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REPORT OF COMMISSION III

World Missionary Conference, 1910

(To consider Missionary Problems in relation to the Non-Christian World)

REPORT OF COMMISSION III

EDUCATION

IN RELATION TO

THE CHRISTIANISATION OF NATIONAL LIFE

With Supplement: Presentation and Discussion of the Report in the Conference on 17th June 1910 together with the Discussion on Christian Literature

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[1] Those included in this list have submitted papers relating to educational work in general, and covering several fields.

EDUCATION IN RELATION TO THE CHRISTIANISATION OF NATIONAL LIFE

CHAPTER I

INTRODUCTION

THE subject referred to us was EDUCATION IN RELATION TO THE CHRISTIANISATION OF NATIONAL LIFE. With a view to arriving at expert opinion on this important and comprehensive subject, a list of questions was sent out to a large number of missionary workers, whose names were received from the Missionary Societies in Europe and North America. Over two hundred replies were received from those whose names are given in the list of correspondents of the Commission at the beginning of this volume. Many of these were of very high value.

The list of questions sent out was as follows :—

I. What do you regard as the special purposes which educational missionary work should serve in reference to missionary enterprise as a whole ? What relative importance do you attach to each of these purposes ? (Kindly distinguish in your reply between elementary and higher education, and also between the education provided for those who are already members of the Christian community and the education offered as a means of attracting non-Christians within the sphere of Christian influence.)

II. What, in your judgment, have been the main results of the educational work of Christian Missions, with special reference to the outcome of—

(*a*) Primary education ?
(*b*) Higher education ?
(*c*) Industrial education ?
(*d*) Professional training of teachers ?

In summing up the main results, please state how far the courses of education provided by Christian Missions have been successful—(*a*) in raising up men and women who are at once Christian in conviction and indigenous in thought, feeling, and outlook upon life; and (*b*) in diffusing, through the direct and indirect influences of the schools, a higher ideal of life among the non-Christian community. In each case, state what seem to you the chief causes of success or failure.

III. In what respects has the missionary problem changed within recent years as a result of intellectual awakening, the growth of a national spirit, or of other causes?

Do these changes call for any reconsideration of the educational policy of Missionary Societies?

IV. How far is the attainment of your educational missionary aim facilitated or made more difficult by the conditions imposed by the Government system of education?

What do you think should be the policy of missions in relation to the Government system of education in your part of the mission field?

Have you had practical experience of the working of a "conscience clause" in mission schools? If so, state its terms and give your opinion as to its effects.

In what way may Christian influences best be brought to bear on pupils of both sexes in Government institutions, including universities and training colleges, *e.g.* by means of hostels?

Should Christian and non-Christian students be mixed in such hostels?

V. How far has an effort been made, and if so with what success, to relate the subject-matter and methods of Christian education to the thought, traditions, and literature of the indigenous population?

VI. Do you advocate the use of English (*a*) as a branch of study, (*b*) as the medium of instruction, as being helpful to the Christianising influence of education?

What limits would you place to the use of English?

In what cases would you recommend that the whole course of instruction should be given through the pupils' mother tongue?

VII. What, in your judgment, should be the aim of the education of girls and women in your part of the mission field, with special regard to the changes in the position of women which are resulting from the influence of Western ideas?

Are any systematic efforts being made to train native women to hold responsible posts in educational work? If so, kindly describe what is being done.

VIII. Should more be done to develop industrial, including agricultural, training in the educational work of missions, with a view to (*a*) the formation of individual character, (*b*) the strengthening of the economic condition of the Christian community?

Have any special difficulties, economic or educational, been experienced in the provision of such forms of industrial education?

IX. How far are systematic efforts made to exert continued

influence upon students after they have ceased to attend school or college ?

X. Are any systematic efforts being made to develop or improve the work of Sunday schools ?

XI. What does your experience in the mission field lead you to regard as the most pressing needs in the provision of Christian literature, especially under the heads of (*a*) religious and devotional literature, (*b*) apologetic literature, (*c*) moral, scientific, and general literature ?

In what respects do existing efforts for the preparation and supply of Christian literature seem to you inadequate, and in what directions do you think there is need for advance ?

XII. Is further co-operation or federation desirable in the educational work of different Missionary Societies, *e.g.* in (*a*) the training of teachers, both men and women ? (*b*) the appointment of educational advisers or inspectors for Christian schools ? (*c*) medical training ? (*d*) the establishment of universities, each Society maintaining its own hostel or hostels, but combining with other Societies in the provision of teaching and in the general university equipment and organisation ?

Have you had practical experience of any of these forms of co-operation ? If so, please indicate causes of success or failure.

XIII. What do you regard as the most valuable kind of home training for a Missionary (man or woman) preparing himself or herself for educational work in your part of the mission field ?

XIV. If it were found possible largely to increase the amount of money appropriated for educational work in your part of the mission field, on what purpose or purposes would you recommend that the additional funds should be expended ?

The replies from India, China, Japan, Africa, and the Near East were given to separate Committees, each of which produced a draft report for its own region, based on the opinions received before October 1909. The English members of the Commission met in London for a week (November 1–6, 1909), discussed these reports, and determined the lines to be taken by the report as a whole It was decided that, after the introductory portion of the Report, the substance of the replies to questions 1, 2, 3, 4, 6, and 7 should be dealt with regionally; *i.e.* that each region should be dealt with separately, the differences of the conditions in each region seeming to make this method of treatment necessary. It was decided also that so much of the answers to 9, 10, 12, and 14 as was found valuable should be incorporated in this regional treatment. On the other hand, it was decided that the answers relating to *Literature* (question 11), *The Training*

of Teachers (questions 12*a* and 13), *The Relating of Christian Truth to Indigenous Thought and Feeling* (question 5), and *Industrial Training* (question 8), should be dealt with as separate topics, the treatment covering the world as a whole. These separate topics follow the regional treatments, and these regional and topical summaries constitute the second part of our whole Report. A summary of judgments which we have been led to form, and recommendations which we have been led to make, concludes each of the "regional" and "topical" sections. Finally, as the last part of our Report, we endeavour to summarise the conclusions which we wish to emphasise both for separate regions and for missionary work as a whole. It has seemed to us that we should probably best assist those who are actually engaged in the educational work of missions by formulating such a series of conclusions or recommendations. We believe that these are supported by the evidence before us; but our purpose in formulating them has been not to make final pronouncements or to arrogate authority to ourselves in any sense, but rather to stimulate thought and to provide a basis for discussion.

These conclusions or recommendations we proposed to the Conference at Edinburgh as representing the deliberate opinion of the whole Commission. The regional and topical portions of the Report, together with the regional and general conclusions, have been submitted to the American members of the Commission, who considered very carefully each portion of the draft Report, suggested very many alterations in detail, and sometimes offered alternatives for large portions of the British draft, which in consequence has been largely rewritten. Thus both the Report as a whole and the conclusions in particular carry the assent of the Commission as a whole. Both Report and conclusions were finally accepted by the British members of the Commission, acting with a representative of the American members, at a meeting of the Commission held in London on April 22, 1910.

LIMITS OF OUR EVIDENCE

It is necessary that we should call attention to the limits within which we have been able to gather evidence. Practically, the bulk of our evidence comes from India, China, Japan, Africa, and to a less degree from the Near East. Accordingly we have not attempted to deal systematically with any other region.[1] Moreover, within these regions, we have obtained little evidence from Roman Catholic sources. In view of the fact that the Roman Catholic converts form so very large a proportion of the total number of native Christians in most of the regions which we are considering, this absence of evidence from Roman Catholic sources is very serious. It is all the more serious because the Roman Catholic Church has shown a very special power of making a distinctive and lasting impress on its pupils by means of education, and its educational experience and educational activity are so vast that the omission of the whole Roman Catholic field from the purview of our Commission, inevitable as it appears to have been, is an omission of the most serious character. The value of our work depends so much on our making no claim which is not entirely covered by facts, that we desire in the frankest way to call attention to the limits of our evidence. In the same way, we have obtained no information with regard to the educational experience and methods in the mission field of the Russian Church, and in general our Report must be considered as almost limited to the missions conducted by English-speaking missionaries.

SCOPE OF OUR SUBJECT

The subject of education in missionary work is of special and far-reaching importance. No one, who

[1] In order to make up as far as possible for the lack of information regarding other fields, we have obtained papers relating to educational work in some of these fields, and have printed these as appendices to our Report.

knows the history of missions, can doubt that missionaries were pioneers of education wherever they went, and it is hardly possible to exaggerate the debt of gratitude which is due to them for their labours in education, nor can it be doubted how important a part education has played in the process of evangelisation. At the same time, education, as pursued under missionary auspices, has exhibited certain weaknesses in its methods, and is exposed to certain perils, which make it necessary to review its principles and its processes. These weaknesses and perils appeared to us to be chiefly the following :—

1. There has been a tendency, especially in certain lands and districts, to denationalise converts, that is, to alienate them from the life and sympathies of their fellow-countrymen, so as to make it possible to suggest that Christianity is a foreign influence, tending to alienate its converts from the national life. This has been due in part to the large place held by the English language and by British and American methods in missionary education.

2. Missionary education, as carried out during the last fifty years under the influence of English-speaking missionaries, naturally shared the weakness of their educational methods at home. It has become a commonplace that much of our education in the home-lands has been futile, because it has not sufficiently been a training for life. It is coming to be recognised among us that education needs to be directed far more consciously and deliberately towards preparing boys and girls for domestic and social life and service ; that it ought to be a training and stimulating of the whole nature of the child, and not merely or chiefly the imparting of information, or an appeal to the memory. But the same thorough-going reform in educational methods and points of view, which is demanded at home, is demanded also in missionary education. Hitherto there is reason to say that it has not been sufficiently directed towards qualifying boys and girls for their functions n domestic and national life.

3. There has been an astonishing awakening of national

consciousness among the peoples of all the regions we are specially considering. In some countries, as in Japan and China, this national consciousness has shown itself in the development of national systems of education under Government auspices. In other countries, those under English Government, the English authority has thrown itself vigorously into the development of educational policy, and there has thus resulted an immense extension of educational effort under Government control with the resources of Government behind it. There has arisen hence a peril that missionary education, having much smaller resources at its command, should come to be of an inferior character, and should fall out of the main stream of educational progress. Perhaps, however, this peril—indeed in certain regions it has become much more than a peril—has been due not so much to lack of resources as to lack of educational leaders; and also to lack of co-operation among different communities.

4. If the native Churches are to become independent, self-governing Churches, it is a matter of chief importance that leaders should be provided and trained. It would appear to be necessary in some countries that missionary effort should largely concentrate itself upon the training and education of the leaders of the native Christian communities, in view of the fact that the production of a genuinely indigenous Christianity in every country can only come about under native leadership.

5. Those who have been sent out as educational missionaries have been chosen because of their spiritual qualifications and response to divine vocation. They have in too many cases not been trained teachers. It is necessary to reconsider the question of the whole training of missionaries, and to enquire whether the missionary staff should not be enriched in every country, and for every denomination of Christians, with a much larger supply of properly equipped and trained teachers.

6. If missionary education is not, in its plant and equipment, to fall behind the education conducted under Government auspices, there is need of much fuller

co-operation between the different Christian bodies. It would appear that the further the Government goes in any country in supplying education, the more decisively must it be the policy of missionary bodies to concentrate their efforts, especially in secondary and higher education, on certain centres where a first-rate education on a Christian basis, and under Christian influences, can be supplied. If this is to be done, co-operation between the different Christian bodies will be necessary; and the question arises how this can be accomplished, whether by means of separate hostels, or by some other instrumentality through which they can safeguard their distinctive tenets and traditions, while at the same time co-operating in educational institutions.

It will be seen that all these problems are intricate and difficult, but at the same time constitute an urgent claim for the reconsideration of the educational methods and ideals of missionaries. The object of our Commission has been to bring into evidence the immense services which missionaries in the past have done to the cause of education, and the all-important place that education has held in the propagation of Christianity in the past, and at the same time to focus the consensus of missionary opinion which is demanding a reconsideration of the methods of missionary bodies in the educational field, so as to arrive, as far as possible, at conclusions, based upon the evidence before us, as to the particular lines which reform should take.

It is necessary to limit carefully our point of view. We are not, except indirectly, considering education generally in the countries with which we are concerned, but education considered as an instrument for raising native Christian Churches, which shall be in the fullest sense national, and capable of a growing independence of foreign influence and support.

In doing this, finally, we have deliberately and of set purpose set aside the questions, dogmatic or institutional, which keep Christian bodies separate from one another. Deliberately we have determined not to discuss or to

offer any opinion on these differences. We do not enter into the question how far these differences are essential or unimportant. We have a desire that no one, whatever his dogmatic or ecclesiastical point of view, should be at any disadvantage in any part of our enquiry, or should be subject to any scruple of conscience, as if any conscientious differences were being entertained or passing under discussion. We have simply isolated a certain kind of instrumentality, namely, education, which we think admits of being isolated and dealt with as a method or instrument without regard to the dogmatic or institutional points of view. We simply desire that all missionary bodies should confer as to educational methods, and should reach conclusions as to how the educational process can be best conducted. From the larger and deeper point of view we believe that this process may serve indirectly to promote the cause of unity, just as any process of co-operation, by getting men and women of different points of view to work together, promotes mutual knowledge and mutual respect, and introduces an atmosphere in which differences and divisions become harder to bear and the claim of unity harder to resist. This moral and spiritual gain to the cause of unity we do, indeed, hope from our efforts, but it is indirect and remote. Within the sphere of our present labour we have been thinking purely and simply of educational principles and methods.

CHAPTER II

INDIA

INTRODUCTORY

BEFORE proceeding to deal directly with the matters with which the Commission is primarily concerned, it may be well to indicate briefly the general position of education in India, and the share in it which belongs to missionary effort. The latest statistical tables available are those contained in the Government blue book, *Progress of Education in India*, 1902–7,[1] and the figures are now somewhat out of date. The statement can only be approximate and general at the best, but a definite statement of the facts, even if it is only approximate, is more satisfactory than vague generalisations.

Educational institutions in India are of two classes—those in which the course of study conforms to the standards prescribed by the department of public instruction and which are subject to its inspection, and those which do not fulfil these conditions. The former are known as "public" and the latter as "private" institutions. The "public" institutions include both those managed by the Government Education Department or by municipalities and local authorities, and also institutions under private management aided by grants-

[1] The area to which this Report relates comprises all British India (including Burma) with the exception of a few small districts, and also some, but not the majority, of the Native States. The total population of the areas included in the educational statistics is 241,264,968.

in-aid from the Government. By far the greater number are under private management.

In the year 1907 there were reported 161 Arts colleges. Of these, 26 were in Native States, 23 were managed by provincial Governments, 4 by municipalities, and 96 by private bodies. Of the latter, some were missionary colleges, others were under a body of managers representative of the public interests of a locality, others were maintained in the interests of the members of a particular creed or race, while others were managed by a single proprietor. In addition to the Arts colleges, there were 15 colleges for professional training; *i.e.* for medicine, law, the training of secondary teachers, engineering and agriculture.

Secondary schools are those in which English is introduced as a subject of instruction in the lower part of the school, and as the medium of instruction in the upper part of the school. In 1907 there were 740 secondary schools under public management, and 2545 under private management. The greater number of the latter are intended to serve a particular locality without distinction of caste or creed, while others are managed by Christian missions or by the adherents of a particular religion or by the members of a particular caste.

The number of primary schools under public management in 1907 was 24,715, and the number under private management, 78,232. The latter consisted principally of schools in which the schoolmaster is dependent on the fees and presents he can collect, although a certain number were maintained by Christian missions and other bodies, or by public-spirited individuals.

We may now attempt to indicate in a general way the share which Christian missions have in the educational system of the country. In India, including Burma and Ceylon, there are 53 colleges under Christian management teaching for the degrees of the Indian universities. Of these 50 are in British territory, and the remaining 3 in Native States. These colleges may be grouped as follows: —Church of England, 16; North American Missions, 13;

English Missionary Societies other than Anglican, 10; Scottish Churches, 7; Roman Catholic Church, 7.

If we judge, therefore, simply from the number of colleges, we should suppose that the education of students in Arts colleges was in the hands of missionaries to the extent of one-third of the whole number. But, in fact, the proportion appears to be much larger than this: for more than one-half of the whole number of students is believed to be connected with the colleges of the Scottish Churches alone.

It should also be noted that the distribution of missionary colleges is very unequal—more than one-third of the whole number being in Southern India, that is, in a region comprising only one-sixth of the whole population.

Of the students, male and female, in Indian colleges (including both Arts colleges and colleges for professional training) in the year 1906–7, 871 were returned as Indian Christians, 20,844 were Hindus, and 2040 Mohammedan. Reckoning Indian Christians as ·7 of the whole population, and Hindus as 68·1, we discover that relatively the Indian Christian young men receiving a college education are four times as numerous as the Hindu. Compared with Mohammedans they are twelve times as numerous.

The number of mission secondary schools and higher institutions in all India, including Burma and Ceylon, in 1900 was estimated at about 261, and the number of pupils at about 25,000. In the latest Government Report for British India and Burma alone, the total number of secondary schools for boys and girls, excluding those mainly for Europeans and Eurasians, is given as 3441, and the number of pupils as 488,585. Comparing the number of pupils, we reach the conclusion that the higher education of India below college education is in the hands of Christian missions to the extent of about one-twentieth or between 5 and 6 per cent. It must not be supposed, however, that all these pupils are at the secondary stage of education. The number of pupils tells only the total from the alphabet class up to the highest class in these secondary schools. What these

figures for secondary schools do tell is the share that missions have in the education of the children of the middle class of Indian society.

The same relative predominance of Christians that we find among Indian students in colleges shows itself in the secondary schools. In the secondary schools in India and Burma there are altogether 43,042 Indian Christian boys and girls, and 488,000 Hindus. It works out that relatively fully eight times as many Indian Christians as Hindus are receiving a secondary education.

The total number of boys and girls receiving education in India and Burma in primary schools recognised by Government for the year 1907 was 3,936,822. The number of pupils in mission schools of the primary grade, other than those conducted by Roman Catholics, in the year 1900, is given in the Statistical Tables of the Madras Decennial Conference as 241,789; in other words, primary education in India and Burma is in the hands of these Missions to the extent of about one-sixteenth.[1]

If we compare the number of pupils of both sexes of the Indian Christians and Hindu communities respectively, we find that those receiving primary education in the two communities are 108,338 and 2,790,535 respectively. Thus it appears that relatively not far from four times as many Christian as Hindu boys and girls are enjoying primary education.

The total number of those enumerated as under

[1] The question of the proportion of Christian and non-Christian children in Mission Schools is one of considerable interest. In Ceylon, careful statistics with which we have been supplied show that over 80 per cent. of those in Roman Catholic schools are themselves Roman Catholics, while the proportion of Christians in other Christian schools does not exceed 11 per cent. This would seem to point to a policy on the part of Roman Catholics to admit few except their own children, but we have no statistics relating to Roman Catholic schools in India. The Bishop of Madras expresses a decided opinion that the majority of children in Christian schools should be Christians, but this opinion has not been expressed by any of our other correspondents.

instruction in British India and Burma is given as follows :—

Indian Christians	169,067
Hindus	3,545,507
All races and creeds	5,388,632

The problem with which the Commission is concerned relates to the education of these 169,000 Indian Christian young people, and to that of the 400,000 pupils who are receiving instruction in missionary institutions of all grades. While the Commission has not under consideration the great system of education in all its grades under the auspices of the British Government and the Native States, nor the growing and constantly enlarging educational efforts of a voluntary kind which are not under Christian auspices, these facts have constantly to be borne in mind to obtain a just view of the place and scope of missionary education.

Out of the 34,000,000 young people of school age in India, more than 28,000,000 are growing up without any educational opportunity. (Even with regard to the education of Indian Christians, the painful fact forces itself into view that, while 168,000 Christian children are in primary and secondary schools, the total number of Christian children of school age returned by the Census of 1901 is almost 400,000. Not 43 per cent. of the Christian children of India and Burma are at school. These figures mean that in some places and in some missions an ignorant Church is growing up.) The comparatively low standard of literacy among Christians (although the literacy of Christians is far in advance of that of Hindus generally) is to be explained by the fact that there have been large accessions to Christianity from the lowest and most backward classes of Indian society, and the Christian Church, though it has certainly accomplished a most impressive result, on a very large scale, in the education of classes commonly regarded by Indian opinion as hopeless, yet has not been able to deal effectively with the whole situation thus created. That missionaries are alive to the import-

ance of the matter is evident from the Resolution of the Decennial Missionary Conference in Madras in 1902, which runs as follows:—"The Conference recommends that missionaries persistently press upon Government the necessity of devoting an ever-increasing amount of money to grants-in-aid for the maintenance and extension of Primary Education, and that Missions assure Government of their willingness to co-operate. We recommend that Missions make sustained efforts to secure that all Christian youth learn at least to read and write."

Changes in the educational system in India are taking place with increasing rapidity. The situation is engaging more and more the most serious attention of the Government and of enlightened Indians, and of all vitally interested in the Empire. Students are thronging the colleges as never before. The Debate in Council in March 1910 on compulsory education throughout India suggests how great in some quarters is the desire for advance. Government is taking special pains to secure real educationists in its own schools and colleges. It is devoting more and more time and attention to the training of teachers.

The popular movement for an education associated with religion is seen in the increased number and efficiency of the aided schools springing up under Indian management for Hindus, Mohammedans, and Buddhists. Mrs. Besant's educational work is a factor in the situation with the great central Hindu College at Benares, and the many schools for non-Christian girls conducted on Indian lines in different centres. The Arya Samaj has schools varying much in educational efficiency, but the best are distinctly good. Whereas a few years ago the choice for parents lay between a Government school and a mission school, in many large towns there are now schools for boys and often for girls, where children are taught their own religion, or at least come under the personal influence of teachers of their own religion. This is likely to be the case increasingly in all the great centres of population,

and it is a fact to be reckoned with by all Missionary Societies. There is every reason to suppose that, however great the mass of indifference and the opposing forces, there will be educational advance all along the line outside the sphere of missionary activity.

THE AIMS OF MISSIONARY EDUCATION

The first question asked of our correspondents concerned the special purpose which education, as conducted by missionaries, should serve. The ultimate aim of all mission work is summed up in the great charter of Missions: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." We of this Commission are concerned with education considered only as a means, direct or indirect, towards this end. We may take it as agreed on all hands that it has been, and remains, one of the most supremely valuable instruments. "Whenever a Mission has entered a new district," writes one of our correspondents, "schools have been started as a matter of course. A missionary's faith in the appointed means of preaching may almost wear out at times, but he seems ever to feel assured that if in his schools he continue day by day implanting thoughts, deepening good impressions, uprooting the emerging errors, and shaping the habits, he is producing in the people the good soil into which then or afterwards the Word of God shall fall, and bring forth a hundredfold. Only the Salvation Army and a few other Missions, possessing geographical areas to themselves, do not dot their territory over with mission schools."

Almost as strong and universal as the sense of the necessity for primary schools as an adjunct to Missions is the sense of the value of secondary schools and colleges. There is hardly any tendency among our correspondents to doubt the all-important place for education in missionary enterprise.

The results which are sought from education under the control of Missions may be summarised under the following heads :—

1. *The Conversion of Pupils*

The chief aim of the pioneers in missionary education, including Dr. Duff, was *the conversion of individual pupils and students*, and the great majority of our correspondents agree in emphasising this as the end which is sought by educational effort among non-Christians. For example, Dr. Mackichan, Principal of the Wilson College in Bombay, writes: "I hold that the aim of the missionary must be the bringing of the individuals who enter our college to Christ. I cannot conceive of the Church of Christ having any other conscious, deliberate aim than this in its educational work." Similarly, the Rev. W. A. Stanton, of the American Baptist Telugu Mission, writes: "The real purpose of educational missionary work is not merely to educate, nor merely to remove obstacles and break down barriers, but to win our pupils to Christ. It is not enough that we merely present the truth to our pupils. It must be carried home to the heart, and laid upon the conscience. The religion we as missionaries are commissioned to teach is not a philosophy to be discussed, but a truth to be accepted." Quotations to the same effect might be multiplied from the papers before us. It is evident that the great majority of those engaged in educational mission work in India desire and seek as the result of their efforts the direct conversion of those under their influence to faith in Jesus Christ.

2. *The Development of the Christian Community*

But we discover also in the evidence before us a significant growth of opinion towards giving the place of first importance to the *training of Christians, whether young converts or children of Christian parents, with a special emphasis on the importance of providing the Indian Church*

with teachers and leaders. For example, the Rev. Hibbert Ware of South India writes: "I consider the education of Christians to be a decidedly more pressing duty of the Church than the education of non-Christians." Similarly Mr. A. G. Fraser of Ceylon says: "The production of leaders seems to me by far the most important purpose in educational work, and the one that justifies its greater cost." The Rev. W. L. Ferguson of the American Baptist Mission in South India writes:— "Educational missionary work should serve to produce an intelligent Christian community, able to read the Word of God in the vernacular, establish and maintain its own Churches, discipline and order, extend its influence in and beyond its local habitat, and furnish a body from which leaders for church and secular life may be drawn. This is the main purpose. Christianity cannot be said to be fully indigenous until this is accomplished." That the importance of developing the Christian community is recognised by those who would emphasise, at the same time, the equal importance of education as an evangelistic agency is evident from the following remarks by the Rev. J. C. R. Ewing, Principal of the Forman Christian College (American Presbyterian), Lahore. He states the aims of missionary education to be (1) the upbuilding of the Church through the training of the children and youth of the community, and (2) the evangelisation of non-Christian peoples; and continues: "Both in my judgment are essential in every mission field; but if either be omitted through lack of means or men, the first should be maintained at all costs."

But though the training of the Christian youth is regarded by many as the object of primary importance, it does not follow that they are to be trained in "separate" schools. There are indeed some who are in favour of the more or less complete segregation of Christians at the schoolboy stage. For example, the Rev. W. E. S. Holland of Allahabad writes: "As regards segregation of Christians in education, I am, in a word, in favour of more or less

of segregation at the schoolboy stage, but of the minimum of segregation (being even doubtful of the rightness of a Christian hostel) at the college stage. The boy needs protection, and to be surrounded by thoroughly Christian influences. The danger of denationalisation (about the most grievous failing in our education of Indian Christians) can be guarded against by securing a staff imbued through and through with the right spirit and attitude in these matters, and the teaching of the boys to take a pride in their own history and literature and people. But no segregation after school. The college student is more or less of an age to be an intelligent and interested student along the comparative religion line. He is in such close contact with fellow-students of other religions, that, grounded in his own faith, he will come to understand its real strength, and also will come to understand sympathetically the point of view of his fellow-countrymen of other faiths. The college will be his training school for his future life. There he will acquire alike the robustness and the sympathetic understanding which the Indian Christian student often so sorely lacks." Now there would be almost universal agreement with Mr. Holland in deprecating the segregation of Christian students at the college stage. For example, one of our correspondents says: "It may indeed be wise that Christian boys and girls, while still mere children, should be trained apart, but it would be nothing short of a calamity if they were separated from others when the stage of high school or college training has been reached. At that stage Christian youths ought certainly to mingle with their countrymen." Another replies summarily: "I do not believe in Christian colleges meant only for Christians. Their general educational value is very small, and it may be questioned whether Christian students so hedged in are not more harmed than helped." But, even at the school stage, all that some of our correspondents would seek by "segregation" can probably be better attained by "open" schools, *i.e.* schools in which Christians and non-Christians are trained together, to

which boarding-houses for Christians only are attached. Certainly the past and present practice of missionaries, except in the case of certain boarding-schools, is to keep open schools, and the general body of missionary opinion in India finds expression in the pronouncement of the Madras Decennial Conference in 1902 that "in general the training of Christian youth is at present best secured in open mission institutions, and in well-conducted Christian hostels and homes." But what appears to be of supreme importance, from the point of view of all those whose opinion is now being described, is that schools or colleges which are to represent a Christian influence should be adequately staffed with capable Christian teachers. Of this more will be said hereafter.

3. *Preparatory and Leavening*

Side by side with the opportunities accorded for the conversion of individuals, and the dominant necessity for training the young Christians in a Christian atmosphere, *a leading motive for Christian education is found in the general diffusion of Christian influences and ideas.* In a certain sense the Madras Christian College may be said to stand for this view. Mission schools and colleges are to be maintained, not only for the purpose of conversions, but even more as a preparation of the ground. Principal Miller states his view of the true function of missionary education as follows: "Our Lord expressly said that one of the chief works which the Comforter Whom He was to send should do was to convince the world (not the Church, but the outside common world) of sin, of righteousness, and of judgment, and thus to prepare the way for the perfect establishment of the kingdom of heaven upon earth. From those thus convinced and prepared in that outside world His Church was in all ages to be built up. Now Christian education in non-Christian lands is not by any means the only, but it is the chief instrument which the Holy Spirit may be expected to employ in preparing 'the world' to understand and appreciate, and in process of time to seek admission to, the visible

kingdom of God on earth. Even if education be not the chief instrument of moral and spiritual preparation in all non-Christian lands, it is certainly so in India. It ought to be superfluous to dwell on how inaccessible the adult population of India have always been to moral and spiritual influence, exerted through preaching and other forms of effort, which are so valuable in nominally Christian countries." Similarly, with regard to elementary education, Dr. Jones of Madura writes: "The primary schools of our Missions throughout India have perhaps their highest function to perform, especially in the early history of the Missions, in their evangelising work, and in predisposing the non-Christian community to our faith, and in preparing them for fuller acceptance of Christianity."

But it would be a great mistake to state this view as if it could rightly be said to be in opposition to either of the views which have been previously stated. There may be more or less emphasis on each of the different aims of Christian education, but there is no antithesis between them. Nor can the view represented above in a citation from Dr. Miller be rightly spoken of as if it were in any way peculiar to the Madras Christian College. There are, of course, opinions of a contrary kind; there are some who would be in favour of the Christian Church withdrawing on the whole from the work of general education, and confining itself to the education of its own members; but they are a small minority who would hold the view in this extreme form. Almost all would agree with Mr. Rudra: "The greater portion of India is non-Christian, and we dare not withdraw from educational work among these without seriously impairing the influence of Christianity upon the non-Christian world. If we do so, we simply yield the field to non-Christian, and even anti-Christian influence." It is of course a matter of supreme importance that in such mixed schools and colleges the influence should be dominantly Christian.

Among those who would make this third aim of Christian education the dominant aim, there is one

consideration which appears to have peculiar influence and which ought to be noticed. While there have been individual conversions from all classes of Indian society, the Christian community has to a very large extent been built up by great accessions from the tribes and classes that are strictly outside Hindu society. These classes constitute only one-sixth of the whole population. We may well find satisfaction in the Gospel being thus first accepted by the poor and ignoble. But we cannot ignore or neglect the other five-sixths of the population. The extreme difficulty of reaching these by preaching is well known. There is no means of introducing them to the knowledge of the Christian faith and life at all comparable to the open schools.

Dr. Miller calls attention to the fact on which Dr. Duff laid so much stress eighty years ago, that by means of education alone is it possible for Christianity to get so much as a fair hearing among the immensely larger part of the races that inhabit India. He holds that no one with a statesmanlike view of the situation could consent to any line of action " which would leave the real people of India, *i.e.* the Hindus and Mohammedans, who form the overwhelming bulk of the population, not only untouched, but almost unapproached by any Christian influence," and that " to abandon such work at a time when hopeful signs of a great result have more than begun to show themselves, would be, in effect, to consent that India should be left to the unchecked operation of forces which make for a civilisation which must on the religious side be agnostic and materialistic."

The Relation of Christian Hostels to the carrying out of these Aims

Whether the aim of educational effort be the training of Christian youth, or the impression of Christian ideas and principles on those who are not yet Christians, the result attained will depend, in the main, upon personal

influence. From this point of view, we must note what is perhaps the most marked development of missionary educational policy during the past decade—that is, the introduction in colleges and schools of the residential system. In the United Provinces, it is stated that hostels and boarding-houses are now *de rigueur* for all but home students. It is quite a mistake to suppose that this system of hostels is having its sole or even its main application in relation to the evangelisation of the students of non-missionary institutions. At least one chief use of the hostel method is as an integral part of the mission college. But both as part of the mission college and as the chief means through which the use of institutions not in themselves under Christian management can be combined with a properly Christian training, it is not too much to say that the opinion is becoming prevalent that the chief hope of educational missions in large centres of population lies in the direction of the establishment and maintenance of hostels. And here again we must listen to a very solemn warning, namely, that the influence of the hostel must be a personal influence; therefore the numbers in the hostel must be in proportion to the staff, and the staff must be selected in view of the capacity of its members for influence and discipline, both moral and intellectual. This is not always kept in view. For instance, the authorities of the universities have been following the lead of the missions (under the bitter teaching of experience) by gathering the unshepherded crowds of university students into hostels or licensed boarding-houses; but observers point out that it is not every one who can manage a body of students even from the point of view of discipline; and that an ill-conducted hostel has few, if any, advantages over the old system of leaving the students to themselves.

While the development of hostels is of great importance, these, as several of our correspondents point out, must not be regarded as a substitute for the maintenance of a Christian College. In their view the influence of a Chris-

tian hostel attached to a Government or non-Christian institution cannot be compared in its range and depth with that exerted by a strong Christian College.

The Bishop of Lucknow writes: "I feel that those who take part in the regular teaching of a college have a great advantage over those who merely deal with students as boarders in a hostel; they can more easily win the affection of students, gain a more thorough understanding of all sides of their character, and have a more thorough acquaintance with the text-books which form the basis of the students' intellectual life."

It is essential that Christian Colleges, thoroughly efficient and adequately manned, should be maintained in the most important centres.

THE RESULTS OF MISSIONARY EDUCATION

Our second question concerned the results which have been observed to flow from the educational work of Christian Missions.

1. *Direct Conversions*

No doubt in the past — as under the influence of Dr. Duff—direct conversions have been due very largely to mission schools and colleges. And still some of our correspondents speak of primary schools as leading directly to baptisms. It is declared that the great majority of the Karen Christians in Burma, and over 60 per cent. of the Wesleyan converts in Ceylon, are due to the influence of primary mission schools. "With reference to Western India," says Dr. Mackichan, "it may be asserted that during the whole of the period under review, and especially during the first half of it, schools have been the principal instruments in the in-gathering of converts." Testimony is also borne to direct conversions as the result of education in mission colleges. And though it is hard to formulate evidence on such a point, it is probably true that a very large

proportion of converts have been at some period influenced by education in some Christian institution. But, on the whole, the constant and most spontaneous witness of our correspondents does not seem to give direct conversion as the immediate result of education in Christian schools and colleges the place that would have been formerly given to it.

2. *Diffusion of Christian Ideas*

To a diffusion of Christian ideas and ideals, and to a leavening influence, to the preparatory work effected by missionary educators the testimony is far more constant and assured. (So far as the ideas of "the new India" are Christian or semi-Christian; so far as conceptions of the Divine Fatherhood and human brotherhood, and Christian moral ideals, have come to prevail; so far as caste distinctions have been weakened, and the true position of women has been recognised; so far as prejudice against Christ and Christianity has been broken down,—it is to the education given in mission schools and colleges that a great part of this good result is attributed by a convergence of testimony.) Undoubtedly, those who have been trained in mission schools and colleges are accessible to Christian preaching to a far greater degree than those who have never been under Christian instruction.

3. *Education of Girls*

Missionaries led the way in the education of girls in India, and set an example which has widely influenced the aspirations of the India of to-day.

4. *Elevation of the Outcaste Classes*

Missionary education of the outcaste classes has had results which have produced perhaps more impression than anything else that Christianity has done upon the imagination of the most thoughtful and

patriotic Indians. But on these points more will be said elsewhere.

5. *Emphasis on Religion as a Part of Education*

It is in great measure due to missionary educators that religion is now widely regarded as a necessary part of education from the primary up to the college stage. This truth, congenial to Indian opinion, but lost sight of for many years by the British Government, is now being recovered largely through the example of missionary schools and colleges. Education without religion is an education which does not build character. This is a position which Government is now again well disposed to recognise.

6. *The Building up of Character*

It is about the effect of missionary education in building up the character of the native Christians, and especially in providing leaders and teachers, intellectually and spiritually equipped, that our witnesses seem to speak most doubtfully. They are disposed, on the whole, to recognise that this is the most important function of Christian education—"the producing in the schools and colleges of the noblest type of Christian manhood"—but it is precisely as judged by this test that not indeed all, but too many of the Christian schools and colleges seem to fail.

The Causes of Failure

"The causes of this inefficiency," writes Mr. Holland, "are assignable and remediable. In the main they can be traced to one source, almost universal, the undermanning of our colleges and schools. I take the two largest mission colleges in these provinces. Over a period of ten years, the effective missionary staff of the largest, numbering from 200 to 300 students, has never, till quite lately, exceeded three, and has often fallen to two. Another, with 300 students, has this year been running with a staff of two missionaries. So far as I can discover, the

average educational missionary has never less than three, and generally either four or five periods of lecturing a day. (In addition to this, the tiny missionary staff is usually responsible for the greater part of the organisation and administration of the college. Small wonder, then, that I have seldom, if ever, come across the educational missionary who has not admitted that, lecturing and preparation of lectures and administration over, he has neither time nor strength for anything more. The most serious effect of this pressure of secularisation is perhaps its reflex influence on the missionary fervour of the man himself.)With little direct outlet his evangelistic fervour is apt to die away of inanition. I know of one college, the leading one of its Mission, where for many years the sole direct form of Christian propaganda was an address of twenty minutes to the college of 300 students delivered by the Principal, the other two missionaries on the staff doing nothing for years together of direct Christian teaching. Happily this is not, I think, a typical case, but few of our high schools, with their two to three hundred pupils each, secure the whole time of more than one missionary. Yet, is not the high school an even more hopeful missionary opportunity than the college? Many Government friends of our Mission have said to me, 'You begin your work too late.' I believe the importance of the high school, as against the college, is *seriously* underestimated.

"Principal Rudra of St. Stephen's College, Delhi, in his Pan-Anglican paper, has made it his central contention that the time has come for a radical shifting of the point of emphasis in our educational missions, and that we must make it our aim henceforth to ('create a *profound Christian impression* rather than a *diffused Christian atmosphere.*')Can it be doubted that towards this end the method of personal influence outside the class-room must be much more definitely used in the future than in the past? What is needed in India, in order that we may have a self-expanding indigenous Church in India, is that we shall profoundly impress

some part, no matter how small, of that class of Indian society which is directing the main streams of national advance."

Intensive rather than Extensive Development

If we are asked in what direction remedies for present defects are to be sought, the weight of our evidence would incline us to look especially in one direction—in the direction of *intensive* rather than *extensive* development. More must be sacrificed to the provision of schools and colleges which are really efficient spiritually as well as educationally. (Numbers must be sacrificed to reality of influence. The colleges and schools must be adequately staffed with men of real missionary zeal and spiritual capacity, both European and Indian. While non-Christians are admitted side by side with Christians, the really Christian spirit in the institution must be maintained.)

The unanimity with which our correspondents lay emphasis on the necessity of aiming at spiritual as well as educational efficiency is remarkable. Quotations might be made from almost every paper. We must content ourselves with two. Mr. Fraser writes from Ceylon : (" Higher Education, where properly manned, is a powerful force for winning and training converts, and for creating a Christian sentiment and so elevating the non-Christian community. Where it is poorly manned, it is not largely used to win converts, and rarely to train them. . . . The chief causes of victory lie in the leisured personal contact of missionary and staff, and of staff and pupil. The main causes of failure lie in undermanning." Principal Miller says : " There is probably not a mission high school, and it is safe to affirm that there is not a single mission college in the whole of India, which does not even clamantly require an increase of its resources in order to make it more widely and more beneficently efficient. . . . The influence of a thoroughly efficient and long-established Christian educational institution, whatever be its grade, is beyond comparison greater than the influence that would be exerted by many in-

stitutions of the same class, which are not so provided for and managed as to command respect on every ground. I wish to say in the strongest possible way that the first charge upon any additional funds that may be provided for missionary educational work ought to be the securing of the best possible staff and equipment for all Christian schools and colleges which it is desirable to maintain at all."

In hostels, as much as in schools and colleges, it must be remembered that all the value of the institution depends upon the influence of the staff, and that it is better to have fewer pupils under real influence than a larger number under an influence that is remote or nominal. An educational institution the *raison d'être* for which is religious is plainly not fulfilling its purpose if the teachers cannot put their best faculties into the religious instruction which they are to give.

A matter to which many of our correspondents call attention in the most emphatic way is the serious loss occasioned by the absence of systematic efforts to follow up pupils who have left school or college and keep them within the range of Christian influence. While there are "*alumni* associations" in connection with several institutions, and one reply refers to the value of printed letters sent out periodically to old scholars, most of our correspondents agree that little or nothing of a systematic kind is being done. Opinion is unanimous that the matter is of the first importance, and Dr. Miller states that the necessity for such work "has been almost continuously pointed out by educational missionaries during the last thirty years." Several correspondents express strongly the opinion that there should be attached to every important educational institution a man possessing the right kind of gifts to devote his whole time to evangelistic work among present and past students, or else that the staff should be sufficient to enable all its members to devote time to this kind of work. One quotation may perhaps suffice out of many that might be made: "It is astonishing that missions have left

practically uncultivated so important and promising a field of effort as this. We have been sadly lacking in discernment and statesmanlike grasp of the situation. We have seemed loth, as it were, to reap the fruit of our labours. It is time that Missionary Societies at home realised that here is a distinct field of labour that should be vigorously worked."

RECENT CHANGES IN THE SITUATION

Having passed in review the aims and results of educational missions, and the results as set forth in the replies from the mission field and in recent literature, the Commission desires next to review the conditions under which these missions are now working. It is matter of common knowledge that within recent years the whole missionary problem has been modified by the intellectual awakening of the East and the growth of a national spirit among eastern peoples, as well as by other causes. But the Commission has sought, for itself and for all friends and directors of educational missions, more definite statements as to *how* the conditions have changed, to enable them to face the question whether the new conditions have made necessary any reconsideration on a large scale of the educational policy of Missionary Societies.

To ordinary readers, the new situation in India appears to be mainly a political development. But the replies from experienced observers, and the recent publications consulted, make clear that the political unrest is only one aspect of a great internal movement bursting here and there into notice. Even the violence attending the political unrest is only what might have been expected in a land where the stirring of the mind in religious, social, and philosophical matters often manifests itself in extravagant forms. "This movement," says a recent South Indian writer, "is not only political, it permeates every department of life." "The national movement," says a writer from Ceylon, "is the strongest factor in the present Buddhist revival. . . . The political agitation

must not be confused with the national movement. They are merely related as the part to the whole."

What are we to say as to the effect of this wide movement on educational policy, especially as it concerns this Conference? As our replies show, the past quarter of a century has witnessed a wonderful unification of the educated peoples of the diverse provinces of India, in particular of the educated Hindus. The one central British Government in India has done much to unify India. English history and literature, including the modern newspapers, have supplied the inspiring ideas; the English language has furnished the necessary *lingua franca*; and the all-India political Congress furnished for a number of years the embodiment of this new consciousness of nationality and oneness. With the later developments of the nationalism which have monopolised recent attention we have little to do; they are probably passing ebullitions. What concerns this Conference is that the new political consciousness, as has been shown, is almost inevitably anti-British and pro-Indian or pro-Hindu, and in Ceylon pro-Buddhist. These aspects of the new consciousness, especially in their extravagant forms, affect not only educational but almost all forms of mission work. The anti-British feeling, in undiscerning minds, becomes anti-Christian feeling; the pro-Hindu or pro-Buddhist feeling develops into a determination to uphold all that passes under the name of Hinduism or Buddhism. One reply describes the effect of the pro-Buddhistic movement in Ceylon. ("Twenty-five years ago Buddhism was offering only a passive resistance to missionary effort. To-day it is establishing schools, founding Young Men's Buddhist Associations, publishing tracts, holding open-air meetings, publishing newspapers, and frequently adopting and adapting Christian doctrines.")

As might have been expected under such circumstances, reports have come from Bengal, North India, Patiala, Bombay, Nagpore, and Ceylon, of temporary difficulties and of friction in mission and other colleges. But by a process of natural selection, it would seem

that the extreme political students are joining other than mission colleges, so that the work in *them* is now going on much as before. In that work the general pro-Hindu or pro-Buddhist character of the political movement must still create difficulties. But the difficulties do not appear to be insuperable, or to be such as suggest any great change of educational aim.

The conclusion of the replies is unanimous, that ignorance, not education, is the cause of the religious prejudice that mingles with the political movement; that more and not less education, both secular and religious, both higher and lower, is required; and that well-equipped schools and colleges have no difficulty in filling their class-rooms. Were efficiency not so imperative, and funds and men not so scarce, the present political situation would be a call to extension rather than to concentration of educational mission work. The new Indian consciousness of citizenship should make the minds of Indian young people more open to the teaching of true manhood—the divine sonship through faith in Jesus Christ. The call for a modern political constitution for united India, a call unknown to its ancient lawgivers, should naturally awaken thoughts of religious and social reform, and so assist the growing feeling that the institution of caste is in diametrical opposition to the newer ideas of democratic citizenship.

There is, however, one point which it is necessary to press in connection with the national movement in India: it is that, wherever possible, members of the Indian Christian community should be associated with the mission staffs or local controlling bodies in the direction and supervision of colleges, schools, and other educational agencies. The contention of some observers is undeniable, that recognition and responsibility are accorded more readily in Government than in mission service to natives of India. Such a coalition of East and West should be an excellent way towards the naturalising and nationalising of Christianity. The case of St. Stephen's

College, Delhi, over which an Indian principal and vice-principal now preside, may be noted in this connection.

Burma has not been in our view in all that has been said in the present section of the Report. There is in Burma, it is stated, no corresponding development of national spirit of which missionary educators need to take account.

RELATION OF MISSIONARY EDUCATION TO GOVERNMENT

In India the system of education adopted by the Government relies largely upon private effort aided by Government grants. Missionary education is, therefore, an integral part of the general system of Indian education. In the strict sense, direct Government control extends only to primary schools. Colleges are under the control of the Indian universities, which are not Government institutions, but virtually independent corporations in the management of which educational missionaries may, and often do, have a considerable influence, and the curricula of high schools are also, for the most part, determined by the matriculation examination of the universities.

Assuming, however, that the outside control refers either to the Indian Government or to the Indian universities, we ask whether it has been a help or a hindrance? The unanimous testimony is that, scholastically, the outside control has been a very great help, and that the personal relations of educational missionaries and Government educational officers are almost always very cordial. In many cases it is confessed that, without Government inspection and regulations, mission schools would have been content to drift along with antiquated methods, low standards, and easy-going ways. Let it be frankly acknowledged that for most of our schools, located out of the current of modern activity, inspection from without the mission and regulations enforced from without are an educational necessity. Supervision and

inspection by Government are also a source of stability. Its standards are based on wide and not merely on local experience, and should, therefore, not be so liable to sudden fluctuations or so dependent upon the personal equation, as unsupervised missionary work is in danger of being. Missions thus owe a great debt of gratitude to these outside authorities: far better no mission schools than inefficient schools is a conclusion to which we have already come. Frank acknowledgment must likewise be made that without Government grants-in-aid, inaugurated in 1854, the great extension of missionary education that has occurred during the past half-century could never have taken place. Mission education, again, must acknowledge indebtedness to Government in the matter of the training of teachers. Missions were first in the field in the training of female teachers and Bible-women, and still do a greater part of what is being done in that department, although the present standard of the modern training is due to Government requirements. But for the training of male teachers and the requiring of proper academical status in would-be teachers, Indian education is indebted in the first place, and most largely still, to the Government Education Departments and to the conditions annexed to the receiving of Government grants.

During recent years there has been a significant change in the tone of official pronouncements upon educational policy in India. The need for strengthening the moral factor in education is recognised. How to make school training more efficacious in the formation of principles of conduct has become a problem of outstanding importance. Administrators have some reason to question the adequacy, and to mistrust the tendency, of courses of instruction, which in practice assign pre-eminent value to intellectual attainment, and even to those evanescent forms of knowledge which are often sufficient to win success in examinations. It has been found that such courses of instruction, however skilfully contrived for the imparting of information (though even in this respect

not free from failure), have often proved defective from the point of view of moral training. This experience has brought administrators into closer sympathy with those who, like the missionary leaders, attach supreme importance in education to the task of imparting faith in a spiritual ideal.

While the intimate relation with the Government system of education has thus been in many ways a strength to missionary institutions, the pressure of the higher educational requirements upon mission funds and upon the attention of the educational missionary is so great that there is a danger of the missionary becoming overwhelmed with the stress and burden of the demands made upon him and failing to achieve his ultimate religious aim. His physical and mental energy may be so exhausted in the endeavour to conform to the standards required by the Government that none may be left for the exertion of the moral and spiritual influence which is the end of all his work. Many of our correspondents ask in so many words, How much further is this process to be allowed to go on ? To carry on schools below the highest efficiency is not to be thought of ; to cut off mission schools and colleges from the Government Departments and the universities would be to cut them off from the supply of pupils and students. For, as Dr. Duff knew when his college was affiliated among the first to Calcutta University, a mission college must be " affiliated," a mission high school must be " recognised." If the interests of the two authorities are antagonistic, and mission workers are tempted into byways, then mission policy must be revised.

This, then, is the practical question at the moment—What is the true mission policy in view of the greatly increased demand by schools and colleges upon mission funds and workers ?

In the different political divisions of India, the administrative control exerted by Government affects missionary effort in education in different degrees. In the greater part of India, especially in the North, North-West, and North-East, Government action leaves great

freedom to the missionary schools. Their co-operation is valued, their independency of action is assured. The popular demand for education is so far in excess of what the Government schools can themselves attempt to meet, that the missionary institutions are welcomed as indispensable auxiliaries in an urgent work. In these circumstances, opinion is practically unanimous that the primary schools, supported by missionary organisations, should be maintained. They are felt to be indispensable for the care of Christian children and for the furtherance of Christian influence among the population. Especially important is the work of these schools in the education of girls, only one in twenty-five of whom at present receives systematic instruction.[1]

With regard to higher education, the replies speak with greater hesitation. "The cost of the higher courses," says one reply from Bengal, "may become unreasonable and excessive, and unjustifiable for missionaries." The general body of missionary opinion, however, while regarding efficiency as more important than numbers, is opposed to any weakening in the work of higher education. Where there is a fair number of Christian pupils, the duty of maintaining a mission secondary school or college will always be greater. Co-operation between missions may also aid in the keeping up of existing institutions for higher education.

It has to be borne in mind that about two-fifths of India is still under the government of native princes. In regard to the Governments of these Native States, it would appear that generally, when Christian schools or

[1] The evidence shows that in Madras the Department of Public Instruction appears at present to be less inclined than are the corresponding Departments elsewhere to grant a satisfactory degree of educational freedom to the missionary schools which are aided by Government grants. This trend of departmental policy in Madras (the reasons for which are not clear) should be carefully watched. Not less deserving of careful observation will be the working of the new regulations of the Department of Public Instruction in Burma which now accords facilities for outside teachers to give religious instruction at certain hours in the Government schools.

colleges are allowed at all, their relations to the Government are somewhat similar to those existing in British India, *e.g.*, in Travancore and Mysore the grants-in-aid are on the British scale. In Mysore, this is partly due to the fact that Mysore was for many years administered by the British Government; but after the rendition about 1875 to native rule, the State Government in Mysore continued the practice. Somewhat similar is the case in Bahawalpur in the Punjab. On the other hand, in certain Native States no grants are allowed to mission schools, and since the British Government does not interfere in the administration of their internal affairs, missionary institutions receive no aid of any kind. In some States the native Government not only does not aid, but absolutely prohibits, schools under Christian management.

COMPULSORY ATTENDANCE AT RELIGIOUS INSTRUCTION

One of the questions sent out by the Commission asked whether any of the correspondents had had experience of mission schools in which attendance at religious teaching was optional. According to the information received, the situation at present appears to be as follows :—

1. In the case of aided schools for Europeans and Eurasians withdrawal from religious instruction is allowed.

2. In all primary vernacular schools in Ceylon within certain areas sufficiently provided with schools and in which compulsory attendance is enforced, the right of pupils to absent themselves from religious instruction is recognised, and should any school refuse the right, and a rival school conceding it be established, the Government grant will be transferred to that school.

3. In British India proper, including Burma, schools other than Government schools make their own arrangements for religious instruction.

Several of our correspondents would approve of attendance at religious instruction in missionary institutions being voluntary, holding that if the religious teaching

were sufficiently strong and attractive the attendance would not suffer. The great majority, however, are not in agreement with this view, feeling that, in many parts of India at least, it is quite contrary to fact to suppose that there is any widespread sentiment against attendance at religious instruction or that anyone except an individual here and there objects to such attendance otherwise than as objection might be taken to certain secular subjects by those to whom they are uncongenial. The fear is strongly expressed that, were attendance at religious instruction to be optional, a few who are violently opposed to Christian teaching would put caste pressure on many parents, indifferent or even favourable to their children receiving the instruction, and force their withdrawal. Religious instruction is already at a sufficient disadvantage as an extra unrecognised by the public examinations.

There is a frank recognition of the difficulty which arises where the educational needs of a town or a district are met by a single school. The Rev. James Cooling of South India writes: "A real difficulty arises whenever in a town or village, in which one school is sufficient for the needs of the people, a school under other management is started as a rival to the mission school. The managers of the other school say that parents object to their children being taught Christianity," and on this ground claim that the Government support should be given to the new school. He goes on to point out that the Education Department might refuse recognition to a rival school if the missionaries would make religious instruction optional, whereas if this is not done such recognition must be granted, and the Government grant transferred from the one school to the other. The Indian Education Commission of 1883 recommended that withdrawal from religious instruction should be allowed in such cases as these, where the educational needs of a town or a village are met by one school. They did not recommend it in other cases. This was the one recommendation of the Commission, however, which the Secretary of State for India did not accept. It is felt by our correspondents that any particular cases

of difficulty such as those referred to might be equitably dealt with as they occur. The overwhelming weight of evidence, on the other hand, is strongly adverse to any departure on the part of the Government from its present settled policy with regard to religious education.

The declared policy of the Government is set forth in paragraph 53 of the Dispatch of the Secretary of State for India of 1854, in the Secretary of State's pronouncement on the Report of the Education Commission of 1883, and in the Imperial Government's expressed declaration in 1897. The policy thus enunciated is that the preponderant mass of education, and particularly education in its more advanced stages, should be supplied by private effort aided by Government and inspected by Government Departments of Education. In such aided institutions the managers are to have perfect freedom to give religious instruction of whatever kind they please, without interference from, and even without notice by, the education authorities appointed by Government. This, and not a policy of secular education, is the real meaning of the religious neutrality of the Indian Government. While most of the higher institutions maintained by Hindus and Mohammedans, and recognised by Government, have in the past given secular instruction alone, feeling with regard to this matter is rapidly changing, and it is possible that at no distant date the great mass of education throughout India may become religious.

THE USE OF ENGLISH

For India, speaking broadly, the question of the use of English is an educational more than a missionary question. But it is not, as it is necessary to explain, a reopening of the old Indian controversy, Orientalists *v.* Anglicists, decided in 1835 in favour of English by Macaulay's casting vote as Chairman of the Indian Educational Committee. That was a controversy between English on the one hand, and classical languages—Sanscrit and Arabic—on the other, both as subjects of

study and as media of instruction, and had no reference to primary education in our modern sense. This is a question between English and the Indian *vernaculars*. Neither Sanscrit nor Arabic is an Indian vernacular any more than Latin or Anglo-Saxon is the vernacular of Great Britain. The Indian Educational Committee actually explained in 1835 that they were deeply sensible of the importance of encouraging the cultivation of the vernacular languages, and that their decision did not preclude it—that they had, in fact, encouraged it.

Since Indian education is controlled by the five Indian universities, whose regulations are fairly uniform, and by the local British Governments, whose regulations are similarly uniform, educational practice varies little. According to definition, primary schools are vernacular schools; secondary schools are those in which English is the medium of instruction in two or three of the highest classes, and, therefore, is a subject of study in at least three classes lower down the school. In the colleges of the five universities, English is understood to be used as the language of the lecturers, and in all five, English literature is one of the most important subjects. The quinquennial *Report on the Progress of Education in India*, 1902–7, states that "the idea that university studies can be carried on without recourse to the English language has nowhere met with support in university circles, and the Oriental faculty of the Punjab University, which alone has tried the experiment, is a dwindling and almost defunct body." In the university colleges the vernaculars receive varying honour. Calcutta University makes a vernacular composition compulsory for its B.A. Degree; Madras University makes vernacular history and literature one of the B.A. alternatives. The same universities make a vernacular language a compulsory subject in the intermediate examinations. The universities of Bombay and Calcutta make a knowledge of the vernacular compulsory for matriculation, the other three universities make it one of the options. To sum up, the recently

introduced new regulations for Indian universities, and, therefore, for secondary schools also, show an increased attention to the vernaculars.

Against all these regulations, so far as regards attention to English, English literature, and the vernacular, scarcely any protest has been heard from missionary educators. The presence of the British Government makes a thorough knowledge of English a practical necessity for all commercial and public men, official and non-official. The inadequacy and, in some cases, the unfitness of vernacular literature makes it very advantageous to Indians to have access to the rich stores of English literature as well as to the modern ideas embodied in English words. "Whoever knows that language," said Macaulay, "has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and stored in the course of ninety generations."

At the same time the policy of missionary educators in India demands careful consideration. Many British and American mission teachers have no real grasp of the vernacular of their pupils, and no real understanding of the Indian environment from which they come and to which they should return. More sympathy with and understanding of the vernacular would probably suggest the right relation between the use of the vernacular and that of English. The subject is not one upon which any rules can be laid down, as conditions vary greatly in different parts of the country.

A good suggestion in more than one reply is that even now religious instruction should be as far as possible, even in college classes, in the vernacular, the language of the heart and home.

From Ceylon, it should be noted, comes a decided protest against the bondage to Western usage into which higher and collegiate education there has been allowed to fall. "Students are prepared for the London degree. The vernaculars are ignored, Ceylonese history is a closed book, and youths whose parents talk an Eastern tongue and who themselves rarely think in any other, are

crammed, till, repeating English, Latin, Greek, or French, they can sit for the London B.A. and do nothing for their own people. They cannot write to their parents in their own tongue nor read letters sent to them." The condemnation of the isolation of the mind from its natural objects cannot be made stronger by any words of the Commission.

THE EDUCATION OF GIRLS AND WOMEN

The Christianisation of the life of India depends in a very real sense on the Christianisation of the women of India. "The stronghold of Hinduism is in the home, among the women. The men lord it over the women in material things, and the women lord it over the men in spiritual or religious things."

At the outset we are struck by the fact that of education of girls and women, as we understand it, very little, comparatively, exists at all.

The following table, from the Government Quinquennial *Report on the Progress of Education in India*, is instructive :—

	Percentage of girls in school to population of school-going age.
Burma	8·14
Bombay	5·9
Madras	5·7
Eastern Bengal and Assam	3·5
Bengal	3·2
Punjab	2·6
Central Provinces and Berar	1·9
United Provinces	1·2

As regards the general progress of girls' education, it is reported from Madras by the Government Director that there is still little evidence of any serious indigenous effort to secure the education of girls. In the United Provinces the increase of numbers has been general throughout the Province. In Burma female education is welcomed, owing to the absence of the purdah system, and the comparatively late age of marriage, and to the alertness and forcefulness of the Burmese feminine

character. From Eastern Bengal and Assam it is reported that female education is making progress, and that many Hindu girls receive education in their own homes, though the same cannot be said with confidence about the Mohammedans. One great difficulty arises "from the Hindu conception of household happiness. A literary woman is generally supposed to be negligent of household duties."

If we leave out of count Europeans and Eurasians, out of 112 female students receiving instruction in Arts colleges, 43 are native Christians, and 33 are Parsis. Seventy out of 76, and 141 out of 162, of the women students taking a medical degree or a lower medical qualification, are European (including Eurasian), native Christian, or Parsi. In secondary education, out of 29,394 female pupils receiving education in secondary schools, 11,502 are Europeans, and 10,725 are Indian Christians. In the upper stages of vernacular schools, the Buddhists have 6246 representatives, as compared with 17,561 Hindus and 6896 native Christians.

The overwhelming proportion of girls' education in India is lower primary, *i.e.*, the teaching of little girls to read and write in the vernacular, to do easy sums and a little needlework. In one province where the education of girls is most advanced, 99 per cent. of the girls at school are in the primary stage.

In secondary schools most of the pupils have no intention of proceeding beyond the primary stage, but the schools contain classes at the top for a few exceptional girls who will read to the middle and high stages. In the whole of India (excluding European schools) there are only 1208 girls in the higher classes of secondary schools, out of a total of 560,261 pupils, and of these 563 are in Bombay. There are 7371 in the middle English or middle vernacular stage. Out of a total of 178 girls who passed a university matriculation examination in 1907, the creed of 98 is known—of these 35 were Indian Christians.

The smallness of the number of secondary schools for

Indian girls is chiefly due to the absence of demand. Although many Indian gentlemen allow that the nation will be raised when the women are better educated, there is a dread, perhaps more widely felt than expressed, that the general education of women means a social revolution, the extent of which cannot be foreseen. A small and well-marked section of the community is entirely out of sympathy with this view, but the people at large only tolerate the education of their girls up to an age and standard at which it can do little good, or, from their point of view, little harm. This is not quite universal. In Bombay and Ahmedabad, and, to a less extent, in Surat and Baroda, where Parsis are found in considerable numbers, there is some demand for English education (not vernacular). Evidence shows that remarks such as these of Mr. Prior, a Bombay Government inspector, should be well weighed :—

" I confess that I prefer to suspend judgment as to the benefit of secondary education for native girls in India. It appears to me that, with Hindu girls at any rate, it involves a strain which they are ill qualified to bear, and, even in the case of Parsi girls, I am often compelled to think that the advantages are very doubtful. Moreover, in this country, marriage is rightly the almost inevitable destiny of women, and, beyond the power of conversing in English, a secondary education commonly contributes little that is of much service in later life."

According to the Government *Report on the Progress of Education*, " the bulk of female secondary education in India is provided by missionaries; the principal difficulty in maintaining a secondary school for Indian girls is to provide a staff of qualified teachers; it is by their willingness to undertake these duties that the missionaries have succeeded in occupying so large a portion of the field."

Others, however, than missionaries are now becoming actively interested in the secondary education of girls, and a number of girls' schools are now carried on under Government or local management, or by Indian religious

bodies, or by Theosophists. In the United Provinces private individuals have opened schools at their own expense, notably two boarding schools at Moradabad and Dehra Dun. Unless more missionary and private schools are opened for Indian non-Christian girls, Government will establish them, specially perhaps in the United Provinces, and in the Madras Province.

The Quinquennial *Report on the Progress of Education* states that the growth of secondary education for Indian girls since 1902 is so small as to be almost negligible. Some advance has been made, however, in the years following the issue of this Report. The higher education of native Christian girls has been somewhat curtailed of late by the fact that the code for European schools, issued by Government and universally adopted, limits the proportion of non-Europeans admissible to 15 per cent. of the number of pupils.

The curriculum of high school education for Indian girls is determined almost exclusively by the matriculation examinations of the universities. There is no difference between the examinations for boys and girls, except that, at some universities, girls are only admitted to the examinations if they have been at a recognised school. Madras and Bombay offer departmental examinations with alternative subjects, including dressmaking or cooking, as substitutes for algebra and geometry; but the girls' schools prefer to send up their pupils for the matriculation examinations.

Miss Ashworth, late inspectress in Bombay, writes: "At present, with one or two exceptions, the schools follow the same course as the boys' schools, and aim at preparing all girls for the examinations of the university. Such a course is harmful, and girls leave these schools with weakened physique, and very little in the way of real culture to compensate for it. Under the stimulus of examinations both teachers and pupils work hard, and as all teaching in the higher forms is done through the medium of a foreign language, the mental strain is greater, and the life altogether more strenuous

than in European schools which prepare for the same examinations. There is, in fact, a strong tendency to revert to mere cram; since so many of the English text-books studied are beyond the comprehension of the girls, cram is inevitable."

The number of girls in primary schools throughout the empire is 545,091. In all provinces girls are admitted to boys' schools, and stay there till the age of eight or thereabout, being taught with the little boys. In India, as a whole, 42 per cent. of the girl pupils are in boys' schools; in Burma and Madras, the number of girls in boys' schools exceeds the number in girls' schools, being 76 per cent. and 56 per cent. respectively of the girls under instruction. The Punjab has 92 per cent. of its girl pupils in girls' schools.

There are two great difficulties in promoting the education of girls.

1. Parents can hardly be induced to send girls to school.

2. Qualified teachers cannot be obtained, especially qualified women teachers.

In Burma there is no occasion for zenana teaching, except among the Indians domiciled there, but in every other Province zenana teaching is carried on either by missionary agencies or by associations of Indians, or by both. This kind of teaching has advanced during the last five years in Bengal and the Punjab; in other Provinces there is not sufficient evidence to show whether it has advanced or receded.

In Bombay, Mr. Prior considers home classes as perhaps the most promising means of extending girls' education in that part of India. "Missionaries have for years carried on the system, but they are of course regarded with some suspicion by orthodox people." The work which is done by missionaries in home teaching meets with full appreciation, but its limits are also recognised, and the extension of the alternative system of home teaching, supervised and promoted by native Indian bodies, has been urged by two responsible Committees

convened to discuss the expansion of female education—one in the United Provinces, and the other in Bengal. Owing to the lack of qualified teachers, nothing has yet been started in the United Provinces. In Bengal some progress has been made, in spite of the poor quality and scant supply of the teachers. Five years ago, in Bengal, ten Missions were providing zenana instruction. Government offered to increase the grant to these Missions if they would extend their zenana work; six Missions are now drawing enhanced grants. Thirty-two missionary ladies are now working at zenana teaching, four of whom do their work in central classes in private houses. There is also work managed by Indian non-Christian committees, both for house-to-house teaching, and for central classes in private houses. In the Punjab the same kind of work is going on.

The Commission was particularly desirous to ascertain two things with reference to the education of girls. Firstly, in the present transition state of Indian social ideas, what are the main aims of the missionary education of India's women and girls? Secondly, are any systematic efforts being made to train Indian women to hold responsible positions in educational work? Before analysing the answers to the first question, as to aim, it is worth while to note that from Japan, where the Japanese have so largely framed their own educational policy of late, nearly all the answers agree in putting in the forefront the training to be good wives and mothers.

The answers to the first enquiry may be classed under two heads—(1) those who place first the training of girls to be wives and mothers, and (2) those who would keep in view rather the preparation of girls for teaching or for some profession.

Educators of the former class see in the present state of transition in India a danger of the more highly educated women becoming either self-assertive or one-sidedly intellectual. In India hitherto the ideal of womanhood has been so distinctly associated with the kitchen, the children, and religious duties, that either

result would be not merely an incongruity but a condemnation of the education which produced it.

As this view is expressed by one mission teacher of long experience, " self control, self-respect, purity, truthfulness, and thoroughness, women's subordinate position with regard to her husband and her home first, and then to her country, should be kept carefully in view, as there is a tendency among semi-educated Indian women, Christian and non-Christian, to exceed, in their new liberty, the restraints of good manners and even of good morals, a tendency peculiarly dangerous in Eastern society." Or, as another writes, " the chief aim in women's education should be to instil into them ideals that will fit them to be companions and helpmeets to the men of their households, and safe guides to their children. Ideals of purity, truthfulness, honour, and true womanliness should be inculcated constantly. The lives of true, high-minded Christian teachers should be an object-lesson to them of what women may become, and an inspiration to press on to something better than their mothers have attained to. Of course there *is* a danger of too speedy an advance in the breaking up of old habits and old ideas of the proper position of women, more perhaps in India than anywhere else, owing to the seclusion in which women have been kept; but the danger must be faced, and the risks minimised."

An Indian gentleman in his reply sets forth the twofold aim, to impart sound Scripture teaching, and to make women fit for becoming good wives, mothers, and housekeepers. " But as their education is conducted at present, our girls seem to have been made for studying English and passing university examinations. The poor girls are bribed with scholarships and good food to continue their studies till they lose all their vitality and are unable to discharge their duties as members of society. It is a regrettable fact that the mortality among girls that have passed university examinations has been very great. It is forgotten that the condition of society is such that girls, in spite of university degrees, will not

be allowed after marriage to work independently of the husband. More attention therefore ought to be paid to secure for our girls the kind of education they really stand in need of."

A lady from South India puts the view from the standpoint of general social elevation and reform. "I believe that the true and permanent change in the position of women will come not so much from the noisy efforts of (quasi) reformers as from the true heart of the community, *i.e.* the home. Our great aim must therefore be to fit our girls to work out the change in their own spheres of influence."

Answers of the second class come for the most part from those women missionaries actually engaged in school or college work. From Ceylon one writes that the native girl must not be anglicised, but those qualities must be developed which will enable the native Christian woman to occupy responsible positions in the educational or medical field of missions. From Orissa another writes: "We aim at fitting our Christian girls to work in the branches now open to them, viz. as teachers, bible-women, and nurses." From Bengal a third writes: "I think that the aim of the education of girls and women in Bengal should be to approximate as nearly as possible to that of men in the same position in life." Primary education for Christians "has for its first object the fitting of the child to read the word of God for herself. Higher education should have for its aim the raising of a class of men and women capable of taking the place of teachers and leaders in the community," that missionary work may become indigenous. Similarly one from South India replies: "Undoubtedly, to train and fit Christian students, men and women, to be the workers and educators of the future in every branch of Christian work open to them."

With reference to the second enquiry, viz. how far Indian women even now occupy positions of trust, there is unanimous testimony to the fact that positions of trust are open to women so soon as they are fitted for them, and where the social conditions that prevail make an

independent life possible. In Bengal and the United Provinces and the Punjab, Indian women are heads of schools, and in some provinces they are assistant inspectresses. The danger, however, of overstrain for Indians in higher educational work is spoken of more than once.

In the villages, Christian and non-Christian girls attend the same day schools. There are also a number of orphanages and lower middle boarding schools for Christian girls, where non-Christians are not admitted. In these the education is not always planned with sufficient regard for Indian conditions of life, and it would often be wise to introduce more manual or outdoor work into such schools, and to be content with a thorough knowledge of the elements of literary education. Then come the higher class Christian high schools and boarding schools. Here, again, it is doubtful whether sufficient thought has been given to working out the education that will best fit these girls to take their place as wives and mothers of well-educated Christian men. As a rule the education would seem to be almost identical with that given in Britain or America. College work for girls is in its early stages, and it should be developed with care and thought.

In each mission or group of missions working in co-operation, there appears to be need of co-ordinating the work of village schools, orphanages, or lower boarding schools, and of high schools and colleges. Too often the work of each school or college is planned as an end in itself, with no reference to the educational needs of the mission or group of missions, and so waste and overlapping are apt to occur.

The planning and supervision of schools for non-Christians, in towns as well as in villages, is not sufficiently under educational missionaries. The great difficulty connected with these is that of procuring efficient Christian teachers. Such schools are not always supplemented and followed up by zenana teaching and visiting. In view of competition from non-Christian bodies, it is very important that these Christian schools should be

educationally efficient, and, where possible, increased in number. A lady from the United Provinces writes: "There is an increasing desire for women's education, and the present efforts of the Missionary Societies are altogether inadequate. In many centres schools for girls are being opened, non-Christian, and in some cases definitely anti-Christian. A forward movement in this direction is imperative if we are to hope to win the rising generation of young Indian women for the Church of Christ."

The position of the education of girls in Hindu and Mohammedan India is well summed up in the following reply: "Until a radical change is effected in the age at which girls are married, very little beyond the most rudimentary education is possible. The short time during which Hindu girls are at school makes it impossible to render them fit intellectual companions for their husbands, whose education extends over a long period and often includes a university course. When such men marry a girl of ten or twelve and immediately withdraw her from school, it is hopeless to expect anything in the shape of intellectual companionship. As long, therefore, as these conditions prevail, the aim in our educational work should be directed to the possible and not to the impossible. The possible is to make such a girl a better housewife and a wiser mother than one who has not been to school. Parents will not as yet postpone the marriage of their daughters, even though the education they have got is rendered null and void. Under such circumstances, therefore, the aim should be directed towards a sound elementary education in reading, writing, and arithmetic, a knowledge of domestic economy and hygiene, and the formation of a strong moral character. The aim, that is, must be determined by the opportunities offered for education. It is better to reach a lower aim than to try for a higher aim and fail altogether. I believe the mistake that is made in regard to the education of Hindu girls is in attempting to do the impossible. There are many subjects which it is extremely desirable to teach,

but the limited time during which the girls are teachable makes it imperative to concentrate on what is attainable. We should aim, therefore, at demonstrating to the people that the girls who have been to school become superior housewives and mothers; that what they learn is of real value to them in the home; and above all, that their moral character is improved and strengthened."

JUDGMENTS AND RECOMMENDATIONS

1. *Education in Relation to Missionary Work*

In surveying the situation in India the Commission would first of all place on record its appreciation of the unselfish devotion and broad intelligence which missionary educators have brought to their task, and of the great service which the Christian schools and colleges of India have rendered to that country. It is the deliberate judgment of the Commission that such schools and colleges constitute an indispensable agency for the achievement of the purpose of Christian missions, and that the great help which they have rendered and are rendering to the cause of missions, by the creation of a Christian atmosphere for the highest intellectual culture, and by the training of leaders for the Christian community, ought to avail to prevent any recurrence of those waves of anti-educational sentiment which have in times past checked or undone the educational work of missions.

It is of great importance that missionary educational work should be regarded as an integral part of a well-considered policy aiming at the effective evangelisation of the whole district for which a particular mission is responsible. The co-ordinating of educational work in its different stages, the bringing into line of the work for boys and for girls, and the relating of such work to other forms of missionary activity, seem to the Commission to deserve fuller consideration than the problem has generally received.

2. *Missionary Education in Relation to the General Educational Situation*

The educational task which confronts the Christian Church in its effort to Christianise India is conditioned by the fact that in that country missionary education is an integral part of the Government system of education. This intimate relation to the Government system, while on the one hand it adds great elements of strength to the missionary institutions, on the other hand imposes upon missionary educators the necessity of making themselves thoroughly acquainted with the educational problems of the country as a whole, and of making their influence felt in the determination of the educational policy of the Government. This course of action, which has been pursued to a notable degree, should, in the judgment of the Commission, be increasingly followed in the future.

3. *Necessity of the Educational Point of View*

Closely connected with this necessity of making a thorough study of the educational problems of the country is the equal necessity of treating the problems of missionary education from the educational point of view. In the early days of missionary work education was naturally looked upon as an incident of evangelistic work, and the place of education in missions has not infrequently been doubted or denied. But whatever may have been true once, and whatever may still be true in other countries, in India Christian education has achieved such development and become so related to non-missionary education as imperatively to demand that its problems be approached and dealt with from the educational point of view.

The time has passed when missionary education can be rightly directed by any but educational experts, or rightly carried out by those who are not thoroughly equipped educationally for their work. By this it is not meant to ignore or to minimise the moral and religious elements, for that these are essential elements of true education is

more and more recognised, especially in India. The point of view and approach should be even more deeply religious *because* it is educational. It is none the less imperative to insist that educational missions should be directed and worked by those who are thoroughly well equipped educationally.

4. *Organisation for Co-operative Work*

While the general problems of Christian education in India, Burma, and Ceylon, have much in common, yet such are the great distances, and the varied and changing conditions in different districts, that each district presents its own problems, which should have special consideration in order that the work may be far-reaching and permanent.

The Commission therefore ventures to suggest :—

(1) The organisation in each large district of an educational committee or senate, representing all missionary bodies engaged in educational work in that district.

(2) The securing of expert educational advice, after careful survey of the field, on such questions as the degree of co-operation possible and advisable in the higher forms of education, training of teachers, industrial work, etc.

(3) The relating of the work of the district committees, in order that experience gained in one field may be utilised in another.

5. *Specific Purpose of Christian Educational Work in India*

The Commission has given careful consideration to a question of paramount importance: What should be the principal end sought by missionary educational work in India at this time? In accordance with the views expressed by many of its correspondents, the Commission is of the opinion that the primary emphasis in missionary educational work should be placed at the present time upon the development of a strong Christian community. Under this term should be included both development in numbers and (even more

prominently as an aim of educational work) development in intellectual power,—the elevation of the community, morally and religiously, individually and socially. This end is to be achieved not simply by the education of a Christian ministry but also by the training of teachers, and the raising up of a strong laity influential in civic and commercial life, and not least by the creation of Christian homes of a high type. Such development of the Christian community would, beyond all question, contribute not only to the Christianisation of the nation, but in every way to the promotion of the welfare of the people. To this aim, therefore, the Commission would assign at this moment, and for India, a place of primary importance.

6. *Education for non-Christians*

While laying the primary emphasis on the development of the Christian community, the Commission does not intend to suggest any weakening of educational effort aimed at influencing non-Christians. Such effort, on the contrary, needs to be strengthened and extended. The Christian community in India, as was pointed out in the body of the Report, is at present composed to a very large extent of those drawn from classes that are outside Hindu and Mohammedan society proper, and it is of vital importance to continue to bring to bear a direct and powerful Christian influence upon those classes which constitute the great bulk of the people of India. The Commission has been deeply impressed by the influence of Christian education in disseminating Christian ideas, in preparing the ground, and in leading, in many instances, to direct conversions. The continuance and strengthening of such influence appears to be a necessary and vitally important means of working for the Christianisation of the national life of India.

7. *Secondary and Higher Education*

That the development of the Christian community and the effective presentation of Christian truth and Christian

ideals to non-Christians demand, under existing conditions, the maintenance of secondary schools and colleges under Christian influence is beyond all question. The neutral attitude in religion which the Government is pledged to maintain in all its educational work makes it practically impossible that Government colleges should of themselves produce the men who are to be the leaders of the Christian community, whether as preachers, teachers, or influential laymen. It is equally impossible for the Christian community to achieve a worthy development without such educated leaders. Institutions for higher education are, moreover, the most effective means of bringing Christian influence to bear upon the educated non-Christian community and of meeting non-Christian tendencies of thought.

At the same time, the extent and character of the higher education to be provided by missionary bodies is a question of no little importance. The practically unlimited demand for mission workers, both educational and evangelistic, and the far from unlimited supply of money with which to carry forward their work, make it imperative that all who are interested in promoting the Christianisation of India should consider carefully how the largest results can be achieved with the available resources.

(*a*) Since the studies for the degree of Master of Arts in the majority of subjects in Indian universities belong to the stage of exclusive, specialised studies, it is the view of the Commission that, in the present condition of Christian education, Christian colleges should not as a rule undertake to make provision for such studies—taken up after the B.A. degree has been won—but should leave this field to the Government colleges. To this general principle exception need be made only in respect to preparation for the Christian ministry and for the profession of teaching.

(*b*) In view of the fact that the influence of a single strong and efficient Christian institution is far greater in proportion than that of several less efficient institutions,

it seems to the Commission to be of the first importance that the combination of small Christian colleges in the same region should be effected wherever possible. Where denominational differences stand in the way of such combination, the difficulty might perhaps be met by the establishment of separate hostels in connection with a united college, the religious training being given to a large extent in the hostels.

(*c*) While by these two methods unnecessary duplication of work, with its consequent burden of expense, is avoided, proper efforts should be made to increase the income of the schools. The recommendations of the Education Commission of 1883 may properly be appealed to in memorials to the Indian Government for larger amounts than those at present allowed to aided institutions. *The Educational Policy of the State in India* (Madras, Satakopachari & Co., 1900), which gives a selection from the recommendations of the Commission, is an armoury of reasons for better State aid, and should be in the hands of the managers of every educational mission.

(*d*) The question of tuition fees should also receive careful consideration. Unless under exceptional circumstances, the fees charged by mission schools should not be less than those charged by Government or non-Christian institutions of similar rank, special provision being made when necessary for those pupils who are quite unable to meet these charges.

(*e*) The Commission is further of the opinion that a systematic enquiry might now be profitably undertaken to embrace such questions as :—

(i.) The proportion of cost met by the Government grants-in-aid in the respective divisions of India.

(ii.) Whether, since the grants-in-aid were fixed, the increased cost of conducting schools and colleges has been met by a corresponding increase in the amounts of the grants-in-aid.

(iii.) Whether reasonable fees are being charged in all mission educational institutions.

(iv.) Whether every liberty consistent with educational

efficiency is granted in the conducting of mission and aided schools and colleges.

8. *Elementary Education*

The Commission has been impressed with the immense importance of primary schools, conducted in the vernacular, both as a means of developing the Christian community and as a powerful evangelistic agency. It is obvious that Christian primary education should be developed to the utmost extent possible, but it is equally evident that such extension can take place only as a supply of adequately trained Indian Christian teachers is forthcoming. Careful consideration needs to be given to the training of teachers in primary schools; and the attention of Home Boards is earnestly called to the fact that, where a part of a missionary's work consists in the supervision of village schools, it is important that he should have the necessary educational equipment for the discharge of his duties.

The Commission views with favour the suggestion made by one of its correspondents that provision should be made for village teachers returning periodically to some centre for physical, mental, and spiritual recuperation, and for further instruction regarding their work.

9. *The Education of Women*

Too much stress cannot be laid upon the importance of women's education. The total number of women in India who can read and write is approximately seven in a thousand. This fact, though not itself a measure of the extent of education among women, is sufficiently indicative of the appalling lack of education among the female population. It is significant of the influence of Christianity that the desire for higher education is distinctly largest among the Christian population, and the effect of the education provided by the Christian schools is clearly shown in the marked contrast which one sees in missionary schools between girls of the lower forms and those of the higher,

as well as between the latter and women from the same class of society who are seen outside the schools. It is self-evident that the general elevation of the life of India is dependent in no small measure upon the elevation of home life, and that the latter is in turn largely dependent upon the elevation of women. Both for this reason and because the education of women is free from the danger to which the education of men is subject, namely, that of undue increase in the office-seeking class, the education of women has a claim upon educators, both from a philanthropic and from a purely religious point of view, even stronger if possible than that of men.

It is indeed of the utmost importance that the education of women should be conducted with due regard to the customs and traditions of India, and with distinct reference to the place which women are to fill in their homes and in Indian society. An education which should prepare Indian women for a position which, however natural in England or America, is not yet possible in India, would contribute rather to discontent, and to the disrepute of Christianity, than to India's welfare. Both in respect of content and method the subject of women's education calls for thorough study, and in many respects for reform. Precisely at this point is it most important not to confuse education with learning, and to recognise that the home is as truly an educational institution as the school. Rightly conducted, the education of women elevates and purifies the life of the people at the very source of that life, the home.

To this end, however, it is necessary both to educate for home life those who are to be wives and mothers, and to train some who shall in addition be teachers of others and mission workers. A perusal of the replies shows that the missionaries engaged in the education of the girls of India are alive to the practical necessities of this their twofold task.

The situation in respect to women's education may therefore be summed up somewhat as follows:

(*a*) In the field of elementary education there is great

need of extension, so far as suitable Christian teachers can be provided and the schools can be supervised by those educationally qualified.

(*b*) In the field of secondary education for girls the situation more resembles that in the field of boys' education. That effort and money may not be wasted in teaching small classes, the problem should be dealt with by missions in co-operation. In the education of Christian girls in high schools, special thought should be given to organising the schools in such a way as to prepare the girls to be wives of well-educated Christian Indians, and to this end the advice and help of Indian Christian men and women should be used.

(*c*) In each district the educational work for Christian and non-Christian girls should be planned co-ordinately, and should be closely related with that for boys; and the village schools, middle schools, and higher schools should be carefully graded with a right proportion of industrial or manual work.

(*d*) To the end that the necessary number of missionary workers may be provided, training schools for women must be continued, and in order that native women teachers may be provided especially for elementary schools, an increase in schools for the training of women teachers, or facilities in existing schools for such training, are eminently desirable.

(*e*) In all departments of women's education emphasis should be laid upon a knowledge of domestic economy and hygiene and the formation of a strong moral character. The Commission endorses upon this point the position stated in the last quotation on this subject in the body of the Report (pp. 51, 52).

10. *The Maintenance of High Standards*

The Commission is impressed with the fact that the imperative demand upon the missionary schools and colleges of India is rather for the maintenance of high standards both of intellectual efficiency and of moral and religious effectiveness than for numbers either of institutions or of pupils. This applies especially to the higher schools

for boys. It is open to question whether the Government and missionary colleges together are not producing too many educated men of a rather superficial type. What is needed is the production of more men of the highest type. If the choice be at any time between more students and more efficient education, the latter should, the Commission is persuaded, be unhesitatingly chosen. Better far a few effective agencies than a multitude that are ineffective.

11. *Necessity of Adequate Staff and Equipment*

To the end of achieving the highest measure of efficiency, the Commission urges upon Mission Boards the necessity of providing all schools and colleges which they undertake to maintain with adequate staff and equipment, not only fully to meet the Government requirements, but also to enable the staff to bring to their work that freshness of mind and that spiritual energy which are necessary to the best educational and spiritual results. The Commission further suggests to such Boards the wisdom of judging of the success of a school or college by other tests than that of numbers, and of discouraging the staff from increasing the size of any institution beyond the ability of the staff to give it due attention. Most unfortunately, it is the moral and religious effectiveness that is likely to suffer most seriously where this is not attended to. This is especially true in India. Compelled by the pressure of Government inspection and examination to maintain the standards of the institution in those matters to which the Government tests apply, the overworked teacher is in danger of exhausting his energy in these matters, and having all too little left for the exertion of a more direct religious and moral influence upon his students. This danger can be met only by keeping the school or college within the necessary limits of size.

12. *Keeping in Touch with Past Students*

The Commission desires to call emphatic attention to the views expressed by many of its correspondents re-

garding the importance of keeping in touch with students who have passed through mission institutions. It would seem that much fruit of the labour spent on educational work is lost through the lack of systematic effort to retain a hold upon the students who have been already influenced through that work. The Commission urges upon Mission Boards the importance of attaching to larger mission institutions a man possessing special gifts of personal influence, whose main work would be to keep in close personal touch with past students.

13. *The Strengthening of the Department of Religious Instruction*

The Commission concurs heartily with those who in their replies have emphasised the necessity of maintaining strongly the department of religious instruction in the schools. That religious instruction in mission schools should ever be perfunctorily or inefficiently given is contrary to the very genius and purpose of such schools. The Government imposes indeed no standards in this department; but it should never be permitted to fall below the most efficient department of the school in scholarly character, skill in teaching, and power to attract and impress. Inspection of such work by some independent and competent inspector might contribute to its efficiency, but the primary condition of effectiveness is the provision of teachers selected specifically for their fitness in character and training to give religious instruction.

The Commission lays the greater stress on this point and the preceding because it has been led by its study of the replies and its own knowledge of the situation to fear that various causes have co-operated to make some at least of the Christian schools less powerful in the development of the Christian community than is at all desirable.

The Commission concurs in the view of those correspondents who hold that religious instruction should be given, wherever possible, in the vernacular, even where English is the ordinary medium of instruction.

14. *The Need of Hostels*

The recognition of the eminent importance of the moral element in education, and of the evident fact that education is effected not simply in the classroom but scarcely less in the other hours of the day, makes evident the importance of providing for students both in Christian and in non-Christian schools suitable places of residence. This need, which exists in greater or less measure in all countries, is especially pressing in India, because of the exceptionally harmful conditions under which students not residing at home, and not provided by the colleges with homes, are tempted, if not forced, to live. The demand is therefore not for mere dormitories in which the student may reside in physical comfort, but for places of residence in which, along with the necessary physical comforts, he shall be surrounded with healthy moral influences. Many of the Christian colleges already make provision of this sort for their students, but such provision needs to be extended both for colleges and for schools. For students in Government and non-Christian colleges and schools provision of hostels is sometimes made by the authorities, but much still remains to be done. A large proportion of the students of India is now found, and is likely always to be found, in these colleges and schools. The graduates of Government colleges are, moreover, certain to be men of influence on the future of India. The lack of direct religious influence within these institutions, to which the Government of India is pledged, may be largely compensated for by the provision of hostels, presided over by Christian men of attractive and forcible personality. It is important that the number of students in a hostel should be kept within limits which will make it possible for those in charge of the hostel to establish intimate personal relations with each student.

15. *Industrial Training and the Training of Teachers*

Special attention is called to the Recommendations at the end of chapters viii. and ix.

CHAPTER III

CHINA [1]

INTRODUCTION

WE have before us some sixty to seventy answers from China. These come from workers all over the Empire, as far north as Moukden, as far south as Canton, as far east as Shanghai, and as far west as Chengtu.

With a few exceptions, the replies are from British and American missionaries, and may be said to express with tolerable completeness the Anglo-Saxon view of educational mission work, other than that undertaken by the Roman Church. Details in regard to the work of the latter are already to be found in Roman Catholic mission handbooks, but no such general survey has, till now, been possible in respect of the work of the many separate Christian communions outside the Church of Rome. We note in passing that there has been a large increase of Roman Catholic schools of a modern type since 1900.

The first thing that will strike the reader is the comparative uniformity of the conditions presented; true, the conclusions expressed are not all alike, but this fact can more often be referred to differences of view among the witnesses than to differences that exist in China. These answers are but another example of the well-known fact that, despite the extent of its territory, and

[1] This Chapter of the Report relates only to the situation within the Chinese Empire itself, and does not claim to deal with the large and important communities of Chinese in the Straits Settlements and elsewhere.

many differences between provinces, China has, in extraordinary measure, the gift of unity. The importance of this fact cannot be overrated. The phenomenon of 400 millions of people moving as one phalanx has never been experienced in the history of our own civilisation, and the earnest desire now manifested by Young China to acquire Western knowledge and to stand side by side with Western Powers demands more than a mere academic interest. It makes the task of Christian education in China one of the greatest importance to mankind, since its success must not only benefit China but must affect the whole world through the solid and massive weight of Chinese influence. This task is invested with a still more serious significance when we realise the danger, urged upon us as imminent by many of the writers, that superstition may be rapidly replaced in China by an aggressive spirit of scepticism and materialism. It is not surprising that many competent observers believe that in China the Christian Church is confronted to-day with the greatest opportunity and the most serious problems which have ever arisen simultaneously in the history of Christian civilisation.

THE AIM OF MISSIONARY EDUCATION

The special purposes of educational missionary work described in the replies from China may be summarised under three heads.

1. *The Development of the Christian Community.*

The strongest emphasis falls unmistakably on the value of education as a means of strengthening the Christian Church in China. Under this head must be included (*a*) provision for an educated ministry and for a body of men fitted to be teachers, and, as scarcely less important, (*b*) the raising up of laymen who, imbued with the Christian spirit, shall become influential in all legitimate spheres of China's life, social, commercial, and civic. (*c*) Such

education of the rank and file of the Church as shall make them responsive to the influence of the more highly educated leaders. The vital necessity of promoting the development of the Christian community will be questioned by no one, but it is worth while to state at some length the reasons which are set forth in the replies for regarding this form of missionary effort as of fundamental importance.

The weightiest and most impressive argument urged for giving to Chinese Christians the best education available is that only a Church so educated can fulfil the tremendous mission committed to the Church in China. "In a country like China," a writer truly says, "a Church of ignorant men cannot hope to have influence." The ideas expressed in the following quotation recur again and again: "If Christianity does not speedily develop an educated ministry, it will soon fail to command respect or exert any great influence over the people and their leaders. Everything lies within the grasp of Christianity now if the best talent of the native Church can be given good Christian educational advantages. In China, as in no other land, education and training are inestimable assets for those who would wield great influence and assume successful leadership."

The urgency of the need to equip the Chinese Church in the fullest measure possible is increased by the growth of a strong national spirit, and the certainty that in the future the main burden of responsibility will fall increasingly on the Chinese. An ignorant Church is condemned to foreign leadership, while "the dominance of the foreigner in Chinese Christianity is to-day the greatest incubus which the Church has to carry."

The provision of an educated ministry is accordingly regarded by more than one writer as the primary function of missionary education. Although very encouraging results are recorded by some institutions in regard to the number of students who have entered the Christian ministry, or who are studying for it, there is a general agreement with the statement that "China is

suffering to-day from lack of a properly trained native ministry."

No less urgent than the need for a thoroughly educated ministry is the need for Christian teachers. Indeed, nothing in the replies from China is so impressive as the reiterated assertion that the crying need of the hour is for qualified Christian teachers. This matter, however, will be dealt with in another part of the Report.

As concerns the education of the rank and file of the Church, there is first of all the elementary need of teaching the members of the Church to read the Bible. We are informed that "at the present moment there are many Christians in every district who can neither read nor write intelligently" (Mr. G. W. Gibb), and that "several Protestant missionary organisations working in North China have as yet provided only in small part for the elementary education of the children of the Church" (Dr. D. Z. Sheffield). We infer that this most important department is regarded as a distinctly weak point, and yet on this foundation depends the whole superstructure. Apart from the fact that "practically every school established by the Government or by private gentry requires students to worship twice a month at the tablet of Confucius,"[1] the atmosphere of non-Christian schools and the books used in them are frequently inimical to both Christian faith and Christian morals (Rev. Wm. Deans). If Christian children receive definite Christian instruction only on one day of the week, and are exposed during the remaining six days to a continuous stream of non-Christian influences, it can hardly be doubted which force is likely to prove the stronger. Christian education is an absolute necessity, if the Church which has been planted is to be preserved from being swept away by a flood of non-Christian influences. On the other hand, children who have passed through Christian schools have had the oppor-

[1] This act is differently regarded by different persons. Most Christian Chinese object to it as idolatrous, but educated non-Christian Chinese tend to argue that it is a mere token of respect.

tunity of assimilating Christian truth during the formative period of their lives, "and Christianity is built into the structure of their mental lives. It is from such that we have a right to expect the strength of the native Church" (Dr. Henry T. Hodgkin).

It is perhaps only another aspect of the same problem when we recognise that the non-Christian view of life is to a large extent bound up with superstition, mental obliquity, and prejudice, which must be met by intellectual as well as by spiritual enlightenment (Dr. Hodgkin). It can hardly be expected that the Church in China will be immune from outbreaks of fanaticism or from error and misconception. And it is certain that these flourish most luxuriantly in the soil of ignorance, and that education and enlightenment are the surest means of checking their worst extremes (Dr. P. D. Bergen).

A further reason for devoting special attention to the education of Christians is found in the fact that this is the best means by which to raise up an independent and self-supporting Church. One correspondent writes: "It is our experience that the intelligence developed by education leads to prosperity, and where Church members are poor, the problem of self-support can only be solved by members bettering their worldly circumstances." Mr. F. S. Brockman maintains that "there is no more economical way of doing missionary work than through the missionary college, and this would be true even if we spent on it tenfold as much as at present."

In view of all these considerations it is natural that the replies should abound in the most emphatic assertions of the crucial importance of education *within the Christian Church.* The Rev. W. H. Rees even goes so far as to say that since missions cannot give elementary education to all the millions of Chinese children they ought to concentrate their efforts on the children of their members. Others declare that "an educated Church is a matter of life and death in China." Only through education can we supply the Christian public men who are China's great need. "If Christian Missions fail to

supply such men, surely they will be judged wanting. If they succeed, the whole course of Chinese history may yet be changed by them."

2. *An Instrument of Evangelisation*

A second purpose of missionary education which has received emphasis in the replies is that of bringing non-Christian students under the influence of the Christian religion. This class of students is brought into a Christian environment, and becomes acquainted with Christian ideas and truth. During the formative period of their character they may the more readily yield to such impressions.

Some correspondents point out the danger of giving education as a "mere coating of the religious pill," and compare it to feeding a famine-stricken people, with the express object of attracting men to Christianity. Such a method of procedure applied to a people suffering from a famine either of food or of education not only tends to gain feeble adherents, but is itself of very doubtful morality. On the other hand, however, it is pointed out that, to the extent of their ability, it is demanded of Christians that they shall feed the hungry, whether the hunger be physical or intellectual: that it is, therefore, perfectly consistent with Christian principles to offer to those who are in need of it an education good in itself, and that this good act is not made evil by the fact that the giving of this good education may furnish opportunity for imparting a still greater good. Most missionary educators recognise that the work of imparting intellectual light is a legitimate part of Christian Missions. At the same time they are glad when through it they can lead their students to understand and accept the Christian view of life.

Taking the replies as a whole, we find that the emphasis laid on education as a direct evangelistic agency is less striking than that given to it as a means of developing the Christian community. For example, Dr. Gibson says: "In China we have such free and

complete access to all classes of the people in evangelistic work that we have not, in my experience, regarded the offer of education as a necessary means, in the earlier stages of mission work, of attracting non-Christians and bringing them under our influence." At the same time, he recognises that where a Christian community already exists of sufficient dimensions and character to offer students a spiritual fellowship in which the impressions made upon them by college teaching should be confirmed and brought to fruit, "the higher education in colleges offered to Christian and non-Christian students concurrently becomes a most hopeful field of truly evangelistic work."

In contrast, however, with many qualified or hesitating opinions, we find such emphatic statements as the following: "As a direct means of evangelism, educational work is hardly less important than preaching—if at all" (Dr. H. T. Hodgkin). "Schools are in my experience a direct evangelistic agency. . . . I am constantly reminded that educational effort may be peculiarly and specifically evangelistic in its tendency and results, a fact on which I would place much stress" (Rev. T. W. Pearce).

3. *A Leavening Influence and a Manifestation of the Philanthropic Spirit of Christianity*

There is a third view of the function of education represented in a considerable number of the replies, which regards it as a necessary expression of the philanthropic spirit of Christianity and at the same time a silent, slow-working, and yet irresistible force gradually leavening the life of the nation by the power of truth. The results of missionary education are seen in the creation of an atmosphere in which it is possible for the Church to live and grow; in the effect produced on the influential classes, who become more friendly to Christianity, and more ready to consider its claims; in the exhibition of the relations of Christianity with learning, progress, and the higher life of man; in promoting religious toleration; in lifting up the non-scholar com-

munity by creating amongst them a class of reading, reflecting, and intelligent persons; in providing China with a worthy system of education, on which she may model the vast system which she is beginning to introduce; in furnishing a new spiritual basis for the life of society in place of the old foundations, which are being removed; and in the witness borne to Christ as the Light of the world. Thus, for example, the Rev. Courtenay H. Fenn names first among the primary purposes of educational work for non-Christians, "general enlightenment as a means of civilisation, the intellectual uplift of the whole community with the attendant removal of superstition and prejudice, and preparing the ground for the seed of truth." This view also finds strong expression in the paper of the Rev. Arnold Foster: "Whether we can influence the youth of China in a distinctively Christian sense or not, the Church is bound, in witnessing to Him 'in whom are all the treasures of wisdom and knowledge hidden,' to impart sound knowledge to the full extent of her power, believing that, as we come to know anything better, we come to know Christ better. As I am not in sympathy with the plan of offering famine relief . . . merely as a means of attracting [the hungry] within the sphere of Christian influence, but only because the famine-stricken people are suffering sons of men, and because I, as a Christian, feel the compassion of the Son of Man for them, so I apply this principle boldly to education."

These writers and others who agree with them would hold that, if Christianity is to win China at all, it can do so only by facing courageously the deepest and largest problems of human life, and in an open field demonstrating its inherent power and worth. Among those who are making the greatest contribution to the Christianisation of China are the men who take this view, and who with large outlook are most fearless in their plans.

Several writers, however, call attention to the special dangers which beset an educational policy based on this broader view of the work of education, and some question

its legitimacy. Thus one writer says: "The turning of the mind from the darkness of ignorance does not necessarily imply the incoming of the new light." Another calls attention to the fact that intellectual enlightenment does not necessarily lead to the definite choice in which Jesus Christ is accepted as Saviour and Lord; and a third says: "That schools and colleges are necessarily in themselves a help to the evangelistic work is not true. The mere dissemination of secular knowledge does not necessarily make men Christian, or even necessarily predispose them to Christianity, and is not—I take it—the Church's business. The Church is not an institution for the discovery of truth, but a body for the preservation and dissemination of a Truth once for all delivered."

In the case of others it is the gigantic character of the broader task that leads them to question whether the energies of foreign missionary educators must not be concentrated upon the development of a system of education which shall raise up a large body of Christian men, competent and qualified both to be leaders in the Church and efficient in the service of society and the State. "If," says Dr. Gibson, "we give our whole strength to increasing the efficiency of our own system, so that our higher colleges turn out a class of man superior to any who can be found elsewhere, the Government will not be slow to avail itself of their services, and their being Christians will not, I think, be any permanent bar to their acceptance for Government employment. The Chinese mind is far too shrewd to allow the services of competent men to be lost to the State on account of their religion, especially now when there is a wide recognition in official circles that our Christian people are by no means the least loyal part of the nation."

On the other hand, those who favour the broader definition of the purpose of Christian education in China allege that the criticisms of it "overlook the fact that there must be an intellectual conversion of the people in order that they may really apprehend Christian ideals and institutions." They doubtless have in mind that the

mental habit of the Chinese, in so far as it inclines them to appeal to classical opinion and precedent rather than to the facts in the case, needs to be complemented by the inculcation of the scientific and truth-loving spirit which is at least the ideal of the newer western education.

THE MAIN RESULTS OF MISSIONARY EDUCATION

Those who replied to the questions sent out agree that elementary schools have been more affected by the causes which have operated to the disadvantage of missionary education than have those of the secondary and higher education. Dr. Timothy Richard even affirms that the primary education offered by mission schools is, generally speaking, inferior to good Chinese education. Others also have written in similar tone though less strongly. The schools of secondary and higher education have been hampered by limited means, inadequate staff, and lack of experience on the part of teachers, and have suffered also from the poor training of the pupils coming from the elementary schools. They are nevertheless generally maintained to have been more efficient than the elementary schools. Most of the replies, however, do not distinguish sharply between the results of higher and lower education. It is necessary, therefore, to treat both classes together.

The positive results of missionary education in China, as presented in the replies from the field, may be summed up under the following heads:

1. *Preparation of the Minds of the Chinese for the Acceptance of the Gospel*

Thus Dr. Cheung Wan Man says that "study dissipates geomancy and superstition." The Rev. Stephen Band testifies that education dispels prejudice against the Church, weans from idolatry, and makes the mind more accessible to Christian influence. Dr. D. L. Anderson says that non-Christians confess that there is something in the mission school that tends to build up

character and true manhood, something that is lacking in the Government school. More than some other methods of mission work it attracts the better class.

2. The Conversion of Pupils to Christianity

Many testify in general terms that through the schools many converts are won. Bishop Bashford says that the schools have produced men and women who are Christian in conviction, Chinese in thought, feeling, and outlook on life, but he adds that these are so few in number that they have not yet appreciably transformed the moral life of the nation. The Rev. W. N. Brewster says that village day schools are among the most effective evangelistic agencies in Asiatic countries, and that many families have been brought into the Church through the attendance of the children at schools conducted by the missions; he further mentions that a recent extensive revival began in the schools.

Special importance is attached by a number of writers to the fact that schools are a means of reaching classes who can be reached in no other way. By means of schools where English has been taught, the sons of officials, literati, merchants, and gentry have been attracted. In this way they have been brought under the influence of Western ideas and Christian ideals. One writer says: "In China, girls' schools occupy a peculiar place as a means of bringing the women to Christ. The women cannot attend our public preaching nor read our books as the men can. Unless they are reached as girls, it is difficult to bring them under the influence of the Gospel." Elementary schools often prove a means of getting access to homes otherwise inaccessible.

As regards the actual results of the religious teaching and influence of mission schools in the way of making converts to Christianity, the answers received are not at all uniform. In many cases the number of converts is said to be small relatively to the whole number in the school. In other cases it is said that the great majority of the pupils are Christians when they leave the school.

The Rev. C. F. Kupfer reports that in the school at Kiukiang the graduates have all been Christians, none who remained beyond six or seven years continuing unconverted, and, in a few instances, non-Christian parents have been converted through the influence of their children converted in the school. Dr. Cheung Wan Man states that in a school maintained by Chinese Christians in Canton 150 students have been converted in the twenty-five years of the history of the school.

As a result of an enquiry of great interest, referred to by the Rev. L. B. Ridgeley, it would seem that the majority of missions in China admit non-Christians in considerable numbers to their schools, especially to their day schools. The question was asked as to how many non-Christian students were baptized before leaving school. The missions reporting were twenty-four in number. In the case of day schools, one mission answered "few"; twelve reported from 1 to 25 per cent.; in the case of boarding schools, six reported that few or none of the pupils are baptized before leaving, seven reported from 1 to 25 per cent., three from 25 to 50 per cent., five over 50 per cent. This report calls attention to the fact that, besides those who are actually baptized, there are many others who would be baptized if their parents or guardians would consent. There is also testimony to the moral influence exerted on those who do not reach the point of baptism. Those who have passed through the school are more favourably disposed toward Christianity, and in many instances seem to have gained an added strength of moral character (cf. 4 below).

3. *The Strengthening of the Christian Community, especially through the Raising up of Leaders*

The Rev. E. F. Gedge says: "We feel that, looked at as a proselytising agency, *education* has largely been a disappointment, but looked at as a means of making a Christian public opinion, of preparing the way of the Lord, its value has been immense, and, generally speaking, English missions . . . are failing for lack of educational

work in the past." Dr. H. T. Hodgkin speaks of the effect of education in giving to the Christians a desirable measure of self-reliance.

Others also speak in strong terms of the effect of education in giving strength to the Christian community, and of the necessity of it from this point of view. Dr. Bergen and Mr. Luce of Shantung affirm that practically all the strong men in the Church—pastors, teachers, physicians, and business men—are products of the schools, adding that the majority of the graduates of the college of the Shantung University become teachers in mission or Government schools. Dr. D. L. Anderson says that the schools produce effective preachers and reliable church members. The Rev. A. E. Claxton of West China states that the schools have produced mission workers, whose influence has been in proportion to their training, and as that has [thus far] been received only in mission primary and secondary schools, their influence has been limited for the most part to the Christian community.

As to the extent to which those educated in the schools become an element of strength to the Christian community we have varying evidence. While the Rev. A. H. Smith believes that over the whole mission field there is "a great loss," Dr. Gibson, on the other hand, reports that "in the experience of his own mission, students who have ceased to attend school or college have been nearly always employed in some form of Church work." Again, we hear that "the bulk of our graduates, and many who did not finish the courses, are in mission employ."

Dr. Cheung Wan Man tells us that in his experience "probably some 50 per cent. of students take up some form or other of Christian work." The Rev. Stephen Band gives as the result of "a generation of work" in his mission, 40 preachers, 30 teachers, and 20 other Church workers. Another tells us that among 96 old students of his college, who recently presented a gift to the Principal (Dr. Sheffield), there were "41 teachers in mission or Government schools and colleges, 2 agri-

culturists, 10 ordained pastors, 19 preachers, 4 doctors, 14 medical students, and 6 theological students."

Again, we are told that of 297 pupils who have in the last twenty years been pupils of the Union Middle School at Amoy, 45 are teachers, 45 preachers, 9 ordained ministers, 42 doctors, etc.; altogether 40 per cent. have engaged in distinctively Christian work. These results are of the greater value in that they are removing from the Church a stigma which was even more disastrous to its influence in China than in other countries; for one of the chief results of the educational policy has been "to refute the idea that Christianity is only fit for the coolie." [1]

It remains true, nevertheless, that Chinese Christianity is suffering for lack of a properly trained ministry. The most important causes which are responsible for this situation seem to be the following: The salaries of Chinese Christian preachers and teachers are low, and a measure of self-sacrifice is demanded of them far in excess of what is expected of clergymen and ministers in the home lands; Chinese preachers are often allowed a smaller measure of independence than they desire, and feel that they are regarded as the servants of the foreign missionary; the new patriotic spirit leads Christian young men to believe that they can serve their country in other callings more effectively than in the ministry; other employments are far more lucrative; the tone of Christian institutions has been lowered, because numbers have been aimed at, rather than quality, in order to make each institution self-supporting; and

[1] The Commission recognises the encouragement, afforded by these testimonies, that through educational missions the Chinese Church is being provided with men of strength, whose presence in it makes for the development of a self-directing and self-supporting Christian community. But it cannot overlook the fact that the taking up of large numbers of converts into mission service, often at the expense of the foreign Missionary Society, is not an unmixed good. Experience in China, and even more perhaps in other lands, shows that this practice involves a danger to Christian character, by tending to create the feeling that providing an education creates the obligation to provide also an employment in which use can be made of it.

the demand of the pupils for a kind of education which will fit them for commercial life sometimes withdraws the main energy of the teachers from the task of training students for the work of the Church. "A college will do what it is meant to do." The parallel between these causes and those which have been operative in the same direction in the home lands is obvious and striking.

4. *Promotion of the Welfare of the Chinese People*

Among results affecting the welfare of the Chinese community generally are mentioned the leavening of public opinion, the cultivation of sentiment against foot-binding, opium-smoking, infant betrothal, etc. (cf. Bp. Bashford and others), the destruction of idolatry and superstition, and the development of higher ethical views (Dr. Hart). Dr. Cheung Wan Man says: "Those who have left our college compare much more favourably than those from the Government colleges in regard to love for their country and their treatment of foreigners." Dr. Brewster and Dr. Hodgkin speak of the schools as creating cordial relations between the missionaries and the Chinese literati. The Rev. C. G. Sparham says: "Speaking generally, I should say that the Chinese renaissance is largely the outcome of educational missions." [1]

[1] An interesting example is given of the influence of that education: "The work of the Commercial Press in Shanghai is worthy of special mention. Some years ago, a few young men, educated in mission schools and afterwards engaged by the American Presbyterian Mission Press, determined to commence business on their own account. They formed a company with a capital of $50,000 (£5000) and set themselves to the production of school books and general literature in Chinese. Many of their publications were translations, others were original compilations. So as not to compete with the Presbyterian Mission Press and other similar agencies they abstained from issuing distinctly religious publications, but their determination was to conduct all business according to Christian principles. This firm has immensely increased its capital and has now one of the best equipped presses in China. On an average, fifty cases of books are sent out every day to different parts of China.

"The books published by this firm are most admirable. Though now carrying on business independently, they seek for criticism and suggestions from missionaries, and there is hardly a mission school

Mr. F. S. Brockman says: "The missionary has been the avenue through whom Western learning has come into China." Dr. J. C. Garritt says that the missionary educational propaganda has been the chief cause of change in the educational system of China. Other writers make similar claims. It should be added, however, that the existence of other causes is recognised, and that the replies do not all concur in this large estimate of the influence of missionary schools on the new system of Government education.

A number of writers mention in particular that the new Chinese schools have drawn many (yet we judge a minority) of their teachers from among the graduates of the mission schools. Mr. Biggin even claims that when Government schools have been successful they have as a rule had mission-trained teachers on their staff.

Defects of Missionary Schools and Causes of Failure

There is, as indicated above, a general confession that much of the elementary education has been unsystematic and, however commendable the religious spirit of those who have conducted it, lacking in intellectual efficiency. It is also affirmed that higher schools have been too few in number, and though superior to the elementary schools, not up to the highest standards. Especially is it generally admitted, and always with regret, that very little has been done in the training of teachers.

A more specific criticism made by a few is that some schools have tended to denationalise the pupils. The reproduction of "students Christian in conviction and indigenous in thought" has, in the judgment of the Rev. Samuel Couling, not been achieved. The Rev. Timothy Richard expresses the same view, "The secondary schools

or Government school in China in which their publications are not used as text-books."

Dr. F. L. Hawks Pott at the Shanghai Conference (1907) informed the members that 70 per cent. of the book-trade of China was carried on by this agency. *Shanghai Conference Report*, p. 479.

have all been so Western as to make the students almost foreigners in thought and habits and largely out of touch with native thought and feeling." It should be observed, however, that others maintain that the Chinese are of so tough an intellectual fibre as to retain their true Chinese character, even under Western education. Some educators emphasise the fact that the best Christians trained in their missions are the most loyal and patriotic Chinese. Loyalty to their nation, it is said, seems often to be born with Christian faith. The Chinese classics, taught in almost all cases, make, we are told, an excellent *point d'appui* for Christian teaching and commentary. Thus, native ideals are illuminated, not destroyed, by Christian education.

With the testimonies respecting the defects of missionary education may be considered also those that speak of the unfortunate results of the neglect of education. The Rev. Arnold Foster might speak for most of the missions that come from Great Britain when he says, "Those missions that, till comparatively recently, neglected education and trusted for the conversion of China almost entirely to evangelistic movements, while content with badly taught and inefficient primary schools, are now reaping the results of that policy, in having few men amongst them who are in any sense fit to lead a Christian intellectual movement."

The reported causes of failure may be summed up under the following heads :—

1. *Inadequate Equipment and Defective Organisation.*—This is especially evident in the reports concerning elementary schools. Here, ill-adapted buildings, makeshift equipment, and defective organisation are reported to be still very prevalent. This inefficiency seems to be chiefly owing to lack of funds. In most instances, in fact, the weakness of the elementary system, or rather the entire lack of system, has told throughout the whole educational work of the mission. This fact requires strong and special emphasis.

2. *Inadequate Staff.*—For lack both of men and o

money, many schools, both elementary and higher, have been undermanned. This has been true especially in the case of foreign teachers, without whose experience in education and skill in administration the school cannot be efficiently conducted. But there has also been a lack to some extent of Chinese teachers.

3. *Lack of Properly Trained Teachers, Foreign and Native.* —One of the prime requisites for successful educational work in China to-day is practical knowledge of the principles and art of education. To the foreign teacher there falls not only the task of teaching, but also of constructing the curriculum and organising the school. Comparatively few of those who have gone out as missionaries have been educated for this work. Their success, often notable, has on the whole been greatly diminished by this fact. To this must be added also that they have usually been overworked, and often compelled to divide their time between evangelistic and educational work, or to change from one to the other, with serious loss of continuity in both.

Lack of training in teaching has been even more characteristic of Chinese teachers than of the foreign staff. To this has sometimes been added a more serious moral deficiency, when, as has often been the case, it has been necessary to employ non-Christian teachers.

4. The effect of these causes has in some cases been accentuated by *aiming at number of students and extent of work* rather than at the development of individual character and at excellence in the quality of the work accomplished.

5. *Failure to Keep in Touch with Students.* — The ultimate contribution of the schools to the promotion of Christianity in the country has undoubtedly been lessened by a failure on the part of teachers to keep in touch with students after they have left school. Notable efforts have been made at some schools to do so, but in the majority of cases the staff of the school has been so fully occupied in the conduct of the school itself

that they have little time or strength for direct effort on behalf of those who have left it.

6. *Lack of Adjustment between the Evangelistic and the Educational Work of the Mission*, in respect of the standard of living. There has sometimes been a wide gap between that of the student and the pastor. Yet the college does not see its way to lower its standard, nor does the evangelistic missionary discover how to raise that of the pastor. The result is a loss to the work of the Church of some who have received a missionary education, and who might otherwise have become pastors or evangelists.

It is evident that these causes are closely related, and can be removed only (1) by a larger response from home to the demands for funds and qualified persons; (2) by care in sending out only competent persons, who possess the needful tact, culture, and character; (3) by an increased co-operation among the various missions; (4) by a closer co-operation between the educational and evangelistic forces of the missions.

RECENT CHANGES AFFECTING THE EDUCATIONAL WORK OF MISSIONS

The replies show that there is at present a double current of Chinese opinion, one favourable and one unfavourable to the educational activity of the missionary. Answer after answer is full of thanksgiving for the marvellous change that has occurred within the last twelve years. There is not an answer that does not in some way or other refer to the extraordinary zeal now manifested by the Chinese in their desire to acquire Western education. "The amazing step," says Dr. Gibson, "was taken some years ago of abolishing, as with a stroke of the pen, the immemorial system of civil service examination, and destroying the competitive value of the antique learning on which it laid emphasis. For it was substituted an educational system of graded schools and colleges, lower and higher primary schools, lower and higher secondary

schools, with advanced courses and technical colleges—throughout the Empire." The situation is well summed up in the graphic statement that up till ten years ago educational work in China might be compared to pulling down granite fortifications with the finger-nails; now, a breach has suddenly been made by an earthquake. The writers may well ask, "Are our forces proportionate to the opportunity?" "The fact is," says one writer, "that to-day the leadership of Christian thought, in the making of the modern China, is a possibility; but each year makes it less possible, for each year sees the opposing forces increase and the pro-Christian influence by comparison grow faint." Quotations on this subject might be made from every report that has come in.

This desire for Western knowledge does not, however, represent quite such a change as at first appears. The spirit is really the old spirit which has characterised China for many centuries, for China has always been a land where learning was highly valued. The change is not in the spirit but in the character of the learning which that spirit admires; it used to admire the literary artificialities of the Chinese classics; it now desires the practical realities of Western science, because it recognises in these the instruments for the realisation of its new national and patriotic ideals. The young people in China between the ages of six and twenty-one require something like a million teachers. This is, of course, a great opportunity for the Church, and at the same time a great responsibility. At present in all the mission schools and colleges there are only about 700 teachers. "If Missions in China and Mission Boards are wise," says Dr. Sheffield, "they will carefully study the question of how best to cast into this awakening life the moral leaven of Christian motive." The desire of the Chinese must be changed again; they must be taught not merely to admire the utilitarian side of our civilisation but its ethical ideals and the religion that is at the base of our ethics. Dr. Timothy Richard reminds us that the Chinese already have before them in

the sages of Confucianism, the Boddisatwas of advanced Buddhism, the Taoist mystics and Mohammedan saints, a type of spiritual teacher who ought not only to be equalled but surpassed in every virtue by the Christian missionaries.

But account must also be taken of the present development of the national spirit, which, temporarily at least, may be unfavourable to missionary education. Before the West touched China there was a racial spirit, but no strictly national spirit; there were many prejudices, for the Chinese are a most conservative race, but those prejudices were connected with a profound belief in their own culture and in the customs that depend on that culture, and had nothing to do with their national supremacy. An eminent Chinese was asked whether, supposing a Japanese or Western boy were brought up as a Chinese and under the influence and control of a Chinese of good position and family, the fact of his blood would make any difference in his position among the Chinese literati. He answered, "Certainly not; if the family was highly respected, then the adopted son would also be highly respected." This is in contrast to the treatment often meted out to the Oriental in the West. The Chinese, if they have been occasionally defeated in the battlefield and have endured twice in their history a foreign domination, have been in culture and civilisation consistently dominant. At present they are ruled by Manchus, a northern race who used to speak a different language; but these conquerors have been so dominated by the Chinese culture that they are now indistinguishable in many respects from the Chinese themselves. Hence, it is not surprising that the Chinese have reverenced the culture and the customs which have made them powerful and preserved them, and that their pride has been racial rather than national.

But with the recent impact of the West there has developed among the Chinese the sentiment of nationality, and with that sentiment there has arisen an opposition to everything non-Chinese. Dr. S. Lavington Hart says:

"The growth of the national spirit in China, especially since the Russo-Japanese War, is a fact that will have to be taken into account more and more; even now it is affecting other interests besides those relating to education. One of the most significant features is the revival of Confucian worship. It will tax the skill of the most statesmanlike educators in China to cope with the expressions of this new sentiment in which young China is indulging, for these are often inconsiderate and ignorant."

The results of this growing national spirit clearly show, as more than one answer points out, that an especial effort should be made at this time. We are told that China will demand in a short time, as she has always demanded in times past, to be led in thought and culture and religion by her own fellow-countrymen. If, when this time comes, Christian missions have been unable to provide men capable of leading her in the State and in philosophy, as well as in religion, the results of the efforts of Christian missions in the past will, to a large extent, be rendered nugatory. China will then look to the neo-Confucianist or neo-Buddhist, and she certainly will not be led by those Christians who, however real and true their faith, have to confess themselves unable to answer the questions of the materialist or to solve the problems which Western civilisation will force upon China at every turn. It was through an educated man that the Gospel was spread among cultured Gentiles; and one of the great tasks that is before Christian educational missions at the present time is to seek to educate men who will explain Christianity *in terms of Chinese thought*, as St. Paul expressed the everlasting truths of religion in terms comprehensible to Greek and Roman culture.

That missionaries from every part of China are awake to these considerations is a notable fact, and the facts already given in regard to the best product of educational missions have a special interest in this connection.

CHINESE GOVERNMENT EDUCATION AND ITS RELATION TO MISSIONARY EDUCATION

The problem of the relation of Christian schools to Government institutions has within the last decade, indeed within the last five years, assumed an altogether new form. In the words of a recent observer :—

"The rapidity with which the old education, which had existed for many centuries, has passed away within the last decade is one of the most striking facts of recent history. The old examination halls are falling into ruins, or have been torn down to make way for schools of the new type. The Imperial Government has issued a complete set of regulations in five volumes for the schools of the newer type. These include a curriculum of studies largely taken from the Japanese curriculum, which was itself based on American and European models. This curriculum provides for lower elementary schools, four years; upper elementary schools, four years; middle schools, five years; high schools (college), three years; university, four years or more. Edicts have been issued ordering the establishment of schools in accordance with this curriculum, and many such schools have been established. The amount of interest that is taken in the new education by officials, the energy that has been put into it, and the actual progress that has been made are worthy of high praise. The strength of the Government system of schools is in the very fact that the Government is behind it; that financial resources, if not adequate for all that ought to be done, are very large as compared with those which missionary bodies are able to control, and that the more enlightened officials have taken, as indicated above, a genuine interest in the promotion of education. Unfortunately, however, in many cases the destruction of the old has proceeded more rapidly than the construction of the new. In Eastern Szechwan, for example, where, in obedience to the Imperial Edict, the old education was practically discontinued some years ago, the schools of the new education have to a very

limited extent taken its place. The educational facilities, moreover, are, as the statistics of the most forward provinces will show, very far from adequate. In the province of Chihli, which is probably in advance of any other province, one person in 200, or about one-fortieth of the children of school age, is in Government schools; in Szechwan one person in 275, or one fifty-fifth of the school population. As respects conformity to the curriculum, we have repeatedly discovered that a school had no pupils in it of the grade indicated by its name. A technological school, for example, finding that it has no students prepared to do the work of its curriculum, converts itself into a school to prepare them for the curriculum, with an extemporised course of study."

The rapid progress which the Government has thus made in the development of a new system of education on Western models must be a matter of rejoicing on the part of all those who wish China well, and not least, of course, on the part of missionary educators. The defects of the schools are in the main only those which might have been expected, and were almost unavoidable, in the early stages of an educational effort made on so large a scale and involving so wide a departure from previous educational methods. It is at least possible that the history of education in Japan will be in this matter repeated also in China. If the efforts of China are not defeated by unfavourable political conditions, it is to be anticipated that the defects which at present characterise the Government schools will, as has been the case in Japan, be gradually eliminated, and a strong Government system of education developed.

This situation inevitably raises three questions: (1) What the attitude of the missionary educators should be to the development of Government education; (2) To what extent Government schools can serve the Christian community; (3) What the attitude of the Government will be toward the mission schools, and the effect of this attitude upon their development.

On the first point the policy generally recommended

is that of sympathetic interest in the efforts made by the Government. Co-operation is as yet impossible, but co-ordination so far as it is possible with Government curricula is usually recommended. The West China Educational Union has adopted as the basis of its own educational system the curriculum promulgated by the Government with only such departures from it as seemed unavoidable.

As respects the second question, there are at present three obstacles in the way of Christians availing themselves of Government schools for the education of their children. An edict was recently issued exalting Confucius to the level of "heaven and earth," and requiring teachers and students on stated occasions to do reverence to his tablet. As already noted, though educated non-Christian Chinese are disposed to interpret this act as a mere token of respect, most Christian Chinese object to it as idolatrous. Many missionaries report that it acts as a bar to Christians entering Government schools. One says: "The requirement that all pupils at Government schools should worship Confucius makes the question a very difficult one for Christians." From this same district, Peking, we are told that "since the Boxer movement many Government schools have been established, and all make rigid requirements in the matter of pupils doing the required honours before the tablet of Confucius." In other cases, however, this tribute is not demanded, or at least teachers are allowed to absent themselves from the ceremony, and several missionaries report that Christian teachers are numerous in the Chinese Government schools.

A second obstacle to the use of Government schools by Christians lies in the suspicion, at least, that their moral tone is low. This matter, on which Christian parents are rightly sensitive in all nations, becomes especially important in the case of Christians living in the midst of a prevailingly non-Christian community. Both the immaturity of the Christians and the ever present non-Christian atmosphere of the Chinese community

make it a matter of vital importance that the atmosphere of the school shall be not only not immoral but positively moral and Christian.

A third consideration affecting the use of Government schools by the children of Christians is the matter of efficiency. Provided usually with better buildings and better equipment, and with teachers receiving larger salaries than Christian schools can afford to pay, many of the Government schools have already achieved such a degree of efficiency that they threaten to leave the Christian schools behind. Others of them, however, by reason of the incompetence of the directors or the inexperience of the teachers, are still behind the Christian schools in real educational efficiency.

As concerns the third question, students of Christian schools are not, as such, subject to any disabilities imposed by the Government. In the regulations, however, providing for the provincial assemblies, the first meetings of which have recently been held, franchise on the basis of an educational qualification is restricted to students of registered schools. Registration involves such a degree of control of the school by the Imperial Government that Christian schools, with possibly one or two exceptions, have felt themselves debarred by their Christian character and missionary purpose from seeking registration. The result is the enfranchisement of the students of Government schools and the non-enfranchisement of the students of Christian schools of similar rank. The ground of this discrimination, however, is, as the form of the edict itself shows, that these schools are under foreign management. The Chinese, not wholly without reason, fear foreign influence and control, and their attitude in this matter is anti-foreign rather than anti-Christian; their fear being that students educated by foreigners will exercise the franchise as their teachers wish, and will not be thoroughly patriotic. The history of Roman Catholic schools, between which and Protestant schools the Government cannot of course easily discriminate in law, affords some basis for this fear.

It is clearly recognised by the missionary educators of China that this situation, so far from making Christian schools unnecessary, constitutes an imperative demand for their continuance and for increased efficiency. It has become absolutely essential to make Christian schools model institutions, if they are to survive. Survival of the fittest will be the rule under the new conditions. "There is little use in offering any education less than the best," says Dr. Gibson. "It is thoroughness or extinction," Dr. Hodgkin writes. And Mr. Brockman says, "Unless the missionary college is greatly strengthened it may become almost a negligible force." Even in the districts where Government education has reached its largest development and greatest efficiency, competition has not rendered the Christian schools unnecessary, but has acted rather as a healthy stimulus. In other districts the superior efficiency of Christian schools has led even Chinese officials to place their children in these schools in preference to Government schools. In many cases Chinese parents definitely prefer the mission school on account of its superior discipline and moral tone. The replies are unanimous to the effect that the Government educational policy is on the whole beneficial to the mission schools. It conveys, however, a distinct warning to the Missionary Societies to make their schools more efficient.

On the other hand, while recognising the necessity of improving the Christian schools, and even, if possible, of developing a system complete in its various grades and extending to all portions of the empire, Christian educators are awake to the fact that the vast majority of Chinese youth will at an early day receive their education in Government schools. In one province in which Christian education has been well organised, and in which the new Government education has been in existence scarcely five years, the Government schools already have one hundred times as many pupils as are found in mission schools. It is the policy of the Government to group the higher educational institutions in the provincial capitals and in Peking. In Peking alone there are 200

institutions with 17,000 students. Many influences combine to make the period of education one of special temptation and danger to the great body of students in Government schools. To the moral influences which surround them Christian missionaries cannot be indifferent. They have to confess, however, that, with the exception of the work of the Young Men's Christian Association, very little is done to influence students in Government schools. This can be attributed to two difficulties. First, missionaries are overworked, and all their time is taken up with teaching and preaching in their own communities. Second, students in Government schools belong largely to that class of literati who are least accessible to missionary influence. Of hostels a trial can scarcely be said to have been made. Nor is any large opportunity open in this direction at present, since most Government institutions (other than day schools) provide hostels for their own students and require them to live in them. With the problem of bringing Christian influences to bear upon these students the Young Men's Christian Association has already made an encouraging beginning in Peking, Tientsin, Chengtu, Canton, and other cities. The methods employed have been various, and the results very encouraging. The importance of this work can hardly be overstated.

THE USE OF THE ENGLISH LANGUAGE IN MISSIONARY EDUCATION

This topic covers three questions, the use of English as a branch of study, its use as a medium of instruction, its value as a Christianising influence. Possibly on no question of educational policy are missionary educators more sharply divided than on this. Broadly speaking, there are on the first two questions four opinions. A few are opposed to the use of English in any way. A few hold that English should be made a subject of study only in exceptional cases. A much larger number would make it a subject of study, but not a medium of

instruction. A fourth group would make it both a subject of study and a medium of instruction ; but among these there is considerable variety of opinion as to the extent to which it should be so employed. Some regard it as specially necessary in teaching the physical sciences.

The variety of opinion and practice may be illustrated by mentioning the usage of a few leading schools. Thus the Anglo-Chinese College at Tientsin and the Anglo-Chinese colleges generally, St. John's University at Shanghai, Boone College at Wuchang, Soochow University at Soochow, and the Canton Christian College make large use of the English language as a medium of instruction. The Shantung Christian University, the (Congregational) College at Foochow, the (Presbyterian) College at Hangchow, and the Shanghai Baptist College teach English, but use only Chinese as the language of instruction. Dr. Sheffield of Tungchow College approves of teaching a few advanced subjects of study in English.

Dr. Hawks Pott of St. John's University, Shanghai, summarises the arguments in favour of the teaching of English as follows :—(1) It is absolutely necessary, if the new leaders of China are to understand thoroughly the genius of Anglo-Saxon civilisation. They cannot do this unless acquainted to some extent with English literature. (2) It is the Anglo-Saxon type of civilisation, and Anglo-Saxon institutions, which are making the strongest impression upon the Chinese. (3) Unless we give an education in English we can play no part in training those who are within the next decade to be the most influential men in China. Those best trained in English are sent to the United States for further study, and prepared for service under the Government. (4) The study of English must begin in the middle school. It is too late to defer it until the college or high school. (5) If we are wise we shall meet the demand. The school which does this will exert the greatest influence. Twenty-five years from now there may not be the same demand, and then the higher education may be given in the Chinese language.

The arguments against the use of English are: (1) As a subject of study it absorbs time that ought to be given to other more important matters. (2) As a medium of instruction it unfits the student for communicating what he has learned to others, since he does not know how to express his new thoughts in Chinese. (3) The acquisition of English opens to the student lucrative positions, which tempt him to terminate his course of study too early, or to take up a money-making pursuit instead of Christian work. (4) Whether as a subject of study or a medium of instruction, extensive use of English tends to denationalise the students; this effect is seen most strongly in those who have studied in Europe or America, and who, returning to China, find it difficult to make for themselves a place in the life of their native land, because they have lost the power of expressing themselves in Chinese after the approved style.

The positive arguments in favour of Chinese as the medium of instruction are thus stated by the Rev. J. T. Proctor: (1) The student can grasp the subject-matter of instruction more readily and more thoroughly, and can retain what is grasped more easily. (2) He is made efficient in his own language and literature by the use of it in the whole course of instruction. (3) He is prepared for a life of greater usefulness among his own people under ordinary conditions, and if he chooses the profession of teaching he is a more efficient teacher in ordinary Chinese schools. (4) It is easier and more profitable to use Chinese teachers in advanced educational work when the instruction is given in their native tongue. (5) If the mission schools give a complete course of education, in which Chinese is the medium of instruction, the whole problem of giving education to the masses of the people seems to become a simpler and a more practicable task for the Chinese Government.

In considering the place of English in the schools to-day, it is to be remembered that there has been a strong demand for this subject on the part of Chinese students, and it has been believed by many that, unless the missionary

schools supplied this demand, there would be serious risk of losing many of those who would otherwise come to them.

Even Government schools teach English, and to some extent use it as a medium of instruction in the higher work. Some of the strong men among China's rulers have been prepared for their position by such a course of study, and when a high official does not know English he finds it necessary to surround himself by those who have obtained it. There is no doubt that schools of the type represented by the Anglo-Chinese colleges have been enabled by the facilities which they offered for learning English to draw a much larger number of students than they would otherwise have gained.

There is general agreement that elementary education should not be conducted in English or include English as a subject of study. It is, we judge, unanimously held that an adequate knowledge of Chinese should always be insisted upon even in schools in which English is used. There is also a general disposition to use Chinese for religious instruction. A man's mother-tongue is that which reaches his heart and always offers the best approach to the deepest subjects. The association of religious teaching with Western language suggests an erroneous impression of its character, tends to relate it to the Western point of view and mode of expression, and is not helpful to the development of an indigenous Christianity. Yet it is not uncommon, in schools which use English as the medium of instruction, to teach the Bible also in English, and some writers urge particularly the value of English in conveying correct conceptions of Christianity.[1] Schools devoted especially to the development of the Christian community have tended to exclude English or to make limited use of it. But recently, at least one of these schools has to some extent modified its policy. The Shantung Christian University now offers to its students in its affiliated academies and its college the option of

[1] For a fuller discussion of the question of religious instruction being given in the vernacular tongue, see Chapter VII.

studying English six years, though it still retains Chinese as the language of instruction.

With regard to the training of evangelists and preachers both opinion and practice are divided. This is, largely, the natural result of difference in conditions and specific aims. For those whose entire work will be in the vernacular, and amongst people of limited education, English may not be necessary, and the acquisition or possession of it may even be a hindrance. It is equally true that for years to come theological literature in Chinese is likely to be of such character and so limited in quantity that those who are to occupy the more responsible positions in the Christian ministry will find a knowledge of English necessary in order that they may have access to the literature needed for their intellectual development. The educational value of the study of English lies in the widening of thought and interest, the opening of new and extended ranges of literature, and the broadening of sympathy. There are dangers on more sides than one, but the risks involved are incidental to progress, and cannot be evaded except by a policy involving greater dangers.

The great majority of those familiar with work on the field do not regard the influence of instruction in English as in itself a Christianising agency. To the more highly educated classes there is opened up by this means a range of study and a direction and degree of influence which prove helpful and advantageous. It will be many years before China will possess in her own language a literature in the various branches of Western learning comparable to that which exists in English. But practical use of this literature is possible only to one who has studied English long and thoroughly. For the ordinary learner English has no peculiar moral value.

On the whole, it seems clear from the evidence at hand that for a long time to come the leaders of thought in China will need and demand easy access to the literature which a knowledge of English opens to them, and that the English language must always be taught in higher

institutions of learning as French and German are taught in England and America. Some who are otherwise opposed to its use conceive that it is necessary for the present in the teaching of the physical sciences. The use of it in education may even for a time increase. Yet there is no possibility of English becoming the general medium of education in China. Much progress has already been made in the creation of a Chinese vocabulary of the Western sciences. As this process is carried nearer to completion, and as the already large body of Chinese text-books on Western subjects grows in number and improves in quality, education will be more and more conducted in Chinese. In the meantime difference of practice will doubtless continue, depending in part on local conditions, the specific aim of the school, and individual judgment.

THE EDUCATION OF WOMEN AND GIRLS

In the general awakening of China nothing is more momentous for good or evil than the change in the status and education of women. Even under the old system women had much influence; under the new that influence will be vastly greater. Here the deepest and most lasting effects of the general awakening will be felt. "The twentieth century in China," says one missionary, "will be the women's century." The perils and the opportunities accompanying this movement are both stupendous.

The position of women in China for many centuries has, owing to the stress laid on family life, been better than in some other Eastern countries, but, on the whole, meagreness, servility, and ignorance have characterised it. The spirit of the Chinese classics is expressed in the proverbs:

"For woman to be without ability is her virtue."

"A learned man builds up the wall of a city, but a learned woman overthrows it."

The life of the Chinese girl is different to some extent in different classes of society. Under most favourable

conditions undoubtedly treated with consideration, she has too often been either on the one hand a drudge, or on the other hand a toy. In very poor families, girl babies are still sometimes abandoned, and not infrequently reared to be sold as slaves. Often betrothed in infancy and married before her teens, the girl then passes under the rule of her mother-in-law. If she has no son she is likely to be despised, and one or more "secondary wives" will probably be brought into the house.

In the higher classes a few women have always been educated, and that Chinese women are not wanting in practical ability has been shown in our own time by the fact that the late Empress Dowager for years directed the destinies of the Empire. A woman's daily paper, edited by an enlightened Chinese woman, Mrs. Chang of Peking, is now advocating all the reform movements. In the Christian community we hear of native deaconesses meeting with men to discuss the affairs of the church.

But now that ancient custom, which served as her conscience, is breaking down, the perils besetting the average Chinese woman may be easily conjectured, and the missionaries warn us that the "new woman" in China may be in most respects far more in need of reform than her sister who has remained true to the best Chinese ideals. The Nemesis for ages of ignorance will with difficulty be averted.

The one indispensable safeguard at this time is a wisely conducted education and an enlightened Christian ideal. But there are 200 million women and girls in China, and only a handful are as yet under the influence of Christian ideas. No girls' schools in the proper modern sense existed till a school was opened at Ningpo by Miss Aldersey about 1840. In early days the only girl pupils were waifs, foundlings, or orphans, whose fate, unless rescued, must have been a life of prostitution. For this class Roman Catholic missions have always cared and have provided homes and other institutions, but little Western education has been given in them. One Protestant institution for foundlings exists at Amoy

and another in Hong-Kong; these have trained many intelligent and useful Christian women.

Much progress has been made since 1840; but in 1907 it was still reported that in the schools of Protestant missions the girls numbered only 2761 boarders and 7168 day pupils — about one-fifth the number of boys in mission schools. About one-half the women in Christian Churches are reported to be able to read Scripture portions. In districts where "Romanised" text is used the whole Bible can usually be read.

The Chinese girl is found to be quite as capable of a good education as the European, proving as a rule a docile and eager pupil; and though many Chinese still refuse to see the necessity of knowledge for women, yet there is no doubt that there is a rapidly growing belief among enlightened men of the middle and higher classes that their wives and daughters must be educated. Among the girls themselves in these classes there exists an intense desire for knowledge, and this desire is spreading among the people everywhere. In fact, one of the great difficulties to be faced is the wish to grasp in a decade all that has been slowly and safely won by the West during centuries of progress.

The most experienced missionaries, both men and women, are now as a rule adopting a distinctly conservative attitude in the training of girls, and endeavouring to maintain the reserve and dignity of Chinese life, and all such ancient national ideals as are consistent with the spirit of Christianity. "Almost everything which is considered 'nice' and good by a refined and conservative Chinese, Christianity should produce in a girl's character," writes the Head of an important girls' school. Certain reforms in domestic morality, for example, the abolition of the present system of concubinage, necessarily result from an enlightened education. But there is a general and growing disposition not to interfere with Chinese ideals, except when these are distinctly open to objection on moral grounds.

It is evident that the principal aim of most educa-

tional missions is the training and development of the women and girls within the Christian community. In addition to this, a *limited number* of non-Christians are admitted to boarding schools, while most mission day schools freely admit non-Christian pupils.

The Americans seem to attach greater importance than do the British to the higher education, which is possible at present only for the few. But most missionaries agree in the maxim that the future life and surroundings of the pupil ought definitely to guide her education. The vast majority of Chinese girls will be wives and mothers—and the wives and mothers of Chinese men. We are therefore constantly reminded that the prime necessity is to Christianise and enlighten the women, who will exert the chief influence in the home. The most "complete object-lesson which Christianity can give to China is the Christian home."

Besides this primary need of Christian mothers and wives, Christian nurses, women doctors, and above all, teachers, are absolutely essential, and opportunities in both Christian and non-Christian communities are rapidly being opened up for such trained women. One report from Peking says that the lack of this training for women is "the weakest part of our educational system."

Most of the Christian schools are still day schools, and at the elementary stage aim at teaching reading, writing, and a little arithmetic. In Central China they are always more difficult to carry on than at the more progressive ports. Girls with bound feet find it impossible to walk a long distance, and all, rich and poor, have to be escorted. The situation is changing in these respects, but progress in the inland districts is often slow. Yet in Nanchang (Kiangsi) young girls from official families now walk to the day school of the Methodist Episcopal Mission.

Kindergartens are attached to some of the city day schools, and have been found to be very popular among the Chinese.

Boarding schools for girls have also been founded in

many cities. It is generally agreed indeed that the concentrated and continuous influence, possible only in such schools, is most desirable for Chinese girls, and that to attain the best result the girls should remain in the school for a period of some years. The awakening and training of the conscience, and the cultivation of self-control, are matters of prime importance, and the best results are apt not to be achieved if the influence of the school is too soon withdrawn or counteracted by outside influences. The awakening of faith and the development of character are the pervading ideals of the best mission schools. The curriculum has usually followed that of the boys' schools, with the addition in some cases of training in domestic arts. Physical development is much needed, and where teachers and time are available some physical drill has been given. Western music is becoming a favourite subject with the Chinese, who are importing great numbers of musical instruments. Music is now taught in almost all girls' schools.

At the secondary stage, in addition to Chinese history and literature, Western science and mathematics are usually taught, and, in some cases, English, a subject which is usually sought after.

In many of the schools the girls do much of the domestic work of the household. In most schools some form of needlework is taught; cooking lessons are sometimes given, but are not considered by some missionaries as important, because of the simplicity of Chinese food and the length of the vacations at home. The wealthier parents as a rule do not wish their daughters to do housework.

The association of rich and poor creates little difficulty even in boarding schools—at least the difficulty does not arise on the part of the richer classes. In one of the non-Christian day schools in Peking the daughters of the noble and of the small trader sit side by side. Nevertheless, we are told that there is a great need of boarding schools which will provide a simple and practical education specially adapted to the daughters of Christians, who still belong for the most part to the poorer classes.

Other boarding schools, with different curricula, are also needed in many places for the well-to-do and official classes. These schools present greater difficulties, and require extreme care, tact, and wisdom in their direction.

Many missionaries recognise that the type of boarding school commonly maintained by the missions has its dangers, as well as its elements of strength. While it is productive of many conversions to Christian faith, and of the development of personal Christian character, and exerts a strong influence against foot-binding, too early marriage, and concubinage, there is always the danger that it will educate the girl so that she will lose sympathy with her own people and feel superior to the social position which she must occupy. Her school training will, in any case, necessarily make her a reformer in many matters of propriety and rectitude in the house of her mother-in-law. If there is also a distaste for home duties, this strongly aggravates the prejudice she is liable to create on her return home. Some believe that there has been considerable waste of time and energy in trying to educate some girls beyond their station or capacity, and maintain with emphasis the necessity of giving much greater attention than is usual to the preparation of girls for domestic life. One writer declares that in many schools the girls are as unprepared for home life as before, and that the advent of the new era is being thus to some extent hindered. This does not signify, however, that the schools are not needed, but that their curriculum and atmosphere should be adapted to the conditions of Chinese life and the specific needs of the pupils.

Miss Benham believes that in some places Anglo-Chinese schools for girls under Christian influence though not directly connected with missions, would do a useful work.

The fees paid for girls in mission schools vary widely. By far the largest number of pupils in such schools still belong to the poorer classes and must be provided with an almost free education. Progress has been necessarily slow, and funds, staff, and equipment are

often miserably insufficient. At the same time the results have been encouraging, and the importance and opportunity of such work have, owing to recent changes, greatly increased.

In addition to schools for girls, most Societies now have their women's training schools and their station classes, where women are taught to read the Bible and other Christian literature, often in the Romanised text rather than in the Chinese character. Begun with the idea of training Bible-women (a very important class of workers in China), these training schools now, for the most part, admit other Christian women and even non-Christian enquirers. Many are boarding schools, where young married women and widows can be received for longer or shorter periods. If not very poor the pupils are expected to make some payment.

"Christian women," says one correspondent, "with good training in domestic economy, including cooking and needlework, the care of little children and of the sick, with some knowledge of hygiene, etc., and even of the cultivation of flowers and vegetables, are greatly needed to be the wives and mothers of China."

Even at the rapid pace at which China is moving, some time may elapse before college or university education for women will have a regular place in the Chinese system. Yet the time seems already come when more institutions for the higher education of women who are the children or grandchildren of earlier converts might be started by the united effort of several missions. While, in the judgment of most of our correspondents, the majority of Christian girls ought to be fitted for home life, and few of these can be expected to go beyond the elementary or middle school, yet it is urged that a few girls of the best character and capacity should be encouraged to go forward to a higher course of training.

A few Chinese women have pursued their studies in America, and two of them are fully qualified mission doctors in the American Methodist Episcopal Mission in the Kiangsi province. The fact that a number of women

students have been sent to Japan, with even less desirable results than in the case of men students, is an added reason for the Christian Church to take up this work. The Rev. W. J. Doherty says, "There is no doubt that responsible posts open to women are rapidly on the increase." And we are told by the Rev. J. C. Garritt that, in his experience, "higher education consists with a strong and consecrated character in the womanhood of China better than among the men."

Among the four missionary institutions of the North China Union, a College for women in Peking already exists, with curricula in most respects like those for the men students, and with a standard annually rising. Several other girls' schools are doing some work of college grade. There are as yet no girls' schools of this grade in Central, Western, or Southern China. A College under Methodist auspices is now being started at Foochow to give an education equal to that given in colleges for men.

"College-trained women," says Miss Miner of Peking, "as wives of our pastors, college-teachers, and physicians, or as teachers in our more advanced girls' schools, would be simply invaluable, and would wield an immense influence at this crucial time in the development of the women of China."

The late Empress Dowager, influenced by the Viceroy Tuan Fang, who had made a study of girls' education abroad, issued edicts before her death requiring the foundation of girls' day schools. Since then, such schools have sprung up in towns and cities all over China, started by Viceroys, officials, or men of private means. In this work Peking has led the way, and in these schools Western subjects, music, and physical drill, crochet, embroidery, and other needlework, are taught in addition to Chinese literature. Boarding schools are rarer, but are increasing in number, and are now to be found in centres like Tientsin, Foochow, and Chengtu. Normal schools have been started in Peking, Chengtu, and other provincial capitals. Ladies of noble families in Peking have thrown themselves into

this work as pioneers undertaking the teaching themselves till teachers can be procured.

The methods and results of these non-Christian schools are, as a rule, poor and crude; competent teachers are almost impossible to procure, and when, as is usually the case, Japanese teachers are employed, the standard is often extremely low, the "short-cut" is the ideal, and the moral influence is unsound. Still, there is little doubt that every year these schools will improve.

We conclude, therefore, that the need of the education of girls is generally recognised, but that it has as yet been very inadequately met; the training of girls to be Christian wives and mothers is almost uniformly assigned the place of first importance, but it is not certain that the methods of the schools are always adapted to the attainment of this result. Apart from the demand for teachers, which is discussed in another chapter, a few colleges are needed for the higher education of a limited number of women. But far the larger part of the education of girls will always be carried on in elementary and secondary schools.

UNIVERSITY EDUCATION

The Chinese Government is planning to include university education in its educational system. The highest development in that direction as yet made is in the Pei Yang University at Tientsin, and in the Shansi University. But the Imperial University at Peking is also making progress, and it will be in all probability the ambition of the Chinese to create a university in the capital of each vice-royalty.

In the British colony of Hong-Kong, the governor, Sir Frederic Lugard, has interested himself in raising the sum of £100,000 for a university for Chinese students. The Government has contributed the land, and a Parsi merchant the money for buildings, while an existing medical school has been merged in the new university,

which will, at an early day, begin its work with Schools of Technology, Medicine, and Law.

The German Government has also entered into an arrangement with the Chinese Government for the foundation and joint maintenance of a school of higher learning at Tsingtao.

It is, however, felt by those engaged or interested in Christian education in China that these institutions do not render unnecessary higher education under Christian auspices, or that they will do so by their future development. Not only will they fail to meet the needs of the Christian community by reason of their lack of a religious purpose and control, but they will not, for these and other reasons, exert that kind of influence on the Chinese people which is aimed at by Christian educational institutions. So far, therefore, from checking the movement in favour of a Christian university or Christian universities, these facts have tended rather to stimulate it.

The matter has received earnest attention from the missionary educators of China and has awakened keen interest. Here, as elsewhere, in the course of the discussions on this subject, two different ideals of University organisation have disclosed themselves. The one inclines to the Faculty as the best unit of organisation; the other to the College. These two ideals, however, even in their most sharply contrasted form, differ from one another less in principle than in the emphasis which they severally throw upon one or other of two chief factors in academic efficiency, viz., (1) the corporate influences of collegiate life, and (2) opportunities for stringent intellectual discipline and for independent research. Those who are intimately acquainted with the best results of the older University tradition in Great Britain and the United States shrink from any plan which might sacrifice the character-forming intimacies of college life to the claims of scientific investigation and of advanced intellectual discipline. Those, on the other hand, who have experienced the benefits of the German

University tradition and of its counterparts in the English-speaking world, are anxious not to curtail the future intellectual activities of a new University by adopting a form of organisation which might divert to separate collegiate interests the energies which, if united in a common purpose, would secure, at least expense, the maximum of intellectual ardour and of scientific opportunity. But the upholders of both ideals agree that the highest form of University organisation must comprise not only specialised equipment for professional training, including opportunities for independent research, but also those forms of collegiate influence which impart moral and spiritual training and most conveniently lend themselves to the giving of tutorial guidance to individual students, according to personal need. To secure, however, the combination of the full benefits of these two sides of University life in one institution is necessarily a costly undertaking. For reasons of expense, therefore, and of administrative convenience, some are disposed to concentrate their efforts on the establishment of a University, providing highly efficient courses of professional training and facilities for advanced research in various branches of learning, to which students might pass on for the completion of their University course after receiving preparatory training in the different mission colleges. Others, on the contrary, are inclined to build up a University by means of a closely associated group of neighbouring colleges or hostels, each perhaps under the control of a different denomination or organisation. In the latter plan the colleges would be federated together for University purposes by means of a Senate representing the different colleges. This Senate might provide, out of common funds, laboratories, libraries, and many courses of advanced instruction for all the colleges concerned, and would grant, upon equal terms, and with the same stringency of intellectual requirement, degrees and professional diplomas to duly qualified students on their completion of an approved term of residence in one or other of the constituent colleges.

A compromise between the two plans is suggested in which the federated colleges or hostels provide for the teaching of religion and for the discipline and control of the men, while the University is independent and is controlled by a President assisted by a Faculty, who settle the course of study and grant degrees and set the standard of examination. This compromise between the two plans is sometimes called the Oxford and Cambridge scheme.

At Chengtu, the ancient capital of the West, four Christian Mission Boards have decided to create a university on the second plan; they have purchased a site and drawn up a constitution, which is now in process of final revision and adoption. It is hoped by those already united in this movement that the Church Missionary Society will also take part in it, thus making it still more representative of the Christian forces operating in West China.

The Shantung Christian University includes a college, a normal and theological school, and a medical college, and has closely associated with it a considerable group of preparatory schools. In the conduct of the university the American Presbyterians and the English Baptists are associated, and it is understood that two other Boards are contemplating participation in the union.

A few other mission institutions have assumed the name of university, and some fifteen or more have attained the rank of college, though there is as yet no definite common standard. Some of these institutions have theological and medical departments, and in addition there are a few separate theological and medical schools, but with the exception of medicine and theology, no professional training is yet supplied under Christian influences. Union of different Boards in the conduct of educational institutions exists in a number of cases, as, for example, in the Union College of the North China Educational Union, and in the Nanking University, and such union is under consideration at other centres. But, with the partial exceptions already indicated, there exists as yet no university of either of the types described above.

Members of the Universities of Oxford and Cambridge have invited representatives of other universities, British and American, to inaugurate a movement for placing a Union Christian University of the federated type in the great city centre of Hankow-Wuchang. The position is one that presents large possibilities by reason of its central situation, and its facilities for communication with other portions of China. The missionaries in the Wuchang district are understood to be strongly in favour of the scheme.

Others, believing that no one institution of higher learning can serve the needs of all portions of China, and having in mind the existence of a strong group of Christian colleges in the Lower Yangtsze valley, are disposed to consider this the best region in which first to develop higher Christian education.

Much interest has been developed in the whole subject. The China Centenary Missionary Conference held at Shanghai in 1907, after extended discussion, passed the following resolution :—

RESOLVED :—That a General Education Committee be appointed (1) to study the whole field of education in China with a view to representing to liberal givers in the homelands the pressing need of strengthening and extending the work of our secondary schools and colleges. (2) And, inasmuch as the founding of a Union Christian University in China would be of great benefit to the cause of Christian civilisation in this Empire, this Committee should take into consideration how it is practicable to establish such a university.

At its last triennial Meeting at Shanghai (May 1909) the Educational Association, with the arguments on both sides before it, passed a resolution affirming that "a thoroughly Christian university would prove an inestimable boon to China at this turning-point in her history," at the same time urging the claims of existing colleges to increased support.

The visits of Lord William Cecil in connection with the scheme emanating from Oxford and Cambridge, and the

visit of a Commission from the University of Chicago, have brought the matter into more general debate.

There is at present difference of opinion among missionary educators and investigators of the subject on three points: first, whether the development of a strong Christian university of high rank and outstanding character should be undertaken in the immediate future, or whether all effort should be concentrated on the strengthening of the existing colleges; second, assuming that such a university is to be created, of what type it should be; third, what is the best situation for a single institution of university character.

Against the plan for the early development of a central university and in favour of the development of existing colleges the following considerations are urged:—

(*a*) The University scheme will deflect attention from the existing colleges, whose excellent work and proved usefulness is already crippled for want of men and funds. Fresh energy and support ought to go to improve existing work.

(*b*) In a country so vast as China no one institution can serve all portions of the Empire. The amount of money necessary to create a university would accomplish much more if spent in creating ten or twenty new colleges in widely separated localities.

(*c*) There is danger that an undenominational institution having no definite connection with Mission Boards may lose its Christian character.

In favour of the creation of a university as supplementary to the development of existing colleges, the following arguments have been advanced:—

(*a*) The existence of a Christian university would be an irrefutable witness to the harmony between religion and modern knowledge. There is an imperative need in China to show that Christianity can ally itself with teaching as advanced as that given in any non-Christian institution. If Christian education stops short of the highest educational level, there is danger that this fact

will give rise to a misconception of the relation between Christianity and higher learning.

(*b*) In such an institution first-rate Western teachers would be able to train native leaders of the Christian Church and leaders of opinion in the Chinese community. The latter would have a very large, even though indirect, effect on the evangelisation of China by leavening the higher ranks of society.

(*c*) The highest education for Chinese Christians will be provided in an atmosphere free from the strong temptations inseparable from Government or foreign institutions; and thus the effect of earlier education in the mission schools will not be dissipated as is now too often the case.

(*d*) The development of such a strong institution of higher learning would in the end, if not immediately, assist existing educational institutions. It would do this partly by enabling them to concentrate their efforts and resources on work of a less advanced character, and partly by making it possible for mission students to attain the highest degree of knowledge without either going to a State university or leaving the country, the denominational character of the teaching of the students being secured by their living in denominational hostels attached to the university. For these and other reasons the plan for a university is favoured by many of those who are connected with existing colleges. It should be added that no one favours the sacrifice of the colleges to the development of the university.

(*e*) The proposed university, if successful, may in time be followed by the creation of similar institutions in other parts of China. The plan does not exclude the creation of such; it emphasises the need of one at the present time.

(*f*) The present moment is the right time to inaugurate such an enterprise. The history of Christian education in Japan is instructive on this point. To delay too long is to lose the opportunity of leadership, and to be compelled to take a secondary and inferior position.

In favour of union in this enterprise, it is said :—

(*a*) Without such union its achievement is impossible. The magnitude of the enterprise demands co-operation.

(*b*) Personal contact among the best educators in different Churches is desirable, and thus an atmosphere will be created in which the underlying unity of Christian bodies is emphasised.

(*c*) The effect of union on the mind of the Chinese students is good.

(*d*) Efficiency will be increased, energy conserved, and economy effected.

JUDGMENTS AND RECOMMENDATIONS

1. *The Educational Situation, and its General Demands*

The information laid before the Commission by means of the replies to its letters of enquiry, and otherwise, makes it clearly evident that the educational situation in China at the present moment is one of unsurpassed importance and opportunity for the Christian Church. The general facts are too well known to require enumeration. The extent and populousness of the Chinese Empire, the importance of the country as a factor in international politics, the definite intention of the Chinese people and Government to abandon their policy of isolation, and to enter into the community of civilised nations, the abolition of the old Chinese system of education, and the definite inauguration by the Government of a new system of education on Western lines, combine to create a situation unparalleled in the world to-day, and rarely, if ever, equalled in past history. The Commission feels that these facts demand not only of missionary educators in China itself, but actually of the whole Christian world, four things—called for perhaps in all fields, and at all times, but pre-eminently necessary at this time in respect to China :—

(*a*) *Thorough and constant study of the situation* from a distinctly educational, as well as from a general missionary point of view.

If in time past education might safely be treated as a relatively unimportant adjunct of evangelisation, this is no longer the case in China. The educational problems have assumed such magnitude and complexity as to demand that they be approached from the educational point of view and dealt with by skilled educators. Study of the situation must, moreover, be continuous, since in many respects conditions are constantly changing.

(*b*) *Co-ordination of education with the other work of Missions.*—Complementary to the maintenance of the educational point of view, and not less important, is the recognition of the unity in purpose of all forms of missionary work. Each missionary has of necessity his own work and his own special interest, but the co-ordination of each part with every other for the achievement of the one end is indispensable to the highest measure of efficiency.

(*c*) *Careful planning.*—The situation undoubtedly calls for prompt action. Doors now open may soon be closed. But this only enforces the necessity of wise action, and this in turn the need of careful planning. There is no time to lose, but the first duty is intelligent planning.

(*d*) *Union and co-operation.*—The greatness of the task, its importance, and the fact that resources are not unlimited, enforce the duty of union and co-operation. Waste of energy in competition and ill-adjusted efforts are always foolish; in China to-day they are especially so.

The more specific requirements which are involved in these general needs are indicated in the following paragraphs.

2. *Organisation for Co-operative Work: Provincial Assemblies and Superintendents of Education*

While the general problem of Christian education has much in common in all lands and among all peoples, and the problem of China demands comprehensive treatment as a whole, yet on the other hand such are the varied, changing, and emerging conditions in the

several portions of the vast Chinese Empire that each province presents its own problems, which should have special consideration in order that the work may be far-reaching and permanent. The Commission therefore recommends that missionaries and Mission Boards working in China take early steps for the creation of suitable agencies for the co-operative study of conditions; and it suggests to such missionaries and Boards:—

(*a*) The recognition of certain defined divisions of the Empire from the point of view of educational work.

(*b*) The organisation in each of these of an Educational Assembly or Senate representing all missionary bodies engaged in educational work in that portion of the Empire.

(*c*) The relating of all these provincial assemblies to a general international and interdenominational Council for the whole Empire.

(*d*) The appointment wherever practicable of a superintendent of education for each of the great divisions of the Empire.

3. *A Specific Educational Policy for China*

Second only in importance to co-operation is a clear definition of policy. The replies from the field rightly emphasise the importance of education as an agency for the development of the Christian community. The task which the Chinese Church has to face is one of overwhelming magnitude. The spiritual foundations on which Chinese society has been built are being shaken and in part removed, and a new basis must be found for the reconstruction of society which is already in progress. The flood-tide of Western learning is entering the country, and all the intellectual, moral, social, and economic problems with which the Church is confronted in the West must be met also in China. It is impossible that any but an educated Church can grapple with the situation. If the Church fails to make a vigorous effort to educate its members, the intellectual leadership of

China must remain predominantly non-Christian, or more probably it will become materialistic and irreligious.

The Commission is convinced, however, that the existing conditions in China demand, to an extent rarely equalled, that Christian education be conducted with a breadth of scope and purpose which under other conditions might not be called for. The conditions in China are in marked contrast in many respects to those which are found on the one hand in India and on the other hand in Japan, and call for a correspondingly different policy in missionary education. The presence in India of the strong British Government with its organised scheme of education, and in Japan of the vigorous national Government with its fully organised and efficient school system, sharply differentiate both these countries from China. China is just entering upon a new era in her history, undertaking a task which may justly be described as the creation of a new civilisation, including a new constitution, a new economics, a new finance, a new education, and in many respects a new ethic. To such a situation, comparable to that which is sometimes created on a far smaller scale in the home lands, as, *e.g.*, by a sudden disaster to a city, the only adequate Christian response is an effort to the extent of our ability to promote the welfare of China on a scale corresponding to her need. Such a response alone will justly express the spirit of the Christian religion; practical expression is even more important than verbal proclamation. It may not be practicable at once to organise courses in all the departments of a University, as in the judgment of some ought already to have been done. But, however much our actual efforts may be limited for lack of men and money, it is most important that the Christian Church should in this hour of China's need be associated with the dissemination of the highest form of Western learning, and should definitely set before itself the Christian purpose of helping China at the critical hour to achieve the highest possible type of national life. Such a broad policy will in the end contribute most power-

fully to the Christianisation of the national life of China.

4. *Relation of Missionary to Government Education*

The Commission joins with the missionaries on the field in hearty sympathy with the efforts which the Chinese Government is making for the creation of a national system of education. The existence of this system, and the possibility of its great extension in the near future, are significant for Christian education in several ways.

(*a*) It is the obvious duty and privilege of Christian educators to assist the Government in every practicable way in the building up and improvement of the Government system. Whatever the defects of Government schools, it is certain that the great body of Chinese students will receive their education in them, and only less certain that, on the whole, the existence of these schools will contribute to China's progress. A sympathetic attitude toward them is from both points of view the course of wisdom for the Christian missionary.

(*b*) The missionary schools are not, however, rendered superfluous by the creation of the Government system. Rightly conducted, they will promote Government education by furnishing an example of what a school of Western learning should be, and they ought for this reason to be maintained upon a high educational plane. But apart from this important function, Christian schools will be needed for an indefinite time to come in order to serve the special needs of the Christian community and to discharge the important function of contributing to its development.

(*c*) One aim of Christian effort in China should be to create, as a supplement to the Governmental system of education, and at least equalling the highest intellectual standard to which in its several grades it may in future attain, a sufficient number of schools and colleges to serve as examples of the highest type of education, in which intellectual excellence is combined with the character-forming power of Christian training. Nothing short of this will adequately meet the situation. Nor, if

just emphasis be laid on quality rather than numbers, is the achievement of this end impossible. Built up first with foreign help, such a system should remain, long after the foreigner has done his work and retired, as thoroughly Chinese as that of the Government, but representing private initiative and Christian ideals. It is important not to lose sight of the possibility that, in course of time and increasingly, Christian men and women will be able to work freely in the Government schools, exercising an undisguisedly Christian influence. This is obviously a result greatly to be desired. Yet, pending its realisation, and in all probability after its achievement, schools of distinctly Christian character will be needed in addition to those maintained by the Government.

(*d*) In the construction of the Christian system the scheme officially promulgated by the Government should be followed, in respect to division into periods strictly, and in curriculum as closely as the highest educational ideals will permit. Hitherto "there has been an utter lack of system. Each mission has developed its schools and colleges on its own lines. Different standards prevail. Frequent attempts have been made at unifying the courses of study, but, owing to the fact that English, Americans, and Germans have been engaged in school work, not much has been accomplished. If we had been united we could have exercised a greater influence on the Government in its attempt to organise an educational system for the Empire" (F. L. Hawks Pott). The removal of this regrettable want of harmony among the missions is now made both easier and more necessary by the establishment of a Government curriculum. The adoption of the Government scheme is due as a matter of respect to the Government, and is expedient as an educational policy.

(*e*) The study of the Chinese classics must hold an important place in the curriculum of Christian schools. It is a fortunate fact that the moral tone of this literature is as high as it is, surpassing that of the Greek and Roman classics commonly used in the schools of Europe and

America. Advantage should be taken of this fact, and all the moral values of the Confucian ethics carefully conserved. The policy of the Christian schools in this matter so far as it is known to us commends itself to us as eminently wise.[1]

5. *Importance of Efficiency in Missionary Education*

It is of the utmost importance that missionary schools should be educationally efficient. The achievement of numbers, whether of schools or of pupils, should be unhesitatingly subordinated to efficiency, intellectual and moral. Such efficiency is demanded alike from the educational and from the missionary point of view; the demand is only emphasised by the rise of the new Government education.

6. *Need of Educational Missionaries*

The facts already set forth, and the difficult educational problem which China presents, call for the sending out of many men and women specially fitted and trained for educational work and specifically appointed to this task. The Commission endorses the following resolution of the West China Educational Union on this point:—

"The prosecution of the most effective educational work is hampered by the way in which appointments to special departments of it are apt to be interfered with by the demands of the evangelistic work or something in the general work of the mission. This leads us to emphasise the need that appointments of missionaries to educational work should be—

"(*a*) Of specially and thoroughly trained Christian educators, with some practical experience if possible before being sent out.[2]

"(*b*) That such appointments should be made with a view to promoting the greatest efficiency in conduct-

[1] Cf. Chap. VII.

[2] The Training of native Teachers is discussed in Chap. VIII. of this Report. The supply of Teachers from the home-lands is considered in the Report of Commission V.

ing schools of every grade. For this purpose we believe the appointments of educationists should be of as permanent a nature as may be consistent with the policy of the mission. If men of this type were sent to do educational work, one very desirable result would be that many evangelistic workers whose time is now devoted to school work would be set free to do their own proper work."

7. *Medical Education*

There is the greatest need and scope for medical education. The usual method of instruction for a medical career in China is quite inadequate, and consequently those who are trained as doctors by the mission schools are able to obtain employment under the Government at a far higher salary than the missions can afford to give. The result of this is that the mission hospitals and medical schools remain understaffed. The need of the Chinese for competent physicians, and the desirability that these should be Christians, or at least educated under Christian influence, are alike obvious. The disposition of medical missionaries who are interested in this matter to come together and combine their efforts in union schools, rather than develop many separate schools, is eminently wise. In East and in South China there are enterprises which ought to be unified. The brethren in these regions may well follow the example set by those of North China in the establishment of the Lockhart Medical College.

8. *Women's Education*

With regard to women's education also there is a deep interest which is fully justified by the importance of the subject. Christianity has already exerted a widespread and healthful influence on the status of women in China. Infanticide has been diminished, foot-binding is decreasing, and the door of educational opportunity is in a measure opened. But the elevation of national life, through the elevation of women and

the consequent improvement of home life, are but begun. For further progress in this direction girls' schools are of great importance. The greatness of the task and the impossibility of accomplishing it by foreign teachers alone makes it expedient that, while the purpose of educating women to be wives and mothers is kept in view as the chief end, yet this end shall be sought in no small measure by training Chinese girls to be teachers.

9. *Influence over Students after their withdrawal from School*

It is much to be regretted that so little has apparently been done in this direction. That this is due to the physical limitations of the strength of an overburdened staff, shifts the responsibility, but does not change the fact. In the judgment of the Commission the conserving of the results of work done in school by efforts on behalf of the graduates and other former students should be recognised by the staff as an important part of their work, and by Mission Boards as a fact to be taken into account in providing the staff. In this, as in other matters, final results, not the numbers in the school or college or the extent of the curriculum, constitute the real test of the value of educational work.

10. *Sunday Schools*[1]

The material on this subject in possession of the Commission was not sufficient to furnish the basis of any adequate statement of conditions, or of any specific recommendations. It does, however, suggest to their minds that the difficulties met with in the West, through Sunday School work not being brought sufficiently into harmony with the methods and principles which have commended themselves in other departments of education, are already perhaps existent in the East. It is greatly to be desired

[1] This subject is further dealt with in the Report of Commission II. (Vol. II. pp. 155–163).

that the matter should receive careful attention, and that the Sunday School should share in the general improvement of the agencies for missionary education.

11. *Work for Students in Government Schools*

Though not less important than in India and Japan, this type of effort necessarily takes a somewhat different form in China. Government schools frequently provide their own dormitories for students. There is, therefore, little scope for the hostel. The exercise of a Christian influence must come largely through personal touch with the students outside college hours. Their desire to learn more English often gives opportunity for lessons or lectures in English, which may be utilised by the different missions to lead on to more directly evangelistic efforts. The work of the Young Men's Christian Association in this field has won the general approval of the missionaries of other bodies, and is deserving of hearty commendation and support. The willingness of the Government to appoint foreign Christian teachers in such schools also opens an opportunity to exert a great influence in the right direction. It is of the highest importance that Christian men seeking such positions, or recommended to them, should be thoroughly competent teachers of their subjects, and that they be men both of high character and of tact and discretion. Still further, in the education of the Chinese to fill such positions, Christian educators have an opportunity, which, however, can be retained only by the thorough development of their own schools.

12. *University Education*

With regard to the important problem of university education in China, the Commission records its conviction that the extent of the Chinese Empire makes it impracticable that one central Christian university should permanently serve all parts of China. It looks rather to the eventual foundation of several such institutions in different parts of the Empire. It is evident, however,

that it is impracticable to develop institutions simultaneously in all the various divisions of the Empire, and it is the opinion of the Commission, having in view the necessity of maintaining only institutions of real excellence, that at only a very limited number of points should the attempt be made at present to develop work of a distinctly university calibre. It is of the opinion also that, when in any of the great divisions of the Empire the time is ripe for the development of university education, all the Christian forces in that region should unite in the development of one institution of higher learning. Secondary education and, to a less extent, college education must, in the more populous and educationally advanced regions, be provided at more than one point; but the duplication of higher work in any great division of the Empire, at an early day, is to be deprecated as uneconomical and as tending to inefficiency and to the alienation of the support of those from whom such support must be expected.

CHAPTER IV

JAPAN

INTRODUCTION

THE problem of Christian education in Japan differs markedly from that in any other mission field. There are three outstanding factors to which attention should be called at the outset.

Japan is one of the great Powers of the world. Within half a century it has added to its old civilisation, with its institutions and its literature, many features of western civilisations. It has a constitution, an Imperial Diet, and a most efficient army and navy. In industry and commerce it competes with the industrial nations of the West. For these and other reasons the problems of Christian work in Japan much more closely resemble those in Great Britain or the United States of America than do those in any other country to which missionaries have gone.

Japan has organised an elaborate system of education, from the kindergarten to the University. The Christian school does not have the field of education to itself, but must compete with the Government schools, backed as they are by the great resources of the Imperial, prefectural, and local Governments.

Japan possesses a spirit of intense patriotism, which teaches every child to believe that his supreme duty is to advance the interests of his Emperor and his country. The Japanese resent any imputation of inferiority or anything which implies domination or control by foreigners.

GENERAL SURVEY

Before passing to the discussion of the points brought out by the questions sent to the correspondents, it may be wise to state briefly what education the Christian forces are furnishing to Japan to-day.

The scheme of the main course of Government education, to which Christian schools conform to a greater or less degree, is as follows :—

Kindergarten, 3 years . . .	age 3–6
Elementary, 6 years . . .	,, 6–12
Middle school (Chu Gakkō), 5 years .	,, 12–17
High school or college (Kōtō Gakkō), 2 years	,, 17–19
University, 3 or 4 years . . .	,, 19–23

Besides these there are higher elementary schools (2–3 years), higher girls' schools, corresponding to the middle school for boys, though somewhat less advanced, and both normal and technical schools of lower and higher grade.

Every school in Japan is required to report to the Department of Education, which classifies all schools under three heads :—

(*a*) Government schools, directly controlled and supported by the Imperial Department of Education.

(*b*) Public schools, supported by local authorities, but conforming to the regulations of the Department.

(*c*) Private schools, under which head fall nearly all Christian schools and non-Christian schools not maintained by public funds.

In giving the statistics of Christian education in Japan, this Commission omits all theological schools, divinity colleges, and schools for training Bible-women or other Christian workers, as such education falls within the field of another Commission.

The gradual growth of Christian education may be indicated by the figures in the reports of the general missionary conferences of 1878, 1882, 1900, and in the *Christian Movement in Japan* for 1908 :—

Total schools in 1878 . . .	30
,, ,, ,, 1882 . . .	63
,, ,, ,, 1900 . . .	133
,, ,, ,, 1907 . . .	150
,, ,, ,, 1908 . . .	111

A better idea of the scope of Christian education and present tendencies may be indicated by an analysis of the figures for 1907 and 1908 [1] :—

	1907.		1908.	
	Schools.	Pupils.	Schools.	Pupils.
Boys' boarding schools	12	3,604	15	3,034
Girls' boarding schools	45	5,526	37	3,693
Day schools, including kindergartens	93	7,920	59	4,702

The decrease of 33 per cent. in the number of pupils in the girls' boarding schools is due to a reaction, in part caused by the financial depression, which affected also Government and public schools for girls. The greatest falling-off, however, is in the day schools, the number of which was reduced 36·5 per cent., while the loss in pupils was 40·6 per cent. The comparatively small place now occupied by elementary Christian education is still further emphasised when from the 59 day schools there are deducted the kindergartens, somewhat over 40 in number. This leaves less than 20 Christian schools of elementary grade. In this number are included also night schools, some of which are doing most excellent work for those whose poverty forces them to work during school hours. Some of these Christian night schools are so excellent that Government has recognised them as equivalent to the Government elementary schools, attendance at which is theoretically compulsory upon all between the ages of six and twelve.

There are in Japan twelve Christian schools for boys of approximately middle-school grade. The facts relating to these may be summarised thus, the statistics relating to the first half of the year 1909 :—

Number of schools	12
Foreign teachers	33
Japanese teachers	180
Students in middle-school classes	4,045

[1] One of the delegates from Japan questions the complete accuracy of these statistics. He is sure that the reduction in the number of girls' boarding schools and pupils cannot have been as great as is here stated. He admits, however, a real reduction in the number of pupils.

Number of years in course	5
Periods per week	28–36
Schools offering also higher work	7
Students in higher department	311
Number of years in higher course (One school, 4½ years.)	3
Periods per week in higher course	23–37
Value of lands and buildings	2,767,000 Yen
Number of schools with endowment	5
Amount of endowment	285,265 Yen
Total annual income	307,551 Yen

The Commission has no complete statistics regarding girls' schools, but the figures for eleven of those which are doing approximately the work of girls' high schools may be of interest :—

Number of foreign teachers	45
Number of Japanese teachers	172
Number of pupils	1,530
Number of years in course	4–6
Periods per week	28–33
Schools doing also higher work	7
Number of pupils in higher work	88
Length of higher course in years	1–4
Hours per week in higher course	23–33
Value of land and buildings	660,000 Yen
Total annual income	110,968 Yen

With possibly an exception here and there, all the Christians schools in Japan are open to Christians and non-Christians alike.

There is practically no industrial education under Christian auspices, although some girls' schools teach cooking, sewing, and embroidery, while here and there, notably at North Japan College, Sendai, may be found certain industrial features to enable boys to earn money for their education. Schools for the blind also have industrial features.

In addition to the organised work of Christian education (with which considerably more than one-half of the entire body of Protestant missionaries is connected), nearly every missionary does much personal and private teaching. Cooking and sewing classes, combined with instruction in the Bible, are carried on by many missionaries. The cooking and sewing are not merely or chiefly a bait to

attract the uninterested, but a means of overcoming the natural reserve of the Japanese women, and establishing a bond of sympathy without which the missionary cannot exert a helpful spiritual influence. Classes in English and in the English Bible are another method by which the missionaries especially get into personal touch with non-Christians, chiefly students in Government schools.

In Formosa one boarding school with 60 boys and two with 96 girls are the only Christian schools reported. There is an intellectual awakening which crowds all schools to overflowing; a growth of the national spirit, which leads many to patronise national schools, even if they are inferior; and a growth of the materialistic spirit, which leads to the patronage of those schools which have Government recognition and give better promise of leading into a gainful occupation. There is need of better equipment, better school buildings, and better teachers to put Christian educational work upon the highest plane.

PURPOSE OF MISSIONARY EDUCATION

What now are the purposes that lie behind all this work of Christian education?

It has already been shown that Christian education in Japan is for the most part limited to the kindergarten, on the one hand, and the middle school, with its higher department, on the other. Elementary education is in the hands of the Government, and that of college and university grade is under non-Christian control.

There is no absolute unanimity in the replies as to the purpose of Christian education, but the variations are chiefly in the matter of emphasis and proportion. In spite of all the differences in emphasis or phraseology, there emerge certain general principles to which nearly all would give a more or less hearty assent.

1. *The Education of Christian Youth and the Development of Christian Leaders*

Under this head must be included the endeavour to put the Christian impress upon young people at the most impressionable age, and thus to raise up men and women, strong in character, trained to face and to solve, upon Christian principles, the problems of their nation. Dr. Ibuka of Tokyo says: "Nothing can be more evident than that Japan is accepting many of the elements of the civilisation of the West and engrafting them upon its own civilisation; and it is highly important that as widely and as rapidly as possible the Christian elements should be so accepted and engrafted. . . . It will make a vast difference in the future of Japan, if now, in this crisis of its history, large numbers of young men and young women have lodged in their minds the Christian world-view and the foundation truths of historical Christianity. This will be emphatically true in the case of those who accept Christianity as the rule of their own lives; but it will also in large measure be true in that of those who yield to it only the assent of their minds. Education is yeast, and Christian education is Christian yeast." As another puts it, it is not enough to convert a person "from one set of religious beliefs to another, no matter how superior the latter may be. There is need of gradually substituting a new background, a new outlook, a deeper conception of the reality of the present life. A change of mind is needed as much as a change of heart." Dr. S. L. Gulick would have the Christian schools "raise up a well-educated, solid Christian manhood and womanhood, men and women who shall be well grounded in modern Christian conceptions of individual and social life, fitted to take responsible positions in society, in the State, in business, in education, in politics, and especially in the Church." The Church in Japan needs strong, intelligent, Christian laymen, in whom Christianity is ingrained by years of Christian teaching and life in a Christian atmosphere. Without

such men; the Church in Japan cannot become a dominating factor.

Under this head falls also the endeavour to give the education needed by Christian ministers, catechists, teachers, and other Christian workers. The ministers and leaders of the Church in Japan are, and must continue to be, broadly educated men. The foundations of this education must be laid before they enter the special course of training for their specific work. It is at this point that Government education is weak, and the consequent need of Christian schools strong.

To achieve these results Christian schools are needed, in which Christian principles are taught as the guide of life and true foundation of education, and where patriotism and national sentiment are duly honoured. The students in the Government schools, on the other hand, "pass the most formative period of their lives without instruction in religion." Moreover, the influence of these schools is in many instances anti-Christian, so that many are prevented from accepting Christ, and the children of Christians cannot be educated in a Christian atmosphere. Bishop Foss writes: "Japanese tell us that from fourteen to twenty-four their minds are simply fermenting with thoughts and hopes and doubts, which none of their old religions can satisfy, and which make them feel (for a time at least) that life without religion is not worth living." And there are few teachers in Government schools who are able or anxious to assist their pupils in solving problems of supreme importance in the realm of ethics and religion.

Dr. Arthur Lloyd, who has had an experience of a quarter of a century in both Christian and non-Christian schools, declares: "I am bound to confess that I can lay my hands on quite as many good and solid Christians from Government and non-Christian schools as from mission schools. I have always attributed this to the greater necessity for bearing the Cross which is laid upon the would-be Christian in a Government or non-Christian school. In a Christian school a boy has much to gain

by becoming a Christian. . . . The would-be Christian in a Government school has to bear the Cross from the beginning, and it braces him to steadfastness." On the other hand, another correspondent declares that at the Summer Young Men's Christian Association Conferences the students from the Christian schools can sometimes hardly get into touch with those from Government schools, for the reason that the latters' ideas of the Christian life and of Christian truth are so crude and undeveloped for lack of Christian instruction.

In advocating, however, such Christian schools, the practical difficulties must not be ignored; especially the difficulty of obtaining employment for boys educated elsewhere than in Government schools. Christian parents feel this to be a serious reason for preferring Government schools.

2. *The Conversion of Pupils*

To transform into Christians pupils from non-Christian homes—only about one-fourth of the replies specifically mention this purpose. Several of the ablest missionaries who mention it would guard against over-emphasis. One believes that this purpose would not justify the starting of new schools, for the number of converts would be small, and it is no longer necessary to offer education in order to bring young people under Christian influence. Another, who spent many years in evangelistic work before he began the work of education, believes that aggressive evangelism is not best done through the schools. "The schools as such, in most cases at least, would better not seek to do the evangelistic work, but should emphasise rather the development of trained, solid, and thoroughly efficient and reliable manhood and womanhood. For this, however, belief in God and trust in Christ and open acknowledgment of His Lordship may well be proclaimed by the school as important conditions." If schools are regarded chiefly as a bait by which non-Christians may be induced to come under Christian influences, the intellectual standards of the

school, it is held, are almost certain to suffer, and the school will cease to be efficient either as an evangelistic or as an educational force. Such a policy cheapens Christianity in popular estimation, as does the offering of scholarships to those who can afford to pay for their education. A Christian school offering only a superficial education leads the outsider to believe that Christianity too is superficial.

3. *The Exerting of a Leavening Influence*

The Christian school may exert a leavening influence upon the community at large in various ways. Thus it may demonstrate the superior results of an education whose aim is to develop character as well as to train the intellect. There is a great gap between Christian and non-Christian education, which even non-Christians recognise when the Christian school attains its ideal. It may train teachers who are more efficient than those trained in non-Christian schools. It may prove that " the facts of life are most intelligible upon the Christian conception of God and the Universe." It may raise the moral tone of Government schools, both by the power of example and by furnishing Christian teachers for those schools. Some of the best influences in many Government schools are exerted by those who were trained, at least in part, in Christian schools. It will tend to raise the moral tone of the national life and society through the example and influence of educated Christians.

THE RESULTS OF CHRISTIAN EDUCATION

In the history of modern education in Japan the missionary has played an honourable part. Through private classes and organised schools he was the pioneer of the new education. In the early days, before Government schools were organised or when they were only beginning, the mission schools did much, especially for the education of girls.

1. *Primary Education.*—In Japan, in the days when

the Christian schools were the best in the land, they were influential in securing a large Christian constituency. Children carried Christian teaching into their homes and sometimes whole families were led to Christ. Many who would otherwise have been opposed to Christian teaching were led to acknowledge that it was good and helpful. To-day, owing to the extension of Government primary education and the laws respecting compulsory education, there is comparatively little elementary or primary education under Christian control except in the kindergarten. The forty or more Christian kindergartens flourish; and more might be opened, for the kindergarten course is not a part of the required Government education and the work of the Christian kindergartens is still acknowledged as the best. The influence of these Christian schools has been to improve the Government kindergartens, to bring the Christian kindergarten teachers into sympathetic touch with the Government teachers, to gain access to many homes, and to change whole neighbourhoods. The Glory Kindergarten at Kobe is so popular that parents are willing to pay as fees a sum equal to that charged in Government schools of a much more advanced grade.[1]

2. *Higher Education.*—Here Christian education has achieved its most striking results. Dr. Schneder, Principal of the North Japan College at Sendai, writes: "The Christian schools have had to compete with a splendid system of Government education. They have also been almost constantly hampered by the lack of insufficient support. They have had strong prejudices to meet, yet in spite of it all the degree of success that Christianity has achieved in Japan must be ascribed very largely to the direct and indirect work of the Christian schools." Another missionary declares that the Christian schools have made possible the Japanese Christian Church. Dr. Ibuka says that in his three visits to America and his one visit to Europe he has met many Japanese engaged in

[1] See *The Christian Movement in Japan for* 1909, pp. 284–287, 292–296.

business or connected with the Embassies, and he has been surprised to find how many of them were once connected with Christian schools. A prominent pastor recently remarked that it was a constant source of surprise to him to find how many of those who profess Christianity had once been students in Christian schools, perhaps years ago. The able leaders of the larger denominations in Japan are almost all of them the product of the Christian schools. The fifteen years from 1872 to 1887 were especially fruitful in producing Christian leaders, and among the younger men there are many of great promise. A very careful observer writes: "Men who have received the major part of their education abroad or in non-Christian schools do not fit into the Christian work and do not stay long in it. It is indeed lamentably true that many graduates of Christian schools begin Christian work but do not hold out. But I think it is true, on the other hand, that those who hold out and devote their lives to the work are those who have had several years of training in our Christian schools."

It is not only to the Church that the Christian schools have furnished leaders. Their influence in the realm of literature has been most marked. The teaching of English literature spreads Christian ideas and Christian ways of looking at things. The literature of the Tokugawa era was Buddhist in its tone, that of the present era, Meiji, is Christian, and this is due largely to the work of men educated under Christian auspices. The Christian schools have produced a novelist like Mr. Tokutomi Kenjiro, a poet like Mr. Shimasaki Toson, and writers on such topics as history and education, all of whom "have led the way in creating a new literature for Japan, a literature that is fast familiarising the whole nation with the best ideals of the West, and the influence of which upon the national thought and character is simply beyond calculation." The Christian press has no editor-in-chief who is not a graduate of a Christian school. The graduates started magazine literature in Japan, and many of them go into journalism. To-day the editors of some

twenty or more of the leading journals in the Empire, including the organ of the Ministry, were trained in Christian schools.

The statistical results of the Christian education in middle schools and higher schools were summarised thus at the celebration of the fiftieth anniversary of Protestant Missions held at Tokyo in August 1909 :—

Total number of graduates of middle or higher schools about	3000
In the ministry and Christian work	3 per cent.
In teaching	12 ,,
In official life	5 ,,
In business, including farming, etc.	28 ,,
In military service	1 ,,
In various callings	2 ,,
Still studying	35 ,,
Dead	7 ,,
Unknown	7 ,,

The Doshisha schools claim 2000 baptisms among their 6000 students, while four other schools estimate their baptisms as 1194. While many students, it must be confessed, have not proved useful Christians after leaving school, yet others have become influential officials, able diplomats, and staunch supporters of the Church. They are also working for the Japanese in Seattle, Hawaii, Shanghai, Korea, Formosa, and Manchuria.

At the semi-centennial celebration in Tokyo last autumn, this matter was summed up by Mr. Pieters as follows: "The results of Christian education are disappointing in the following particulars: in the fewness of the graduates, considering the number and equipment of the schools and the length of time they have been at work; in the failure to influence to a deep religious conviction such a large proportion of the students; in the unsatisfactory character of many who profess conversion; and in the fewness of candidates for the ministry.

"On the other hand, the services of Christian schools to society at large and to the Christian Church have been abundant and valuable. Their graduates have contributed largely to the material and moral development

of the nation, as business men, officials, teachers, and editors. Their influence has inspired the new literature of Japan, has vitalised its new civilisation with spiritual ideas, and has been prevailingly on the side of righteousness and purity in national, family, and private life. Christian education has given birth to the Christian Church, has supplied it with leaders, literature, and hymnology, and has made possible well-nigh every form of its manifold activities. As the strata of rock beneath the fertile field, although themselves invisible and forgotten, yet underlie and sustain the soil, so Christian education underlies and sustains Christian civilisation and the Christian Church."

In addition to these results, it may be said that, to an extent greater than appears on the surface, Christian education has influenced Government education. Christian schools have furnished many of the most competent teachers of English to the schools in Japan.

As regards the higher education of girls, the results may be given in the following words of Miss Macdonald: "The majority—not all—of the women in their prime who are prominent in Christian work have been educated in mission schools. This is true also of some women, not themselves Christians, who are prominent in public work. Mission schools for girls were the pioneers in girls' education. They now, however, no longer take the lead in any sense, not necessarily because their efficiency has decreased, but because the Government system has improved so tremendously. Their relative importance has changed, and the coming generation of leading women will not in so large a proportion come from Christian schools." According to the testimony of a Japanese educator, the Christian schools have always pursued a more liberal policy than has ever prevailed in Government schools.

In so far as Christian higher education for boys and girls has been successful, it has been due to such factors as "good teaching, good material equipment, and strong, wise, Christian personalities." The moral training, too, has been the best in Japan, and many graduates have

gone out with a strong conviction of the truth of Christianity and a determination to stand firm.

In so far as comparative failure has resulted, it has been due to inadequate equipment, the small number of able and well-trained teachers, and to the youth of the pupils. Students of middle grade are hardly mature enough to grasp and retain the important ideas of human life. Other weaknesses of Christian education in Japan will be considered at a later point.

3. *Industrial Education.*—In Japan there is practically no Christian education along industrial lines. The industrial work at Sendai is succeeding in furnishing poor boys with a means of securing an education, but in general the attempts to start industrial education under Christian auspices have not met with great success, and the consensus of opinion seems to be that Christians of the West need not support such education.

CHANGES IN THE MISSIONARY PROBLEM

A very small minority of the correspondents see no changes which call for any marked modification in educational policy. The majority, however, would recognise the entrance into the mission problem of new factors, which call for new adaptations of missionary education to meet present needs.

1. *Changed Attitude towards Christianity.*—A generation ago Christianity was regarded as bad in itself and quite alien to Japan. Now few educated Japanese, in Tokyo at least, would own to any dislike of Christianity, for this would argue that they were behind the times. "Japan is not resisting Christianity because of an attachment to ancient faiths, but because it doubts whether Christianity will solve its difficulties." It is rare to meet any young woman student who is a sincere believer in Buddhism, but a daily occurrence to meet one who says, "I believe in nothing." The advance of socialism in Europe has frightened some of the leading Japanese, who fear that Christianity will lead to socialism. Social-

istic, atheistic, nationalistic, and agnostic ideas have poured into Japan through German, French, Russian, and English literature, and through students who have studied abroad. Japan has its admirers of such writers as Bernard Shaw, Maxim Gorky, Ibsen, Sudermann, and Maupassant. This change of attitude opens as never before the minds of the student and educated classes to the Christian worker who can lead the young Japanese, oppressed with the difficulties of life, into a vital faith. A missionary in Tokyo working exclusively for the student class has scores of students from non-Christian schools in voluntary Bible classes, and the number of young men corresponding with him on religious subjects is limited only by his ability to answer their letters.

2. *Spread of General Intelligence.*—One of the most scholarly missionaries in Japan declares that the Government schools and universities are turning out thousands who have had a wider and a longer education than many missionaries, few of whom are now recognised as authorities on any topic of intellectual or practical importance except perhaps by their own pupils. Even among the Japanese pastors there are a score or two who surpass most of the missionaries in scholarly equipment. The leadership of Christian thought has passed to the Japanese. He holds that if the missionaries are to continue to hold leading positions of influence in their denominational work and also in the community, the Mission Boards must give them opportunity to specialise on specific topics and become authorities on some one chosen subject, since only so can the missionary hold his place as a true educator, and keep in living touch with the educational work of his school.

3. *Growth of the National Spirit.*—This has always existed in Japan, but since the war with Russia there has come a deeper feeling of national responsibility and a fuller national self-consciousness. The effect of this on mission policy is put thus by a British missionary: Japan "is sensitive lest she be a pauper ward of

Christendom: we need still to help her, but that help should be given in unostentatious ways and only as a stimulus to the Japanese Church and as a supplement to what they are able to do." This means, he continues, that there should be no great increase in mission education, lest it seem to reflect upon the ability of the nation, and especially the Church, to provide for its own. It means also that the control of Christian education must pass increasingly into the hands of the Japanese Christians. "Whether in consultative bodies or the teaching staff, all that can be efficiently done by the Japanese should be in their hands, the missionary working rather behind them than apparently over them, and only watching, . . . lest there should be any compromise, any lowering of the standard, any yielding of Christian principles to expediency." The following is from a Japanese educator: "In my judgment, and that of many others, no institution for the higher education of young men in Japan will in the end succeed unless at least this measure of Japanese direction [one-half the Board of Management] is cordially accepted." Of the twelve boys' middle schools under mission auspices, four are under the control of a Board organised under Japanese law, one-half to seven-ninths of the Board being Japanese, and in at least two other cases there is co-operative control by a foreign missionary Board and a local Japanese Board. In a still larger proportion of cases the president of the institution is Japanese.

4. *Relative Decrease in the Efficiency of the Christian School.*—On this point the testimony is overwhelming—not that the mission schools are in general any less efficient than they were formerly, for the contrary is often true. But while in former days the Christian schools were the best in the Empire and could secure the pick of the young Japanese desirous of education, they are now inferior to the non-Christian schools in all but a few respects, with the result that the most ambitious and the ablest students are usually found in the non-Christian school. Miss Tsuda, a strong Christian and leading Japanese lady

educator, writes: "Education in mission schools is on the whole, *grade for grade*, below Government and public schools in primary and middle school work. Every year makes the difference greater. Unless the work is made better by having competent teachers (both Japanese and foreign) and providing enough means for good education, it is not worth while competing with Government schools." Similar testimony comes from a missionary, "We have not been careful enough about the teaching force or intellectual attainments. . . . The Japanese schools have been advancing all the time, and now their equipment is superior to ours, which is a discredit to us. Better either place our mission schools on a high standard of equipment or close them. They reflect to the disadvantage of Christian work and teaching, if not at least kept in a grade equal to Government schools." The students in Waseda University, the strongest non-Government university in Japan, boast that they are a "heathen school," because to them the phrase "Christian school" implies inferiority.

CAUSES OF WEAKNESS

The weakness of the Christian schools has five chief sources:

1. *Lack of prestige* due to the fact that they are neither Government schools nor have Government recognition. This matter will be treated later.

2. *Lack of equipment*, especially in the matter of libraries and scientific apparatus.

3. *Inferior quality of the teachers*, especially the Japanese. Upon this point Miss Tsuda is most explicit. "The low grade of the Japanese workers in most mission schools is most marked. Effort is not made to get the right kind of specialists in high schools and well-trained teachers in primary schools. The Japanese workers are often too poorly paid. The *personnel* is far below the Government schools, partly, I believe, for that reason. Those in power (who are usually the foreigners) do not sufficiently realise that we too have great differences

among our people in mind and training. It is almost impossible for a foreigner to discriminate. He must judge by the help of the Japanese." More effort should have been made "to raise up and employ capable Japanese men and women for places of leadership in schools, for which they are fitted by temperament and heredity far better than outsiders could be."

For the purpose of training teachers the Government normal schools would have to be used. At present the Government insists on residence, for all its women students, in these institutions. To send Christian young women into residence would be to expose them to much risk and temptation. Would it not be possible to obtain from the Government sanction for a Christian hostel in connection with the Government normal school?

4. *Lack of co-ordination.*—Each mission has been working independently. The time has come, in the judgment of many, when all Christian higher education should be co-ordinated into a harmonious system. The importance of this point can hardly be overstated. But its discussion belongs to another Commission.

5. *Incompleteness of the system of Christian education.*—The Government has a complete system from elementary school to university. The Christian education, apart from theological training, practically stops with the middle school. It is true that there are a few exceptions. Thus, Aoyama Gakuin, in Tokyo, offers a normal course in English which has Government recognition, and the graduate of which is entitled to a teacher's certificate; Doshisha, Kyoto, offers three higher courses; and several of the higher courses in theology are recognised by Government as advanced enough for the students to have the Government privilege of postponement of military service. This list is not exhaustive, but merely typical. It remains true, however, that no Christian school offers any well-rounded, thoroughly developed course similar to that of a college in America or Great Britain, and not one of the higher courses entitles the student to be a candidate for entrance

into the Imperial universities. The result is that the higher departments usually have few students, and all who are desirous of the highest education go into the Government schools as soon as possible. The seven higher departments in Christian schools have but 311 pupils in all, while the seven Government high schools enrolled recently 4534, and twelve professional schools of similar grade 4710 more. The situation in the girls' schools is no better. Only a few have Government recognition. While there are many so-called college classes, there is no course at all comparable to that of an American college, except perhaps in Kobe College, and even there the college work begins a year below that in the West. Miss Tsuda's school, which is thoroughly Christian, but without connection with any mission, is another exception, and this has a recognition from the Government.

On the other hand, the points in which the Christian schools are superior to Government schools are: (*a*) moral training; (*b*) the teaching of English, which is in the hands of those to whom it is the vernacular; and (*c*) better pedagogical methods. The Christian schools are well located, and are working along right lines, but they must be improved or lose their influence.

In conclusion, it must be noted that the general educational policy is determined by the Government. The missionary must in the meantime follow it or lose opportunity of participation in educational work.

THE RELATION OF GOVERNMENT TO MISSION EDUCATION

Under this heading three topics call for consideration :—

1. *The effect upon Christian education of the regulations and educational system of the Government.*

(*a*) The first fact to be noted is the practical monopoly by Government of the field of elementary education. The Japanese law requires that every child who has passed his sixth birthday shall at the beginning of the next school year enter an elementary school, and remain

there during the whole course of six years. While there is no penalty for non-attendance, yet the pressure of the Government is so great that in 1905 the percentage of attendance was 97.16 for boys, 91.16 for girls, and 94.43 for both. However, the length of the period is so short that while in 1902 the proportion of the total population of the United States attending school was 20.98, and for England and Wales 18.08, that for Japan was but 10.7. By 1905 this had been pushed up to 11.83, and with the recent lengthening of the compulsory term from four years to six years the percentage has probably gone still higher. The elementary schools are co-educational, and there is little difference between the courses for boys and girls. These six years of schooling must be taken in a school recognised by the Government. As only a comparatively few non-Government schools have this recognition, it is natural that parents should send their children to a school the status of which is beyond question. Except for night schools, Christian bodies are compelled to withdraw from competition with Government in all elementary education save the kindergarten.

(*b*) The second fact to be noted is the influence of Government regulations upon middle schools. After the six years of elementary schooling have been completed the Government no longer dictates what school a child shall attend. Practically, however, it compels every school that wishes to succeed to conform to Government regulations, and even such schools cannot get the pick of the graduates from the elementary schools except upon conditions which are unacceptable to most Christian schools. Every young man in Japan is required to serve his time in the army or navy, but students in recognised schools may postpone such service, and students of recognised middle or higher schools may reduce the term. Admission to a Government school of any higher grade is practically limited to pupils from recognised schools of the next lower grade. Roughly speaking, one-half of those who finish the course in a given school wish to enter the next above it, and but one-half of these can

be admitted. Because many try again and again, the number of applicants may be ten times the number of vacancies. In such examinations, those who finished the course in Government or public schools have the advantage over those who come from recognised private schools. The effect of these regulations and facts is that few enter Christian middle schools unless they have tried in vain more than once to enter the Government middle school, and those students who desire to go on further tend to leave the Christian school as soon as they can get into a Government school. They are certain to do this if the school has no recognition.

Over the question of recognition there has been much discussion. The schools have been willing to conform to Government regulations regarding grounds, size of buildings, equipment, number and qualifications of teachers, and curriculum, although the curriculum is overcrowded and imperfect in many respects. The difficulties have arisen with regard to religious instruction. Christian schools in general have always insisted upon daily attendance at chapel worship, and have included Bible study in the curriculum. Under date of August 3, 1899, the Minister of Education issued the following Instruction: "It being essential, from the point of view of educational administration, that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction." Prior to that time several Christian schools had been granted full licences as middle schools. These came under this Instruction, and, rather than surrender the principle of compulsory Christian instruction, surrendered their licences with the privileges involved. After long negotiations it was finally arranged that a school which in other ways conformed to Government requirements might receive recognition as the equivalent of a middle school, even though additional studies or services were

required, and the pupils would have in considerable part the privileges of those in the middle school or Chiu Gakko. The use of this name, however, was restricted to those schools which conformed in every respect to the Government regulations. Two mission schools have made all attendance upon religious worship or Bible classes optional, and bear the title of Chiu Gakko. Such classes are held outside the school hours, but there is no objection to their being held on the school grounds. In one school of 450, more than 400 are in Bible classes. In another, three-fourths of the entire student body are enrolled, attendance is marked, examinations held, and prizes awarded. The principals of such schools believe that the Christian influence is stronger than under the other system, and that any drawbacks to the optional system of religious instruction are more than counterbalanced by the advantages. The school has the full prestige of a Government school, and there is no tendency to seek a transfer before completing the course of study. The missionaries who take up this position are in a minority, but it is held also by Miss Tsuda, who believes that thus the Christian influence of the school is more helpful.

For some years the boys' middle schools have sought and secured from Government, whenever possible, recognition of one of these types. Not so with the girls' schools, most of which have gone on without much regard to the Government. Many have had good success in sending up their students to take examinations for teachers' licences. This condition has now changed, for by an order issued in 1907, to take effect in 1909, students from schools not recognised by the Department of Education and from special schools are debarred from examinations for teachers' licences. As a consequence, the strongest girls' schools have sought recognition both for their high school course (parallel to middle school for boys) and their higher departments. At least four of them have been successful in obtaining Government recognition, but without full licence. The remainder will have either to follow their example, which will

require better equipment and higher standards, or else be left behind in the educational race.

The object of the Government in this whole matter is to unify a highly heterogeneous system of unrecognised private schools, of whose standing the Government has no cognisance. Apart from Christian schools the majority of these are so markedly inferior, that they cannot be recognised.

(*c*) A third fact to be noted is the competition of the Government schools. This is felt seriously by the girls' schools. For instance, there has been a strong girls' school at Hiroshima. The Government is building there a school to cost 180,000 Yen. Close to Kobe College for girls a similar Government institution possesses nearly three acres of land, a faculty of 21, and a yearly grant for expenses of nearly 16,000 Yen. In almost every town of any considerable size these Government schools have come in, or are coming in, to dispute the ground with the Christian school, which formerly reigned supreme.

(*d*) A fourth fact to be noted is the general attitude of the Government towards Christian schools, and especially towards training of teachers in them. The Department of Education freely admits that the Christian schools, which have foreign assistance, unlike most other private schools, are for the most part efficient, and it is perfectly willing that Christian bodies should thus assist in the process of educating Japan. On the other hand, it exhibits no eagerness to grant full recognition to such schools. There is at present no likelihood of any Christian college or high school, whatever the grade of its work, obtaining recognition as a Koto Gakko, or gaining for those who complete its course the privilege of entrance into the university. Students who complete the course in the higher department of the Aoyama Gakuin receive licences as teachers of English without examination. But this is the only Christian school for boys which has this privilege, and it is highly improbable that it would be granted now to any private school. The Government is taking the position that it must have an absolute

monopoly in the training of teachers, and thus secure, as it believes, excellence and uniformity of teaching in its schools. "Recently the question was asked in the Imperial Diet, whether the Department of Education would favour the establishment of private training schools. The reply was that it would not, even though such schools were under its supervision," that is, recognised. However, as Count Okuma has said, "It is scholarship which will count in the end with private schools. If graduates of private schools show that they have scholarship and character, they will, in the end, vindicate their right to the highest positions."

These facts make it clear that the attainment of the educational aim of the Christian schools is in some respects retarded and in other respects facilitated by Government.

It is retarded in five respects: (1) As Government schools are regarded more highly and lead more easily to political preferment, the mission schools do not often get the ablest boys. (2) Government education is highly specialised; a boy when he leaves the middle school must choose his profession and pass at once into the Government high school (college), or lose his chance of university training. The Christian college has thus no proper place in the educational system, and there is no opportunity to exert a Christian influence over a boy during the years between the close of his secondary education and his choice of a profession. This is the period when in the West so many decide to take up Christian work. (3) Schools which are to attract pupils must conform to a curriculum which is overcrowded, excessively specialised, too professional, and insufficiently cultural. (4) Religious instruction cannot be given in school hours if there is full recognition. (5) The Government hinders the Christian schools in their efforts to meet the needs of a broader type of higher education, especially in the matter of supplying Christian teachers to Government schools.

But it should be added that the chief cause of the Government's attitude is the existence of inferior schools,

those where, as a missionary puts it, " we have been too neglectful of those educational ideals which should have influenced us, but which we lost sight of, perhaps for lack of money and from ignorance of the educational standards which should be held up, as well as through zeal for Christianising and ignorance of the deficiencies of Japanese teachers whom we were employing."

The action of the Government has proved of benefit to Christian education in Japan in the following ways: (1) It appoints a standard curriculum which is probably better adapted to the needs of Japan than curricula drawn up by each mission school independently. (2) It provides teachers and text-books to supplement those produced by the Christian schools. (3) Because of Government recognition " the schools do better work educationally, and probably morally and spiritually," says a missionary educator. (4) The Government recognition in a way guarantees to the public the efficiency of the school, and this attracts pupils. (5) To a limited extent the Government higher schools furnish for the graduates of Christian schools opportunity for further education. (6) Government supervision helps in the enforcement of regulations and discipline. The majority of the correspondents believe that these advantages outweigh the disadvantages.

2. *The relation which should exist between Christian education and Government education.*

It is already evident that the majority of the correspondents believe strongly that Christian schools should conform to the Government scheme of education, at least sufficiently to secure recognition as equivalent to Government schools. Otherwise the public will associate the Christian school with the inferior private school, which deserves no recognition, and the Christian school will die.

Dr. Nitobe is quoted as saying: " Government recognition in Japan means very much more than it does in England or America, and Government recognition of a school gives that institution a prestige in the eyes of the Japanese that it cannot otherwise have."

One of the missionary correspondents urges that missionaries should visit Government schools, keeping on good terms with the educational officials, and in general keeping well informed on the subject of Government education, regarding which many of them are lamentably ignorant.

Another suggestion is that the Christian school should seek to supplement the Government education where it falls short of the ideal. It is remarkable what Japan has done within a generation in establishing an efficient school system. In some ways the task was more difficult than that which faced the educational authorities in any other country. The schools of Japan must teach thoroughly what is probably the most difficult modern language, include Chinese literature, add the results of western learning, and do all this within the compass of a few years. Hence it is by no means strange that the Japanese education has certain defects which time will doubtless remove. The idea of the passivity of the student, into whom the teacher pours the treasures of his stores of knowledge, has not been entirely outgrown, with the result that the lecture method is used even in the lower schools. The curriculum is overcrowded, the number of hours a week even in the highest professional schools averaging not much under thirty. This leaves little time or strength for original work, even if the excessive strain does not result in the shattering of health. While there are many Japanese scholars who are original thinkers and investigators, a careful observer is authority for the statement that most of them received a part of their training in the universities of Europe or America. A more serious defect is the spirit that pervades the whole educational system. The tone is materialistic, utilitarian, agnostic. The purpose is to train for particular professions by which a livelihood can be earned. A prominent official in the Department of Education declares, "The Japanese are seeking education almost solely that through it they may earn their bread." The student desires to obtain a

position carrying with it social prestige and a good income, and for every fifty such openings there are sixty-five fitted to take them. Perhaps the most serious lack is in the realm of morals. It is not true that Japanese students are so much worse morally than certain classes of western students, and it is true that provision is made for moral instruction. But neither the books nor the teachers as a rule get any grip upon the students, and the number of those who can or will help the student with his moral problems is very small. By supplementing the Government educational system at these points, and by setting them an example, the Christian schools can render a real service to the cause of education in Japan. The Government recognises some of these weaknesses and is contemplating changes, especially in the high schools (colleges). When the educational spirit becomes less professional, the schools which seek to give a broader culture will be sought with an eagerness like that now manifested in the professional school.

There has been in general no need to make special provision for pupils whose parents conscientiously object to their children receiving Christian religious instruction. Moral instruction is a regular part of the curriculum in Government schools, but the tradition of Japanese education is against the admixture of religion with secular subjects. In mission schools the usual rule is to give moral and religious instruction to all the pupils. As indicated above, in a very few schools such instruction is optional, though in these schools it is attended by a large majority of the pupils. There is a minority, among both Japanese and foreign Christians, which believes firmly in the advantage of the voluntary principle in religious worship and religious instruction.

3. *The duty of Christians towards pupils in Government and other non-Christian schools.*

While many of the correspondents believe that a properly equipped and properly staffed Christian school system is needed in Japan, they all admit that the large majority of the student class will be found in the Govern-

ment schools, in which there can be no religious instruction. To these students the Christian community has an obligation.

One of the interesting facts brought out is the changed attitude of the Government schools towards Christianity. The Imperial University at Tokyo, which has the reputation of being the most anti-Christian of the schools in Japan, has ten or eleven foreign teachers on its faculty, of whom five are positive Christians. In the department of comparative religion, recently fifteen graduation theses were submitted, eight of which were on Christian subjects.

The petty persecution to which Christian students in Government schools were formerly subjected, is passing away. The Young Men's Christian Association and the Young Women's Christian Association have been admitted to many schools, and it is now possible for the Christian forces to enter the open doors.

One way of reaching these students is through the Christian teacher, Japanese or foreign. One who is in a position to know says: "Given quiet, conscientious, well-educated, Christian gentlemen, with a ready smile, tact, and a sense of humour sufficient to keep them from absurdities, and there is hardly any limit to the influence which they can exercise over their pupils and colleagues, even in these last days, when the foreign teacher is no longer the demigod he was once supposed to be."

Through the Young Men's Christian Association some seventy-five Christian teachers of English have been placed in Government schools. Out of school hours they are free to exercise a Christian influence. The importance of this opening for really trained teachers can hardly be exaggerated. A considerable number of missionaries likewise teach English for one or two hours a week in a Government school in order to get into touch with the students, for whom they often conduct Bible classes out of school hours. Some of the opposition of non-Christian teachers to such Bible instruction is due to a sense of obligation to parents,

who may be unwilling to have their sons receive Christian instruction. This could be obviated by requiring the written permission of parents before admission to such a class. This teaching of Bible classes either on the school premises or in the missionary's home, is a second method. Some lady missionaries have from 15 to 130 under instruction in the Bible. A missionary in Miyazaki-ken, in the island of Kyushu, is developing a series of Bible schools, which meet either on Sunday or after school hours on week-days. The only limit to the number is the ability of the missionary to supervise the work and instruct the teachers.

A third method is through the Young Men's and Young Women's Christian Associations, or other similar Societies. In 1909 the Young Men's Christian Association had enrolled 63 student Associations with a membership of 1967, and 15 city Associations with a membership of 2111, many of whom, especially in such a student centre as Tokyo, are students. Work is being carried on for Chinese and Korean students, to whom the life in the unfamiliar conditions prevailing in Tokyo presents great temptations. The Associations offer an opportunity for helpful recreation, furnish Bible instruction, and in general hold out a helping hand to the student who is groping in the dark in his effort to readjust himself to a new world of thought.

Similar work is being carried on in girls' schools. In Tokyo there is a general branch of the Young Women's Christian Association with 100 members, mostly students in schools where no Christian organisation is permitted. For these there are ten weekly Bible classes. In Miss Tsuda's school, out of 160 students, 150 are in the Young Women's Christian Association, 120 are in voluntary Bible classes, and the students teach 180 pupils in four Sunday Schools and outside Bible classes. At the last summer conference there were present 170 girls from 32 schools. There are obstacles to the work, such as the opposition of teachers, who may not want the school to be identified with Christianity, or who desire the school to

satisfy every need of the student to the exclusion of outside influences. There is no opposition where the missionaries are in close touch with the teachers. Then, too, the increasing demands upon the time and energy of the students make it difficult to get them to take on additional responsibilities.

There is no dissenting voice as to the need and usefulness of properly conducted hostels for both men and women students in every great educational centre. The need grows out of the lack of supervision in the higher Government schools, the temptations to which students are subjected, and the lack of boarding-places where the moral influences are of the best. While one of the correspondents states as a fact that opinion is divided as to the wisdom of having Christians and non-Christians in the same hostels, there is no difference of opinion expressed by other correspondents. It is better alike for Christians and non-Christians; only the number of the latter should not be large enough to set the tone, which should be thoroughly Christian.

The need of hostels for women is even greater than for men. At the last meeting of the Japan mission of the American Board of Commissioners for Foreign Missions, a vote was passed declaring the belief of the mission that " the establishment and maintenance of Christian hostels for young women away from their homes for educational or other reasons is a most important form of Christian and social service." There are at least nine such hostels under Christian auspices, seven of them in Tokyo. The Young Women's Christian Association has two of these, accommodating 39 and 33 respectively, under Japanese matrons. All the others have at least one resident foreigner, assisted by the Japanese matron.

THE USE OF ENGLISH IN CHRISTIAN SCHOOLS

So far as schools which have Government recognition are concerned, there is no option as to teaching English. In the elementary schools it may be taught, but it is not

required. The curriculum of the middle schools assigns to English six hours a week for the first two years, and seven for the last three years. English, Chinese, and Japanese occupy thirteen out of a total of twenty-eight to thirty hours for the entire course. In the corresponding girls' high schools, out of a total of twenty-eight hours, six are assigned to English in the first two years, and five in the last two years. In the high schools (colleges), English, French, and German are all taught. For the courses preparatory to the University work in pharmacy, engineering, science, and agriculture, English is required, and also one of the other two languages. For the course preparatory to law and literature, the student selects two of the three; while the man who is fitting himself for the medical school must study German and either English or French. One of the correspondents believes that the question should be, "Do you advocate the use of a Christian language?" for French, German, and Russian are also Christian languages. There is general agreement as to the value of a knowledge of English as a Christianising influence, the reason being that it opens up the treasures of English literature, and that no one can read English books and understand them without imbibing the Christian ideas and ideals which underlie English civilisation.

Care must be taken not to raise up a body of students who desire the missionary to give instruction in English merely for selfish and commercial reasons. One missionary admits that in the middle school the number who really get much out of English is small, the results being very indifferent with the great majority. Another missionary calls attention to the fact that the educated class in every nation must study the language and literature which have been to them the medium of civilisation. Hence Latin, and to a certain extent Greek, have a place in the education of western nations. Similarly, the curriculum of a Japanese university will always include classical Chinese and English literature because of the influence which these two have exerted upon Japanese civilisation. It is in the teaching of English—and morals—that the

Christian school can excel the Government school. For all advanced students especially a knowledge of English is essential. No wide knowledge of Christian theology, for example, can be secured by one who cannot read theological books in a foreign language. Japanese students are naturally hero-worshippers, and, by an acquaintance with great men who were great Christians, many a Japanese student has been led to Christ.

There is less unanimity as to whether English should be used as a medium of instruction, but the majority believe that it should be used thus only rarely. Against its use there is the fact, alleged by one, that " few even in the higher classes of the Imperial University can really follow perfectly the lectures of professors on deeper subjects, if given in English." Each profession must make its own vocabulary. This process takes years, and the study should be in the mode of thought into which the student was born. Those who advocate using English as a medium of instruction would limit it to the most advanced students and to such subjects as Christian ethics, philosophy, and the like, or the study of English itself. Even when English text-books are used, there are distinct advantages in using the vernacular, for thus the knowledge is given in the medium through which it will necessarily be passed on to others with less education.

All agree that elementary education should be given exclusively in the vernacular. Most believe that Christian teaching to be effective should always be given to the students in their mother-tongue, though a few believe in giving lessons to students in the English Bible. If religious instruction is given in English, students will be tempted to enter such classes for the sake of the language study.

THE EDUCATION OF GIRLS

The position of the women of Japan has changed with the great social changes through which the country has passed within the last half-century. While the Govern-

ment began in 1872 to provide schools for girls, and educated women are in demand as teachers, and to a less degree in professional life, there has been of late years a reaction against the adoption by the women of Japan of the more radical theories of the position of woman which prevail in the countries of the West. In fact, about fifteen years ago there was a set-back in female education, some schools being closed and others merged into boys' schools. It was felt that the education given to girls was unpractical and out of harmony with the family customs and traditions of the country. More recently there was a second slight reaction, due in large measure to the financial depression, but resulting in decreased attendance at all girls' schools, Government and private. These reactions have not affected the elementary schools, attendance on which is compulsory, but the more advanced ones. Meantime the Government has been developing its system of girls' schools, the number of public girls' high schools increasing from 85 in 1904–5 to 97 in 1906–7, the number of pupils going in the same period from 25,495 to 30,786, the number of admissions from 10,212 to 12,865, and the number of applicants from 15,470 to 23,329. There is also a three years' normal course for girls (one year shorter than that for boys) which in 1906–7 had 4065 students and 1182 graduates. Two higher normal schools, one of which was erected very recently, furnish a course of four years, with the possibility of a further two years of graduate work. In 1906–7 the one higher normal school then in existence received 1039 applications, admitted 113, taught 357 pupils, and graduated 121.

It will be seen that the Government provides an elementary education for all girls, a higher education for a smaller number, and a normal training of two grades for a few. It has no professional schools of high grade or universities for women exclusively. The Nippon Woman's University in Tokyo is neither a Government nor a missionary institution. Its founder and president is a Christian man, but it is supported by gifts from

wealthy Japanese, most of whom are non-Christians. It has about 1000 students.

With the aim of the Government, the missionary body, as represented by the correspondents of this Commission, is generally in hearty accord. The aim should be to train girls to be helpful, intelligent, and companionable wives and mothers, able to hold the loyalty of educated husbands, and to become the skilful teachers of children and servants. Women in Japan are not yet to any considerable extent the competitors of men, and hence technical education is unnecessary and unnatural, unless it fits them for the life in the home. In some western countries "the emphasis is laid upon the individual as the social unit; in Japan a similar emphasis is laid upon the family." At the same time "the development of national undertakings at large" demands a larger number of educated girls. One correspondent urges the provision of Christian teachers who can vitalise Government schools for girls by Christian thought, as can only be done when Government recognition has been secured. Another would prepare them to be intelligent citizens desirous of doing their duty in the development of national life. All this means that the emphasis must be placed upon the essentials of the education of a Japanese woman, care being taken not to westernise the pupil or to give her western culture at the expense of a thorough knowledge of Japanese and of the manners and customs of Japanese society.

"There is so much in Japanese life and civilisation that is intrinsically noble and beautiful that this may well be exalted and honoured." Foreign studies, such as English and French, music, drawing, painting, cooking, and sewing, should be added after and not before the mastery of the standard Japanese education. "The girl will then know how to behave as a true Japanese lady; her foreign learning will then be an accomplishment, not the source of perpetual blunders," and she will know "how to carry the Christian spirit into her normal life in the home."

Some Christian schools have erred in these respects, with the result that girls have been educated "away from their status and made unfit to take up their lives as wives and mothers" in a Japanese home under the conditions of Japanese life. Miss Tsuda puts it thus: "In Japan, where enough radical ideas about women's position are in women's minds already, we should work on rather conservative lines in education. While giving girls more advanced ideas than they have had in the past, care must be taken that they may not become unfitted for the life most of them necessarily have to lead. Only by the exceptional few can the advanced western ideas about 'woman' in regard to society, marriage, freedom of thought, political rights, etc., be understood and rightly interpreted. Care should be taken in teaching such things except from an historical and geographical point of view." As another says, education which makes for stability of character will gradually change undesirable conditions, but girls should not be taught to strive for a position or a recognition which their innate worth cannot maintain.

While there may be too many girls' schools which teach the classics and higher mathematics, yet there is a demand for a few schools of a grade above that of the public higher girls' schools. This means the further development of such institutions as Miss Tsuda's school or Kobe College.

Government schools for girls in Japan have without exception a man for principal, and the heads of departments in the "Peeress School" and the women's university are men. The only schools which have women at their head are the very few in Tokyo, where women have raised funds for the school entirely themselves, and so have kept the management in their own hands. Nevertheless the Christian schools, it is held, should be directed more and more by Japanese women with foreign assistants. To secure competent Japanese leaders, it will be necessary for a time to send a select few abroad for training, and this is, in fact, being done. But it cannot be said that the Christian schools are making adequate efforts to train the future leaders of women's education.

In fact, the Commission has not had its attention called to any high grade Christian girls' school, associated with a mission, which has a Japanese woman as principal.

Even in those missions where the principle of Japanese control has gone the farthest in the matter of the education of boys, the foreign teacher retains control over the girls' school. There are a few Christian girls' schools with Japanese men as principals, for which certain missions furnish missionary teachers, but Miss Tsuda's independent school is not only the highest Christian girls' school in Japan, but it occupies the enviable position of being under Japanese control and having on its staff the ablest Japanese women educators.

WORK FOR STUDENTS AFTER LEAVING SCHOOL

The situation with regard to work for students after leaving school is summed up by one of our correspondents as follows: "Here our work is open to serious criticism. In some mission schools systematic efforts are not made to exert continued influence either upon graduates or those who have spent a greater or less period of time in the school. . . . Many so-called Christian students go out from the mission schools and are seldom or never heard of as Christians again. Little effort is made to follow them. Some few missionary teachers keep in touch with old students by means of a monthly letter." "In most schools there are associations for old pupils which meet at stated times with their old teachers or in their old schools." School papers, alumni and alumnae associations, the Young Men's Christian Association, and church membership are other methods named, but the replies indicate that few effective attempts have been made in this direction and that little thought has been given to the problem. In this may be found an explanation of a fact brought out at the semi-centennial celebration in Tokyo in the autumn of 1909: "They (pastors and Christian workers) complain of the fact that many graduates take no interest in the Church or its work, that they are very

worldly in their manner of life, and that not a few are a scandal even to any Christian influence, not only in spite of the fact that they have been educated in Christian institutions, but even on that account, as if they have once for all had enough of the matter."

IMPROVEMENT OF SUNDAY SCHOOLS

Sunday schools have apparently made greater progress in Japan than in most other Oriental countries. One correspondent says: "The importance of the Sunday school has always been recognised." Another speaks of it as "one of the chief forms of activity for lady missionaries." "In the American Churches they are rather over-organised," writes a British missionary. "At the instigation of American missionaries considerable efforts are being made to improve the work of Sunday schools," says another correspondent.

The chief efforts in this direction have been made under the lead of the Japan Sunday School Association, which held its third annual meeting in April 1909. It has a salaried secretary. Its officers give addresses in the large centres regarding Sunday-school work, and organise local Sunday-school unions to promote local zeal and efficiency. It prepares monthly helps for the International Sunday-school lessons, with leaflets for scholars, a quarterly teachers' manual for beginners' classes, with leaflets and picture rolls, a small monthly English-Japanese paper, which reports items of interest, and a bi-monthly publication of the nature of a correspondence course for training teachers, which includes articles on such topics as the history and purpose of the Sunday School, methods of teaching, and child psychology. This last began in January 1909, and by July already had 250 subscribers.

The Scripture Union of Japan, which was begun about twenty-six years ago by a little foreign girl, has now 12,000 members, including 400 local honorary secretaries and 4 travelling secretaries. A considerable number of

non-Christians belong to it. A summer Bible school at Kamakura and, more recently, daily meetings for children testify to the earnestness of this organisation.

THE QUESTION OF A CHRISTIAN UNIVERSITY

The topic upon which most of the correspondents express themselves with the greatest enthusiasm is that of a union Christian University. There are a few who would not develop Christian education except in the direction of training in theology ; at least one who believes that, while a Christian university is needed, it should not be supported except by funds given for that specific purpose ; a very few hold that the time is not ripe for the university, or that there are for the present insuperable difficulties ; but the large majority urge the university project without reservation. There is no evidence of any very careful consideration of what such a plan involves, but rather a strong sense of the need of promptly doing something on a large scale to render the present system of Christian education more fruitful. The scheme of the Christian university is in the air and is warmly supported by Japanese and missionary alike. A quotation from an address at the semi-centennial Conference in Tokyo puts the case well :

" Mission school education is thoroughly inadequate ; of the twenty-one degree-conferring recognised special schools in Japan, only one is Christian, while eight are under Buddhist auspices. . . . The present higher departments are not meeting the demand. . . . The Imperial University does not produce Christian workers. . . . Thus it becomes a question of having schools of college grade, or else stopping with a middle school. The latter we must not do, because the middle school gives us unequipped workers. . . . Only well-equipped men are able to grapple with Japanese problems. The middle school boys are too young for leadership. . . . The end of the middle school grades finds the boys at the most critical period of adolescence. If they go to a

Government school they are almost sure to lose not only their ideas of Christian service, but their faith as well. We ought to keep them till they are older and more firmly established."

"It is the students of college grade upon whom Christian education tells the most and who get into the real spirit of Christian culture," says a Christian educator.

The semi-centennial Conference by formal vote approved of the plan for a university:

"The Conference gladly recognises the great value of the work done in the past by the higher Christian schools; but it also observes with apprehension that their resources do not now enable them to maintain an equal place with the best Government institutions of corresponding grades. In the interests of Christianity in Japan this is a matter for grave concern. The future of Christian education depends upon a better equipment of the present Christian schools. That is essential; but still more than this is necessary. A Christian University worthy of the name should be established without delay. The Conference therefore earnestly presses these needs upon the attention of Christian friends both in Japan and in the West."

In spite of the great development of higher education in Japan there is felt to be a crying need for higher Christian education for the following reasons:—

(*a*) It is needed as a corrective to the agnostic, materialistic, and individualistic tendencies of the most influential institutions of learning.

(*b*) It is called for by the modern revival of Buddhism, with its eight universities and its one high school, and its adoption of an active propaganda, including Christian methods and Christian doctrines.

(*c*) It would be an enlightening, unifying, and strengthening influence in the Christian community. The honourable position of the Japanese Christians and their potency as a factor in the development of Japanese life is largely due to the existence of such Christians as Viscount Okabe, Justice Watanabe, and Dr. Nitobe.

There is need of higher Christian education to furnish a larger number of such leaders as well as to elevate the intelligence of the Christian community and produce a literature Christian in tone, scientific in spirit, and commanding respect for its Japanese style. "The real intellectual, moral, philosophical, and religious leadership of Japan will not pass into Christian hands until there is a strong Christian university, able financially and in equipment to compete with the Government institutions." There is no university in Japan on a level or of a spirit to produce such leaders or to permeate the educational atmosphere with those ideas and ideals which can powerfully develop a strong and pure national life. The two Imperial universities, soon to be four, and the two large private universities both fail at this point.

(*d*) It is needed to give strength to the lower education. Without a Christian university in which young men can complete their preparation for a life work, the lower cannot secure or hold many of the best men or perform its most valuable service. It is almost impossible for a mission-trained man to enter the university. This shuts out even the best Christian students from Christian education.

There seems then no escape from the conclusion to which the Christian community in Japan has come with great unanimity, viz. that Christian education must be developed beyond the middle school. The open questions are, whether a wholly new institution should be created, whether more than one is needed, whether it should be a college or a university, and where it should be located. Upon these points the letters from the field are not entirely decisive, and there is evidently room for difference of opinion.

JUDGMENTS AND RECOMMENDATION

1. *Need of Christian Schools*

It is the unanimous judgment of the Commission that the Christian schools have rendered an invaluable

service in the Christianisation of Japan, and are needed to-day as much as at any time in the past. With the development of the Government educational system, however, their relative efficiency has declined, and they will be unable to retain their influence unless they are brought up to a level with the best of the Government and public schools.

2. *Scope of Christian Education*

It is desirable that in all grades of educational work in Japan (with the exception of technical education), Christian bodies should endeavour by united action to maintain some institutions serving as examples of the highest efficiency. To fulfil this purpose, the institutions must in no way fall short of the corresponding grade of Government institutions in point of organisation, equipment, and intellectual excellence. In the sphere of elementary education, at least in that part of it which lies beyond the kindergarten stage, these institutions will necessarily be few in number, owing to the elaboration of Government education in the primary sphere; but they will none the less render a great and needed service to Japanese life, if they demonstrate the possibility of combining Christian influences with the highest forms of secular efficiency. In the sphere of the kindergarten, of the middle schools, and of higher education, the field for Christian effort is wide and promising.

3. *Conformity to Government Standards*

The scope or grade of each school should be accurately defined, substantially according to Government standards; Government recognition should ordinarily be secured for those boys' and girls' schools which have the rank of the middle school or above, when it is possible without sacrificing the Christian character of the schools.

4. *Avoidance of Unnecessary Competition*

In the judgment of the Commission the various Christian schools should so adjust their work to one another as to avoid overlapping and unnecessary competition; there is greater occasion for this on the part of the schools for girls than of those for boys, the former being at present far more numerous than the latter.

5. *Strengthening of Existing Schools*

Subject to the previous suggestion of union of schools whose work unnecessarily overlaps, it is of great importance to increase the efficiency of existing schools, both by providing better equipment and by improving the quality of the teaching. The necessity of improving the teaching demands care to secure a higher-grade Japanese teacher, with a necessarily increased rate of salary. It not less strongly emphasises the importance of sending to Japan as missionaries men and women of large ability and thorough training. As far as possible they should be specifically prepared for work in Japan. Japanese Christians themselves definitely state their strong conviction that only persons of this type can now be of service in Japan. Two things are equally requisite: intellectual strength, and a high type of Christian life. One of the first questions a Japanese would ask about a teacher is, "What degree has he? What school did he graduate from?" But that which the leaders of the Japanese Christian community especially demand of the missionary is that by the strength and depth of his religious life he shall furnish inspiration and guidance to the Christian movement.

6. *Higher Education*

The Commission observes with hearty sympathy the interest of the Christian educators of Japan in the development of higher education. Though unprepared to make a confident recommendation, it is disposed to

view with favour the suggestion that there should be developed as early as practicable a union college or university, in which as many as possible of the missionary bodies should co-operate, and of which other Christian schools should act as feeders and not as competitors.

If this institution should require as a condition of entrance completion of the middle school course according to Government standards, it should doubtless contain first of all a non-technical school of approximately the grade of a good British or American college, rather than one modelled on the Japanese Koto Gakko (High School). But it might properly contain also from the first a theological school of high grade, and a well organised and fully staffed training college for teachers. As means are provided, other professional schools (undergraduate or graduate) may be added.

7. *Education of Women*

The education of girls should aim chiefly at the training of wives and mothers and the elevation of home life; such education should be thoroughly Japanese and Christian. To ensure the former, it is desirable that Japanese women should hold responsible posts in Christian girls' schools.

For the higher education of women there is need at present for possibly two Christian schools, one of which would naturally be in Tokyo; and other Christian schools for girls should not at present undertake work of the higher grade done by these two schools.

8. *Union of Effort*

In the interest of co-ordination, permanence, and healthy development of Christian education, the Commission views with favour the creation of an interdenominational congress or senate, which should sustain an advisory and supervising relation to all Christian schools. With a

further view to developing co-ordination and maintaining high standards, it may be desirable to provide a superintendent of Christian instruction or educational adviser for the Empire, to undertake such duties of oversight of Christian education for both boys and girls as the senate may determine.

9. *Students in non-Christian Schools*

In connection with Government and other non-Christian schools, carefully located hostels under Christian influence should be established. This is even more imperatively necessary in the case of girls than boys. If necessary, Government permission for such hostels should be earnestly sought.

Where possible, Christian teachers should be encouraged to secure positions in non-Christian schools, and missionaries and other Christian workers should seek in every way to secure a helpful influence over students in such schools.

10. *Central Purposes of Christian Education*

The main aims of Christian education in Japan should be to serve the Christian community, to train Christian leaders for the Empire, and to put the Christian impress upon non-Christian students. There is little call for education whose purpose is not something more than a *preparatio evangelica.*

11. *Increase of Japanese Con*

The control and administration of all Christian schools in Japan should pass gradually but steadily into Japanese hands, and earnest efforts should be made to secure competent Japanese leaders. The assistance of foreign educators is still needed, but their position must be advisory and co-operative rather than controlling.

CHAPTER V

AFRICA[1]

INTRODUCTORY

FROM no part of the mission field has the student of education more to learn than from the experience of those devoted men and women who are labouring for the well-being of the native populations in different parts of Africa. Nowhere has experience more conclusively shown that the essential thing in education is the personality of the teacher. The clearness of his moral convictions, his unselfishness in the sphere of his duty, his personal example, are the character-forming influences which make education a living thing.

The actual course of instruction, though of signal importance, is only one of the instruments by means of which the educator attempts to achieve his task. Care for physical development and for personal hygiene; the discipline gained through healthy corporate life, with its demands for fellow-service and cheerful obedience to rule; and admission to membership in a spiritual society the teaching of which touches the springs of character; are all inseparable from the educational ideal of the Christian missionary. But his work may be hampered, and even in great measure foiled and wasted, by mistakes in the choice of the subject-matter and methods of instruction. It is due to this cause that, amid much that is encouraging and hopeful, there are reasons for anxiety as to the present results of some of the educational work

[1] This chapter does not deal with Egypt or with other parts of Northern, and predominantly Mohammedan, Africa.

upon which men and women are unselfishly spending themselves in many regions of the African mission field.

If, however, there are reasons for anxiety, there are also abundant grounds for hope. In most parts of Africa the educational policy of the Government and of the Missionary Societies is in course of rapid change. The new spirit in education, whether in its origin German, British, or American, is already beginning to affect the methods employed in the teaching of the native races. Many statements which could be accurately made twelve months ago have become obsolete owing to changes in the regulations of the Education Departments concerned. In some parts of Africa (and especially in Cape Colony) changes are impending which, it may be hoped, will in due time lessen or remove many of the defects in the present system.

It will be generally admitted that the elementary education given to the South African native has, in the past, followed too closely the lines laid down by Colonial Governments for the instruction of European pupils. This has been partly due to a natural tendency to reproduce (without sufficient regard to the conditions of native life) methods of educational organisation which were in force at the time in the home countries. But the chief cause of the mischief has been the fact that missionaries, in order to obtain Government assistance in their educational labours, have been obliged to follow the Codes which Governments have prescribed as a condition for the award of grants from public money. Those codes, primarily designed with special regard to the needs of the white population, have thus (much more from failure in deliberate planning than through conscious intention) exerted a strong influence in parts of the educational field to which they were not originally intended to apply. The want of combination among missionaries has in the past weakened the influence which they might have exerted collectively upon Government plans in education. Happily, with improved means of communication, combined action among missionaries has become more convenient and

general. Governments, on their part, have recognised the value of the co-operation of the Missionary Societies, and attach increasing weight to the judgment of those who have had long experience of the educational needs of the native. Consequently, at the present time, there is a fruitful interchange of experience between the Government officials and the missionary educators. The outcome of these conferences is showing itself in a new point of view in regard to native education. Regulations are being reconsidered and revised; more regard is being paid to the teaching of the vernacular; the pressure of examinations is being relaxed; manual and industrial training are being encouraged; the course of education is being gradually brought into more vital relation to the real needs of the different categories of native pupils. This movement is still in an early stage, but, so far as it has gone, it affords ground for hope, and has already begun to remove some of the capital defects of native education.

In Africa, as in Europe and in America, educational opinion is profoundly stirred by a new movement of thought. Many of the traditional presuppositions have lost their force. We have entered upon a period of experiment. Conflicting tendencies are struggling for the mastery. Economic and social change is reflected in educational unrest. Side by side may be found survivals from an educational period already obsolete and new movements which are still in an experimental stage. The result is that it is impossible to generalise about the educational position or to predict with confidence the educational future. The complexity of the problem is more clearly realised than at any earlier period. At the same time economic changes in the position of the native are making it increasingly difficult to determine the right course of educational policy. The psychological and political factors in the situation have changed. Dissatisfied with much which used to pass muster as education, teachers and administrators are feeling their way to new methods to revised standards of efficiency and to new courses of training.

The reasons for making reading and writing a central part of elementary education were, and are, imperative. These are the keys to further knowledge. They give the learner access to the Bible, and to the most convenient forms of communication with his fellows in all social relationships. But, in the past, harm has been done by undue concentration of educational effort upon these more literary studies. The full development of the brain is furthered by the training of the hand and by practical occupations. The task of educators all over the world is to combine literary and linguistic training with practical forms of instruction which train the hand and prepare for the actual tasks of life. The present trend of educational thought is unmistakable. The neglect of handwork in elementary instruction is rapidly passing away, and this change in the educational practice of Western Europe and America will in due time affect the educational work of the mission field by furnishing it with teachers duly trained, and by imparting to it a new outlook and a new aim.

But it would be disastrous so to industrialise elementary education as to deprive it of that intellectual stimulus and spiritual power which are associated with the study of books and with a strong intellectual tradition. An over-industrialised training would be as ineffective as an over-bookish one. What is wanted is a balance of the necessary elements of a liberal and practical education, with corresponding changes in the professional preparation of the teachers. The combination of a liberal and practical education will not necessarily involve a heavy increase in expense. More depends upon the spirit of the education and upon the point of view and influence of the educator than upon costly equipment. And there is no reason to speak of the earlier methods of elementary education, whether among the African natives or in Europe, as having been a failure. In both cases their influence hitherto has been largely destructive and emancipatory. They have scoured away forms of social organisation which had become in great measure

obsolete, and were in many respects hurtful and degrading. They have prepared the way for something better. But now, all over the world some more constructive and organising kind of social discipline imparted through education (that word being used in its widest sense) is desired in the interests of those who are not strong enough to withstand the otherwise disintegrating influence of modern civilisation.

In setting up this new type of education for the African native, the missionaries have to contend with difficulties of the gravest kind. Within recent years there has been a rush of modern commercial enterprise into what is still in a large degree an undeveloped continent. The influences of commercialism are penetrating and extraordinarily infectious. There is little to resist them. They bring with them temptations which are demoralising to the life of the native races. How far it may be possible, by the organised efforts of Christian missionaries and of Governments, to develop forms of training which will enable the native races to gain what is good from the results of commercial enterprise without being ruinously injured by what is evil in them is one of the gravest questions of our time.

Further causes, some economic, others political, add to the difficulty of the situation. The old tribal organisation has been undermined by law, by administration, and, still more, by the individualistic temper of European civilisation. At the very moment when the native needs most guidance and leadership, we are leaving him masterless and unorganised. We have assumed too readily that the competition which is congenial to the strong is tolerable for the weak. What is needed is some form of educative and disciplinary organisation which will replace, in an enlightened way, the old tribal unity. In this work the influence of Christianity and the devoted services of Christian missionaries are indispensable. They bring with them a new view of the status of women, a new sense of the sacredness of the claims of human personality.

In the meantime, four perils are threatening the future of Christian education for the native races in different parts of the African Continent. The first is the southern march of Mohammedanism, a great and consciously political movement; in many phases of its influence an active propaganda on behalf of a non-Christian ideal of life. This spiritual invasion from the north is threatening Uganda, and its influence is felt as far south as the Zambesi. Secondly, in Madagascar, the representatives of the French Government, under what we believe to be a false ideal of public duty, are embarrassing Christian educational work, and are attempting to substitute for missionary effort a form of secular education imbued with hostility to Christian organisations. Thirdly, in parts of South Africa, and especially in Natal, the white artisans are showing themselves jealous of any form of native education which imparts skill in handicraft to those who might become their competitors in industry. Politically influential, these organisations of white artisans are rendering it difficult for the Government to encourage those kinds of native education which are most beneficial to character and most productive of civic efficiency. In the fourth place, one phase of the Ethiopian movement is holding up to the native population in parts of South Africa a political ideal of negro democracy. This is the inevitable result of the phase of social aspiration through which the masses of the people are now passing in all parts of the world. But the importance of Ethiopianism should not be exaggerated. In South Africa, at any rate, those missionaries who have the longest experience of the country do not regard the movement with any serious apprehension. The leading natives recognise that for the future their life is inseparably bound up with that of the Europeans, and that the prosperity of the whole country depends upon the maintenance of the European rule. The native rightly aspires to and longs for a share in his own government. This is the sentiment to which, sometimes in

an undesirable form, Ethiopianism gives exaggerated expression.[1]

THE PLACE OF EDUCATION IN THE SPREAD OF CHRISTIANITY

The first question upon which correspondents in different parts of the African mission field were invited to state the outcome of their experience ran as follows:—What do you regard as the special purposes which educational missionary work should serve in reference to missionary enterprise as a whole? What relative importance do you attach to each of these purposes?

That education is an indispensable factor in the spread of Christianity is a point in regard to which the answers received from South, Central, West, and East Africa are in complete agreement.[2]

[1] This remark does not apply to the Order of Ethiopia, which, organised by the Rev. J. M. Dwane, was in 1900 received by the Bishops of the Province into an organic connexion with the Anglican Church in South Africa. This body of native Christian people has been given a special position within the Communion of the Church. The Order of Ethopia and its missions are exempt from the jurisdiction of the parochial clergy and of the ordinary diocesan missionaries, but are subject to the jurisdiction of the diocesan bishop and of the provincial synod. It is reported that one result of the creation of the Order has been that the disintegrating tendencies of Ethiopianism have had no injurious effects upon the native missions of the Anglican Church.

[2] It should here be explained that the numerous and widely representative communications upon which this Report is primarily based did not include memoranda from those engaged in Roman Catholic missions. No student of the educational side of missionary work in Africa, and especially of its development in the direction of industrial training, can form an adequate view of the subject without careful regard to the experience and remarkable success of many of the Roman Catholic missions. Happily, a paper on Industrial Education in Catholic missions, published by the Board of Education in its *Special Reports on Educational Subjects*, vol. xiv. pp. 251–320 (London, Wyman & Sons, Fetter Lane, E.C., 1905), gives valuable and detailed information with regard to the experience of Roman Catholic missions on several of the topics discussed in this chapter. The author of that article (the Very Rev. Dr. Casartelli, Bishop of Salford) makes the following observation in his introduction:—

"It is a fact that has been recognised by numerous writers,

"We consider," writes M. Jean Bianquis, General Secretary of the Société des Missions évangéliques, "that the importance of educational work on the mission field cannot be exaggerated." "To primitive races, just come in contact with European and Christian influences, education and the Christian religion present themselves as one. The school goes hand in hand with the preaching of the Gospel," writes M. Junod of the Swiss Mission, Rikatla, Lourenço Marquez. "Life," writes Mr. J. D. Taylor of the Adams Mission Station, Natal, "is not complete in the awakening of spirit alone, but demands the development of body and mind also; and all that concerns the production of the fullest life is legitimate and necessary missionary work." "Education," writes the Rev. the Hon. Dr. A. Hetherwick of the Blantyre Mission, Nyasaland, "enables the heathen to apply the truths of God to the difficulties that he may meet in life. Without education he is like a man with a weapon in his hand which he does not know how to use because he has not been taught. . . . A sound Christian is always a well taught Christian."

The special purpose which educational missionary work serves in reference to missionary enterprise as a whole may be stated under five heads—(1) It enables pupils to read the Bible and other devotional books for themselves, thus making accessible to them the literary sources of Christian truth and faith, found especially in the Scriptures. (2) It trains the minds of the people,

and especially by travellers in Africa and the East, that Catholic missionaries among the native races have uniformly followed the old Benedictine motto '*Ora et labora*,' and combined industrial training of some sort with doctrinal teaching and moral instruction. Indeed, the general experience of our missionaries has been that without some preliminary training in habits of work and industry, which are at least the rudiments of civilisation, religious or moral teaching has very little, if any, effect.

"The industrial teaching of the Society of Algerian missionaries, known as 'the White Fathers' of Cardinal Lavigerie, in various parts of Equatorial Africa; and the extensive industrial establishments for the Zulu Kaffirs, directed by the Trappists in Natal; . . . are the best known instances of this industrial missionary training, and have often been described."

making them more susceptible to the truth; frees them from the bondage of superstition and error; tends to clear away prejudices, and prepares the soil for the seed of the Christian faith. (3) It endeavours to impart to primitive peoples the knowledge and the firmness of character which may enable them to withstand the disintegrating influences of Western civilisation. (4) By a combination of general and technical training, it helps those who come under its influence to lead intelligent and useful lives, and gives them the power to earn their own living. (5) In its more advanced stages, it is necessary for the intellectual equipment and moral training of those who, as teachers and ministers, will serve as the leaders of the native Churches.

These purposes are inseparable. They involve the development of elementary education for the masses and of appropriate forms of higher education for those men and women whose character and abilities mark them out as capable for future leadership. In the earlier stages of missionary effort among a primitive people, the problems of elementary education have the more insistent claim; but the spiritual and educational welfare of the community ultimately depend upon the training of native Christian teachers and leaders, and therefore presuppose the careful provision of effective forms of higher education for those who are qualified to benefit by them.

It should be noticed that in the work of education the unpaid services of missionaries have been a gift of great value to the State. At a time when the Governments, occupied with other heavy tasks of administration and settlement, could not effectively undertake the organisation of schools (a state of things which still prevails in some parts of Africa), the missionaries devoted directive energy to this urgent task, and thus prepared the way for the more systematic organisation of educational facilities by public officers administering public funds. This is part of the historic service of Christian missions to African civilisation. As educational pioneers, the missionaries have prepared the way for an educational organisation

which must in time partly supersede their own undertakings. Much which in the first instance fell to them to do must hereafter pass, and in some parts of Africa is already passing, into the hands of Government. Missionary devotion, however, has given a spiritual ideal to native education which it is of the highest importance to maintain. And so closely intertwined is the work of the schools with that of the Churches with which they are connected, so essential is it to train up a succession of teachers and leaders for the native Churches, that educational work in all its forms is likely to remain (however efficient the State system of education alongside of it) an integral and indispensable part of missionary effort.

THE MAIN RESULTS OF MISSIONARY EDUCATION

In view of the great difference of social need and economic development in various parts of Africa, the main results of missionary education must be summarised for each of the several regions concerned. In the paragraphs which follow much use is made of the replies received from experienced workers in the different parts of the African mission field.

Cape Colony

The Rev. D. D. Stormont, Principal of Blythswood Institution, Butterworth, Cape Colony, reports the main results of Christian primary education as having been a bettering of the physical surroundings of those educated; the creation (amongst some) of higher ideals in life; a discontent with present surroundings; a weakening of tribal ties; a breaking away from family control, a thing impossible under tribalism; a rise of materialistic individualism; an assertion of personal independence, amounting in many cases to licence; and a political restlessness that ends in opposition to Europeans. He points out that primary education is not alone responsible for these results, but it has helped in creating

them. Other forces have been at work, the chief of these being the breaking up of tribal life, and the struggle for existence. The effects of the land laws and the influences of town life have also been operative. The results of industrial education have, as he reports, been, on the whole, beneficial to those trained. But industrial training in itself is no prophylactic against moral weakness or failure. Comparing those natives who have learned trades with those who have been trained in literature and language, Mr. Stormont judges that the former are, as a rule, not equal to the latter in moral life, or in sensitiveness of feeling. The reason for this is probably two-fold. First, the most promising youths have not, as a rule, taken to industrial work; and secondly, while those natives who become teachers generally follow their profession in close association with men whose example is helpful and uplifting, those on the other hand who become tradesmen have more often to struggle against temptations and influences which are uncongenial to moral improvement, if not positively adverse to it.

Mr. Stormont points out that Christian missions have produced all the native teachers in the schools of South Africa. Unfortunately, owing to pecuniary reasons, very few of these have been able to complete a three years' course of professional preparation. Of those who begin their course, only about one quarter complete it. The missionary training schools have sent out men and women who have done good Christian work amongst their own people, and who have influenced for good the heathen population amongst whom their lot has been cast. But the world has been apt to expect too much from the educated part of the native community, and has failed to realise that most natives regard the monetary value of education more than the moral. He finds that the chief causes of failure in the influence of the native teachers have been:—(1) Conceit, due to supposed superior knowledge; (2) unchastity; (3) love of an easy life; (4) interest in other occupations, especially in cattle rearing and farming. The chief causes of success in the

life of an educated native have been:—(1) lengthened intercourse with educated Europeans, especially in the capacity of assistant-teacher or clerk; (2) pride of birth, an influence which plays its part in native as in European society; and (3) personal encouragement by Europeans, and the moral no less than the financial support received from them. Under tribalism individuality is crushed. European influence, with its strong individualistic impulse, is the antithesis of tribalism, and plays a great part in the lives of those natives, men and women, who by temperament respond to any call upon their individual energy, and who, crippled by the limitations imposed by tribalism, long for an escape from its subtle and often deteriorating restraints.

Principal Henderson of Lovedale writes that, in Cape Colony, primary native education is, although supported by Government, more or less in the hands of missionaries. It has served in some small measure to provide a basis for higher education. It has acted as an intellectual solvent. It has been a stimulus to thought among the natives generally. It has helped to make them understand something of the European, and some of the reasons for his actions. It has provided a good moral discipline, and has afforded the missionary an inestimable opportunity of influencing the rising generation. The proportion of pupils who leave school without mastering the art of reading is becoming inconsiderable, as the pupils now enter school at a very teachable age; but the number of them who carry away a practical and useful knowledge of reading from the elementary schools is still not very great. Higher education, in the true sense of the term, has not so far been prosecuted by the missions on any large scale. The "College" department at Lovedale has provided such education for over forty years, but for a limited number of students. It has been the means of turning out men who are trusted for their character, judgment, and mental balance throughout South Africa. The claims of the natives for higher education have been so clearly vindicated by results that the Native

Affairs Commission, appointed during Lord Milner's High Commissionership, recommended the establishment of a native college.

Industrial education (Principal Henderson reports) has, like primary education, achieved most by its indirect results. The native mechanics trained in the missionary institutions, though their number is considerable, are too few to exercise any great direct influence upon the economic situation in the Territories and the Locations. They are, however, helping to familiarise the native people with industrial work, and are thus assisting them in their transition from the pastoral way of living. Wherever natives have been under missionary educational influence the primitive hut is found to possess furnishings which bear evidence to a considerable advance in the use of the conveniences of civilisation. It is true that no native mechanic of outstanding skill, or of inventive genius, has yet arisen. This may be due in some measure to hereditary disability arising out of unfavourable conditions. But it is to be noted that the circumstances hitherto prevailing since the introduction of Christianity have been such that the more promising and capable youths have not taken to industrial work. They have been employed otherwise.

The industrial training of women has not been carried on to the extent that the conditions of the country require ; but it has served a useful purpose. Its utility has lain in the influence exercised through it upon the home life of the tribal native. Industrially trained men and women have, it is true, rendered useful service in various capacities in the great European centres, but those who, after their industrial training, settle and take employment in the European centres, help their own people less in consequence, and are thus of little value for the general uplifting of the native community.

Principal Henderson points out that most of the outstanding natives in South Africa at the present time, outstanding in regard to personal force, mental ability, knowledge, and breadth of outlook, are Christian ministers.

For native Christian women there is, Principal Henderson writes, no safe and suitable sphere at present beyond the home, except in the profession of teaching. In that profession their safety is not always sufficiently provided for, but in the native homes Christian women of some education are playing an exceedingly important part. The children of the second generation of Christians are, as a rule, the ablest pupils at the educational institutions.

With regard to the influence of Christian education upon the non-Christian community, Principal Henderson thinks that it cannot be said, at any rate in some districts, to be great. The non-Christian districts are stubbornly conservative. In districts where education and Christianity have not been actively introduced the inhabitants are not greatly influenced by the fact that other sections of the same people in the vicinity are receiving Christian training. He believes that this statement is more true in South Africa than in Nyasaland, and finds a possible explanation of it in the fact that in the longer occupied fields the heathen have become familiar with the externals of Christianity without having had its claims pressed home upon them effectively.

In Cape Colony a Conference has recently been held between representatives of the Government and of the various missionary organisations, in order to discuss proposals for the reform of native education. The results of this Conference have not yet been published, and it would be premature to anticipate them. But it is understood that those attending the Conference were in cordial agreement that there should be no lowering of the standard of native education; that the latter should be retained as an integral part of the educational system of Cape Colony; that native pupils should be given a greater length of time for passing through the various stages of elementary education; that more generous provision should be made for instruction in the vernacular, both throughout the elementary schools and in the pupil teachers' course; that steps should be taken to provide vernacular text-books; that the reports of the teachers

should have weight in judging the results of examinations; and that in this and other ways "cramming" should be discouraged.

Natal

The Rev. J. D. Taylor, Adams Mission Station, Natal, writes that primary education has very widely impressed upon Christian native communities the importance of giving early educational training to their children, and has established the habit of so doing. It has done much to better the habits of native life. It has won many children, not only of Christian but of heathen parentage, to early acceptance of Christianity. It has been in many instances the first step in the opening of heathen districts to Christian influence. It has inspired at least a few with the desire to seek higher education.

The chief weaknesses of the system of primary education, as at present carried on among natives in Natal, are—(1) The imperfect training of many of the native teachers in sole charge of primary schools. (2) Failure to use the vernacular in the early stages of education. This he traces partly to regulations imposed by Government, and partly to the urgency of parents, who conceive that true education lies in English and even in dead languages. (3) Irregularity of attendance and the premature close of school life. This is due in part to the indolence of the pupils, in part to their parents' desire to profit by the labour of the boy or girl. The result is that there are sent out into the temptations of city life great numbers of boys and girls whose characters are but half formed, and who have only a dangerous smattering of knowledge. (4) Insufficient financial support from Government. (5) Lack of method or of earnestness in native teachers in giving religious instruction.

Mr. Taylor reports that the effectiveness of primary education in his mission has been greatly increased by uniting the whole number of primary schools under the supervision and control of one missionary supervisor, and by giving instruction in methods of teaching at

annual teachers' conferences, and afterwards more systematically at a normal school recently established.

In the sphere of higher education Mr. Taylor reports that the standard reached has for the most part been low, except so far as pupils have left Natal for higher education in Cape Colony, America, or England. So far as higher education has been effective, he finds that it has raised the intelligence of the native Christian communities, and is slowly forcing public opinion to face the necessity of admitting educated natives to some share in the Government of the country. It has furnished a supply, gradually improving in type, of native leaders as teachers and preachers. It is gradually leavening the native population with new ideas and ambitions—a process which is at the present stage unsatisfactory in many of its results, and is causing a ferment of half-comprehended ideas.

Such failure as higher education has met with is traced by Mr. Taylor (1) to over-emphasis on the academic side of education; (2) to the lack of text-books suitable to the conditions of the native; (3) to multiplication of schools by different Societies, with the result that the general average is somewhat low; and (4) to undue attention to examination results by Government Inspectors, with the result that the mere passing of examinations has been made too prominent in the pupil's educational ideal.

The industrial education of natives in Natal, Mr. Taylor reports, has been successful within the narrow limits of its aims. Every pupil who completes a course in a boarding school has acquired some skill in the use of tools, or, if a girl, in household occupations. On the whole, he thinks that such industrial education as is given has been more successful in the case of girls than that of boys, owing to the smaller cost at which a suitable course in domestic arts can be provided. He feels that the industrial education of natives in Natal is at present defective, (1) because it is made too subsidiary to academic training, (2) because it is unduly neglectful of agriculture, (3) because of the vacillating nature of Government

support, due to the influence of labour organisations, which are afraid of native industrial competition.

Archdeacon Johnson of St. Augustine's, in the Zululand Diocese, reports that the results of any kind of education are only just beginning to be seen in Zululand. The first result of education, he reports, is to produce a very objectionable sense of superiority over the uneducated, and is mainly distinguished by a total lack of any sense of proportion or perspective; but this, he believes, will right itself as education spreads. He finds that, as a result of primary education, there exists among the natives a desire for a more ordered and civilised way of life; that the faith of those who have been educated is more durable than of those who have never been taught in school, and that many objectionable heathen customs lose their hold on the scholars.

Industrial education is in its earliest infancy, but such results as have been already obtained are distinctly encouraging, namely, (1) greater industry and a desire for more regular employment, (2) an improvement in the way of living, and in the style of house lived in, (3) a greater self-respect and, consequently, a higher spiritual and moral tone.

He finds it almost impossible to gauge the influence which school education, as distinguished from the purely spiritual teaching given by the clergy, has had upon the lives of the scholars. He does not think that Christian education has had very much influence upon the non-Christian ideal of life. Customs abhorrent to European minds have been dropped, but this is probably due to the fact that they were made illegal.

The results of the training of teachers have been on the whole encouraging. Many teachers (Archdeacon Johnson reports) have striven hard to live up to their profession, and to regard it as a vocation. Some have passed from the teacher's office to service in the Church, and their professional training has stood them in good stead. But there has been far too high a proportion of failures. Many native teachers have regarded the Government

service which they have obtained as conferring upon them a kind of patent of nobility, and have refused to do any kind of work whatsoever, either with their hands or their heads, outside the school. These men have regarded themselves as Government servants and as such have thought it right to exact a great show of respect from the surrounding people, even to the ultimate ruin of their schools.

The Transvaal

The Rev. L. Fuller, C.R., writing from Johannesburg, states that primary education, when separate from Government, has done very good work, though small work. Its chief purpose has been religious rather than educational.

The results of higher native education he regards as rather disappointing. It appears to him to have succeeded chiefly in producing a slightly educated person with a horror of hard work, either mental or physical, who is rather immoral, and very far from religious.

The general advance in industrial work among the South African natives is very marked; but individual cases that have come under his notice of men trained in industrial institutions lead him to think that this is due rather to the effect of great numbers having lived as servants to Europeans, and having learnt trades from them, than to the existence of a small number of industrial schools, many of the pupils of which never touch their trade after leaving school. He finds that natives who have been sent to England for their education lose touch with the life and thought of their own people and this is true in a less degree of the life of natives from the more northern parts of South Africa who are sent to be trained in the south.

Mr. Fuller has no doubt, however, that the general influence for good which the schools have exercised has been and is immense. The education which has done harm is not that of the schools but that imparted by the example and precepts of many Europeans.

M. Junod, of the Mission Romande, states that the only higher education at present in the Transvaal is given in four normal colleges started by different missions. As these institutions have only been at work for a few years it would be premature to form a definite judgment regarding the results of their work, but the general opinion seems to be that the training given has proved satisfactory. Elementary education is under the supervision of the Government Department of Education, which makes grants amounting to £10,000 a year. The Government curriculum makes no provision for the teaching of the vernacular, and this is greatly deplored by the missionaries.

M. Junod lays special stress on the importance of schools in Johannesburg to reach the natives working in the mines. These schools are of a lower type than those in missionary stations, but they have proved an important evangelistic agency.

Basutoland

M. Jean Bianquis, General Secretary of the Société des Missions évangéliques of Paris, writes that, speaking generally, education has as its result the weaning of the native population from their state of ignorance and barbarism. It causes sorcerers to lose the credit they have enjoyed among the heathen, and opens the way for hygiene and rational medicine. The secondary schools bear especially good fruit when they are attended by young men and young women who have shown proof in the primary schools of a certain intellectual superiority. When these secondary schools are limited to the children of chiefs, the result is much less satisfactory. "Experience has shown us," writes M. Bianquis, "especially in Basutoland, that the children of chiefs are by no means the intellectual élite of the population, and that, once they have returned to the life prescribed for them by the customs and traditions of their people, they largely lose what they have learnt with the missionaries."

Lourenço Marquez

M. H. A. Junod of the Mission Romande, Rikatla, Lourenço Marquez, speaking of the results of school work, says that primary instruction has formed a certain body of intelligent young Christians who are much more efficient in spreading Christianity than those who are ignorant. But the percentage of cases in which the results of education have not been satisfactory is much too great, mainly owing to the early leaving age and the demoralising atmosphere into which many of the young people pass after leaving school. M. Junod thinks that in South Africa the methods of training for native teachers are too much a copy of those adopted for white teachers.

Nyasaland

Writing from the Livingstonia station, Dr. Robert Laws reports that "primary education has proved a most fruitful evangelistic agency. Probably half of those in Church membership have been brought in by this means." Higher education has been practically confined to those who are being trained for mission purposes. Industrial training gives an opportunity of continued education to those who have passed through the primary schools, but do not require a more advanced literary education. Dr. Laws gives an encouraging account of the general results of education in Livingstonia. "The work of the primary schools in villages has widened the horizon of the people, who have learnt to read. Many of the more thoughtful of our people are deeply Christian in conviction and seek to apply Christian principles to the environments of their own lives and to those of their neighbours. The indirect influence of our educational work in the villages is perhaps as outstanding a feature as the direct influence, though it cannot be tabulated. A higher ideal and standard of life have been brought before the people and, though often there is opposition for a time from those who object to the new teaching,

there is among the non-Christian community a gradual acceptance of a better style of living and of a higher ethical standard."

This view is confirmed by the testimony of Mr. P. S. Kirkwood, who points out that the great growth of the Church in Livingstonia is largely due to the care with which the Mission has established village schools wherever possible. "The non-Christian element among the people has also been leavened with Christian thought. We see people who make no profession of Christianity adopting Christian customs."

Mr. Edgar Faithfull, writing from Lulwe, Port Herald, Nyasaland, says that it is too early in the history of their work in that district for him to be able to deal with the matter in detail; but, so far as he is able to say, primary education has created a class of native able to grasp a new idea and even willing to try it.

Miss M. W. Bulley (Universities' Mission to Central Africa), writing from Likoma, Nyasaland, states that the result of primary education has been (1) to bring the native into touch with European ideas, a necessity so long as their Christianity must come to them through a European medium; (2) to discipline character, a special benefit to the children who, under native conditions, are little checked in village life; and (3) to break down prejudice.

The results of higher education have been scanty, because few of the natives have advanced beyond elementary stages. Higher education is confined to the theological college, which has trained a few good clergy. Higher secular education is practically non-existent, except for a few medical assistants who have acquired a considerable amount of knowledge in the course of their work.

Industrial education in the Mission has been practically confined to the building, carpentering, printing, and engineering needed for the actual working of the mission station. The result of industrial education so far as it has been introduced appears to have been advantageous

to a number of natives, enlarging their minds and giving them strength of character. The teaching of sewing in the girls' schools has helped in keeping up the attendance, and has had a refining influence on the girls.

Dr. Hetherwick, writing from Blantyre Mission, Nyasaland, says that the difference between the native village, where there is a school built by the people themselves for their own use and their children's, and a village where there is no such educational opportunity is at once manifest to the visitor. In the former case, the people show a new interest in their life, and as the school is used as a Church on Sunday the influence of both school and teacher is enhanced. Even a mere alphabet class is a fresh development in the life of the village community and makes for discipline among the inhabitants. He finds that primary education is essential to the future welfare of the Church and the community.

Dr. Hetherwick regards higher education as essential for the provision of true leadership in the Church and in the educational life of the community. He contrasts the opinion among the Europeans of Nyasaland with that which is prevalent in the South African Colonies, and reports that in Nyasaland there is a demand for the trained native—an economic fact which affects the attitude of European residents towards native education. He urges that for the African races a system of industrial or technical education is essential to the development of full manhood. The African native must be taught habits of industry and industrial skill. Somehow or other his time must be filled in, and there is no better means than that of educating him to work. If the native is left in the lazy habits of his village life, he cannot long remain a true Christian. By industrial education, Dr. Hetherwick means systematic and thorough training of the worker. He points out that the great power of the educational work of missions is felt in the gradual purifying of the atmosphere of native thought and morality, and in imparting a higher ideal of life to the native and his race.

No mention of education in this part of Africa should omit reference to the valuable influence of the schools of the Universities' Mission, but (with the exception of the letter quoted above) the Commission did not receive replies from this organisation.

Uganda

" Primary education," writes the Rev. H. W. Weatherhead of the King's School, Buddu, " has been the backbone of mission work in Uganda." A form of educational work has been part and parcel of evangelistic effort from the first, and has largely helped in producing the extraordinarily rapid advance of Christianity in the land. Not to be able to read or write has become to some extent a reproach.

Elementary education has recently been organised upon a more comprehensive basis. With regard to higher education, what has been done in Uganda is still so recent that the value of its results cannot at present be accurately gauged, but those in charge of the Mission have strong faith in the beneficial results of three or more years of careful discipline in a boarding school in an atmosphere at once manly and Christian.

Industrial education in Uganda has so far been too spasmodic to effect any great good. It has suffered severely from want of proper equipment on an adequate scale and from lack of support. Mr. Weatherhead feels that industrial education has not yet been fairly and adequately tried in Uganda. He regards industrial training as likely to be of incalculable value in African missions, and a necessary part of any properly equipped modern missionary undertaking in Africa.

The professional training of teachers in Uganda has only been undertaken on a small scale and is still for the most part unorganised. It is, however, of the utmost importance, and is now being more systematically provided for. The special difficulty connected with this branch of educational work is the tendency of young men, after having been trained for teaching, to turn to

other and better paid occupations. In Uganda, all native clergy, lay readers, and teachers are paid by the native Church, without any help from England. The result is that salaries are small, and it is not surprising that youths who have been trained as teachers turn to callings which will give them a more adequate support after marriage.

Southern Nigeria

The Rev. J. K. Macgregor of the Hope-Waddell Training Institution, United Free Church of Scotland, in Calabar, writes that the education provided by the Mission in Calabar until about ten years ago was very elementary, and to all intents and purposes vernacular. Until about 1902, there was no real demand for education on the part of the natives, but in recent years there has been a great change. The effects of the educational work of the mission in its primary schools has been to make a more independent yet more reliable native. "On the whole, the educated native in Calabar is not 'bumptious,' but he sometimes shows himself unfit for the position of authority into which, in consequence of his education, he may be placed." On the other hand, elementary education causes a distaste for manual work. Those employed as clerks and as interpreters in Government and mercantile offices receive such large salaries that there is little inducement for a boy to take to manual labour. This fact, Mr. Macgregor thinks, is, in a large degree, responsible for the distaste for manual labour that is complained of by some critics of the results of elementary education. "The only labour that the youths dislike doing is the work performed by the lowest classes of slaves, *e.g.* load-bearing, but this they will do cheerfully in the service of one who is over them, be he native or European, provided that in the doing of it they are treated as men and not as slaves." Elementary education has broken down superstition by explaining natural phenomena. It has introduced more system into life. "The system that must be a permanent part of the

discipline in any well organised school has a fascination for the native; and I have seen houses in the Bush, far away from any European, that were run to time-tables, and where duties were allotted to the children of the house and to certain slaves which had to be performed regularly and at certain times. This is a vast improvement on the average native way of doing things."

The main results of industrial education have been to produce greater independence of character, trustworthiness, and a more systematic way of organising labour.

The professional training of teachers is still in but an early stage. "Only one professional teacher fully qualified has been trained by our Mission. Several boys are at present taking the teachers' course, because it is the highest education they can receive in Calabar, and because it fits them for the higher posts in the native Civil Service. But these boys, though lost to the Mission at least for the time being, are of great value to the country, and if the Mission can fill the Civil Service with educated natives who will discharge their duties in a Christian manner, the end of our mission work will be greatly furthered."

Sierra Leone

The Rev. W. T. Balmer, of Freetown, writes that wherever one turns on the West Coast of Africa, whether one is dealing with old or young, there is forced upon one the need for altered views of life and for a truer and more living knowledge, not merely of spiritual things, but also of the ordinary concrete things, which constitute the forms of everyday experience. This is the case not merely with reference to developing the natural resources of the country, but in view of the more immediately spiritual work of the missionary, and the inculcating of cleaner and saner ways of living. Mr. Balmer writes "that Africans have, to an amazing degree, the power of separating doctrine and practice. They have tenacious memories, and are able and willing to acquire knowledge, while regarding it as a merely external

addition to their inherited views and prejudices. To their minds, thought seems divorced from reality. The explanation may be that life is so easy, and the means of livelihood obtainable with so little effort, that the African has less sense of effective participation in the processes of life. If so, there is need for a system of education whereby the native mind may be brought into living contact with the processes of nature, upon which the true sense of reality can be grounded." "It has become evident to the leaders of the simple communities in the interior of West Africa, that the book-knowledge given in mission schools tends in considerable degree to make the young men discontented with work on the farms; they drift into coast towns looking for clerkships, and often get into trouble through not being able to withstand temptations to dishonesty. Consequently, the chiefs are refusing to allow their children or those of their people to attend the mission schools, and their instinct ought to be respected." Mr. Balmer, therefore, urges a more practical turn being given to the curriculum of these mission schools.

With regard to the results of education in Sierra Leone, the verdict to which Mr. Balmer inclines is "disappointing." A large number of schools are at work. The system hitherto followed is mainly an imitation of English elementary school methods, which, writes Mr. Balmer, "even in England seem to me to be of a very one-sided character, touching only a part of a child's nature, and when they are imported into Africa without any adaptation to changed environment, or to the different cast of the native mind, become far more unsatisfactory." "The elementary schools, although managed by the various Missionary Societies, mainly Anglican and Wesleyan, are largely supported by the aid of Government grants; the staffs of teachers are exclusively native; the curriculum is framed to suit Government code requirements, which ignore Scripture. The latter subject, though nominally on the time-table, has been found to be largely neglected. In the high

schools, Scripture and religious teaching are carefully attended to. The greatest disappointment, however, is in the failure of the so-called educated native community in West Africa to evolve any original thinker or to show any signs of pre-eminent constructive ability. Everything seems to go by rote; knowledge is regarded as so much verbal matter; memory is the chief faculty relied on, and that in an artificial way." [1]

Recent Changes in their Relation to the Problem of Missionary Education

In Africa various changes—some created by the late war, some by the impact of commercial enterprise upon the conditions of native life, some by the spread of Mohammedanism, some by the Ethiopian movement—are making missionary work even more complex and difficult than heretofore.

Ethiopianism is a phase of native thought which has become widespread among the people from the Zambesi to Cape Town. It is well described by Mr. Stormont, Principal of Blythswood Institution. "Ethiopianism," he writes, "as a principle and as an influence in native

[1] It will be convenient to add here an extract from the Bishop of Salford's introduction to his Article on Industrial Education in Catholic Missions (*Board of Education Special Reports on Educational Subjects*, vol. xiv., London, Wyman, 1905), as indicating the judgment formed by many experienced Roman Catholic missionaries upon the results of industrial and agricultural training. He writes, "in nearly all cases it appears that some kind of industrial and agricultural training enters, in many cases largely, into the ordinary work of the mission. . . . The general verdict on industrial and agricultural education for natives is most favourable. In most cases, it is judged, as I think rightly, of more importance than a purely literary education. . . . that there are dangers connected with it, unless properly directed and safeguarded, is clearly indicated. But with such safeguards it seems destined to do the greatest good to the native population.

"In nearly all cases it will be found that industrial and literary education go *pari passu*, and the combination is considered advantageous. More advanced liberal education for specially talented pupils is the rule, and some of the natives are trained for the missionary life, or at least for being catechists and teachers."

life, means democracy. Formerly, in the Transkeian native Territories, the missionary directed and controlled to a great extent the life of the community in which he worked, but now his power is passing over to the democracy. In the old days, the power of the missionary was upheld by the chief. The power of the chief has been broken by the operation of statute and colonial law. The advance of education and the progress of law have made it impossible for the old power to remain. The people have began to realise their political power, and politics and religion are identical in the mind of the native. Wherever the representative of the State, be he magistrate or inspector, has backed up the missionary educator, there Ethiopianism has had little effect. Where, on the contrary, missionary effort has had to rely on its own moral influence alone, Ethiopianism has striven to seize control of Church affairs, and has been greatly successful in its effort to do so."[1]

The Rev. A. G. MacAlpine, writing from his experience at Bandawe, Nyasaland, contributes a vivid account of the beginnings of one form of Ethiopianism in that part of Africa. He says: "In the end of 1908 the first emissary of Ethiopianism invaded the Lake District of Nyasaland from South Africa, having been sent north by an expelled colonial missionary (ostracised by the Government from the Protectorate some years previously) to 'capture' the Christian natives of some of the longer evangelised districts. This emissary was himself a native of West Nyasa, who had been educated in the mission schools, though never employed in our mission service. To gain the ear of Christians the preacher began his crusade with certain novel theories and prophecies regarding the Second Advent, while to catch the ignorant and superficial he promulgated a Gospel which those who accepted it themselves called a *nthowa ifupi*, a short and easy road. The plan of making 'converts' was exceedingly simple, and without any real examination into the knowledge,

[1] For the influence of the Order of Ethiopia, see footnote on p. 172.

character, or reputation of applicants. Several thousands of men and women (many of them of notoriously evil lives), and a large number of children, were received as adherents of the new sect, their formal admission being signified by immersion in stream or lake, a kind of travesty of the rite of Baptism which partook of certain of their old superstitious beliefs. No church members were drawn away, except a few under discipline, who, for reasons of their own, probably bore a grudge against the native Churches and elders that had suspended them. A number of Catechumens were led astray, as well as a larger number of members of less advanced religious classes, but soon many of these began to realise the hollowness of the movement and returned seeking restoration to the courses they had left. Having got a following, the 'Ethiopian' teacher began to unfold his real propaganda, which speedily developed into wild and seditious harangues about the end of Government rule, and the evacuation of the country by Europeans, administrative and missionary alike, and the rule of the natives by themselves. A new attitude to European authority and advice was fomented, and a spirit so suspicious and antagonistic asserted itself, that many of the old and thoughtful natives prophesied early trouble with the Government, and some proposed leaving their country rather than be embroiled in it. The political aspect became so prominent and so adverse that the missionaries laid information before the Governor, the prime mover of strife was arrested, confronted with his own seditious language, boldly admitted the truth of the evidence against him, and was deported from the protectorate. The decline of the movement, which had begun as soon as the deluded people saw to what they were being led, rapidly spread with the removal of the chief agitator. Wisely guided, the issue may be to the good of the Native Church—which strongly disapproved of the propaganda—as well as of the people as a whole, although the movement seems to be leaving behind it, for the present, a certain impatience of foreign help and

advisers, while as yet the people are not in a position to do without them."

An important fact, showing that the native population in the Transkeian Territories appreciates the work of the mission schools and is willing to give substantial financial aid to it, is reported by Father Puller, S.S.J.E. The General Council of those territories, a native parliament which meets annually at Umtata under the presidency of the chief Magistrate, and is allowed by the Government to levy a tax upon adult male natives within its jurisdiction, makes a considerable addition to the educational grants of the Government. It adds 75 per cent. to the salaries of all the principal teachers, and 50 per cent. to those of the assistant teachers, in the mission schools.

The Bishop of Zululand notes changes in the missionary problem. Though the demand for education is small, the demand for natives to labour in the mines is increasing, and a continual stream go to work in Johannesburg. This makes for general deterioration of character, family ties are loosened, and contact with the mining population of Europeans has increased immorality. Consequently he urges better education in the towns on methods adapted to these new conditions.

In Natal the modern growth of a national spirit within the Church—resulting on its worst side in the Ethiopian movement, and at its best in a desire to hasten the time of native self-government—has completely altered the relationship of missionary and native. The development of large centres of industry in cities, threatening the home life of stations, compels attention to the economic basis for prosperous community life and to industrial training, particularly with regard to agriculture.

Father Fuller, from Johannesburg, emphasises the need for more missionaries in the large towns: "The centres of mission work in the Transvaal," he says, "have in the past few years moved more and more from the country to the towns and labour centres." He propounds a new problem by stating that the

natives of South Africa are earning considerable sums of money, and hence should not receive free education.[1] On the other hand, they are contributing directly to the revenue of the country. The Government is giving the "coloured" people free education; hence a tendency among the natives to demand the same. If a Government system supersedes the present system, it would be inadvisable to continue elementary Church schools. He advocates the strengthening of boarding schools and of week-day and Sunday Catechism classes.

From Livingstonia Dr. Laws reports that in Central Africa the intellectual awakening has not yet produced a national spirit, but is emphasising a new sense of racial unity. In former days the tribes were normally in a state of hostility towards one another, with no common or national union. British rule has brought peace. A generation is now rising up which has had no experience of the war-raiding habits of the past. Among those of the new generation who have received some education there is springing up (often in a crude form) a new spirit, racial rather than national. This new spirit needs guidance, sympathy, and enlightenment. With such help the new spirit may prove of the highest service and of the greatest good. Without such help it may produce political disturbance, or open the door to a successful Mohammedan propaganda. Dr. Laws emphasises the need for the development of educational work (and especially of its religious and moral sides) in view of these new opportunities and dangers.

Mr. Weatherhead (Uganda) reports that the chief change in recent years—namely, the intellectual awakening due to mission work—has forced the mission to face the question of higher education. The problem here is to strengthen the second generation of Christian children who know nothing of the old heathenism. Born of Christian parents, baptized young, taught elementary Christian truths, they yet lack stability of character.

[1] This point of the natives being willing to pay school fees is emphasised by Miss Dunsmore, of Emgwali Girls' School.

This problem is being met by the establishment of boarding schools for boys and (a much more wonderful innovation) for girls. The question of industrial work is pressing here, too, and missionaries are seriously considering whether they may not have laid too much stress on Bible teaching in the past, to the exclusion of the practical side of education.

Calabar presents different problems. Here changes have been brought about by the introduction of large numbers of nominal Christians (some polygamous) from Sierra Leone, the Gold Coast, and Lagos to fill Government posts, etc. There has also been a great influx of pagan and Mohammedan soldiers for whom little is being done. Although there is no intellectual awakening of the people at large, young men are eagerly asking questions and seeking literature. The gravest problem in this district lies in the fact that a large tract of country has recently been opened up; it is divided into seven districts, each with an area of 500-1500 square miles, and only two European and one native missionary are working there.

Writing from Freetown, Sierra Leone, Mr. Balmer reports that the ordinary missionary's work is becoming more indirect. Organised native Churches and Christian communities have risen up, over which in most instances native ministers exercise oversight, so that the part of the European is becoming more and more one of general administration. He stands as the representative of ultimate authority. Mr. Balmer points out that in parts of the West Coast of Africa Christianity was associated with deliverance from slavery, and with the transplanting of those who had been freed. In these countries there was such a complete break in the lives of the people that there was little or no difficulty in winning acceptance for the broad truths of the Christian religion. But now we are seeing the third or fourth generation of these negroes.

The weakness of the system of education, which followed British models too closely, is now more apparent. The

obstacles to the religious life are those largely produced by material civilisation, by contact with an ever-growing and persistent commercial spirit, and by the absence of any historical tradition embodying other aspects of life. Education has been, he urges, too much confined to instruction in the art of reading and writing, with the tacit assumption that manual labour is of less dignity and worth than the exercise of those accomplishments. Heathenism is a debased form of life, accompanied by distorted views of material phenomena. Mere book knowledge is compatible with the retention of corrupting notions of the natural world, and is even capable of leading to aggravation of the corrupt ideas which prevail. Hence, in the educational policy of Missionary Societies, emphasis should now be laid upon the giving of instruction in manual arts and upon systematic study of nature.

THE RELATION OF THE STATE SYSTEMS OF EDUCATION TO THE AIMS AND METHODS OF MISSIONARY EDUCATION

The conditions vary in different parts of the African mission field.

In South Africa, with the exception of Natal, missionaries speak well in the main of Government systems of education, though most complain of the smallness of the grants. The State system has demanded a higher standard of knowledge and skill in teachers than existed before, while impending changes in the courses of study, and perhaps in methods of examination, will lessen some of the serious defects of which complaint is made.

Correspondents writing from Grahamstown report that the Government regulations do not interfere with religious teaching, though their requirements limit the time available for religious and devotional study. In the Transvaal, all native elementary schools are under the control of missionaries. Father Fuller finds that when the Government gives grants, then the Government Inspector comes, and very soon the schoolmaster works for the inspector and not for religion. The Zulu diocese,

comprising territory under the Transvaal Government, Natal, and Crown Colonies, notes a generous policy of grant under the Transvaal Government. Most of the Zulu schools, however, are under Natal Government rule, and this is hampered by restrictions unsuited to natives, while the grants are too small to allow necessary improvements. The Natal grants are made direct to Missionary Societies for their schools, but these must satisfy the Education Department with regard to equipment and attendance. The school must have been worked for six months without Government aid, and then the grant hardly covers the salary of native teachers. On the basis of this aid the Education Department " demands an amount of control and a right to dictate to those upon whom the immediate responsibilities rest, that at times become harassing." Regulations (it is said) are changed without sufficient notice and consideration; text-books are prescribed rendering the system inelastic and ill-adapted to native needs. An arrangement has now been come to by which all proposed alterations will be brought before a committee of representatives from the various Missionary Societies in the diocese. This should secure the necessary co-operation between State and missionary workers. The Lovedale Mission finds that the one system of elementary education for both whites and blacks—dictated by political considerations—is not good for all, regardless of language, environment, heredity, and racial characteristics; but last year a Select Committee of the House of Assembly recommended changes advocated by the missionaries. A rather different state of affairs exists at Lourenço Marquez. Up to 1907 the Portuguese Government looked on the work of European missionaries with suspicion, but a broad-minded Governor-General of Mozambique has improved matters, and the Portuguese authorities are reasonable and tolerant. They make grants to Roman Catholic schools only, but the other mission schools submit to Government conditions in order to develop their school work. No teacher may conduct a school without a

knowledge of Portuguese and the vernacular (in order to exclude English and Zulu). Courses of instruction for native teachers have been provided by the Portuguese ; forty mission teachers followed the course, obtained certificates, and went back to work encouraged and proud of their licence. All their schools have since been registered. The Governor conferred with the missionaries with regard to a curriculum for native schools.

Part of Nyasaland is under Portuguese Government, where the same rules apply. Up to two years ago nothing was done by the British Government to assist native schools, but for the last two years £1000 have been voted yearly for education, and distributed among the various missions at work in the country. No conditions are attached to the grants, but the schools are open to Government inspection.

In Uganda, in consequence of the successful efforts of the Church Missionary Society, the Government has not itself organised a system of education. It gives grants to two mission schools, imposing no conditions, and showing sympathy with missionary methods. Practically the missionaries are leading in the way of education, and if they can make a strong, sensible, and well-organised system throughout the country, the Uganda Government will carry it on and support it with substantial grants as in Rhodesia.

In Calabar the educational outlook has recently improved. The new Director of Education is favourable to missionary education and has arranged for Government teachers to be trained at the Hope-Waddell Institute. The grants to schools have been greatly increased, and religious instruction is not discouraged, though in most of the Government schools moral instruction is given instead of religious teaching. The Director of Education has shown every desire to co-operate with the Missionary Societies and to prevent any form of competition between the missionary schools and those under the Government.

In Liberia the low standard of the State system of education, the absence of teachers' examinations,

and uncertainty of salary, make missionary education more difficult of attainment. In Sierra Leone grants are given to mission schools which show certain results after inspection by Government officials, but the State curriculum is " too English and booky, based mainly on the English Code of 1870," the earning of the Government grant is regarded as the main thing, and religious teaching has fallen into the background. " The dead hand of officialism " has rested on the curriculum, and it is difficult for missionaries to adapt the teaching to native requirement.

A memorandum, in which M. Jean Bianquis reviews the relations of the Government in Madagascar to the educational work of his Mission, calls for quotation :—

" It is in Madagascar that we have the greatest difficulties in our educational work. As well as refusing all the grants hitherto made to free schools, the Colonial Government has laid down even more stringent conditions for the existence of these schools. As regards accommodation, the Government has forbidden the school to be held in churches ; special buildings have had to be built ; the Government has had them visited by its inspectors. It demands adequate lighting and ventilation, and limits the number of pupils according to the building. As regards the teaching staff, the Government requires diplomas, which it reserves the right to confer, without allowing any representation of the voluntary teachers upon the Board of Examination. The standard of examination is raised from year to year. Not only must the native teachers hold such diplomas, they are also required of every one who takes any part whatever in teaching, even in that of the youngest children. Finally, the pupils who graduate from the mission schools are not admitted to the higher schools of the Government (the normal school, the medical school, the law school, the industrial school). To enter these various institutions one must have studied at least two years in the Government primary schools.

" The number of these Government schools has been

increased year by year. Their teachers are forbidden to teach any religious idea. The influence of the schools is even exerted in a hostile manner against all religion. To combat this Government action, the Missionary Societies have founded some hostels where the young men attending the lectures in the large Government schools are lodged and fed; but those received into these hostels are certainly unpopular with the authorities. A plan for a Y.M.C.A. at Antananarivo, the object of which was to provide young students and Christian employees with a place of meeting and a centre of Christian influence, has been stopped by the authorities. The foundation of this union has been forbidden under pretext that the natives have no right of forming associations.

"These various measures of restriction have had as their result an annual decrease in the number of pupils attending mission schools. It is true that a certain number of these children have gone to the Government schools, but many others no longer receive any instruction, and certainly the general standard of instruction in Madagascar has been lowered during the last three or four years, although the élite of the people reaches a superior level of culture. Under these circumstances it has not been possible for us to found, as we had planned, a college of higher learning at Antananarivo."

The grave view taken by M. Bianquis of the consequences which are likely to follow from the educational policy of the French Government in Madagascar is shared by other experienced missionary workers connected with the Friends' Foreign Mission Association and the London Missionary Society. The Rev. James Sibree (L.M.S.) writes as follows:—"Probably almost every one of the hundreds of preachers, pastors, and evangelists who have done so much to promote the spread of Christianity in Madagascar for many years past, owes his first knowledge of Scripture truth to the teaching he received as a boy in the mission school; and it is difficult to see how the succession of such men can be continued if the schools become entirely secular in character, as the French

Government appears to desire, and if religious teaching is to be utterly banished from the day school."

THE USE OF ENGLISH AND OF THE VERNACULARS IN NATIVE EDUCATION

Speaking generally, there is no native literature in Africa. Tradition is largely based on myths and vague ideas. Thus there is practically no stock on which to graft Christian ideas; the teaching of missionaries runs counter to native tradition and custom; and, though acknowledging theoretically that some correlation of ideas is desirable, Christian teachers have found it best to root out and ignore native tradition and custom. In opposition to these views, the Bishop of Zululand says: "In all the teaching given, regard is paid to the traditions and beliefs of the non-Christian, and the Christian faith is built up, so to speak, on what is true in such beliefs. For instance, these people believe in the existence of God, whom they call 'Great, Great One,' and this name is used for God by the Anglican Church Missions. . . . I am confident that it is of the utmost importance to endeavour to build in this way by making whatever use is possible of the traditions and beliefs held by the people." Reports come from various quarters—Lourenço Marquez, Cape Colony, Lake Nyasa, etc.—of school reading-books compiled in the vernacular and embodying folk-lore when this is possible. So little has as yet been done in this direction that there is not even a school history of South Africa dealing with the subject in any way suitable for natives or from the native point of view. The musical gift of many of the African native tribes is remarkable. As at Hampton and Tuskegee in the United States, vocal music may be made a great factor in this connection. Much good is done by the introduction of hymns in the vernacular as an alternative to such of the native songs as are low and indecent.

Growing out of this condition of things comes the consideration of the use of English as a branch of study or

medium of instruction. It seems questionable whether in the past English has not been too much imposed on the African native as a means of education. The present tendency, especially in Cape Colony, is to arrange for the vernacular being taught in the earlier years of the ordinary school course, and its use being authorised as a medium of instruction wherever necessary throughout the standard classes. In this regard the practice varies in different parts of Africa, but, in the native education in Cape Colony, the undue neglect of the vernacular will, it is believed, soon be a thing of the past.

This attention to the vernaculars, however, will not imply the neglect of English. Father Fuller (Johannesburg) is emphatic. English is the future language of South Africa; it is absolutely necessary for it to be taught. At present there is no vernacular teaching, and he would like to see the vernacular used up to Standard I. But in some schools great difficulty would arise from the fact that there may be three vernaculars among twenty children, and the Government Inspector would be unable to examine. This view is endorsed by Deaconess Julia (Johannesburg), who adds that at present few native teachers can read their own language "intelligently or intelligibly." Mr. Stormont (who read a paper on *Literature for Native Christians* at Johannesburg in 1906) advocates the use of English both as a branch of study and a means of instruction: (1) because it is of great service to the natives in their relation with European colonists; (2) because it is necessary for commerce, business, and other forms of civilised life; (3) for the sake of good government and morality; (4) because of its literary value—economically the use of English is advantageous to the people, as they have the cheap literature of England at their disposal. While encouraging translation into Kafir, with its idiomatic use and grammatical teaching, he would put no limit to the use of English at the present time. Mr. Taylor (Natal) would have no fixed standard for the change of teaching from vernacular to English. He would intro-

duce English as soon as intelligent reading had been obtained in the vernacular, and not before. Mr. Hallendorff (Natal) would have English used as a branch of study only, and the whole of elementary subjects taught in the vernacular. Further, he would have natives pay a special fee for instruction in the English language. Mr. Henderson (Lovedale) agrees with Mr. Taylor with regard to having no fixed standard for the change of language. He deplores the teaching of English in Cape Colony by teachers who only understand it imperfectly themselves. M. Junod (Lourenço Marquez), who delivered an address on *Native Education and Native Literature* at the Bloemfontein Missionary Conference, 1909, and wrote a paper on Native Language, takes a firm position in defence of the vernacular: (1) The mother tongue must be kept as the medium of thought and emotion; (2) native ministers will have to teach natives who have a very slight knowledge of English, if any. Mr. Johnson (Zululand) considers that English, among the natives of South Africa, stands in much the same relation to their mother tongues as Latin did to European languages in earlier times. He thinks that the vast majority of natives will never be influenced by English, "nor is it desirable that they should be." Their own language contains, and can explain, all that they need know. So much for the various opinions in South Africa.

From Central Africa the evidence is on the whole in agreement. All concur in thinking that for higher education English is indispensable. There is a general desire, however (stronger in some minds than in others), to emphasise and improve the vernacular teaching in the primary schools. Some look forward to the time when English will become the language of the Central African (the present diversity of language offering no rich literary tradition, and causing misunderstandings and separations between different tribes and nations). Others, on the other hand, believing that this general use of English will only come in a still distant future, are anxious to make

in the meantime much fuller use of the vernacular in native education. Dr. Laws, writing from Livingstonia, says that the vernaculars are almost invariably lacking in precision of statement. "Fractions (words for such) are practically unknown, and in most of the vernaculars the arithmetical base is 5 instead of 10, rendering all work which requires arithmetical statement cumbrous in the extreme. . . . The expense of translating books into the vernaculars, and of publishing small editions of them is prohibitive."

On the other hand, Mr. P. S. Kirkwood, also writing from Livingstonia, though not disagreeing with Dr. Laws' main contention, lays greater stress upon the importance of developing instruction in the vernacular. "Let us remember (he writes) how much our own national growth in Christianity was hastened by the translation of the Scriptures into our mother tongue. We must get at the hearts as well as the heads of the natives. For that we need the vernacular as the medium of instruction. Let us ennoble the vernacular. . . . Our students when they pass to the village schools as teachers are apt to attach an altogether exaggerated importance to English, both as a medium of instruction and as a branch of study."

Mr. Faithfull (Nyasaland) prefers teaching to be in the vernacular only, and would confine the teaching of English to those likely to become more efficient missionary helpers. Miss Bulley (Nyasaland) would use the vernacular till the scholar could read and write easily in his own language. She would have all religious instruction given in the mother tongue. Some other language must be used in higher education, as native languages are deficient in terms to express Christian ideas, but she thinks that German, Portuguese, Latin, or Greek would do quite as well as English for this second medium. Mr. Hetherwick (Nyasaland) would have elementary and all religious instruction in the vernacular, but would have English used in all higher branches, as he foresees the day when the English language in Central Africa will replace the native language in the

ordinary intercourse and business of life. Mr. Weatherhead (Uganda) would not use English at all as a medium of instruction; it is too difficult, and any instruction given through it would be valueless and parrot-like. But it must be learnt on other grounds. It opens out a new world to these people, and draws them out of their "narrow ignorance and overweening self-conceit." It is a valuable intellectual stimulus; it is useful for obtaining posts as interpreters, clerks, etc., in Government offices. But only native boys of good character should learn it. "Personally," he adds, "I am no enthusiast for English—I wish we could do without it."

On the West Coast, three native languages (Yeruba, Ibo, and Efik), which are widely used, are to be standardised for educational purposes, and school books will be prepared in them. On the committees which have been formed for the standardisation of the vernaculars and the preparation of school books, the Missionary Societies are well represented.

Mr. Beck (Liberia) would like to see the native language dropped in schools, and the entire instruction given in English. He finds native tongues barren of words to express Christian thought; he sees a prospect of the country becoming altogether English—the Government being already thoroughly English in all its departments. Mr. Balmer (Sierra Leone) likes the vernacular in the lower standards, and English in the higher. "One great means whereby the influence of impurity is kept alive among the natives is their own language; this ought to be cleansed, and I know no better means of cleansing it than by having it used properly and vigorously in schools and colleges, where its use can be brought under direct Christian oversight. Being used and associated with healthy objects of thought, the obscene and ribald use of the native language, at present so rampant, will fall into its proper place."

Mr. Hamshere (British East Africa) finds English less necessary in East Africa than in other countries, for, he says, "We possess in Swahili a common language of

great richness and flexibility—one already well known and used as a medium between up-country and coast tribes. In the Divinity School at Freretown, I have taught in this medium for fifteen years, and they need no better." Thus he would use English only as a branch of study, and not as a medium of instruction. He would have the whole course of instruction in schools given in the vernacular. M. Jean Bianquis agrees with him to a certain extent. He would have instruction entirely in the vernacular; but acknowledges that the European language of the colonising power must also be taught. It enables natives to enter into relations with the white colonists, and to serve the Government as interpreters, etc. It also opens up a literature "richer in every way than their own."

In a valuable report upon Native Education in South Africa, presented in 1908 to the Earl of Selborne, when High Commissioner for South Africa, Mr. E. B. Sargent, his educational adviser, stated that "Among all the means at our disposal for giving to the South African tribes that kind of intelligent self-respect which must precede every great effort for civilisation, none can be found more efficacious than a genuine interest in native literature." Referring to his inspection of native schools in Basutoland, and in the Bechuanaland Protectorate, he observes that the teaching there given appeared to him defective in that it was apt "to substitute second-hand for first-hand experiences. The native language, through which alone an appeal can be made to the child's own knowledge, is abandoned at the earliest opportunity for the English language. English itself is taught through books which cannot be understood without a knowledge of social conditions altogether beyond the reach of the native child, and in most cases of his teacher also. Arithmetic is made as unpractical as possible, and becomes a series of mechanical operations, sometimes incapable of verification in the present economic condition of the native tribes. No advantage is taken of any of the admirable native industries to prepare the child's hand

and eye for further manual occupations of a high order. Thus it is not surprising that, as was noted by my predecessor in the work of inspection of the schools of Basutoland, there should be a frequent entry made by teachers against the names of their former scholars, "Left school, tired."

"Others more determined, and perhaps endowed with a greater measure of brain vitality, remain at their lessons, mounting class by class to the consideration of subjects which scarcely bear at all upon the lives that they may reasonably expect to lead, unless indeed they adopt teaching as their profession. And even if they are to be teachers, such a training only enables them to cause their pupils to tread the same purposeless round without any light as to the reasons why this particular school-course should have been selected, except that it is the school-course considered to be most appropriate to European children."

The Problem of the Education of Girls and Women

Speaking generally, the problem of the education of girls and women is engaging the thoughts of missionaries in all parts of Africa. It is clear that this is a branch of educational work which calls for special encouragement, and upon the success of which the future well-being of the native populations largely turns.

In some parts of Central Africa, the education of girls is thought by some experienced observers not to be keeping pace with the improvements in the education of boys. But taking Africa as a whole, the increasing attention which is being given to girls' education is encouraging and satisfactory.

From all parts of Africa reports of the condition and position of native women and girls, together with suggestions for their better education, bear a close resemblance to one another. It will therefore be clearer to sum up (1) the position of native women in Africa, and (2) suggestions for their education.

1. Although it is asserted by many that the subjection of native women is one of the saddest features of heathen life in Africa, yet on all sides there are signs of change. The introduction of Christianity is lessening polygamy, which strikes at the very root of home life, and is leading to a certain amount of restlessness, for in the near future many women will be unable to marry, and it is important that other vocations should be open to them—preferably those of domestic service, teaching, and nursing. At the present time nearly every woman marries before she is twenty, therefore she is not inclined to take up any branch of instruction seriously as a possible life-work. The uneducated native woman who has made a polygamous marriage is a mere chattel in her home; she has no idea of Christian morality, no capacity for cleanliness; in her gross ignorance she feeds her children on wrong food-stuffs, a fact which partially accounts for the enormous infant mortality among the natives of Africa. She is wasteful and constantly in debt, and her language and subjects of conversation are, from a civilised point of view, thoroughly indecent. It is from this position of degradation that the missionary workers in Africa would save her. "The great change needed with us," say some, "is that of raising up a pure girlhood and womanhood, such as is only possible in truly Christian homes." "In all our plans for work among the women and girls," says another, "we keep constantly before us the picture of a Christian wife and mother; we aim at preparing our young women to be housemakers and intelligent centres round which all the home activities may gather." The work of creating an opinion that women need education grows slowly, owing to the rooted idea based on polygamy that woman is vastly inferior to man, whereas the Christian ideal would raise her to the position of man's helpmate.

2. The chief profession, then, of native women being marriage and motherhood, education must fit them for these vocations. Therefore, the importance of industrial training is urged. The girls must learn cooking, laundry

work, sewing, and cleaning; they must learn a little hygiene to take care of the sick and young. This industrial work has been of the greatest value to missionaries as a means of getting into touch with the women. In Nyasaland, all girls who enter the mission as boarders, work half the day in school and half the day at industrial work, which they are taught in the early morning by the missionaries' wives. The senior girls have housecraft, dairy work, laundry work, and needlework, by means of which they often earn a livelihood among Europeans in the district, thus raising their position and giving them an economic value in the country. This very often stops early marriages.

The teaching of spinning, lace-making, basket work, etc., is suggested, not only as a means of possible livelihood, but as an occupation in the home, where enforced idleness is often a pitfall to the young. But, important as industrial training is in the course of study, the main purpose to be kept in view in the education of women is the raising up a Christian ideal in the home. There will thus be a number of educated Christian girls who are fit to become the wives of native teachers and ministers. At present this is a great want, few being sufficiently educated to make fit wives and companions to those native teachers who have been carefully trained under missionaries.

Except in Cape Colony, not much has as yet been done in the way of training native women as teachers in Africa, though this need is being increasingly recognised. One drawback to the attainment of great efficiency in this direction lies in the African characteristic of native women—a love of ease that shirks responsibility—so that responsible posts are impossible at present. Nevertheless girls are being trained as teachers in institutions and are turning out efficient. It is obvious that native women, under existing circumstances, cannot teach in mixed schools. In Lourenço Marquez some half-caste girls are teaching very successfully in infant schools. A good many girls are being trained as teachers who are

never likely to adopt the teaching profession; but after Standard III., in Cape Colony, the teachers' course is the only one open to them. In Natal, girls are admitted to the Normal Schools on the same terms as boys, and one mission conducts two boarding schools for girls. The older uneducated women are the strongholds of heathen superstition, and education alone can break down prejudice in the minds of their daughters. Again, girls take kindly to learning. On the Gold Coast some female teachers have passed the same examination as Colonial-trained European teachers, and negro women from the West Indies are in charge of secular native girls' institutions. "No work is more hopeful or promising than work among the girls and young women of Africa," writes Mr. Balmer from Sierra Leone.

THE AFTER-CARE OF YOUNG PEOPLE WHO HAVE LEFT MISSIONARY SCHOOLS AND COLLEGES

In this respect it would appear that more needs to be done than, as a rule, has been hitherto systematically attempted. But several of the missionary workers correspond very constantly with their converts, and give letters of introduction to the ministers of the nearest church in their new spheres of work. The missionaries of Lourenço Marquez have a Y.M.C.A. for native boys who have left school, and as these boys mostly drift to Johannnesburg and Pretoria, missionaries have established stations there to keep in touch with their converts. This is much needed, for "hosts of young Christians lose their souls in the compounds." Several mission stations endeavour to reach their students by means of a magazine. Thus, Lovedale has the *Christian Express*, by means of which it keeps in touch with a number of former students. Nyasaland also has a monthly paper for the students who have left. A course of reading is marked out for past students in the Zulu diocese, with a yearly examination, but this is as yet in an early stage of development.

JUDGMENTS AND RECOMMENDATIONS

So varied are the conditions with which missionary workers are confronted in different parts of Africa that only a few conclusions apply to the whole region which is dealt with in this chapter. But these conclusions are concerned with matters of outstanding importance.

1. There is need for more educational handwork in the course of instruction provided in the elementary schools. In the training colleges native teachers should be taught how to give manual instruction.

2. Industrial and agricultural education, adapted to the needs of the native races, should receive increased attention on the part of the missionary organisations. For the industrial and agricultural departments of mission schools it is important to secure teachers who combine a knowledge of the art of teaching with expert technical skill. Much might be learnt in this respect from a study of the methods of the Hampton Normal and Agricultural Institute, Hampton, Virginia, U.S.A., and of the Tuskegee Normal and Industrial Institute, Tuskegee, Alabama, U.S.A.

3. Efforts to provide education for girls and women deserve special encouragement, and call for the services of women who have had training in the science and art of education.

4. The appointment of a supervising inspector, charged with the oversight of a number of mission schools, deserves consideration wherever such an appointment is practicable. Experience has shown the usefulness of such an arrangement. In some cases the appointment might be made by combination among missionary bodies. The inspector could give instruction in methods of teaching, especially at meetings of teachers' institutes.

5. It seems desirable that the after-care of young people who have left missionary schools and colleges should be more systematically undertaken.

CHAPTER VI

MOHAMMEDAN LANDS IN THE NEAR EAST

INTRODUCTION

EDUCATIONAL missionary work has occupied a prominent place in the missionary operations carried on, especially by the American Societies, in the Moslem lands of the Orient. This has been partly due to the conditions of these lands and of missionary work in them. As a rule they have been hitherto without any satisfactory system of general education. Lack of religious liberty and official prohibition of proselytising work amongst Mohammedans have rendered other forms of missionary work for them very difficult.

Turkey

From the year 1846 the missionaries of the American Board of Foreign Missions, who had begun work for the Oriental Christian Churches in Turkey, devoted special attention to their schools, establishing schools for boys and girls and for the training of teachers and preachers. The most important of these early schools was established at Bebec on the Bosphorus by Dr. Cyrus Hamlin, and became known as Bebec Seminary. But it was closed in 1856, when the Board decided that the proper work of the missionary was not education; and at the same time instruction in the mission schools was limited to that carried on in the native languages. This decision, however, was not universally

approved, and on January 3rd, 1859, Mr. Christopher R. Robert, a Christian merchant in New York, wrote to Dr. Hamlin and invited him to join him in founding a Christian college in Constantinople, which should be altogether independent of Mission Boards, but in active sympathy with the missionaries. Dr. Hamlin consented; and in 1863 Robert College was opened in Constantinople. It is governed and its property held by an incorporated Board of Trustees in the city of New York. The administration at Constantinople is in the hands of the President, Dean, and Professors, who constitute the College Faculty.

Robert College has not been without its difficulties in the course of its history. These have arisen from the passive hostility of the old Turkish régime and from the lack of sufficient funds. Notwithstanding these difficulties, however, the College has prospered and has become a great power. For some years it has had as many students as there was accommodation for. In 1908–09 there were in attendance at it 454 students, taught by 49 Professors and other teachers.

The most important missionary colleges in Turkey, exclusive of Syria, after Robert College are those at Aintab, Kharput, Marsovan, and Smyrna, and the American College for Girls at Constantinople. The colleges at Kharput and Marsovan have departments for girls as well as for boys. Except at Aintab the language of instruction in all the colleges (including Robert College) is English. The college at Aintab was founded in part by contributions from Armenians; and they have an important part in the management. In general it may be said that each of the colleges in Turkey has an individuality of its own, determined by its environment and the personal character of its managers. Altogether there are in European Turkey, Asia Minor, and Armenia, in connection with various Protestant missionary organisations, between 300 and 400 elementary and higher schools, with a total of about 24,000 pupils and students. Less than one per cent. of these are Moslems.

Syria and Palestine

In Syria and Palestine there are connected with the various missions about 300 primary and higher educational institutions, with a total of about 17,000 pupils. Of the higher schools and colleges by far the most outstanding is the Syrian Protestant College at Beirut. It was opened in 1866. Like Robert College, it is independent of Mission Boards; and like Robert College, too, it is chartered in the State of New York, and affiliated to the State University. It aims at giving to the young men of Syria and adjacent countries a higher education that is sound, modern, and thoroughly permeated with the spirit of Christ. It consists of a preparatory department, a collegiate department, a school of medicine, schools of pharmacy and commerce, and schools of biblical archæology and philology, and a training school for nurses. Arabic, French, Turkish, and Greek are taught, but otherwise the whole instruction is in the English language. In 1908–09 over 850 students were enrolled, mainly Syrian, but including, among a dozen other nationalities, 70 Armenians, 100 Greeks, and more than 100 Egyptians. Over 300 of the students were Greek Orthodox, 150 Protestants, 130 Moslems, 80 connected with Churches affiliated with the Roman Catholic Church. Others are Jews, Druses, etc. The teaching and administrative staff numbers 72. The local government of the College is vested in the Faculty. The graduates of the College occupy positions of commanding influence as civil and military physicians and pharmacists, physicians of military and general hospitals, lawyers, judges, teachers, preachers, editors, authors, and merchants. The high schools of all the Protestant Missions in Asia Minor, Syria, and Egypt, regard it as their University, and send to it their best scholars for the completion of their studies.

There are higher boarding-schools for boys at Tripoli, Suk El Ghaob, Schweir, and Sidon; and for girls at Beirut, Tripoli, and Sidon. The Gerard Academy for boys, at

Sidon, is also a well-appointed institute for teaching farming and all kinds of handicrafts. It was endowed by Mrs. George Wood. There is a Theological Seminary in Abeih, south of Beirut.

All the English and American mission colleges and schools are full to overflowing. The emigration to America has led to a great increase in the demand for instruction in the English language; and the scholars are willing to pay fees for what is prized so highly.

In Palestine the educational work is practically in the hands of the Church Missionary Society, while the education of girls is largely undertaken by the British Syrian Mission.

Persia

In Arabia, Mesopotamia, and Persia there are in all about 150 elementary and higher mission schools, with a total of nearly 5000 pupils. Of the higher schools the most important are the American High Schools in Teheran, Tabriz, and Urumiah. During the early years the pupils in these schools were drawn almost entirely from the non-Mohammedan population, Jews, Armenians, and Zoroastrians. But within the past decade the Mohammedans, who form about 87 per cent. of the population of Persia, have been sending their children in ever-increasing numbers. Last year 220 pupils were in attendance at the school in Teheran; and of these 128 were Mohammedans. About 100 of them had the title of nobility, and a number of them were princes of the blood royal. Pupils come to the school from every part of the country. The Bible is taught openly as a regular lesson in the course, and the fact is known to every one. Some time ago the Prime Minister remarked to the headmaster that he kept himself informed about the school, and in the name of the Persian people he expressed his appreciation and gratitude for the work being done. Funds, however, are needed to develop the school into a college. If this were done, and college courses were added, including a course in medicine, Persian students who now go to Beirut, India, Europe, and America, would

gladly attend a college in Teheran and pay a good tuition fee, and with them ten times as many who cannot afford to go abroad.

With regard to South Persia the Rev. Napier Malcolm writes as follows : " The conditions of the work conducted by the Church Missionary Society in South Persia are peculiar. There is no great demand among Mohammedans for education in Persian subjects, but there is a strong demand for the teaching of English, elementary arithmetic, elementary geography, etc. Great care is necessary in selecting such pupils as will really benefit by the course of instruction. If unsuitable pupils are accepted there is certain to be difficulty afterwards, for the pupils that have been taught will expect to be supported by the mission or by the resident Europeans. The opposition to the schools on the part of the Mohammedan clergy is very decided, for it is thoroughly grasped that an efficient Christian school is an enormous power for Christ. Less opposition is experienced if the schoolmaster is a European layman, if the religious instruction takes the form of daily prayer and addresses rather than of lessons, and if a monitorial system is in vogue which reduces the teaching staff to a minimum. It is generally wiser to establish a pioneer school that can be closed at a day's notice without serious loss, for the more easy it is to close a school, the less likely it is to be necessary. Special school books almost adapted to a system of self-teaching, and requiring as little as possible of oral supplementation, are a great advantage in such schools. The pupils are largely of the upper middle class, sons of the smaller Government officials, the richer merchants, and small princes. The Church Missionary Society have such schools at Yezd and Ispahan, and Kerman, and they have such a school at Shiraz.

" There is an opening for such school-work in a large number of places, and the results from an evangelistic point of view are enormous. When the monitorial system is followed, it tends to produce what is so greatly required, native leaders inspired by the ideals of Christi-

anity. The Bakhtiaris have long been asking the Missionary Societies for an educational, as well as a medical man. While Persia has been growing into a strategically important country, the position of the Bakhtiari tribe in this country has also become unique. Persia is a natural starting-point for the evangelisation of Central Asia, and it is difficult to conceive of a form of mission work more economical, more practical, and more truly evangelistic than that which can be conducted by a whole-hearted Christian, who is ready to give up his time and energy to the establishment of one of these 'emergency' schools, the value of which has been already proved."

Egypt

The oldest Protestant Mission in Egypt is the mission of the American United Presbyterian Church. Its first missionaries arrived in the field in 1854, and its work has been carried on among Jews, Moslems, and Copts. Education has always occupied a prominent place in its operations. It has about 180 schools, with about 16,000 pupils. Of these more than 30 are for girls, and there are in addition three girls' boarding schools at Assiut, Cairo, and Luxor. The educational system of the mission culminates in the college at Assiut, which has more than 700 pupils. The number of Moslems attending the schools of the Mission is increasing, amounting to more than 2000 for many years past, and reaching last year to nearly 4000. The Church Missionary Society has in Cairo a boys' school, a girls' boarding school, a girls' day school, and a training class for teachers. It has also a school for high-class girls at Helouan. There are also a few mission schools in Egypt connected with smaller missions.

THE PURPOSE OF MISSIONARY EDUCATION

1. *The Development of the Christian Community*

The majority of our correspondents are working in educational institutions in which most of the pupils

are Christians by profession. It is natural, therefore, that special emphasis should be laid on the importance of raising up Christian leaders and the building up of Christian character.

Dr. Tracy, President of the Anatolia College at Marsovan, writes: "Missionary educational work is necessary in this sense; a good development of Christian manhood is requisite for the permanent establishment of Christian communities, for leadership and edification. Ignorance is never a help and is always a great disadvantage. Education is the handmaid of religion. It is bound up with the missionary enterprise. Intelligent faith and efficient leadership are, according to my persuasion, in perfect harmony with the New Testament idea of the evangelisation of the world and the establishment of Christian society."

President J. E. Merrill of the College of the American Board at Aintab says: "The purpose of the foreign missionary enterprise is the naturalisation of Christianity among non-Christian peoples. The service rendered by educational work under foreign direction to this enterprise consists in the dissemination of knowledge and the training of Christian leaders, so that the process of the naturalisation of Christianity may be hastened. When the native Christian community is able to conduct this educational work without foreign assistance, it should be left to do so. But before such a time arrives, the foreign missionary can refuse the aid which he might render in this matter only as he consents to a corresponding delay in the realisation of the Kingdom of God under the forms of an enlightened and efficient individual and social life among the people in whose land he labours. This seems to me the real justification of educational work as an integral part of the foreign missionary enterprise."

"No missionary enterprise," writes Dr. Howard S. Bliss, President of the Syrian Protestant College, "can be long successful unless native leaders are trained to co-operate with the missionaries, and gradually to take their place."

One of the most important purposes of higher education is defined by Dr. Hoskins as being " to prepare a teaching force well fitted to carry on the whole work of primary education, as that department of education will be the first, and naturally so, to be handed over to the growing native communities. When it passes into Government control, the mission scholars will have a supreme opportunity of helping to lay the foundations of the national systems." Reference is further made to the importance of building up a strong native ministry. Dr. Hoskins continues : " The final test of our success or failure will be, not the number of baptisms, not the number of admissions to our Church membership, but the number of ordinations to the Christian ministry. If our higher missionary education does not reproduce and perpetuate itself in a constantly enlarging native ministry, there must be something radically wrong in the aim and process."

2. *The Meeting of a Human Need*

A view which finds expression in several of the papers is that the great mark of an awakening people is a desire for education, and that the educational missionary has an opportunity, shared only with the medical missionary, of supplying a primary need of the human race. It is evident that to do this on a national scale is altogether beyond the resources of Christian missionaries. It is, however, the view of many of our correspondents that in looking back on the work of missionary education in the Turkish Empire, its chief achievement will be seen to have been that it gave a great stimulus to the building up of indigenous systems of education ; that it in large measure supplied the ideals for these systems, and secured that these ideals should be to some degree Christian.

3. *An Evangelistic Influence*

Several of the replies lay stress on the fact that elementary schools have proved the best means of access to new villages ; on the access which is gained through

them to homes otherwise closed ; and on the far-reaching influence of the Scripture lessons and hymns learned by the children, not merely on themselves in after life, but also on the spread of a knowledge of Christianity in the households from which they come. With reference to Persia, the Rev. S. M. Jordan of Teheran states that " the schools in our Mission have had more evangelistic results than any other department of work."

THE RESULTS OF MISSIONARY EDUCATION

Turkish Empire

The results of missionary work in the Turkish Empire may be best given in a statement by Dr. Washburn, the late head of Robert College—a statement which, at the same time, adequately and fairly represents the views of the other correspondents working in that empire.

" Marvellous changes have taken place in Turkey during the last fifty years, brought about by a variety of causes. These changes have been more distinctly social and political than religious. There have been religious changes as well, some for the better, some for the worse. It is impossible to say just how far these changes have resulted from the influence of the mission colleges and schools. That they have some influence is acknowledged by all. They have at least stimulated all the races to found schools, and have thus contributed powerfully to the development of education even among the Moslems and Jews. Christian missions gave the start to education in Turkey, and especially to the education of women, and they have furnished to a considerable extent the model on which other schools have been founded.

" Both its positive and its negative influence on the changing social life of the country have been good. It has brought the blessings of Christian civilisation and resisted its extravagant, useless, and evil accompaniments.

" It has been the frequently expressed opinion of distinguished Ambassadors to Turkey that the institu-

tions of higher education have done more towards the settlement of the Eastern question than the joint action of all the European Powers. It is the general opinion that Bulgaria owes her independence and progress first of all to the American Colleges. I think it is also true that the influence of these institutions, inculcating principles of justice, true liberty, and self-sacrifice, has been a powerful factor in the overthrow of autocracy and the establishment of constitutional government. 'The dissemination of the truth throughout the peoples in the land is like the operation of leaven, it works unseen, but it works surely. You cannot see or tabulate the progress of ideas through the land, but they go just the same, and they cannot be confined in any one community—they spread by a moral contagion; character is caught, not taught.'

"I suppose that few foreigners have had a better opportunity than Sir William Ramsay to judge of the character of the people of Asia Minor, and he says in his *Impressions of Turkey*: 'I have come in contact with men educated in Robert College in widely separate parts of the country, men of diverse races and different forms of religion—Greek, Armenian, and Protestant—and have everywhere been struck with the marvellous way in which a certain uniform type, direct, simple, honest, and lofty in tone has been impressed upon them; some had more of it, some less; but all had it to a certain degree; and it is diametrically opposite to the type produced by growth under the ordinary conditions of Turkish life.'

"The more strictly religious changes which we have done our best to resist have been the spread of agnosticism, atheism, and nihilism among the young men in the cities, stimulated by the flood of French literature pouring into the country. The changes for the better, which are largely due to the influence of the American colleges, have been the spiritual awakening in the Oriental Churches, and the broadening of their sympathies with other branches of the Church of Christ. They now gladly accept our aid in saving their young people from unbelief and in

training them to use their faculties, developed by education, for the glory of God and the good of the world."

Persia

With regard to Persia, it is claimed that missionary education has been most effective as a leavening influence, and that as an evangelistic influence it has been second to no other department in missionary work. It has also largely stimulated the great progress which has been made in recent years in educational work by Moslems, Armenians, Zoroastrians, and Jews. Men who have been trained in mission schools hold positions of trust and influence throughout the country. The influence exerted by the education given in missionary schools has been instrumental in largely influencing the Gregorian Church.

As regards the evangelistic influence of schools in work among Moslems, the Rev. Napier Malcolm, of the Church Missionary Society, writes: "Outside the schools, I hardly ever came across Persians who without great difficulty could grasp Christian ideas. My schoolboys, by approaching Christian thought from several standpoints—and not only from the standpoint of the religious enquirer—seem to be able to take things in more easily. When lads stayed for some time in the school, and came through the top classes, they were more often than not intellectually convinced of the truth of Christianity."

RECENT CHANGES IN THEIR RELATION TO MISSIONARY EDUCATION

The supreme change which has taken place within the Turkish Empire has been the overthrow of the late régime and the establishment of constitutional government. It is too soon to see clearly how this is likely to affect missionary work in the future, but it has already made the Moslem population more accessible to missionary influence. The Turks are likely to develop a national system of education, and this must necessarily be taken

into account by the missionary institutions. Certain things can now be done which before were not possible. Subjects such as the principles of civil government, the duties of citizenship and Turkish history, can now be taught with a freedom that was not before possible. President Gates of Robert College suggests among other requirements of the new situation the institution of a normal college to provide teachers for schools throughout the country, the starting of evening schools and boys' clubs, which were not allowed under the old administration, and the devoting of special attention to the making of good citizens.

Certain other changes have been slowly at work during recent years, among which may be noted the growth of a strong national spirit, the revivifying of the Oriental Churches, and the more secure position and recognition gained by the American missionary institutions. The leaders of missionary educational work do not seem to feel for the most part that there is a call for any radical change in the policy of missionary education which has been pursued in the past, while some of them hold that there is need for a great increase of educational workers and institutions. Dr. Washburn, on the other hand, is of the opinion that there is some danger of devoting too large a part of the funds of Mission Boards to the support of high schools and colleges. Other branches of the work, such as the publication and circulation of religious literature, are already suffering from lack of support. This danger should be guarded against.

A number of correspondents call attention to the fact that the new ideas of freedom among students in missionary institutions in Turkey and Egypt are tending to lead to a revolt against the religious education given in missionary institutions. They hold that it is exceedingly important that missionary colleges and schools should hold strictly to the policy pursued in the past of insisting that students attending these institutions should accept the religious instruction which is provided.

Reference is made in the replies to the spread of

agnosticism and materialism as the result of contact with the outside world. Books of a questionable kind and destructive tendency are being circulated even in the interior to an extent quite unknown a short time ago. The danger of superficial and materialistic views of life carrying all before them is very great. It is absolutely necessary that Christian thought and teaching should be abreast with the age. The new conditions demand workers even more fully equipped than in the past.

RELATION TO GOVERNMENT EDUCATION

Turkish Empire

Under the old régime, the Government system of education in Turkey was so imperfect that it had little influence on missionary institutions except in so far as these were hampered in their work by the suspicious attitude of the Government. The result was that colleges in different parts of the Empire were able to develop to a considerable extent along individual lines, and to determine their own curriculum. It is too early to say as yet what the final attitude of the new Government towards missionary education is likely to be. It has not so far made any attempt to interfere with it, and the general impression seems to be that it is not likely to do so. At first it claimed the right to the absolute control and supervision of all education, but after a conflict it recognised the ancient rights of the Christian communities. It will insist on instruction in the Turkish language finding a place in the curriculum of all institutions. No objection can be made to this. So far Government schools are attended for the most part by Moslems, while Christian students generally attend schools connected with their own community. But there are exceptions on both sides.

President Gates of Robert College points out that the subjects to be studied and the methods of education adopted in the mission schools have been formed after western models rather than developed out of eastern

conditions. The methods of education in vogue were so crude that the pioneers of education in Turkey looked abroad for their models. The same thing is true of all the foreign and many of the native schools. He is of the opinion that missionaries have been wise and practical in adapting their educational courses to the needs of the people, but considers that the time has perhaps come for submitting existing systems to a fresh examination to see how far they are adapted to changing conditions and fitted to meet the needs of the people.

Hostels have not been developed in Turkey in connection with existing missionary institutions, nor in the past have there been any Government institutions with which a hostel might be connected. The general opinion of our correspondents is in favour of the development of hostels as a means of influence, and those who refer to the subject are unanimous in holding that they might be open to both Christians and non-Christians.

Egypt

There are in Egypt two systems of education apart from the schools maintained by Christian missionary bodies. The one is the professional Islamic system, culminating in the college of El Azhar in Cairo. There are a number of elementary schools scattered over the country in which children are taught the Koran and elementary reading. The Government has recently begun to improve these schools. The other system is that under the control of the Government, and is relatively neutral in religion, although the Koran is taught in Government primary schools, and until recently Christian scholars had to attend this religious instruction. The system of grants-in-aid has been introduced, and Government assistance is given to a large number of schools under private management. There are in the country six secondary schools, four of which are under the Egyptian Government, while the other two are private schools, one being the Coptic school in Cairo, and the other the American Presbyterian College at Assiut. There are five colleges for professional

training in law, medicine, engineering, agriculture, and teaching. These are all Government institutions, and are situated in Cairo. Christian instruction is given only in the Coptic school in Cairo and the American College at Assiut among the institutions of higher learning, and in the primary schools, amounting to about 200, connected with the various missions at work in the country.

EDUCATION OF WOMEN

The general position with regard to the education of women may perhaps best be given in the following quotation from Dr. Washburn's paper: "Even the Moslem East is coming to see that you cannot elevate the character of a nation until the mothers are educated, so trained and disciplined that they can command the respect and confidence of their husbands and children, so that they can teach by precept and example, and know from experience what sort of training will fit their children for such a life as will honour God and serve the State as well as secure their own happiness. There are two general principles which should determine the character of this education. It should follow the laws of nature, and should be adapted to the environment. It is a decree of nature that men and women differ in their mental and physical constitution. The object of education is to develop the highest type of womanhood in women and of manhood in men. In general, women should be taught by women. The second principle recognises the fact that there is no system of education which is equally adapted to all times and all countries, and that an education which unfits a girl for the environment in which she is to live as a woman is of no benefit to her or to society. The environment may be very unsatisfactory to the teacher, especially if she is a foreign missionary, but her duty is to educate the girl to live such a life in that environment as will bring new light into it, without separating her from it, such as will make her a useful example to the

people with whom she lives, not an example which they cannot comprehend. Of course this does not apply to those moral qualities which ought to belong to every environment, for it is the duty of the teacher to educate her pupils to fear God and keep His Commandments. This is the beginning of wisdom in every community. It is not her duty to impose on her pupil the forms, fashions, conventionalities, habits, and manners of life of any foreign country. Such changes as are really essential to the position of women in any community will come of themselves, come gradually but come surely as the number of educated women increases and their superiority is recognised. These principles have been generally followed by the American mission schools with the best results, and in some cases it has been found necessary to vigorously resist the influences which were demoralising the women of Eastern cities in the name of European civilisation. The results of the work done are to be seen in the many noble Christian women in the Churches, the many excellent teachers who have been trained for this work, and in the general influence of educated women in the communities. Graduates of the higher schools are occupying influential positions all over Turkey and in the neighbouring countries."

The main emphasis of our correspondents is naturally laid on the fundamental necessity of training women to take their place in a Christian home, and to become true helpmeets to their husbands.

Next to this, the most important aim of the missionary institutions for girls is to raise up a band of teachers. "Our aim for fifty years," writes Dr. Hoskins, "which remains unchanged, is to educate as large a number as possible of girls who will make good Christian homes and be good Christian mothers, and at the same time to secure a smaller number of the finest minds for teachers in our own and in other schools of this country and Egypt. For more than forty years we have made special efforts to train the highest possible type of native

teachers for the most responsible posts in educational work. We have three seminaries for girls, each one of which aims for a particular result—for our village school, for teachers in private homes, and for the highest grade teachers in all schools for girls. Our graduates are found by the score in Egypt, Palestine, and all over Syria." Women are being trained as teachers in nearly every mission school for girls in the Turkish Empire, although the special pedagogical training given is in many cases not large. All the higher schools for girls are more or less for normal training, and furnish teachers for all classes of mission institutions and for many other schools either connected with the ancient Christian Churches or conducted by non-Christians.

Miss Patrick, President of the American College for Girls at Constantinople, states that it is now possible for women to hold responsible posts, not only in educational work, but as doctors, and in public official positions of certain kinds in many countries of the Balkan Peninsula. In Turkey, also, the legal position of Mohammedan women has made them peculiarly fitted for responsible positions—from the fact that they have always controlled their own property, and enjoyed certain other legal rights not usually given to women in non-Christian countries. Large changes, not wholly in the right direction, are taking place throughout the Turkish Empire in the general position of women. These are often the result of the influence of those who have resided abroad and returned to Syria. "The women of Syria, as a whole," writes Dr. Hoskins, "are being carried away by the more frivolous fashions of Europe. The presence of so many foreigners in Syria, and, of recent years, of the lower classes of European cities, has resulted in a sort of demoralisation of the women of Syria. They are too willing to copy the more questionable habits of foreigners in dress and behaviour, instead of striving after the perfection of their talents and the foundations of real character."

The importance of female education is strongly em-

phasised in the paper by Dr. Tracy dealing with non-Moslem conditions. "In our Turkish Missions," he says, "the two departments of education (education of boys and girls) fairly correspond, and a good balance is kept. Educated women hold very responsible posts in our fields. Indeed, one great branch of our labour consists in raising up among the women such Christian leaders, and no branch of our work has been more encouraging and fruitful. It is not at all an uncommon thing to find a woman leading the Christian community in which she dwells. The women are far less likely to be led astray from the Gospel way, much less likely to adopt any of the agnostic notions now prevailing—they are more appreciative of the spiritual than the men are. There are, side by side, schools for young women and schools for young men—the former bright with encouragement, the latter overshadowed with clouds of discouragement—the students in the former easily obedient to moral and spiritual influences, the latter proudly rebellious against them. And this proves to be something more than schoolgirl piety. Those who were educated years ago in these schools are often to be found among the best and most enlightened women in the country. But for the principle, 'the harder the work the more it needs to be done,' one would be led to go over to that side of the enterprise, and give attention wholly to the Christian education of women. We are giving great importance to the preparation of women teachers and leaders."

BEARING OF RECENT EVENTS ON EDUCATION FOR MOSLEMS

As the educational work of the Missions in Turkey, Persia, and Egypt has thus far been largely devoted to the Christian nationalities, and much of what is said in the preceding pages refers to them, it seems desirable that a brief statement should be added, to explain the relation of this work to the Moslems under the new conditions in these countries. Dr. Washburn writes:—

"There can be no doubt about the fact that important movements are going on in the Mohammedan world of which we have a very limited and imperfect knowledge. There seems to be something like a revival of the spirit of Islam all over Asia and Northern Africa—in part, at least, a revolt against the domination of Christian Europe, stirred up by the success of Japan; and in part a recognition of the fact that Moslem nations have had no part in the general progress of the world. It seems to be more a political than a religious revival. It has manifested itself to the world principally in the revolutions in Turkey and in Persia, and in the unrest among Mohammedans in India and Egypt. In all these countries there has been an awakening to the necessity of modern education something like that in China—not for the purpose of religious enlightenment, but as a means of reviving the political power of Islam. The Young Turks, for example, realise that their only hope of reviving the Turkish power lies in the education of the people, while at the same time they proclaim their loyalty to Islam—which is in principle the same position as that taken by the Government in China. It is complicated in Turkey by the fact that the majority of the Moslems are not Turks, and do not speak the Turkish language, and that about one-third of the population is made up of various Christian races—each with its own language and its own traditions. The Young Turks hope to secure the loyalty of the Arabs and other Moslem races by their support of Islamism—which is essentially an Arab religion—and to win the Christians by granting them equal rights before the law, and a share in the Government. Their watchwords — justice, equality, fraternity—are borrowed from the development of Christian civilisation. They have discovered in the Koran texts to justify not only parliamentary government, but the right of Christians to take part in it, as well as the duty of Moslems to treat the Christians as brothers. It does not yet appear whether the religious liberty which they have proclaimed includes the right of

a Moslem to abjure Islam, and make a public profession of Christianity.

"It is due in part, at least, to the awakening of the Moslem world in Asia, and the revolutions in Turkey and Persia, that the Christian world has come to interest itself more than ever before in making Christ known to Mohammedans of all races. While He is honoured in the Koran as God's Messenger to men and the final Judge of mankind, Moslems really know nothing of His character or His teaching. Their ideal is Mohammed as he is represented in Moslem tradition—rather than in the Koran—and their idea of Christianity is based upon what they know of the Oriental Churches, the religion of conquered races whom they look upon as idolaters and inferior in every way to themselves. For many centuries they have been accustomed to speak of them as infidels, dogs, or pigs. Of Christ, as the true and only Christian ideal, they know nothing.

"In view of all these conditions, the question which concerns this Commission is, how far Christian education, Christian schools and colleges, can be made an efficient means of making Christ known to the Moslems, and thus win them to His service. Such institutions exist already in Turkey as well as in other Moslem countries—some of them independent and endowed colleges, others under the control and direction of Mission Boards, the Roman Catholic institutions under the direction of the Jesuits, or other monastic orders. There is a large number of Moslem boys and girls in these schools—more than a hundred in the Syrian Protestant College and fifty in Robert College; several thousands in mission schools in Egypt, several hundreds in Persia. A number of Moslem girls are supported by the Government in the American College for Girls at Constantinople.

"In many ways the work and influence of the American schools in Turkey has been and is exactly in the line on which the Young Turks are now working. They desire to save their Empire from destruction by the elevation and enlightenment of the people. That is just what the

missionary schools and colleges are doing. It is no part of our plan to Americanise or Europeanise any of the nationalities of the Empire, and we do not covet any part of their territory. We are trying to fit the people of the country to develop and rule it in the interest of the nation itself. They desire to unify the conflicting races of the country so that all may work together as Ottomans. There is no place where so much is done to bring about this result as in the Christian missionary colleges and schools, where the youth of all races meet together on absolutely neutral ground, where they live together, work and play together, and are under the same discipline for years. The results are not all that we could wish, but they are encouraging.

"Some at least of the Young Turks realise that the education which is needed in Turkey must seek first to develop the moral faculties of the students, to form the character—to make *good* men as well as strong men. They have learned this from what they have seen of the principles adopted by the missionary colleges, and they have planned for one school in Constantinople where Turkish boys are to be educated with this special end in view.

"So far, the Young Turks can only welcome the aid of the missionary colleges, but it goes without saying that they have no desire to see the Moslem students in these colleges converted to Christianity. At the same time it is true that some of them do wish to see them educated under the influence of what they call English morality—and they send their sons to the colleges with this end in view. So long as these colleges continue to give as thorough an education as the best Government schools, and care for the instruction of Moslems in the Turkish language, they will continue to send them.

"This brings us to the question as to what should be the primary object of missionary schools and colleges in Moslem lands—as far as Moslems are concerned—Should it be edificatory, directly evangelistic, or leavening? As there are no communities of converted Moslems in

Turkey, the choice lies between the last two. If I understand the distinction between these, it is only the last which can possibly be adopted at the present time, *i.e.* the leavening process—but it makes all the difference in the world what sort of leaven we put into the meal—whether it is the leaven of the Kingdom of God or that of the kingdoms of this world. No missionary college should hide its Christian purpose under a bushel. It is by letting its light shine that it enlightens the community about it.

"The European Governments have established and are supporting schools in Turkey in their own political and commercial interests, which are avowedly non-religious. Missionary colleges should be avowedly Christian. As such they will command the respect of the Moslems and attract a certain number of Moslem students, whose parents wish them to be brought up in the fear of God. It is not desirable that the majority of the students in a Christian college should be Moslems, and it is not likely that they will be, so long as attendance upon the religious exercises is obligatory. So long as they are in a minority, and reasonable care is taken to avoid anything like an attack upon their faith, they do not object to coming under the general rules of the college. There is no reason why they should object to the reading of the Holy Scriptures, or to prayer, or to simple preaching of the Gospel. In general they do not. All Moslems believe in prayer, honour the Lord Jesus Christ, and accept the Old and New Testaments as the revealed Word of God; and I cannot but feel that some Moslems whom I have known, while still looking upon Mohammed as a true prophet, have imbibed Christian ideals without knowing it.

"To sum up all that has been said, I believe that Christian schools and colleges in Moslem lands are not only good for the Christians but are important agencies in making the Christ of the Gospels known to Mohammedans, in bringing them under the influence of the Holy Spirit, who alone can change men's hearts, in raising

up men who in time may be leaders of their people, in building up a Christian Church among them, and finally in leavening the whole community by aiding in the introduction and acceptance in social life of the best fruits of Christian civilisation.

"Only it must be remembered that there are no more conservative races in the world than those which have come under the influence of Islamism, and that the conflicts of fourteen centuries have opened a blood-stained chasm between Moslems and Christians which very few Moslems have ever crossed. They generally believe that from their side it is impossible,—that no Moslem can ever be a genuine convert to Christianity.

"The outlook is not hopeless, but it demands all the faith and patience of the husbandman, who carefully prepares the ground, sows the good seed, watches the fields, and expects, with God's blessing, to reap a harvest."

JUDGMENTS AND RECOMMENDATIONS

1. *The Influence of Mission Schools on Moslems*

It is evident from the testimony received by the Commission that the missionary schools and colleges in Turkey, Persia, and Egypt furnish a promising field for sowing good seed in the minds and hearts of Moslem youths of both sexes. As a general rule, these schools of all grades receive both Christian and Moslem students, and this appears to be an advantage. All receive Christian instruction together. There is a general agreement among those who have expressed an opinion on the subject that Moslem students should not be excused from attending the religious exercises. Much of the religious influence of these schools upon the Moslems must, however, come from their personal relations with the Christian teachers, and great care should be taken that these teachers are living examples of what it is to be a disciple of the Lord Jesus Christ. Such a teacher might do good even in a Moslem Government school.

2. *Need for the Special Study of Islam*

The existing schools and colleges should be strengthened, and special attention should be given by the teachers to the study of Islamism—not simply of the Koran, but of the living faith of the people, which is based mostly upon the traditions and the speculations of the four orthodox and the numberless heretical sects. All polemical controversy with the students should, however, be avoided.

3. *Opportunity for Work among Moslem Girls*

We would call special attention to the opportunity now offered to reach Moslem girls in mission schools and colleges. Enlightened Moslems in the principal cities have, for some years, been sending their daughters to Protestant and Roman Catholic schools, and in many houses there have been European governesses. Within the past two years the need of educating the women has been generally recognised, and the Turkish Government is now supporting Moslem students in the American College for Girls at Constantinople. The principles on which this education should be conducted have already been discussed in this Report.

4. *Importance of Christian Literature*

While we would insist upon the importance of educational work in schools and colleges, we recognise the equal importance of the general circulation of the Holy Scriptures, the work of caring for the sick in hospitals and otherwise, personal proclamation of the Gospel in preaching and in visiting the people, and, more than ever at this time, the preparation and circulation of Christian literature, not polemic, but designed to remove the false impressions of Moslems as to Christianity, and reveal our Lord Jesus Christ to them as the Saviour of the world.

CHAPTER VII

THE RELATING OF CHRISTIAN TRUTH TO INDIGENOUS THOUGHT AND FEELING

THIS is an exceedingly important subject at the present moment, alike in China, Japan, India, and Africa, and it presents very special features in each of these countries. The missionaries who have answered our enquiries recognise its importance. At the same time they do not give us as abundant information on this subject as on many others. And the past experience of the Church has so important a bearing on present difficulties, that we are venturing to preface our summary of what we have gathered to be the opinion of the missionaries by recalling certain fundamental principles which apply to the propagation of the Christian religion everywhere, and certain facts relating to the first spread of the Gospel in Europe.

When Christianity came into the world the very idea of a catholic or universal religion presented a great difficulty. The natural idea, based on experience, was that a religion was national or local. It is true that the Roman Empire, with its governmental and linguistic unities, suggested the need of a world religion, but it was not successful in finding or supplying it in such a way as could seriously satisfy the spiritual needs of men. Christianity, however, appealed to the general heart of man lying below all national differences and proclaimed itself a religion for all men, based indeed on the special revelation made to the Jews, but proceeding from the common

Father of all and addressed to the whole of the human family.

The catholicity of the Church was thus a root principle of Christianity. The original struggle of St. Paul against Jewish particularism revealed from the first the difficulties of this catholicism. St. Paul recognised that to become a Jew to the Jews and a Gentile to the Gentiles, to become all things to all men, required in his own case strenuous self-suppression and self-discipline. We gain glimpses of St. Paul's efforts to make his message acceptable alike to Gentiles and to Jews. For instance, his speeches at Lystra and at Athens may be cited as instances of his seeking to base Christian truth on religious principles common to all men. On the whole, we should feel that the message proclaimed by St. Paul as by the other Evangelists of the New Testament, and assimilated by the various peoples of the Roman world, was the same everywhere, and was essentially the Jewish religion in its perfect form. At the same time we should recognise that the first apostolic teachers were guided to present this fundamentally Jewish religion in a way that best adapted it for catholic acceptance. Even before the coming of Christ this process had been at work in the synagogues of the Diaspora ; and even at the very centre of Judaism. Thus St. James' Epistle, which in one sense is one of the most Jewish documents of the New Testament, contains nothing in which the general conscience of man could have found a stumbling-block. And the acceptance and development of the Logos doctrine, in substance by St. Paul and in name by St. John, made a broad high road towards the reconciliation of the Christian revelation with the best features in the current philosophies of the Empire.

It should also be recognised that the Christian message was delivered in the first instance to a world which had already grown together into one social life in the Roman Empire, and that there was comparatively little immediate need to accommodate it to racial peculiarities. What happened was that the common message was delivered

as meant for all men, and was accepted by the common conscience of those who were " disposed for eternal life " as being the word of God. Then the converts in the various cities or countries, Antioch, Ephesus, Alexandria, Rome, Africa, settled down to become Christian Churches, and received or appointed their own best men as Church officers and local teachers. The Churches apparently became indigenous at once, and the special character of Alexandrian, Roman, or African Christianity, as later the special character of Celtic, German, and Saxon Christianity, developed itself simply through the common religion presenting itself with more or less characteristic difference on each different soil, because the teachers, and rulers, and administrators were natives, and the native spirit accordingly showed itself in the local Church. If the Roman Church was a Greek-speaking body for some centuries, that was because Christianity spread first among the Greek-speaking part of the population there. It was no sign of any foreign domination or Greek lordship over the local Roman Church.

As time goes on evidences accumulate of conscious accommodation on the part of Church rulers to the popular religious customs of races which were just being won from paganism—customs connected with "mysteries" or religious festivals, or with the relations of the living to the dead. It would be disputed how far this spirit of concession and accommodation was justifiable. It has been maintained that it was a perilous admission of paganism within the Church, and that the customs admitted among Christians tended to modify even fundamental Christian doctrines. We do not here enter upon this discussion, we are simply calling attention to the facts. On a general review of the conversion of Europe to Christianity, we should say :—

1. A special inspiration of the Divine Spirit must be recognised guiding the minds of the great apostolic teachers to present the original message in the form best suited for catholic acceptance.

2. After this there was very little conscious accommoda-

tion of the original doctrine on the part of the evangelists of Europe. The message was delivered to all and accepted by all as the same message of God.

3. Christianity became indigenous in each race and place from the first, because it was entrusted to native teachers and rulers almost at once.

4. There was somewhat later a conscious accommodation to such national religious customs as were thought to admit of a Christian interpretation and use.

The result was the diffusion of a catholic religion exhibiting local variations of custom and presentation, such as we have learnt to associate with Alexandrian Christianity, African Christianity, Roman Christianity, and later Byzantine, Celtic, English, and German Christianity; while all the time the fundamental ideas and practices were identical, and all alike acknowledged that, as the Scriptures which they used were Jewish, so the "salvation" for which they gave thanks was "of the Jews."

In all this period we notice hardly any risk of the Christianity in any district becoming exotic or representing a foreign influence. In part we think that this is due to the fact that Christians and non-Christians in the early period shared a common elementary education. This is an interesting matter for consideration.

Christianity was a religion of ideas, as well as of institutions. It laid the greatest stress upon right ideas, and therefore upon teaching. It inherited from Judaism a profound reverence for teachers (Rabbis), and the Christian teacher was a prominent and honoured figure in the earliest Churches. His function was to instruct in the principles of Christianity those who were converted. When Christianity went out into the Gentile world we find men like Justin, or the leaders of the catechetical school at Alexandria, or leaders of Gnostic sects, establishing and conducting schools, where men were instructed in the elements and principles of their belief, and in some cases given a thorough and philosophic training. Origen's course with his pupils began with

logic, passed through geometry, physics or the science of nature, and moral philosophy, till it reached its completion in theology and the knowledge of Scripture. Gregory of Nyssa's catechetical lectures also suggest a thorough and philosophic course of instruction. And the catechetical schools generally, in all the Churches, would have aimed at thorough instruction in the Christian creed and practice. The instructions in the art of teaching given by Augustine, for example (see his tracts, *De doctrina Christiana*, *De catechizandis rudibus*), showed what could be done with the simplest people.

The early Christian Church, we should say, spent a large share of its best energies in training its converts to be thoroughly initiated into their religion; and, under suitable circumstances, in training men to understand their religion in its relation to the knowledge and philosophy of the time. We can feel quite assured that the early Christian Church, as a whole, made the best use of the intellectual material at its command.

But all this special instruction in Christian principles implied a previous education. Christianity came out into an empire well furnished with schools. Up to the second century they were private schools. From the second century onward they became public schools, the teacher being appointed and paid by the municipality or State. Elementary schools were to be found everywhere, teaching reading, writing, and arithmetic; and in all places of any importance were "grammar" schools, where, in addition to the rudiments, the main topic of instruction was grammar or literature. Grammar led on to rhetoric or the art of public speaking. About the education in the Roman Empire we know a good deal. We have a vivid impression and criticism of it in St. Augustine's *Confessions*. And Christianity made almost no effort to start schools of its own for secular instruction. The common schools were, of course, more or less tainted with paganism. The rigorist Tertullian accordingly denies that a Christian can be a schoolmaster; but even he does not venture to suggest that a Christian boy

cannot go to school. And the canons of Hippolytus contemplate the schoolmaster, who has become a Christian, continuing at his post, on condition that before he begins his lessons, he says aloud, "There is no God but the Father, the Son, and the Holy Spirit." It is suggested that he should use his influence to make his pupils Christian.[1]

We hear of a Protogenes, a presbyter of Edessa, banished to the Thebaid in 371 for his faith, opening a school for boys in a pagan village or city, where he was to pass his exile, and teaching them "the rudiments" and also the Scriptures.[2] But this is an attempt of which we know no other example. In the matter of "primary" and "secondary" education, the Christian Church remained content with the State or municipal schools. By Julian's time, when he forbade Christians to be schoolmasters, there must have been many such; and afterwards Christian influence became predominant. But till the conversion of the Empire, Christianity made no attempt to provide a substitute for the common secular schools of the Empire. "It was an incalculable boon to the Church that she could not control the education of the young."[3] It was an incalculable boon, we presume Mr. Glover means, because it secured this result, that Christians and non-Christians shared a common social life, common tradition, and common instruction—all that is involved in common education—and the Christian community was guarded against the danger of becoming exotic. When it is considered how suspicious the Empire—and still more pagan society as a whole—was of the Christians, we can understand how a different policy on the part of the Church might have easily led to Christianity becoming a separate caste.

When we extend our enquiry to races which became incorporated into the Christian Church without ever

[1] See Bigg, *The Church's Task under the Roman Empire*, p. 25.
[2] Theodoret, *H.E.*, iv. 15.
[3] Glover, *Life and Letters in the Fourth Century*, p. 108.

having passed under the influence of the Roman Empire, we think specially of Russia. There we should find that Christianity became thoroughly indigenous, by precisely the process which we have been seeking to observe within the circle of the Empire. We should need no fresh statement, as far as we know, to cover this fresh field. With regard to the races of the remoter East—India and China—we know that there was a serious attempt made by the Nestorian Church in the early period to convert these races to Christianity, and that important Churches were founded, extending from Persia to China. But about the internal history of these Churches we know nothing, and we know that they were almost entirely obliterated.

When we pass from the consideration of ancient precedents to the consideration of the work which is at present under the purview of our Commission, we are leaving out a good deal which has an interesting bearing on our subject. But no great national Church such as we need consider has, since the Russian Church, risen to independence—that is, to the state of being independent of foreign teachers and rulers, and ranking as one of the national Churches of the world.

The present task of the Church has been attended with peculiar difficulties. The ideal method of propagating Christianity is that the Gospel should be received by each race through the ministry of evangelists from nations already Christian, but that the Church should pass as rapidly as possible under the control of native pastors and teachers, so that while all Churches hold the same faith, use the same Scriptures, celebrate the same sacraments, and inhere in the same universal religion, each local Church should from the first have the opportunity of developing a local character and colour. It is also the ideal method that the Christian converts should, with their children, continue to share the education and social life of their own race and nation. In this way can "the glory and honour of all nations"—that is, their own distinctive genius and its products—best be brought within the circle of the Holy City. In this way the full meaning

of the treasures of wisdom and knowledge which lie hid in Christ can best be brought out into distinction and evidence. This is the ideal method; but it has been attended in recent times with very special difficulties. The ground of the difficulties may be analysed thus:—

1. Though the original home of Christianity is, as it were, the half-way house between East and West, the modern missionaries have represented strongly defined or intensely western forms of Christianity. There has thus been a gulf, very difficult to bridge, between the whole mental equipment of the modern—especially the Anglo-Saxon—missionary and the people of the East. And on the whole it must be said that, though there have been among the missionaries men of great genius, as well as great zeal, yet singularly little attention was paid by the pioneers, and even till to-day, on the whole, singularly little attention has been paid to presenting Christianity in the form best suited to the Oriental spirit. The converts have been introduced to controversies and confessions purely western in character and phraseology, and not necessarily belonging to the common Christian basis at all. The wisdom of the first apostles has, on the whole, been singularly lacking.[1]

2. In the Roman Empire, Christianity propagated itself in a society in which the different races were in process of fusion; modern missions have been assisted by no such process of fusion. Christianity came to India as the religion of the foreign conquerors; and is still in the main so regarded. It came to China and Japan as the religion of foreign devils or intruders, at first most unwelcome intruders. The more recent zeal for western civilisation carries with it no prospect of social fusion.

3. Christianity found itself confronted with a society, deeply impregnated with idolatry. It was obliged to "call" its converts "out" into a state of separation. This was also the case in the early propagation of Christianity.

[1] This most interesting topic cannot be pursued here; the theological presentation of Christianity does not fall within our purview in this enquiry.

And indeed the position of Christianity in China and Japan to-day is closely analogous to its position in the Roman Empire of old. But in India it was confronted by the system of caste. This appears to be a system fundamentally anti-Christian in principle and in practice. Christianity cannot adopt it or use it. But it holds the whole social and economic field. And to stand outside it is to seek to create a new civilisation from the foundation.

4. Lastly, in the matter of education, there was not (at least generally, or until quite lately) any "common education," such as already prevailed in the Roman Empire, for the modern missionaries to use. They had to make their own system and establish their own schools: and the English language was largely made the vehicle of this education.

From such conditions there followed inevitably an overwhelming risk that Christianity would become exotic. That in large measure this risk has not been avoided would be admitted by almost all. That native converts should often have adopted foreign gestures in worship, foreign music, and even foreign dress, is only symbolic of much that went on in the inner region of their spirits.

So far as education was concerned, the danger was intensified by false ideas on education such as prevailed till recently, and characterised the individualist movement in modern, and especially Anglo-Saxon society. Education was regarded largely as the imparting of useful information. The intelligence and memory of the child were the faculties chiefly appealed to and relied upon. We are learning now that the futility of much of our educational progress has been due to this fundamental error. But we carried this fundamental error with us to foreign countries.

Nowadays educators are going forward, or reverting, to truer ideals of education. We say reverting, because the greatest of all books about education, *The Republic* of Plato, which rests upon commonly accepted Greek maxims and principles of education, however

revolutionary it is in certain portions of its system, treats education emphatically as part of a great social process. The child is to be trained for social functions; its education is to be social; and it is to be the training of the child's whole being, body as much as mind. Plato indeed makes the most important part of education to lie in the training of the emotions, especially through music, which covers melody, poetry, and dancing. These belong to the fundamental, unconscious or semi-conscious, functions and instincts of our nature, which are the deepest and most influential; and out of the right training of this fundamental sub-conscious nature, and out of this alone, can grow any right development of intellectual faculties. Modern educators are reverting or advancing to a similar position. The school is to be a social training-ground; education is the training of the child into conscious and intelligent correspondence with the great social movements outside. There must be the closest alliance between the school and the home, the school and society. Christians will emphasise the necessity for a similar closeness of relationship between the school and the Church. But all can agree that education must be social, and must be in the closest possible relation to the unexpressed, perhaps inexpressible, sub-conscious life which constitutes the environment of the child or the youth. Without this, the training of the memory and the intelligence will be nugatory.

We have stated the peril which has encompassed in the past the advance of missionary work in the great eastern countries. We proceed now to consider the situation in detail.

CHINA

Christianity in China is regarded by the mass of the people as a foreign religion. This, of course, is most unfortunate. Preached by western men, and presented in western wrappings to the Chinese, perhaps at first the misapprehension was unavoidable. The Roman Catholic missionaries who came to China at the close of the six-

teenth century tried to find points of contact between Chinese religious thought and the new truth which they brought. They adopted as the name of God the Chinese character for Supreme Being contained in the ancient classics, and they permitted ancestor worship in a modified form. Their success in winning an influence in China was phenomenal. When later they were forced by a decision of the Pope to change their attitude, to adopt a new term for God, and to suppress ancestor worship, their popularity began to wane. Protestant missionaries in the beginning did not adopt a conciliatory attitude toward the religious system of China. A considerable change has taken place in this matter, partly in consequence of the mental attitude of the Chinese themselves. More than one of our correspondents in China emphasises the marvellous power possessed by Chinese civilisation of influencing those who come in contact with it. One of them says: "The absorptive power of the Chinese as a race is wonderful. Instead of the Chinese student being led to think along the line of the western teacher, one often finds that the teacher is unconsciously looking at things from a Chinese point of view." The teaching of Confucius, which is more ethical than religious, has always been highly regarded by missionaries, and the Confucian classics used in the schools. The Rev. W. F. Beaman, American Baptist Missionary Union, Kiating, says: "In most, if not all, mission schools the Confucian classics and Chinese traditions are given a large place." Dr. D. Z. Sheffield says: "The Chinese classics occupy an honoured place in all Christian schools in China. In Christian academies and colleges a general statement would be that one-fourth of the curriculum is given to the study of the Chinese classics, one-fourth to Christian studies, and one-half to English and western science." So long as elementary Christian schools exist in China and pursue this policy, they will act as a check upon any tendency to create a non-indigenous or foreign type of Christianity, or to detach Christians from the great Chinese world of thought

and movement. Nevertheless, Christian educators need to be on their guard against giving a foreign character to their education, lest any tendency of the schools in that direction react either to the injury of the Chinese Christian community or the discredit of the schools and Christianity.

On the attitude which the missionary should assume toward the Confucian ethics, Dr. Sheffield writes :—

"The ancient classical literature of China is the fountain source of the ethical thought of the Chinese people. These classics in a broad sense are the constitution upon which the government and laws of China rest for their foundation. They are equally influential in the social life of the people. The ancient sages, whose teachings are preserved in this literature, both in their teachings and in their personal lives, are set before the youth of each generation as models for imitation. The Chinese say that, without the example and teachings of their sages, the people would have degenerated into the condition of birds and beasts. Christian scholars who study the Confucian classics at first hand are usually surprised and always delighted at the high ethical standards therein presented, in political, social, and individual life. The Christian teacher or preacher, if he is wise, will make himself familiar with those teachings, using them as lines of approach to the minds and hearts of the people. He should accord a generous estimate to truths but partially expressed, and set them in their right relationship to other and higher truths. For example: Heaven and Earth are father and mother, and human kind are their children. 'Law' is the source of all being, physical and spiritual. Through its spontaneous and orderly action all nature has its unfolding. This 'Law' is equally the regulative principle in the spiritual world, the law of right living, to which human life ought to conform. The five cardinal virtues as designated by the sages of China can take their places in a Christian enumeration of the cardinal virtues. 'Benevolence, righteousness, propriety, wis-

dom, sincerity.' These virtues are somewhat richer in thought when clothed in their native language than when they appear in an unfamiliar English dress. 'Benevolence' in its exact meaning closely approaches *love*. It is that active goodwill of which love is the outward expression. Again, 'propriety' is not a cold, formal virtue, but the outward adornment of a life conformed to the law of right. It should be remembered that many of these Confucian ethical aphorisms are expressed in their native language in strikingly terse and forceful language, that they are literally carved upon the tablets of the memories of all students in China, and are accepted as primary truths of the common consciousness. The Chinese are constantly saying that in their political and social life they have wandered so far away from the noble teachings of their sages, that if they should reappear in China they would not acknowledge their professed followers. As iconoclasts, tearing down the old and substituting the new, Christian missionaries will meet with stubborn opposition in China, but as reformers, honouring the names of the great sages, and exalting their teachings so far as they harmonise with Christian teachings, they disarm opposision and add without a shock the richer, higher content of Christian teaching. This is not building Christianity on Confucian foundation, neither is it producing a Confucian and Christian amalgam; rather is it approaching the Chinese mind along the line of deeply laid convictions of truth which we need not disturb otherwise than to set them in their places as related to the higher truths of Christianity."

On the respect to be paid to Confucius himself, it is to be noted that at present all teachers and students in the State schools of China are, by a recent edict, formally required to worship the Tablet of Confucius. It is not certain how far in the remoter future the movement of Chinese State education will render unnecessary or impossible separate missionary Christian schools. But so far as the Christian children are required

to attend the State schools, or Christian teachers are appointed to teach in them, it will become again, as it was in the older Roman Catholic Missions, a very interesting problem, which will have to be solved in the main by the native Christian conscience, what sort of reverence the Christian can pay to the memory of Confucius.

As concerns ancestor worship, Dr. Sheffield says: "If the question were put to an intelligent Chinese scholar, 'What thoughts in the Confucian system of teachings are most ancient in origin, most universal in propagation, most profound in influence on the life of the Chinese people?' the answer would undoubtedly be:—'Thoughts relating to ancestor worship.' This worship, though occupying a central place in the teachings of the sages, does not seem to have had its origin in these teachings. It appeared in developed form at the early dawn of Chinese history, and this must be after a considerable period of unrecorded evolution. Reverence for parents while living and for their memories when gone, expressed in prescribed forms of action, is the one foundation virtue on which other virtues are built. All right action has as its deepest reason to do honour to the names of those who brought you into being. To imitate the virtues of parents while living, and to honour their ideals when gone, is the end of life. Such thoughts, everywhere emphasised in the teachings of the sages, and enriched by illustrations in the lives of the people, have given to Chinese civilisation its most impressive characteristic."

There can be no doubt that, as practically exhibited in common Chinese life, these noble ideals are debased and combined with much that Christians must view with abhorrence. But they are noble ideals, which afford a basis on which the Christian teaching about marriage and the family and the communion of saints can find a foundation. They are "the testimony of the soul naturally Christian"; they are a true *preparatio evangelica*, such as early Christian teachers found in the philosophy of Greece. When a properly national Chinese Christianity

is established and flourishes on its own independent basis, we cannot doubt that these traditional Chinese ideals will find a conspicuous place in it. We feel quite sure that the evangelists of China from western lands should give to the religious thought and practice of China a careful and sympathetic attention with a view to emphasising points of contact between what the Chinese already have and what we wish them to assimilate.

With regard to education as an instrument for rendering Christianity in China properly "indigenous," three points additional to those already referred to are emphasised in the replies—

(*a*) The importance of training native Christian leaders as teachers and church officers, men to whom a growing responsibility can be handed over. To this object the greatest pains should be devoted. And if such men are trained and sent out into the world, there is no reason to doubt that the other great need of the future will be met, viz. the production of a native Christian literature.

(*b*) The use of the vernacular in religious instruction, especially in the elementary school. A large consensus of opinion in this sense is before us, "A man's mother tongue is that which reaches his heart, and always offers the best approach to the deepest subjects. To associate Christian teaching with a foreign language must inevitably suggest an erroneous impression of its character, must in fact suggest that it is a foreign production."

(*c*) The emphasis on the fundamental elements of Christianity. If we wish to make the Christian religion indigenous in China, we must see to it that in training the Chinese our effort is to make them understand original and fundamental Christianity, and that we do not expect them to assimilate Christianity in its most markedly western types and in accordance with our western divisions.

JAPAN

Japan is perhaps less absorptive and more assimilative than China. It perhaps is more in danger than China

of superficial assimilation of western language and method. But, on the whole, the reports from Japan would indicate that there also there is no great risk of Christianity remaining exotic. There, in fact, the situation is closely parallel to the situation in the Roman Empire of old.

Professor Geo. W. Knox of Union Theological Seminary, New York, writes: "Japan has long been unconscious that its culture was foreign born. In the sixth and seventh centuries of the Christian era it appropriated the continental civilisation of Korea and China and was transformed more completely and rapidly than in our day. The contact with foreign lands aroused self-consciousness and patriotism. Never invaded by an armed force, Japan has been conquered by Chinese civilisation, and yet, rapid as was the transformation, the new was not superficially adopted, for it was digested and made the nation's own. None can fail to distinguish the finished product from the original form nor mistake Japanese civilisation for Chinese. Not an item was left untouched, least of all ethics and religion. Thus, ancestor worship was imported with the rest of the Confucian system, as the earliest native records show no trace of it. It still is a powerful element in the religious life of the people, but changed, for the Japanese venerates not chiefly the ancestors of his immediate family but the worthies of the nation. Thus Chinese ethics and religion were made to serve and stimulate the Japanese spirit, the victory of the foreign enlightenment enlarging and strengthening patriotic devotion."

The lesson of its history is that neither religion nor education will remain exotic in our era. The process already has gone so far that the foreigner has lost leadership even in the Church. Thirty years ago the missionary was first, to-day he is influential only when he is ready to co-operate with the Japanese and to give them the initiative.

A specific manifestation of the Japanese national spirit of prime importance for our present subject is the

development of a national system of education. "In education missionary effort has passed into insignificance. The State enforces attendance at school by a law so strict that the percentage of children without schooling is far less than in Great Britain. The system extends from the beginning at six years of age through a well-articulated series of schools to its completion in the University." Christians and non-Christians will, on the whole, therefore, receive the same education. A further fact also of great importance is the ability and culture of many of the leaders of the Christian Church in Japan, with the natural consequence that the spirit of national independence is markedly present in the Christian Church also. Men prominent in political life, in education and in literature, are members of the Christian community and influential in its affairs, while not a few of the Christian preachers are reported to us as being the superiors of many of the missionaries, both in native ability and in education.

As concerns the special elements of Japanese thought and feeling, which relate themselves to the ethical and religious ideals of Christianity, Professor Knox names two—ancestor worship and patriotism. He adds—

"The first is regarded widely as antagonistic to the Christian faith and doubtless among the ignorant it is entangled with animism and polydemonism, but these are by no means so prevalent as in China and Korea. Educated Japanese find in the so-called worship feelings and sentiments which are indistinguishable from our own emotions with reference to our forefathers and the heroes and martyrs of the past. Thus regarded, ancestor worship contributes factors of genuine value in education. How to utilise this institution is a pressing problem.

"Christian education has a similar task in its dealings with patriotism. In this we are not hindered by prejudice, since Christians in the West have known how to combine devotion to native land with loyalty to the God of all men. Christianity teaches that the nation exists not for its own isolated glory but that it may contribute to a larger end. In the Christian conception of the

world each nation undertakes its part of a common task in the elevation of mankind, thus welcoming and elevating patriotism.

"In Japan the Church should teach the subjects of the Emperor that through their loyalty they may aid in the establishment of the Kingdom of God, and that thus the nation is given the larger outlook as it enters into the common brotherhood of all men. A narrow conception of patriotism is an ethical and political danger. Christianity supplies the correction."

We should gather from the information which we have received that there are four matters which, in reference to the subject in hand, require in Japan special consideration:

(*a*) Japanese feeling concerning patriotism and reverence for ancestors. With these fundamental elements of Japanese life Christian teaching must reckon, yielding full recognition of all that is good in them.

(*b*) The inevitableness and desirableness of Japanese leadership in the Church. That Christianity should as rapidly as possible cease to be in any sense a foreign religion is certainly desirable. The disposition of Christian missionaries increasingly to recognise this fact and, conceding Japanese leadership, to accept the position which such leadership requires, is itself an expression of the true spirit of Christianity.

(*c*) The demand for missionaries of the highest ability and training. The ablest of the Japanese Christian leaders are themselves foremost in affirming that Japan still needs the assistance of the European and American Christian missionary, but they do not conceal their conviction that only men and women of native ability and thorough culture can render to the Christian Church of Japan the service which she now needs. Men of this type can be of the largest usefulness in training Christian young men to be leaders, teachers, thinkers, and writers.

(*d*) The employment of the Japanese language as far as possible in religious instruction. Here, as everywhere, religion should use the mother tongue, even in the train-

ing of more advanced students in theology. Whenever the employment of English is necessary, pains should be taken that the pupils learn to express their religious thought in their mother tongue.

INDIA

When we come to India we come to the region where the peril of an exotic church is greatest. The reasons why Christianity, and especially Christianity as propagated by English-speaking missionaries, has tended to become exotic are obvious enough.

In the first place, the gulf which separates races in their deepest life is probably at its widest as between English-speaking people and Indians. The most experienced and most sympathetic missionaries in India are the first to confess how difficult they find it to look at things through Indian eyes. Moreover, English-speaking people are in India the conquering race, the ruling class—accustomed ever since they have been in the country to dominate, to give advice, to expect obedience ; and the Indians, accustomed for centuries to submit to conquerors, have acquiesced and submitted themselves ; and looked to them always and everywhere to take the lead. This has affected inevitably the relations of missionaries to those whom they were teaching. It has been much more natural for them to direct and order, than to seek to understand or sympathise. Nor can it be denied that it is much easier for a student at a distance to take the ideal view of the religions of India than it is for the missionary in daily contact with their practical aspects. No doubt the religious prepossessions of our missionaries have not generally inclined them to expect to find anything but evils in an idolatrous world. But certainly the evils are there in a gross and malignant form. Pantheism, idolatry and caste and the degradation of women are ideas and institutions which revolt and disgust us when they are under our eyes in a practical form, and inspire us with no other desire but to call men out from these evil

associations and establish them on a completely new basis. To this it must be added that it is only of recent years that we have been learning to look with sympathy on forms of religion which are strange to us. We are an insular race. Wherever we go, religion suggests to us the habits of our own home. Even within the area of the Christian Church we are not easily appreciative of foreign customs and modes of thought; and certainly when Dr. Westcott used to suggest that missionaries should try to study Alexandrian Christianity as the type of Christianity most akin to the Indian mind, he was setting the Englishman a hard task. All these deep-seated causes for alienation have made it a natural weakness of missionaries to impose upon India the religion of Christ in a form least akin to her natural disposition and aptitude. And the educational ideals of the missionaries have naturally been those of their own generation and race. They did not estimate how little the imparting of information, with the appeal to an only too facile memory to receive and repeat it, would really do in the way of reforming the fundamental habits of thought or instinct in their pupils. Nowhere probably has what we miscall "learning *by heart*" run to so disastrous a length as in English education in India, of all grades, secular and religious.

If we have these considerations in mind, it will not surprise us to find that there has been a tendency in India to generate an exotic religion. At any rate the result is acknowledged. The religion of Jesus Christ is at its root at least as near to Indian as to English ideals. But we have presented it in an acutely English form. And the religious community which has grown up under this system has tended to be denationalised. We have received one strong repudiation of this assertion from a foremost missionary in South India.[1] But at least in

[1] Another very well-informed correspondent from Ceylon, not himself a missionary, gives it as his opinion that the Roman Catholics have been much more successful than other missionaries in raising up a religious community indigenous in habits and ideas. But this again is an opinion for which we have no corroboration.

most parts of India it would be generally agreed to. Native Christianity has exhibited the weakness and lack of initiative which belongs to what is imitative or dependent. Often, especially in North India, educated Christians have become so westernised as almost to cease to think as Easterns. This is true, only in less degree, of the great majority of educated Indians, whether Christian or non-Christian.

Now that the national life is stirring, there is the risk that it will either pass the Church by, or treat it as an enemy to be avoided, as savouring of England rather than of India.

The two great compensating facts in the educational record of our Missions, which those who are foremost in demanding reform are still eager to recognise, are: (1) the fact that the education and uplifting by Christianity of the pariahs and the aboriginals, in the great native Christian communities which have been mainly recruited from these classes, is something so striking, and on so large a scale, that the most hostile observers of what Christianity has been and done in India cannot but recognise it. We have evidence of the impression made by the fact upon native opinion. An educated native gentleman is quoted as saying at a public meeting in Allahabad: "I am a Brahman of the Brahmans and belong, as you all know, to the most orthodox school; and I am an Indian and love my country, and I must confess that the way in which Christianity has raised the pariahs of Madras is beyond all praise and puts me to shame as a Hindu." Again a leading nationalist is quoted: "After all, when it comes to practice, Christianity alone is effecting what we nationalists are crying out for, namely, the elevation of the masses." (2) The fact that the chief Christian influence which is at present holding some at least of the more thoughtful Indians and preventing their nationalism from becoming anti-Christian, is that of the missionary colleges. The Christian colleges have in a wonderful way been assimi-

lated by the people themselves and become in a sense indigenous.[1]

But the evil of an exotic non-national Christianity exists and is largely connected with non-national English methods and ideas in education. A Conference of Ceylon missionaries in 1907 is quoted by Mr. Fraser as agreeing in one of its resolutions that "a college education drives a young man from his own language, national tradition, and sympathy with his own people"; and similar declarations might be multiplied (though not with regard to all parts of India). The missionaries are alive to the evil. But what are the remedies?

1. There would be general agreement that missionaries and mission teachers should make themselves familiar with the thought, traditions and literature of India. This, of course, is a very large requirement. To do this in any comprehensive sense involves much leisure and a scholar's lifetime. But it can be done in a measure by every man of sympathy and intelligence. It is a much-disputed question how much of the religious heritage of non-Christian India, whether in ideas or practices of religion, can be used as a basis for a properly Christian fabric. Doubtless the whole religious fabric of Indian religion is radically pantheistic. But it cannot be that the profound religiousness of Indian thought through unnumbered centuries, the deep and subtle powers of the Indian mind bent continuously towards the fundamental problems of religion, the unequalled capacity of the Indians for meditation and "inwardness," their wonderful devotion to ascetic discipline—the qualities which have made men call the Indian thinkers "God-intoxicated"—should all go for nothing. There must be in this enormous heritage substance of permanent divine worth. And it is the business of the missionary student to discriminate and appreciate this. And we believe with Dr. Westcott that he will do this best if he start not from sixteenth-century or twentieth-century western Christianity, but from Christianity in its earliest

[1] C. F. Andrews, *North India* (Mowbray, 1908), pp. 216, 217.

and its Greek phases. We need among our evangelists of India men who will do for that country something corresponding to the work which was done at the birth of Christianity by those who, like St. Paul and St. John, stated a fundamentally Jewish faith in the terms most appropriate for assimilation by Gentiles. To this great task at present singularly little effort has been devoted.

Moreover, in the region of Christian ethics, as distinct from Christian thought, we have to make an effort to realise that there are elements in the Christian ideal which British and Americans are apt to make secondary, but which may be expected to be much more easily appreciated by the Indians. One of our correspondents writes: "In India there is much that is exceedingly low and debasing in the life of the people. Hinduism has definitely cultivated such, or at least is responsible for most of it. Yet there is a type and an ideal of life and aspiration there which definitely belong to that religion, and which are strangely complementary to the western ideals of life which have been so identified in our mind and theirs with Christian demands and ideals. The West has so exalted and given supreme emphasis to the aggressive and positive types of character that these have become highly enthroned among our cardinal virtues, so that we look with suspicion and contempt upon that ideal of the other hemisphere which does not reveal these. We speak of the "mild Hindu" and regard him as hardly worthy of our respect. We forget that the passive virtues, which have shone with such exclusive lustre in India, are as truly a part of Christian life, as taught and exemplified by Christ, as are the assertive, aggressive virtues which have been so emphasised by us. They, for instance, accept with us the whole of the second table of the decalogue, but their emphasis upon the separate members of that decalogue is entirely different from ours. For instance, patience, with them, is a supreme virtue of God and man; impatience is the grossest sin. We, on the other hand, look at impatience as a mere foible, and ordinarily

think of patience itself as hardly more than a weakness of character. We must remember that the other hemisphere of life, with its virtues and ideals, is complementary to that which we have so assiduously and excessively cultivated in the West. And we must understand the real value of the non-resisting, patient, enduring life of the East that we may exalt it adequately and relate it properly to our own type of life. The Christian teacher, realising this relationship, should aim to present to his students a full-orbed type of Christian life, embracing the eastern and western emphases."

2. We find among our correspondents a wide agreement that religious instruction and religious worship for Indians should be in the vernacular—the language of the heart and home. To this it must be added that the language of the heart and home is something more than words and sentences: it lies also in gestures, dances, music, etc. The religion, and therefore the religious training, should be vernacular all through. Of course, this has represented the practice of missions to a very large extent throughout their history; but not so thoroughly as to make it needless to emphasise its great importance. Even in the higher (college) teaching of Christians many of our correspondents would have this principle observed; but no doubt in large mixed colleges, where English is in general use, it will not be possible to give the religious teaching in the vernacular.

3. The education of boys and girls must be considered far more than heretofore as a training for life—a training to enable them to take their part in the social and industrial life of the community, so far as the terrible hindrance of caste admits of this, effectively and progressively. This is a point which requires careful thought, especially in its bearing on the education of girls. The planting down for Indian girls of high schools and boarding schools on British or American lines is a very doubtful boon. A study of Japanese and Indian methods, with advice from Indians of good family, keenly interested in education, would no doubt keep

us from falling into many mistakes, and suggest lines of policy calculated to make our mission girls' schools more effective in training good wives and mothers.

4. The question of how far western literature is to be the vehicle of the higher education, secular and religious, or how far Indian literature can be substituted, is one on which there is a conflict of opinion. Mr. Fraser and Mr. Andrews are among the reformers who would largely introduce Indian literature into the educational course. Others would hold that "the thought, traditions, and literature of Hindus are so mixed up with superstition and error, that many people would consider it best, at the present stage, to give them a wide berth."

5. Probably every one would admit that the need to study how to make the religious and general training of Indians under Christian influences truly vernacular is urgent; but also it would be admitted that the study is still at its early stages, that very little has been actually done. And our Commission is only qualified to call attention to the urgency of the need. But whatever may be certain or uncertain, (1) the experience of Christianity in the early centuries remains as a standing witness that *in the main* it will not be the function of the foreign evangelist to "acclimatise" the doctrine. It will be his function to teach what he believes to be the fundamental and necessary faith. It is the native teachers and converts who will give the faith and practice of Christianity their indigenous character. (2) That the native teachers may do this effectually, their training in the Christain Church should isolate them *as little as possible* from indigenous habits of life. (3) The main function of the evangelist from abroad is to train the native teacher, and to look forward and prepare to hand over to him the responsibility for the development of the native Christian community.

It is here, we believe, that we touch the weakest spot in the missionary methods of the past and present. To take an example from the point of greatest importance,

we venture to say that the training of the native clergy has commonly been, even to a ludicrous extent, western in type. For instance, in the Anglican communion, candidates for the ministry have, we believe, been submitted to the same examination as candidates in England, and have been required to instruct themselves in, and conform their minds to, the XXXIX. Articles—a formulary full of points of western controversy upon which they might surely be excused from entering—at least in their novitiate. We hear of a movement in this respect towards reform having its origin in the diocese of Lahore. No doubt among the reformers there will be extremists. But we trust the necessity for reform will be recognised in this respect among all religious bodies. Our witnesses to the need of it are not by any means only Anglicans.

GENERAL CONCLUSIONS

We present this very imperfect treatment of an exceeding important subject: that of rendering Christianity indigenous in countries still mainly non-Christian, especially through the medium of education. And in doing so, we give in conclusion some leading judgments and recommendations to which the evidence has led us.

1. The Commission observes with deep satisfaction the evidence of a general recognition, on the part of those who are engaged in missionary work or the promotion of it, of the value of all truth through whatever channel conveyed or by whomsoever held. The effect of this recognition is seen in a disposition to make the most of whatever truth is apprehended by non-Christian peoples or taught by non-Christian teachers, and in an effort to put to the front those elements of Christianity which, held in common by different branches of the Christian Church, must be regarded as most fundamental and original.

2. The Commission thus concurs in the judgment expressed by practically all who have presented their

opinions, that the aim of Christian missionaries should be not to transplant to the country in which they labour that form or type of Christianity which is prevalent in the lands from which they have come, but to lodge in the hearts of the people the fundamental truths of Christianity, in the confidence that these are fitted for all nations and classes, and will bear their own appropriate and beneficent fruits in a type of Christian life and institution consonant with the genius of each of the several nations. To this end emphasis upon the distinctive views of any one branch of the Christian Church, when it is not imperatively demanded by fidelity to what is deemed vital truth, should be avoided, in favour of a simple and elemental presentation of fundamental truth. The success of Christian missions will not be achieved by westernising or Europeanising the East or by reproducing in the East all the divergent types of European Christianity, but by contributing to the development of an oriental type of Christianity, or as many oriental types as the varieties of national life and spirit shall demand.

3. The spirit of the missionary should everywhere be, as it usually is, constructive, not destructive. This principle applies most strongly to those matters of national usage and habit which are in themselves without moral quality. It applies also in the sphere of ethics and religion. No nation is wholly without perception of ethical and spiritual truth, and some of the non-Christian peoples have inherited from their ancient sages ethical teachings of great value. The modern missionary enterprise is wholly right in its increasing tendency to avoid attacking needlessly the ethical systems current amongst the people for whom it labours, and instead to commend and conserve all that is good in their thought or practice. It is thus best prepared to add to this good the higher and larger truths which Christianity has to present. If in some respects the practice of the non-Christian peoples is better than that which is common among Christian nations, this also should be freely, even if sadly, confessed.

4. For the successful carrying out of this general policy,

it is obviously necessary that the missionary should be acquainted with the ethical and religious systems which prevail among the people to whom he brings the Christian message, both as they are taught in the books and as they are commonly held among the people. Such a knowledge will often enable him to enforce his presentation of Christian ideals of conduct by appeal to neglected elements of the prevalent non-Christian systems; and when not only practice is wrong, but teachings are false or inadequate, to find in the religions of the country a point of attachment and departure for the presentation of truth revealed in Christianity.

5. It is also manifestly expedient that wherever there exists a native literature suitable for the purpose, it should be used in the work of education. The exclusive employment of English literature in Christian schools, however necessary it may sometimes be, is always a disadvantage as tending to give to the better elements of the intellectual life a foreign character. The practice of Christian schools in China in devoting a considerable portion of time to the Chinese classics is wholly commendable, the elevated ethical character of this literature peculiarly adapting it to this purpose. There are serious difficulties in pursuing a similar course in India. Yet it deserves to be considered whether there is not some native literature that could be advantageously employed.

6. In all countries there is also need to develop a native literature permeated with Christian ideas. To meet this need, efforts should be made to train specially suitable men for the task of producing an indigenous Christian literature.

7. We are not here concerned with the use of English in general, as an educational instrument; but we are abundantly warranted in urging that as far as possible religious instruction and religious worship should be, both in language and accompaniments, vernacular.

8. We are convinced that, though foreign evangelists should study to present Christianity in the form best suited to its appropriation by orientals, yet the work of

"acclimatising" will be done in the main by native teachers; and from this point of view we desire to urge not only, as we have already done in other connections, that the training of native pastors and teachers is the pre-eminently important work of Christian missions, but also that profound study and attention should be given to the point of how they are to be trained, so that their training may not tend to denationalise them or to occupy their minds with distinctively western elements and controversies of religion.

CHAPTER VIII

INDUSTRIAL TRAINING

(With special reference to Africa, India, and China)

THE importance of manual training as a factor in general education, and the questions which arise in the provision of industrial or vocational training upon a large scale, are pressing with increasing urgency upon the thoughts of missionary leaders at the present time. Among the questions, therefore, upon which the Commission invited observations from experienced workers in different parts of the mission field, were the following :—

Should more be done to develop industrial (including agricultural) training in the educational work of missions, with a view to (*a*) the formation of individual character, and (*b*) the strengthening of the economic condition of the Christian community ?

Have any special difficulties, economic or educational, been experienced in the provision of such forms of industrial training ?

This chapter is in great measure based upon the answers which have been received from missionary workers in Africa, India, and China in reply to these questions.

(I) AFRICA

The South African Native Affairs Commission, which reported in 1905, reached the following conclusions in regard to native education. "Education has been beneficial to the natives of South Africa, and its effect upon them has been to increase their capacity for usefulness and their earning power." The Commission, there-

fore, recommended (*a*) the continuance of Government grants in aid of native elementary education; (*b*) that special encouragement and support, by way of grant in aid, be given to such schools and institutions as give efficient industrial training; and (*c*) that a central native college, or similar institution, be established and aided by the various States, for training native teachers, and in order to afford opportunities for higher education to native students. The Commission further recommended: (1) That it should be recognised as a principle that natives receiving educational advantages for themselves, or their children, should contribute towards the cost; (2) "that, where possible, in schools for natives, there should be instruction in the elementary rules of hygiene; and (3) that regular moral and religious instruction should be given in all native schools."

This may be regarded as the considered judgment of experienced South African administrators, merchants, and men of affairs, in regard to the furtherance of native education. In their findings they heartily recognised the services rendered by the great religious bodies, through their missionary undertakings, to the educational welfare of the natives, and consequently to the well-being of South Africa, and advised the development of those forms of practical education which fit the pupil for dealing in a more enlightened and scientific manner with the economic conditions in which he is placed.

Towards this conclusion the experience of many of the missionary institutions pointed the way. The late Dr. James Stewart, of the Scotch Presbyterian Mission at Lovedale, maintained that the education of the native races in South Africa should be practical, industrial, and, for the great majority, largely elementary. "Complaint," he writes, "is made by colonists that there is too much mere bookwork, and too little practical training." One cause of this has lain in the requirements of the Education Department, which, in the earlier years at any rate, did far too little to encourage practical education among the natives. The second cause is

the view which the native takes of education. He makes little or no distinction between intellectual and moral education, and does not understand that the best results are only got when the two are combined. He confounds instruction and education, and has an ambition to learn all that the white man learns. The African has a great idea of what he calls "getting knowledge." Hence his anxiety about instruction merely, apart from mental discipline and habit. To this must be added little liking for manual labour, though that dislike is not peculiar to his colour in certain latitudes. The native, however, is not so unwilling to work as is generally stated. But there is the erroneous idea that manual work is servile toil, and mental work is supposed to lift a man to a higher class. Another cause which operates against there being much manual or practical training of the native during his too short course of education is the large number of subjects in the normal classes which are kept running throughout the entire course. Little time is left for what is a most important part of that training. It is obviously unfair to the native to put him in competition with the white on the same subjects during a three years' course and in a foreign language, and to add to this the weight of a totally different kind of manual training, which the European does not so much require and does not get, and has therefore more time and energy for purely examination subjects.

Dr. Stewart maintained that the right lines of native education are that it should be (1) largely industrial, with a good general education up to at least Standard IV.; (2) with a normal course of training for three years for a more limited class to afford the supply of qualified teachers for native village schools; (3) with an opportunity, under certain financial limitations, for a much smaller class to go as far as matriculation and (4) as far further as they may choose to go at their own expense, and on the same terms and with the same privileges as Europeans.

Lovedale has done pioneer work in industrial educa-

tion in South Africa. For more than forty years it has organised instruction in carpentry, wagon-building, printing, book-binding; and, for girls, in laundry work, sewing, and dressmaking. All apprentices in the industrial section are indentured for three years, and some for four years. The course consists of regular training in each of the main industrial departments, so that at the end of their apprenticeship the lads are able to take the position of journeymen. The instructors or trades-masters are all Europeans. In each department the instructor is a trained teacher in his own subject. European superintendence has been found necessary where parts of the work have been entrusted to native instructors.

Provision is made for manual and industrial, or agricultural, education for natives at various other institutions in South Africa, especially at Blythswood Institution (United Free Church of Scotland), Butterworth, Cape Colony; and also at Keis-kanna Hoek, Grahamstown, Zonnenbloem, and St. Mark's, in connection with the Church of England; at Healdtown and Lesseytown, in connection with the Wesleyan Church; and at Tigerkloof, in connection with the London Missionary Society. There is also the important work of the Roman Catholic missionaries at Marianhill in Natal and its dependent stations.

Great service has also been rendered to industrial training in South Africa by the Blythswood Institution. The Rev. D. D. Stormont has furnished the Commission with a valuable record of the work of this Institution.

"The mission and the State encourage industrial and agricultural training, but get very little encouragement from the people. At present the increase of population and the depression of trade in the country are compelling young men to seek for trades, but usually they prefer to act as sheep farmers, as cattle herds, and as unskilled labourers. As the latter they are well paid, especially in the mines, whereas as apprentices they are under discipline and have no great pay. A native never thinks of the future; he has plenty of hind-sight but little foresight. It is this shortness of vision that makes industrial

work so difficult amongst the people. At the present time efforts are being made to advance agricultural training both by the State and the missions, but such training is very expensive if it be practical. . . . But a man must have very good business qualities who will take upon his shoulders the burden of industrial training. In this country he will certainly receive no public assistance or sympathy either from the European or native. The European is against him, because he is creating a skilled class of workmen; the native is against him, because he thinks that the missionary is exploiting his services. It is only when native Bungas attempt industrial and agricultural training at great loss to the taxation and to the morality of those involved that the value of mission industrial training begins to be recognised."

David Livingstone was the first to propose to the Scottish Churches the starting of a mission on the uplands of Lake Nyasa in Central Africa. At Livingstone's death Dr. James Stewart proposed to the General Assembly of the Free Church of Scotland in 1874 the carrying out of Livingstone's idea as the best tribute to his memory. He said, "What I would humbly suggest as the truest memorial of Livingstone is the establishment by this Church or by several Churches together of an institution, at once industrial and educational, to teach the truths of the Gospel and the arts of civilised life to the natives of the country." The proposal was warmly welcomed and adopted. Thus from its first inception the Livingstonia Mission was designed upon industrial lines. Everything was to be subordinate to the purpose of preaching and teaching the Gospel, but in the mission work education, industry, medicine, and literature were to have a place. Experience has shown that this form of mission work is that best suited to the wants and conditions of the African people. The Institution works upon four lines: evangelistic, educational, industrial, and medical. On the industrial side there are two distinct divisions—(*a*) a school of manual training, and (*b*) apprenticeship to the different trades of the industrial department.

All the pupils, boys and girls, devote part of every day to industrial work. Companies of them are engaged in mason work, building and plastering, rough carpentry, road-making, gardening, tailoring and mat-weaving, and also in the duties which arise in connection with the domestic life of the boarding department. All classes of the Institution are free in the afternoon for systematic training in industrial work. In the lower school the boys are arranged in classes according to physical ability. The little ones have light work, such as weeding or attending to the paths, which gives them open air exercise and develops them physically. The more robust have work in the carpentry and building departments and in the making and repairing of roads. Each boy receives a regular course of manual instruction in carpentry, wood-turning, and building. In the upper school the boys receive technical instruction by turns of a month at a time during the school session. This limitation of the technical work is necessary owing to the fact that a majority of them act as teachers. But they are allowed to remain at the Institution during the vacation in October and November, and then to receive instruction in industrial work. They are paid for the services which they render at that time. In the industrial department there is a system of apprenticeship. The departments are (1) printing and book-binding; (2) carpentry and saw-milling; (3) building, including brick-making and stone quarrying; (4) agriculture. There is also a telegraph department. The industrial teachers are all Europeans. The effects of industrial training upon those receiving it are good. This is especially noticeable in the case of the older lads. "The African," writes Mr. Fairley Daly, from whose account of the work in Livingstonia these details are taken,—"the African needs to have his hands trained as well as his head. The most useful and successful men among them are almost invariably those who have received some industrial training."

Almost all the replies from the African mission field agree in emphasising the importance of industrial training.

M. Jean Bianquis of the Société des Missions Evangéliques de Paris speaks of the necessity of developing industrial schools and agricultural schools in order that the benefits of civilisation may be introduced with the preaching of the Gospel. Industrial education, he urges, is valuable in the formation of character, corrects the natural laziness of the native, improves the conditions of life among the population, and makes it possible for the native Christian community to support its own churches and schools. But M. Bianquis points out certain dangers and difficulties. (1) We must not train more artisans than the country can employ in its present economic condition. For example, in Madagascar, where wood is rare and expensive, there are a great many carpenters. The Government of Madagascar made a mistake some years ago when it required that carpentry should be taught in many schools. Many of the pupils thus acquired a kind of technical knowledge which they were not afterwards able to make use of. This discredited technical teaching in the eyes of the natives. (2) Missionary Societies must be careful not to incur the accusation (especially in the French Colonies) that they exploit the young natives and make a considerable income by the work of their apprentices, *e.g.* by the sale of furniture made in the industrial mission schools, by making advantageous contracts for public works, and by deriving large profits from the sewing, embroidery, and lace-work done in girls' schools and orphanages. (3) Where care is taken to keep the missions in an economically disinterested position, industrial and agricultural schools will always be found very expensive. M. Bianquis holds that the best course is for laymen, Christian manufacturers, merchants, bankers, and business men of all kinds to take this work in hand and furnish it with the necessary resources.

Principal Henderson, writing from Lovedale, urges that more should be done for industrial training. The pressure, the cramming for examinations, is squeezing industrial work out of the curriculum. Hardly anything,

he thinks, is more urgent than the consideration of measures which will arrest the deepening poverty and misery of the natives. But lack of means is a hindrance; and the training of natives to trades is apt to be regarded with jealousy by European artisans.

The Bishop of Zululand writes that agricultural work is especially valuable in his part of Africa, but the work requires a good deal of capital and skilled inspectors. A further difficulty lies in the jealousy of the European, who wishes to confine the native to the lower forms of manual work.

From Livingstonia Dr. Robert Laws reports that "the habits of punctuality, attention, and perseverance, which an apprenticeship of several years of steady work forms in lads, do much to give them a steadiness of character to which they would not otherwise attain." Mr. P. S. Kirkwood, writing from the same mission, confirms this view. "Without doubt," he writes, "the industrial work has given the native a nobler conception of man." Dr. Laws calls attention to the "remarkable fact that agricultural work is the last industrial department in which the native has wakened up to see that the European could give him instruction." Mr. Kirkwood writes that what seems to him "a possible weakness of industrial work in Africa is the training of boys to the use of tools which are beyond their power to purchase for themselves, and to methods which are beyond them when they are away from European supervision. Industrial work" (Mr. Kirkwood continues) "should be at present concerned more with a better, more constant, and more scientific use of native tools or of tools a little in advance of native ones." This, he thinks, will tend more towards the building of a sturdy artisan class in the villages. The immediate use of European tools and methods seems to him to be the building up a class of workers, probably good workers, who can be employed only by the European for his own work at his station.

The Central African Mission of the London Missionary Society maintains centres of industrial training at Kambole

and Mbezeshi in N.E. Rhodesia. The most highly specialised departments are carpentry and cabinet-making, but other useful trades (blacksmithing, briekmaking, etc.) are taught upon a smaller scale. In carpentry and cabinet-making the boys are indentured for a four or five years' apprenticeship. During this period they receive a general elementary, as well as a technical, education. "Thoroughness in work is insisted upon," writes Mr. B. R. Turner from Kambole, "and this we believe to be a valuable part of the training of the lads and a great help in the formation and consolidation of character. The results have been satisfactory." Many of the boys who have been trained in the industrial mission enter the service of Europeans in the district, and their help is valued. Some of the best members of the native Christian community are former pupils of the industrial department of the mission.

The Rev. H. W. Weatherhead of Uganda writes that industrial and agricultural work are of supreme value in Africa, not only with a view to the boy's future as a worker, but in helping to form and strengthen his character, even though he may never require manual skill as a means of livelihood. For these reasons, branches for woodwork, printing, agriculture, and bee-keeping have been established at the King's School, Buddu. The majority of the boys at the school will go into Government and other offices, but the training given in these industrial branches is invaluable in the forming of good habits of many kinds. Almost the only difficulties have been economic, as much capital is necessary for the development of this branch of educational work.

The Rev. J. E. Hamshere, writing from British East Africa, feels that missionary agencies are only justified in giving the time of missionaries and money to industrial and agricultural education when they can really be held to be means to the end of fulfilling the commission of preaching the Gospel to those who know it not. In Freretown, much time, work and money, and even life itself, were devoted to industrial training. The main

results have been disappointing. Industrial education should be regarded as a secondary not as a primary form of missionary work. If it is provided for those who are already Christians, it should be managed by such a body as the Industrial Missions Aid or the East Africa and Uganda Companies, *i.e.* business concerns working alongside missions. This arrangement meets the economic difficulties. In industrial training, educational difficulties have arisen from the weakness of character of some of those Europeans who have been sent out to teach arts and crafts.

Writing from Calabar, the Rev. J. K. Macgregor urges that definite industrial instruction should be given to every pupil in every school after Standard II. The old Jewish idea that every one should learn a trade, no matter what his profession should ultimately be, is an excellent rule for African mission work. In the Hope-Waddell Institution, every pupil does at least two hours' manual work daily. Two difficulties have arisen in the way of providing industrial education. (1) Though sanctioned by the code, no provision is made for the training of teachers; (2) Some schools are built in the centres of towns where land is not available for gardens, and funds do not permit the building of workshops, even if instructors were available. It is found that a considerable proportion of those more advanced students who are trained as artisans do not complete their apprenticeship. Of those who do complete it, joiners and engineers have no difficulty in continuing at their trade. But printers and tailors often enter the Government service as clerks and interpreters, there being less demand for their technical skill. But all such trained boys who have entered the Government service have done well—a fact which points to the valuable nature of the practical training which they have received.

The Rev. W. M. Beck, writing from Liberia, says that industrial training in a broad sense should be one of the leading features of the educational work done in Liberia. It is a valuable means in the formation of character, and

a necessity for the improvement of the economic conditions of the country. The general trend among the civilised people is away from manual labour, and little is being done by Government or leading citizens to develop the industries.

The value of industrial and agricultural training for the negro race is abundantly proved by the experience of the Normal and Agricultural Institute at Hampton, Virginia, and the Normal and Industrial School at Tuskegee, Alabama. The first was founded by the late General Armstrong, the second by Mr. Booker Washington. The influence of these two institutions upon educational ideals, primarily for the negroes but indirectly for great numbers of the white population, has been deservedly great. The industrial teaching at each of these institutions rests on three principles: (1) That every student should be fitted to meet the actual conditions as they now exist in the part of America where he lives; (2) That every student who leaves the school shall be able to make a living for himself and others by his skill, intelligence, and trustworthiness; and (3) That every student should feel that labour is a thing to be honoured, not escaped from.

(2) INDIA

The general view as regards the development of industrial and agricultural education in connection with missionary effort is tersely stated by Mr. F. A. Hirtzel, writing about the Oxford Mission, Calcutta. "At the present moment there is great need for the development of all branches of education other than the purely literary, and it is certainly desirable that missionary education should devote attention to these other branches. But it is most undesirable either that a disproportionate amount of attention should be devoted to them or that anything should be done which would tend to identify Christianity with purely commercial aims."

Miss Dyson, writing from Entally, Calcutta, considers it "very advisable that more should be done to develop

industrial training. The dignity of labour is not generally understood by the Bengali, a written examination being usually considered the only standard of attainment, and office work the only work permissible to a gentleman. To learn to do something instead of merely saying how it can be done would have the best effect on individual character."

On the other hand, the Rev. J. P. Jones, a missionary of the American Board, trenchantly describes the three difficulties in which industrial education is involved :—

"In the first place it is an expensive department. Many think that an industrial school or a technical school ought to support itself. It has never done so and never will, and to conduct it requires considerable money. Then, owing to the influence of the caste-system in the country, it is difficult to secure posts for Christian young men who have been well trained in an industrial establishment, because of the fact that these trades belong to separate castes, and these castes protect themselves in many ways against intruders, and thus the possibilities of a Christian youth of one caste being initiated into a trade that belongs to another caste, and successfully carrying it on, are very slight. Moreover, the industrial training, when it involves industrial work of various kinds, brings the missionary into an abnormal relationship to the youth who are trained and to the peasants who work under him. There is constant friction, and an economic tension between them which largely destroys the influence of the missionary upon their life and character, both morally and spiritually."

That these difficulties, however, though serious, are not insurmountable is shown by the success of the industrial missionary work carried on, with the support of the Society for the Propagation of the Gospel, by the Rev. Foss Westcott at Cawnpore. The aim of this branch of the mission's activities is to raise up in the Indian Christian community a class of capable, hard-working, honest artisans. The mission maintains both a school and workshops. The general education given

in the school prepares the boys for their subsequent training in the workshops and includes reading and writing in the vernacular, arithmetic, geography, drawing, and manual exercises. The workshops began with the printing press, which was placed in charge of a practical English printer, Mr. W. E. Burrows, whose recent retirement through ill-health is a serious loss to the mission. Every apprentice has an opportunity of gaining a good knowledge of his trade, and many who have gone through the workshop are doing well in other cities. The other industrial branches of the mission are the carpenter's shop, where good furniture is made, the brass foundry, and the finishing shop. In the workshops of the mission the hours of labour can be kept within reasonable limits, and the Christian atmosphere is favourable to the formation of character.

The Rev. W. Cutting, of the London Missionary Society, writing from Benares, states that "industrial training on right lines is most necessary. At present the tendency is to train in large workshops with machinery which is out of the reach of the ordinary Indian workman. There is great scope for simple industrial training, and in view of the large accession to Christianity in North India the need is urgent. But with few exceptions industrial training has not been entrusted to experts and has consequently proved a failure."

The Rev. George Howells, of the Baptist Missionary Society, writing from Serampore College, Bengal, records "his hearty belief in industrial training, including agricultural education. The great difficulty so far as agricultural education is concerned is to make the ordinary Indian peasant believe that a school can teach anything of use regarding farming. County Councils, agricultural schools and colleges have the same difficulty in England, but it is being gradually overcome. Considering the importance of agriculture to India more attention should be paid to the subject in rural schools. But the Director of any agricultural training department should be a man who is as practical as he is scientific."

The value of developing Christian village life is dwelt upon by Miss Katherine Dixon, Friends' Foreign Mission Association, Hoshangabad, C.P., India. "In our district," she writes, "we are pressing the industrial part of the work greatly in order to give employment to orphans and converts, and as an evangelistic agency. It has been exceedingly difficult to manage the farm colony, owing to the want of good land, of an expert superintendent, and of means of irrigation. We believe that the Christian village life is the thing to aim at, and that the individual character is helped by learning to master some branch of work. We are now arranging to have a new and large farm colony, and a Christian village is growing up round our increasing industrial workshop."

The Rev. Dr. Ewing, Forman Christian College, Lahore, writes in favour of industrial and agricultural education as a part of missionary effort, but points out that there are "serious difficulties connected with this form of educational work; so serious as, in some instances, to threaten its utility. The most grave obstacle is to be found in the general economic conditions of the larger part of the non-Christian world. The artisan or farmer usually lives in a condition where the standard of comfort is extremely low. The Christian workman frequently finds it difficult to exist upon the wages current amongst non-Christians engaged in the same occupation. His standard of comfort is higher, and his children he wishes to see educated and decently clad. Eventually, if he be capable of some more 'genteel' occupation, he feels impelled to abandon a life which holds in it no possibilities of social advancement for his family.

"There can, however, be no question as to the necessity for industrial missions; so long as orphan children are providentially thrown upon the care of missionaries, it is imperative that provision be made whereby these may have opened up to them a way of self-support, and at the same time be preserved from the moral injury inseparable from a life of idle dependence."

From Allahabad, Dr. Ewing of the American Presby-

terian Mission supports the view that technical and agricultural education are much needed. He goes so far as to say that these forms of education are the great need of the hour, economically, politically, and socially. But there is great difficulty in securing adequate funds and the right men for the direction of it.

The following account (contributed by Dr. R. A. Hume) of the industrial education given in the Marathi Mission of the American Board in Western India shows the benefit which industrial training, if conducted by first-rate practical experts, may render to the Christian community and also to the economic welfare of the districts concerned. The appreciation which the Bombay Government has shown of the industrial work of the mission, and the generous response of private benefactors to the appeal for its maintenance, are encouraging features in the narrative. "From 1870 on, the Rev. R. Winsor organised and conducted a good Industrial School at Satara and Sirur in which carpentry, smithing, and the aloe fibre industry have been taught. Later the Rev. James Smith established in Ahmednagar a fine Industrial School, called the Sir D. M. Petit School of Industrial Arts, because a Parsi baronet gave funds for its first building. In the great famine of 1899-1901 this mission took into its care about three thousand deserted famine children, who were orphans wholly or in part. The necessity of fitting this large number of young people for life led the Ahmednagar missionaries to secure two industrial experts from America, one mechanical, the other agricultural. Because mission funds were not available, individual missionaries assumed all financial responsibility for the undertakings. The work of both experts has proved satisfactory. But, because agricultural experiments are expensive, the Bombay Presidency Government eventually took over the agricultural expert, and he is now a Professor of Agriculture in a new Agricultural College. The mechanical expert, D. C. Churchill, B.Sc., M.E., has given his principal attention to improvements in the hand-weaving industry, which, next to agriculture, is the chief industry

of all India, and especially of Ahmednagar. He has invented improvements in winding, warping, sizing, and especially in weaving, which have great value. His fly-shuttle, worked by the feet, can turn out at least three times as much cloth as the indigenous hand-loom. Mr. Churchill has also devised an improved and cheap water-gauge for measuring water-gauges for irrigation canals, etc. In the Sir D. M. Petit School excellent carpentry, rug-weaving, cloth-weaving, smithing, repoussé work in copper, brass, silver and aluminium, typing, etc., are successfully taught. The Home Missionary Board has never felt able to make any grants for any of these industrial undertakings. With the consent of the Home Committee, individual missionaries have secured most of the funds from American, European, and Indian sources. But the Bombay Government has always shown a sympathetic and generous attitude toward such philanthropic enterprises. One-half of all the allowances of industrial missionary and Indian instructors is regularly supplied by Government, and, in addition, considerable grants have been made for buildings, equipments, and for experimenting. While in general the object of this industrial effort has been educational, the aims and results may be summarised thus: (1) Training youth, mostly Indian Christians, in honourable industries; (2) creating a higher public sentiment regarding manual labour and industry; (3) helping the whole community industrially; (4) increasing the ability of the Christian community to support its own institutions. Probably some new manufacturing industries will result. Mr. Churchill (now on furlough) hopes to organise an industrial centre, somewhat on the lines of the famous Tuskegee and Hampton Institutions in America. In Ahmednagar plain sewing and lace-making have been the main lines of industrial education and work for girls. In other stations of this mission laundry-work, cloth-weaving, carpentry, and agriculture have been taught and followed. Such undertakings are costly, and can be successfully conducted only by men specially qualified for such work.

The ordinary ordained missionary cannot expect to succeed."

From Byculla, Bombay, the Rev. S. K. Karmarkar, of the American Marathi Mission, touches on the difficulties to which the caste-system gives rise in connection with industrial training. He writes :—

" A low caste workman will not be allowed to do any repairs at the house of a high caste Hindu ; he must try and find work in shops or factories where his services will be tolerated. Otherwise he must do some menial work outside. There are mills in Bombay where low caste people are employed only in one particular department where wages are low. If such workmen try to acquire higher training they have no chance of securing higher posts. Indian Christians in rare cases secure high posts in mills and factories on their having received good industrial training. This is one reason why many low caste people do not prefer to learn industry. In large cities like Madras, Calcutta, and Bombay there is some outlet for those who have acquired some industrial training."

In Madras and Southern India, the value of industrial and agricultural training, especially among the low castes and non-castes, is widely felt, but experience has also shown the complex difficulties which are involved in it. The testimony of the Rev. G. Hibbert Ware of Kalasapad, Cuddapah District, deals in a comprehensive way with the principal issues of the question. " By the inclusion of industrial training," he writes, " education would have a more visible relation to the livelihood of our people than it has at present. It would therefore be more sought after and valued. At present the education we offer is valued chiefly because in a certain proportion of cases it leads to a schoolmaster's post in the service of the mission, which, though very moderately paid, carries with it a sure income and a certain dignity. That this is the ground of the value attached to it is shown by the different feelings with which a boy's education and a girl's are regarded. Places in the boys' school

are eagerly sought, while vacancies in the girls' school are with difficulty filled up. The difficulty is due to the fact that child labour in the fields is rewarded with a small wage. The parent in the case of a boy is willing to forego his pecuniary value on the chance of his ultimately securing the rank of a teacher. But in the case of a girl, seeing that the only material advantage to be derived from the education is that she may ultimately become a teacher's wife, he is not willing to lose the profits of her work even to secure an education which together with food and clothing are offered in our boarding school at the rate of two pence a month. Undoubtedly the education we offer appears to our people to have too little bearing on the life that the majority have to lead.

"Some obvious advantages would follow from the provisions of an agricultural training.

"The greater part of our Christians are mainly dependent on the land for their subsistence. The soil is poor; but I am assured that the present mode of cultivating it is not at all adapted to bring out the best results. In fact, there is reason to believe that with better methods of cultivation the produce might be increased fourfold. An agricultural training would be designed, in our district at least, where land is comparatively easy to obtain, to lead to the Christian boys under training becoming landowners instead of hired labourers. Not only would their status be thereby much improved, but their livelihood would become more stable. Indirectly this would probably lead to great stability of character. The heathen landowners would no longer be able, as at present, to deprive them of a livelihood on the ground of their being Christians.

"Similar advantages from the point of view of character would follow from other forms of industrial training. The same stability of character that elsewhere characterises the skilled labourer with fair subsistence, characterises him in India.

"Against these arguments for extending industrial education, must be set the fact that our people have

developed a preference for clerical work of any kind as opposed to manual labour on the ground of its being more dignified. Undoubtedly it would be better for many boys, now at a primary school, or even at a high school, to receive an industrial training.

" Moreover, to secure the best result to character from the training, special care has to be taken to establish the principle that boys trained in mission industrial schools will have, when trained, to obtain independent employment. The fact that missions have in a large number of cases provided boys with an education in their own schools solely for the purpose of securing teachers for employment in the mission, has tended to give rise to the impression that the mission which trains a boy in any capacity, also guarantees his employment afterwards. Mission industrial work has suffered much from this in the past.

" In some places, however, the Christians are drawn largely from a class which has had some special hereditary occupation. In such cases the young people are commonly taught in the house or the workshop under a system closely resembling the apprentice system in England. In the Delhi Mission, for example, the bulk of the Christians are shoemakers by profession; in my present district this hereditary occupation, which they follow when they are not employed upon the land, is weaving. In such cases the mission may find a good basis on which to establish an industrial school, not indeed to teach the exact trade which boys are already learning in possibly a better method under the indigenous system, but to introduce improvements or developments. In this district, where the bulk of the Christians belong to a class of weavers, the Government is proposing to start a school to teach improved methods of weaving. It is therefore necessary to wait and see how far the missions can make use of that school for the industrial training of Christian young men.

" The case of agricultural training, however, I *think*, presents a special difficulty. There is need of agricultural

training: our Christians are largely dependent on agriculture; the agricultural methods are very deficient. But the fact remains that with all improvements in training, no improvement of agriculture can take place without capital. How are the Christians to be provided with the necessary capital? The majority are already in debt up to the limit of their credit. The mission could not provide the capital free. Neither would it be advisable for the mission to become their creditor. In this country debts are rarely recovered except by a system of compulsion, which the mission could not resort to without losing its spiritual character. In this country, for a pastor to enter into financial relations with his people is to destroy his usefulness in his proper work. As a result the question of including an agricultural training in mission educational work presents quite peculiar difficulties.

"Some of the special difficulties that have been experienced are as follows:—

"1. The difficulty due to caste. There is first the difficulty of inducing new bodies of Christians to adopt professions which are not hereditary. In many ways the prejudices of their neighbours against the innovation create artificial difficulties. At the beginning, when Christian teachers are not obtainable, there is sometimes great difficulty in finding a non-Christian willing to undertake the work. I have known a case in which the Hindu teacher tried his best to prevent the boys seeing the finer part of his work. At the present time, however, in a number of trades, Christian teachers can be secured from already existing mission workshops.

"2. Occasionally there is a difficulty in disposing of the produce of the labour of Christians. The merchants, when they have enjoyed a monopoly of the trade, may combine against the Christians to prevent the sale of their manufactures.

"3. There is difficulty in the case of Christians who wish to set up on their own account, of finding the necessary capital; without this, the training is apt to be entirely thrown away.

"It is very much to be desired that the advice of experts acquainted with the general conditions of life prevailing in India could be invited by missions working in centres where the Christian population is considerable, as to the particular forms of industrial training that would be most practicable."

A similar view is taken by the Rev. W. A. Stanton, of the American Baptist Telugu Mission, Kurnool, South India. He writes: "I am convinced that the education we are giving our Christian boys and girls under the present system is altogether too literary, and, considering their circumstances and condition of life, we may say that it is not at all suited to them. We are undoubtedly creating a lot of drones instead of a lot of workers. We are unfitting many of these boys and girls for any useful service in life. Our system is based on the supposition that all our boys are going to become preachers or teachers, which cannot possibly be the case. But, because of this very system, many are drafted into this work without any fitness for it, or any inclination to do it save to get a living. Our missionaries are beginning to feel more and more that we have made a mistake in the past in employing so exclusively the literary side of education to the exclusion of everything else. If manual training were introduced into our schools we could hope to accomplish at least three things: First, our boys and girls would learn the dignity of labour—a thing which they now despise; second, they could be much more thoroughly educated through the medium of the hand and the eye than through the medium of books; and finally, they could be taught some useful trade, so that they would not all be forced to become preachers or, barring that, vagabonds.

"Under the present system we take boys and girls into our schools from the infant standard, and feed, clothe, and educate them for six, eight, and ten years, without their ever paying one pie for their education, or at most the barest pittance. In so doing we are pauperising our people and making beggars of them. We are

instilling into their minds from infancy the utterly false idea that the mission owes them a living, and that they have a right to be fed of its bounty. Our boarding schools are crowded with boys who are there simply to be fed and clothed. We have no effective means of testing them, and of separating the worthy from the unworthy. If, on the other hand, every boy had to work for his education it would soon become manifest how many of them had any real desire to learn. The lazy and useless boys would be quickly and easily sifted out, and the boys who had a will to work and to make something of themselves would develop a spirit of manliness and self-respect that is now sadly wanting. Some remunerative work for our boarding-school children is a great desideratum in our work, and the problem should be faced by our Societies, and a most earnest effort made to solve it.

"But the industrial work thus far carried on by missions in India cannot be said to be an unqualified success. It has shown the immense difficulties of the undertaking rather than substantial results. Many industrial schools have been opened by missions, and Christian boys and girls taught some useful trade or industry, but the great difficulty seems to be to get the boys, after they have learnt a trade, to stick to it. A number of the boys in our own mission have been trained in the Arni Industrial School, S. India, in carpentry and cabinet-making, and have been so well trained that they have become really proficient workmen, but I think not one of them is working at his trade to-day. They have either gone back to preaching or teaching, or taken up some easy job for a livelihood. If the boys are kept in the school or factory they do very well, and develop into excellent workmen, but the number who can be so employed is of course limited. And the true aim of industrial work would seem to be to train our boys, not for work in mission schools and factories, but for an independent livelihood, sending them, as soon as their course of training is over, out into the world to shift for

themselves. But this is just what we have not yet succeeded in doing."

The Rev. James Cooling (Wesleyan Missionary Society), Royapettah, Madras, touches upon the economic aspect of the question :—

"A large part of the converts to Christianity come from the non-castes. Before becoming Christians they were dependent on caste masters. Their conversion frequently severs the old relation, so that there is a real need on the part of missions to use means to strengthen the character and improve the economic condition of such converts. Most missions have established industrial schools or agricultural settlements for this purpose, but in scarcely any mission have such institutions been an unqualified success.

"In the industrial schools, training is given in some handicraft, such as carpentry, weaving, or smith's work, but at the end of the period of training comes the difficulty of finding employment for those trained. The ordinary trades of the country are barred to them. It is only in the forms of industry recently introduced, such as railway workshops, cotton mills, etc., that such trained Christians can get work. Where such openings do not exist, the missionaries have been obliged to establish mercantile industrial workshops in order to give employment to their trained Christians. This introduces a relationship which does not lead to the formation of a strong independent character. The native Christian comes to look to the missionary to support him, no matter what his conduct may be.

"There is a similar difficulty in the management of agricultural settlements. The land must be owned either by the missionaries or by the settlers. If by the missionaries, they are responsible to Government for the payment of the land tax, and there is introduced between the missionary and the convert the relation of landlord and tenant,—a relation which, when the tenant also looks upon the landlord as 'father and mother,' soon becomes very unsatisfactory. On the other hand, if the

convert is put into legal possession of the land he goes to the money-lender for loans for seed in times of scarcity for his maintenance, and has to mortgage his land as security. In a few years at most, real possession passes into the hands of the mortgagee.

"In order to obviate these difficulties, one mission—the Basel [1]—has placed its industrial concerns of printing, weaving, tile-making, etc., under laymen. This relieves the missionary of a task for which he is not specially qualified, and enables him to maintain more easily right relations with his converts. In the management of agricultural settlements most missions have had to introduce a lay superintendent or manager to relieve the missionary of the duties of rent-collector and debt-distrainer to those who are his converts and who look to him for spiritual counsel.

"My own opinion is, though I put it forward with some hesitation, that missions should confine themselves to the carrying on of industrial schools, and that only such skilled workmen should be employed in these schools as are necessary to teach the pupils, and that when the pupils have gone through the courses of instruction and training they should then be sent out into the world to maintain themselves. I am aware of the difficulties of doing this—the difficulty of carrying on an industrial educational institution apart from a mercantile concern, and the great difficulty in a country like India in placing out in life the converts who have gone through their course of training."

The importance of the technical work developed at Nazareth in the Tinnevelly district, South India, by the late Canon Margöschis is well known. The industrial school teaches tailoring, Indian embroidery, lace-making, drawing, carpentry, and cabinet-making, blacksmith's work, weaving, typewriting, and bookkeeping. Numbers of applicants for admission are turned away each year

[1] The Commission greatly regrets that lack of information prevents the giving a fuller account of the important industrial work of the Basel Mission.

through lack of funds. The trades taught in the school are used by the pupils in the earning of an independent livelihood after leaving the institution. There is some demand from other technical schools for trained industrial teachers from Nazareth. The Government makes a small grant in aid of the school, which is largely supported by the Society for the Promotion of Christian Knowledge and the Society for the Propagation of the Gospel. Further help is now needed for improvements in the fabric and equipment. In a paper written in 1902 and published by the Board of Education in *Special Reports on Educational Subjects*, vol. xiv., in 1905, the late Canon Margöschis recorded his opinion that elementary education ought to be made more practical and less literary. Educational handwork should be introduced into all elementary schools, and the course for the majority of pupils beyond the IVth Standard should consist mainly of technical training and manual labour, including industrial or agricultural education.

"In Ceylon," writes Mr. A. G. Fraser, of Trinity College, Kandy, "industrial education is almost untried. There is under the Wesleyan Mission a large establishment at Wellawatte, Colombo; the Roman Catholics have industrial work in connection with a reformatory at Maggona; and there is a Church of England industrial school for about sixty boys only at Kandy, and one under the management of the Church Missionary Society, also very small, at Dodanduwa. Besides, there are many lace schools for girls. The lace-work was introduced into these to support the pupils and schools in question.

"The industrial work in the institutions named consists of carpentry, boot-making, book-binding, printing, and similar trades. Nowhere, I believe, is the real spread of industrial efficiency aimed at. I mean the boys educated in these institutions have a livelihood as a result of their schooling, and can supply the demands of the Anglicised population. Good, so far as it goes. But none of them need return to their villages to exercise their trades, for there is no demand for these foreign

luxuries, such as boots and book-binding and pedestal tables. They cannot spread their knowledge. Each is a pitcher into which information has been poured. None is a pipe for the enriching of his people.

"As an outsider who has hitherto taken no part in industrial work, I would like to have seen the industrial schools establish model estates, teaching their pupils how to use and improve their land by cocoa, tea, rubber, etc. etc.

"Had our catechists and village teachers been trained in such lore, they would have done much ere now to improve the condition of the villager who year by year gets his 'waste lands' confiscated by Government because he does not know how to use them.

"The selection and planting of timbers, the cultivation and improvement of fruits, the improvement of large village industries, like pottery or mat- and screen-making, would do much for the people and much also to give an open door to the teachers. As my hands get a little freer and this College is running steadily, we hope to start training on this line here; but at present we have done almost nothing towards it."

"In Burma," writes the Rev. R. S. Fyffe, Mandalay (Winchester Diocesan Missionary Brotherhood, S.P.G.): "One of our great needs is the development of industrial training. The difficulty, however, is to get the natives to pay any attention to it. The one idea of those who come for Anglo-vernacular education in Burma, is to get into Government service. And it is only in so far as it can be shown that technical education leads to such service that it will succeed at present."

The view of the Rev. Dr. J. E. Cummings, American Baptist Mission, Henzada, is that agricultural and technical education may well be left in the hands of Government, which has recently established an agricultural department and an engineering school. Dr. Cummings speaks strongly of the indisposition of the Burmans towards any calling involving manual labour.

(3) CHINA

Among those engaged in missionary work in China, opinion appears to be divided as to the importance of further developing industrial and agricultural education.

(i.) On the one hand Archdeacon Moule, Mid China, states a view, which is evidently widely held, in the following words: "In a civilised and ordered country like China, where almost every industry, and notably agriculture, has been practised for long centuries, it is very doubtful whether in the educational work of missions, industrial training can or should find a place—whether, in fact, we have much to teach them, and whether the 'formation of individual character' will be promoted by teaching the arts of peace which they have so long known. To encourage diligence and industry and useful handicraft, or other remunerative occupation amongst Christians, is of course a duty. But this hardly comes under the category of educational work in China."

The Rev. Samuel Couling, Baptist Missionary Society, formerly of Tsingchowfu, Shantung, states that he has had personal and intimate knowledge of one experiment in industrial education carried on for fifteen years. This was successful from the commercial point of view, and provided a new work for girls and women in their homes at a fair Chinese wage. But he records that, in the opinion of foreigners and of the best Chinese, the total result of this undertaking was harmful to the highest interests of the mission.

The Rev. W. D. Noyes, writing from Canton, thinks that it is hardly advisable to develop industrial schools in his district because of the influence of the trade guilds, which would, in all probability, make the disposal of goods difficult. He adds that the Chinese are now working up many industries for themselves, and as the Christians seem to find work in these industries, it is not necessary for the missionary to strengthen the economic conditions of the Christian community, as the latter have the ability to do it for themselves, and should be encouraged

to rely upon their own efforts. In China, he adds, if the missionary should enter into industrial undertakings, there is great danger of misunderstanding. There would be misconceptions as to the real purpose for which the missionary came, and many more than now would want to enter the Church on account of the loaves and fishes.

The Rev. Timothy Richard of the Christian Literature Society, Shanghai, thinks that industrial training will develop with the help of Government without effort on the part of the missionaries. The most serious thing in connection with this movement will be the exploiting of the poor in factories by capitalists. The evils of this development should be forestalled by the missionary, by the wise education of public opinion, and also by Government legislation, before the evils of industrial exploitation come upon the nation like a flood.

The Rev. F. W. Baller of the China Inland Mission, Cheefoo, North China, writes that China is well able to take care of herself in industrial matters without help from missionaries.

The Rev. Joshua Vale of the China Inland Mission, Chengtu, West China, states that, since the Chinese Government has established industrial schools in every district throughout the Empire, it would be practically impossible for missionaries to run technical institutions successfully. The Chinese Government has also a system of agricultural schools in most provinces, and therefore this side of the question is, he thinks, hardly of great importance to the missionary.

The Rev. J. T. Proctor, American Baptist Missionary Union, Shanghai, does not believe that industrial education mission work is called for in China. "The Government is attempting some industrial educational work, and can easily do all that will be needed among this, the most industrious people in Asia."

The Rev. Dr. Jackson, President of Boone University, American Church Mission, Wuchang, writes: "The economic conditions in China are such as to make industrial education of little importance to missions.

I think it, however, highly desirable, from the purely educational point of view, that more attention should be given to *manual training*. I would like to see good workshops added to the plant of all missionary colleges. The effect upon the character of the individual Chinese student would be greatly beneficial. It would also tend to correct the idea which has prevailed for generations, that manual work is beneath the dignity of a scholar."

A similar view is taken by Bishop Bashford, Methodist Episcopal Church, Peking. He writes: "I am inclined to think that industrial and agricultural education will be cared for in the near future by Government schools, and that it is better to devote our limited resources to the training of people for the ministry, for educational work, and for work as Christian physicians.

"In such universities as are established, however, we should offer courses in and lay much stress upon the applied sciences."

The opinion of the Rev. A. E. Claxton, London Missionary Society, of Chungking, is stated as follows:—

"My own observation is that missions in China at the present stage have more in hand of work that is unquestionably their specific duty than can be well done, and that industrial missions attempted by Missionary Societies would be a mistake, and would land the Societies in more difficulties than they could well cope with.

"Chinese officials and patriotic citizens have undertaken a good deal in this way in recent years, and it seems to me very much more appropriate that we should leave it to them.

"At the same time there is a distinctly open door for missionaries to exert an influence on these enterprises by giving counsel as opportunity occurs. I can testify that officials and gentry (as the class of respectable citizens just outside those who hold office are called) are willing to consult the foreigner when making their arrangements."

(ii.) On the other hand, a number of highly competent observers take a different view, and believe that industrial

training has an important place to fill in some parts of the mission field in China.

Thus, the Rev. W. N. Brewster, Methodist Episcopal Church, Hinghwa, Fukien Province, writes: "Industrial training in mission schools in China is in its infancy. We have had a good beginning for several years, but it has not developed for lack of workers and capital devoted wholly to that line of effort. No country furnishes a better field than China for this kind of work, because the Chinese are very industrious, and good business people, and thrifty. As I have said before, the work we have done has had, I believe, a decidedly beneficial effect upon the character of our students. In order to strengthen the economic condition of the Christian community we should have facilities for teaching new trades. This would require considerable expense, but I think it would be money very well invested, and would produce large interest in the future.

"One of the chief difficulties with industrial education in China is the literary class idea inculcated for centuries by the old system, which developed a contempt for all labour with the hand. Another is the Chinese hieroglyphics, which are so difficult to acquire that this leaves little time for other things. Until recently Chinese conservatism has been a serious barrier, but that is rapidly passing away. All these difficulties may be met, I believe, by patience, wisdom, and skill. It calls for statesmanship of the highest order, but great rewards are awaiting those who solve the problem for this vast empire."

Mr. Henry T. Hodgkin, Chengtu, West China, writes that more might be done in industrial and agricultural education, as practically nothing has been attempted in West China. Especially should agricultural schools be founded.

Miss E. Benham of the London Mission, Tingchowfu, Amoy, writes that an industrial home for women would be an invaluable adjunct to any mission.

Miss C. J. Lambert, Church Missionary Society, Girls'

School, Foochow, China, writes that "industrial education is needed especially with a view to the strengthening of the economic condition of the Christian community; and also to provide Christian firms, which Christians seeking work can conscientiously enter, for they are debarred from taking ordinary situations on account of not being allowed to keep Sunday, and being obliged to take a share in the incense burning, etc."

The Rev. J. C. Garritt of the American Presbyterian Church, Nanking, writes: "It is much to be regretted that industrial institutions have not been more widely established. There are great difficulties; such as the competition of cheap labour, employed under conditions which no missionary institution could sanction; the general opinion that manual labour and education are mutually exclusive; the great difficulty which almost all foreigners find in fitting themselves to run such an institution, etc. Even those who at home have had a measure of success, might readily fail out here, through incompatibility with the Chinese, or for other reasons.

"The above difficulties accentuate the need. Now, however, is the time to strike. Government schools are ready to follow Japanese models and introduce manual training; and even mission schools might succeed now where once they failed. A few students in various schools are doing a little work to eke out their expenses. Certainly the honourableness of labour must be inculcated before character can be said to be more than a weak imitation of the Christian model. I have heard a few Christian Chinese speak with deep feeling of the need of schools of industry, technology, etc., as a means of improving economic conditions among their people. Especially is it difficult for young artisans to retain their trade after becoming Christians; and, if a larger number of trained men, Christians, existed in the various trades, who could assure such men of employment, conditions would be greatly eased in many of our cities."

INDUSTRIAL OR COMMERCIAL UNDERTAKINGS ORGANISED AS AUXILIARY TO MISSION WORK

In many tropical or sub-tropical regions, industrial enterprise is developing the material resources which, under native Governments, were neglected or unperceived. To screen off the native races from the impact of these new economic influences is impossible. To leave them at the mercy of the superior, or sometimes ruthless, energy of commercial agencies would be a dereliction of Christian duty. It is therefore necessary to find means of protecting the interests of the native races, partly by Government supervision and control, partly by the organisation of forms of commercial enterprise which will regard the claims of conscience as sovereign. But the latter task is not one which it is always possible or desirable for Missionary Societies themselves to undertake. Efforts have therefore been made to establish trading companies which work in harmony with the principles of the Missionary Societies, and seek to further their aims but relieve them from the financial and economic responsibilities inseparable from industrial and commercial ventures on a large scale. Especially useful in this sphere of work have been the Scottish Mission Industries Company Ltd., the purpose of which is to assist the missions of the United Free Church of Scotland by establishing and developing on sound commercial lines the industrial side of their operations; the Uganda Company, which is in active sympathy with the work of the Church Missionary society; and the Papuan Industries Ltd., an organisation which, in harmony with the London Missionary Society, aids in the material, moral, and spiritual advancement of the natives of Papua and the islands of the Torres Straits.

The significance of this development in the history of British missions is great. The three organisations were established independently about six years ago. The directors of the Scottish Mission Industries Company are required to be members of the United Free Church of

Scotland and are unpaid. The local agents and managers are chosen for their missionary, as well as for their industrial and commercial qualifications. They are expected, as opportunity may offer, to assist in the spiritual work of the missions. Any surplus which may accrue from the undertakings of the Company, after the payment of a five per cent. dividend and the formation of a large reserve fund, is paid to the United Free Church for missionary purposes. The directors of the Uganda Company Ltd. are chosen from among the friends of the Church Missionary Society. Care is taken to employ as the representatives of the Company in Uganda men who are in strong sympathy with the objects of the Church Missionary Society. The Uganda Company superintends the building, brick-making, carpentry, and printing work which had been started by the Uganda Industrial Mission. It also seeks to develop the cultivation of cotton, rubber, coffee, sugar, etc., and forms trade connections with native chiefs. The Papuan Industries Ltd. seeks to aid "in the material, moral, and spiritual uplifting of the natives of Papua (New Guinea), and the Islands of the Torres Straits, by stimulating them to make efforts for their own improvement through the cultivation of marketable products and by other industrial pursuits." Its managing director is Mr. F. W. Walker who, after eight years' service in New Guinea as a missionary of the London Missionary Society, spent six years in business there as a trader, and was afterwards invited by the Society, on the death of the Rev. James Chalmers, the martyred pioneer missionary in New Guinea, to resume his connection with its work. The experience of Mr. Walker in the Torres Straits and of the Rev. C. W. Abel at Kwato, an island situated at the extreme eastern end of New Guinea, had proved the value and importance of industrial training whereby converts of the missions could be put in the way of obtaining their living by honest labour. It had been found that Christian teaching and Government ordinances, by prohibiting inter-tribal fighting, had put an end to many of the former activities

of the men of the native tribes and had left them a prey to the evils of indolence. Capital and commercial organisation were necessary to develop the industrial operations called for by the needs of the people. A capital exceeding £20,000 was raised, and the Board of Directors of the new company included several gentlemen who were directors of the London Missionary Society, Mr. Walker being appointed managing director. In order to guard against the possibility of the Company losing, at some future time, its original philanthropic purpose, it was arranged that the dividend should in no case exceed five per cent. on the capital subscribed, and in addition, a trust was established to hold such shares as subscribers might not care to retain in their own possession. The result is that substantial voting power is held by the members of the trust, who have no personal interest in the pecuniary success of the Company. The Company co-operates with the London Missionary Society, and it is hoped that its staff will always, as at present, consist of men and women who will take an active share in evangelising the natives in the districts where the Company is at work. The cultivation of the cocoanut, the oil of which is required for soap-making and the hard part for cattle cake, was chosen as the main undertaking of the Company. As the trees do not become productive until eight or ten years after planting, the ample financing of the Company became a necessity. Some thousands of cocoanut trees have been planted in the island of Badu in the Torres Straits, which is the head station of the Company, and two other suitable sites on the Papuan mainland have been secured. The Company desire to induce the natives to plant cocoanuts on their own account, but they have also formed small plantations, as object lessons, near villages, whence the necessary labour can be drawn without taking the natives far from their homes.[1]

[1] As a further proof of the value of industrial mission work amongst a primitive race, it will be convenient to mention here the experience of the Rev. C. W. Abel at Kwato, where industrial

CONCLUSIONS

1. There is a general agreement that provision should be made for educational handwork in all courses of elementary education, and that, broadly speaking, this form of training has not hitherto received in mission schools the attention which it deserves. This view of the value of educational handwork as a factor in general training is in harmony with the judgment of experienced teachers in Europe and America. The comparative neglect of the training of the hand or eye is deplored by those who are most intimately acquainted with the work of elementary schools and of the earlier stages of secondary education also. Efforts are now being made in nearly all countries, and especially in those in which elementary education is most highly organised, to remedy this defect. Educational handwork, connected as far as possible with the other subjects in the curriculum, develops parts of the brain which are not exercised by literary studies. It imparts interest and variety to the course of instruction. It trains the constructive powers. It gives scope for the motor activities. It lessens the risk of merely passive and unreasoning assimilation. And it induces respect for manual dexterity and for inventive, practical resource, thus correcting a bias towards an excessive admiration for the power to use words and to acquire literary attainment.

2. With regard to the provision of specialised technical and agricultural instruction, the prevailing opinion is

training is given in connection with the London Missionary Society. Special training is here given in carpentering, furniture making, and boat and house building. There is a large steam saw-mill which has for some time been worked by skilled natives without white supervision, and which makes use of the fine timber indigenous to New Guinea. The workers have all passed through the mission schools and have lived from childhood under Christian influences. The skilled workmen who, through their own industry, have become independent of missionary support, form a strong, voluntary, evangelistic force in connection with Mr Abel's work. At Kwato and elsewhere special training is given to young women, especially in lace-making and drawn-thread work, which find a sale in Australia and Great Britain.

that in most parts of Africa the need for such instruction is especially urgent; that in parts of India it is highly desirable, though its later economic effects are gravely hampered by the system of caste; but that in China (with some exceptions), other educational needs have a prior claim upon missionary effort.

3. The evidence shows how important it is to secure highly qualified instructors for industrial and agricultural schools. The employment of inferior teachers spells waste or failure. The technical instructors should not only be masters of their subjects but be trained in the art of teaching. The experience of the institutes at Hampton (Virginia) and Tuskegee (Alabama) shows the great educational and social value of industrial and agricultural training given under healthy conditions of corporate life.

4. The evidence from India calls attention to the great danger of giving, without discrimination, paid employment to mission converts, and of thus creating a body of hangers-on who rely upon what are virtually forms of charity, and fail to form habits of independence and self-resource.

5. As to the organisation of large industrial and agricultural undertakings by Missionary Societies with a view to promoting the economic interests and social welfare of native Christians, the general view is that such enterprises are most wisely entrusted to independent bodies of Christian laymen, working in close sympathy with the Missionary Societies, but relieving the latter of all financial responsibilities and protecting them from the misunderstandings to which the carrying on of business enterprises is apt to give rise.

CHAPTER IX

THE TRAINING OF TEACHERS

In the work of the present Commission, it has been remarkable to discover how many problems emerge in nearly the same form in all parts of the world. We face the problem of the training of teachers in some country like China, we turn to India or Japan, we read papers from Central and South Africa, and we find that what at first appeared as the problem of a country or a race is in reality a world-problem with an underlying unity that arrests and compels attention.

In no sphere is this underlying unity more patent than in that of the training of teachers and of leaders. The wave of national feeling finds expression in the familiar cry:—"India for the Indians," "China for the Chinese," "Africa for the African." It is not a mere cry. Foreigners who know these lands realise the impossibility of understanding fully the life and thought of Africa and the East. If the races dwelling in these lands are to be developed to the full, it must be through their fellow-countrymen; those from the west can hope only to help less developed nations to help themselves.

This is true especially in education, where everything depends upon the teacher. Intellectual attainments are important, but personality, character, leadership go deeper. In dealing with the Christianisation of national life, the Commission has constantly been confronted with the problem of raising up competent Christian teachers, men and women.

We turn then to the various mission fields to study the situation as it is presented to us by our correspondents.

CHINA

From China reports are practically unanimous in stating that one of the greatest needs,—perhaps the greatest,—is the effective training of men and women teachers. From the missionary standpoint this means the effective training of Christian teachers for all forms of work, in primary school, secondary school, and University alike. The *Chinese Recorder* for January 1909 contains the following statement :—

"Let it be at once granted that missions cannot and never will be able to overtake the problem of elementary education. Knowing the real cause of the educational weakness of China at this time, namely, a famine of competent teachers, a statesmanlike policy would surely tackle the difficulty at this point and set about the training under Christian auspices of thousands of young men and women for the work of elementary teaching. Primary schools in the past have been largely a failure because the teachers are unsuitable and untrained, and the schools have not been properly supervised by a European missionary."

The Rev. Arnold Foster of the London Missionary Society, after insisting on the thorough training required in various departments of knowledge and life for Christian leaders in China, says :

"But most of all we need to see teachers trained under great masters who will have a passion for teaching and for moulding young lives. I am told on the authority of headmasters in some of our most prosperous existing high schools, where the teaching is in English, that very few of the pupils manifest any desire to become schoolmasters. This points to a great defect in our schools as they are."

Failure in missionary education is said to arise mainly from want of a supply of competent teachers. The

personality of the teacher is in China, as elsewhere, of immense importance, and in many instances the absence is deplored of tact, sympathy, and other gifts requisite for the difficult work of teaching. Where good teachers have been forthcoming the results have been proportionately great.

The Present Position

It is difficult to learn the exact facts with regard to the present position.

The Government has established a number of training schools for men in Peking, Foochow, and many large centres, with a smaller number for women. In some of these schools, owing to a lack of competent professors and teachers, the work done is far below the standard stated on paper. Undoubtedly great efforts are being made to improve this state of things, and already some teachers sent out from Government Colleges are doing excellent work in their districts.

Missions have very few *separate* colleges or schools for the training of teachers. Training schools for men exist at Foochow and Wuchang, and training for teachers will be given in the new Chengtu University. In Peking itself, no training school exists as yet; it is spoken of as a "great need."

How then are teachers equipped for their work by the various missions? Certain mission colleges for men, and some for women, have training departments. But the larger number of teachers actually at work have been trained and are being trained, so far as they are trained at all, on the pupil-teacher system. In girls' boarding schools especially, elder girls act as pupil-teachers after finishing their ordinary school course; a small training class is started for them, and the girls receive such help in their teaching as can be given by the school authorities.

The shortage of efficient women teachers is so great that men have often to be employed in girls' schools. Even when they are chosen with the greatest circumspection,

their employment is often objected to by parents; and it is rare in non-Christian schools.

Married women, whose status makes them most desirable, can sometimes act as day teachers, but residents are necessary. It is agreed that widows are the ideal class, but, as a missionary gravely remarks, "there seems no way of creating a supply equal to the demand."

There is a general consensus of opinion as to the general fitness of young Chinese women to be teachers. How rightly to retain, for a time at least, girls who have been helped by scholarship or otherwise to continue their studies is a much-debated problem. It is not usually considered desirable to defy prejudice by advising girls to remain single beyond the usual time for marriage, though missionaries use their influence to prevent infant and child betrothal. Later on, unmarried Chinese women will no doubt be able to overcome prejudice, and to take their position as teachers without loss of respect, but in this matter a wise conservatism is rightly maintained by most missionaries.

In the present condition of education in China a question of importance arises as to the necessity of efforts to supply Christian or mission-trained teachers—men and women—to non-Christian schools. The main objections may be summed up as follows:—

1. Missionary education is not producing one-tenth the number of teachers needed even for mission schools.

2. Sometimes teachers in non-Christian schools are called upon to compromise their Christianity, and in almost all cases to keep silence about it.

3. The surroundings are not favourable to a development of Christian faith and life.

On the other hand non-Christian schools urgently need teachers who will diffuse higher ideals than non-Christian Chinese or Japanese assistants can foster, and there is a desire apparent in Christian missions generally to co-operate, so far as this can be done without compromise, with non-Christian efforts towards higher education. As a fact, in many non-Christian schools Christian men and

women are now employed as teachers, and are in receipt of much larger salaries than Missionary Societies can afford to pay them.

JAPAN

In Japan the Government has established a complete system of education throughout the country for children of six years old and upwards, and it provides training colleges for men and women. Teachers in schools or colleges recognised by Government must hold a Teachers' Certificate from a Government college, or from a college specially recognised for this purpose. Only one missionary college has its training thus recognised, the Aoyama Gakuin of the American Methodist Episcopal Mission at Tokyo.

It is a question whether Japanese Christians, who aspire to become teachers, should use the Government training colleges, living in Christian hostels (if permission for such could be obtained), or whether the training of teachers should be undertaken in Christian colleges carried on with efficiency in the hope of gaining Government recognition for them. Whatever the decision on this point, the evidence shows that there is a real opening for a limited number of Christian kindergarten training schools, provided the work is of high standard, and is adapted to Japanese life and thought. Five such schools already exist supported by mission funds and in charge of trained teachers. Their students are in great demand for Government and private kindergartens. In at least one case those who complete the course are given the elementary teacher's certificate without the Government certificate.

It may be noted that the methods of teaching adopted in Japan seem to resemble foreign methods of teaching more than do those in any other field.

As regards women, Miss Tsuda points out the lack of effort on the part of Christian missions to train Japanese women teachers to hold responsible positions: "I have seen no work done to train systematically our Christian

women for responsible work in education. Few mission schools make any effort to raise up or to use [Japanese] women for any but the most subordinate kinds of work, while the Government Tokyo Higher Normal School sends out its picked women for three years' special study abroad. Such opportunities are sorely needed for Christian women."

It is, however, pointed out that Government has sent very few such students abroad, and that a woman so sent by a Christian mission would on her return be almost certain to marry and be lost to the mission. The shortage of women in Japan is a unique feature of the social life. There are said to be 40,000 more men than women.

KOREA

The demand for Christian education in Korea has increased so rapidly that it has often been necessary to put unqualified or partly qualified teachers into village schools in large numbers. To meet this defect, vacation schools for teachers have been organised. "The teachers of village schools, both men and women, are assembled to the number of hundreds in vacation time for a brief period of training, lasting two weeks or a month, each of several successive years. Even this meagre amount of training has been found highly beneficial, producing, it is claimed, a body of teachers greatly superior to any that Korea had before."

INDIA

In India the importance of training teachers is clearly recognised both by the Government and by missionaries, but nothing has yet been done at all adequate to the needs of the situation. At the Madras Decennial Conference in 1902 the necessity of educational training was strongly emphasised. In most Provinces of India, Government and University regulations now make recognition and grants depend on the employment of properly qualified

teachers. This has an educative effect on Mission Committees and Boards at home. Yet in India, as in China, the greatest obstacle everywhere to the advance of true education is the lack of enough competent teachers.

As regards teachers for girls and women, the Government *Quinquennial Report on the Progress of Education* says that qualified teachers cannot be obtained, especially qualified women. The pay of teachers is low, but in many parts of India women teachers are not available at all, and nowhere is the supply of well-qualified women sufficient. The Director of Education in the United Provinces writes:—

"The question of the supply of teachers is indeed the crux of the whole matter. It is not merely a question of getting good teachers, but of getting any teachers at all. Till this problem is solved, female education can make no real progress; and as long as early marriage is universal, and the position of unmarried women considered dishonourable, the prospect is not hopeful."

Training of Village Teachers

The regional chapters of this Report have emphasised the need for extending and supervising efficient village schools.

Dr. Jones, of Madura, writes with regard to the training of village school teachers: "The teacher becomes the man of influence, and being a man of education his opinions are sought on matters relating to life, and especially in matters of religion, by the villagers. . . . The mission normal training schools in the Madura district are equipping and sending out men and women teachers for the 200 schools, and their usefulness as Christian workers will depend on the excellence of the work and training of these institutions. It is hardly necessary to say that all these teachers should be Christians."

Similarly, Mr. Bernard Lucas says: "The influence of a good Christian master or mistress is of the highest value in the Christianisation of India. I have seen the

whole attitude of a given area changed as the result of the opening of a village school under a thoroughly Christian master."

The question arises from what class these village teachers should be recruited. The usual pay for men begins at 8 or 10 rupees a month, so that only men who understand and are content with village life can live happily upon it.

There is a strong feeling in some quarters that village teachers should be trained in their country districts, or at most in a provincial town. Though some feel that the Government training is suitable, the majority find that teachers trained in the great towns come back to the villages quite unfitted for village life. In each district the question arises whether to use the Government training with Christian hostels, or to use and develop some existing mission school or training college. Government training schools in some instances require the men to live in Government hostels, but it is possible that this could be adjusted if a Christian hostel were provided. In some places, as in the Delhi district, it is possible that a new training school may arise by co-operation between different Missions.

The conditions of life during training should be very simple, and the training itself should be connected in all possible ways with rural life. Very little should be attempted, but that little should be done thoroughly. In this sphere of training it would seem especially necessary to make use of Indian trainers fully acquainted with village life.

Higher Schools

The training of teachers for high schools and boarding schools is somewhat easier, because it is more often possible to take advantage of Government training with the provision of Christian hostels. We learn that the effectiveness of Christian school work would often be greatly increased by efficient Indian teachers. Perhaps the lower classes of high schools suffer most from the ineffective teachers

in charge. Yet there is a division of opinion as to the wisdom of using Government institutions.

Dr. Howells of Serampore says: "Professional training has been hitherto of a very elementary character, and the results I do not consider satisfactory. Our Mission shows an increasing tendency to make use of Government training schools, and establish hostels in connection with them." Yet, perhaps "the solution lies rather in the direction of different Missions uniting to have a thoroughly equipped school in no way inferior to the Government schools." At Delhi, "Government training colleges for teachers are easy to enter, but the spiritual side of a teacher's life cannot be wholly developed there."

With very few exceptions Government is attacking this question of training teachers much more seriously than the Missions. It is stated that for the year 1908–9 in the Madras educational budget Government spent 40 per cent. on training teachers, while about 20 per cent. of mission educational expenditure was used for this purpose.

Women Teachers

The whole question of Indian women teachers is extraordinarily difficult. If the Indian ideal of home life be followed, all girls will be prepared for marriage, and no claims of work will be allowed to interfere with this. The question of a vocation to a religious life may seem to be allowed in the case of certain holy Hindu women, but the professional life has never been held up as an ideal by Indians unless in rare instances in the last few years. There would seem to be no Hindu families of any standing who allow their girls to remain unmarried in order to be teachers. In Hindu schools older women, married women, and widows are employed, except in the great centres like Bombay and Calcutta, where feeling has somewhat modified.

There is also the grave difficulty of providing proper chaperonage for unmarried Hindu or Mohammedan school teachers, since in many parts of India to be an unmarried woman is considered dishonourable. This constitutes a

grave difficulty in the use of unmarried Christian teachers.

When we ask what is actually being done, we find that a comparatively large number of young unmarried Christian girls are being trained as teachers in training classes attached to mission schools or colleges, and in some instances in mission training colleges. One practical result of training unmarried Christian girls as teachers is that in the majority of cases they teach for one, two, or three years, and then rightly marry, and give up their teaching. So there is very little continuity on the staff of most girls' schools. In South India there are more Christian students preparing to teach than elsewhere.

Government also has training colleges for women in almost all the different provinces. In the United Provinces there is a *pardah* training school. The students are usually paid to induce them to undertake the training. Some are widows, some are married women, and some are unmarried. In Poona the Government women's training college is not far from that of the men, and it was thought that the wives of teachers might also train as teachers, but this has not been common in practice there.

AFRICA

The conditions in the different parts of Africa vary so greatly that it is not possible to make generalisations regarding the training of native teachers. All that can be written here should be read in close connection with what is said in Chapter V. In Africa, the personality of the teacher is the essential thing in education—instruction in the art of teaching is only one means to the desired end. Changes in the educational system are in progress, especially in South Africa, and these will have an important bearing on the problem of training teachers. Economic and social changes involve the reconsideration of the courses arranged for native teachers, whose work lies mainly, though not entirely, in elementary and

industrial schools. "The chief cause of success in our elementary schools," writes one, "is the character of the teacher. What we want in a village school is not a brilliant man so much as a man of solid worth. . . . The more highly educated and better trained a teacher is, the more effective is he as a force; but notice that for a teacher neither education nor training means the possessing of a scrap heap of undigested facts. Each means the power to use a little knowledge, thoroughly assimilated by a well-balanced mind."

Cape Colony

In Kaffraria nearly all the native schools have native teachers up to Standard IV. at least, so that elementary education lies in the hands of the natives. The isolated village teachers lead lonely and difficult lives, and often lose their ideals. It is suggested that this is partly due to the fact that in most schools, when the pupil teachers leave, their connection with the school and the school influence stops. Both men and women teachers take the same examinations as those passed by the colonial trained European teachers. Principal Henderson of Lovedale states that there more attention is being paid to the training of native teachers than to any other department of higher educational work. The results are disappointing owing to the unsuitable course, which is not adapted to native requirements. "It is, I fear, true that the average native teacher deteriorates intellectually instead of improving after going out into the world. What he has received is without exaggeration a travesty of education." "Native girls are being trained as teachers at a number of institutions, and become in many cases highly efficient. But the posts that they can occupy are limited, and the dangers and temptations to which they are exposed very serious." The Bishop of St. John's, Umtata, speaks of considerable advance in the technical capability of teachers under more scientific training. "It is open to doubt whether the strength of character has increased." The training

of girls in Zululand is handicapped by the fact that they do not recognise teaching as a life vocation.

M. Jean Bianquis regrets that Basuto, Kafir, and Zulu teachers are obliged to take their teachers' diploma entirely in English. Training is very necessary: "The black teacher is always inclined to routine in his teaching. He appeals more to the memory of his pupils than to their intelligence. . . . Once the young teacher has passed out of the training school and become head of the primary school, it is good to use two methods to keep him from becoming rusty; one of these methods consists in regular visits of inspection, the other in holiday courses in which all the teachers of a district are collected together for stimulation and encouragement. The choice of the head of a training school is of great importance, because he is really the head of the entire educational work of the district, and through the pupils he has equipped, and with whom he should always keep in touch, his influence is multiplied and spread abroad throughout the country." Again: "The training school should always be equipped with a workshop and a practising garden, so that in each elementary school the native teacher will be able to give practical instruction in carpentry, the handling of tools, the cultivation of the soil, etc."

Nyasaland

From Livingstonia, Dr. Robert Laws states that the professional training of teachers has been steadily improving. The training of teachers for village school work is divided. "Our schools are many, and the demand for teachers is urgent. Neither time nor means allow us to meet that demand with fully trained teachers. Hence some of our teachers are acting teachers. They are boys who, having done well in a village school, are entered as pupil teachers. As such they are educated as well as possible by the head teacher of the village school where they are employed. Besides this they attend, every year for a month or two, a school conducted for them by the missionary at his station. He, in this summer school, as

it might well be called, has the assistance of advanced boys—graduates of our normal college. At the end of the summer school the students are examined, and pass, or do not pass, into a higher class. During their teaching months they are supposed to be preparing for their summer school on lines laid down for them. Help in this is given by the training college staff, in the way of preparing examination papers, advising as to studies, and so on. This training produces the acting teacher."

The regular training in college for the schoolmasters' diploma is a four years' course, and is taken by "boys of moral and mental standing" who have completed their elementary education at the out-station school. "At the end of the second year they go back to their stations for a year's probation in a village school under a trained teacher. . . . In the last year we specialise to some extent in theology. When they have completed the normal course, they get a certificate to that effect, of the first, second, or third class according to the pass they make." A schoolmaster's diploma is only given after three years more of probation spent in teaching in a school and continuing their studies, with an examination at the end of each year (P. S. Kirkwood). Comparatively little is done to train women teachers. Miss Bulley (Universities' Mission) says that in spite of some conceit on the part of the younger ones, training "has produced a body of useful teachers with real evangelical zeal for the most part." As regards women, classes and examinations "are held with a view to raising the standard of women teachers." A teacher whose husband is in charge of a village often does really solid work in teaching the girls of the place. "As a general rule it depends on whether the husbands of the women teachers are likewise teachers, whether they are likely to be in a responsible position or not."

Dr. Hetherwick owns to having little or no real professional training for teachers, but this year (1909) "we have arranged for the centralisation of such training at the institution at Blantyre. We need a teaching profession—

a class of trained workers who will be available for the education of the people of the country, a class with an *esprit de corps*." He speaks of the inevitability under present conditions of inculcating western ideas and ideals, but " we must take care and leave room for the African to develop his own ideals in his own way and in his own time." Miss Beck considers the great drawback in education in the district " has been, and now is, the lack of thoroughly trained native teachers." Both papers agree in putting better training of natives as a first charge on increased funds. " The village schools are from four to twenty miles distant from the central station. . . ." The teachers are to a great extent in a non-Christian community, and they have often to fight single-handed against native customs, etc.

East Africa

Unfortunately no report has reached us of the excellent work done in training teachers by the Universities' Mission. Their men are now prepared to withstand the march of Mohammedanism. In British and German East Africa, the Church Missionary Society opened a central training school for teachers nine years ago. The results have been valuable. " It is most encouraging to see well-established schools conducted by a staff of native teachers headed by a lady missionary. We hope soon even to dispense with a European head."

West Africa

The Wesleyan High School at Sierra Leone and the Fourah Bay (C.M.S.) College train teachers. The methods at present used do not seem to be well suited to the African character. The recently established Albert Academy, Freetown, in connection with the United Brethren in Christ, gives special emphasis to pedagogy, science, and manual training. A number of teachers and Christian workers are here in training for schools and missions of Sierra Leone. From Liberia, the Rev.

W. M. Beck writes that co-operation would make for economy. The training of teachers in Liberia is not arranged for by Government, and the work is at present of an elementary character.

From Hausaland, Dr. Miller (C.M.S.) can only speak of small beginnings. In elementary education the mission aims at using the colloquial of each tribe or people, at a later stage making Hausa the medium. "As boys and girls get to the further stage of pupil teachers, the education naturally becomes more and more in English. For a small specially selected set, who will become our future catechists, schoolmasters, and pastors, we intend giving some education in Arabic together with some knowledge of the Mohammedan controversy."

The difficulties in African native education are great, and in no sense would it appear to be waste to send the best educators to these uncivilised tribes. Some years ago the Roman Catholics decided to send a mission to a hill tribe in India, where a struggling Protestant mission had worked for years with small result. They chose as leader of the mission the trusted Principal of one of their best colleges, and in ten years the hill tribe was at his feet—he could do anything with them. The same thing applies to work among the African natives, as may be seen from the results obtained at Marianhill.

GENERAL PRINCIPLES REGARDING THE TRAINING OF TEACHERS

Unfortunately in the West very false ideas often prevail as to what is meant by the training of teachers. The phrase has been too largely used in the past for instruction in the art and practice of teaching. Such a conception is entirely inadequate. Instruction in the art and practice of teaching is a necessary part of training, but far more important is the need of living and working side by side with the student, facing his problems with him day by day. The student gains a firm view of life through following a way of life under guidance and

discipline, yet with spiritual freedom, and with full recognition of his claim to reason and face out truth for himself. The seed of life is from above; training provides for it favourable conditions in which to grow and develop. Unconsciously rather than consciously, right habits of life are formed, the sense of obedience to God and to duty deepens, the attitude of mind towards children becomes one of awe and reverence. In this connection the life of our Lord with His twelve apostles acquires increasingly a deeper meaning. With such a conception of training it is evident that the highest spiritual, intellectual, and practical powers are needed in those who undertake this great work.

Course of Training

Psychology must be taught, and in each land its truths must be based on the experiences of the people of that land,—in no other way can these truths acquire deep meaning in Japan, in China, in India, in Africa. Again, the lives of great teachers and leaders must be studied, the first place being given in each country to the lives of the great teachers of that country. Only later, if at all, would come the study of the lives of great Western teachers. At present in the East scarcely any attempt has been made to study the lives of Eastern teachers, but it is none the less important that this should be done. In Africa, for obvious reasons, it is probably not feasible.

Some knowledge of the elements of hygiene and of the care and development of the body should form part of a teacher's course. Many answers from Africa lay stress upon this, and upon the necessity for training in manual and industrial work. A real training as a teacher for industrial work forms a complete course in itself, but all teachers can learn to make use of manual work as an educational factor of growing importance in schools. In countries where there is a tendency to despise manual labour the effect of such work is educative in more directions than one.

The value of music is spoken of from many places, but it should not be Western music where music of the country is available. Art also, including all expression of ideas through drawing, painting and handicrafts, needs to be utilised.

Side by side with instruction in the theory of the art of teaching comes practical work of the kind to be done by the student in the future. Both theory and practice here are very different from that in the homeland; Asiatic or African methods of teaching must be evolved. The matter is one of great difficulty. Where possible, or as soon as possible, foreigners will be content to take the second place, and while they still do much to suggest, to guide, to develop, the people of the land will lead, experiment, and train in the way best fitted for their own people. When work is thus handed over, it must be given to those who are in close touch with indigenous life and thought. It is, of course, useless to hand it over to those who, on becoming Christians, have been practically denationalised. In cases where the foreigner must do this work himself he should have lived long in the country, he should know the language well, he should have assimilated the thought of the people and be familiar with all departments of their life. This is often a counsel of perfection, but the foreigner ought to use the people of the country—employing their methods in a way which in mission work has hardly been attempted as yet.

As regards the practical work which goes hand-in-hand with the theory, the necessity arises for different practical work for those preparing for University teaching, for town schools, and for village schools. There are instances of village teachers sent down to be trained in a great town, who return utterly unfitted for life and work in a village. It is obviously a mistake—a mistake unfortunately not yet avoided in education in the West—to allow those who are to teach in villages to get all their practice in a town school under entirely different conditions. Another essential is that those

responsible for training should themselves be able to show how the things of which they speak can be done. This points to the advisability of having a model or demonstration school attached to each Training College in addition to practising schools. This model school should be fully staffed with competent Christian teachers.

Training of Teachers to impart Religious Knowledge

It is hard to overestimate the importance of giving special attention to and supervising the religious teaching of students in training, and also of teachers already in the schools.

One answer states: "Everything depends on the class of Christian teacher to whom the Bible teaching is entrusted. In a large Christian college Bible teaching is in the hands of the European missionary. In the school it is almost entirely in the hands of Indian Christian teachers. Some of them make excellent teachers; others do not, and the Bible teaching depends largely on the general efficiency of the teacher. If there were a large body of efficient Indian Christian teachers, Bible teaching in schools would be a powerful instrument for the propagation of Christianity."

One method of training for Christian teaching may be exemplified from Ceylon: "We have mapped out a course of lessons," for our Sunday school, "to cover three years. This course leads the boys through Old and New Testament, attempting to acquaint them with the history of Christianity and its background, so that they may understand well its thoughts and expressions. Every week we issue a series of hints on how to teach the next week's lesson to all teachers. . . . Then every Sunday morning, I take the ten best senior Christian students for two classes. In the first I give a model lesson on the subject for the Sunday school that afternoon, and then in the afternoon each one of these takes three, or at the most four, of the smallest boys in his own vernacular. Some of the ten are Tamil, some Singhalese, one Burgher; these teach their own

compatriots." The great value of this class is that it gets students " into active Christian effort, and accustoms them to it before leaving College."

In the training of teachers for this special work the educator will make use of the ideas of those he trains as to the best modes of presenting Christian truth. If he is a foreigner, he will guard carefully against moulding his students after his own methods and ideas. It is probable that too little use has been made of Asiatic and African modes of thought and of presentation, so that this highest knowledge can be really taken in by Asiatic and African minds. In training teachers for this work the following problems may be noted :

1. In many cases Christian prayers are daily put into the mouths of those who are non-Christians. Would it be better for non-Christians to use prayers to God which can be used by all theists alike instead of using these distinctively Christian prayers ?

2. The religious teaching in many schools and colleges is exactly the same for Christians and non-Christians. If this teaching is really suitable for non-Christian pupils, relating Christianity to the ideas already in their minds, does it not need supplementing for Christian pupils ? If, on the other hand, the classes are taught for the sake of the Christians, is this teaching suitable for non-Christians ?

3. The attention of teachers and students in training should be called to the importance of giving religious teaching in the vernacular.

4. Teachers and those in training need to be taught not only or mainly to impart religious knowledge, but to train their children in the practices of the devotional life. The importance of habit in these things is very great. Habits of regular private and public prayer, of the devotional use of the Bible, of the practice of the Presence of God, of meditation, especially in Eastern countries, of the right use of Sacraments, can be taught by precept and example. Stress can be laid on the formation of right habit in these things, not simply on a

knowledge of them. Again we quote an experiment in training in the devotional use of the Bible:

"The second period with these students has a different object. . . . On leaving us our boys will often be where neither Church nor even Christian is within reach. . . . It is the difference between training the future citizen of London and the future backwoodsman. My second class . . . attempts to teach the students to draw daily their spiritual strength from private devotion. At present we are studying St. Mark's Gospel. Each Sunday we choose from the Revised Version a portion for study during the week, say one and a half chapters. Then the students are expected to take one incident each morning and consider it. They are not to look up commentaries and notes,—these will be inaccessible later. But alone they are to consider the incident, and from one point of view. We believe the Gospels were written to give us a picture of Him we would follow. So in thinking and praying over the incident we try to find out what it meant to Him, how it affected Him. If I may say so, we try to enter into the psychology of Christ. Each student writes down in his own notebook his results each morning. On Sunday when we meet each reads these, we compare notes, and I try to supplement, guide, and help. The results are so far excellent."

After-Care of Students from Training Colleges

We have already seen that in Korea and in some parts of Africa arrangements are made to bring village teachers into a centre from time to time for what has been termed a vacation school. The following proposal from a correspondent in Ceylon is for a training colony and recuperative centre for catechists and village teachers. We give it in full on account of its value as regards village teachers:—

"Catechists and village teachers form roughly eight out of every nine of the missionary force. Many missions witness to the fact that the older a catechist or teacher becomes the less fit is he usually for his work, either

spiritually or intellectually. Men of twenty years' service and forty-five years of age are a problem in every mission. There is, I believe, a clear reason for this. We know well enough how a missionary is much keener after furlough than he was when he went home. . . . The missionary has many aids to keep his fire alight. Friends pass through, fellow-missionaries are always being met, books to help are numberless, there is the strength of his past training and environment. Take the case of the catechist or the village teacher. His past is often anti-Christian, his training is meagre, poverty forbids him even the books which are translated. He lives isolated often, in a hostile environment almost always, he is deliberately and severely tempted by those amongst whom he works. In all this he gets no furlough. Is there any wonder he often becomes cold ? Now I would like to see a seminary started not only for the full and efficient training of the candidates for the positions of catechists and village teachers, but for their rest and recuperation. My plan would be something like this. Each mission should support seven catechists and village teachers where only six were employed, because every seventh year each man would be absolved from all duties except that of taking lectures and attending service in the training colony. In that fallow year he would be paid as before, for he has no money and often has a family to support, but instead of doing aggressive work he would receive religious instruction and be trained again in the latest educational methods. Educational changes are here, of course, much more rapid than in England, and we fall behind often in competition . . . because we are so far behind in the latest methods.

" My seminary would have rows of houses for married men, and land attached on which they could grow much toward their support in the training colony, and incidentally learn to become a blessing to their villages. . . . The quickening life of such an institution would flow from it into every village in which the name of Christ is preached. Remember, it would reach eight-ninths of

our mission staff, and the eight-ninths who are nearest the people, the most observed of all the witnesses of Christ, and through lack of wise aid often the least worthy. The Christian fellowship of the seventh year would be immensely valuable to the tired workers, a deeper blessing than their first training could be. Their companionship would be of great help to the younger men being trained." This system is not simply Utopian; it exists in part in some stations in India and in Uganda, and suitable modifications of it could no doubt be adapted in various mission fields. In many parts of the world it seems more practicable to hold a yearly vacation school for the spiritual and mental refreshment of village teachers. The important thing is to find out what system fits in best with local conditions, and adopt it.

TRAINING OF FOREIGN EDUCATIONAL MISSIONARIES

Considering the present situation in China, India, Africa, and Mohammedan lands, it is not surprising to find an overwhelming body of testimony to the fact that foreign educational missionaries should be trained as teachers before leaving the homeland. We may make a few quotations from the papers we have received—

M. Jean Bianquis of South Africa says: "Nowadays it is not enough for the director of the higher schools on the mission field (elementary schools being in the hands of native teachers) to be an earnest Christian with general culture and a love for the natives. Professional training is also necessary before sailing from Europe, together with considerable work in similar institutions, a diploma in pedagogy . . . and practice in the most modern and generally accepted methods." The Rev. W. M. Zumbro of Madura, in South India, writes: "Men coming out for college work should have, in addition to as broad a general education as possible, a considerable special training in the subjects which they are to teach." Mr. A. G. Fraser of Ceylon says: "A fair knowledge of the history of education with some familiarity with recent

methods of teaching is indispensable for the educational missionary, and ought to be compulsory for all male missionaries, who have almost without exception charge of education." The Rev. Arnold Foster of China says: "Most of the primary schools I have known have suffered from not being under the supervision of missionaries who have had any special training for, or aptitude in organising an efficient educational system. Educational men and women from home must be appointed to superintend all mission primary schools, as well as secondary." Those with natural educational gifts have sometimes acquired the necessary powers through experience, when they have been able to devote their whole time to education—an illustration of the supreme importance of personality in educators. The Rev. Arthur H. Smith sums up the general opinion from China: "It seems imperative that those who are to lead the Orient in educational reforms should be thoroughly grounded in pedagogy. I should make it a *sine qua non* that those who are to come out to foreign fields, and more especially to the new China, should have specialised in this department. They should likewise have actual experience. We need not only to tell the Chinese how to teach, but we need to *show* them how. China's greatest lack in educational lines is a corps of trained men (and women) who can do the things which they vaguely hear of."

For all lands a teacher's diploma or certificate should be obtained, though much more is required than a "paper" qualification. The missionary "should be a thorough educator" with "an educator's instincts and training." A partial or amateur training in teaching is not enough; the best courses in Europe or America are advised. At home it is always possible to supplement—on the field a man may be thrown entirely on his own resources. Thus in supervising village schools a man needs some knowledge of eye and ear training and of handwork as an educational factor; he will then adapt his principles in the schools in accordance

with the life and environment of his village people. Music is of great value in every field.

The need of relating what is taught to the thought and feeling of the country points to a somewhat specialised study of practical psychology, and more attention to sociology than is usually given in a teacher's course.

For Africa it would seem that the best results are obtained where education has been largely practical and not too literary. This suggests that of missionaries sent from home, one or more in each district might well be familiar with the work of the Hampton Institute in Virginia, an industrial mission school for negroes and American Indians founded by the late General S. C. Armstrong. This Institute has furnished a model for the training of natives, and by its practice it has revolutionised some educational theories. Women teachers in Africa should have a knowledge of simple domestic duties, of hygiene, and of the value of food-stuffs. Again, West African children show a want of constructive imagination, and tend to learn everything by rote, so that help could be gained from a psychological course, specialised with a view to curing these defects. No doubt a special gift is needed for dealing with uncivilised peoples, and much money may be wasted in training foreigners who cannot stand the climate, or have no power of really touching lives at a low level of civilisation. It may often be more worth while to send home for specialised training some one of proved capacity than to give such training to an untried man, who at best will take years to gain the experience needed to adapt methods to conditions in an unknown land. From South India a lady specially gifted for work among deaf and dumb children has just been sent with an Indian assistant to America to study the newest methods of teaching the dumb to speak.

To sum up, the training of an educational missionary should tend to develop him into a sound educator. Of the actual facts that he learns, little may come into use—all his knowledge must be adapted and applied in a new environment among a strange people in a strange land.

His preparation will be of value in proportion as he is able to enter into deep sympathy with the national springs of character of those among whom his life is spent.

JUDGMENTS AND RECOMMENDATIONS

1. *Necessity of Co-operation in the Training of Teachers*

In view of the great importance of the training of teachers and of the necessity that the work should reach a high standard if it is to be efficient, the Commission is strongly of opinion that missions should co-operate where possible for the training of teachers. Without such co-operation, effective training of teachers will often prove impossible or wasteful. In all fields where more than one mission has educational work, a careful survey should be made of the training institutions or classes already in existence, under whatever management—private, Government, or missionary. A decision should then be reached as to how far the existing training will suffice, and how far it needs to be developed or supplemented for the different grades of teachers required in the district. In such a survey as is suggested, expert advice on the training of teachers should be sought and utilised. Sometimes much might be done by appointing an expert temporarily or permanently to advise on the training of teachers over a large district, and to see how far the training given already is indigenous in its character.

2. *Various Methods of Providing for the Training of Teachers*

With regard to the question as to whether teachers should be trained in special training colleges, or in a training department in connection with existing schools or colleges, it seems clear that the training of teachers is a work of such specialised character that each district

would need both for elementary and higher schools its own distinctive government or union training college with a staff fully qualified to deal with all the varied educational problems. Different training should be provided for primary teachers and for those of a more advanced grade. The Commission would point out that since all training colleges should ideally have their own model school in addition to practising schools, there is much to be said in favour of developing a training college in connection with some existing school.

Yet having in view the number of teachers needed, the large expense involved in the creation of schools devoted exclusively to the training of teachers, and the fact that many young men and women naturally fitted for the work of teaching only discover it during their course of study, the Commission is of opinion that in such countries as China it will often be found expedient to add to the staff of a high school or college one or more instructors in the art of education, and to provide in the general curriculum of these institutions an opportunity for pedagogical training. Such training in connection with the school course should not take the place of regular training institutions, but should be used to supplement these where local conditions require it.

3. *Periodic Gatherings for Christian Teachers*

In urging the development of a strong and efficient educational policy, the Commission regards it as important to insist on the necessity of always keeping in view the ultimate religious and missionary aim. It ventures, therefore, to urge that wherever possible Christian teachers should from time to time be gathered together at some centre where they may receive further instruction in their duties and help in their religious life through intercourse and conference with others, and through united worship and prayer. Such gatherings would help to keep ideals fresh and living, and to overcome the tendency to drift into mechanical and uninspiring routine. Special arrangements varying with local con-

ditions should be made to suit the needs of village teachers.

4. *Special Opportunities in China*

The Commission desires to record its earnest belief, based on evidence from all parts of the Chinese Empire, that every educational mission should husband and concentrate its forces in order to produce a really effective body of Chinese teachers, men and women. The annals of missionary history have never recorded such unanimous and convincing agreement as to the urgency of the need and the magnitude of the opportunity. We are assured in no measured terms that, though the need for teachers in China may persist, the opportunity for the Church to supply them cannot last for many years. Effective work done now should leave its mark on all future generations.

5. *The Educational Training of Missionaries*

In view of the necessity of maintaining a high standard of efficiency in all mission educational work, and of the help needed by native teachers and students in the art of teaching, the Commission would urge upon all home Boards and Societies the importance of a sound educational training for all missionaries sent out from home lands to supervise or take part in such work. This training should not be partial or amateur, but should enable the missionary to get a real grip of educational principles which he can himself adapt. Not only should a teacher's diploma or certificate be obtained, but also some knowledge of kindergarten methods and of the first principles of manual work and of drawing, since these are needed for the sake of village schools. There is indeed no educational knowledge which cannot be utilised in the mission field. The Commission would point out that this training is as necessary for those who direct and supervise elementary schools and zenana teaching as it is for those engaged in high school or college work. In view of the fact that up to the present time many missionaries on the field have not had the advantage of professional

training as teachers, and that personality and proved practical power are of the utmost importance in education, the Commission would suggest the advisability of bringing back certain men and women of proved power for special educational training so as to enable them to handle their problems with greater insight. In such cases expert advice should be sought as to the training colleges in Europe or America best adapted to their needs. Nothing short of the best is desirable.

CHAPTER X

LITERATURE[1]

JUST a hundred years ago (1810) Henry Martyn was completing at Cawnpore his Hindustani New Testament, and translating it into Persian. The fact reminds us that, from the early days of the modern mission, Christian literature has had attention in the mission field. But although the Society for Promoting Christian Knowledge (London) was founded in 1698, and produced Arabic literature at least as early as the year 1720; although the Religious Tract Society (London), founded in 1799, began to aid vernacular work in India in 1813, and received its first appeal from China in 1814; whilst the British and Foreign Bible Society was founded only four years after its parent (the Religious Tract Society), the subject has never—apart from the translation and distribution of the Holy Scriptures themselves—received the attention it deserves.

The cause of this must be looked for at home. The importance of all specialised forms of missionary work has been slowly recognised by the main body of missionary supporters. The evangelistic and pastoral work has concentrated attention upon itself. Men who used other methods have, from time to time, been made to feel that their special labours were viewed with some distrust at home. This feeling may, in part, be traced to the fact that mission-stations are nearly always under-

[1] The subject of Christian Literature is also dealt with in the Report of Commission II., pages 234-265.

staffed, and that there has rarely been strength enough adequately to meet primary needs. But it must, in part also, imply a failure to understand the direct evangelistic as well as the pastoral value of Christian literature in suitable regions.

This failure did not reflect a similar attitude in the mission field. From Henry Martyn, "the learned and the holy, translating the Scriptures in his solitary bungalow at Dinapore," down to John Murdoch at Madras, Griffith John at Hankow, George Pilkington in Uganda, or Holman Bentley on the Congo, the place of literature in the scheme of missionary endeavour has been understood by all the wisest and strongest of the missionary body. Publication work in the field to-day is rather the result of convictions formed on the spot, and of sacrifices made on the spot, than of instigation from governing bodies at home. Happily it is possible to say that recent years have shown a marked development of home interest in the work. Nor is this surprising. For in some fields circumstances have of late compelled attention to the need of a stronger literary effort. Political and social unrest in India, an educational revolution in China, a spiritual movement in Korea, and the increasing pressure of the Mohammedan problem in many lands, have provided new and compelling reasons for literary progress.

THE PRODUCING AGENCIES

The production of vernacular literature, definite in its Christian message, varied to meet the needs of race and class, and adequate to the demands both of native Churches and of evangelistic missionaries, must needs be a work of much detail. To convey the same message suitably to a Chinese scholar, a Moslem student, a Tamil coolie, and an African savage, whose language has just been reduced to writing, calls for varied knowledge, for experience, aptitude, and insight. Tasks such as these may confront missionaries within the limits of a single geographical division. India, China, and Africa each

provides the equivalent of them all.[1] The sufficiently difficult work of providing the necessary literature is complicated by the fact that the missionary agencies represent various Churches, are organised in various ways, and cannot draw all the literature they need from a common source. The present circumstances of production and distribution naturally result from these conditions.

The producing agencies may be classified as follows :—

1. The *Mission presses of the Missionary Societies*, controlled by missionaries or agents in the field, and differing greatly in the extent and variety of their output. Some of these receive grants-in-aid from the Religious Tract Society of London, and the American Tract Society. Of these presses, some are denominational, and some interdenominational. They do not always confine themselves to missionary work. Such mission presses no doubt find their origin in strictly denominational needs, and then tend to develop their work upon broader lines. But for their existence, the task of some of the Tract Societies would have been more difficult and costly.

2. *Societies organised in the field*, such as the various Tract and Book Societies of India, China, and Japan. These agencies owe their origin to local needs and action,[2] are controlled by locally elected Boards. raise some funds locally, but receive most of their aid from the parent Societies in London and New York. Though independent organisations, the tie between them and the parent

[1] For example, in India we have a population of 293,414,906, divided amongst six great families of speech, containing 147 sub-families and dialects. But out of the 293,000,000 no fewer than 277,000,000 are illiterate. The native Christians number 2,662,508, of whom 2,300,000 are illiterate (see Gulliford on "Christian Literature as a Mission Agency in India," *The East and the West*, April 1909). In China the problem is not met merely by the provision of literature for the Chinese-speaking population, including those who use the various colloquials. The West China Tract Society is also producing literature for such aboriginal tribes as the Miaos, as well as for Tibetan-speaking people in China itself.

[2] The first Indian Auxiliary of the R.T.S. of London was founded at Bellary, by some godly men of the 84th Regiment, in 1817.

Societies is, whilst the latter make grants, a very close one. The following Societies (founded in the years stated) are now at work:—

In India, the Bangalore Tract and Book Society (1825), the Bombay Tract and Book Society (1827), the Calcutta Christian Tract and Book Society (1825), the Ceylon Christian Literature and Religious Tract Society (1825), the Gujarat Tract and Book Society (C. 1857), the Madras Religious Tract and Book Society (1818), the Malayalam Religious Tract Society (1895), the North India Book and Tract Society, Allahabad (1849), the Punjab Book and Tract Society, Lahore (1863), and the South Travancore Book and Tract Society, Nagercoil (1853).

In China and the Far East, the Canton Tract Society [1] (1884), the Central China Tract Society, Hankow (1876), the Chinese Tract Society, Shanghai (1878), the Hong-kong Tract Society (1855), the Manchurian Tract Committee (1908), the North China Tract Society, Peking (1861), the North Fuh-kien Tract Society, Fuh-chow (1893), the South Fuh-kien Tract Society, Amoy (1850, and extended 1908), and the West China Tract Society, Chung-king (1899).

In Japan and Korea, the Japan Book and Tract Society, Tokyo (1898), and the Korean Tract Society, Seoul (1881).

The output of these organisations varies in character, from a monumental work such as the *Chinese Conference Commentary* on the whole Bible (a work extending to 5,102 pp., and sold for $5.34, or at recent rates of exchange less than 10s.), to the simplest Gospel leaflet. The output also varies in quantity. In the year 1908 the Central China Tract Society, Hankow, issued from its depôt books, tracts, calendars, etc., to the number of 2,208,619; and since its formation (1876) had circulated 31,889,546. The corresponding Report of the Religious Tract and Book Society of Madras shows a total circulation for the year of 885,378 copies, with a total since the Society's forma-

[1] The combination of the Canton Society and the Hong-Kong Society into one organisation is in contemplation (Feb. 1910).

tion (1818) of 52,488,312. The help of such Societies often goes beyond their immediate surroundings.

3. *The Religious Tract Societies* (of London and New York), which supply most of the funds for the Tract Societies in the field, and at the same time send other aid to workers direct. The Societies are interdenominational: They assist the production of Christian literature in other fields than those in which dependent Tract Societies are at work, and also provide for its distribution. The *Christian Literature Society for India* (originally the Christian Vernacular Education Society), established in 1858, having its headquarters in London, with auxiliary Committees in India and Ceylon. It printed in 1908–9 173 new publications in thirteen languages, and is closely associated with the work of the Tract Societies. The *Christian Literature Society for China* (formerly known as the Society for the Diffusion of Christian and General Knowledge among the Chinese), with a Central Committee in London, has now (1909) incorporated itself at Shanghai. In addition to Dr. Timothy Richard, it has an editorial staff of three missionaries set apart (two by the English Baptist Mission, one by the Wesleyan Methodist Missionary Society, and one by the Canadian Presbyterian Mission) for its work, together with a lady "Distributing Secretary." Its Report for the year ending September 1908 notices eleven new publications of the year, giving, with the issues of two periodicals, a total product of 315,000 copies apart from reprints.

4. *The Society for Promoting Christian Knowledge* (London), which, in response to applications from Missionary Societies, produces foreign literature at home, or provides for its production in the field. The Society's aid is confined to the Church of England and Churches in communion with her. The Society's Report for 1908 gives the titles of 25 works from the mission field produced at home during the year (of which 13 were reprints), and of 32 works for the production of which abroad the Society gave help. The publications are educational as well as religious.

5. *Societies not primarily organised for the aid of the mission field,* but providing, by grants of literature, some help to it. Thus the *Children's Service Mission* (London) issues publications in Chinese, Japanese, and four of the Indian languages. The *Scripture Gift Mission* (London) now circulates leaflets as well as Bibles and Portions in China and the East. The *Stirling Tract Enterprise* sends grants of English publications to India, Ceylon, and Africa.

The variety of organisation and the absence of regular concerted action have long been felt, in more fields than one, to be a serious disadvantage. Until recent years there was no attempt at co-ordinating the work of the independent agencies, though the need of some central control is recognised. Thus at the Anglican Missionary Conference held in London in 1894, the Rev. Edmund McClure, of the S.P.C.K., suggested the foundation of a Sacred College for approving not only versions of the Bible and the Prayer Book, but also general vernacular literature. He contemplated a body of experts, finding a home at the Church House in London, and sitting in judgment on proposals for vernacular translations.[1] Nothing appears to have come of the suggestion.

In India the various Tract Societies are, of course, widely separated, and their independence of each other is the natural result of the conditions under which they have been originated and carried on. The publication work done by mission presses is also conducted on independent lines. Some part of this work will, of course, be denominational, and therefore incapable of being carried on by any central body. The necessity of producing distinctive and denominational literature for the service of the various Churches will suffice to vindicate the existence of mission presses. But where the work done by them is of the general evangelistic, apologetic, or pastoral type, it seems desirable that the agency should be brought into relation with other presses working on the same lines.

The facts point, indeed, in India (as they have pointed

[1] Report, p. 432.

in China) at least to a federation of Tract Societies and mission presses. A missionary of wide experience in literary work (the Rev. H. Gulliford) urges the formation of "one large vigorous publishing concern that would embrace the whole of India."[1] This one agency would have branches corresponding to the various language areas. It would raise funds locally and appeal to the Societies in Great Britain and America which aid such work. It would be, as the various Tract Societies are, controlled in India, the contributory Societies in London or New York being content with proofs that the funds they supplied were satisfactorily employed. The difficulties attending the work of such an organisation are more or less obvious. The representative body would have to include men separated from each other by the length or the breadth of India. They could meet but infrequently. Power would tend more and more to reside in the governing bodies of the local organisations, and the condition ultimately reached, so far as production is concerned, might not differ materially from that under a federation of existing Societies. It should be noted that the Report of the Literature Committee of the Madras Conference (1902), whilst declaring that "organisation on a larger scale is the need of the hour," added, "but this does not involve the setting aside of that which already exists." But here, again, the work of Language Area Committees, if adequately developed, may point out the path of wise advance.

In China the federation of the various Tract Societies is under consideration by them, but that would still leave the mission presses isolated. Closer relationships between the publishing agencies, in order to avoid overlapping either in production or distribution, is desirable.

METHODS OF DISTRIBUTION

The distribution of Christian literature is a matter of no less importance than its production. It is mainly

[1] *The Harvest Field*, Mysore, June 1909, p. 219.

missionary work. Christian publications would not, in most fields, sell themselves. Where there is what may be called a real demand for the book, it is usually because it has a place in the pastoral work of Church life, as in the case of a hymn-book. Distribution is indeed one of the difficulties in the path of progress. In the case of some of the Tract Societies and of some mission presses, the work at headquarters is under the control of missionaries who can only give part of their time to it. But there may be no funds available for the payment of a business manager, and so inefficiency has to be accepted as the inevitable—not without gratitude to those who are doing what they can under trying conditions. But, even where a salary for a business manager can be found, experience has shown that it is not easy to obtain for such work men who combine technical knowledge and business aptitude with a true missionary spirit. The wider use of such qualified men is, however, recognised as an urgent need of the field in some parts of India and China.

Apart from the work done, and sales effected at headquarters, the burden of distribution is borne very largely by the missionaries. They, directly or indirectly, are distributing agents. Colporteurs also (employed by the Missionary Societies or by the Bible and Tract Societies) carry the publications afield and sell them. In China this work is done more cheaply and with greater facility than in India, where its costliness is, in the judgment of some missionaries, out of proportion to the results observed. Small bookshops (as founded by the Presbyterian Missions in Manchuria) opened partly at the expense of the missionaries, and partly by native help, have also been found most useful. The employment of literature in hospitals, in wayside preaching stations, and in itineration needs no description. The trend of missionary opinion in most fields is in favour of selling all save the simplest publications, or perhaps even these rather than of giving them away; but the prices are low—usually much below the cost of production.

AUTHORSHIP

So far as we are aware, India is the only great field in which any attempt has so far been made to systematise the preparation of Christian literature. The Resolutions of the Madras Conference (of 1902) as to the formation of representative committees for the supervision and encouragement of literary production in each extensive language area are being carried out. Committees have been formed and are at work, but with varying degrees of zeal.[1] The Tamil Committee has a missionary at its service, whose stipend is supplied by certain Missionary Societies working in the Tamil area, together with the Religious Tract Society of London and the Christian Literature Society for India. His work varies from the preparation of a Bible Dictionary to the writing of small tracts. In other areas a missionary has been set aside for literary work by one of the Societies in the field—in the Telugu area by the London Missionary Society, in the Bengali area by the (English) Baptist Missionary Society,[2] and in the Kanarese area by the Wesleyan Missionary Society. Progress has therefore been made; yet, as one correspondent points out, "the really serious work of providing adequate Christian literature for India has yet to be taken in hand."

In China the Christian Literature Society has upon its staff a group of able and experienced men, whose stipends are paid by their respective Missionary Societies. The Agent of the Religious Tract Society of London (Dr. Darroch) is an accomplished Chinese scholar, who gives a part of his time to authorship. The Central China Tract Society has an able worker in Mr. Kastler. A former member of the Church Missionary Society staff at Shanghai (Mr. A. J. H. Moule) is now engaged on Chinese work in England. But for the most part in China, as elsewhere, the production of Christian literature is the work of missionaries already hard

[1] Gulliford, in *The Harvest Field*, Mysore, June 1909, p. 219.
[2] Dr. Rouse, the first missionary so appointed, has since died.

pressed by the other and more direct duties of their offices. Under some conditions it is natural that this should be so. The pioneer missionary in a new land must be his own author, and perhaps also his own block-cutter or compositor and printer—at least until the earlier stages in the history of the mission are past. Nor must it be forgotten that he may have had to reduce the language to writing, to accumulate a vocabulary, and to frame a grammar before much could be done by way of authorship. Some missionaries, like George Pilkington of Uganda, have been marked out more especially for linguistic work. But a large army of missionary authors, men like three China veterans—Dr. Griffith John in Hankow, Dr. Du Bose in Suchow, and Dr. Martin in Peking—Holman Bentley on the Congo, and W. G. Lawes in New Guinea, have done literary work of far-reaching influence amidst the constant pressure of other duties.[1]

It is impossible that the best work should be produced under these conditions. More men must be set apart for the work of authorship alone. Such workers should, more especially when face to face with the intellectual and social difficulties of India, China, and Japan, be encouraged to come home at frequent intervals, the better to acquaint themselves with the trend of thought and with the latest literature of their subjects. Their work should be undertaken in consultation with other authors and with representative organisations. Means should be found of supplying them with thoroughly efficient aid from native scholars, both Christian and non-Christian.

But it must be manifest that no Christian literature can fully meet the needs of a people if it be the work of foreigners. Everywhere there is a need of Christian

[1] As the work of a mission develops, so the members of the mission staff tend to specialise. Thus in China "up to 1869, 19·8 per cent. of the missionary body did some literary work. Now only 11·4 per cent. do any, counting only the men" (Dr. M'Gillivray, at Shanghai Conference, 1907; *Report*, p. 591).

literature written by the native Christian,[1] presenting Christian verities and Christian ideals according to his modes of thought and feeling as well as in his language. It is agreed that the Christian Church, in almost every mission field, has failed adequately to produce native authors of the right type. Some good work has been done in India—more especially in works addressed to Mohammedans[2]—and some also in China and Japan; but no more than enough to lay emphasis on the need.

It is suggested by correspondents that in India this weakness may perhaps be met in part by fostering vernacular authorship in schools. It is noted also that, in the past, some of the best vernacular literature has been obtained by offering prizes. Manifestly, native authorship will need encouragement and training. The convert who, in his pre-Christian days, was a man of learning, like the late Dr. Imad-ud-din, may readily turn, in his Christian days, to authorship; but other men of capacity and aptitude may need to be helped both in the furnishing of their minds and in the training of their pens (possibly under experienced foreign missionaries) before satisfactory work can be looked for.

It is, moreover, to the Indian writer that we must look not only for the interpretation of Christian doctrine to the Indian mind, but also for the exposition of Christian ethics and ideals by means of fiction. India needs, as we shall see, not only books with a definite theological message, but books of general literature—biography, history, social science, and fiction—which can be set before the native mind with some prospect of their being widely read. The Christian Church should have its own authors capable of producing these.[3]

[1] The desirability of more freely employing native authors has long been urged. It was forcibly set out before the Liverpool Conference of 1860, by, amongst others, the Rev. Behair Lal Singh (see *Report*, pp. 129, 131).

[2] See Weitbrecht, "Literature for Moslems," *Church Missionary Review*, Aug. 1909.

[3] There is no lack of native authors for purely secular work or for religious authorship outside Christianity. Natives are pro-

In China a considerable amount of vernacular literature has been produced by native authors.[1] But there can be no hope of any considerable advance in native authorship until the Chinese pastors and teachers are more widely read than is at present the case. Any considerable development of Christian literature should open up a wider field for the Chinese author; and with the new educational advance, with the newspaper taking so conspicuous a part in Chinese life, and with the growing taste of the Chinese for foreign fiction,[2] the Chinese author should find his powers more gratefully recognised. But in China, as in India, the native author must be looked for, encouraged, helped, and regarded as one who can give service of peculiar value to his Church and his people.

It is but right to say of missionary authors, both in India and China and in other fields, that their literary work has mainly been done as a freewill offering. The author has, for the most part, neither desired nor received any payment. When it is remembered how scanty is the leisure of a missionary, when it is also remembered that the services of a native helper have frequently been paid for out of the missionary's own pocket, it will be understood that the production of so much vernacular literature demonstrates the urgency of the need experienced by the missionary body.

THE PRESENT POSITION—DEMAND AND SUPPLY

So far as the information at the disposal of the Commission carries us, there is no field in which the present supply of Christian literature is deemed entirely adequate and

ducing English vernacular dictionaries, are conducting a vigorous vernacular press, and contribute to English periodicals. Some of them write more effectively in English than in the vernacular.

[1] The Chinese Tract Society, Shanghai, has upon its catalogue the names of twenty-six native authors.

[2] Chinese schoolboys may be heard reading *Robinson Crusoe* in English, and their parents can get Chinese versions of such works as *Nicholas Nickleby* and *The Adventures of Sherlock Holmes*. Unhappily they can also obtain versions of French and other novels anti-Christian in their morals.

satisfactory. The position is not satisfactory, even where conditions may be described as normal; still less are they satisfactory when the circumstances are peculiar. In China the missionary and the Christian Church have to deal with new necessities created by a revolution in education, and an astonishing change in the attitude towards Western thought and Western products. In Japan the battle is no longer, in the main, one between Christianity and the old religions, but between Christianity and materialism. In Korea the present opportunity is without parallel. In Madagascar the determined onslaught upon missions promises to make Christian literature more than ever needful as a support of the faith. In all these instances there are new needs to be met. But, even apart from such considerations, the position of Christian literature cannot be deemed satisfactory.

Turkey and the Near East

A brief survey of the chief fields may begin with Turkey and the Near East. Recent events in Turkey have given new life to the missionary forces in that land. Greater liberty of thought and of action cannot but enlarge the Christian opportunity. But, apart from this, Turkey confronts us, in Europe itself, and in lands hallowed by the most sacred of Christian memories, with one of the most difficult of missionary problems. Islam opposes Christianity with a resolution which no other non-Christian faith commands. Islam is still to-day an expanding power. And Islam, like Christianity, is accustomed to use education, the preacher, and the press in the defence and extension of its influence. Despite the difficulties surrounding Christian work in Turkey, missionary work in the Empire is neither new nor unimportant. In its organisation, the part of literature has not been forgotten. That is but natural. For Arabic literature is extensive, and is particularly rich in history, philosophy, poetry, and romance. The growth of the secondary school system is now encouraging the issue of a wide range

of works, scientific and general. Simultaneously with this growth in general knowledge there has come in, largely from French influence, an increase of agnosticism which has to be reckoned with in the missionary campaign.

Beirut has been the centre of missionary activity since 1823, and the work has long been strong on its publication side. The American Presbyterian Press has put out some 600 publications, covering a wide field. This work has been financed very largely by the Tract Societies of London and New York, doubtless on the ground that the influence of its Arabic publications would extend far beyond the limits of the Turkish Empire.[1] Mr. Gairdner of Cairo speaks of the press as "enriching not missions only, but the Arabic language itself." Owing, however, to the conditions of life in Turkey, the press has been unable to undertake direct controversial work—a grave deficiency in part remedied of late (see p. 346) by the work done in Cairo. The abolition of the old rigid censorship will also enable Beirut to supplement its catalogue of works filling this gap. A Committee, appointed by the Conference on behalf of the Mohammedan world (Cairo, 1906), has been classifying the apologetic works in Arabic and English likely to meet the present need, and will stimulate the production of fresh literature. The new apologetic here, as elsewhere in the field, should, we are warned, be written by converts from Islam,[2] or at least by those really familiar with the movements of the Oriental and Mohammedan mind. In the production of such literature we may now feel sure that count will be taken of works dealing with the Moslem question and brought out in other parts of the field, for the co-ordination of literary enterprise in dealing with Moslems is now happily proceeding. A need likely to be felt more and more definitely as Arabic-reading converts grow in number is that of commentaries on the

[1] Arabic publications can be used in all great ports, and grants are asked for from quarters as unexpected as Winnipeg.

[2] An Arabic proverb holds that "the tree can only be felled by an axe whose helve is one of its own limbs."

Books of Holy Scripture. Beirut, like Cairo, also recognises the importance of periodical literature; and the success of the Arabic-English *Orient and Occident* (see p. 346) should encourage further efforts on similar lines. It is necessary, however, to note one difficulty encountered in the past. Beirut has indeed been fruitful in literature, but it has not been able to circulate its works as rapidly as they have been produced. It is clear that in the Turkish Empire the distribution, as distinguished from the production, of Christian literature is a work which needs attention.

And here, where Europe first meets the Mohammedan world, something may well be said as to the general condition of literature for Moslems.[1] It is a literature that already exists in many languages. The English-reading Moslem has access to a wide variety of works, from Sir Wm. Muir's *Life of Mahomet* and Dr. Tisdall's *Sources of Islam* to tracts by Sir Wm. Muir and Dr. Rouse. Of Arabic publications we have already spoken, and some further references will be necessary in dealing with work in Egypt. In Persian there are some sixteen controversial and apologetic works, some of them produced by the Religious Tract and Book Society of Lahore. Urdu is distinguished not only by the works of such missionaries as Dr. Pfander, Dr. Rouse, Canon Sell, Dr. Tisdall, and Dr. Wherry, but also by the works of illustrious converts like Dr. Imad-ud-din, Babu Ram Chandur Bose, and Mr. Thakur Das. Dr. Imad-ud-din himself covered the entire field of controversy, and then turned to work for the instruction of Christians. Beyond literature in these four main languages, there are "the beginnings of Christian literature" in Pashtu, Mussulmani Bengali, Mussulmani Punjabi, Sindhi, and Kashmiri; there are tracts and pamphlets in Malay; and there are a few works in Turkish. But "for the twenty million Chinese, twenty-eight million Africans, and fifteen million Slav and other Moslems, nothing as yet is extant of

[1] This paragraph is based upon Dr. Weitbrecht's paper already referred to, in the *Church Missionary Review*, August, 1909.

Christian literature."[1] Much, therefore, remains to be done; but the supply of really good literature is considerable, and can be adapted to the circumstances of one people after another when men and means are forthcoming.[2]

Here it may be convenient to note the condition of literary enterprise for Moslem work in Egpyt. *A Recent Descriptive Guide to* (Arabic) *Books for Workers Amongst Moslems*, prepared by two experienced workers, Mr. Gairdner and Mr. Capon, catalogues 14 books and 37 tracts or pamphlets, issued by the C.M.S., the Nile Mission Press, the American United Presbyterian Mission, and the Egypt General Mission, with three books from other sources. Advantage is taken of work done in India, and the publications combine the witness of the Church long ago (as in Anselm's *Cur Deus Homo?*) with modern works by Dr. Tisdall, Dr. Wherry, and others. An Arabic-English periodical, *Orient and Occident*, has been found widely useful, and Scripture biography reprinted from it has an encouraging sale. The controversial work done in Egypt suggests a wise balance between the definite presentation of Christian truth and the destructive criticism of Mohammedanism in a scholarly as well as in a popular form.

As regards the literary needs of Egypt, the Rev. W. H. T. Gairdner notices a lack of Bible commentaries, the production of which, with other good literature, would call for the services of men specially set apart for the work. Their publications would have to be aided, in order that the selling price might be low. For the wider diffusion of Christian books, magazines, and tracts, a more generous support of colportage is needed.

[1] The Universities' Mission to Central Africa is, through its press at Zanzibar, doing something to meet this need.

[2] By arrangement of the C.M.S. Dr. St. Clair Tisdall has prepared a revised edition of Pfander's *Beacon of Truth*, which the R.T.S. will publish in English and endeavour to have issued in the various languages of Mohammedan fields.

Africa

African needs cannot be brought together with the same facility as the needs of India or of China; the fields, their circumstances, and the present conditions of literary work in them differ so widely. Only full and exhaustive replies from every part of the Continent would have enabled a just summary to be given. There are, however, some general facts to which attention must be called.

One feature of African work which increases the difficulty of using the press with economy, is the great diversity of language and dialect. There are languages or dialects spoken by comparatively small numbers which seem likely to hold their own, at least for some generations. There are others of rapidly dwindling importance, that may speedily die out. The comparative importance and value of work proposed must be considered, and need tried against need.

In some quarters a difficulty has been raised by the growing use of English. But although this growth opens to the native of Africa a literature incomparably richer than anything he can look for in the vernacular, the latter will have its value. The needs of the African people cannot fully be met by ordinary English literature. They will always require books written for themselves, whatever language be employed. For immediately upon entering Africa we come upon a demand which all other mission fields also disclose. Translations of religious works from English or other languages rich in Christian literature cannot fully meet other nations' needs. Some works can be adapted, with striking success, to the wants of any people. Next to the Bible, the *Pilgrim's Progress* is the most familiar illustration of this fact. But other works can never be anything but foreign to an African or Eastern mind. No translation can naturalise them upon a foreign soil. Making every allowance, therefore, for the use of publications which can be presented in native dress, there is everywhere in Africa need of books and

tracts which are original works—native in thought and treatment. Such literature may be produced by the missionaries, but it is more likely to come from native authors.

Of Egypt we have already spoken. Passing to the West Coast, we are soon in touch with British Colonies where Christian literature is mainly in English and is supplied from home sources. On the Congo much good work is known to have been done, but no statement of needs is before us; nor has guidance been offered as to missions on the Niger or the advance upon Hausaland. In Calabar, for those who read English, there is a surfeit of literature; for those who can only read in the vernacular practically none. In Liberia "the raw native man needs no literature of any kind. If we place a periodical in the hands of most of the civilised people, instead of reading it they will take it and paper their houses." The greatest need here is the "cultivation of a taste for reading."

Going south, English literature again supplies most of the needs in Cape Colony. In the Transkeian Territories the Bible, the Prayer Book, the *Pilgrim's Progress*, and other works have been produced in Si-Xosa. From Johannesburg, Father Fuller urges the need for translations into Sesotho, Sochoana, and Sepedi, there being only as yet a Bible in Sepedi. A Sepedi Prayer Book, a general Book of Devotions, a Church History, and Stories of the early Christians are badly needed in all three dialects. From the same quarter comes a pressing plea for "very simple and personal forms of private and family prayers in four languages."

Zululand is further advanced than some parts of Africa in having two newpsapers, *Ikwezi* and *Ilange*, in Zulu, containing articles on general subjects. Here the supply of literature is almost keeping pace with the demand. All the work is done by the missionaries; but they need help to prepare simple books on ethics, elementary science, African history, simple stories on birds, flowers, and plant life, and practical hints on agriculture—partly to prevent the spread of bad literature.

There is practically no demand for higher literature in Zululand. Great energy is being displayed by missionaries around Lourenço Marquez. They have printed 14,000 hymn books in Thonga and 8000 in Ronga, some simple school books in both, a little scientific encyclopædia called *Butibi* in Ronga, and Ronga and Portuguese grammars. M. Junod (an authority on the subject of native literature) thinks there is a great future for native literature if people will consider a remote future instead of an immediate sale. In Basutoland, where the mission is more advanced, a novel written by a native in Sesuto has been published and appreciated. Here the printing press and book department are very active. A newspaper in Sesuto has been published weekly since January 1, 1909. Leaflets and books of devotion, tracts, Biblical commentaries, a translation of *Voyage de Silerius*, etc., have been issued, as well as school books. Of one Sesuto hymn book some 60,000 copies, the majority with music, have been printed by the Religious Tract Society in London.[1]

Nyasaland is less advanced, but the needs are great. The workers want " a man at once who can devote his time to reducing the dialect to literary form and correcting existing translations; a small printing-press to supply the small and slowly growing reading public with books; and possibly a book-store where books could be seen and handled." A Christian Literature Society, such as exists in India and China, is also suggested. Besides all this there is an immediate demand for Old and New Testament stories, hymns, simple commentaries on the Bible, a Bible Dictionary, devotional literature, a few simple Christian biographies, a book of general knowledge in short paragraphs, simple books on animal and plant life, and short accounts of the peoples and countries of the world. A trading company has a press in Uganda, but Luganda tracts have also been produced in London.

[1] The African love of music makes the hymn a valuable means of instruction, whilst (as in Uganda and other fields) hymns also become substitutes for the old offensive songs of the people.

Commentaries are needed, and wisely chosen devotional books may come to be of use; but there is no need of apologetic works, nor as yet of general literature.

East Africa, with its rich native Swahili, is full of wants. A local press to print off reading-sheets, pamphlets, and magazines is a pressing need. The Society for the Promotion of Christian Knowledge has supplied one to Freretown, but the Church Missionary Society cannot afford one at present. The New Testament and Prayer Book have been translated, but not the Old Testament as yet. Catechisms for schools are required in Swahili, also the *Pilgrim's Progress*, and a collection of hymns.

From all sides comes a demand for devotional books in the vernacular, though a few missionaries detect danger in this, since devotional works may tend to distract natives from the Bible instead of leading them to it. "The practical life side of our religion must be brought into prominence in any literature we give."

India, Ceylon, and Burma

In India it is not surprising to find that there is no general demand for Christian literature. We are assured from Calcutta, that "religious books are the last thing any Indian will buy"; and from Sialkot that Christian literature is "not greatly in demand, owing to the general unwillingness of Indians, both Christian and non-Christian, to buy it, and little desire to read it"; and, further, that "independent Christian publishers do not exist; nor is there a possibility of securing a paying circulation in almost any vernacular." But within the Christian Church the position is, at all events in part, more satisfactory. Thus we are told from Bombay that religious and devotional literature is "now in great demand" from the growth of the Christian community; whilst a "great demand" is reported from Masulipatam, an "increasing demand" from Lahore, and Calcutta sends the complaint that there is "so little one can give the Christians to read," or as another correspondent puts it,

that there is "never enough of good Bengali Christian literature to be had."

So much for the present demand in India. With the present supply there are signs of widely felt dissatisfaction. A correspondent of experience in educational work in S. India holds that the existing apologetic literature "is of little use." Another urges that the "old-fashioned" tracts should be dropped as causing some to scoff. The vernacular books are by some impeached as "not up to date," probably on the ground of their attitude towards non-Christian religion, though this charge cannot lie against the books directed against Islam. We are told also that the finding of the Madras Missionary Conference still holds good, and that "the really serious work of providing adequate Christian literature for India has yet to be taken in hand."

Fifty years ago, when one of the earliest of Missionary Conferences met at Liverpool, it was shown that the output of Christian literature offered only a feeble resistance to that of the native press. But whilst this is so, it is but just to recognise the zeal which, for many years past, has laboured at producing works in the various vernaculars, and has conducted periodicals of undoubted value. At the New York Conference (1900) the *Vrittanta Patrike* was justly cited [1] as an example of the vernacular periodical.[2] The *Epiphany*, started by the Oxford Mission to Calcutta in 1883, as a medium for the discussion of religious, social, and literary topics, is a striking proof of the success which can attend an English journal, definitely Christian in its message, designed for educated Indians. The *Inquirer* is conducted on similar lines. and other Christian papers are doing good service.

There are, let it be remembered, encouragements to the work in this field. How rapidly the work may develop, even amidst unpromising surroundings, may

[1] *Report*, ii. 42.

[2] This periodical has a weekly circulation of about 5000 and (except for the salary of the Editor, whose services are given by his mission) pays its way.

be gathered from the following statement as to Christian literature work amongst the tribes living in the Lushai Hills, a wild tract under the Chief Commissioners of Assam. The writer is the Rev. F. W. Savidge, of the Baptist Missionary Society :—" Only fourteen years ago my friend Mr. Lorrain and I reduced the language to writing, but great strides have been made since then. Many thousands can read and write anything now. For several years we have conducted examinations here equal in difficulty to the Second Class College of Preceptors in England. For three years our boys have gained silver medals in the All India Sunday School Examinations. We have now thirty-four different books in the Lushai language. . . . Nearly the whole of the New Testament has also been translated and the story of the whole Bible, from Genesis to Revelation, in a volume of seven hundred pages. We have a magazine, which is printed monthly, containing interesting articles, many of which are written by the people themselves. As many of our Christians are far away, we print leaflets here for distribution, and these are found to be of great encouragement to them in their distant homes. The Christian community numbers over 1200. They were a terrible people, and gave the British Government much trouble in their desire to hunt for human heads. Now that is all changed. They are thirsting for knowledge."

The needs of India vary with the fields. From Calcutta comes an appeal for a " simple book on essential Christianity," a statement of what Christianity has done for the race, written in literary English and avoiding theological terminology. Here also we are at once faced with wants common to almost every Indian field: vernacular commentaries on Holy Scripture, works on systematic and pastoral theology, a Bible History, Church History, book of family prayers, and some good, healthy books for children. From Allahabad there is a plea for outline addresses to non-Christians for the use of native workers and younger missionaries. Agra furnishes a suggestion for a course of Bible lessons (in Roman Urdu) for

non-Christian servants. From Lahore comes an appeal for literature to meet the works defending non-Christian religions and attacking Christianity. From Rawalpindi a book on the relations of Christianity and science is asked for, " science " being " at present a word to conjure with in the Punjab." In the Central Provinces correspondents note the need of thoroughly good replies to the rationalistic press publications, of helpful books for young Christians, and of very cheap Christian newspapers or magazines. Madras notices the difficulty of using " high Tamil " for devotional literature lest it be unintelligible to the ordinary Christian, while the use of everyday speech invites criticism. The poverty of Tamil in original works is noted; scientific literature is asked for, and an apologetic on the lines of a work on Comparative Religion. More literature of all kinds is desired in Telugu—more especially devotional works, sermons, works dealing with the difficulties of enquirers, and good stories. In South India the opening for the use of English literature is, it must be remembered, considerable, and cannot but affect the supply of vernacular books; but a want of the right kind of English manuals for the student class is noted, and English books for young people are needed.[1] Poverty, again, is said to mark the resources of Christian literature in Marathi,[2] though the services of the producing Societies are acknowledged. Want of means is said to bar the way to advancement—a complaint heard in many quarters. The list of needs could, of course, be extended.

[1] It must be remembered that English-reading young people are freely offered novels the morals of which are deplorable, while they convey a perverted idea of life in Christian countries. The need was forcibly put by Dr. J. E. Abbott to the New York Conference (*Report*, ii. 66).

[2] Dr. D. Mackichan, however, would deprecate our producing the impression that there is no literature of value which has been produced by the Indian Christian Church. He writes: " I know of Christian writers of distinction in several Indian provinces, and in Western India we have had and still have Marathi writers, writers of prose and of verse, who have been admired by the cultured classes amongst our Indian people. The writings of some of them have reached every class of the community."

Progress does not seem to be the mark of literary enterprise in Ceylon. But Buddhism is bestirring itself and is using the press. Novels are issued in which Christianity is unfavourably contrasted with Buddhism, and Buddhist tracts are in circulation. The Ceylon Christian Literature and Religious Tract Society has had fifty years of life, and now produces about half a million copies of books, tracts, and periodicals, yearly, in Singhalese and Tamil. Periodicals, though of small circulation, are doing good service. There are signs in Ceylon, as in some other fields, that it is easier to have books written and printed than to get them into the hands of readers. The needs include the familiar pleas for commentaries, apologetic works, educational works, and good fiction. In Ceylon and elsewhere they feel the difficulty of getting the right men for authorship. "Little can be done," says Mr. Fraser (of Trinity College, Kandy), "until we establish groups of scholars for the purpose in a few centres, after the model, say, of the School of Origen at Alexandria. These scholars should be both European and Asiatic."

The first Christian literature printed (at Serampore) for the Burmese will soon be a century old, and the first printing press set up in the country began its work in 1816. Nevertheless, the existing efforts for the preparation and diffusion of Christian literature are admittedly inadequate. The language difficulty is serious. Rangoon has in the American Baptist Mission Press an establishment which has rendered great service to Burma in general, as well as to the Christian Church; but, from a variety of causes, the development of vernacular Christian literature has not been steady or adequate. Advanced education is given in English rather than in Burmese; the demand for vernacular literature is small; and its circulation has not been pressed. Nevertheless, the American Baptist Mission has translated and printed the whole Bible in Burmese, Igaw Karen, Pwo Karen, and Shan, the New Testament in Talain, and much of the Bible in Kachin. Hymn Collections are pub-

lished in each language. For the China and the Laho a beginning has been made in Romanising the leading dialects of each and preparing a few elementary books. To fill the existing gaps, the services of capable missionaries definitely set apart for the work are needed. When the works have been written, extended aid would have to be sought to secure their publication at a price that the people could pay. The needs mentioned are short, simple monographs on such topics as God, and Creation, together with pointed tracts.

China

In China the conditions have to be judged by the measure of the present opportunity. There is a readiness to acknowledge the value of what has been done in the past. Dr. D. Z. Sheffield, speaking at the New York Conference of 1900, said: "At the present time there is an immense range of Christian literature well developed in China. I am beginning to think we take the lead, perhaps, of the world in this direction." [1] The intervening period has not been barren. But the changed circumstances of the last few years, which include an endeavour at reviving Confucian Ethics as a living force, have made both the available literature and the extent of its circulation far less satisfactory than would have been the case had the figures of to-day been the figures of five years ago.

"There is," says the Rev. W. T. A. Barber, "no limit to the need of Christian literature." And Dr. Timothy Richard expresses his sense of this need by holding that "by missionaries being set apart for the enlightenment of China in all the main problems of life and progress, the Kingdom of God would be more effectively promoted than by all the rest of missionaries in China put together."

The new circumstances have brought new dangers with them. "At the present time," Dr. Cheung Wan Man reminds us, "China is being flooded with translations of agnostic literature." The effects produced at home by the works of Haeckel, Huxley, Grant Allen,

[1] *Report*, ii. 45.

and the publications of the rationalistic press are being reproduced in China. In Manchuria a "No God" Society has made its appearance, founding itself upon the agnostic literature of the West. The new dangers are creating new difficulties for the Christian Church. Pastors and teachers are being asked questions which their training has not hitherto prepared them to answer. The faith of younger people is shaken.

Apart from the influence of agnostic literature, such an intellectual awakening as is now in progress must needs call for a higher standard of theological and general knowledge in the pastors and teachers of the Chinese Church. Moreover, the revival which has spread from Manchuria into Northern China has created a need for books in aid of the spiritual life, for which comparatively little provision had hitherto been made. Although, therefore, there has been much activity on the part of the mission presses, the various Tract Societies, and the Christian Literature Society, no one could describe the present situation in China as satisfactory.

Much of the existing literature may well be deemed out of date. Moreover, much of it is deficient as literature, and accordingly invites the criticism of more accomplished Chinese readers. It is noted that the books setting forth agnosticism, which are now flooding China, are often written in the very best classical style. Their power of appeal is increased by their literary charm. The Christian apologetic should not appear unpolished and unattractive in comparison.

In China, more perhaps than in any other country, events point to the wisdom of co-ordinating and consolidating the work of the various organisations. The Centenary Conference at Shanghai (1907) appointed a Committee for this purpose, but its formation does not seem as yet to have borne fruit. At the suggestion of the Religious Tract Society of London, the federation of the various Tract Societies has been taken in hand. The Christian Literature Society is in close touch with the work of one at least of the Tract Societies; but

the mission presses are outside all these organisations. The movement towards united action cannot be hurried, but it is the goal on which the eyes of many are fixed.

Greatly as such consolidation is desirable in the interests of book and tract publications, it is perhaps still more needed in the interests of Christian periodicals. The newspaper has made its place in modern China, and as early as 1815 Morrison and Milne produced a Chinese newspaper at Malacca. In 1890 there were sixteen religious periodicals issued in China, two or three of which were associated with the Roman Church;[1] in 1908 there were more than twenty, and circulations had increased. But the periodicals are mainly denominational, and some purely local. The two Christian weekly papers of the Christian Literature Societies have a broader aim, and are read outside Christian circles; but for the most part the Christian periodical has addressed itself to Christian readers. It has thus done a good work by stimulating Church life and aiding Church organisation, but there was room for a wider appeal. New plans are now under consideration. The great Christian daily paper for China, mooted at the Shanghai Conference, is not yet a reality; but, as this is being written, plans are under consideration for the issue of a paper for women, and for the development of something like a *Boy's Own Paper* for China.

Of needs in the matter of books most correspondents speak only in general terms. As to the urgent necessity of having more works thoroughly Chinese in texture—"real Chinese books" as one correspondent calls them—there is no hesitation. There is also a manifest wish that the works should be well done, and, as literature, should be worthy of a people with a high literary standard. In devotional and general religious literature the main pleas are for more commentaries abreast of modern requirements, for simple exposition of Holy Scripture

[1] Dr. J. C. Garritt: "The Present Policy and Needs of the Christian Periodical Press in China," *Chinese Recorder*, Nov. 1908.

for the benefit of the unlearned, for books of personal devotion, and for works that may help to deepen the spiritual life of the user. It is suggested, too, that a really good Church History would be of service, together with any works of definite Christian instruction. On the apologetic side it may be inferred that the Christian case as against the religions of China has already been very ably put. But there is need of a new apologetic, to deal not so much with old superstition as with new error. From almost every quarter of China there is appeal for help against the flood of rationalistic literature now poured into the land. The old books of evidences do not fully meet the need. New literature is called for. It is suggested that works found useful in apologetics at home are readily acclimatised in China, and the West must come to the help of the East in this matter. There is also a widespread wish for more of the apologetic which lays stress upon the fruits of Christianity.

In the domain of moral, scientific, and general literature there is a place for more periodicals, both newspapers and magazines; for biographical works dealing with leaders of the Christian Church and others, whose lives illustrate the application of Christian principles; for good, healthy, entertaining literature, including wholesome fiction, and for books which boys and girls, educated under the new system, will read.

Japan

In Japan the position is one of great interest. Sixty years or so ago books were printed from wooden blocks and newspapers were unknown. To-day the chief bookseller of Tokyo keeps a stock, not only of Japanese, but also of European and American publications which would be deemed extensive in London or New York. In 1909, at the Jubilee celebration, the Rev. Dr. Imbrie said: "Christian literature is read far more widely than many think by non-Christians as well as Christians. The words of the prophets and apostles are quoted in the daily newspapers alongside of the words of the

ancient sages of China; and many of the sayings of Christ are coming to be household words. No other religious books are so generally read and pondered as the Christian Scriptures. Amid the present confusion in ethical thought, Christian ethics are recognised by many as being the highest standard of living, and their strait gate and narrow way as leading to life, even by those who do not themselves enter them." [1] In the interval, Japanese thought has passed through many phases.[2] Works on education, on the relations of religion and science, on patriotism, on foreign nations and their customs, on systems of philosophy, on mysticism, on pessimism, on Christianity and modifications of it, have in turn found favour. The interest has of late " veered more and more from the speculative and general to the practical, particular and personal." [3] The result is to place apologetic in the background and to give prominence to the application and fruits of Christianity.

Much good work has already been done in Japanese, and there is a growing demand for English publications. Over fifty religious periodicals exist, some of narrow and purely denominational circulation, whilst others appeal to the general reader. The more important are holding their own against the competition of non-Christian publications. Theological works of value—from Chrysostom's *Homilies on Isaiah* to Bishop Handley Moule's *Outlines of Christian Doctrine* — are available for the student. The Japan Book and Tract Society has issued a large number of booklets and tracts for the use of which the opportunity is, in Japan, unlimited.[4] Japanese Christian scholars have produced original works as well as translations. Every Christian organisation in Japan

[1] Reported in the *Church Missionary Review*, December 1909.
[2] See *The Christian Movement in Japan*, 1908, chap. xi.
[3] *Ib.* p. 57. The same tendency seems apparent in other fields.
[4] " I have seen naval officers accept such leaflets in a railway carriage and enter into conversation about their contents " (A. R. Buckland). " It has not been unusual to see a whole third class carriage full of passengers engaged in reading these leaflets " (W. Norton Whitney, M.D.).

seems alive to the value of literature, and, with the advance of education amongst girls as well as boys, the future should see a wide extension of effort. A Japanese Society has been formed for the translation of foreign books (the Japanese Civilisation Society); the Standing Committee of co-operating Christian Missions has a Literary Committee; and independent publishers produce Christian books.

There are, however, clear indications of a feeling that more needs to be done, not only to meet the propaganda of materialism, but also to develop the spiritual life of the Christian Church. Of the needs, the most conspicuous are, under general Christian literature, the translation or adaptation of standard works, such as G. Adam Smith's *Historical Geography of the Holy Land*, and Moberly's *Atonement and Personality*, together with devotional literature and good sermons; under apologetics, works on the history of Christian doctrine and on the agnostic position; under general literature, works on Christian ethics and Christian biography, with good fiction for the young and old. In the main, the supply of educational and general literature has ceased to be a task for which help is needed; commercial enterprise suffices.

Korea

In Korea, one result of the revival has been to create new interest in the production of literature. New strength is being put into the Korean Tract Society. With a people ready, as never before, to consider the Christian appeal, and with an unexampled influx of converts into the Christian Church, there is an urgent demand for an advance in the literature both of evangelistic and pastoral work. But as in so many fields, the difficulty is to find men with time for the work.

Other Fields

Between the coast-line of the Indian Empire and that of Southern China lie some mission fields less familiar in

Great Britain than in the United States. In Siam [1] there is a mission press in connection with the American Presbyterian Mission. The production of literature suffers from the absence of such central agencies as appear in China and in India. The Christian Church contains young people of promise, who could, it is said, do literary work if they were set apart for such a purpose; but apparently funds for such work are not available. The needs include a Commentary on the whole Bible, simple Bible stories, a popularly written exposition and defence of the faith, popular works on Christian life and duty, and some useful general literature, including fiction.

In Java the development of literature is hampered by the existence of various dialects, and by the Javanese use of three different characters—their own (derived from Sanscrit), Arabic, and the Roman. The number of people who can read is increasing, and the desire for knowledge grows. We are told that in Malay, the *lingua franca* of the Dutch Archipelago, there is "a fair assortment of popular Christian literature"; but the need of more—apologetic, devotional, and general—is alleged by nearly all correspondents.

It must be a matter of deep regret that the Commission—dealing as it does with material supplied direct from the mission field—has not received the help which would have enabled it to state, however generally, the position and needs in other rich fields. In South America the condition of the aboriginal races suggests needs of which we are unable to speak. In Madagascar—where the work of the Missionary Societies is now conducted under much difficulty from the changed attitude of the French authorities—literature is known to have done, and is doing, much for the people and the Christian Church. Literature is being used in offering the gospel to the natives

[1] The first Christian book in Siamese is believed to have been Mrs. Ann Judson's translation of the Catechism prepared by Dr. Judson for Burma. It was printed at Serampore in 1819.

of the Philippines. Oceania—one of the most faithful of mission fields—has a literature of its own. Maori literature exists in New Zealand, and the press has done something for the aboriginals of Australia. But upon these subjects we can say nothing.

GENERAL CONCLUSIONS

The representations made to the Commission, supplemented to some extent by information from other qualified sources, point to the following conclusions :—

JUDGMENTS AND RECOMMENDATIONS

1. *The Importance of Christian Literature*

The Commission desires to express its feeling of the immense value and importance of Christian literature, both as a means of instructing and building up the Church in the mission field, and as an apologetic for Christianity in non-Christian countries. The value of such work has been clearly recognised in the mission field itself, where literary and publication work has drawn and is still drawing to its side men of the highest distinction and the widest experience. The importance of the production and distribution of Christian literature has not, however, received from the Church at home the attention that it deserves, and the Commission would urge on all supporters of foreign missionary work, and especially on those who have the means to contribute largely to that work, the importance of devoting a portion of their gifts to the promotion of this special form of missionary work.

2. *The Need for Specialists*

It is obvious that the urgent and varied demand for Christian literature cannot be met by those whose time and strength are already absorbed by other work. It is essential that men who have shown that they possess the necessary gifts for this kind of work should be de-

finitely set aside for the preparation of Christian literature. The men needed for this work would include not only men possessing literary gifts of a high order, and a thorough understanding of the thought, literature, and language of the people of the country in which they are working, but perhaps even more important, men of statesmanlike ability, who might work out a comprehensive plan for the production of the various kinds of Christian literature required, and could enlist in the work the services of all who could give help in special directions. It is important that men set aside for such literary work should be provided with all necessary funds to enable them to do the very best work. It is desirable that they should be in close touch with those who can be of service to them in the mission field, and with the evangelistic and pastoral work in that field, and that they should be encouraged to come home at frequent intervals in order to acquaint themselves with the latest literature on their subjects, and to be kept in touch with the most recent movements of thought. In each of the larger mission fields there should be a group of men associated in such work, and acting in close co-operation with one another. Such an arrangement would make possible the production of Christian literature on a carefully considered and comprehensive plan in place of the somewhat haphazard methods that are alone possible at present through the lack of a sufficient number of men being set aside for this special work. In the judgment of the Commission, money spent on creating a body of competent men to undertake in a systematic and thorough way the production of an adequate Christian literature in the larger mission fields would yield more valuable and important results than much of the effort and money that are being expended in missionary work at the present time.

3. *Development of Native Authorship*

It would be one of the most important functions of those thus set apart for literary work to develop native

authorship in every way possible. They would take pains to discover men possessing the necessary gifts, and to encourage and train these for the work of authorship. Such efforts, consistently and vigorously maintained for a number of years, would lead to the development of a strong, indigenous, Christian vernacular literature, which would exert a powerful influence in the extension of Christianity.

4. *The Need for Co-operation*

It is clear to the Commission from a study of the evidence, that while important steps have been taken in some mission fields in the direction of co-operation in the production of literature, a still further advance is needed in this respect. In India, the language area plan needs to be further developed, and a federation of existing Tract and Christian Literature Societies brought about. In China, a similar consolidation of effort is needed. In all mission fields there should be, wherever possible, a union of forces with the object of producing the best literature with the greatest economy and of securing its effective distribution. In view of the greatness and urgency of the need, the most earnest effort should be made to overcome any difficulties that may stand in the way of co-operation. Advance in this direction would be most successfully brought about if it were made possible to considerably increase the number of men who could give their exclusive attention to the subject of Christian literature.

CHAPTER XI

CONCLUSIONS[1]

I. THE RESULTS OF MISSIONARY EDUCATION

WE should desire to begin our review of the evidence by expressing our profound conviction of the gratitude which is due to the missionaries for their educational work. For instance, we suppose that no one who is acquainted with India could fail to recognise how great is the debt which India owes to the labours of such a man as Dr. Duff, largely on account of ideals of education which he must be said to have introduced into India; and no one can fail to recognise that many of the greatest and best of native Christians in India have been products of Dr. Duff's educational as well as spiritual influence. We select his name for mention, but the roll of missionaries, whose efforts as educators must be ranked side by side with his, would be a large one and must include names not only from India, but from many other lands. In Japan, services of the highest value were rendered by Verbeck and others, and in China by missionaries many of whom are still living. The benefits which have been derived from the educational work of missionaries may be more precisely described thus:

(1) A very large proportion of the best moral and spiritual influences of missions have emanated from the schools. A great part of any harvest hitherto reaped

[1] These Conclusions are to be read and interpreted in close connection with the judgments and recommendations at the close of the preceding chapters.

by evangelisation has sprung from seed sown by the schools.

(2) It is probable that the most striking public witness for Christianity hitherto borne, specially in India, the witness which has most impressed even hostile native observers, has been the power which the Christian missionaries have exhibited by means of education to raise the lowest classes—the pariahs, or outcastes—of the community. This has been especially noticeable in South India and among the Kols. It is not too much to say that it has produced a profound effect on the Indian mind.

(3) In India, China, Japan, and other mission fields, Christian missionaries made the first attempt to educate girls and women. When Mrs. Caldwell first began her girls' school in South India the people exclaimed, "From the beginning of the world it has never been known that a woman could read." This was sixty years ago, and since then the duty and opportunity of educating women have found their main exponents in the missionaries.

(4) The philosophical tendencies — critical, emancipatory, and individualistic in their presuppositions and appeal—which were uppermost in British administrative thought in the middle of the nineteenth century had an especially marked influence upon Indian education. The Government was scrupulously anxious to avoid anything which might give to the development of public instruction an appearance of interference in the religious beliefs of the community. This neutrality went with a sanguine (but, as experience has shown, an often unwarranted) confidence in the power of instruction in secular subjects alone to kindle a moral ideal and to touch the springs of conduct. As a consequence, Government education in India has, by common consent, failed in a rather conspicuous degree to influence conduct and character. Its result has been to a perilous extent the mere acquisition by the memory or superficial understanding of a body of information, much of it of a character alien to the real human life of the country. Mean-

while the missionary schools have always maintained genuinely, even if imperfectly, the Christian ideal of education, which is now again becoming the educational ideal of our best writers on the subject. Education in the mission schools and colleges has at least aimed at a training of the whole being, and at including in its scope the development of character. It has always been plainly associated with ideas of duty, and with spiritual conceptions of life and the purposes of life.

(5) It is not too much to say that the missionaries have proved, more than any other class, a bond of spiritual fellowship between foreigners and natives. The gulf which naturally separates Anglo-Saxons from Orientals is appallingly great; the underlying presuppositions and ideals of life are startlingly different. The politician and independent observer feel the inadequacy of methods of external government to produce a real unity of spirit. The enterprises of commerce and the developments of civilisation, even the influences of education such as Governments have been able to give, fail to bridge the gulf or to provide a real basis for human fellowship between East and West. The most experienced missionaries would be the first to confess how deep and lasting has been the failure to effect this fellowship. But it is not too much to say, that so far as a real sense of fellowship has been produced between Englishmen and Indians, this has been due to the missionaries more than to any other class. It is the missionaries who, sometimes almost alone, have striven to get within the barriers of the Indian spirit. Many of those who have held the chief responsibility for the Government of India, whether at home or in the country itself, have declared this to be the case. We believe that, though missionaries like other people have often failed to accomplish what they were aiming at, there is nothing more absurd than to speak of missions, whether in the East or in Africa, as failures. Whatever has been accomplished in the direction of realising the fellowship of humanity—and that is one of the greatest of all human enterprises—

has been accomplished by no class of men so much as by the missionaries. It is to the missionary efforts of Christians that we must look for further progress towards the great ideal. And while the results to which we have referred have been due to the missionary enterprise regarded as a whole, there can be no question that in bringing them about missionary schools and colleges have played a prominent part. The intimate relations between pupils and teachers existing in these institutions and the removal of prejudice and misconception through Christian education have been among the most powerful influences contributing to a better understanding between East and West.

2. THE PART OF CHRISTIANITY IN THE WORK OF EDUCATION

We desire in the second place to put on record our firm conviction, based on the evidence furnished by a century and more of experience, that Christianity, by reason of its unique message to the world, has also a unique part to play in the work of education. One of the striking phenomena of the present hour is the world-wide recognition of the necessity of the moral, if not also of the religious, element in education—a recognition by no means confined to Christian nations, but found also among the Hindus of India, the Confucianists of China, and the statesmen and educators of Japan trained in the precepts of Bushido. But if education is to include the moral, and also the religious, element, the moral ideals which are inculcated should certainly be the highest which the world has achieved, and the conception of religion the purest and truest. With due recognition of the many elements of truth and value in the non-Christian systems of religion and ethics, we should nevertheless be faithless—not alone to our religion, but to the facts of experience—if we did not at this time reaffirm our conviction that the education of the world demands for its highest and best development those elements of truth which are the

peculiar contribution of Christianity to the world's thought and life.

3. THE AIMS OF MISSIONARY EDUCATION

But in our consideration of the evidence from the mission field we have constantly been brought face to face with the necessity for careful consideration of the question whether a revision of our missionary methods is not called for, especially in education. The necessity for this reconsideration lies partly in the change which has come over educational ideals in Europe and America; partly in the uprising of the national spirit, both in the East and in Africa, which makes anything which bears a foreign aspect repulsive; partly in the greater activity of Governments in providing education, which renders inadequate much that used to be sufficient and attractive in missionary schools.

In thus reconsidering missionary methods, we should take account of the more assured results of the study given to educational problems in the homeland, and also of the experience of missionary educators in each country; we should study carefully the existing conditions, needs, and opportunities in the non-Christian world, and thus we should attempt to formulate an educational policy for each of the great divisions of the mission field.

As we have already seen, the functions which education may fill in the work of Christian missions may be summarised under the following heads:—

(*a*) Education may be conducted primarily with an *evangelistic* purpose, being viewed either as an attractive force to bring the youth under the influence of Christianity or as itself an evangelising agency.

(*b*) Education may be primarily *edificatory*, in so far as the school has for its object the development of the Christian community through the enlightenment and training of its members.

(*c*) Education may be *leavening*, in so far as through it the life of the nation is gradually permeated with

the principles of truth. The results of such education are seen in the creation of an atmosphere in which it is possible for the Church to live and grow, in the production among the influential classes of a feeling more friendly to Christianity and a greater readiness to consider its claims, in the exhibition of the relation of Christianity to learning, progress, and the higher life of men, in the promotion of religious toleration, and in the establishment of a new spiritual basis for the life of society in the place of old foundations which may be passing away. In all these ways and probably others Christian education tends both to the elevation of the life of the nation and to preparation for its ultimate acceptance of Christianity.

(*d*) The motive of missionary education may include the philanthropic desire to promote the general welfare of the people. There may be occasions in which the members of a Christian nation, confronting the situation in another nation, shall be compelled in obedience to the spirit of Jesus to recognise that the needs of this people are so various, so serious, and so pressing, that as Christians they cannot limit their efforts to evangelistic, edificatory, or leavening ministries, but must, to the measure of their ability, extend to them the hand of help in every phase of their life. It may even be necessary for a time to put the stress of effort upon things that have to do with economic or educational conditions in the broader sense of the term; always of course keeping in mind the ultimate aim of Christian missions, the full Christianisation of the life of the nation. To do so is to apply to the members of a non-Christian nation the principle which we in obedience to the spirit of Christ constantly apply to the members of our own nation, whether Christian or non-Christian. Christian missionaries have always recognised this in practice, even when Missionary Societies have not done so in theory.

The above paragraph (*d*) expresses the mind of the majority of the Commission. There was, however, a minority who, without dissenting from any one of the

propositions contained under the above heading, were unwilling to include among the objects of missionary education the general philanthropic aim. It seemed to them that Christian educators could best contribute to the general well-being of a country by ministering to the three first aims stated above—that is to say by the conversion of individuals, by the building up of the Christian community, and by the leavening of the non-Christian society with Christian ideas and ideals. As is also elsewhere suggested they would seek the good of their converts, and contribute to the general economic welfare of society, by promoting industrial training. But it seemed to the minority that to suggest to Christian educators the vaguer philanthropic aim would be to direct them upon a path in which their efforts would lose in intensity, and the definite Christian motive would be weakened, and the positive Christian fruit would be likely to be found wanting.

We recognise that the question of the degree of emphasis to be laid on each of the different purposes of missionary education that have been enumerated is one that must be determined in each country and from time to time in the light of existing conditions. It seems to us necessary, however, as a matter of general principle, to give a quite distinct priority to the first two functions, and, in countries in which a Christian community has already been brought into existence, to give the first place to the building up of the native Church. We wish to lay it down that we believe that the primary purpose to be served by the educational work of missionaries is that of training the native Church to bear its own proper witness. And inasmuch as the only way in which the native Church can bear its own proper witness, and can move forward towards the position of independence and self-government in which it ought to stand, is through native leaders, teachers, and officers, we believe that the most important of all the ends which missionary education ought to set itself to serve, is that of training those who are to be the spiritual

leaders and teachers of the men of their own nation. Whatever limitations of effort may be necessary in the future, we believe that nothing should be allowed to prevent the fulfilment of this first and greatest of duties.

4. CO-OPERATION WITH GOVERNMENT

In the field of higher education to which the training of leaders for the Christian community largely belongs, it is possible that the work of Governments, with the resources of a Government behind it, may create schools, with which it will be impossible for the voluntary effort of Christian bodies to compete, or which it will be unwise for them to duplicate. In any case, it is the manifest course of wisdom for the Christian forces of any country to enter into co-operation with the Government system of education, in so far as such co-operation does not involve sacrifice of Christian principle, or the end for which Christian education is carried on.

As a means of influencing students who are studying in Government schools or colleges, Christian hostels have proved themselves fruitful of the best results in India and in Japan, and further effort along this line is among the most urgent necessities of the situation.

5. THE NEED OF MAINTAINING CHRISTIAN COLLEGES

But however far the development of Government education may go, with consequent limitation of missionary education, it is our judgment that higher education under Christian control should never be abandoned. Experience even in Christian lands points to the unwisdom of such a course, which is manifestly more inexpedient in non-Christian countries. We hold it essential that, alike in India, China, and Japan, however great may be the development of Government education in these countries, there shall be institutions in which the highest moral and religious influences may be exerted, without constraint of conscience, yet unhampered by any restric-

tions which may be deemed necessary in Government schools. The precise rank and grade of institutions to be established in each case must be determined by local conditions and available means. But there ought to be Christian colleges in the great strategic centres—in some instances, we may hope, a Christian University—where the education is of a first-rate kind, judged by educational no less than by religious standards.

6. THE IMPORTANCE OF SEEKING TO DEVELOP AN INDIGENOUS CHRISTIANITY

In this work of training the native Christian Churches, and in particular those who are to be the leaders of the Churches, the greatest possible care will have to be taken to avoid the risk of denationalising those who are being trained. In particular, we desire to lay the greatest emphasis on the importance of giving religious teaching, not only of the elementary kind, but as far as possible throughout, in the vernacular. We feel certain that those of our witnesses are right who believe that religion can only really be acclimatised in the heart of the natives of any country if it finds expression in their native language—the language of their homes. And we feel sure that a theology, which is really indigenous as well as truly and properly Christian and Biblical, must develop a native terminology, an end which is only likely to be attained where the vernacular is used for the expression of religious ideas. Again, we are sure that the greatest pains must be taken as far as possible to use all that is available in the literature of the nation to provide preparation for a distinctively Christian learning and literature, and it must never be left out of sight that an indigenous Christian Church means a native Christian literature, and that every encouragement ought to be given for the production of Christian literature by competent native writers. We cannot conceal from ourselves that a quite fresh effort seems to be required in this, the primary task of the evangelist, namely, the

raising up of properly equipped and instructed native Churches and of native leaders who shall have no temptation to feel that they are alienated from the life and aspiration of their nation in becoming Christians. We believe that this nationalising of religious teaching is one of those things which not only ought to be done, but which must be done.

7. THE DUTY OF GIVING POSITIONS OF RESPONSIBILITY TO NATIVE TEACHERS AND OFFICERS

If so much has been said in the course of our Report about the training of indigenous teachers, leaders, and church officers, it is because we are convinced that it is only by such men and women—through their deliberate, and at least as much through their unconscious influence —that our religion will really become " acclimatised " in each country. But it is obvious that it is only when they are really allowed to lead that they can exercise their influence. European missionaries are naturally anxious as to the effect of their leadership when it is frankly dominant. But we desire to press upon the British and American missionary authorities the duty of using every opportunity to put a properly trained man or woman, native to the country, in a position of educational leadership and responsibility, not least where it will involve men or women of foreign birth working as members of a teaching staff under an indigenous Head.

8. THE NEED OF EDUCATING CHRISTIANS TO FILL POSITIONS OF USEFULNESS IN THE COMMUNITY

But while thus emphasising the importance of the education of those who are to be the leaders of the Christian community, especially as preachers and teachers, we would lay great stress also upon the necessity of providing for the laity an education which shall at the same time equip them for positions of usefulness and influence in the community, and secure the development

of strong Christian manhood and womanhood. In many instances wrong has been done to the Christian community through giving to a disproportionate number of its members an education which fits them only to be mission agents. Only as the Christian community contains a goodly proportion of men and women, trained to support themselves and serve the public good, can it exert its due influence on the life of the community at large. Both from this point of view and for its value in promoting general welfare should attention be given to the question of industrial education. Often no doubt impossible for lack of means, often unnecessary because provided by other agencies, there are circumstances in which strenuous efforts should be made to provide education of this type.

9. THE NECESSITY OF MAINTAINING HIGH EDUCATIONAL STANDARDS

The Commission is in entire agreement with those who insist on the pre-eminent importance of the maintenance of high standards of excellence and effectiveness in missionary education. To this end the greatest care should be exercised in the selection of men for the conduct of educational work. There is no doubt that every opportunity should be taken of filling responsible posts with native Christians; but at present and for some time to come the direction of education must in most mission fields be largely in the hands of the foreign missionary. But we are convinced that so long as this is so, the home Church must, in the future, pay a great deal more attention than it has in the past to the training of those who are to go abroad to teach.[1] We feel sure that the staff of each mission needs to be equipped with a far larger proportion of trained teachers than it has had hitherto. It is very likely that concentration on the objects which have been described above, and the stronger claim made upon the missionary staff for educational training, may involve

[1] See Chapter IX., Recommendation 5, pp. 329–330.

some abandonment of work. But we say definitely that we prefer a small number of good schools or colleges to a larger number of inferior ones, and a small number of pupils with a really satisfactory training to a larger number receiving a training which can only be regarded as second-rate.

10. ELEMENTARY AND INDUSTRIAL EDUCATION

We have been speaking hitherto of secondary and higher education. With regard to elementary education it is more difficult to speak in general terms. In Japan the Government system of education above the standard of kindergarten provides for all elementary schools, and it is possible that in other countries the extension of the Government system of education may restrict the opportunities of Christian primary schools. In view of the increasing strain upon the resources of missions, limitation of work may be necessary in the future, and it is desirable that missionary bodies should concentrate themselves upon the work which they can do with the completest spiritual freedom, the freedom to give their own best teaching in their own way, and on their own terms.

On the other hand, in some countries where there has been no higher civilisation, such as Africa, and where the advent of western influences has destroyed the whole social system of the tribes, a new social system adapted to backward races has to be developed; and, under such circumstances, the importance of elementary and industrial training becomes proportionately great. Moreover, the Commission has been deeply impressed by the evidence of the value of the elementary Christian school both for Christians and non-Christians in such countries as India, and the need for extension in country districts, so far as suitable native teachers can be provided and their work adequately supervised.

The Commission would point out that the following things are necessary for elementary education to fulfil its purpose in the mission field :—

(1) The most careful attention should be given to the choice, preparation, and training of Christian village school teachers and to the use, where possible, of the vernacular, especially in religious teaching.

(2) Definite arrangements should be made for regular and efficient supervision of village schools by qualified foreign or native superintendents.

(3) Those superintending elementary school work, whether in town or in country districts, whether foreign or native, should have a real educational outlook, and a thorough training in educational method.

(4) Arrangements should be made for the bringing in of elementary school teachers to some central station at definite periods, for the recuperation of their mental and spiritual life.

(5) Educational handwork should be included in the course of elementary schools whenever possible.

II. THE EDUCATION OF WOMEN

There can be no question at all that the education of women is, in every grade, quite as important as the education of men, and that educational training is quite as important in the case of women teachers as in the case of men. Indeed, in view of the fact that character is largely determined in the early years and by the influence of the mother in the home, the education of women acquires a place of first importance. While higher education may be less necessary in the case of women than of men, and while care should be exercised not to offend unnecessarily traditional feeling respecting the place of women in society, yet in all plans for Christian education, women ought to receive equal consideration with men, and equal care should be exercised that the education provided for them is adapted to their needs.

All the women's educational work in a district should be planned in co-ordination with the corresponding work for men and boys. Both in schools and in home teaching, it should be under the supervision of trained educators,

and, so far as possible, posts should be filled from the ranks of the native Church. In countries at a low stage of civilisation, educational workers should ordinarily have a thorough industrial training, and a knowledge of the care of young children, of food values, and of hand and eye training.

12. CHRISTIAN LITERATURE

The Commission is convinced that the preparation and distribution of Christian Literature demands much greater attention and support than it has yet received, and desires that special notice should be given to the recommendations contained in the Chapter of the Report dealing with that subject (Chapter X., pp. 362–364).

13. THE URGENT NEEDS FOR AN INCREASE OF WORKERS AND FUNDS

In the light of our survey of the educational situation in the different mission fields, the need everywhere is seen to be so great and so urgent that the Commission does not venture to place a primary emphasis on the needs of any particular field. It would call attention to what has already been said in the chapters dealing with the different regions.

The influence of Japan is, at the present time, momentous in the shaping of the destinies of the Far East. It would be impossible to exaggerate the importance of any assistance that can be rendered to the Christian Church in Japan to equip it for the discharge of the weighty responsibilities of its position.

In the new period of her history upon which China has so recently entered, the force most potent for moulding the future is education. The character of this education and with it—in no small measure—that of the new civilisation of China is, at this moment, in process of determination. Many things fluid to-day may, in a few years, be fixed for centuries to come. This fact offers to Christian

missions a twofold opportunity in the field of education; on the one hand the development of a system of Christian schools parallel to the new system which the Government is creating, and on the other, the exertion of an important influence on the Government system itself. The future history of Christianity in China, and of China itself, if not even of the world of which China is hereafter to be a far more important factor than heretofore, will be largely determined by the way in which Christian nations meet this opportunity.

The throb of a new life is pulsating throughout India. Students are flocking to the universities and colleges in greater numbers than ever before, and at this crisis in the history of the nation there seems to be no power apart from Christian education that can guide the people along the path of a sound and healthy development, or enable British and Indians to co-operate in working out the salvation of the country. When we have regard, moreover, to the religious aspirations of the people and to the rich spiritual heritage that belongs to them, it seems possible that the reward of building up in India a strong, indigenous, Christian Church may be a great enrichment of the life and thought of the universal Church.

The impact of western civilisation upon the peoples of Africa, with the disintegrating and often demoralising influences that seem to accompany it, imposes on the Christian nations, who have accepted responsibilities in relation to the native races, a binding obligation to provide a new, moral, and religious foundation for social life in place of the old sanctions which have been destroyed.

Movements of a remarkable kind are taking place throughout the Mohammedan world, and the countries in which Islam is the dominant religion appear to be passing through a period of great and far-reaching changes. In the judgment of many who are most competent to form an opinion, Islam is the most serious force with which Christianity has to contend in its

expansion in the non-Christian world. In this time of crisis and movement a tremendous opportunity is presented for Christian education and the diffusion of Christian literature in Moslem lands.

Seldom has the Christian Church been called to meet so great an opportunity, or to respond to such immense and varied needs. If a worthy answer is to be made to the call, both men and money must be given for the promotion of Christian education in far more abundant measure than has been done in the past.

14. THE IMPORTANCE OF CAREFUL PLANNING AND CONCENTRATION OF EFFORT

While it is to be hoped that the Church will provide both workers and funds far in excess of what has so far been given, the supply can never be equal to the work that has to be done. It is essential that the limited resources should be employed to the utmost advantage. An obligation lies on those responsible for the conduct of missionary work to consider, with more precision and definiteness than perhaps they have done in the past, the aims that they are pursuing, and in particular the end sought, through the instrumentality of education. A clear conception of the object in view is necessary to the successful prosecution of the work. It is quite possible that the endeavour to reconsider the present educational missionary policy in the light of ultimate aims, and to reconstruct it in accordance with the best educational experience, may lead to a good deal of restriction in the work attempted, and a good deal of abandonment of work that is serving less useful purposes. Such concentration of effort, if it is found to be necessary, should be courageously carried out.

It is obvious that any such policy of concentration must be based on a full understanding of the whole situation. Mistakes may easily be made unless Home Boards are in the closest consultation with the most competent advisers on the mission field and avail them-

selves of the best expert educational advice that can be obtained.

15. THE NECESSITY OF ECONOMISING RESOURCES

The limitation of the resources available for carrying on the work of Christian education makes even more obvious and imperative than hitherto several courses of action demanded in the interest of economy and effectiveness.

(*a*) Union of effort in the study of educational problems. Each important great division of the missionary field should have a Board of Education or other like body in which Christians of all denominations should unite for a thorough study of the educational conditions and tasks of that region. The advice of such a body, while not imperative, could scarcely fail to be both influential and helpful, and such plans as it might outline for the co-operative prosecution of education would almost certainly lead to an improvement upon conditions created by the independent action of various bodies.

(*b*) Union in the maintenance of educational institutions. No rule can be laid down as to the extent to which such union is practicable. But the Commission is deeply impressed with the conviction that in many instances all the Christian bodies working in a given region should combine in the maintenance of institutions for higher education. Only thus, for example, will a Christian university be possible in Japan, and only thus can university education attain the best development in China. Such union will not exclude but encourage the maintenance of denominational hostels where the students can feel the full strength of the doctrinal and devotional systems of their distinctive communions, and at the same time will make possible the maintenance of an educational work which would be quite beyond the means of any denomination working by itself.

(*c*) Furthermore, we believe that it is of great importance that Missionary Boards should take more pains than they

have done in the past to use their men and women in the most effective way. This can be achieved, for example, by giving them the opportunity of obtaining a knowledge of the country of their adoption and something of its traditions and its capacities before they become immersed in their work, and by seeking to put men and women to the work that they are best qualified to do, and not wasting those pre-eminently qualified for one kind of much-needed work on tasks which many others could perform equally well.

16. THE IMPORTANCE OF PROVIDING AN ADEQUATE STAFF

We desire to express our very strong conviction that the adequate staffing of missionary institutions is essential not only for the sake of educational efficiency, but also for the attainment of the ultimate aim of missionary work. We believe that much of the work at present carried on is ineffective and almost valueless from the missionary point of view because the staff is insufficient to cope with the demands made upon it. If a college or school is to be maintained at all it should be equipped and staffed in such a way that it can reach the highest standard educationally, and the number of Christian teachers should be sufficient to leave them leisure to come into intimate personal relations with the students, and exert a direct missionary influence upon them. To the larger institutions, it seems to us, there should be attached one or more men, possessing the necessary gifts, whose main work it should be to make friends with the students, to keep in touch with those who have left, and where opportunity offers to engage in literary work. We venture to urge upon the Missionary Boards the necessity of the adequate staffing of missionary educational institutions, as a matter that perhaps more than any other needs immediate attention.

17. THE IMPORTANCE OF MAKING THE MISSIONARY AIM PREDOMINANT

On one point the Commission, in concluding its Report, would lay special emphasis—the necessity of keeping steadily in view from first to last the ultimate end sought by missionary education. The expression is sometimes heard that there is a danger of the missionary losing himself in the educator. The phrase is an unhappy and misleading one, since it is becoming increasingly recognised that the aim of true education is necessarily a religious one. The best educator is the best missionary. But the expression, however unfortunate, points to a danger that is real. There is a constant temptation to rest content with the lower and subordinate ends of education, instead of seeking the highest. It is extraordinarily easy to slip almost unconsciously into satisfaction with a school that is serving with manifest success certain social ends, and so to fail to seek the complete conversion to God of the lives of those who are being taught. The magnitude and urgency of the opportunity, while they call for an educational policy of the broadest and most comprehensive kind, at the same time make it imperative that the policy adopted should be dominated from beginning to end, and in all its details, by the central missionary motive.

These conclusions, which we seek to commend to missionary agencies, are conclusions which we have derived from the actual experience of missionaries as it has been supplied to us. We are simply trying to put into words what the consensus of missionary opinion seems to point to. At the same time, the problems of education are, to a very great extent, the same all the world over, and as the missionaries in the past have taught lessons of educational method to the whole world, so we expect to see a strong and wide influence upon the educational system of the West flowing back from missionary education as it develops in the future.

APPENDIX A

KOREA[1]

THE population of Korea is given by the Government as about 10,000,000, but estimates made by the missionaries incline them to believe that 12,000,000 would be nearer the mark. The Korean people possess an ancient civilisation, and claim to have a history covering nearly 3000 years. It is possible to trace the development of their culture from its rudimentary stages about the beginning of the Christian era. In this development, Buddhism at first and later on Confucianism have played a very large part. Under these old systems the ideal of education was clearly set forth, so that from the earliest years the Korean people have placed a high value upon learning, and installed education in the very first place in the development of their national life. It is interesting to note further that, under the native systems, education was under religious auspices and had a religious base. In the time of Buddhism, the monasteries were the schools and the monks the teachers. When Confucianism came to the front, the temples of the sages were the bulwarks of education, and only those who possessed some learning were entitled to appear prominently in worship. The idea of secular education, quite independent of and divorced from religion, was never thought of under the native systems of Korean thought.

This condition has prevailed down to the present time, so that when the Christian religion appeared among the Korean people, with its emphasis upon education, it was regarded as quite in the natural order, and Christianity was looked upon at first rather as a great educative, than as a religious, force. Or, in other words,

[1] The Commission regrets that early steps were not taken to obtain information and opinions from the missionaries in Korea generally. Unwilling entirely to overlook the important work done in that country, it appealed at a late hour to the Rev. George Heber Jones, D.D., missionary at Seoul of the Methodist Episcopal Board of Missions of the United States (North). The present Appendix consists of the paper which he kindly prepared, with certain omissions, additions, and emendations made by members of the Commission. It is printed, however, not as expressing a matured judgment of the Commission, for which indeed the material at hand was a scarcely adequate basis, but for purposes of information. It refers only to the work of non-Roman Catholic missionaries.

Christianity was to the Korean but another form for the highest and best education. A ready means of access was therefore open to the missionaries of Christianity, of which they have availed themselves very fully.[1]

In estimating the work accomplished in the Christianisation of the national life of the Korean people, there are a number of things which may be noted:—

1. Christianity brought to Korea the schoolmaster as well as the physician. Schools were immediately started. These schools were on a modern basis, and established a new curriculum in Korea. They introduced to the Korean people the idea of the systematic study of arithmetic and higher mathematics, of geography, of natural science, the history of their own nation, and of other nations besides that of China, grammar, and the English language. The educational work of the early Protestant missionaries commended itself to the Government of Korea, and his Majesty, the reigning sovereign, manifested his favour by bestowing upon the school established by one of the missions the title of the Hall for the Training of Useful Men. Since that day the Government has maintained increasingly its friendly attitude toward the educational work of the Christian Church.

2. Not only did the Christian schools bring to the national life of Korea a new curriculum, but they wisely availed themselves of the best things in the native life. For instance, the Koreans possess an admirable alphabetic form of writing which lent itself quite readily to the expression of native thought and the creation of a native literature. The Koreans have been disposed to look with contempt upon this vernacular, and confine themselves entirely to books written in solid Chinese. Christian missions, however, adopted the native script, with the result that it has been given a high place as the literary medium of the Korean people. At one time it was thought that the Chinese ideographs might be discarded altogether. After several years of trial, it has been found that this is not altogether an expedient thing to do. So that at present the mixed script is used, which consists mostly of the Korean native writing, with important terms written in the Chinese in order to identify them. It will thus be seen that Christian missions have been instrumental in introducing into the national educational system of Korea both the native script and the mixed script. This is having a profound influence on the development of national thought.

3. One of the great problems which confronted the Christian educators was that of text-books. The subjects being new, the Korean language was devoid of the terms in which the subject-matter could be expressed. It has been necessary to import into the Korean language (mainly from the Chinese) the most elementary terms in geography, grammar, mathematics, and all the sciences.

[1] In the opinion of the Rev. M. N. Trollope, it would be truer to say that the Government and people of Korea were not unwilling to accept Christian missionaries as teachers of English and Western science without reference to their religious beliefs.

Until recent years, when experts from Japan turned their attention to this matter, this new terminology was practically in possession only of the Christian men in Korea, and they have played a large part in the development of the Korean language.

4. In bringing to the Korean people a new curriculum, with a new apparatus of text-books, it was necessary to train a new staff of teachers. The old teachers who had been developed under the old system were found to be of little value. While as yet there is in Korea no distinctive training school under Christian auspices, the higher schools of the Christian missions have all paid attention to the preparation of teachers, and many of their graduates are in that work to-day. The Government is now paying particular attention to this work, and a large training school is in successful operation in the city of Seoul. The demand for trained teachers, however, is so great that all graduates of Christian schools, and many of the partially educated and ill-trained students from schools all over the land, find ready employment as teachers.

5. Christian missions have performed another service in introducing into the ideals of education the graded system and the connectional bond, by which schools may stand related to each other. While in the old native schools there were the elements of a system of uniformity, this was of a very indefinite character, and the undirected and untrained schoolmasters, who opened schools in the native villages, did pretty much what they liked. Christian educators have given special attention to the idea of a uniform system of education for Korea. There is no doubt that they accustom the people to the idea of uniformity in instruction, and thus pave the way for the inauguration of the Government system. In this connection note should also be made of the fact that the Christian educators introduced the idea of large schools requiring a faculty of teachers, and bringing together a great variety of students in large numbers. This is quite different from the old idea. It gave an opportunity for the student class to discover its own strength.

One great difference between the non-Christian system of education and the Christian system is that, whereas the non-Christian system has schools for boys, the Christian system possesses schools for boys and girls. There were no schools for girls in Korea until the Christian Church established them, and this idea of female education is one of the chief contributions of the Christian faith to the national education of the Korean people.

These are a few of the direct results of missionary education. The by-products have been many. The bringing in of a new curriculum, and the opening of the vast stores of truth and knowledge comprehended in our modern science, has had an immense evidential force in commending the Christian faith to the national consciousness. The accuracy of the scientific truth taught by Christians and the value of their educational methods have prepared the Koreans to trust the religious truths presented by them, and to value their religious teachings. They see, too, in Christian education the larger hope of the Korean people. A far-reaching social reconstruction is also being

brought about by education. Graduates of girls' high schools will never consent to become concubines. Their educaiton unfits them for such a social perversion. Thus a profound effect is being made on family life in Korea.

Christian educators have paid particular attention to primary schools, and these have been co-ordinated into a system with a common course of instruction, common grades, and a common objective. These are all registered in the State department for education in Seoul, and are a recognised part of the Government system. The department has included the Bible as an approved text-book.

There has been a widespread movement for education throughout Korea, amounting practically to an educational revolution. It was for a time a sort of Korean fad to start a school, and everybody, governors, magistrates, town and village officials, noblemen, and wealthy middle-class men, all made heavy sacrifices to bring the blessings of education to their children. As a result, salaries of native teachers became abnormally high, and a vast amount of superficial education was inaugurated. This was but a temporary stage, and has led the way to a more stable and satisfactory condition.

Above the primary schools are the high schools, academies, and colleges. Academies for boys and girls have been maintained by Christian missions at most of the mission stations, and in connection with the academy in Pingyang some college work is in operation. The work done in the Union Academy and College at Pingyang is worthy of special mention. This is a Union institution, maintained for the past five years by the American Presbyterian and Methodist Episcopal Missions. The arrangement has proved eminently satisfactory, and is regarded by the missionaries of both the Churches connected with it as essential to its continuance as a successful school. It has 523 students in the academy and 54 in the college department. During the past six years, 92 students graduated from the academy and 2 from the college, with a graduate class in the academy this year of 65 and 5 in the college. The entering classes in academy and college numbered 225 in 1909, and every one was a professing Christian. The average age of the students was twenty years, with 7 under sixteen years and 13 over thirty years of age. Two hundred and thirty-three of the students were married men and 6 were widowers. Every student pays for his education in money or labour. The Korean Christians co-operate to the best of their ability, and a day each year has been set apart for prayer and contributions to the school. The tuition fees from the students have for several years sufficed to pay more than half the running expenses, including salaries of more than twenty Korean teachers and tutors. The amount appropriated by the Boards at home for running expenses has never exceeded $500 a year. The graduates and former students (not graduates) are now found in every walk of life in the north, in increasing numbers, exercising a potent influence on the new forming life of the two and a half millions of Koreans living in its contributory territory.

A like story may be told of the growing schools at Song-do and Seoul. Everywhere eager boys and girls are thronging to these schools, overtaxing the accommodation, and opening up before the Christian Church one of the most notable opportunities in the history of missions

The missionaries have further turned their attention to education for the blind and the deaf mutes, and schools are in operation or preparation for these unfortunates Professional schools for the training of a native clergy, of physicians, nurses, and Bible women are also in successful operation, and doing a vastly important work. A medical school is conducted in connection with the hospital maintained by American Methodists at Seoul

Thus from the very first the Christian work has maintained a wise emphasis on education, inspiring the convert to build on the base of his new moral character, for that has always been first in the thought of Christian leadership in Korea, an enlightened and educated life As a result, the Christians in Korea constitute the most universally educated of all the classes in the population.

In order to apprehend the real significance of the situation in respect to missionary education, account must also be taken of what the Government is doing, and its attitude toward Christian education. The old native schools have in recent years largely disappeared. In March 1906 the Korean Government, on advice of the Japanese Resident General, appropriated 500 000 Yen (£50,000) for the extension of education A common school course of four years was laid out, to which the old village school was made preparatory. Tuition and text-books were made free. In June 1909 there were about sixty Government common schools throughout the country. This number being wholly inadequate, thirty private schools of approximately similar grade had been selected for assistance by the Government, each of these being supplied with trained Japanese and Korean teachers paid by the Government. Besides these common schools, the Government has established several schools for the country at large, most of them of a technical character, and the majority located in Seoul. These include a training school for teachers, two industrial schools—one in Seoul and another in Chemulpo,—two high schools — one in Seoul and one in Pingyang,—a school for foreign languages, and a medical school. All these institutions are characterised by the efficiency which marks all the educational work of the Japanese.

The Government has recently required private schools to register with the educational department and has passed regulations with reference to the text-books to be used in these schools. According to an official statement issued in June 1909, 1900 such schools had registered. Of these, 1400 to 1600 are missionary schools.

As a result of correspondence between the American Consul-General and the Korean Government, the former was able in February 1909 to state to representatives of missionary education, that "registration contemplates freedom of Christian teaching, mutual co-operation in continuing established school work,

Christian schools and Christian school graduates to receive the recognition and benefits enjoyed by Government schools."

The whole educational situation may then be summed up as follows: The old Korean schools are a diminishing and almost negligible element. The Christian missions are conducting several high schools; and approximately 1500 elementary schools (about three-fourths of the whole number registered with the Government) are giving a somewhat elementary professional training to a large number of teachers (men and women) and preachers, and are doing the only work above the level of the secondary school. Industrial training is given by some of the mission schools, and especially by the Y.M.C.A. in Seoul. There is an efficient medical school in connection with the Hospital at Seoul. The Government has established two or more high schools, and some six or eight technical and professional schools; it is maintaining directly sixty elementary schools, and assisting thirty more private schools. There is little reason to doubt that the most efficient work, from a strictly educational point of view, is that done by the Government. Many of the teachers in the Christian schools are very imperfectly equipped for their work.

This situation offers to the Christian forces operative in Korea an exceptional educational opportunity. The Koreans are turning in great numbers to Christianity; under the leadership of the missionaries, they are eagerly seeking education; the Japanese Government, though exercising strict censorship over the textbooks used, is granting to Christian schools full religious freedom, is cordially encouraging the multiplication of such schools, and seems disposed to leave the field of college education, for the present at least, to the missions, if they will occupy it.

In order to meet this opportunity, it is eminently desirable that all the Christian educational work of the country should be co-ordinated and that all the missions should unite in the development of a Christian educational system, parallel to that of the Government.

Christian schools should be improved in efficiency, and as rapidly as possible raised to or above the standard set by the Japanese Government. The policy pursued by most of the missions, of establishing many schools, manning them with such teachers as could be obtained, and gradually training these teachers, has probably been a wise one, but requires supplementing by constant effort for the improvement of the schools in quality of work done.

Union of effort is especially necessary in higher work. It seems beyond doubt that the Christian missions ought to avail themselves of the opportunity which the Government offers them of occupying the college field. But to do this effectively, there should be for some time but one Christian college. There are those who hold that for the present it would be wise to send college students to Japan to be educated. The immediate emphasis of effort in any case should be upon the improvement of elementary schools, the building up of a few strong high schools and training schools for teachers, and, in due time, upon the development of one strong Christian college.

APPENDIX B

DUTCH EAST INDIES[1]

THE population of the Dutch East Indies is estimated as at least 40,000,000. About 30,000,000 of these are found in Java.

According to statistics relating to the year 1907, in Java there are in the Government schools, in which no religious instruction is given, 53,931 boys and 2415 girls; in private schools that give no religious instruction, 24,028 boys and 1087 girls; and in mission schools, 4890 boys and 1430 girls. For the other islands of the Archipelago, the figures are—in Government schools, 41,565 boys and 11,975 girls; in private schools, 6128 boys and 258 girls; and in mission schools, including a few Roman Catholic schools, 31,575 boys and 11,088 girls. The total number of children attending school is for the whole of the Archipelago, 190,370.

In Java there are five missionary institutions for the training of teachers, and a seminary for native evangelists to which pupils come from the whole Archipelago; in Sumatra there are two missionary institutions for training teachers; and in the Minahassa one training institution and a seminary for native evangelists. In Ambon there is a Government college for native teachers, and a seminary for native evengelists. On the island of Sangi there is a training college for native teachers and evangelists.

The Aim of Missionary Education

Emphasis is laid on the value of education as an evangelistic agency, and as the most effective means of bringing non-Christians under Christian influence. Writing from Sumatra, Herr Warneck notes the strong desire which uncivilised peoples have for education. In the Dutch East Indies many tribes have asked for missionaries and Christian teachers, and have been willing to build schools and teachers' houses before having any disposition to become Christians. Non-Christians who desire to become Christians show no dislike to going through a regular course of instruction, and regard

[1] The Commission regrets that it had not sufficient information to justify the production of a Report on the Dutch East Indies; but it gives in this Appendix a summary of such replies as it received.

it as a quite natural demand. The education given to enquirers is the chief means of leading them into a real understanding of Christianity, and this important work should be undertaken by those who have a thorough mastery of the principles of pedagogic science.

With regard to the education of Christian children, attention is called to the importance of teaching them to read the Bible. Further, as Herr Warneck writes, " Education is valuable for many useful professions, and for fighting superstition. The scholars get a right idea about the world they live in; through regular religious instruction, their animistic ideas are destroyed. Continued education will also develop the character. In school the pupils are led to diligence, order, neatness, truthfulness, placability. They learn, a most valuable thing with uncivilised people, for the first time in their lives to obey and submit their will to another."

Mr. Kats, writing from Java, emphasises the fourfold aim of missionary education—physical, intellectual, moral, and religious. He says: " Religious and moral education are of the greatest importance, but ought not to be emphasised one sidedly at the cost of the intellectual training and the care for physical welfare. On the other hand, by looking only to the needs of practical life, there would be a danger of emphasising only intellectual training, and neglecting the other part of the education. This mistake is made by those who consider instruction in reading as the chief aim of primary education." Similarly, Mr. A. Kruyt writes: " The special end which is to be obtained by the pedagogical mission is the *harmonious* development of the population. For that purpose this part of missionary work must always agree with the whole, to prevent intellectualism, pride, and such like."

Higher education carries on this process to a more advanced stage, though, unless carefully watched, it is exposed to the danger of alienating the students from indigenous ways of thought and feeling. Herr Limburg considers that the chief aim of higher education should be the raising up of future leaders of the people, and this view is shared by Herr Kats, who writes: ' This teaching is one of the foremost enterprises of missionary work. . . . The great principle, without doubt, is to reach the Javanese by the Javanese."

The Results of Education

Nothing of a very definite nature is stated with regard to the results of missionary education, though the correspondents seem satisfied on the whole that the schools have been successful as an evangelistic influence, and as a means of raising the level of the Christian community.

With regard to Sumatra, Herr Warneck writes that the great majority of Christian children attend school regularly, and nearly all can read, write, and do a little arithmetic. The schools are also largely attended by non-Christian children. Bible stories and the Lutheran Catechism are generally known, and a quite marked result has been the awakening of a love for singing. Care

has been taken not to introduce into the curriculum a variety of subjects which would be of no service to the scholars in the work of their future life, and which would tend to unfit them for it.

The Bearing of Recent Changes on Educational Work

The two correspondents from the Celebes do not refer to any marked change in the situation, but both in Java and in Sumatra there appears to be a remarkable intellectual and national awakening, due partly to the new impulse given to the whole of the East by the success of Japan against Russia, and partly to the gradual influence of the spread of higher education among the people.

Mr. Kats writes with reference to Java: "Recently a movement has sprung up among educated Javanese asking for more education for their fellow-countrymen. Missions do not reach any class except the lower classes. It is of great importance that Christian schools should be erected, giving an opportunity to the Javanese to acquire the knowledge they need. Christians must take the lead in this movement. If the demands of the Javanese are satisfied by neutral Government schools, and the missionary schools come in the background, it will become later on more and more difficult for them to wield any considerable influence. The first thing to be done is to gather the pupils in hostels (not too large), where the influence of the Christian spirit could be more powerful and lasting than when this influence depends only on the instruction in the schools." Similarly Mr. Kruyt writes: "The mission has to gird itself in order to come to the head of this movement, so as to be able to lead it in the right way, and to exercise influence on the chiefs and distinguished natives. If it does not go over to the giving of instruction fitted for these circles, it loses its influence for good and all."

From Sumatra Herr Warneck writes that the chief changes that have taken place are that a large part of the people have now become Christian, that western civilisation is penetrating the country in increasing measure, and that Islam is competing with the Christian Church for the allegiance of the people. These causes have led to a much greater demand for education, and compelled the missionaries to give it in a more advanced form, unless they are willing to lose their pupils to competing institutions.

Relation to Government Education

The general attitude of the Dutch Government to missionary education appears to be a favourable one. The Government follows the policy of grants-in-aid, and appears to be increasingly ready to leave especially elementary education and the training of teachers to the missionaries, so far as they are able to undertake the work efficiently. On the other hand, the growing demand for education on the part of the people, to which reference has already been made, threatens to tax missionary resources to their utmost limit, and without considerable expansion it seems doubtful whether missionary education can meet the growing demands. It

is stated that in Java, the Dutch Government has recently erected 3000 village schools, and intends to increase the number to 10,000.

The Use of the Dutch Language

In all parts of the islands, except in the towns of Java and Sumatra, all instruction in mission schools is given in the vernacular, except in the highest classes, in which Malay (the *lingua franca* of the Dutch East Indies) is taught. In Sumatra Herr Warneck tells us there is a growing desire to learn Dutch, though in the past neither the Government nor the mission has laid stress upon teaching it. It has been found necessary to begin to teach the Dutch language in many of the mission schools. The missionaries are afraid of an over-rapid and premature development, and of the growth of a class of men who have received education beyond the opportunities which are open to them, and they regard it as desirable that missionary education should not yield to the popular demand more than is necessary, but, at the same time, it is essential that the mission should continue to have an effective control of the educational system, and, so far as lies in its power, guide the people to a healthy development.

In Java, in the larger towns, Dutch and Malay both form a necessary part of higher education, and English is needed for those who aim at occupying commercial positions. At the Training College at Depok, all instruction is given in Malay. In the Government schools for native doctors and lawyers, and at the higher agricultural school, the Dutch language is used as the medium of instruction.

The Education of Women

Amongst the native population, the proportion of girls attending the mission schools is as large as that of boys. Boys and girls receive the same lessons, the girls receiving instruction in domestic economy and needlework in addition. The position of women in the Dutch East Indies is described as free and independent, and no opposition is raised to their attendance at school. Mr. Limburg, Director of the Boarding School for daughters of chiefs in Minahassa, states that native society is not yet ripe for the training of women as workers. There is as yet no systematic training for female teachers, and the only opening for women is in hospital work. In the hospital at Modgo Wamo girls are trained as hospital nurses. Among the Mohammedan population there is a much smaller attendance of girls at the schools. But Mr. de Haan tells us that in the last few years in West Java school instruction has been asked for for Mohammedan girls, and at Bandoeng a girls' school has been erected for them. Of Sumatra Herr Warneck writes that it was difficult at first to get girls to come to school, but that now the number attending is large. In their training, emphasis is laid on the development of character, and on instruction in the principles of Christianity, but they are also taught to read and write and keep elementary accounts. No attempt has yet been made to give

higher education to women. It is desirable that the number of lady teachers should be increased, but the Bataks are prejudiced against putting their children in the charge of unmarried women. A few Batak girls are employed as junior teachers in girls' schools, but they do not remain long at the work, as all marry.

Industrial Education

There is a general agreement on the part of the Dutch missionaries that industrial education is valuable, and that more should be done to develop it in connection with missions. Mr. A. Kruyt of Madjawarna, East Java, writes that both industrial and agricultural instruction are needed, for the Javanese, with intensive cultivation, would be able to get much more out of the soil than is at present the case. Industrial education is also necessary, because the population is so rapidly increasing that all will not be able to be supported by agriculture. He reports that the industrial instruction which has been taken in hand by the Dutch Missionary Society has produced very good results, both in the formation of character and in the improvement of the economic state of the communities. At first the population was rather distrustful of the industrial schools, but the demands for admission are now in excess of the number of available places.

Mr. D. Koelewyn of Keuchenias School, Jogjakarta, reports that in his part of the field there are no handicrafts or agricultural schools under the direction of the Missionary Societies. The urgent need of such work is however felt. "Nearly every Javanese boy, after having received some education, despises agriculture and looks out for a position as teacher or as clerk in some other office excluding manual labour. . . . Now we are often burdened by Javanese boys who have got instruction but have no capacity for further study. Better provision for industrial training might be helpful in forming a well-educated, energetic middle class, with a better economical position than the class of unskilled labourers (coolies), better even than the lower Javanese officials, who, in their longing to imitate European habits, often live above their earnings."

The same view is taken by Mr. Kats, of the Netherlands Missionary Society, Director of the Training School for Native Teachers at Modgo Wamo, Java. The pupils leaving the mission schools at Modgo Wamo, he reports, nearly all earn their living by agriculture. He desires in their behalf more scientific agricultural knowledge, in order that the return from the soil may be increased by more judicious cultivation. Better industrial training is also needed, because in present circumstances, owing to his lack of technical schooling, the Javanese is being pushed out by the competition of the Chinaman. Speaking generally, Mr. Kats reports that there is a tendency among the Javanese who have received education to despise agriculture and handicrafts and to seek some form of clerical employment.

Mr. Paulus Penninga of Lawang, East Java, Sub-Agent of the British and Foreign Bible Society, writes that more should be done

to develop industrial training, both for the formation of individual character and for the strengthening of the economic condition of the Christian community.

Mr. Adriani of the Netherlands Bible Society, writing from Posso in the Central Celebes, and Mr. Limburg, writing from Tamohon in the Minahassa province, North-East Celebes, take the view that the development and amelioration of agriculture and industry are better left, at present at any rate, in the hands of the Government. The missionaries in Central Celebes have introduced the growing of coffee, and make many efforts to purify native agriculture from the practices connected with heathen belief.

APPENDIX C

INDIANS IN NORTH AMERICA[1]

(1) Indians in Canada

The Indian population of the Dominion, according to the Report of the Department of Indian Affairs for the year ending 31st March 1909 is 111 043 of whom over 77,000 are returned as Christians Rather more than half of these are Roman Catholics The Anglican and Methodist Missions are the strongest next to the Roman Catholics having each about 16,000 adherents

Nearly all schools are conducted under Government supervision by the Church of the country There are in all about 308 schools of which 57 are boarding schools and 20 industrial Of the total number 109 are under Roman Catholic management, 86 belong to the Church of England, and 44 are connected with the Methodist Missions

Diversity of opinion exists as to the way in which the Indian should be educated Industrial schools are supposed to be wholly maintained at the expense of the Government, and in the case of the Government grant proving insufficient, the school reverts to the Government unless the Church to which it has been entrusted meets the deficiency Usually the cost of maintenance under Government supervision has been greater than under Church control

(*a*) *Industrial Schools*

The industrial schools are few in number and are at a distance from reservations The boys are taught farming, gardening, care of stock, and carpentry, the girls such housework and domestic methods as will fit them for making a comfortable home It is admitted that "the industrial work should be adapted to the locality where the pupil may be expected to reside after leaving the school" The boys should not be taught trades or professions until after they have left school at eighteen Objec-

[1] The Commission regrets that no information was obtained from workers among the Indians in North America To rectify this omission papers were prepared at the request of the Commission by President Falconer of Toronto University with reference to the Indians in Canada, and by Miss Anna L. Dawes with reference to the Indians in the United States A summary of these papers is given in this Appendix, as the limits of space make it impossible to print the papers in full.

tions are brought against such schools on the ground that they alienate the pupils from the home life on the reservations, and train them at great expense for a life unsuited to the average Indian. But their defenders maintain that they do prepare the pupils for self-support, and that the results have been exceedingly good in those cases where the boys have married girls from the schools, and they have started on land of their own, away from the influences of their pagan relatives on the reserve and of the white men in the neighbourhood. It seems, however, that these schools are not adapted for the education of the average Indian. A few may be maintained for the more advanced pupils.

(*b*) *Boarding Schools*

Boarding schools are established by the different Churches, and the Government allows a per capita grant for a certain number of children, but for none beyond that number. As a rule, the buildings also belong to the Churches, which maintain these schools at considerable expense.

The boarding schools are often hardly to be distinguished from the industrial schools, except that their industrial training is not so complete and thorough. Their advantages are that they are on or near reservations, and so avoid making a great breach in the intercourse between parents and children, while, at the same time, the children are separated from the influence of the average Indian environment at an impressionable age. They have high average attendance, greater range of subject than the day school, and keep the child more constantly under teachers of high character. It is claimed also that they are cheaper than the industrial schools, though probably the difference is not very great if the boarding schools give a good education for farmers and domestic life.

"The pronounced favour for industrial and boarding schools entertained so far, especially in the younger provinces, has been based mainly upon two considerations, namely,—(1) The necessity for avoiding the retarding and retrogressive influence upon the intended benefits of education to which the children are necessarily subjected when after school hours they return to their homes; and (2) the overcoming of that irregularity of attendance which necessarily results from the nomadic habits of parents before changed methods of employment have brought fixity of residence" (Report of Indian Commission).

(*c*) *Day Schools*

The Government authorities both in Canada and the United States are in favour of increasing and improving the day schools till they become in time the largest educational factor in the life of the Indian. They would still remain under denominational influence. To secure their efficiency it is agreed that they should have more teaching of an industrial character, that a superior class of teachers should be secured, that attendance should be compulsory, and that a simple mid-day meal and means of transportation should be provided. Since so many of the Indians get

their living from the soil, their education should suit them to become, through their farms, independent of Government support, and those who know the Indian best look forward to the day when treaty conditions and reservation life will disappear. Where the Indians, as in British Columbia, gain their livelihood by different industries and pursuits, their education should be modified to suit local conditions.

(2) Indians in the United States

The Indians of the United States will shortly become full citizens, and this fact conditions their missionary education. The Government, to quote Commissioner Valentine and Vice-President Sherman, purposes to make them "useful citizens," to incorporate them and enable them "to contribute to the national progress." Governmental relations to Indians began with treaties considering them as foreigners and wards, and confining them to reservations, where they were supported. This period, full of bloody wars, was followed by President Grant's "peace policy." In 1869, he put them under the care of the Churches, assisted by a philanthropic Board, thus beginning a policy of civilisation. In 1887, the severalty law began the division of their communal landholdings, and granted them full citizenship after a period of twenty-five years from these allotments.

This step compels the Government to educate its prospective citizens, and the Church to inspire that education with religion.

The present missionary problem is the transformation of semi-savages into Christian citizens who shall be steadfast amid accumulated temptation and special difficulties, and the furnishing of native leaders. The ethical and highly religious savage has lapsed into a condition of superstition and squalor. Only Christianity will furnish character, strength, and an ideal higher than his surroundings.

Education for character is best given in mission schools, which are smaller, flexible, under Christian teachers, and closely related to the home conditions largely impossible in State schools. But the Church cannot immediately educate 60,000 scattered children of varied development, while the Government has absorbed this duty on a vast and valuable scale. Indian missionary education, therefore, must continue to be largely co-operative. Direct missionary education for Indians began in 1643, and many of the colleges were established for that purpose. All denominations have carried it on. A new period was begun in 1877 by Captain R. H. Pratt, in charge of Apache prisoners. Strong missionary zeal led him to teach them and afterwards to persuade the Government to pay for their further education, mostly at Hampton Institute, an industrial mission school for negroes founded by the late General Samuel C. Armstrong. It is this school which has furnished a model for all such training of natives, and has revolutionised general educational theories. In 1877 Father Brouillet induced the Government to adopt a general system of education in mission schools, under contracts. This was enormously extended, and proved useful for a time, but was discontinued in 1897 as inconsistent with complete

separation of Church and State. The Government has since established many large industrial schools of its own, under Captain Pratt at Carlisle in 1879, and throughout the land. In 1877 its first appropriation was $20,000 for 151 schools of all kinds. In 1909 it appropriated $3,435,000 for 363 schools of all kinds, reaching 26,500 children. Among these, besides the Government schools, the Government provided for a few Indians attending 9 public day schools; while 1000 at 17 Catholic schools, and 12 at Hampton were contracted for, out of tribal funds, at their own request.

Protestant bodies report (for 1909) 22 Missionary Societies working among Indians mostly for evangelisation. They support 34 mission schools containing 1829 pupils. These cost $228,600. There are 342 Sunday schools reaching 16,000 children. The whole number of "Evangelical Protestant Indians" is reckoned at 60,000.

The Roman Catholic Church report (for 1908) 53 schools reaching 5000 children. Their only Sunday school figures are in connection with Government schools. Their work costs $231,500, more than half given by Mother Katherine Drexel, who has also founded an Order for this work. They report 51,000 Roman Catholic Indians.

The Government figures are for 1909 and differ slightly. This report (for 1909) gives 51 strictly mission schools (of all denominations, but exclusive of the contracts) containing 3600 children, and costing the Churches $338,000.

The question of discontinuing the general contracts produced valuable testimony to missionary education. Father Ketcham declared the schools "were the centres from which emanated the light of religion and civilisation." Secretary Ryder (Congregational) said: "Government schools cannot furnish a Christian leadership." Senator Dawes wrote: "I never had any faith that a Government school without any religion in it would ever make a self-supporting, self-relying citizen out of a poor savage. Indian children need something more." The loss of Government aid not being supplied by Protestants, their work declined. In 1906, President Slocum of Colorado College reported for a committee of the Annual Conference at Mohonk that Government could not educate Indians religiously, and the "only large hope for this training" was in religious homes and schools. Much new missionary interest has now arisen.

The pressing current question is co-operation with the Government. It is not only necessary, but promises larger and more successful results. Along industrial lines, mission schools cannot compete with those of the Government, and do not need elaborate equipment. In primary education some variety of settlement work will give the best results, including schools among the less civilised tribes. The use of the vernacular (60 languages and 200 dialects) is no longer necessary, except in training native leaders for missionary work among the older and backward Indians. Training of girls is necessary, says Dr. Riggs, that they may be "makers of a new social order, self-controlled Christian women instead of creatures of impulse, able to create and keep bright, healthy, Christian homes."

APPENDIX D

MEDICAL EDUCATION

DURING the Conference in Edinburgh special meetings were held by the medical delegates attending the Conference, and at these meetings a number of resolutions were passed. The resolutions given below, which relate to the training of medical workers in the mission field, were communicated to this Commission. The Commission had no opportunity of considering the matter as a body, and cannot, therefore, express any opinion with regard to it. It has been thought well, however, to print these resolutions for information, as representing the views of the medical delegates attending the Conference.

This sectional meeting of medical delegates, medical missionaries, and other medical practitioners interested in the medical aspects of missionary work, desire to represent to the Commission on EDUCATION IN RELATION TO THE CHRISTIANISATION OF NATIONAL LIFE their unanimous opinion—

(1) That more, and more thoroughly equipped medical schools should be established in suitable mission centres, and that as many natives as possible should be trained for the various branches of medical missionary work, for the double reason—

(*a*) Because the work gathering round mission hospitals, and the work of medical evangelisation, can never be overtaken by foreign physicians; and

(*b*) Because the native can reach his fellows in a way in which the foreigner can seldom do; is more easy to secure; and more economical to support; and has been proved, in various mission fields, to be capable of becoming an efficient nurse, hospital assistant, physician, surgeon, and medical missionary, and in many cases in China, can occupy positions of importance in connection with the Government and other public service, where Christian medical men could exercise a powerful influence for Christ.

(2) The meeting also is of the unanimous opinion that the thoughts of some of the more highly educated natives should be directed in increasing measure towards the medical mission schools and colleges which are springing up in many lands.

PRESENTATION

AND

DISCUSSION OF THE REPORT

At the Meeting of the Conference,
on Friday, 17th June 1910

CONSIDERATIONS of space have made it necessary to abbreviate the speeches made in the Discussion. In doing this, the attempt has been made to preserve everything that sheds fresh light on the subjects considered in the Report. In some instances the speeches have not been well reported, and this has necessitated the omission of certain sentences. It has not been found possible to send the report of the speeches to those who delivered them for their revision.

PRESENTATION AND DISCUSSION OF THE REPORT

THE Rt. Rev. the BISHOP OF BIRMINGHAM, in introducing the Report said: Of the forty-five minutes which are assigned to the Commission for the exposition of its ideas, I am desired to take thirty in expounding the general principles of our Report, and you will look to Professor Moore, who naturally will voice especially the American members of our Commission, to introduce the subject this afternoon, especially with reference to China and Japan. I am speaking for the Commission, and I should like to bear witness how much of strenuous labour and of unbroken good-will and fellowship have gone to the making up of this Report. I should like to thank the members of the Commission who have served with me, and in particular to thank them for the great and constant consideration which they have shown to the Chairman. I want to lay stress on the fact that this Report, dealing with a great number of very controversial subjects, has done its very best not to be original. That is to say, you, gentlemen, have written this Report, so far as we can bring this about. I mean you—and there are many here present—who have been our correspondents, and our absent correspondents who are at work in the mission field. We have tried to represent their evidence in the judgments and conclusions which we have appended to each chapter of our Report. As far as possible these recommendations, judgments, and conclusions are simply drawn from the evidence which was before us, and if they are partial, if they have left out of consideration classes of evidence, classes of fact, that has been due to the fact that our evidence is partial. We disclaim originality.

The source of our Report explains also—what, I think, reading it afresh, I feel—its somewhat critical tone. Good men are always more anxious to know how to do their work better than to get credit for what they have done. You will understand that our Report, largely based on such answers, could not but have this character; but I should like to refer to what is said in many parts of our Report, with reference to the profound impression which has been produced upon our minds as to the real and rich and abundant fruit which the educational labours of missionaries have borne in every part of the world. If you look to the diffusion which has taken place of Christian ideas and ideals, far beyond the region of any specific Church membership

or Christian belief, and if you ask who are in the main responsible for this, I answer unhesitatingly in the main Christian educators. Again, if you ask what has most powerfully impressed even the hostile imagination within the charmed circle of Indian society, I say the elevation of the outcastes. And if you ask what is it that has been the instrument of that elevation, I say once again Christian education. If you ask who were the pioneers in introducing the very idea and ideal of women's education, and who have brought it to the point which it has attained hitherto, it is again the Christian educator. If you ask once more who has sustained the ideal of education as a training of character and a training of the whole personality, through a day when the individualist movement was largely reducing the idea of education to the idea of imparting information to be simply received and retained by the memory and comprehended by the intellect, I answer once again the Christian educator. If, finally, you go to any statesman, any one occupied with the problems in the East, and find him overwhelmed by the vast gulf which exists between East and West, and the inability to bridge it, if you find him depressed with the failure of education, and ask where you have to look for that bond of sympathy, I venture to say that he is almost sure to point to the missionaries and to say that if there have been men occupied in creating, and, at least in large part, successful in creating a bond of spiritual sympathy between East and West, between the European and the Oriental, between the European and the African, they have been once more the Christian educators. From all these points of view I cannot introduce this Commission without bearing witness to the profound impression which has been made on our minds as a Commission of the incomparable value of the labours of Christian educators.

We would ask that your consideration of our Report should treat Chapter VII. on the Relating of Christian Truth to Indigenous Thought and Feeling, and Conclusion, Number 6, in the last chapter of the Report, which bears upon that matter, as central, and I am instructed to expound the Report of the Commission as a whole from that point of view. You are already, by the discussion yesterday, thoroughly familiarised with this subject. A universal religion, a catholic religion, needs a common message such as is contained in the Apostles' Creed, and as is recorded in the Bible, but a common message comprehended by very different and various peoples and individuals, each with very different gifts, so that each in receiving the one message brings out some different or special aspect of the universal truth or character which lies in the common religion. So it is, and so only, that the glory and honour of all nations are brought within the light and circle of the Holy City; so it is alone that the real breadth and catholicity of the life is brought out. We look around, we see the profound and wonderful qualities of the Indian, and the Chinese, and the

Japanese and the Africans, and we are sure that when the whole witness of Christianity is borne, when Christ is fulfilled in all men, each of these races and nations must have brought out into the world a Christianity with its own indigenous colour and character, and that the rising up of any really national Church will be to us, who remain, who were there before, life from the dead. We regard this question as central. We start from this. Are we, by means of education, training truly national Churches to stand each on its own basis, and bring out that aspect of Christian truth and grace which it is the special province of each separate race to bring out? We have expressed our fears, but I do not doubt that there is in the hands of most of you a contribution from one who need only be named in Edinburgh, as indeed anywhere, to be greeted with the profoundest respect and enthusiasm—I mean Dr. Miller of Madras. There is in your hands, or in the hands of very many of you, a letter from him which takes the place of a contribution he would have made if his health had allowed him to be here, in which these fears are expressed with even greater urgency and insistence, in a more extreme form, I may say, than that in which your Commission, I think, ventured to express them. The danger of an exotic Church is greater in India than it is in China or Japan or in Africa, and as Dr. Miller points out, the vast bulk of the Indian Church is drawn from the classes of society outside the charmed circles of caste, outside the social organisation of Hinduism. From that point of view it has in the minds of those who constitute Indian society an unnational character, an alien character. His views about education as a missionary instrument are, as you will see, largely coloured by the preoccupation of his mind with that great thought. Well, now, if there has been anything amiss in this respect, if there is a great evil to be avoided, we have to think from that point of view very profoundly both about the subject of our message and about the means of its deliverance. I cannot but say one word about the training of native pastors. It does seem to me shocking that they should so largely have been trained in our different denominations and bodies by the aid of exactly those symbols which, for example, have been found useful in America or in England. It does seem to me that documents like the Thirty-Nine Articles or the Westminster Confession are documents full of controversies, which are partial, which do not belong to the universal substance of our religion. We must confess that not nearly enough attention has been paid to the question whether, in the deliverance of our message, I mean its educational deliverance, all we were delivering belonged really to the catholic and fundamental substance of the message of Christ.

Then again we want to ask whether those who belonged to the country have been on every opportunity that offered itself put into the posts of responsibility. There are admirable examples

of Englishmen serving under those who are Christians of the country in great educational establishments in many parts of the world and in many parts of India, but we want to know whether we cannot more speedily anticipate the time when positions of educational influence are assigned to those Christians who belong to the country. We feel that risks must be run in this respect, but that progress must be made.

Once again we want to know whether really the literature, the native literature of the country, has been in some parts of the world scanned sufficiently carefully to find a preparation for the Gospel which has been going on in the minds of men in their own thought and through their own wise men. We believe that missionaries have been much freer in recognising this evangelical preparation in some parts of the world than in others, but we cannot doubt that there has been in the literature of the world in every country a preparation for the Gospel, and that in the literature of the country is to be found guidance as to the aspect of religion which is entitled to take hold upon the minds of the people; and in particular we do urgently demand that in training those who are to go into the mission field there should be far more attention paid in the future than there has been in the past to the religion of the country and the literature of the country where they are going to preach.

Further, we do earnestly desire that religion should be taught and propagated, and worship conducted, as far as possible, always in the language of the people, so that the foreign element should as little as possible be associated with religion. Now when the national movement with which every single one of us must sympathise, the movement by which each race recognises and claims its own inheritance, now that that is rising like a tide, we know how swift and righteous would be the vengeance if Christianity were allowed through any fault of ours to present itself to the imagination of these peoples as a foreign or alien religion.

From this point of view we desire to emphasise the transcendent importance among the aims of missionary teaching of what we have called its edificatory aspect, the building up of the Native Church, the training of those who are to be the leaders and the teachers. Dr. Miller protests that in India at present the leavening aspect and function of education must still be primary, because the Christian Church is built up out of elements which can never make national religion in India. Still, I venture to say that the weight of the evidence in India, and still more perhaps in other countries, has led us to say that no purpose or function of Christian education is so central at the moment, so urgent, as the function of building and training up the Church of each country on its own ground, in its own spirit and Christ's spirit—the training of those who are to be to their own countrymen leaders and pastors. We do most earnestly desire that in every part of the world missionary

educators should set themselves with a quite new concentration of purpose to consider how this great function could best be accomplished, because we recognise with assured conviction that that work of accommodation by which the catholic message is expressed in each national shape will be the work of the spirit of God through teachers belonging to the country and not through any efforts of accommodation made by foreigners.

Well, now, that brings me to another topic of the vastest importance, the training of individuals. If we are really to do the best with the individuals presented to us as material, then we are quite certain that we must have a wholly new scale of duty with regard to the equipment of colleges and schools. We are quite sure, by abundant and convergent testimony, that Christian education has suffered and is suffering through imperfectly staffed colleges and schools. We are quite certain that we need the intensive more than the extensive methods, and that we must have, if it be so, fewer schools, fewer colleges, but certainly and in any case better equipped schools and colleges. We have had abundant reports, illustrating the fact that there are so few really first-rate Christian teachers and educators in this and that school or college, that the mere work of carrying on the routine of the school or college has swallowed up all their energies, and they have had no time for carrying on spiritual or religious work. We are quite sure that this is letting the means defeat the ends. We cannot do our best with the material unless the schools and colleges are more adequately staffed; and of course the more we have in view the increasing competition of Government schools, the higher the level of what we are confronted with from the outside—if I may so speak—the more important it is that all the schools we have and retain and manage on a fully Christian basis should be first-rate schools and colleges.

This again brings me to another point of great and urgent importance. If missionary institutions are not, under the increasing competition of Government institutions, to fall into the background, and be regarded as representing a lower educational level, then we need a vast deal more than we have had of co-ordination and concerted planning. We do urgently demand that there shall be on the spot everywhere Boards representing a great variety of interests and denominations, looking at the field and studying its needs. We do believe, we do desire to emphasise that we believe, such co-ordination to be possible in great part through the instrumentality of hostels. We feel sure that for the work of Christian education we need co-ordination and co-operation if it is not to fall behind or become inferior in comparison with what is poured out from other sources to support education. Once again with regard to hostels, whether boarding houses attached to Christian institutions or boarding houses attached to non-Christian or neutral institutions, we desire to lay stress upon the vast import-

ance of adequate equipment. We feel that it is owing to this lack of adequate equipment that the following up of past pupils has so constantly failed, and we earnestly desire deeper co-operation between the home Mission Board and those in the mission field.

There is another point bearing closely on the success of Christian education in the mission field that has not been fully considered: it is not enough to send out good men; you must send out trained educationists. Again, if we recognise that the Christian religion can never become indigenous in any country except through the influence of women, then we most urgently insist that among the women that are to be sent out there should be a very considerable proportion of these who are not only pious, devout, and zealous, but who are also trained educationists.

My time has come to an end, and you will see that it has been difficult to touch upon all the points in a very comprehensive Report, but I would only commend to your consideration this Report and again ask you to remember that as far as possible the Report has been kept to be the reflection and the summary of the opinions which have actually reached us from the mission field.

Missionary Education in India

Rev. William Goudie (Wesleyan Missionary Society, London, formerly in India).—I speak on this subject not as an educational missionary but as one who has been engaged for a number of years in what is known as evangelistic missionary work, using that word in the narrower sense. I speak as the interested onlooker, and I wish to bear my witness to the great fruitfulness of educational missionary work in India, the field which I know. I wish to bear testimony to the fact that the very flower of our Christian Church life and the backbone of our Christian agencies has been won for us through this great work and especially through the work of higher missionary education. I pass on to mention certain things in which I think this great work needs to be improved. I mention first this—and I hold it to be of great necessity—that the higher educational department of our missionary work in India should be brought into closer relationship, more manifestly close relationship, with the other departments of missionary service. There is a distinct danger, in the Hindu mind at any rate, of regarding the educational missionary as of a superior class and order, seeking to do his work quietly and inoffensively and to the great advantage of all his scholars, without attempting at all to proselytise them, whilst the man who preaches in the bazaar or gathers together a Church is regarded as belonging to a somewhat lower and objectionable order. It is of great necessity that educational missionaries should see to it that their work stands in manifest close relationship with the indigenous Church life of the country and the aggressive evangelistic efforts of their fellow-missionaries. I hold

that the educational missionary needs to know the vernacular language. The want of knowledge of the vernacular language leads to two evils. In the first place the missionary never gets at the very heart of the people he is dealing with. The Hindu thought he interprets is inevitably that Hinduism which is portrayed in the dead literature of Indian times, and not the Hinduism which is embodied in live men of our own time. The result is that there is far too great an expectancy in the West of those elements which Hinduism is going to bring into the Church when Hinduism is Christianised. The enrichment—as I hold there will be a great enrichment of the Christian Church through the incoming of the Hindu communities—will be through the embodiment of the ideals of our religion in their lives rather than through the picking up of fragments from their ancient literature. I pass to another need and say that great emphasis needs to be laid at the present time on all effort to win the individual to an acceptance of Christ. The leavening process has gone so far, we have dealt with the natural to so great an extent, that the urgent need of our time is spiritual and moral momentum. Remember that there is a tragedy in the life of every Hindu student who passes out of your school or college and does not become a Christian. Living below the standard of the ideas he has received, his life becomes a spiritual tragedy to all who have to deal with him, and it is a necessity that we should stimulate that moral courage and that power of individuality through which Christianity is to be extended in that land. I hold that every convert brought out is hastening the day when India, in all her national life, will show her moral fibre, for which all her great movements are waiting to-day.

Sir ANDREW H. L. FRASER, K.C.S.I.—I shall confine myself during these few minutes that are allotted to me to a few words about the paper of Dr. Miller. You will observe that there are some strong words said, and Dr. Miller I do not think myself does full justice to the Report, and I am perfectly certain that his remarks would have been somewhat toned down if he could have heard the exposition of the Report to which we have listened this morning. He has not been able to read the Reports himself, but he has had them read to him, and I ask any one who has read this Report whether that is a very satisfactory way of having it communicated to him. It is a long Report, it is a Report every page of which requires careful consideration, it is a Report every page of which must be read and re-read. The perusal of the whole Report conveys a very different impression than what the perusal of different isolated sentences does. There is one point that I desire emphatically to emphasise just now and that is this, that the leavening stage is not past, that we cannot afford to give that up, but while we go on building up the Church we must not forget that the evangelistic and leavening side must surely go

on in India, and must go on far more than ever before. There is another thing which I wish to emphasise, and that is about the policy of the Government of India. The policy of the Government in India has been that higher education should begin by private effort, with the assistance of grants from Government and under the inspection of Government Educational Departments. That is a sound policy, and it is a policy that ought to be continued, and the continuance of which ought to be insisted on. There is a great cry throughout the whole of India for religious education. Hindus and Mohammedans are calling for it as well as we, and it cannot be except on this grant-in-aid system. Every attempt therefore to abandon that policy should be strenuously resisted everywhere. That forms a great opportunity and a great call. The Church has not responded to the call of the heathen and the opportunity in the past. We must contribute much more largely than ever of men and of money. The call is to go forward. I do not like some speculations in this Report about what we have to abandon and when we have to retrench. No part of the work ought to be abandoned. The call for us is not to go back but to go forward, and let us in God's name do it.

Rev. J. P. HAYTHORNTHWAITE (Church Missionary Society, Principal of St. John's College, Agra).—It seems to me that this great Conference is to mark a new era in the history of missionary education, and that from this time onwards we who are engaged in this branch of missionary work may have greater hope that there will be provided for us the necessary conditions whereby our work may be more successful. In the limited time at my disposal I propose to draw your attention to one point only. You are all aware of the great awakening which has come from the East, the fruits of which we see in all parts of the East, but more recently there has arisen the national movement, and in India we see that its effects are very great indeed. The question is, what is to be the attitude of our missionary colleges with regard to this new consciousness which has arisen? We are very liable to be misunderstood as missionary educationists by the Indian Government if we are too sympathetic with regard to this movement. There are two great parties in this movement. The one of course is revolutionary and regressive. With a programme of that kind we missionaries have absolutely no sympathy. The other party —the constitutional and progressive party, which is dominant amongst the educated classes—look forward with a great hopefulness to the birth of a new India, a new India which will embrace all that is good and true and great in the past, together with all that is true and good and great which is given to India through the medium of western education and western civilisation. Politically the attitude is one of respectful request that India in view of its great past and of its present capacities may no longer

be a mere dependency of the British Crown, but may become an integral part of the British Empire, and that her sons may be given a larger share in the Government of their own mother-land. This is a standpoint that appeals to us missionaries. What is their position? They do not desire to get rid of all the material and intellectual and moral and economic and spiritual conditions which have come during the last hundred years by virtue of contact with the West: they desire to incorporate into their own national life all that is good that has come to them in this way, and so at the present time with regard to our mission colleges, we find that they are the most popular educational institutions in the whole country. Our classrooms have never been so crowded. I do not know of a single mission college which is not overflowing with students at the present time. Now that speaks for itself. What is to be the great basis of union if Indian nationalisation is to be realised? Can it be realised, unless there is the basis of a common Christian religion? It cannot be found in Hinduism or Mohammedanism or Secularism or Rationalism; it can be found only in the Christian religion, because that is the religion which breathes the spirit of liberty and progress. I would only conclude with this remark, and it is addressed to representatives of the Boards of Missions. Please do not readily come to the conclusion that missionary colleges are inefficient when you keep us so miserably understaffed as has been the normal experience of most colleges during the last ten or twenty years. If we have a fair chance, if we have a staff which is set free to give itself more to the spiritual side of the work, I think you will find that they will be very much more richly fruitful.

Rev. Principal MACKICHAN (United Free Church of Scotland, Principal of the Wilson College, Bombay).—I feel sure that the satisfaction with which missionary educationists will read the Report of this Commission will be greatly enhanced when they read the sympathetic and appreciative words which have been addressed to us this day by the Chairman of the Commission, the Lord Bishop of Birmingham. The recognition of the place of missionary education in the great scheme of the Church's enterprise in India has been fully and sympathetically stated, and we who have long been engaged in this work feel strengthened and supported by the unanimous voice that goes forth from this representative Commission. It was not always so; there was a time when missionary education had to be on its defence, but now we feel that that question has been closed and that in this great representative Missionary Conference it has been recognised now finally, not only that missionary education is a valid form of missionary work, but that the present circumstances of India most urgently demand its continuance and its expansion. With regard to the three aims that have been stated, I should like

to express my conviction here that these three aims are really one, and that the question of their relative importance is one which we cannot profitably discuss; provided only we see to it that the first aim, the aim of bringing to Christ those young men who are placed under our care, is made the final purpose of all our other aims and our other efforts. It is to this we must cling, and on this foundation alone can missionary education justify itself as a branch of the Church's work. There is a fourth form of aim indicated in the Report which seems to me scarcely to come within the sphere of the Church's special missionary activity. Education is a blessing to many lands, but education apart from its distinctly religious purpose is not, I think, within the special sphere of missionary effort. But now let us ask how these aims are pursued. As Principal Haythornthwaite has said, missionary colleges have never been fuller than they are to-day. In our own college in Bombay we have reached the largest number that we have ever had, we have been compelled to divide our classes, and every one of these six hundred students is brought daily within the influence of the Christian message. What is to be the teaching in the Christian colleges? It is not simply the inculcation of facts, it is not simply education in the technical sense; it is an attempt to produce a spiritual impression on the young men who are before us, and I do not consider that there is in India any finer field for spiritual impression than that which meets us in the large classes of our Christian colleges. Like those other speakers that have preceded me, I wish to call your attention to the inadequacy of our staff, to the feeble manner in which our educational institutions are manned. I say that the Christian influence of a college depends upon its efficiency, and that if Christian education is to have its true place in the work in India it must be the most efficient and most complete education in the land. We are from time to time reminded how much can be done by co-operation, and may I not appeal to this Conference to urge upon all Churches the duty of standing by this work and uniting in this work to make it efficient in the highest sense, so that the missionaries engaged in it may have time to fulfil their vocation as the ambassadors of Christ.

Rev. STEPHEN S. THOMAS (Baptist Mission, Delhi).—I should like a very clear, decisive voice to go forth from this Conference to all missionaries that missionary education must be frankly and thoroughly Christian. I think it is not sufficient that mission colleges should do the work which Government colleges and Government schools are now doing. The only justification for maintaining missionary schools and colleges is that they should be out-and-out Christian. The Hindus and Mohammedans of India never conceal their religions, and if we Christians want to win their respect we must be very frank and emphatic in the avowal of our faith. Now I pass to the second object, namely,

the Christian Church. I believe we owe it as a duty to India to educate non-Christians, and I believe that the fruits in many respects are what we desire, but our prime duty is not the leavening of the non-Christian population but the development of the latent energies and possibilities of the Christian Church itself. With all due respect to Dr. Miller I would put not leavening of the non-Christian population primary but the production of Christian leaders in the Christian Church. Are they numerically few? There is all the more reason for pushing them forward. Are they low-caste? There is all the more credit to those who can take the dust of the earth and make it into gold and press it into the service of God.

Rev. Principal R. A. KING (Presbyterian Church in Canada, Principal of Indore College).—I conceive that my duty is not to make a speech but to discuss this Commission and this Report. Nor do I intend to dwell upon the general principles of the Report, for that certainly would be a work of supererogation. There are, however, some points of important principle upon which I wish to dwell, for example, in the discussion of the Report when the Commission is dealing with the policy regarding boarding schools I wish that they had taken notice of a growing tendency in India which I believe is worthy of a little attention. There seems to me to be in India to-day a tendency on the part of some of our Indian Christians to send their children away from their stations to boarding schools when that is not absolutely necessary. On the other hand, there seems to be a growing tendency on the part of the heads of these institutions to gather unnecessarily from every station students into their boarding schools and to insist in some cases on children becoming boarders when they might very well be in their own homes as day pupils. That may seem a matter of very little significance, but yet if this tendency grows it may be a matter of considerable importance. We have been told over and over again that the future of India depends upon the Indian Church. I would add that the future of the Indian Church depends upon the Indian Christian families, and if anything is done by any of our schemes to break up the unity of the family we do a hurt to the Church of Christ in India. There may be some exceptional cases when it may be proper to withdraw a child from its home, but all other things being equal we ought to leave the family intact, because on the family,—the ideal family of the father and the mother and the children together bearing their burdens and their mutual responsibilities and duties,—upon the life of the Christian family in India depends the life of the Indian Church. Another matter I would draw your attention to is this. I think the Commission might have more strongly recommended the vernacular in the village school work. I recognise as much as any one the need for English in any department of higher work

in India, whether it be political or ecclesiastic, but at the same time I recognise that over and over again—and I think those who have had experience in Indian educational affairs will bear me out—over and over again a promising young man has been spoiled by a smattering of the English language. The last point is this: there are certain problems that are peculiar to the Native States of India, and in the Report of the Commission the distinction is not always made between the British provinces and the Native States. For example it is stated: "The unanimous testimony is that, scholastically, the outside control has been a very great help, and that the personal relations of educational missionaries and Government educational officers are almost always very cordial." That is true, I am happy to say, in British India. It is not true, I am sorry to say, always in the Native States, and I think that that distinction might have been kept and made by the Commission. Two-fifths of India—that is a large proportion—is still under the native princes, and the policy pursued by the British Government in relation to these Native States is this, that they will not unduly interfere with them in the administration of their internal affairs; and while it is true that the British administration give splendid grants to the colleges and schools in the British provinces, they do not give grants to the schools and colleges in the Native States, so that the difficulty we find ourselves in is this. In a Native State we get no assistance from the British administration, and we get no help from the native Government because we are Christian.

Rev. ARTHUR H. EWING, D.D. (Presbyterian Church in the U.S., Principal of the American Presbyterian College, Allahabad).—I come to emphasise, not to criticise. I am capable of criticising and of finding spots even on the sun, but the Report of this Commission so carefully guards all those statements with which I do not find myself in absolute agreement, that the function of criticism may be set aside, and the duty of emphasis taken up. I desire to speak on the matter of efficiency, which is one of the subdivisions of this important Report. The principle at the basis of efficiency is that whatever is worth doing at all is worth doing well. This work has been well done, as the Report clearly indicates. So great has been the influence of Christian education that the proof of it appears on every side. Recent statistics indicate that such is the magnitude of our operations that one-third of the students in India who proceed to the Bachelor degree pass through the college halls of mission institutions. No wonder that there has been reform movement after reform movement. No wonder that the ethics of Jesus Christ and his call to the service of our fellow-men have laid hold of the minds and imaginations of the leaders among non-Christians to-day. Great changes have taken place since the beginning of Christian education under

Alexander Duff. That which was well done, or seemed to be well done in the past, may not seem quite so well in the present. Demands have been made upon us from the outside. Government expects more because the system of education is more fully developed. The community expects more because they will not have their sons instructed where the work is done inefficiently. But there is also a larger vision from inside, which I would like specially to emphasise. We realise now that the call of the hour is to add to educational efficiency in the preparation of the students who come to us, the efficiency of supervision, the efficiency of a staff gathered as nearly as possible in the same place, united together in team-work, as it has been called,—men in different hostels exercising influence over groups of students gathered there, so as thus to create an atmosphere in which Christian thought can live, and so strong and powerful, that when the students come to us, they shall feel that this is a mighty Christian institution. In order to make this possible, demands are to be made upon the Church at home far exceeding those in the past. With all the emphasis that we find in this Report, there at times seems to me a note, if not of want of hopefulness, perhaps not of sufficient expectation that the Church will do this thing. I stand for the conviction that you will do it because it is the call of opportunity to-day, to do those things in a larger way than they have ever been done before. The purpose of this Conference is to educate you who are leaders in the Church to that vision of the great things that are possible, and to stimulate you to that enthusiasm which will expect that large things will become the natural and normal form of the activities of the Christian Church. Why should it be considered a strange thing that men should give £200,000 to put an educational institution on a firm foundation to prove that the basis and animating energy of our Western civilisation is the Christian religion?

Rev. J. A. Sharrock (Society for the Propagation of the Gospel, formerly Principal of the S.P.G. College, Trichinopoli, South India).—This Report seems to me in some respects incomplete, because it ignores so many of the problems with which we have to deal in our great colleges. The Bishop of Birmingham complains that he has not had evidence or rather that the Report has not embodied the evidence. May I ask that such extracts may be published from the evidence as will satisfy us, and enable us to do our work better. Now, for instance, we have before us the policy of the Christian atmosphere or the policy of aggressive Christian evangelism. Now I do not myself believe in the policy of the Christian atmosphere. What we must have, if anything at all, is aggressive evangelistic work. But if we are to have this aggressive work, though we charge lower fees in our colleges than the Government institutions, we shall soon have empty

benches, if we really bring Christianity as we ought to do. We have had the parable of the leaven. There is also the parable of casting pearls to swine. We have the possibility of reaching outcastes and lower castes, and the question is: ought we to devote the whole of our strength to those we can reach, or to those Brahmins who steel their hearts against Christianity? I believe —I say it in all respect—that Dr. Miller has made a fundamental mistake, and that we, all of us, are apt to make that mistake. We ignore altogether the great middle class. If you remember that the two hundred million odd of Hindus in India are divided first of all into 7 per cent. of Brahmins, 27 per cent. of outcastes, and 66 per cent. of the middle class, then I say our work lies with the middle class. These Sudras are being reached to a very considerable extent, especially in Tinnevelly, and it seems to me that here we have the solution of our problem. It is by getting at this mass of Sudras and others who number 66 per cent. of the people, and who are accessible both to our education and to our Christianity. At the same time I would like to say that we have not done anything like what we ought to have done for the lower classes, and in the second place we have not done anything like what we ought to have done for the agents, especially our Christian agents. You know our Christian native agents are poor men, left to work on 12 to 16 rupees a month. How can you expect them to do any good work? It is impossible that men who have scarcely had any intellectual training or theological training can do such work, and yet five-sixths of the pastoral work is left to these ignorant or half-educated agents. I cordially endorse every word that Dr. Miller says at the end about the way in which Government is pressing more and more its own secular colleges and schools, doing more and more to raise their influence, and doing less and less for our missionary institutions. Every day we are being starved, and so Government is bringing in a secular education which must lead to anarchy and sedition.

Missionary Education in Africa

Rev. Andrew Watson, D.D. (United Presbyterian Church of the U.S., in Egypt).—In coming from Egypt where I have been labouring almost fifty years, and looking at this unique and vast assembly you can perhaps imagine what are some of my feelings, and how my heart throbs with joy and with thanksgiving to God, especially as I look back to the small beginnings, as I am during these late years inclined to do. I look back, as I say, to the small beginnings, and as we are on the school question to-day, I remember when I reached the land of Egypt nearly fifty years ago that the American Mission at that time had only four schools, two in Cairo and two in Alexandria. My predecessors and colleagues then on the field have all passed up to their reward, and I am left, the only

one of the six, who occupied the field at the beginning. They at the beginning of their missionary life saw the necessity of establishing schools. They had three reasons for establishing schools: The first was that they might be the means of converting boys and girls, influencing them to give themselves soul and body to the Saviour. The next reason was that they might train up workers for the mission. The next reason was that they might by these means open the door to the homes of the children, for it so happens in Egypt that whatever home a pupil may come from, the door of that home is always open to the teacher, whether that home be Christian or Mohammedan. We have now on the mission field of Egypt—I mean that part of it belonging to our mission, for there are other efficient missions in the Valley of the Nile now, though we occupied it alone for many years—we have, I say, at the present time 190 schools either directly or indirectly under the control of the American mission. In these schools there are at the present time 17,000 pupils. Of these one-third are girls, and the remaining two-thirds boys. Of these also there are one-third Mohammedans, so that at the present time we have at least 4000 Mohammedan pupils in our schools. We have at the present time three grades of schools, primary, secondary, and collegian, a college of boys containing 700, and a college for girls in Cairo containing 175. Just one point I would like the Chairman to allow me to mention. It is this. Many people find fault with us for not using the Government schools for teaching the people. We cannot. The whole atmosphere is Islamic from beginning to end, and the Sabbath day is utterly ignored, Friday taking its place. So we must have our own Christian schools.

Rev. W. H. T. GAIRDNER (Church Missionary Society, Cairo): I am no educator, nor do I speak on education in my own field, Egypt, but on a most important aspect of this subject in relation to Africa, the *evangelistic* aspect in relation to Moslem Central Africa, a subject which has already burned itself into the mind and conscience of this Conference. I leave to others to emphasise this aspect in relation to Eastern Africa, and at this time simply direct the attention of the Conference to the importance of the appeal of the man who has led the Church into N. Nigeria (Hausaland), Dr. Walter Miller; an appeal for more educational missionaries, as being the only way to stop Islam in Central Africa. Light, he says, is the only way to destroy Moslem ignorance and darkness. Educationists are needed more than doctors. The moment a Moslem finds that there are whole realms of knowledge which have not come through Islam at all, his bigotry in regard to Islam receives a great shock. But there is a preliminary difficulty in the way. The British Government in those great regions does not promote education itself, and hinders the missionaries who would

do so. Thus its policy is in effect wholly Islamic. This is not the first time this matter has come up at this Conference, and many of us are hoping that somehow or other an official representation may be made from this Conference to the British Government in regard to its attitude in West Central Africa. This preliminary difficulty then *must* be cleared out of the way ; and then, Dr. Miller appeals for forty workers, mostly educationists, with means for their support. With them he believes Hausaland, with its marvellous strategic position and characteristics, might be made a centre for the turning back of Moslem advance all through Central Africa.

Therefore to the large appeal of Dr. Zwemer for the occupation of non-occupied rooms in the House of Islam, and that second large appeal of Dr. Kumm for men to evangelise the tribes in the Moslem fringe, I add this third, men to form a strong, radiating mission in the Hausa country. I beg that the Report may be strengthened in the light of this appeal and these facts.

Rev. H. A. JUNOD (Swiss Romande Mission, South Africa) : First of all, I am glad to express my admiration for the Report of the Commission on Education. It has shown with great force that we must not denationalise the natives, and that we must avoid anything mechanical, external, parrot-like, in our methods, anything being a servile imitation of European education. I do hope that the proclamation of these excellent principles will lead to some reforms which are very much wanted. The question of the use of the vernacular in native education is at the very centre of the whole problem. So far, the vernacular has no place whatever in the programme of the native schools of Cape Colony and of the Transvaal. In July of last year, our General South African Missionary Conference, which met in Bloemfontein, devoted a considerable time to this question and passed important resolutions. Considering that the immense majority of South African natives speak their own language exclusively, that the vernacular is not likely to die out, but, on the contrary, will remain the language of the family, of the Church, of the soul ; considering, on the other hand, that a certain knowledge of English is absolutely necessary to the race, that in the new circumstances the natives desire it, and that it has a great practical value for them—our Conference tried to find a system of education which would answer this peculiar position, and it passed the following resolutions : That in native elementary education, three stages should be recognised : (1) The vernacular stage, during which the child learns to read and to write his own language, English being taught only orally ; (2) the Anglo-vernacular stage, during which the child is taught to read and write English, the vernacular remaining the medium of instruction for most subjects ; (3) the English stage, during which English is further studied as a language and used as much as possible as the medium of instruction. These resolutions were sent to the

educational authorities of the various colonies and it is a source of special satisfaction for us to hear that lately the Department of Education of Cape Colony has decided to amend its curriculum in the direction which we proposed, and we hope the future Government of the South African Union will unify the programmes of native education in the various Colonies according to the same ideal. As regards elementary education, we have been progressing lately in the right direction, but there is another aspect of the question which has not yet received due consideration and on which I feel constrained to speak plainly before this great assembly. The vernacular has not yet won the place it ought to have in Higher Education, especially in the Normal course. What do we see? In most of our South African native institutions we see a number of teachers giving all their teaching in one language, namely, in English—teachers quite unable to explain the unknown words and the difficult subjects in the tongue of their pupils, for the simple reason that they do not know the vernacular at all. This is very regrettable indeed, and explains for a great part certain unsatisfactory results of higher education in South Africa. I beg, therefore, to propose the following principle: *Every teacher in charge of a class in a native institution should be required to know the vernacular.* I quite understand that the application of this principle would cause great complications. It would be no longer possible for a man arriving straight from England to be entrusted with teaching native students. Though in possession of a splendid London or Edinburgh diploma, he would have to complete his preparation by a further study of the native language, and, I must say, of the native mind. But if our native institutions would only adopt that rule, I am convinced that it would bring a great benefit to the whole South African work. Teachers would get into closer communion of ideas with their pupils; they would see at once what changes must be brought in our Europeans methods to accommodate them to the native minds and to the native wants. They would very soon produce the text-books, the native literature which is so sadly wanted in many Missions. Such a large staff of European teachers knowing well the native languages would have a great influence in enriching and ennobling the vernacular for the benefit of the whole tribe. The question which I have raised, brethren, is not only a question of educational policy, it is a question of conscience. Let us do our best to serve a Master who himself did His best for us.

Rev. R. H. Dyke (Paris Evangelical Mission Director, Normal Institute, Basutoland): I am thankful to be here to-day as a witness of what the power of the Gospel has been not only for the Christianisation but the nationalisation of the people, its preservation when other surrounding nations have disappeared. I speak with reference to the Church of Basutoland. The work

of education is particularly dear to me, as I have been connected with the Normal Institution in Basutoland for the last thirty-three years, and am also acting as the link between the Government of the country and the missionaries labouring there. There are now under the Paris Society in connection with the Basutoland Church 210 day schools, having an attendance of 125,000 pupils. There are what we call our secondary schools, industrial and Normal, a Bible school, and the theological school. Therefore we have a complete organisation for preparing native workmen, and it is our aim and our desire to make these native workers efficient in every way. As you will see we have not neglected the industrial side. We have provided for the intellectual advancement of the people, and I may say that it has been owing to those efforts that the Basutos are to-day a people, and that they are proceeding along constitutional lines. They are the only tribe which has complete independence, with the exception of the Bechuanas and two other tribes. The Basutos take the lead in matters educational, and have constituted their own local Parliament, and that local Parliament has been greatly aided by the preparation and education that some of its leaders had at the Normal School.

Rev. C. H. HARVEY (American Baptist Foreign Missionary Society, Congo): It is a necessity that the missionary in the Congo take up elementary school work. We found the natives totally uncivilised. There was no settled government, no schools of any kind, so it was a necessity that we should undertake this work; but we found in the providence of God that this was the very best way to evangelise the people. We could not get adults into our schools, but we were able to get a few children, boys and girls, and from these early schools came the first converts and later on the first evangelists and the first pastors of the people. Now I have just this to say, we have this work now in the hands of the natives themselves. Each one of the teachers is also an evangelist, but unfortunately these men have not had efficient training, and we have this criticism, which is a very valid one, that our schools so far lead nowhere in particular, that is to say, they are only elementary, and they do not appeal to the people as being as useful as they should be, and therefore I make in this short time an appeal that we should carry matters on further and that there should be at least one good secondary or industrial school in the Lower Congo.

MISSIONARY EDUCATION IN THE LEVANT

Rev. FRANKLIN E. HOSKINS, D.D. (Presbyterian Church in U.S., Beirut, Syria): Although I was requested to represent the Syrian Protestant College here to-day I must confess that the time is too short. From its small beginnings in 1867 that institution has grown to one that is exercising as wide-reaching influence

as any on the face of the earth. It has now 950 students. As to its influence, recently one of the younger tutors brought a member of the Board into one of the classrooms and before he had finished with the different boys who were available within a short distance of his room he had written the sentence "God is love" in thirty-one different languages on the blackboard. That means that through these it influences just as many different people. I shall not in my own language say anything of the languages of those schools. We have a large system of public schools. They are managed by British, by German, and by American Missions, but I have heard it said in at least five different forms by diplomats and by military men, that educational work in Syria had done more to solve the Near Eastern problem, which is in its essence a political problem, than all the warships that ever sailed through the Straits of Gibraltar. Further, there is the influence of education upon the girls. This is something that came to light a few months ago, that, looking at the records of thousands of girls who had been in the British-Syrian schools, who had been in the German schools, who had been in our own schools,—and this touches the problem of Islam,—that of the hundreds of cases whose records we followed we did not find one who, after marriage, was treated to the indignity of becoming a second wife. I believe to-day that inside of the Arabic-speaking world there is a marvellous fruit of Christian education.

Professor M. E. SADLER (University of Manchester, England), in closing the discussion, said: The Bishop of Birmingham in his opening address spoke of the profound sense which has come over the minds of our Commission as to the value of the experience of the missionary educator as shown in the letters which were sent to us and form the foundation of our Report. That judgment has been strengthened by the moving speeches to which we have listened this morning. The educational science of Europe and America has paid far too little heed to the experience of the mission field. There is awaiting it first-hand experience of the highest value gathered through long years of devoted effort in every part of the world, and by men and women in every stage of civilisation. It is to be hoped that this gathering may leave behind it some form of permanent organisation which may continuously gather together missionary experience in education and present it in such a way that it may fertilise the educational thought of the world more fully than it has done at present. But as we have listened to some of the addresses that were given to us this morning, have we not felt that there has been in some of them the presupposition that Europe and the United States have a final educational message to give to the world? It is as though the thinkers about education were able to give to those who asked them a panacea useful in all diseases and in all climates. On the contrary, I

believe that those who are working with the greatest candour in education in any part of the world realise with a vividness never before approached the complexity of the problem to which they have put their hands, and that never was there a time when, in order to use this penetrating instrument of education for good and not for harm, we needed to have regard to the experience of all manner of workers in all parts of the world. We are standing at a time of educational crisis in Europe and, I believe, also in the United States. As national education becomes more organised, necessarily relying more and more upon grants from public money, how are we going to preserve for it amid all the conflicts of belief the power of a spiritual ideal, without which no education can do that which we here feel to be its prime and its most lasting work? Secondly, how in all the seething waters of economic change and of intellectual unrest can we build up by means of education in its widest sense a more upholding social discipline which may give firmness and precision of purpose to the individual life? How really can we knit together the intellectual side of education with the emotional and the spiritual? How can we at the point of contact between the school and industrial life secure for those whom we teach an economic surrounding so that in their adult years they may honestly live out the principles which we have attempted to give them in their childhood? And thirdly, how in all the pressure, the necessary pressure for greater intellectual attainment, how under the stress of examination requirements, every year more severe for the intending teacher and the intending professional man and woman, how are we going to keep a real place in education for those other things which, besides the purely intellectual, are necessary for balance of character and sanity of outlook upon life? The great danger of the highly organised systems of modern education in Europe is that, being hyper-intellectual, they lead often to moral scepticism, and I am asked therefore to call the special attention of those present to the value of the evidence printed in our Report from those missionaries in different parts of the field who bear testimony to the power in education of vocational training and manual instruction as factors in the general and spiritual education which every mission gives.

Rev. W. St. Clair Tisdall, D.D. (Church Missionary Society, Persia): I come to appeal to this Conference in the name of a mighty Empire, the Empire of Persia, once famous in arms, now great in its need—the need of the Gospel of our Lord Jesus Christ. I have been asked by some members of our Church Missionary Society and by others also of our American brethren, who have worked so long in that land, to ask you to consider the immense importance of doing for Persia what we have already been reminded has been done with such success for Syria in the founding of the

Syrian Protestant College at Beirut. There is in that country at the present time, as we all know, a great movement, partly political and partly religious, and the movement is showing itself in the demand for Western education. The schools find their numbers of pupils increasing most steadily and in large numbers through this new movement. That is one point. Another point is that I myself have met in increasing numbers here in Great Britain recently young men of high birth sent from Persia, and others are being sent to various European countries for the sake of that Western learning which they cannot get at home. We found a hill tribe more famous for highway robbery than for learning. At the present time they are anxious, and have even begged for years, that we should give them a teacher, and we have failed as yet to find one. From these few facts we find that there is the greatest possible need for the establishment of something of the nature of a college, and the need of this is plain not only from these facts I have mentioned, but also from the fact that, as in Turkey, there is now at last, in name, compulsory general education, no doubt there will be the same in Persia. If we do not give that higher education on a thoroughly Christian basis, no doubt they will look to other sources, as Turkey has been doing. We know that the education that they receive in that way will not be Christian whatever else it may be. In this connection I may say that the Mohammedans in Persia—their leaders, the Mullahs—have said for years that if any one goes in for Western education, even to the extent of learning a European language, he will become an infidel. While we think of so many other things, of how to spread the Gospel to the greatest number and how properly to man those countries which are only partially occupied, let me beg this Conference to do something to help in the establishment of a college for the spread of the Gospel of Christ in Persia. You need not fear any want of harmony in the various missions in Persia.

Missionary Education in China

Rev. Professor E. C. Moore (Harvard University): The Chairman of my Commission, the Bishop of Birmingham; who spoke this morning, said that I would speak on behalf of the American side of this Commission. Surely I have nothing to say in this regard but to express our profoundest thanks for the kindness and courtesy with which we have been allowed to cooperate with the British members of this Commission. You have received our Report most kindly. I may say quite frankly that we offered it with some misgiving. We worked too hard upon it not to be in a humble frame of mind. I think that if you are set to read about three hundred answers to these questions which our Commission sent out, and to try to sift those answers so that the statements of our Report should be just to the facts, you will

understand what I mean. One thing I think we may say—the Report, like all the Reports of the Commissions of this Conference, marks an epoch in this, that it is the beginning of serious endeavour to arrive by joint consultation at a policy in respect of missionary education. If it has all the faults of a beginning, it has yet the glory of being a beginning. I was asked to say a few words, in addition to those which the Bishop gave this morning, in explanation of the principles of the Commission's Report illustrating what I have to say from the situation in China and Japan. No one can be in China without realising the intensity of the intellectual life of that land and being at once impressed by the thought that any appeal to the educated classes in that land must be made through education, and that the Christian Church stands no chance in China save as it can raise up and educate leaders for itself. With the intellectual quality of the people of China it may be regarded as a certainty that in a short time the Chinese Church must really be ruled, guided, and controlled by the Chinese themselves. I spoke of the intensity of the intellectual life of the country and the respect for learning with which men have studied through all these many centuries. They are casting themselves with the same ardour upon modern things —the natural sciences, and the study of history and of economics —upon all these things that they think will make great the life of their nation. But in that very repudiation of the standard and substance of the old education they have lost sight of one thing that we cannot afford to lose sight of. After all, China has been made great by the teachings of Confucianism. All intelligent Chinese will agree with me that the danger is just that in the great awakening of the last few years they may turn to the things necessary to the strengthening of the merely outward life, and that the secret of the moral wealth of the nation may be lost. We cannot think of Confucianism without respect, even while we see the grave defects inherent in it. But we cannot allow a Western education to be brought by countrymen of our own to China, if all that is meant by education is merely the study of foreign languages and of politics and of economics, for by these things a nation is not made inwardly great.

Surely there never was a time when a question of such world-wide magnitude pressed itse upon us as that a nation of 400 millions of people, which less than ten years ago was determined to turn its face to its own pas , should have turned its face to the future, opened wide its doors embraced that which only a little while ago it scorned, sought a er that which it refused, and should seek after practically everyth ng except that which seems to us to be the secret of the welf e of nations. Surely there never was a time when there was laid on us a greater obligation. The demand upon our schools has suddenly become more than we can meet. The strain of the mere routine of work on the men

and women engaged in educational work is so great that we are in danger of sacrificing the end to the means, and, for sheer lack of power to deal with the emergency, to meet only that which the nation is urgently demanding and not that which we see to be the real need of the people in this emergency.

At best our resources are so slight that we must combine in every possible way. I must emphasise those passages in our Report which speak of committees in the various provinces or districts, whose business it shall be to study the educational problem of the whole district or province. I think also that in some manner we must secure a far greater number of educational missionaries in the field. It is a wonder that the schools in the past have been so good as they have when you recall how few of the missionaries have been trained educationists. We must have educational missionaries specially trained for their work. We must have educational administrators in the offices at home who know what the problem is.

If I had a moment more I should like to say that Japan is a generation, perhaps more, ahead than China in this matter. Japan has shown the path along which we must move towards the maintenance in both countries of a Christian system of education—a Christian system from top to bottom, because I cannot see at what point we can permit the education of the Christian youth to pass outside the influence of the Church. We need a Christian system of education side by side with the other, but held in absolute respect and regard by the people of both nations, because of its educational value, because of its educational integrity, and because it commands intellectual respect in every regard.

Rev. F. L. Hawks Pott, D.D. (American Protestant Episcopal Church, Shanghai): If we ask how the power of the Church may be applied most effectively at the present time it seems to me that we are forced to answer by saying that it would be by the raising up of Christian leaders in China; for the one thing for which China calls most urgently at the present time is the right sort of leadership. You remember what General Gordon said when asked in regard to Chinese soldiers; his reply was: "Give them the proper leadership, and there are no braver or better soldiers in the whole world," and we may amplify that in this way; knowing China as we do, and the splendid qualities of the Chinese people, we may say that, given the proper leadership, there is no doubt that China may become one of the greatest Christian nations of the world. Therefore it seems to me that in the light of present conditions we should see that the duty is laid upon the Church, upon Christian educational institutions, to train men not only for leadership in the Church but for leadership in the State. The supreme need of China at the present time is for

well-educated theologians, and it is necessary that they should have some other language at their command than Chinese. If they are to exercise a controlling influence in the new thought of China, they must have access to all the philosophy and religious thought of the West, and they can only do that by a thorough grasp of English and other languages besides Chinese. We must aim at touching the life of the nation in as many ways as possible. There must be Christian leaders who will come forth as men competent to be statesmen, judges, lawyers, doctors, scientists, engineers, and teachers. We cannot limit the scope of our work merely to the raising up of the native pastorate, although we must have them, of course, as the ground of all our endeavour. That brings me to the second point—efficiency. To-day the need of efficiency has been put before you on the ground that we are faced with Government competition. With all deference to that opinion, still it seems to me not to place the need of efficiency upon the highest ground. When the Christian Church takes up the work of education it is bound to give the very best, because the Christian religion, of all religions in the world, recognises the fact that all truth comes from one source, and God reveals Himself through language and through history as well as through the Incarnation ; and it is not only our privilege but our bounden duty to give all the truth which the European mind has thus far been able to apprehend. That is the real need for efficiency. Just one word in conclusion during my last minute. The time is not ripe for Christian educational institutions demanding more rights or more privileges. We ought not to be clamouring for official recognition, especially when it may mean the sacrificing of the liberty we now possess to make our education thoroughly Christian. We must be tactful in applying ourselves to the needs of the situation in China, and make our course of study comply with that required in the Government institutions, but above all we must be efficient, for by our fruits our efforts will be judged.

Mr. R. J. DAVIDSON (Friends' Foreign Missionary Association, Chengtu, China) : My study of the Report of the Commission confirms the conclusions to which I had been already led by my own experience on the field, that the efficiency of our educational work depends largely upon the following conditions—(1) Our having a well-planned educational policy ; (2) Our having a sufficient number of competent teachers in all grades of schools ; (3) Co-operation ; (4) Adequate financial support.

It is perfectly evident from the Report of the Commission that the lack of these has caused failure and inefficiency in almost every field.

I desire to emphasise the very important proposals of the Commission, namely—

(1) The creation by missionaries and Mission Boards of suitable agencies for the co-operative study of conditions; (2) The recognition of certain well-defined divisions of the Empire from the point of view of educative work; (3) The organisation in each of these of an Education Board of all missionary bodies engaged in educational work in that district; (4) The appointment of a superintendent of education in each of these divisions.

Here I would give a little personal experience of the practical application of these proposals gained from the situation in West China, particularly the great province of Szechwan, a comparatively new sphere of missionary operations. There we have the defined division required, a district as large as France, separated from the other portions of the Empire by great geographical features.

The missionaries there, six years ago, tried to face the educational situation. Representatives of nine Missionary Boards met to consider what could be done to make our Christian education more efficient. The result of that meeting was the formation of the West China Education Union, comprised of these missions.

This Union has two particular objects in view: (1) The unification and centralisation of all primary and secondary schools; (2) The promotion of the organisation of a Union Christian University.

Schools of all the Missionary Societies in West China have entered the Union and have adopted the common course of study prepared by the Board, and which is based largely on the requirements lately issued by the Government. Pupils from Mission Schools throughout the province have entered for the examinations provided by *our* Board of Education and taken its certificates.

The scheme for a Union University has progressed so far that four Mission Societies have unitedly purchased a site of 60 acres of ground outside the city of Chengtu, the capital of Szechwan. Each Mission is prepared, as soon as plans are agreed to, to erect college buildings, and at the beginning of this year—the teaching being given in a central block, erected jointly—the Arts College work was commenced in temporary quarters on the ground.

These four Missions have also united in the establishment of a Union Secondary School in Chengtu, which so far has been most successful. In connection with this a normal class is conducted for the training of teachers for our Primary Schools. The formation of other such union schools in the province is also under consideration.

In endeavouring to make our Primary and Secondary Schools thoroughly efficient we have been led to the conclusion that the appointment of what is called in the Report a Superintendent of Education is a most pressing need—we mean a competent educationist, with experience in the organisation and management of schools, who could advise missionaries in regard to the best methods, and also help in the training of teachers.

The appointment of such a Superintendent of Education as is referred to in the Report was recommended by the West China Education Union two years ago. Detailed proposals regarding this appointment are now before several Mission Boards who have work in Szechwan.

The result of our co-operation has certainly been increased efficiency in our schools. And not only that, but the mutual intercourse which this co-operation involves has given us a higher respect and a deeper love for our fellow-workers. The result of a year of close touch in this union work made a missionary say to one of another Society, "We have had a good year together. I know you better, and I love you more than I did at the beginning."

This union work, though it has its difficulties—what work has not?—means a highly useful and helpful religious experience for those who have a share in it.

The condition of mission schools requires the most serious attention of the Christian Church at the present time. In the past these schools in all grades were ahead of the Government ones, but unless great change takes place (and that quickly) in our methods, in the provision made for staffing our schools and colleges, I fear the reverse will be the case. If missions undertake educational work at all, that which they do must necessarily be of a limited character, being largely confined, generally speaking, to strengthening the Church, but *it must be the very best that Christendom can provide*. It should always be a model.

One cannot read without a sense of keen disappointment the statement in the Report made by Miss Tsuda of Japan: "That, grade for grade, education in Christian schools in Japan is on the whole below those of the Government in primary and middle school work;" she adds: "unless the work is made better by having competent teachers it is not worth while continuing these schools."

One fears that, if the Church does not take steps to meet the situation soon, that may be our experience in China.

The need for competent Christian teachers, full of the missionary spirit, is urgent. I mean men and women set apart for this particular work and not simply evangelistic missionaries turned aside from their proper sphere who have had no special training along these lines, but those whose experience and education have prepared them definitely for school teaching. Our education has often suffered from lack of attention to this point.

Rev. PAUL D. BERGEN (Presbyterian Church in the U.S.A., Shantung): Fellow-delegates, I want to acknowledge in a much more than perfunctory manner the splendid character of this Report that has been prepared by the Bishop of Birmingham and his able coadjutors. The Report is a mass of most carefully classified material, and I think it is no doubt at the present moment

the most extensive and authoritative statement concerning education in the mission field that is in existence. I am sure we as missionaries have a feeling of sincerest gratitude for this Report. I come from Shantung, and I would like to-day to say something about the work in Shantung, and our Shantung Christian University. But I feel in this Conference, however attractive it might be to us and very profitable in some ways, there are other things of more fundamental importance than a description of local work, no matter how important it is. We are here to discuss the great questions of missionary policy and evangelisation. I believe that in this great subject of education on the mission fields the very heart of the subject may be said to be found in two words, namely, co-operation and efficiency. Co-operation has two sides. There is co-operation amongst foreigners and co-operation between the foreigners and Chinese. As to the co-operation amongst foreigners in China, I am glad to be able to report to-day that co-operation and federation and unity of effort have passed beyond the stage of theory, and are in actual operation in China, irrespective of ecclesiastical elements and irrespective of nationality I am glad also to report that while union is one of the most difficult things in the world it is one of the happiest. The thing is to hang on to union like grim death. Whatever else we may let go we do not let go that. The time of irritation is past, and we have crossed the bar of union. We have crossed the bar and union has taken root deeper than ever. What we want in China is not less but more of this co-operation. We want things to go on as they have been going, but at a greater rate, and on a more comprehensive scale. There are just two things that will help us to union. We must conserve this idea of co-operation on the mission field—that there are no insuperable difficulties to union anywhere. There are difficulties, but they are not insuperable, and the next thing is that we want to proceed towards union upon the basis, if I may use the phrase, of fair play—to be absolutely frank and fair with each other, if this union is to become an honest union of differences of opinion, which are to be respected and preserved so long as the adherents to these opinions wish. I believe our union must be broad enough not only to include the points on which we agree, but also to give free play to those points on which we cannot all agree. In the second place, concerning co-operation with the Chinese I want to say a word this afternoon in regard to a neglected class in China, or the neglected classes in China. I mean by the neglected classes, the higher classes. It would be to our entire shame if we neglected the poor. Nevertheless there are neglected classes in China, and I believe to-day they are the higher classes of the landed gentry and officials, and those who live in a cold isolation governed by distrust, who will not allow themselves to come in touch with us. We must work our large educational enterprise in harmony with them

if it be humanly possible, and not occupy any hostile attitude towards them. We must endeavour, if possible, to come in contact with the men who are forming Chinese opinion to-day in that great and venerable Empire.

Dr DUNCAN MAIN (Church Missionary Society, Hangchow): There is one point that I should like to draw attention to in the Report where it says that "As regards medical education in China there is great but not excessive need." [1] I should like to have it re-written, "There is great *and* excessive need." It has been said that the greatest need for China is doctors of theology. If I may put that in another way I should put it that the greatest need for China to-day is doctors with theology in heart and life. Why is it that the greatest need to-day is for doctors? I agree with many who have already spoken that the Chinese have got a civilisation, and that they have also got a literature, they have got business capacity, they have got reverence for their superiors. They have all these things but they have not got medicine, and they have not got medical education. There is no medical education in China. All that a man has to do there to make a practice is to hang up his signboard; and to be authorised to cure or kill is to read a book and have a few lessons from a doctor, and he then dons his spectacles and he is ready for the work. There is no greater need to-day in China than for medical education. I believe after we have got our Christian medical schools you will find there is no greater evangelising agency in the whole of China than the Christian medical college. Those of us who have been engaged in this medical education for more than a quarter of a century have had our hearts almost torn to pieces by the suffering, the agony, and the awfulness of what was called medical science in China. The demand is tremendous. The demand is everywhere. There is not a clerical missionary and there is not a lay missionary in the whole of China who goes out to preach the Gospel who is not called upon to give medicine. If he comes from a foreign country he knows more than they know, and he has therefore to deal out quinine and all these things even when he feels he ought not to meddle with them. They are compelled to rub in sulphur ointment—they cannot help themselves. The demand is great, the Government wants medical men, the railways want medical men, and they all want them. The demand from the Government is so great that we cannot keep sufficient men to carry on our own work. The Government comes forward and says, "We will give £15 and the Missionary Society are only giving you £1." Where is the Christianity to-day in China or anywhere else that will stand temptation like that? Then as to the

[1] This sentence was altered by the Commission in the final revision of the Report.

supply. We must really take this matter to heart, because it is a burning question for those of us who have given the biggest part of our lives to China. These medical schools must be supported by those at home. When you give us buildings and men we will carry on the whole work without asking a single penny. This demand is great, and we must have this supply. There is no use now of sending out a man with a box of Holloway's Pills and a box of Holloway's Ointment. The day of small things in God's education has gone.

The Hon. WILLIAM JENNINGS BRYAN: I appreciate your welcome, but I need the time. My presence at this Conference at this time is due to the fact that in a trip round the world I had a chance of visiting a number of mission stations and a number of colleges, and I came back more deeply impressed than I had been before with the importance of this work. Let me just in a moment then call your attention to two or three things that came under my observation in connection with these colleges, for no part of our work in the foreign field impressed me more than the work that these colleges are doing. In the first place I was surprised at the cost, the small cost of education. In Asia I found that the average is not much more, if any, than 50 dollars a year for board and tuition. In one school in China I found that 30 dollars would pay for the board and tuition of a girl, and 50 dollars I know in some schools will pay for the board and tuition of a boy. I think I am not putting it too high when I say that the average is not much more than 50 dollars apiece. Soon after my return home I met at a dinner a man with whom I attended college, and he told me that he had two sons attending a college and that they cost him 1500 dollars a year, thirty times as much as it cost to educate a child in one of these colleges. I suppose you can hardly find a college where boys can go through at less than 250 dollars, or 300, or 350, and yet this is from five to seven times as much as it costs to educate a child over there. I speak of it—I am glad to speak of it—because I believe if the Christian people of these Christian countries knew how cheaply these children could be educated that many of them would give themselves the pleasure of supporting a child, and thus educating one in these countries.

The second thought is the necessity for this education. We at first think that we only need these schools in the countries where education is not carried on by the Government, but on second thoughts we recognise that even in these non-Christian countries, where the Governments are taking up the subject of education, there is need—ay, great need—for the Christian college. For this education, if it lacks the Christian element, if it has no foundation in religion, cannot do for these people what they need. These people in these non-Christian countries need religion in their lives as much as we in the Christian countries, and if these nations are

going to be what they ought to be, they must have a religious foundation for the individual life of their people, and for the national life of the nations.

But another thought came to me, and that is the significance of our educational work. It is wonderfully significant. Does it not tell of the Church's faith in its own doctrines, that the Church desires to bring the highest education to all. Is it not conclusive proof that the Church is not afraid of the light, and is not afraid of intelligence. The Christian believes that God meant the mind and heart to work side by side and hand to hand, and the Christian interprets God's will through His handiwork as well as through His Word. The Christian believes that when God gave man a mind He showed as clearly as He could possibly show that He intended that that mind should be trained, and Christians when they come forth and establish these schools only give proof to the world that they have faith in the doctrine for which they stand, and which they offer to the world. More than that, I was impressed by the fact that there is no organisation among men working altruistically for people in other lands except an organisation with religion at the back of it, and under it, and around it. There is no organisation that can cultivate an enthusiasm for education alone, sufficient to make the people who belong to it go down into their pockets and give money for people they do not know, but Christianity itself. More than that, these countries that are educating the world are Christian nations, and by sending out these educators into all lands these Christian nations demonstrate that they are not afraid to lift other nations out of darkness and put them on the high road to prosperity. It shows that they are not jealous of these nations in their growing strength. We hear of a yellow peril, and we are asked, if China is awakened and people are educated, what will become of the rest of the world? The Christian people of this world believe that there is but one yellow peril on this earth, and that is the lust for gold, and nothing else, and these nations that have contributed of their money to help other nations and give them light and assistance prove that they have learned the Christian doctrine that as every individual can rejoice in his neighbour's good and prosperity, so every nation can bid every other nation God-speed, and ask it to do its best and be a rival with all the others in all that goes for the uplifting of mankind.

Rev. J. M. Buckley (President of the Foreign Missionary Society of the Methodist Episcopal Church, New York): I have never risked my life in the South Sea Islands, in any part of Asia or Africa in the missionary cause, and I am therefore at a discount here as to influence, but perhaps I may raise myself a little in your thought when I say that I have risked my faith, my hope, my patience, and my health in the last thirty-five years in raising,

appropriating, and spending twenty millions of dollars, of which fifteen millions were to go to these places.

I shall speak for a minute or two of co-ordination and co-operation. To begin with there is a physical co-operation, there is a mental co-operation, and there is a spiritual co-operation. I maintain that one man who is not true to the essential elements of evangelical Christianity will destroy much good—that there cannot be a co-ordination or a co-operation unless a man believes in regeneration, in the atonement of Christ, and also the probationary character of this life. In the next place I want to draw your attention to the fact that there cannot be a co-ordination or a co-operation if there happens to be a feud in the mission. If people dispute who shall be the greatest, it is impossible to have any real co-operation and co-ordination. In the second place I want to speak to the competition of certain Missionary Societies. When some Societies find that one Church is prospering greatly in a certain mission they think that they must go there too, and there cannot be any powerful progress when you compete. If a Church has a million dollars a year to spend on foreign missions, and has twelve missions, it ought to do very well, but give it forty missions, under any nation, and it will not be sufficient to support them.

Rt. Rev. BISHOP L. H. ROOTS (American Protestant Episcopal Church, Hankow): Our attention for the most part has been directed towards secondary and collegiate education. Let me call your attention to the extremes of the educational work we are interested in—in the first place, to the necessity that we should provide primary schools, especially for Christian children. There is a danger, and I believe a very serious danger, that Christian children, in places where missionary work has been carried on for a considerable length of time, should grow up illiterate. It is the business of the missionaries representing the Church at home to see to it that the children who have been brought to confess the name of Christ shall have at least a sound primary education. Now if our primary schools are to be made more efficient than they are now—and I believe that in every field, certainly in China, they can be made far more efficient than they are now—we need to have more missionaries educationally trained and sent into the field with the express understanding that they shall give their attention to the development of primary education. In the second place we need to provide, certainly in China, for a better equipment of our normal schools for the training of Chinese primary school teachers. I believe that here is a field of great opportunity for co-operation between the several Missions. I am happy to say that in at any rate one instance two Missions are co-operating in a normal school which is worked in the interest of both Missions, conducted, however, by one Mission, and that such co-operation

is greatly promoting the efficiency of the schools of both Missions. I believe that we need to go further upon these lines and to see to it that our Christian normal schools provide not only teachers who may be primary school teachers in the Missions, but that they may provide that which is in many respects the greatest educational need of China at present, namely, conscientious, able, primary school teachers, not only for the Missions but also for the Government schools.

In the second place may I direct your attention to the other extreme of the educational work in which we are all interested. We need in China provision for the highest education in which Christianity shall have full and free expression independently of Government control. I think of the situation in the United States, where the success of State-aided universities and privately endowed institutions has been a marked feature in our educational history. There can be no doubt whatever of the mutual helpfulness of State schools and State universities and also of privately endowed universities, in which private universities there shall be more freedom than there can possibly be in State-aided institutions. These institutions are a most vital factor in the educational equipment of the whole nation, and this fact has now been recognised on both sides by both the privately endowed institutions and the State universities. If we are to have it, it can only come about if we secure a practical measure of co-operation and unity. Let me point out the scope within which the spirit of co-operation and unity may operate, to the great advantage of this higher educational work in China. First of all, in the national sphere, there should be in the education which we occidentals from all nations bring to China such co-operation as shall enable us by our mutual contact with one another's peculiarities to prepare ourselves the better to present our common message of Christianity to a nation which is more different from our occidental civilisation than the differences between any two of our nations. We need also to have Churches co-operating with one another in the providing of this higher education—that kind of co-operation which shall stimulate and help every constituent element, every single church which unites in the co-operation. And, in the third place, here is a field in which, if anywhere, we may appeal to the universities of the West to unite their forces as universities in bringing to the Chinese people the very best that we have in our Western education.

[1] Rev. BISHOP OLDHAM (Methodist Episcopal Church, Singapore, Straits Settlements): Because of the splendid character of this Report, and because it must necessarily have great weight long after this Conference adjourns, I am a little bit jealous that further attention should be paid to the educational situation in the great part of the Eastern world that lies, unfortunately for itself perhaps, between India on the one side and China on the other. That territory, containing some sixty to seventy millions

of people, is usually overlooked. I desire, however, in connection with education in China, to call attention to the fact that there is a China outside of the Empire. That there are eight millions of Chinese people closely related to China who live outside the borders of the Empire, and that a very large proportion of these live in this section between India and China. These millions of Chinese are, by the very fact of their having left China, better material for education than the great bulk of those found in China. Another fact which makes this Chinese material still more valuable is that he lives near China, within measurable distance of the Empire. These men are in constant contact with the Empire, for the family feeling of the Chinese race is so great that every Chinaman will go home if he can possibly get there, though he usually comes back to the fields that better repay his cultivation. This constant coming and going to China is the vehicle for the carriage of all manner of ideas. I could name man after man who stands high in the representative movements of China, who found his ideas and responsibility not in China but outside of China. It is the claims and needs of this great body of Chinese outside of China, living at the very door of China, but emancipated by the fact of their residence outside of the land from the traditional restrictions on men who are born inside the land itself, that I ask you very especially to bear in mind.

Missionary Education in Japan

Rev. K. Ibuka, D.D. (President of Meiji Gakuin, Japan): One of the most serious problems now facing us in Japan is this: are the existing Christian institutions as now carried on sufficient for present and coming demands? And if not, what should be done? I notice, Sir, the Report of the Commission makes a favourable mention of the results of Christian education in Japan. I think it will be admitted by all who have paid any attention to the matter that the Christian schools and colleges in Japan have not been unproductive of results. And here I wish to seize the opportunity of expressing our sincere gratitude for all that you have done in establishing and supporting these schools and colleges for us.

But I feel constrained to say that the existing schools and colleges do not meet the present demands. The existing colleges, without a single exception, I venture to say, need greatly to be strengthened both in their equipment and in their teaching force; otherwise it would be impossible to compete with non-Christian institutions of corresponding grades. The strengthening and improvement of the existing colleges is the first need. But there is a second need, which is equally urgent, if not more so. I mean the establishment of a Christian university, a university in fact as well as in name. In such a Christian university every Christian

school in the country will find a stimulus and a goal; and in it the whole Christian movement in Japan will have a strong friend. Its establishment will mark a new era in the history of the nation, and it may be in the history of all Eastern Asia.

In October of last year a Conference was held in Tokyo to celebrate the Semi-Centenary of the planting of Protestant Christianity in Japan. That Conference was composed of representatives of all the Protestant Missions and Japanese Churches. At the close of the Conference a resolution was unanimously adopted. Allow me to read the last part of it. "The future of Christian education depends upon a better equipment for the present Christian schools. This is essential; but still more than this is necessary. A Christian university worthy of the name should be established without delay. The Conference therefore earnestly presses these needs upon the attention of Christian friends both in Japan and in the West." My Christian friends, if you will simply recall the names Oxford, Cambridge, Edinburgh, Yale, and Princeton, you will at once realise the significance of the resolution. I know we are asking much. But may we not expect great things of God?

Professor E. W. CLEMENT (American Baptist Mission, Japan): You will find my text in two sentences of the Report of this Commission. One sentence reads as follows: "The production of a genuinely indigenous Christianity in every country can only come about under native leadership." The other sentence reads as follows: "We are not, except indirectly, considering education generally, but education as an instrument for raising native Christian Churches." And, as the Japanese have a proverb, "Better than flowers are dumplings," I prefer not to indulge so much in rhetorical flowers and abstract theorising on this topic as to present a few concrete illustrations, which are most fitting object-lessons of the really obvious importance of Christian education in the development of indigenous Christians in Japan.

There are in this Conference four Japanese delegates. All of these were trained chiefly under Christian auspices. Further, all four are, or have been, engaged in Christian educational work. Mr. Chiba is President of a Theological Seminary; Dr. Harada is President of his Alma Mater; Bishop Honda, for many years before his election as Bishop, was President of Aoyama Gakuin, a Christian school in Tokyo; and Dr. Ibuka has long been President of Meiji Gakuin, another Christian school in Tokyo. Here, then, are four Presidents of four Christian educational institutions to stand before this Conference to illustrate in themselves the relation of Christian education to the development of indigenous Christianity in Japan.

Now, it is certainly not too strong a claim to make that, when well-trained Christians are thus sought, they must be furnished

chiefly by Christian schools. It is a matter of great rejoicing that an increasingly large number of Christians may be found in the non-Christian institutions of learning; and it is to be hoped that their tribe may increase. If such men continue in their faith, and many do hold out, it is not on account of, but in spite of, the education and training which they receive. Such institutions, of course, are not established for the purpose of training men to lead useful Christian lives and to turn out Christian workers. If Christian men gain an entrance and pass the examinations, often with honour, the institution must and will graduate them. But it is practically an axiom that Christian institutions of learning are necessary for the proper training of indigenous Christians for the careers of greatest usefulness. Therefore the urgent needs in the Christian world of Japan to-day are that existing institutions of learning be improved and strengthened, either separately, or, better, in co-operation; and that the Christian system of education be crowned by the establishment of a first-class university.

Miss Dora Howard (Church Missionary Society, Japan): In three minutes, if possible, I wish to emphasise three points in connection with education in Japan. I am not an educational missionary so-called; I was not trained to be a teacher, but I have had to teach for the last nineteen years. All women who go to Japan should certainly be trained to be teachers, because they will have to teach whether they wish to do so or not. Moreover, they should know something of the religions of Japan, and they should face the moral problems of the day. The young women of Japan are going through a time of difficulty. Secondly, I should like to emphasise what every one else has said and what has been written in the Report with regard to the use that schools have been in the past and will be in the future, provided they are kept up-to-date. For a year and a half before I came home I was teaching English in a Government girls' high school, and it opened my eyes to the organisation of a Government school, and to the immense expenditure of money in keeping up that school. I realised that our schools were not kept up to the same point, and if we wish to compete with the Government schools we must keep them up-to-date. Thirdly,—and this is the chief point I wish to emphasise,—there are numbers of girls and numbers of boys whose parents will not send them to Christian schools, but will willingly let them go to classes held by missionaries. Many of the young Japanese do not know what Christianity is. They say it is a foreign religion, and they do not want it, but they want to get the English accent, and they think they cannot get a good English accent unless they are taught by a foreigner. They come to our schools, and it is needless to say we do not teach English unless we teach the Bible. I think in that way thousands have heard the Gospel who would

not have heard it otherwise, and hundreds have been baptized and have entered the Church. It has been intensely interesting to watch the process sometimes. At first they are keen to talk English. The Bible teaching is always given in the vernacular, and they very often become more interested in the Bible than in English. I should like to emphasise the enormous importance of getting hold of students of the normal schools in Japan, for when these students, both men and women, go out over the country as teachers of the young, you can imagine what their influence will be. A Japanese child will do what his school teacher tells him. If his teacher tells him not to go to Sunday School he will not go. It has been found in many country villages that a flourishing school has been almost stopped because the day-school teacher had not been in favour of Christianity. If the day-school teachers are in favour of it, the children will flock to the Sunday Schools. In the towns, of course, one does not notice it so much. It is of enormous importance that as much should be done as possible with the students of the normal schools.

Rev. SYDNEY L GULICK, D.D. (American Board, Kyoto): Two propositions in two minutes. There is no danger of injuring the eastern peoples by providing them with educational institutions. A million dollar institution in Japan for higher education will count ten times as much as a million dollar institution in America for the uplifting of the world.

I hold in my hand a letter from the Marquis Katsura, the Premier of Japan, to President Harada of Doshisha, in regard to his attitude towards that institution, as showing his interest in the higher Christian education. I venture to read the letter: "Recognising the great service of Doshisha, through its graduates, in our political, literary, and business, as well as religious circles, I am of opinion that your school has been especially instrumental in emphasising character and manhood in the young men of Japan. It is my sincere and earnest desire that your historic school may attain an even greater development and serve the country still more efficiently in the years to come. May it become a citadel of culture. I take this opportunity to express my gratitude toward the late Dr. Neesima, and to pray for the prosperity of Doshisha." I would like to say one word in addition. The graduates of Doshisha have during the past three months undertaken to provide three hundred thousand *yen* for endowments for Doshisha. Just before leaving Japan we learned that two hundred thousand *yen* had been supplied by these graduates. What is that to the needs? Doshisha is asking for a much larger sum, and this cannot be found in Japan. It can only come from our Christian lands.

RIGHT REV. THE BISHOP OF BIRMINGHAM: I feel that the Commission has good reason to be grateful, humbly grateful, for

the reception of the Report. I think that where I felt most guilty was when the voice from China made the complaint against what appeared to be the treatment of the problem of medical missions in China. I felt this very badly. I really believe that there is some typographical error, and that a word has been omitted which has weakened the force of the sentences which he quoted. I shall promise that that shall be revised. We will take into due account all that has been said or written, but for my own part the matter which weighs most on my conscience is the desire to do what lies in me to prevent the great unanimity of opinion which has exhibited itself in this Conference from being lost when the Conference dissolves. I have no practical proposal, but I think there ought to lie in our hearts and wills a most resolute determination that, as there really does appear to be something like a convergence of opinion with regard to this great question of education, with regard to certain reforms—some of them difficult and drastic—which require to be made, this concurrence of opinion, this unique concurrence of opinion, weighty as the opinion of such a Conference as this must be, shall not be allowed to effervesce but shall be concentrated and brought together into some form which shall secure that the reforms we feel so deeply needed shall be, if not at once, yet ultimately securely effected.

The session closed with prayer by the Rev. Dr. Robson.

APPENDIX

EXTRACTS FROM PAMPHLET BY DR. MILLER OF MADRAS, CIRCULATED AMONG DELEGATES ATTENDING THE CONFERENCE

Those who believe in education as an important branch of missionary activity have much reason to be pleased with that part of the Report of the Commission which deals with Christian education in India. . . . At the same time, some statements in the Report seem to stand in need of being supplemented. . . . I wish to direct attention to three topics, in regard to which I think the Report might have arrived at somewhat wider and more adequate conclusions.

1. The Report does not seem to lay the stress that seems to be required upon the facts which make Christian education in India peculiarly important, and which differentiate its problems from those of education in its evangelistic aspect in other non-Christian lands. . . . It seems to many Christian educationists, as it seemed to the founders of Scottish Missions and to the representatives of those Missions down to the present day, that the whole organisation of society in India gives an altogether peculiar

importance to Christian education there, that it lays peculiar duties upon those by whom that education is conducted, and calls upon them to take specially broad views and to work not only for immediate but also for distant ends.

It may appear, indeed, when the importance of each of the three ends of education is acknowledged, that any question about which of these ends is to receive special emphasis is merely academic. At least it will be admitted that this question of where to place special emphasis is one that must be decided by circumstances of time and place. While acknowledging the great, and in some respects the primary, value of the first and second of the three ends, I cannot but think that inadequate recognition is given to the vast importance of the third. The importance and the present urgency of keeping this third end steadily in view will be felt when the facts of Indian social life are taken into account. What, then, are these facts? . . .

The overwhelming mass of the community consists of somewhere about seventy millions of Mohammedans and perhaps one hundred and seventy millions of Hindus, who are within the charmed circle of caste, and are bound by the caste-system into what may be best described as a living, organic whole. Every friend of missions knows how inaccessible Mohammedans are to the ordinary methods of Christian approach. Something is also generally known about how the caste-system, all-potent for so many centuries, has deadened the sense of individuality and made it next to impossible for a Hindu to sever himself from the social scheme into which he has been born. It is seldom realised, however, and the writers of the Report before me have not realised, how vigorously Hindus keep themselves aloof from the outlying fringe of the population, how greatly even to this day they abhor them, and how strong the barrier therefore is which prevents any influence at work in the outside fringe from taking effect upon the general body of the people. . . .

These plain facts should suffice to show that it is unsafe to rely on the existing Christian community alone for that leavening or permeating of the vast mass of the Indian peoples, on which the Commission rightly sets so high a value. If that great mass is to remain untouched, or almost unapproached, by Christian thought and feeling, until it is penetrated by the influence of the Christian community as it exists to-day, all hope of Christianising the national life of India must be relegated to a distant future. Moreover, long before this great mass will be penetrated by influence from that quarter, it is likely to be powerfully affected by influences of a very different kind. There is reason to fear that unchecked secular education, and merely material civilisation from the West, carrying with it scarcely any religious power, may raise barriers to the progress of Christianity within the really Indian community even more formidable than those which exist at present.

The state of matters which I have endeavoured thus to indicate, and the important considerations which it is fitted to suggest, have determined the educational policy of Scottish Missions in India. The main feature of that policy, when it was first outlined by Dr. Inglis and first carried into effect by Dr. Duff some eighty years ago, was to affect the inner life of the real people of India by means of thoroughly efficient and thoroughly Christian colleges and schools. Scottish Missions were thus the pioneers of Christian education among both the men and women by whom the system of caste is observed, that is, among those who can in any proper sense be spoken of as Hindus. It is a mistake to suppose that the making of individual converts was at any time the only, or even the main, aim of these schools and colleges. Undoubtedly, conversions based on matured conviction and settled purpose were warmly welcomed, not only on account of the converts themselves, but even more on account of the influence they might exert on the inner life of the nation. It was hoped that, by the effect of Christian education on this inner life, the proclamation of the Gospel and other missionary methods might become far more effective on those hitherto inaccessible to every form of Christian influence. Such ideas as these have never been laid aside by those responsible for the management of the missionary educational institutions which the Scottish churches maintain. The same ideas have been cherished by many others who have made education prominent among their missionary agencies in more recent times.

If the policy be a sound one, of which I have now been endeavouring to sketch the leading feature, it seems to follow that, as concerns India at all events, greater prominence ought to have been given to the third aim of Christian education than is given it in the present Report. . . .

II. I come now to my second topic. The Report fails to attach sufficient importance to the results achieved by attention to the leading feature of the educational policy of Scottish Missions. . . . In no passage does there seem to be any recognition of one of the most important and, in many respects, one of the most encouraging facts of the situation. While the Hindu social system binds the one hundred and seventy millions embraced in it into a single massive unity, from which but few individuals have enough of moral strength or of grace from on high to break away, this system secures at the same time that any influence which takes strong hold on individuals within the unity spreads throughout it with rapidity and comparative ease. Thus Christian educationists have the right to hope that, few though the individuals may be whom their teaching leads to become openly members of the Church, yet the whole mass of Hindu society may in course of time become leavened with Christian thought and guided in daily life by Christian ideals.

Perhaps it might be too much to say that a long and gradual process of leavening or permeating the general community is absolutely necessary before the national life of India, that is, the life of the real people of the country, is Christianised. It is certainly not too much to say that such a process is eminently desirable and sure to be eminently helpful. Few things contribute so much to the healthy development of a process like this as a purification and elevation of aims and purposes—a change made manifest in practical daily life on the part of men and women who have not gone beyond the bounds of the Hindu social scheme. This formation of a high moral character in those who do not belong to the Christian community is indeed by no means all that missionaries ought to work and long and pray for. Yet if Christian faith be distinctively moral and spiritual in its essence, such elevation and strengthening of character as has been spoken of must stand high among the objects at which it aims. If Christianity inspires those to whom it comes with lofty aims and leads them to devote their lives to noble purposes, this is a step, and an important step, towards the attainment of everything that the body of our Lord on earth is intended to accomplish for mankind. . . .

Now I unhesitatingly assert that, even if in some cases there has been such failure as the Report states with regard to Christians and implies with regard to non-Christians, there yet are other cases, nor are they solitary cases, in which success with both classes has been conspicuous. There are Christian schools and colleges which have done much, and much that is visible to every unprejudiced observer, in the way of building up the Christian community and supplying it with not unworthy leaders, and at the same time in developing high character in hundreds, or it may be thousands, of the non-Christians whom they have trained. If even a single school or college has done work like this, it would be enough to show what it is possible for Christian education to effect. While no such school or college considers itself perfectly successful, there are many more than one in which remarkable success along this line has been achieved.

III. I come in the last place to the third topic that I mean to deal with. That topic bears on the administration of educational affairs by the Departments in whose hands the control of such affairs is placed by the Provincial Governments acting under the Government of India. The Report of the Commission gives a correct account of the theory, according to which the action of Government is to be regulated in providing for education throughout British India. The Report, however, does not bring out how largely these principles are already being departed from in actual administration, and how great the danger is that they will be departed from still more largely in the future. . . . There is in many Provinces, if not in most, a strong and growing tendency for the Education Department to extend the sphere of its direct

activity at the expense of those High Schools and Colleges in the hands of private managers, in which alone it is possible for religious instruction of any kind to be given. . . .

It seems desirable to give some idea of the line of action followed for many recent years in Madras—a line of action which indicates that there is pressing danger lest the policy, so well described in the sentences just quoted, may be practically reversed in every part of India. For a good many years after the publication of the Report of the Education Commission appointed by the Marquis of Ripon, and after the whole-hearted adoption of its Recommendations by the Secretary of State and the Government of India, some real effect was given to the central principle that the extension and improvement of institutions, particularly of institutions for advanced education, by means of aid to their private managers, should be " the principal care of the Department." In those days rules were introduced which afforded generous aid to colleges and High Schools in the hands of private managers ; and, though adequate inspection was most properly insisted on, no attempt was made to interfere with their free and legitimate development. There came a change, however, as the years passed on. Narrower rules were gradually introduced. Even the aid provided by these narrower rules came to be more and more frequently refused to private managers on the plea that funds were not available, though an ever-increasing amount was being expended on the development of directly Government, that is, purely secular, colleges. Methods of inspection began to be resorted to which discouraged attention to the highest purposes of education, by laying almost exclusive stress on the success of pupils in merely passing examinations. Even female education, which the Education Commission had reported on as a very special field of private effort, was attacked as time went on. It is several years now since the Local Government began to divert its funds from Girls' Schools conducted by private managers to the establishment and support of secular schools of its own. Many Girls' Schools belonging to missionary bodies are now languishing and in danger of extinction, because aid liberally afforded in earlier days, on the continuance of which they had every right to reckon, has now been withdrawn. This long-continued process has recently reached its climax. Just a few weeks ago the Government of Madras announced its intention of opening no fewer than nineteen High Schools of its own at the chief educational centres of the Presidency. All these nineteen High Schools will be in indirect, and many of them in the most open and direct, antagonism to institutions in the hands of private managers. It may, or may not be, that some of them will, in course of time, receive a collegiate status. Whether this take place or not, most of the youths who are sure to enter them under Departmental influence or even pressure, will inevitably become students at Government Colleges

when their course of secondary instruction is completed. Thus, in the Southern Presidency, a distinct and indeed unconcealed effort is being made to put the whole system of secondary and collegiate, and even of female, education on a basis flatly opposed to what the Report before me correctly describes as the hitherto accepted educational policy of the State in India. . . .

I cordially approve of the suggestion to the effect that Memorials should be presented in the proper quarters showing the inadequacy of the grants now being made to schools and colleges under private managers, and showing how it is only fair that the rapidly increasing cost of higher education should be met by a proportionate increase in the amount of aid afforded by the State. At the same time, I am convinced that something more than the Memorials thus suggested is needed to meet the present situation. I believe that some definite step ought to be taken without delay in the way of urging the Government of India to give full effect to the policy laid down for its guidance in 1854—a policy to which since then it has repeatedly declared its intention to adhere. Such a definite step ought to be taken not only by the friends of Christian education, but by all men of far-reaching views who are in any sense friends of India. The question is by no means one for missionaries alone. It is a question of whether the dominating influence in the future history of three hundred millions of the human race shall be religious, on the one hand, or purely secular and materialistic, on the other. No one who knows the India of to-day can doubt that through more than one of the generations immediately succeeding the present, Western civilisation and that Western education which is its principal agent, will determine the course of the national life of India. The Commission's Report is correct in saying that the demand for a religious element in education is making itself loudly heard throughout India, and is likely to become still more imperative ere long. If full effect be given to the hitherto avowed educational policy of the State, if those by whom that policy is administered cease to press for the establishment of schools and colleges provided by themselves, and make it " their principal care " to encourage schools and colleges in which the " neutral " Government allows religion to be freely taught, I have no doubt that a religious atmosphere of some kind will be formed at no very distant date around the majority of educational institutions throughout the country. Neither do I doubt that Christian schools and colleges, if they be conducted efficiently, sympathetically, and wisely, will take their place with the consent of all in the foremost rank of the agencies by which the national life will be moulded in the generations that are to come.

DISCUSSION

ON

CHRISTIAN LITERATURE

At the Meeting of the Conference,
on Monday, 20th June 1910

CONSIDERATIONS of space have made it necessary to abbreviate the speeches made in the Discussion. In doing this, the attempt has been made to preserve everything that sheds fresh light on the subjects considered in the Report. In some instances the speeches have not been well reported, and this has necessitated the omission of certain sentences. It has not been found possible to send the report of the speeches to those who delivered them for their revision.

DISCUSSION ON LITERATURE

Rev. A. R. BUCKLAND (Religious Tract Society, London): Mr. Chairman, Ladies and Gentlemen,—The three Commissions which have dealt with the subject of Christian literature in the mission field are all at one in feeling that the subject has not received at home the attention for which it calls. They had ample evidence that in the mission field itself the need and the value of a well-adapted literature is thoroughly understood, but they have no evidence that the Churches at home understand the need of such literature. They recognise, however, the great services which have been done in the field by missionary workers who have themselves, rather than at the instigation of their Societies, taken up this kind of work, and they feel that the Churches owe a most deep debt of gratitude to those missionaries who have united with one another to form organisations in the mission field,—organisations which have themselves been mainly responsible for producing the literature which is available. They recognise, too, that some of the Missionary Societies have also organised their own mission presses, and have issued from them considerable quantities of admirable literature. There emerge from these considerations several topics which are suggested to you this afternoon. One deals with the method by which literature shall be produced. The Commissions say that you cannot at this time of day expect the right kind of literature to be produced in sufficient volume by merely relying upon the voluntary efforts of missionaries whose primary duties are of another kind. They hold that the Missionary Societies, in a larger degree than they do at present —for something is done at present—ought to set aside men whose business it shall be to produce adequate literature. They should be given every facility in the field for equipping themselves for that work. They should be summoned home at regular intervals to familiarise themselves with the latest aspects of the discussion of theology. The Commissions feel further that you will never produce by the assistance of the foreigner all the literature wanted. You will never get the literature expressive of the thoughts and feelings of the people unless the writers themselves have also come from those people, so the Commissions urge that more attention should be given to native authorship.

The Commissions say that the method of distribution of literature also calls for serious attention. They see, as I have already said, how much has been done by locally organised agencies. They see in the various Tract Societies in China, in Japan, and in India, agencies which sprang originally not from workers at home, but from workers in the field. They see that they came out of the intense conviction of men like Dr. Griffith John in Hankow,—the intense conviction of men on the spot, that they must obtain a suitable literature for the people. These organisations sprang into existence in this way, and the Commissions think that the time is coming when such agencies and mission presses belonging to Societies might well come to some agreement for their own advantage, and the more orderly and systematic production of literature so badly wanted. There is the business side of production and circulation. Agencies sometimes have to rely for this upon the missionaries themselves, taken from other work to be superintending the publishing business—in a little leisure perhaps taken from other tasks. Shame upon those who have left so great a task to be done in this fashion!

Rev. TIMOTHY RICHARD, D.D. (Christian Literature Society, China): I want to emphasise that, while all the departments of missionary work have done splendid work and are needed, in the comparative strength of the medical, evangelistic, educational, and literary departments there is a strange disparity in strength, some of the others being twenty times, and one two hundred times, the strength of the literary. Is this disparity wise? To some it seems like forging an anchor chain with some very strong links but with one very weak. When the strain is put on the anchor the chain is snapped, and the ship is carried away to the rocks.

Three times has God in his providence given us an opportunity in China to win the whole Empire, but each time the Christian Church has failed because of weakness in the literary department. First, sixty years ago the Taipings had more than a hundred million followers but had no adequate literature to counteract the Old Testament idea of the conquest of Canaan and therefore failed.

The second failure was twelve years ago when reformers, who believed in the Fatherhood of God and the brotherhood of nations, though they had over a million followers, in three years failed for lack of adequate Christian literature acting simultaneously on the whole Empire.

The third failure was last year, when the great founder of modern education in China asked a missionary to provide text-books for the twenty Universities of China, but this opportunity could not be taken advantage of because Christian Missions had not a sufficient number of literary men to accomplish the task. These are among the greatest tragedies in Christian Missions.

All reforms have their root in new thoughts. Socialists and political reformers in the various nations of Europe and Asia have seized the Press, and in one generation have saturated the whole world with socialistic and political reform, securing constitutional and other far-reaching reforms. If the secular Press can successfully carry on a gigantic propaganda, changing the attitude of the whole world, is it not equally possible for the Missionary Societies, by adopting the same magnificent engine, to change the religious thought of all the non-Christian nations?

Every argument used for united effort in medical, educational, and evangelistic training is an argument for Christian literature, for you cannot train without books. They do not fall like drops of rain ready made from the sky, but have to be prepared with infinite care.

The remedy for this is to have representatives of the Missionary Societies from Europe and America, as well as native Christians, to meet and decide what share each Society shall take in this work, so as to have as many men set apart for the production and distribution of literature as there are medical and educational workers, and have them unite with one another as far as possible in one centre and not in isolated places where they cannot get the stimulus of the studies of their follow-workers. Then we should have agents in each province for the circulation and study of this literature.

Finally, let us pray for a far greater faith in the possibility of bringing all nations to submission to our Saviour in one generation, and let us pray God to show us how to make every link in the mission chain strong enough to bear the strain without any link breaking to the detriment of all.

Rev. H. D. GRISWOLD (American Presbyterian Mission, Lahore, India): The last ten years have witnessed the birth of a large number of monthly magazines or reviews in India, edited in English by non-Christian Indian editors. In the Punjab most of the reformed sects have their English organs, and if they agree in nothing else, they agree in fiercely attacking the Christian religion. Besides such distinctly religious magazines there are many secular magazines which often publish religious articles hostile to the Christian faith. Do not these facts constitute a call to the Christian Church in India to go and do likewise, in other words, to enter the arena of public discussion by means of a jointly sustained and well-edited Christian review? The numerous objections to Christianity which are raised in India might very well be answered indirectly by the publication of strong, positive, and constructive articles on the essentials of the Christian faith. There is plenty of material in India for the formation of an able board of editors and contributors, if only the need of such an enterprise be strongly felt. It is a work which is possible only

through co-operation. But on the principle that many "hands make light work," it ought not to be difficult to provide jointly the necessary funds for such an enterprise and the necessary talent for the editorial work. Such movements as the Arya Samaj, the Brahmo Samaj, the Deva Samaj, the Radha Swami Sect, the Aligarh School, New Hinduism, theosophy, etc. etc., ought to be carefully watched and studied by experts. I am not well acquainted with the needs of South India, but certainly in the Punjab and North India the situation is one which calls for alertness and activity in the direction indicated. A strong, ably-edited Christian Review appearing every month, and representing the best Christian thought of India, both Indian and foreign, and frankly addressed to the non-Christian world in India, would clearly at this juncture be a powerful instrument for good. It is true there are two or three weekly or monthly papers published primarily for students, such as the *Inquirer* and the *Epiphany*, and in South India there is a well-edited quarterly *The Interpreter*, addressed to non-Christians. But these magazines, while excellent of their kind and doing an important work, do not represent that largeness of effort and co-operation which the present time seems to require. The board of contributors for the kind of review needed ought to consist of experts in every phase and department of Indian religion. Christian apologetics in India ought now to enter upon a new stage marked by keener insight, fuller sympathy, and a larger faith. And the apologetic of the future ought to be not denominational and sectarial, but catholic.

Rev. H. F. LAFLAMME (Canadian Baptist Mission, India): There is one thing that has been overlooked by the Commission, and that is the appropriating on behalf of Jesus Christ of the religious Press. We need two different kinds of newspapers in India to-day. In the first place, we should have a general English newspaper representing English and Christian opinion in India. There is no political party in this country, or in any country, that jeopardises its existence by being without a paper. We have gone on for years and years in India without such a paper. The second branch of effort is in connection with the vernacular newspaper. We have been compelled—over-burdened as missionaries are—to undertake that work ourselves instead of waiting for a man who could be set aside for that particular purpose. The press is anti-Christian, and we have been compelled, as Christian missionaries, to launch a number of these Christian papers.

I may say that in the Telugu, in which I served as a missionary twenty years, we have twenty millions of people and had only seven newspapers—six of them Hindu papers—all against Christianity—and we were compelled to launch a Christian vernacular paper. The situation is not so serious there—only 5 per cent. or 6 per cent. of the people of India are able to read and write—

but still that represents one million of readers, and it is important that we should secure them.

Rev. EDWIN GREAVES (London Missionary Society, Benares): Mr. Chairman and Fellow-toilers, I have only six points that I wish to speak to in my seven minutes.

First, The tremendous need of original work in the vernaculars. I do not mean that we are craving for originality, but to get something beyond the bald translations of English and German works. No matter where the stuff comes from, whether the writer brings it from his own mind or memory, or works from one or twenty books on the subject, let him take the matter and re-clothe it, and send it out in a mode which is thoroughly vernacular.

Another point is this; is it not time that we aimed at the production of a Christian literature and not merely the turning out of printed matter? There has been a tremendous amount of so-called Christian literature turned out in the various vernaculars, but I venture to say, and I include myself in the number of those who have been guilty, that it is poor stuff. We know the tremendous importance of having great subjects brought before us, and of the influence that they are likely to exercise according to the style in which they are clothed. A great deal of the power of literature lies not merely in what we read but how it is written, and we do want literature of a high order that will really lay hold of the various nations and compel them to read it with interest.

Thirdly, if we are going to do this it stands to reason we must have men to do it. The Missionary Societies should look to it to see that men are set aside for this kind of work. I know that some regard it as a sort of pastime that missionaries should indulge in, to produce literature when they are too tired to do anything else. I am not pleading for men to be wholly set aside. There is, I believe, a danger in that, of men who get to treat things merely from a literary standpoint and are not sufficiently in touch with the life of the people with whom they are dealing. Surely some men might have a large proportion of their time set free for the production of Christian literature, and also might not the Societies appropriate something more out of their funds for this object?

The fourth point is the relative advantages of books produced by foreigners, and those which belong to the country. I believe most firmly that we do need these Indian writers who shall write in their own language, but the time has not come when they can dispense with the help of Europeans and Americans. Three points about that. Very often the European and American has the advantage over our Indian Christians in a broad outlook. He has read more. The Indian Christian is just in danger of

going in for a translation from an English book. Secondly, if the man be a convert from Hinduism he may write less tenderly than a European would. He hits hard—it may be all that he has written is true, but occasionally a little too abusive. In the third place, I honestly believe that in comparison with most organisations we have a more sympathetic knowledge, and perhaps a fuller knowledge than they themselves have.

The fifth point is that there is a large sphere not only for vernacular literature but for English literature written for Indians or for Chinese or Japanese, and others. My sixth point is that the progress of education does open out the possibilities of a great field of literature. I do think that this Conference has in a remarkable and striking—though perhaps unconscious—way emphasised the necessity for the Christian Church taking up this subject more seriously than ever before, when they have out of the eight days of the Conference devoted to the production and distribution of Christian literature forty-six minutes.

Rev. FRANKLIN E. HOSKINS, D.D. (American Presbyterian Mission in Syria): I should like to have the members of this Conference recall, if they possibly can, every impression which they have gained from these Reports that have been considered. Remember that the language for which I plead to-day, and the literature for which I would plead, is the Arabic language. Wherever the forces of Islam in Africa have subdued the native tribes they have of necessity given them the Arabic language. Therefore wherever the Koran can be given and understood there must also follow literature in the Arabic language. If we as Christian Churches and nations have failed to precede the influence of Islam by the power and spirit of Christianity, our next duty will be to follow that language, and wherever Islam has extended the influence of the Arabic language to give them something besides the Koran itself.

I want just here to drop a single word of encouragement. We have had ninety years of experience as a Mission within the Turkish Empire working in the Arabic language. We have been permitted to bring the Arabic Bible into existence. That Bible is the best selling book in that part of the world. The demand is increasing every year. I want to add this one word here, and let those who have any question concerning it to do their best to verify it. I believe it is safe to say to-day that out of the thousands of pages of the Scriptures which are issued by the press every year one-half of these volumes, small and large, are bought and used by Moslem readers, and that reading public we must follow and assist with Christian literature of every form that will be of use in building them up in Christian faith and thought. I should like to plead that there should be some new league of Christian workers in the Mohammedan world to avoid the over-lapping

and the poor character of literature which has been produced in the past.

Rev. W. GILBERT WALSHE (Christian Literature Society for China): The difficulty of approaching the higher classes in China has been increased by the neglect on the part of the earlier generations of Missions to avail themselves of an auxiliary which might have suggested itself as the most natural, and which, as the history of religion in China might have shown, had proved to be a most successful method, namely, an adequate literature in which not only the principles of the Christian faith, but also the achievements of the Christian civilisation might be presented in attractive guise to the Chinese people—and even to-day this important department of missionary enterprise has failed to command the amount of attention it deserves, as the limited space devoted to the topic in the Reports now before us may serve to illustrate. It is not necessary to belittle other agencies with a view to enhance the importance of literature as a missionary method—its applicability, its effectiveness, its illimitable field of influence, are fully demonstrated by the results which have followed the sporadic, and altogether inadequate, efforts which have been made in this direction. To quote alone the case of China, I venture to say, there is no easier, surer, and more effective means of securing a sympathetic hearing on the part of the educated classes than by the presentation of an interesting book, and in numerable cases might be cited when friendly relations were thus established, where other methods would have utterly failed. I venture to propose that every Missionary Society which operates in China should establish a literary department or Committee to deal with this question on lines similar to those on which their medical and educational work are now treated, and I would go even further than this and urge that these several Committees should be combined in one central organisation, representative of all the Missionary Societies, to deal with the whole question of the preparation and diffusion of Christian and general literature throughout the Chinese Empire. It is deplorable that in China alone there should be found a dozen or more local societies struggling with so large a problem, and that without expert knowledge or concentration of effort or unanimity of policy.

Rev. G. W. JACKSON (Christian Literature Society for India): Referred to the necessity of keeping a watchful eye on text-book Committees, and urged the importance of securing that Christian school-books, which have been excessively fruitful in the past, should be maintained in their full power in all the Christian schools.

The session closed with prayer by the Rev. Dr. A. B. Wann.

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