

THE UNION SEMINARY REVIEW

VOL. XXXI.

JULY, 1920.

No. 4.

THE CHARLOTTE GENERAL ASSEMBLY, 1920.

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The Charlotte General Assembly will be classed as one of the greatest of all the General Assemblies of the Presbyterian Church in the United States. It was fortunate in the place of meeting. Charlotte, North Carolina, is a beautiful and thriving city of about fifty thousand inhabitants, situated in the heart of one of our most prosperous Southern States. It is the center of a vigorous and aggressive Presbyterianism. The First Presbyterian Church, where the Assembly gathered, is located in a beautiful grove, and has ample facilities in its auditorium and in the adjoining Sunday-school building to accommodate a much larger body than the Assembly with all of its committees. The conveniences for the transaction of business could not have been surpassed. The able and attractive young pastor, Rev. Albert Sidney Johnson, D. D., together with his good people, did not spare themselves in their effort to entertain the members of the Assembly, and it could hardly have been better done. Those who were fortunate enough to have been in attendance will not soon forget their distinguished and abounding hospitality. The Assembly itself was composed of carefully selected men, both ministers and elders, who had come as commissioners from various parts of the Church, intent upon giving earnest attention to the weighty matters which it was known beforehand would have to be considered by this

PEKING UNIVERSITY.

BY REV. J. LEIGHTON STUART, D. D.,
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Writing at the request of one of the missionary editors of THE REVIEW, this account of my new task, my thoughts turn in reminiscence to the time twenty years ago when I was one of those editors. And although far away geographically from the work of our missions in China, and still further removed from the type of work I had looked forward to as a student in Union Seminary to undertaking for our Church, or even from that which I have been engaged in since coming to the field, yet it is a great joy to be enrolled still as a missionary of the Southern Presbyterian Church, and to be able to tell my fellow-alumni and others of our Church something of the new enterprise in which we are now concerned.

Historical Sketch.

Although Peking University, as at present organized, is new, yet in its constituent elements it has its roots deep in the past. The Northern Methodist institution of this name was founded in 1888 as the climax of a growth which began in 1870. This has now combined with the old North China Union College of Tungchow, fourteen miles east of Peking, the germ of which was a boarding school opened by the American Board Mission in 1867, expanded into a college in 1889, and rebuilt after destruction by the Boxers in 1900, so as to include in addition the Northern Presbyterian and London (British Congregational) Missions. The Methodist University and the Tungchow College has each had an honored history, and many of their graduates are filling places of prominence and of large usefulness to China and the Church.

Incorporation and Control.

Peking University is incorporated under the laws of the State of New York, which gives the right to grant literary degrees subject to the approval of the regents of the University of New York. Its control is vested in a Board of Trustees appointed by the four constituent Mission Boards, with headquarters in New York City. The trustees elect the members of a Board of Managers, composed of Chinese, British and American residents in or near Peking, who administer the affairs of the university.

Location in Peking.

Among the world's capitals Peking is perhaps the one of the greatest interest to mankind today. The largest and oldest of the nations is in its supreme crisis, and the fate of the world depends in no small measure upon the fate of China. The future peace of the world lies through China, just as her present weakness may provoke another world war more widespread and disastrous even than the last one. Aside from this practical concern for China's welfare there is the intense human interest of the ferment of many forces old and new, which gather to a head in the capital city—an oligarchy of military officials who are exploiting the resources and revenues of the land for their own graft; the struggle between the North and South which again is not sectional, but due wholly to the selfish sordid ambition of a few; the intrigues of foreign powers for political or economic control of China; the internal reform efforts among the better spirits which are becoming articulate in the remarkably organized and sustained student movement; the forms of republican government which while lacking the intelligent public sympathy and the moral quality necessary for true democracy indicate the reaching out after a better order; the educational institutions which are making the capital one of the great student centers of China. The fascination of all this is increased by the ancient monuments and pic-

turesque palaces of the past, the vivid cosmopolitan life of the present and the thrilling promise of the future greatness which awaits this most interesting old city.

With the fervent nationalism now stirring among the young men and women of China, it is no wonder that they are coming to Peking in large numbers for their education. And there are increasingly adequate facilities for them. The beautiful *Tsing Hua* College stands outside the city walls, an enduring evidence of American generosity in remitting the Boxer Indemnity. This receives students from all over China by competitive examinations and prepares them for study in the United States. The Government University has a fine staff of western educated and other Chinese and Western teachers, and with its 1,200 students and plans for a splendid new plant in a beautiful location near Tsing Hua, it has a dominant place in national education. Next in importance is a Higher Normal College with nearly eight hundred students, thoroughly modern in equipment and curriculum. There is also a large number of other government institutions of higher learning in the city. It is significant that the Rockefeller Foundation, after deciding to aid China by furnishing her with the most scientific type of medical education, located its magnificent medical college in Peking.

Dr. Paul S. Reinsch, who has recently resigned as American minister to China, remarked that after studying the political, social and educational currents of the Far East for over five years, Peking University seemed to him to present the most important educational opportunity today anywhere in the Orient if not in the world. The importance to the Christian movement of being worthily represented in this strategic center of political and educational influence will be sufficiently obvious. Peking University has been founded to render this service.

Relation to the Christian Movement.

Being the only missionary institution of higher learning in North China, it is essential to and practically represents all

the Christian work of this section. Even the Anglican Mission, while unable financially to become a constituent unit, is proposing to furnish certain professors and send students to us, even to our School of Theology! The university is rich also in the secondary schools of which it is the crown, scattered over the Northern Provinces. Its position in the capital, and the special courses it proposes to offer, will probably attract students from all parts of China. Already in its initial stage ten provinces are represented.

Present Circumstances.

The university is now occupying temporary quarters in the southeast corner of the Inner or Manchu City. These consist of structures in Chinese style, built or bought for the purpose and scattered about. A furniture factory built by a German has been bought and remodelled for the Theological School, the proprietor's home being the dormitory, the factory divided into class rooms, his assistant's home given over to our professor of comparative religions, his garage made to serve as library. The twenty members of the faculty live in their Mission Compounds in various parts of the city, or in made-over Chinese houses—in either case a most unsatisfactory arrangement.

There are now about eighty-seven students in the college of arts and sixteen in the School of Theology.

Future Plans.

These are quite ambitious. We have been busy this autumn trying to secure a new site of one hundred acres, probably just outside the walls. The building estimates call for over \$2,000,000 within the next five years. We are asking for a staff of fifty or sixty teachers in the same period. In order to carry this program out a vigorous financial campaign is being organized in America this year, and would be in England were financial conditions in that country less alarming.

Problems of Curriculum.

Mission schools have hitherto given a general literary training, fitting graduates for the callings the missionaries themselves were most prepared to follow, or for positions where knowledge of English and of other academic studies was of value. The range has necessarily been narrow. With the trend in America toward vocational education, the new industrial opportunities in China, and the age-long economic pressure, the rapidly improving government schools, and the broadening conceptions of Christian service, mission colleges are facing the question of how more effectively to fit their students for more varied and promising careers, or of failing to attract better men while forcing all to enter one of a very limited number of callings. The fundamental issue is whether they exist primarily to furnish men for the service of the organized Church activities or for sending out into all sorts of careers men quickened and controlled by Christian ideals. This institution is attempting to "vocationize" its course by a broad system of electives, which in certain cases will prepare for post-graduate work in their respective schools. There will be a graduate course in arts leading to the degree of M. A. It is proposed too to have a School of Teacher Training. One of the most significant possibilities will be a School of Journalism. This would, of course, serve the whole Christian Church and be a new departure in Chinese education, but ought to render an immense influence in training newspaper men with the proper technique as well as with fearless, high principled standards. The greatest force in China is public opinion, and the papers can be of increasing power in making this intelligent and articulate. It is too early to speak definitely of certain technical schools being contemplated. These require not only relatively large sums of money, but specialists willing to work on a missionary salary and with Christian character. A Bureau of Industry and Labor will serve as a laboratory for the Department of Economics and attack some of this nation's increasingly urgent economic problems for the welfare of the Chinese,

rather than in the interests of foreign exploitation. There will be a pre-medical course, training for the Rockefeller Medical College. There is the hope that Princeton University will furnish a strong school of social science.

Writing for my own Seminary and with my chief enthusiasm for over ten years that of higher theological education, I cannot resist making special reference to our School of Theology, the only graduate school we have in actual operation. This is open only to college graduates and leads to the degree of B. D. We are trying to get the very best men in China for this superlatively important feature and already have a staff of six Western teachers and one Chinese S. T. D. The teacher of comparative religions referred to above has just returned from a furlough, during which he declined a call to a professorship in McCormick Seminary. Another still serving in France has refused the presidency of a Cambridge college. Another brilliant young Chinese, who has taken every honor open to him at Yale and Columbia and has been invited to lucrative government positions, will be with us next session. We are hoping that with a thoroughly first-class theological course there will be capable young college men turning to the ministry in many parts of China, and thus supplying the most damaging lack in the present Christian campaign.

Women's College.

There is a union college for girls in Peking, one of two in China, both missionary. It is being planned to make this an integral part of the university, with one administration, faculty, and plant. The girls would have their own dormitories, grounds, gymnasium, etc. Classes would perhaps be largely taught separately, especially at first, but the girls could enter any department or graduate school when this seemed desirable. It will thus give a much wider range of studies for young women than would be possible otherwise, greatly reduce operating expenses, bring young men and women into wholesome association in Christian atmosphere and control, and give to Chinese

education of the future a demonstration of how to combine the teaching of both sexes. For there is clear evidence that co-education will be introduced soon into government schools, and one cannot but feel anxious about too radical abandonment of the ancient restraints and standards. Nothing could do more to indicate the new dignity of womanhood in China than the approval with which this proposal is being received among Chinese.



Stock Farm and Agricultural School.

I cannot close without mentioning a remarkable offer which has just been made by a wealthy Chinese. He has bought or leased nearly one thousand acres in the old imperial hunting grounds near Peking, and wants to raise cattle, sheep, hogs and chickens, plant fruit orchards, etc., all with American stock and seeds and under American experts. He also desires to have a large school of college grade, in which boys can work their way through and go out into China, Manchuria, and Mongolia to develop this vast potential industry. After he gets back his initial investment all proceeds are to go into putting the school on a permanent independent basis, which he figures can be done in twenty years. He offers the whole scheme to the university, he providing costs, we to have complete freedom for religious teaching, educational and moral requirements, social and sanitary measures. It is a wonderful tribute to the missionary enterprise. While not a Christian himself at present, he has the greatest confidence in the motives and moral qualities of Christians and we think is very near the kingdom of God. Such co-operation with prominent Chinese has many suggestive possibilities.

Aim.

Perhaps it may not be unfitting to conclude by quoting from a paragraph under this head from our first announcement now in press.

The university has been founded by Christian churches in the West in order to furnish the best quality of intellectual and religious leadership for China. The government of China is hopelessly weak and corrupt, the people of China are pitifully poor and ignorant. This is because there are very few men sufficiently capable and conscientious to effect constructive reforms. The only hope for China lies in the training of a new type of young manhood who have the education and the character to bring about a better political and social order. Because the Christian religion teaches the supreme worth of service, and the pure joy of sacrifice, and gives moral power for living according to the noblest ideals of life, Peking University aims to inculcate Christian truths, and to lead its students to an intelligent whole hearted acceptance of Jesus Christ as Saviour and Lord. The chief danger of China is not from foreign nations. It is from materialistic philosophy and ambition. Christian education seeks to emphasize spiritual values, and to foster patriotism, democratic principles, personal character and public service. The great American writer Emerson has said: "The true test of civilization is not in the census, nor in the size of the cities, nor in the crops, but in the kind of men the country turns out." The aim of Peking University is to train MEN of the spirit and quality that can create a new China.