

• 人文社科新论丛书 •

基督教与中国近代中等教育

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出版说明

近十几年来，出版界愈益为生计所累，纯学术著作因印数较少，出版颇为困难。而在另一方面，随着我国国民素质的普遍提高，高校招生的迅速扩大，整个社会的学术创造力大大增强，学术成果愈见丰厚。除学术专著以外，频繁举行的国内或国际学术会议，也形成了大量群体性的学术成果。有鉴于此，本社决定策划出版《人文社科新论》丛书，意在给高质量的学术论文集的出版开辟一个新的园地，使广大学者积年研究所得的学术心得能够嘉惠学林，传诸后世。

本社向以传播和译介学术文化为己任，为将优秀的学术成果转化为高质量的出版物而努力。出版一流学者的一流学术著作固然是我们不懈的追求，但学术成果的价值常常需要时间的检验，凡能采用新材料、运用新方法、提出新观点，新颖、扎实的学术著作我们均竭诚欢迎。列入这套丛书的论文集中的文章，或许在各自领域里所取得的成果有大有小，但这些成果都是逐步成长累积的学术大厦的必要组成部分。

属于人文社会科学的学科林林总总，决定了这套丛书的选题范围比较宽广。在丛书出版的初始阶段，取稿以研究中国传统文化者为主，且暂不作分类，待到有一定的积累和规模后，或可按学科分类构成若干专题。

学术为天下公器，立言可达人生不朽。我们殷切期待海内外学者不吝赐稿，为学术文化事业的繁荣发展共同做好这件有意义的事情。

致 谢

本项研究计划自 2004 年发起至 2006 年完成，其间先后举办了两次研讨会，均得到了美国旧金山大学利玛窦中西文化历史研究所、北京中国学研究中心以及清华大学“道德与宗教研究中心”的资助和大力支持；项目研究及本论文集的出版得到旧金山大学利玛窦中西文化历史研究所赞助，在此一并感谢。

感谢参与此项研究计划的海内外所有学者，他们的密切合作和扎实的研究为中国基督教中等教育这一领域的开拓作出了可贵的贡献。衷心感谢学术委员和其他学术前辈为本项目研究计划和两次研讨会所给予的具体指导和建议，他们是华中师范大学中国近代史研究所章开沅教授、美国加尔文大学历史系裴士丹（Daniel Bays）教授、清华大学教育研究所史静寰教授、台湾“中央大学”历史研究所王成勉教授、清华大学哲学系王晓朝教授、北京中国学研究中心魏扬波（Jean-Paul Wiest）教授、旧金山大学利玛窦中西文化历史研究所所长吴小新博士、香港中文大学宗教系吴梓明教授、中国人民大学文学院杨慧林教授和杨恒达教授。在此，要特别感谢裴士丹教授不辞路遥两次专程前来指导会议，并慷慨为本书作序。

还要感谢清华大学哲学系和北京中国学研究中心的陈凯、许益诚、钱奇青、刘玮、郭琳等为两次会议提供了精心的组织和服务工作。

最后，本书的付梓得益于上海人民出版社的热心支持和细致的工作，在此致以诚挚的感谢。

目 录

致 谢.....	1
序一 “基督教与中国近代中等教育”	
研究课题概述/裴士丹 (Daniel Bays)	1
序二 中国基督教中等教育研究的现状与未来/尹文涓	1
晚清基督教中等学校课程研究/胡卫清	1
中国基督教中学的农业教育与乡村建设/刘家峰	38
教会中学的中国化进程及其命运	
——以山东美国北长老会学校为中心/刘天路 赵 颖	56
华中大学与华中区基督教中学关系述论 (1924—1951) /张永广	87
教会中学的终结——以南京教会中学为例 (1949—1952) /李 刚 ...	115
立案前后：华西地区基督教教会中学研究/龙 伟 吴丽君	136
近代福建教会中等教育研究 (1905—1951) /朱 峰 王爱菊	163
民国时期广东的教会中学与公立中学比较研究	
——以培正中学和广雅中学为中心的考察 /鲍静静	182
桃李不言，下自成蹊——武昌文华中学研究/康志杰	207
雅礼中学的师资状况及其特点分析 (1906—1951) /赵厚颢	238

基督教与中国近代中等教育

Catholic Elementary and Secondary Schools and China's Drive toward a Modern Educational System (1850—1950) /Jean-Paul Wiest ...	278
西洋办学第一校——徐汇中学/赵 昕	315
历史·性别·社会：北京市基督教女子中学初考 ——以贝满女中为中心/尹文涓	346
福音与半边天 ——毓德女中与近代闽南地区妇女教育的发展/张先清	381
作者介绍	405

Table of Contents and Abstracts

Acknowledgements

Prefaces

The Study of Christian Secondary School Curriculum in the Late Qing Dynasty

Hu Weiqing

Christian secondary school curriculum in the late Qing Dynasty did not contain traditional Chinese educational concepts in subjects such as geography and history. Courses in Confucianism in Christian secondary schools did not provide one with a traditional Confucian education. It only existed in the form of language education. However, there was no conflict between Jesus and Confucius, nor Confucianism and Western science. The efforts by the missionaries in teaching sciences and constructing a system in all educational disciplines showed that modern knowledge was not gained through the continuation of traditional Chinese teaching methodology, but rather introduced from western countries. If this knowledge existed in modern China, it was not a continuation of the system of traditional knowledge, but a change from the tradition. Structurally, Christian education in modern China was the transplant of a similar system from the west. It was a positive factor for the modern education system in China.

Education in Agriculture in Christian Middle Schools and Rural Development in China

Liu Jiafeng

Christianity played a pioneering role in agricultural higher education in China at the beginning of the 20th century. In order to Christianize China's rural community, missionaries advocated agricultural education in primary and secondary schools. Until the 1950s, there were less than 10 secondary schools with curriculum and rural service in agriculture, which aimed to improve local village life with limited resources and personnel. Through agricultural education, a few schools attempted to relate Christian belief to the actual needs of everyday life and experiences in China. They explored a possible new road for secondary education. At the same time, this also fostered the good virtue of students serving society and displayed the special character of Christian secondary education.

The Indigenization of Christian Middle Schools in China: Shandong Presbyterian Schools

Liu Tianlu, Zhao Ying

From the very beginning, Christian middle schools in China worked vigorously in their academic efforts, especially in the areas of curriculum development, Chinese faculty development and school regulations, so as to adapt themselves to Chinese circumstances. This indigenization process moved rapidly after the 1920s, when the Chinese nationalist government demanded that Christian schools register with the state and

that the schools be managed in accordance with government regulations. As schools were compelled to abrogate the teaching of religion and the holding of religious services on campus, the registered schools took measures to prevent secularization and attempted to maintain their Christian nature. After 1949, the communist government tried to reform these Christian schools into the new-democratic educational institutions. However, during the Korean War the relationship between China and the United States deteriorated rapidly. Under these circumstances, the government took over all Christian schools and thus ended their long educational history in China.

An Examination of the Relationship between Huachung University and Christian Middle Schools in Central China

Zhang Yongguang

Huachung University and Christian middle schools were situated in a favorable geographical location in central China and shared a long history. They maintained a close relationship. Huachung University trained teachers for Christian middle schools while the Christian middle schools fed the university with their graduates. They also organized educational conferences. Even during the Anti-Japanese War, they maintained this connection and held meetings during the most difficult times. The reasons for this close relationship were that they followed the same educational philosophy and executed similar educational tenets. Their relationship reflects how Christian institutions in the same region exercised a team spirit to overcome difficulties.

The End of Christian Middle Schools—A Case Study on Christian Middle Schools in Nanjing (1949—1952)

Li Gang

From the late Qing dynasty, with the increasing presence of Christian missionaries in Nanjing, there was a significant development in Christian cultural and educational projects and philanthropy. Between 1911 and 1949, although there was political and social unrest, Nanjing Christian middle schools were the main components in the secondary education system. After 1949, although the new government allowed the Christian middle schools to continue, those schools had to be reformed in terms of their system, courses and teaching methods. Because of the Korean War, there was a growing sense of nationalism in China. America was regarded as an enemy to China. As a tool of cultural invasion, Christian middle schools were banned.

Christian Middle Schools in Western China

Long Wei, Wu Lijun

In modern China, there were about 30 Christian secondary schools established by missionaries in western China. In comparison to state or other private schools, these schools exhibited very different characteristics depending upon the historical period in question. This paper introduces a summary of Christian secondary schools in western China and discusses the following three issues: transformation of the educational system, curriculum development, and religious education. In the end,

the paper analyzes the dramatic changes that took place in western China before and after government-demanded official registration of schools.

Christian Secondary Education in Fujian in Modern China

Zhu Feng, Wang Aiju

Based on the study of Christian middle schools in Fujian after the abolition of the imperial examination system, this article attempts to reconstruct the development of Christian secondary education in local society in modern China. The author suggests that Christian secondary education is an important part of the modern Chinese education system. It had a unique influence on the modernization of education in specific regions such as Fujian province. Christian middle schools emphasized the development of one's personality and the development of teaching methodology in the midst of social growth. These characteristics are a valuable tradition for our education today.

Comparative Studies of Christian and Public Secondary Schools in the Guangdong Region during the Republican Era: Cases of Peizheng and Guangya Middle Schools

Bao Jingjing

This article is divided into four parts. Part one traces the evolution of secondary education in Guangdong in modern China. Part two introduces two middle schools: Peizheng and Guangya. The former is an ex-

ample of Christian middle schools, while the latter is an example of public middle schools. Part three, the main part of this article, focuses on the characteristics of different kinds of schools including religious education and party education, English education and Chinese education, and teaching staff and student sources. Part four concludes the article. This comparative examination attempts to explore the similarities and differences of Christian and public middle schools in Republican era China and how Christian middle schools attempted to maintain their special identities while facing other challenges.

Brand Consciousness: A Study of the Boone Memorial School

Kang Zhijie

Established in 1871 by the America Episcopal Church in Wuchang, the Boone Memorial School had more than 100 years history. Boone Memorial School's teachers and students were involved in many educational and social activities. They actively participated in China's modern democratic revolution, such as the 1911 Revolution, military training, and the Anti-Japanese War. This article discusses the difficult and extraordinary process that the school passed through. The author hopes this study has certain significance and value for people today and helps one to thoroughly understand and realize the influence, function and status of Christian middle school education in the history of modern Chinese education and cultural exchange between China and the West.

An Analysis of the Faculty and Their Special Characteristics at Yali Union Middle School

Zhao Houxie

Yali Union Middle School was founded by Yale-in-China in 1906. The school took measures to solve the problem, most importantly by establishing the bachelor degree system which resulted in a reduction of the shortage of teachers. After 1928, the school was re-opened again and the number of teachers increased noticeably. On the whole, the teachers of Yali Union Middle School maintained five characteristics. These characteristics were the reflection of Yali Union Middle School as a Christian school. These characteristics accorded with the school's effort to improve its professional standards and its intention to train its students with Christian values.

Catholic Elementary and Secondary Schools and China's Drive toward a Modern Educational System (1850—1950)

Jean-Paul Wiest

Using examples from different regions on the Chinese mainland, this paper provides a composite picture of the transformation of Catholic elementary and secondary schools from the mid-nineteenth to the mid-twentieth centuries. It examines how these schools adjusted to changes in the Chinese educational system and perceived needs in Chinese society while at the same time diversifying their own methods of evangelization.

The First School Founded by the West—Survey of St. Ignatius College in Shanghai

Zhao Xin

St. Ignatius College in Shanghai was founded in 1849 and is generally recognized as the first school founded by the West. The school was modeled after middle schools in Europe and was a very important school in the history of education in China. Based on the history of Xuhui Middle School, this article discusses Catholic missionary middle school education in modern China, the relationship between missionary middle schools and modern Chinese society, the development of Xuhui Middle School in modern Shanghai society, and Xuhui Middle School itself in the context of modern Shanghai education.

History, Gender and Society: Bridgman Academy (1864—1952) in Beijing Secondary Education

Yin Wenjuan

Christian secondary schools for girls opened in Beijing after the 1860s offered a chance for girls in northern China to receive modern education. This paper presents a case study of Bridgman Academy (1864—1952) from the following three aspects. First, the paper reconstructs the historical context in which Bridgman Academy struggled to grow and develop through almost 90 years of turmoil in modern China. Second, it attempts to show how the female missionaries played a part in the pupils' betrothal, and how Christian education and gender identity influ-

enced the worldview and beliefs of the girls. Last, it explores the subsequent careers and education of the graduates, revealing the significance and influence of Christian girls' schools in the history of secondary education as well as the history of modernization of thought in Beijing.

Gospel and “Half the Sky” —The Loktek Girls’ School and Education of Women in Southern Fujian Province

Zhang Xianqing

This paper examines the development of the Loktek Girls’ School in Amoy from 1921—1946. The Loktek Girls’ School was formally founded by the American Board of Foreign Missions of the Reformed Church in 1921 and was expanded after two decades into one of the biggest girls’ middle schools in Fujian Province. As a school with a Christian background, the Loktek Girl’s School played an important role in introducing Christianity to women in southern Fujian. In the meantime, it offered women from the local area with opportunities to receive education and helped to train a large number of educated women for China.

About the authors

序一

“基督教与中国近代中等教育”研究课题概述

裴士丹 (Daniel Bays)

“基督教与中国近代中等教育”这一研究课题自发起至完成持续了近三年的时间。我很荣幸作为项目的学术委员见证了这一课题的整个发展过程，并参与了研究计划的甄选，此后又先后参加了 2005 年 5 月举行的课题研究工作坊和 2006 年 3 月的学术研讨会，并分别做了会议总结和主题发言。这两次研讨会均在北京中国学研究中心举行。该项目由美国旧金山大学利玛窦中西文化历史研究所、北京中国学研究中心和清华大学“道德与宗教研究中心”共同资助，利玛窦研究所所长吴小新博士是整个研究计划的策划者。尹文涓博士出色地主持了两次研讨会，并对各研究计划做了精当的总结。

我相信这本会议论文集会给读者留下深刻的印象，它为我们提供了 1949 年前中国基督教中等教育系统尤其是中学的大量精确数据和信息。论文集中有两篇文章探讨了福建、北京地区的教会女子中学；有五篇文章是关于个别具有代表性教会中学的深入的个案研究；另外有一组文章探讨了教会中学的课程设置、中国化命运以及学校发展的其他方面等主题；此外，有三篇文章为地域视野下的教会中学研究，分别探讨了南京地区（解放前后）、华西地区和福建地区的教会中学在地区文化语境下的发展与互动。总之，这本论文集涵盖了教会中

中学的各个方面，充分体现了参与学者的多样性和创新性。

另外值得一提的是，本项目的参与者大多为刚毕业不久或还正在就读的年轻学者，这个项目为这批年轻学者提供了很好的表现和发展机会。为了方便大家的深入研究和论文撰写，吴小新和尹文涓博士都尽力为年轻学者给予更多的鼓励和学术资源。考虑到课题的发展亦需要相关领域的前辈学者给予适时的指导和建议，因此，研讨会亦邀请了部分相关领域的资深学者列席，以提携、鼓励后学和给予及时的指导。按照会议安排，主要是引导年轻学者大胆发言，专家学者除非是在征求建议时，并不急于论断和总结，以免左右年轻学者的独立思考。总之，会议程序安排得非常精彩。特别是在 2006 年召开的第二次研讨会中，刚毕业不久的博士和在读的博士研究生们，清晰地陈述自己的观点，积极回应别人的评述和批评，热烈地参与和资深学者的讨论与对话，积极争鸣，求实求真，创造了活泼、自由的学术氛围。总之，他们充分地体现了中国年轻一辈学者在学术上的成熟和智慧。

因此，我认为本课题的资助者所采取的策略对推进中西文化交流领域的研究起到了非常积极有效的作用，在此，我对他们表示祝贺。文涓在主持项目和研讨会的过程中表现得亲和、聪慧和干练。我很荣幸见证了整个课题的发展，并作为一名讨论者参与其中。

（本文原文为英文，题目系编者所加。另：本论文集在裴士丹教授作序后在篇目上略有调整和增删。）