.

It is claimed by many Chinese that China has little or no quarrel with Christianity. An analysis of the leaflets that are in general circulation among the students seems to bear out this statement.

Out of one hundred published articles examined by Mr. N. Z. Zia he found only three had anything to say against Jesus, only one was hostil to the Bible, only two were critical of Christian missionaries, or about nine per cent in all. The other ninety-one per cent was directed against Christian education because it was foreign and anti-patriotic, or against Christians because they were preparing the way for the imperialistic dominance of the West.[1]

It is clear, however, that whatever the real foe may be, it is something with which the Chinese imagine Christianity to be associated.

The present situation in China is one of general interest to all. The recent outrages in that country have been heralded to the world; all foreigners have been affected; practically all mission schools have been closed,

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1. Chingwin, A. M., The Anti-Christian Movement in China, Nineteenth Century, 1925. 711.

and the future alone can reveal the outcome of this great national Chinese movement. It is not within the scope of this thesis to deal with the problems of the present year for which no data can be secured except current newspaper reports. A question pertinent to this subject is how this nationalistic movement has affected Seventh-day Adventist schools in China. The student strike in Shanghai Missionary College has previously been mentioned. Since that time no outward demonstration defying the school authorities has taken place. There has, however, been a growing tendency on the part of the Chinese teachers and students in these schools to join their interests with the Nationalists and to develop a critical attitude toward foreigners and foreign managed institutions.

Seventh-day Adventists value patriotism based upon the Bible command, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."[1] They believe that all should be loyal to their country and obey its laws; but that the giving of the gospel message is even more vital, and that this work should receive the major part of the attention and strength of every member. They have tried to impress upon the Chinese youth the brotherhood of man and the common interests that Christians should have in a heavenly home. Since so large a proportion of the

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1. Bible, Matthew 22;21.

students come from Adventists homes and have a fairly definite idea of what it will cost in time and effort to prepare for this work, the greater part of the student body has been dependable enough to insure a reasonably good degree of order and studiousness. In the few cases of strikes and disorders conditions have been remedied by reducing the proportion of non-Adventists admitted to the school. What has been said in this paragraph is not applicable to the present year, 1926-1927, data for the same not being available.

According to a recent report all Adventist schools have been closed in China on account of the anti-foreign demonstrations of the past few months. The problem that now confronts Seventh-day Adventist educationists is one common to all Christian school men in China. The questions are: Will these schools open again? If so, what authority in their management will be given to the Chinese? Will religious instruction be prohibited in these schools? Will the Christian church in America continue to contribute funds for their maintenance if they become mere tools for the promotion of Chinese Nationalism? And what will be the future relation of Christian schools to Mission work in China?

CONCLUSION

The data that have been presented in the discussion of Seventh-day Adventist schools in China have shown that the problems met by them are similar in many respects to those of other missions, the points of difference being largely due to divergent aims. The general purpose of Christian Missions has come to be that of social uplift and the betterment of conditions in this present world. Seventh-day Adventists believe that the chief business of every human being should be to confess his sins, believe in Christ as a personal Saviour, strive to obey God's law, study God's purposes for mankind as revealed in the Bible, and do his part in preparing others for the personal coming of Christ and the end of this present evil world, social and material help to those in need being a by-product of faith and love, which spring from previous regeneration. Hence it has been the purpose of the denomination that their schools in China should contribute directly to the preparation of men and women to carry the Advent message to the Chinese people.

The policy of other missions in maintaining separate schools for boys and girls in China has not been followed by Seventh-day Adventists. The advantages and disadvantages of co-education which have been considered seem to indicate that at present the effects of co-education in Chinese middle schools are harmful in many ways, that the advantages

of this system are offset to a large degree by the attitudes and customs of the Chinese people, and that there is an absence of proof that this system of education contributes to the advance of the aims of the denomination. In this connection it is suggested that a study of the French and English system of education might reveal much that is preferable for Chinese schools at the present time.

The different scales of living of foreigners and Chinese, the influence of Western teachers in classroom and out, and the reaction of the Chinese youth to this environment forms one of the most serious problems confronting mission schools in general. There is no doubt that these schools have been one of the underlying causes for the "New Chinese Nationalism", and the Westernization of that country. Though the reaction of the Chinese to foreign training is working out along lines that were not fully foreseen, and are somewhat disappointing and alarming; yet it is not possible to stop the present tide of forces tending to modernize China by rules and regulations imposed by foreigners in mission schools. It might therefore be doubted that the policy of Seventh-day Adventists in discouraging the employment of English educated or foreign trained Chinese is a wise one. Although English is held at a minimum in the course of study and is not a required subject, yet there will always be ambitious students, who, hoping to obtain for themselves the superior advantages

secured by a larger salary which an English education demands, will push on beyond the confines of the course of study, and qualify themselves for positions which will insure for themselves a higher scale of living, the desire for which has been conceived through contact with foreign missionaries. Is it quite consistent to provide an environment that creates and stimulates intrinsic desires in the hearts of the young only to stifle them before they can be satisfied? And the question persists in the mind of the thoughtful person whether the present attitude toward these ambitious youth, especially the "returned student", will continue; and if so, what the effect will be upon young Chinese Seventh-day Adventists and upon mission work in general.

In the consideration of the primary schools, it has been shown that the curriculum is similar to that of the government schools, with the addition of religious training. It is difficult to secure qualified teachers for these schools, but their chief need is regular and systematic supervision by capable Chinese especially prepared for this work.

One of the most serious defects of the middle schools and colleges, which is also common to the schools of other denominations, is the small number of Chinese qualified to be in any real sense the peers of the foreign teachers, or to to hold positions of administrative responsibility. It

seems that there are but few such men available. If, as is self-evident, many more really capable men are needed, it would seem that, since the limited number oftextbooks in the vernacular does not permit of satisfactory school work in the advanced grades, the policy of the Adventist Mission in discouraging the study of English in the schools and the employment of English educated Chinese as teachers would delay the process of meeting this need. Other conditions that have a bearing upon this question are: the fact that it is usually easier to get a new teacher sent from America than it is to persuade the Mission Board that it is wise to employ a high-salaried Chinese; disappointing experiences with some of this class of Chinese who have been tried out; the necessary restrictions of mission service; a persistent, if unconscious feeling of superiority on the part of foreign executives and their slowness to sense the Chinese conception of what is involved in just and proper treatment.

These comments are not made in any critical spirit. Anyone who has had the slightest acquaintance with educational work in Chian and has dealt with these problems will feel hearty sympathy with those in charge of school administration in that country, and also with the Chinese who, through years of persistent effort, fit themselves for positions of worth, and who have acquired habits of living which demand higher salaries than the ordinary graduate of the middle schools or Junior College. Many of the dif-

ficulties are inherent in the situation. Nevertheless the small number of Chinese in executive or responsible teaching positions is a damaging weakness. And until it is remedied the Chinese will never feel the mission schools to be theirs, but will look upon them as a foreign element in their national life.

In marked contrast with other missions, almost all the student graduating from Seventh-day Adventist schools have entered denominational work; and they supply a large proportion of the native force of the Adventist workers in China, who are making possible the advance in that country toward the goal of the denomination,- "The Advent message to all the world in this generation." It is this fact more than any other which justifies the existence of this special system of schools, and proves that they are a success.

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Okemos, Michigan
May 23, 1927

To Whom It May Concern:

In response to a special request, I am making a few statements concerning my experience in, and observation of, Seventh-day Adventist educational work in China. I spent the years from 1916 to 1926 in that country, and was engaged in school work full time for three years. I was a member of one school board or another nearly all the time for the whole ten years, and had many opportunities to observe schools and school work during my numerous trips through various provinces of China.

When I first began school work in Shanghai, it was the general custom of the Foreign Mission Board to appropriate considerable sums of money each year to the local missions in China, to be used in assisting students to go to school. Many of us did not believe such support would produce the strength and self-reliance needed by the workers into which we hoped these students would develop. We made a determined effort to get the students to be responsible for their own expenses, and in the two years that I was in charge of the training school in Shanghai we succeeded in raising the average percentage of self-support from less than twenty to almost fifty.

One difficulty in attaining self-support was the general unwillingness of the students to do manual labor. They felt that they were disgracing themselves by doing such work, and the old customs of China gave them reason to feel so. At one time I tried for several weeks to get some of the boys to clean the ice out of the water gutters around the school buildings, but they managed to slip out of it with one plausible excuse or another. Finally, I took a hoe and a pickaxe and went at the job myself. I hadn't been at work five minutes till there were six of the boys there, all anxious to help. After that I had no more trouble. When they saw that the principal of their school did not feel himself above doing such work when necessary, their objections vanished.

The policy of urging student self-support naturally did not bring a rapid growth in enrolment, and after I left the training school the old idea of financial aid to students was revived, with the hope of filling it with students. Increased appropriations were made, and the president of the Division brought pressure to bear on the

men in charge of the local missions, touring the country and urging that likely young people be financially aided to go to the training school, if such aid were necessary.

Looking forward to a much increased attendance, some began to urge a change of the school name. They said that since the plan was to raise the training school to college grade as soon as possible, it would be proper to give it a college name at once, incidentally increasing the incentive for young people to attend. A few of us had serious misgivings about such a change. We believed that a name without the work to back it up would mean loss in prestige, rather than gain, and that students who came to a school simply to be known as "college" students would be more harm to it than good. But we were overborne by numbers and the China Missions Training School became Shanghai Missionary College.

Some of us believed that the evil results of these changes of policy would soon manifest themselves, but they came even sooner than any of us expected. The increase in enrolment was marked, of course; but many of those who came to school came because they saw a chance to get some education and reputation without paying for what they got. Quite a number pretended to be Christians when they were not, just because of these opportunities. During the second year of operation under these new plans, the principal of the school told me that sixty per cent of the students were not Adventists and that half of the non-Adventists were not even Christians in any true sense of the word. It was this large proportion of students not in sympathy with Christian ideals that brought about the strike and disruption of the school in 1923.

The increased enrolment did not mean much increase in the number of young women who came to the school. I do not think that they ever made up as much as twenty per cent of the student body. As I went about the country I found that the Chinese were opposed to co-education, and some of the best men would not send their daughters to a co-educational school, even if it cost them nothing. They preferred to pay a high tuition and send them to girls' schools conducted by other missions.

One of the greatest problems confronting Seventh-day Adventists in their educational work in China has been that of getting and keeping suitable Chinese teachers. When I was principal of the training school in Shanghai, we had several fairly well trained men, but none of them were college graduates. This did not matter so much then, for we were doing but eleven grades of work. At present,

however, there is a general wave of interest in education among all classes of workers. Many of the interior evangelists, who can not get to school, are enrolling in our correspondence school; and there is a growing sentiment in favor of requiring a higher educational standard as a prerequisite to employment in any line of mission work. In view of these facts, it is more than ever imperative that men with full college education be added to the faculty of the Junior College; and we do not know where to turn to find such men who are in sympathy with the aims and methods of Seventh-day Adventists.

Sending students to our denominational colleges in America would be one solution, but there is a strong sentiment against such a plan. Many believe that an American education spoils Chinese for work among their own people, makes them too exacting as to salary, and puts such tempting commercial opportunities before them that they are likely to be only half hearted in their work if they enter mission employ.

Our problems, however, are no greater than those of other missions, and time will surely bring some solution.

Sincerely,

H. O. Swartout

W. E. HOWELL, GENERAL SECRETARY
C. W. IRWIN, ASSOCIATE SECRETARY
HIGHER EDUCATION

C. A. RUSSELL, ASSISTANT SECRETARY
SECONDARY AND ELEMENTARY EDUCATION
MRS. FLORA H. WILLIAMS, ASSISTANT
ELEMENTARY EDUCATION AND EDITORIAL

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

DEPARTMENT OF EDUCATION

CABLE ADDRESS
"ADVENTIST" WASHINGTON
TELEGRAPHIC ADDRESS
"GENERAL CONFERENCE"
WASHINGTON, D. C

TAKOMA PARK,
WASHINGTON, D. C., U. S. A.

May 13, 1927.

Dear Sister Swartout:

In reply to your letter of May 10, I am sending you a copy of the book of recommendations which covers the work of the Educational Department for a number of years past.

In reference to the industrial work, I would say that it is the policy of Seventh-day Adventist schools to require manual labor of all students. The reason for this is that it is the character-building element of manual labor, together with the mental work that is a powerful factor in the proper development of the student for future usefulness.

Some of us have been connected with our school work for many years, and we have had the opportunity of seeing the type of development made by different students. Those who were inclined to study books only and shirk as far as possible manual labor have not developed into satisfactory workers and burden-bearers. The leading executives, conference presidents, heads of institutions, have been men who had to struggle for an education and work with their hands every available moment in order to meet their expenses while in school. This effort has particularly fitted them for positions of responsibility.

Now baseball, football, and all other games of this kind do not fit in with this program. It is impossible for one to play games, get his studies, and do work. The work takes the place of games. There is nothing in the games that prepares one for executive work and a devotion to the spirit of games seems to unfit one for serious effort afterward.

Now if you will take the books, "Counsels to Teachers," "Education", and "Fundamentals of Christian Education," and turn to the index, you will find a wealth of references dealing with this very topic, and put in a much better way than I can express it. My attitude is that of one who has spent years and years of endeavor in carrying out these principles, and I have seen the great benefit to be derived from it. A number of years ago a pamphlet was published entitled, "Recreation." This was put out by Sister White, but unfortunately I do not have a copy that I could send you at the present time.

Trusting that this may be a little guide to you, I am

Very sincerely yours,

W. E. Howell

CHINA MISSIONARY JUNIOR COLLEGE
OF SEVENTH-DAY ADVENTISTS
CHIAO TOU DJEN, SIASHU
KIANGSU, CHINA

OFFICE OF THE PRINCIPAL

CABLE ADDRESS
ADVENTIST SIASHU

March 4, 1937

Mr. H. C. Brumbaugh
Chelsea
Michigan
U. S. A.

Dear Brother Brumbaugh:

I have received your letter of January 17, and am glad to comply with your request. I have sent under separate cover our latest catalog along with a copy of the illustrated booklet describing the school. We used this booklet last summer in our evangelistic campaign among them.

I am just now finishing up my report for this year's Board meeting. I shall be glad to send a copy of it to you in a few weeks. The report last year was very brief, and contained very little of information. The one for this year will be more complete.

Concerning the other questions you asked, I would give the following information:

140 students entered Senior Middle School in 1934

67 of these returned to school in 1935

44 of these (of the 67) returned to school in 1936

Of the 44, 15 will graduate this year (1937).

From this we see that 64 % drop out at the close of the first year, while only 7½ % drop out at the close of the second year.

134 students entered Senior Middle School in 1935

74 of these returned in 1936

Thus we have had 89 graduates from the various courses. Of these 74 have entered our mission work or are still studying in Adventist schools, 8 of them their whereabouts is unknown, 2 are dead, 1 is in business outside of the Mission. This is as near as I can get the information you desire, because of our elective courses in the Middle School which mixes the grades.

With best wishes for your work at home, I am

Sincerely your brother,

DER:r

OFFICE PHONE 2271 HOUSE PHONE 4351

A. C. SELMON, M. D.
41 NORTH WASHINGTON AVE.
BATTLE CREEK,
MICHIGAN

May 17, 1927

Mrs. D. B. Swartout
Okemos, Michigan

Dear Mrs. Swartout:

As a means of answering your questions, I am making a few statements below, embodying some of my experiences and observations in connection with Seventh-day Adventist school work in China.

I was in China from 1903 to 1924, exclusive of short furlough periods. I was principal of the China Missions Training School the first two years after it opened, and served on the Board of this School for several years afterward. In connection with other lines of work in various parts of the country, I had an opportunity to observe the conditions surrounding, the work done in, and the problems met by several other schools operated by this denomination also.

The Training School was moved from Chowkiakow to Nanking for several reasons. It was desirable to locate near some place where many people lived, so that the students might have a good opportunity to earn part of their school expenses by selling Christian literature. Besides, it was thought better to locate the school not too far away from headquarters, so that men in positions of influence could visit it more frequently and help it more intelligently. On the other hand, it was considered very important not to get the school so near Shanghai as to be outside of Mandarin-speaking territory. Nanking seemed suitable from all these points of view.

The chief reason for moving the School to Shanghai was the opinion and the influence of the President of the Asiatic Dimision Mission. The move was opposed by most of the men who had been engaged in actual mission work with the Chinese.

After the move to Shanghai, the enrolment was rather small for some years. The men from South China opposed the move so strongly that they did not feel like sending students to the school. The men from North China did as well as they could, but limited finances would not permit them to send many students to so expensive a place as Shanghai. Besides, the shortage of Chinese mission workers was so great that a large proportion of the student body spent but a year or two in school, and then went out into field work, the result being an ever-changing student body.

In the course of study, the aim was to work toward as well-rounded an education as the character of the student body seemed to demand. The course was strong in Bible, and included a fair amount of history and of elementary mathematics and science, especially physiology and hygiene.

In general, the Seventh-day Adventist Mission did not approve of the "Mission School" idea. It was tried out in the province of Fukien quite extensively, but hardly at all elsewhere. Most of the mission workers believed that it was not wise to hold out the bait of personal and worldly advantage to people as the first step toward Christianity, which it was almost necessary to do in order to get any considerable number of non-Christian Chinese to attend a Christian school.

Seventh-day Adventists have depended almost entirely upon evangelistic work, the sale of Christian literature, and the medical work as means of interesting the Chinese in the Gospel. The medical work, however, was not pushed as strongly as many felt it ought to be.

Since our primary schools were opened especially for the benefit of the children of Adventists, the presence of an organized company of members who had children was the chief reason for establishing such a school. The benefit was twofold. It not only took the children off the streets and prevented their acquiring a great many vicious and idle habits, but it gave them a start toward usefulness as later mission workers.

In the early days the old proverb: "My teacher for a day, my father for life", was still in full force. The students respected the teachers to a remarkable degree, and problems of discipline were few and easily solved.

The Chinese idea of manners, or "keh-chi", would to a certain extent prevent their expressing their real ideas about policies and methods, lest they appear to disagree with the foreign missionaries; but their realization of the fact that they owed their jobs to the good will of the foreigners probably had more to do in developing this attitude.

The students did not like manual labor. The old idea was that the educated man should never work with his hands. He wore both sleeves and finger nails long. The sleeves covered his hands to such an extent that it would have been inconvenient for him to use them, even if the long nails had not been in the way.

From the first it was the aim to work toward self-support for the students, but under such conditions the progress was necessarily slow. While I was principal of the Training School we were not able to attain to more than 20 per cent self support.

The environment of the primary schools which I saw was about as bad as could be. The room was usually the room used as a chapel. It contained no furniture but a table and a few backless benches. There were seldom enough text books. If there was any blackboard at all it was a plastered spot on a mud wall, smeared over with a little lampblack.

The Chinese do not like to leave their home town and go to live in a strange place, as a general rule. This feeling was much more apparent in the early days than in more recent times.

As to being afraid to offend the students, and consequently giving them higher grades than they deserved, I never noticed such an attitude in the years that I was directly connected with school work. The student rather feared and respected the teacher, who felt free to give him a low mark if he thought he deserved it.

To tell all that one might observe of school work and problems in the course of twenty or more years would, of course, take a great deal of space; but perhaps these few remarks will be of use to you and to others who may be interested in such subjects.

Very sincerely yours,

A. P. Selmon

FAR EASTERN DIVISION

GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS

HEADQUARTERS: 25 NINGKUO ROAD
SHANGHAI, CHINA

March 3, 1927

Dear Mrs. Swartout:

I am enclosing herewith such material as I have been able to assemble in response to your letter of January 17. I am very sorry that it is not more complete, but it seems impossible for us to get really complete reports. Possibly Professor Frost can add something to this; I have sent a copy of your letter on to him.

The statistical reports in the OUTLOOK will also help you, I think, and will give you later information in regard to the number of schools, etc., than any that we have. The report for the third quarter of 1926 appeared in the January 1927 OUTLOOK, and I presume the fourth quarter's report will reach you in time for your use.

Trusting that this information will be of help to you, and with best wishes to all your family, I am

Yours very sincerely,

Bessie Mount

Mrs. H. O. Swartout,
Okemos, Michigan.

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"Returns in regard to the number of students who have entered the work the past five years from our schools are not all in, but the available replies estimate that there are 220 in China. . . . . In the report of Brother Rebok, he had figured that about 140 of Shanghai Missionary College former students were now in the work. . . . .

"I took opportunity to check up on the graduates from the China Missionary Junior College in order to ascertain what proportion of the graduates from the year 1919 to 1925 inclusive are now in the work. I was greatly pleased to note the result. The total number of middle school, normal, and junior college graduates has been 46. Of this number 38 are now in the work, six are in our schools either here or in America, one is deceased, and one has proved unfaithful. We regret much that the one who is deceased had also given up the truth some time prior to his death." - From Professor Frost's report of the Educational Department, given at the 1926 Spring Council.

- - - -

Name of place	No. of Chinese teachers	Average salary per mo. (gold)
Manchuria	6	$9.92
Chihli	4	8.87
Shantung	6	7.07
Anhwei	15	7.30
Kiangsu	12	9.30
South Chekiang	2	6.75
Honan	6	5.16
Cantonese Mission	8	10.00
Canton School Middle school	12	14.45
Amoy school "	11	20.35
Wenchow School	6	7.25
Kiangsu Junior Middle School	4	26.25
Tsinan school "	6	9.42
China Missionary Junior College	16	14.72

China Missionary Junior College has 9 full time foreign teachers, with an average salary of $30,66 gold per week.

Note - These figures were taken from 1926 budget. I cannot take time now to work them out for the whole field, but these are a fair sample. A good many of our schools are closed at present, due to the trouble in different places.

SENIOR MIDDLE SCHOOL NORMAL CURRICULUM

Grade Ten

1	Old Testament History	10 hrs	
2	Chinese Language	10 "	
3	General History	10 "	
4	Child Study	5 "	
5	Christian Education	5 "	
6	Science, Algebra, or English I	10 "	
	Total		50 hrs

Grade Eleven

1	Bible Doctrines	10 "	
2	Chinese Language	10 "	
3	Pedagogy	10 "	
4	Educational Organization	3 "	
5	Junior Missionary Volunteer Methods	2 "	
6	School Management	5 "	
7	Science, Geometry, or English II	10 "	
	Total		50 hrs

Grade Twelve

1	History of Missions and Denominational History	10 "	
2	Chinese Language	10 "	
3	Methods	10 "	
4	School Hygiene	5 "	
5	School Nursing	5 "	
6	Science, History, or English III	10 "	
	Total		50 hrs

150 hours for graduation.

COMMERCIAL DEPARTMENT COURSE

Grade Ten

Old Testament History	10 hrs	
Chinese Language	10 "	
English Language	10 "	
Bookkeeping I	10 "	
Commercial Arithmetic and Rapid Calculation	8 "	
English Business Terms, Spelling, Abbreviations	4 "	
English Penmanship	1 "	
Typewriting	2 "	
Total		55 hours

Grade Eleven

Bible Doctrines	10 hrs	
Chinese Language	10 "	
Bookkeeping and Office Practice	8 "	
English Language	10 "	
Commercial Geography	4 "	
Commercial Law	6 "	
Salesmanship	4 "	
Typewriting	2 "	
Total		54 hours

Grade Twelve

Denominational History, History of Missions, and Spirit of Prophecy	10 hrs	
Western Civilization and Civics	10 "	
Chinese Language	10 "	
Office Organization and Business Management	6 "	
Christian Business Principles	4 "	
Business Letter Writing and Forms (English)	4 "	
Typewriting	2 "	
Total		46 hours

155 hours for graduation

JUNIOR COLLEGE

General Course

Grade 13	First Year		Units
Required	30 hrs		
Bible	10 "	Advanced Daniel and Revelation	1
History	10 "	Modern Period	1
Language	10 "	Wenli - Classical Chinese	1
Electives	14 "		1

a. Language Group:
English 10 hrs

b. Normal Group:
Principles of Education 4 "
History of Education 4 "
Comparative Education 4 "
General Psychology 4 "
Adm. of Secondary Educ. 4 "
(One semester each)

c. Natural Science Group:
Advanced Physiology 8 hrs
Chemistry 10 "
Astronomy 4 "
(One semester)

Total 44 hours 4 units

Note - The semester hour is based upon one fifty minute period each week for a full semester.

Grade 14	Second Year		
Required	20 hrs		
Bible	10 "	Advanced Bible Doctrines	1
History	10 "	Church History and Church Organization	1
Electives	24 "		2

a. Language Group:
English 10 "
Wenli ~~10~~ 6 "

b. Normal Group:
High School Methods 8 "
Educ. Administration 4 "

c. Natural Science Group:
College Physics 10 hrs
Geology 6 "

d. General Group:
Pastoral Training 8 "

Total 44 hours 4 units

Note - The semester hour is based upon one fifty minute period each week for a full semester. The full hour basis would be 32 hours for one year's full work.

JUNIOR COLLEGE THEOLOGICAL COURSE

Grade 13	First Year		Units
Required	36 hrs		
Bible	10 "	Advanced Daniel and Revelation	1
History	10 "	Modern History	1
Advanced Physiology	8 "		1
General Psychology	4 "	First Semester	½
Astronomy	4 "	Second Semester	½
Electives	8 "		1
Chinese Literature	10 hrs		
English	10 "		
Principles of Education	4 "	1 semester	
History of Education	4 "	1 semester	
Comparative Education	4 "	1 semester	
Total	44 hours		5 units

Grade 14	Second Year		
Required	28 hrs		
Bible	18 "	Advanced Doctrines, 10 hours	1
		Pastoral Training 8 "	1
History	10 "	Church History and Church Organization	1
Electives	16 "		
English	10 hrs		
Wenli	6 "		
Geology	6 "		
College Physics	10 "		
Educational Organization	8 "		
High School Methods	8 "		
Total	44 hours		5 units

Note - The semester hour is based upon one fifty minute period each week for a full semester. The full hour basis would be 32 hours for one year's full work.

COLLEGE NORMAL CURRICULUM

Entrance Requirement - Senior Middle Normal

Grade Thirteen

Daniel and Revelation		10 hours	
Chinese Language		10 "	
History of Education		4 "	
Comparative Education		4 "	
Principles of Education		4 "	
Principles of Secondary Education		4 "	
Elective		8 "	
	Total		44 hours

Grade Fourteen

Advanced Bible Doctrines		10 "	
Secondary Methods		8 "	
General Psychology, or	4 hrs		
Tests and Measurements, or	4 "		
Library administration, or	4 "		
Medical Inspection of Schools, or	4 "		
Vocational Administration, or	4 "		
The Preceptor and His Work, or	4 "	8 "	
Elective		18 "	
	Total		44 hours

Required for graduation. 88 hours

Grade I

Bible	Old Testament Stories - Volume 1, Mission Book Co.	Shanghai.
Language	New System Series - Commercial Press,	Shai.
Arithmetic	"	"
Nature Study	"	"
Manual Arts	"	"
Music	"	"
Drawing		
Penmanship		
Physiology and Hygiene		

Grade II

Bible	Old Testament Stories - Volume 2, Mission Book Co.	
Language	New System Series - Commercial Press	
Arithmetic	"	"
Nature Study	"	"
Manual Arts	"	"
Music	"	"
Drawing		
Penmanship		
Physiology and Hygiene		

Grade III

Bible	New Testament Stories - Volume 2, Mission Book Co.	
Language	New System Series - Commercial Press	
Arithmetic	"	"
Nature Study	"	"
Manual Arts	"	"
Music	"	"
Music		
Drawing		
Penmanship		
Physiology and Hygiene		

Grade IV

Bible	New Testament Stories - Volume 2, Mission Book Co.	
Language	New System Series - Commercial Press.	
Arithmetic	"	"
Nature Study	"	"
Manual Arts	"	"
Music	"	"
Drawing		
Penmanship		
Physiology and Hygiene.		

UPPER PRIMARY SCHOOL CURRICULUM

Grade V

Bible	McKibben's Old Testament - Volume 1 and 2 - Signs of the Times Publishing House, Shanghai.
Language	New Method Series - Commercial Press
Arithmetic	" "
Nature Study	" "
History	" "
Geography	" "
Music	
Drawing	
Penmanship	
Manual Arts	
Calisthenics	
Hygiene	" "

Grade VI

Bible	New Testament History, McKibben - Volume 3, Signs Pub. House.
Language	New Method Series - Commercial Press
Arithmetic	" "
Nature Study	" "
History	" "
Geography	" "
Music	
Drawing	
Penmanship	
Manual Arts	
Calisthenics	
Hygiene	" "

JUNIOR MIDDLE SCHOOL CURRICULUM

Grade VII

Bible - Acts	Acts of the Apostles - Signs of the Times Pub. House, Shanghai
Denominational History	Rise and Progress "
Chinese Language	Chinese Language Readers - Commercial Press
	New System Series, Volume 1 and 2 "
Arithmetic	Arithmetic Junior Middle Schools, Modern Textbook Series, 1st half "
Geography	Geography for Junior Middle Schools New Method Series and Republican Series "
Methods of Study	How to Study Effectively, Whipple "
Calisthenics, or	
Music, or	
Penmanship, or	
Drawing	
English (Elective)	Mastery of English Volume 1- Edward Evans Book Co. "

Grade VIII

Plan of Salvation	Plan of Salvation by Conger - Signs Pub. House
Language	Volumes 3 and 4 - Commercial Press
Arithmetic	Same as above, last half "
Chinese History	Modern Series History of China "
Physiology and Hygiene	New Scientific Series Physiology and Hygiene "
Music, or	
Penmanship, or	
Drawing, or	
Calisthenics	
English (Elective)	Mastery of English, Volume 3, Edward Evans

Grade IX

New Testament History	Kern's New Testament History - Signs Pub. House
Language	Volumes 5 and 6, New System - Commercial Press Series
General Science	Volumes 1 and 2 "
Algebra	Hawkes, Luby, Touton Elementary Algebra, 100 pages "
Bookkeeping	Republican Series Bookkeeping for Middle Schools "
Calisthenics, Or	
Music, or	
Drawing, or	
Penmanship	
English (Elective)	Mastery of English - Volumes 2 and 3 - Edward Evans
Denominational Endeavor, or	
Vocational	

SENIOR MIDDLE SCHOOL

Grade Ten		First Year	Units
Bible	10 hrs	Old Testament History	1
Language	10 "		1
General History	10 "		1
Science	10 "	Zoology, first semester; Botany, second	1
Required	40 "		
Elective	10 "		

General Group:
Algebra 10 hrs
English 10 "

Normal Group:
Child Psychology 5 hrs
Christian Education 5 "

Commercial Group:
Commercial English and Spelling 4 hrs
Commercial Arithmetic 8 "
Bookkeeping 10 "
Typewriting 2 "
Penmanship 1 "

1

Total	60 hours		5

Grade Eleven		Second Year	
Bible	10 hrs	Middle School Bible Doctrines	1
Language	10 "		1
Science	10 "	Physics	1
Required	30 "		
Elective	20 "		

General Group:
English 10 hrs
Plane Geom. 10 "

Normal Group:
Methods 8 hrs
Jr. H. V. Methods 2 hrs
School Management 5 "
Educ. Organization 3 " (one Semester)

Commercial Group:

Accounting and Business Practice	8 hrs
Commercial Law	6 "
Typewriting	2 "
Commercial Geography	4 "
Salesmanship	4 "

Total	60 hrs	5 units

Note - One semester hour is based on one fifty minute period a week for eighteen weeks.

Grade Twelve		Third Year	Units
Bible	10 hrs	History of Missions, Denominational History, and Spirit of Prophecy	1
Language	10 "		1
History	10 "	Western Civilization and Civil Gov't	1
Required	30 hrs		
Elective	20 "		

General Group:

Chemistry	10 hrs
English	10 "
Solid Geometry and Trig.	8 "

Normal Group:

Methods II	10 "
School Hygiene	5 "
School Nursing	5 "

Commercial Group:

Office Organization and Arrangement	6 "
Typewriting	2 "
Christian Business Principles	4 "
Business Letter Writing and Forms	4 "

Total	50 hrs	5 units