

CHAPTER VI. NEW CHINA

27. BOLSHEVISM

Communism is not a bad word, it only has a bad sound when spelt in Russian, and executed in the Russian manner, the same old tyrannical manner of the Russian Bureaucracy.

In the year 1927 the Nationalist armies under the leadership of Chiang Kai Sheh in their great northern drive against the old military barons finally reached Hankow and set up a communistic government there under the tutelage of the Russian emissaries. Nanking was captured and subjected to a reign of terror. Hangchow was taken, but before the Nationalist army could reach Shanghai, the Northern soldiers deserted the city. The Communists seized the opportunity, captured the police stations, took possession of the city government, organized the laborers and forced them to go on strike, making exorbitant demands.

The business staff, janitors, and other laborers on the College campus were armed by the Communists and practically forced to strike and present demands to the College. Because of the generally disturbed situation in Shanghai, the American Consul had ordered all Americans to leave the campus and remove into the International Settlements. As the last automobile left the campus they found the way apparently barred by a throng of several hundred laborers. With their hearts in their mouths they approached the throng. But instead of menacing looks the throng quietly divided and they passed safely through an inoffensive band of kindly workmen. After only one day's absence, the Consul agreed to the men's returning each day to carry on their work, returning each evening to the Settlement.

Arriving one morning, the teachers found all activities suspended by a strike of the laborers. Some of the American teachers attempting to return to Shanghai found the entrance gate locked and guarded by armed laborers. After an hour the gate was unlocked and the teachers returned to the city.

Throughout the day the administration negotiated with the Labor Union for a settlement of the strike while the students went without food, as the cooks, as well as all other laborers, were on strike, the teachers having to find what they could to eat.

Friends in Shanghai were alarmed and considered requesting the American authorities to send marines to rescue the members of the administration who remained to negotiate with the laborers.

Finally the administration was compelled to accept the best terms they could secure and college work was resumed the next day.

The American members of the faculty who had been denied egress from the campus thought that the laborers should offer an apology, and this not being forthcoming they thought it better to close the College. Some Chinese friends in Shanghai suggested that General Chiang be requested to arrest and shoot the leaders among the laborers. General Chiang gradually gained control of the situation in Shanghai; but the whole term was spent in a more or less disturbed state. Most of the American families continued to live in Shanghai, the men coming each day to the campus to teach.

In the absence of the President at night the college was in the charge of the Vice-president, Mr. Frank Lee, and a special committee of Chinese. Some of the members of this committee, taking advantage of the Communist regime, made secret plans to confiscate the property of the institution and organize a school of their own. This fortunately proved abortive.

Mr. Lee had been in the government of Dr. Sun in Canton and now by a kaleidoscopic change some of his political enemies came into power in Shanghai. So his personal safety being in jeopardy he was compelled to embark for Canton. Then the President without seeking the permission of the American Consul, which the Consul could probably not have given, came back to the campus with his wife and Miss Dahl, the dean of women, to reside. Gradually others returned and the normal life of the institution was resumed.

28. CHINA FOR THE CHINESE

Shanghai College did not elect a Chinese president because it was compelled to do so by the educational regulations. When the president was elected, in 1911, he hoped that in five or at most ten years he would be succeeded by a Chinese. The College was built for Chinese and he believed that it could be administered best by Chinese and he planned definitely that as soon as there were Chinese of sufficient training and experience he would surrender his position.

In the original resolutions drawn up in 1905 it was provided that there should be two Chinese members of the first board of trustees and the number of Chinese members were to be increased in proportion to Chinese contributions.

But it was felt that the increase would be too slow so that in 1906 when the Articles of Coöperation were written, instead of Chinese members of the Board of Managers a coördinate Chinese Advisory Board was constituted equal in number to that of the Board of Trustees. In 1911 two Chinese were added to the Board. In the year 1915 the Advisory Board was abolished and four Chinese were elected to the Board of Managers.

In April 1927 eight more Chinese were coöpted as members of the Board of Managers pending the reorganization of this Board. This made the Chinese a

majority on the controlling Board. The new constitution provided that there should be thirteen Chinese and ten foreign members of the new Board of Directors.

In the year 1912 Mr. T. E. Tong was elected vice-president of the institution; he was followed by Dr. C. C. Chen and the last vice-president was Mr. Frank W. Lee.

In the governing faculty and the executive committee Chinese and foreigners were members on an equal footing from the beginning. That the institution was able to weather so many severe storms and was never compelled to close for even a short period is doubtless due to the fact that no important policies were decided without the fullest cooperation of the Chinese members.

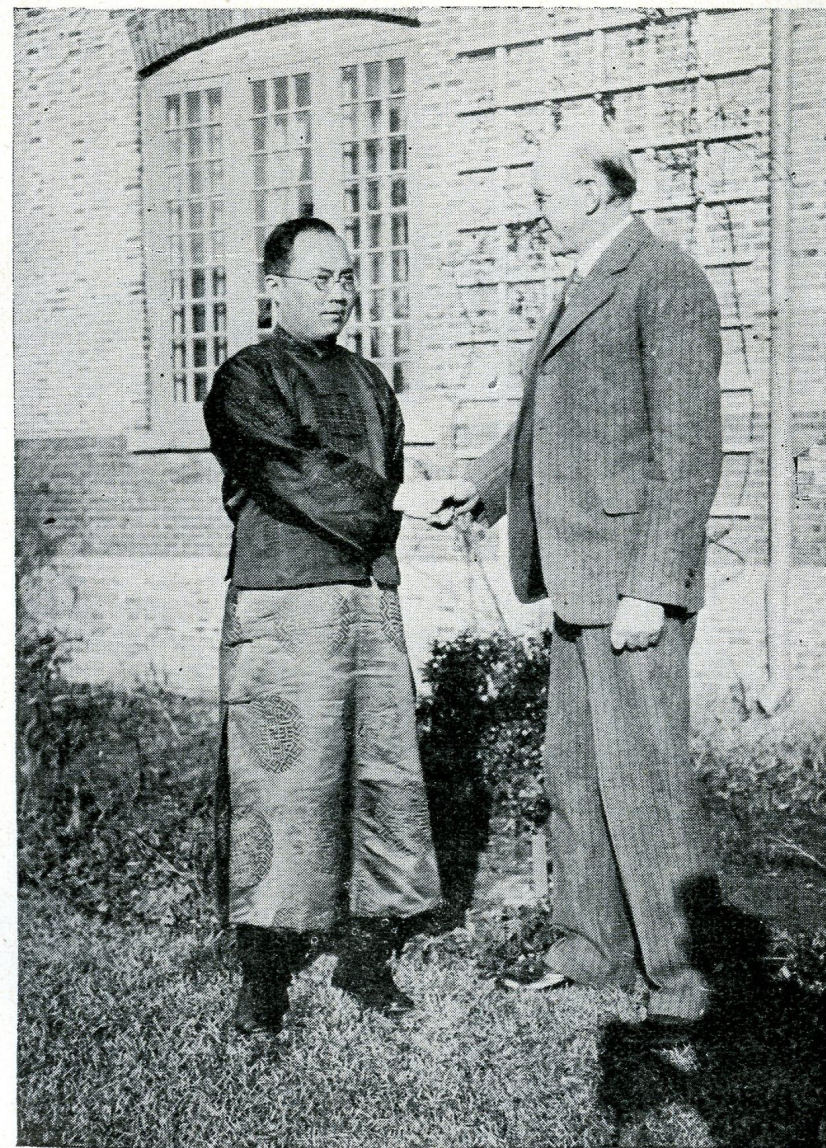
When the government indicated its desire that the administration of all educational institutions should be in the hands of Chinese, Shanghai College was already well prepared for such a step and was one of the first institutions to comply with the desire of the government.

On March 26, 1926, the president offered his resignation. On April 25, 1927, this resignation was accepted to take effect when his successor should take office. On February 25, 1928, Dr. Herman C. E. Liu was inaugurated president.

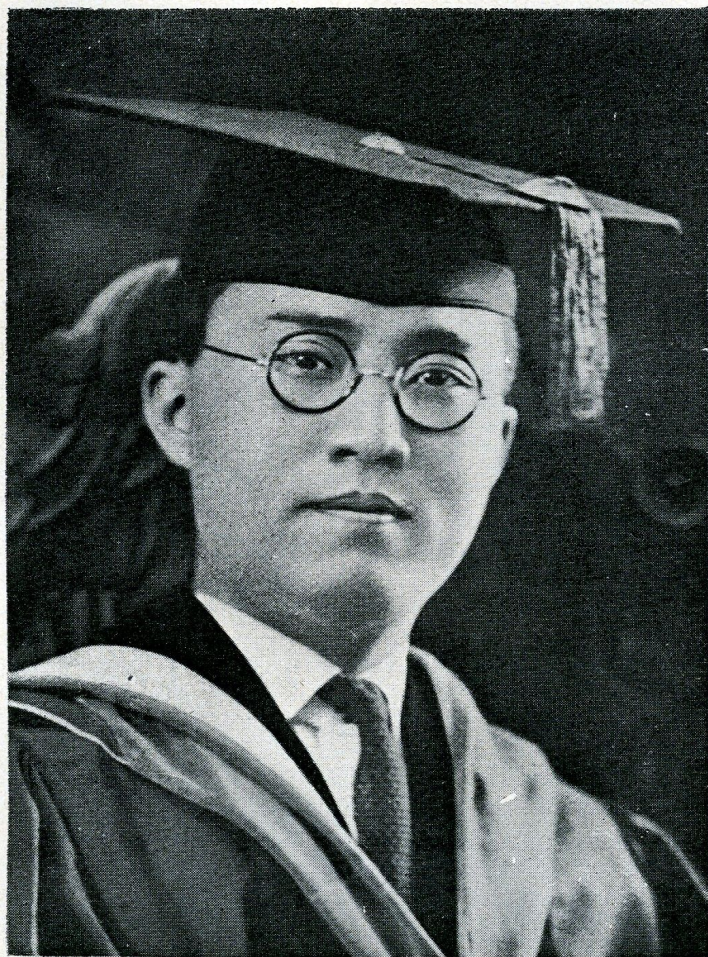
After graduation from college in China, President Liu went to America and received his M.A. at the University of Chicago and his Ph.D. in education at Teachers College, Columbia.

Upon his return to China he became educational director for the National Committee of the Young Men's Christian Association, which position he held for five years.

All of this was excellent preparation for the presidency of an educational institution; his educational experience was varied; his personal contacts were very wide; his administrative capacity was tested. Five years



Dr. Herman C. E. Liu and Dr. F. J. White.



President Herman C. E. Liu

in the presidency has abundantly proved the wisdom of the choice. Through his wise and forceful leadership the institution has grown in plant, equipment, faculty and students, but also in stability, morale, and spirit. Dr. Liu's slogan has been, "Let us make the College more Chinese and more Christian," and the results have amply justified the slogan.

In the year 1929 President Liu was invited by the Board of Founders to visit America. He traveled widely over the United States and was received with the combined honors of a representative of American Baptists, and a Chinese guest. Again in 1933 President Liu was invited by the authorities of several of the Boards to visit America in the interests of world Christianity.

In the year 1928 Mr. T. K. Van was elected dean of the College. Dean Van was a member of the class of 1916. After studying at Columbia he became principal of the Ningpo Union Middle School. Dean Van has contributed much to the internal organization and development of the College during the last five years. He has acted as president both times President Liu has visited America.

In the year 1931 Dr. T. C. Bau, secretary of the Chekiang-Shanghai Baptist Convention, was elected dean of the Theological Seminary. While retaining his secretarial position Dean Bau has made possible the entire rehabilitation of the theological work of the institution.

In the year 1932 Mrs. C. C. Chen was elected Dean of Women. After studying in America Mrs. Chen had aided her alma mater, Bridgman School, both as teacher and principal, but her most notable service has been that of a member and chairman of the Executive Committee of the National Young Women's Christian Association. In 1929 Mrs. Chen and Dr. Bau attended the International Missionary Conference in Jerusalem and spent considerable time in Europe and America. Ever since her husband became professor of Biology Mrs. Chen has been

one of the most influential Christian members of our campus community.

Space does not permit extended mention of Dr. T. L. Ling, head of the School of Education, Dr. Y. C. Tu, head of the Department of Physics, and Dr. T. W. Zee, head of the Department of Chemistry. Dr. C. C. Chen, the head of the Department of Biology, has already been mentioned as one time vice-president of the College.

Mr. Percy Chu, of the class of 1919 and of New York University, is honorary head of the Downtown School of Commerce and chairman of the School of Business Administration of the University. Dr. Howson Lee of the class of 1920 and Ph. D. of Peabody College, assumed the principalship of the Middle School of the University in September, 1932, and is rendering notable service in that position.

29. REGISTRATION AND RELIGION

In the year 1927 the department of education of the National Government promulgated regulations regarding the control of all schools public and private. These provided, among other things, that all schools must register and that all religious exercises and instruction must be voluntary. Some missionary educators contended that this was a violation of the principle of religious liberty which the constitution of the Republic guaranteed. They claimed that a Christian school had a right to decide what studies should be required, and that it was a curtailment of their religious liberty to be denied this right; that students were not compelled to enter Christian schools but that they entered knowing that religious studies would be required and that if they did not wish to abide by the rules of the school they were at liberty to go elsewhere.

Those holding these views insisted that to follow the government regulations would destroy the religious life and usefulness of these schools and so they have

refused to register in spite of the possibility that their schools would be closed. Many schools have been closed and graduates of unregistered middle schools have been denied entrance to all colleges and graduates of unregistered colleges cannot secure a government stamped diploma which is necessary to enter certain kinds of government employment.

The Board of Directors of Shanghai College decided that since we were not required to deny our faith but might continue religious exercises and instruction for those who wished to participate that the institution had no choice but to obey the law. The College in the autumn of 1927 applied for registration and on March 18, 1929, after the government had completed its investigation, the college was registered.

Rumors have been circulated from time to time that the College was forbidden to hold religious exercises on the campus. But the fact has been that the government has not interfered in any way with the religious activities of the institution.

About twenty-five per cent of the students attend chapel, and about thirty per cent of the students elect religious courses, many of them regular seminary courses for which they receive credit on their government stamped diploma. About fifty per cent of the students attend church and fifty per cent are members of fellowship groups which take the place of Sunday school classes. All of the students are required to take ethics courses taught by Christian teachers. At times when special religious services are held, if the speakers are sufficiently attractive, practically all of the students attend.

Not so great a percentage of the students become Christians as did when the College was smaller, but probably more of these become earnest Christians. The moral and religious fibre of the average Christian student is greatly strengthened by the direct responsibility thrown on each student. While the results may not be so large

they are undoubtedly more real and lasting. At the inception of the voluntary policy there was a decided slump in numbers; but recovery has been regular and progressive, each year showing a decided advance in real vital religious life on the campus.

The government probably made a mistake in requiring that all religious exercises be made voluntary, but those who disobey the government on a matter of procedure are probably also making a mistake.

The University is just as truly Christian today as it ever was, and it is much more apt to remain so if it is compelled to struggle to maintain its Christian position than if Christianity were taken as a matter of course. Such Christianity would tend to become formal and cold and not worth having.

CHAPTER VII. PREPARATION

30. PREPARED FOR WHAT?

In the beginning the College was a replica of an American arts college of a generation ago, except that the study of Chinese literature took the place of English literature and English was studied instead of French and German.

When college work was begun, the institution set as its aim to conduct all its classes in Chinese in order to make the college a thoroughgoing Chinese institution. But the use of Chinese as a medium of instruction had to be abandoned as it was found that there were no suitable textbooks and an insufficient amount of reference material in the Chinese language; this was done in the year 1912.

Gradually it was realized that the arts courses while making it possible for students to secure positions in teaching, business and other forms of work, did not actually train them for their specific jobs. The first attempt to solve this whole difficulty was when the group system was instituted in the year 1916. The courses were divided into I. Language and Education; II. Social Sciences; III. Natural Sciences; IV. Religious Work. The object of this system was to begin, at least, the preparation of the student for some specific calling in life if it did not actually complete his preparation.

These have been developed into our present groups: I. Arts, which includes Sociology and prepares for social work, and Political Science which prepares for government service; II. Science, which prepares for scientific work in industry and preparation for the study of medicine; III. Education, prepares for teaching and educational administration; IV. Business prepares for