

Rediscovering Historical China: A Reflection on the Work and Mentorship of Professor Daniel H. Bays (1942-2019)

Friday, December 4, 2020

00:00:10 Maura Cunningham

Okay, I think we're going to get started, I'd like to welcome everyone to today's AAS Digital Dialogue. My name is Maura Cunningham. I'm the Digital Media Manager at the Association for Asian Studies. And it's my great honor to welcome you to our first Memorial roundtable in this Digital Dialogue series, honoring the work of Professor Daniel Bays, a historian of China. I'd like to start by thanking the Luce Foundation for its support of this webinar series. And also thank you to our panelists and organizer who brought this suggestion to the Association for Asian Studies. It's great that we're able to hold this event today. AAS Digital Dialogues, if you're not familiar with them are an ongoing series. And you can always visit our website, asianstudies.org to see other events that are coming up in this series or to watch videos from past events. So without further ado, I'm going to hand things over to today's moderator, Dr. Ryan Dunch.

00:01:11 Ryan Dunch

Thank you, Maura and welcome to everyone who is out there and participating in this webinar. It's great to be part of it, celebrating the life and scholarship but Professor Daniel Bays who was a teacher, a mentor, a friend and an inspiration to so many of us, including our panelists today. And we're especially glad to have Dan's wife, Jan, and their daughter, Kristen, with us today, as well as other family members, friends, students and colleagues from around the world. And I believe we're up to 99. But I believe there are over 200 people registered to attend this event today. My name as Marua said, is Ryan Dunch, I'm Professor and Chair of the Department of History and Classics at the University of Alberta in Western Canada. And we have five panelists who will speak for around seven minutes. Starting with our organizer, Dong Wang who I'll introduce in a minute, I do want to explain but because this is a webinar, you don't have the capacity to, you know, to, to speak directly. But you can enter questions and comments, tributes to Dan in the Q&A box. And those will be taken up and read out or answered depending on what they are. So please feel free to do that. We'd like to make this as interactive as we're able to do. And so then let me turn it over to Professor Dong Wang, who is the Distinguished University Professor of History at Shanghai University.

00:03:10 Dong Wang

Thank you so much Ryan, and Hello, everybody from Western Europe. First of all, I would very much like to thank the Association for Asian Studies, especially Hilary Finchum-Sung, Maura Cunningham, Molly DeDonna, and others for their support to make this memorial event happen in a virtual format. During these difficult times caused by COVID-19 as we grieve over the many human victims of COVID-19. We also know that- know that the holiday season is coming in the United States, Europe and many other parts of the world for us living to reflect and more

importantly, to remember those lost lives. Today, I'm profoundly humbled to be able to honor one deceased whom I met 30 years ago in early autumn 1990. I want to show you a scanned copy of my first to ticket to the United States. Maura, could you? Could you? Yeah. Show the next slide? Thank you so much. Yeah, I have saved this first to ticket flying from Beijing, to Kansas City, Missouri in 1993. To be accurate, on August 12, 1993. On this ticket, you can see, Dr. Dan Bay's handwriting, he was a very, not only a very intellectual, brilliant scholar, but also really very caring, thoughtful person. So um, the- I still remember the when I was about to fly to the United States for the first time, sorry, 27 years ago, and Dan would even remind me to drink a lot of water and orange juice on the flight. So that was part of him. Now today, I think I will use the few minutes to reflect on Dan's contribution. During his early years, through reflecting on his first book, please show the next slide. Thank you. Yeah, this is a screenshot of the 2016 reprint of Dan's first real, the academic book, entitled, China Enters the 20th Century, Chang Chih-tung and the Issues of a New Age from 1895 to 1909. This book was originally published in 1978. So I shall be focusing on this and then I will share some personal personal reflections at the very end of my presentation. So in this book, Dan, pretty much he focused on a central figure very important figure, Chang Chih-tung. And he was actually one of the two or three most important figures below the throne of Qing China, really, through this book, Dan showed us his great understanding of Chinese bureaucracy, and inner apparatus in the dynamics. I re-read this book, after so many years. And I still feel I learned so much from it mainly is Dan did a big history through the lens of Chang Chih-tung, a major figure, political figure. So when he reviewed the practical realities of change and reform, within the traditional dynastic political system. So as I said, I learned a lot especially about bureaucratic nationalism, I think for those of us who are doing contemporary China, research and study where we still find that term very useful. I also would like to quote Professor Richard Smith, a Sinologist and historian, whom I long admired. He has been at Rice University. So many, many years ago, Rich, he wrote a wonderful book review of Dan's first academic book, so I quote him here he thinks, Professor Richard Smith writes that Dan's extremely valuable work, quote, "whet our appetite for additional studies of major figures using a similar approach." Now, the probably during our questions and answer session, I will get to maybe the some new research agendas and new research work inspired by Dan Bays, great contribution to, to our field. So I also want to remind all of us that, Dan, also many years ago in back in the 1980s, edited a very useful biography called the collection, so you probably may not be aware of that. Maura, could you show the next slide? Yes, it's this one. So I have been using this. This is a relatively small collection, but very useful book in my own teaching on US, China. So I hope you all would find the same, find it useful, as well. Now, maybe use one minute, also to say, share some personal recollections. Mainly, I think Dan's openness allowed me to pursue my own research interests, and to discover new innovative topics. To this day, really, I have learned a great deal from him. And, of course, the he showed me that the, it is very important to have a faith in whole person education, really practicing on liberal arts, education, lifelong learning, humility, good citizenship, and public good. So really, it's wonderful, I think a particular thing for today's junior, and our young students. It's really wonderful and lucky to have a very senior, trustworthy person to count on, particularly during our you know, the initial stage of career. So next I want to share just some photos. Maura, could you? Yeah. So this is in 1994. Dan and Jen, based in Beijing, actually, not who is me in the middle, actually, it's my it's my little sister, who is in Rome has been there for

many, many years. So it's very, very valuable. The personal memories here. Now, lastly, I want to really share some memories from Professor Dana Robert, Boston University School of Theology. Next slide, please. Um, Professor Robert, I am not sure if she is here. Just a few days ago, she wrote to me that her mother has suffered a massive stroke. So is nearing the end of her life. So now I am very honored to share the personal memories of Dan Bays with you all so courtesy of Professor Dana Robert, and she wrote here, I'm going to read. Okay, so quote, "Dan and Jen and I spend a lot of time together in the 1990s every year in Nashville for several days. This photo of the REP, the Rep committee that selected grantees for what was developing into the field of World Christianity has been on my desk since 1995. Innate, our beloved sense including the late John Pabee, José Miguez-Bonino, David Kerr, and Paul Hiebert, and of course, Bob Frykenberg. I believe Bob is among our audience today. He is in his 90s in Wisconsin. I will continue Dana's recollection here. She said, quote, "the of course Bob Frykenberg is a standing next to to Dan. You can see Dan in the back. He had just been treated for the brain tumor. But he came to the meetings anyway. It was a special Fellowship of Christian scholars. We became good friends, as well as intellectual companions. I saw Dan regularly at a professional meetings for years afterward, he was a gentle and generous soul. And I'm proud to have called him friend. He was a generous in every way, including giving advice to my students, notably [indistinct], who were working on their dissertations" end quote. Thank you very much.

00:15:33 Ryan Dunch

All right. Thank you, Dr. Wang. And we're going to move straight into the next speaker, except to note that I can see a list of the attendees and what fun it is to see so many distinguished scholars and old friends among us today. So thank you for tuning in. Next up is Professor Xi Lian from who is Professor of World Christianity at Duke University.

00:16:03 Xi Lian

Thank you, Ryan. And thank you Dong, for putting together this event. It is fitting to pay tribute to Dan this way. And I know it has been a labor of love on your part. The difference that Dan Bay's has made in the field is that after him, it is no longer possible to study the history of Chinese Christianity as one of Christian missions in China in a way that Latourette did. Dan's first major piece of writing on Chinese Christianity offers a glimpse into both his thinking on the subject and his distinctive prose. His article, Christianity and the Chinese sectarian tradition published in *Ch'ing-shih wen-t'i*, in 1982, opens this way, quote, "the general hypothesis of this paper is that in 19th century China, Christianity should not be seen only as a foreign religion." Instead, he writes, "it should be seen as a variety of the wide range of heterodox religion flourishing throughout China." Concise, direct, incisive, and bold, yet unpretentious even when he was decades ahead of others in recognizing Christianity as a Chinese, not missionary affair, that was characteristically Dan Bays, and all that without a trendy theory with abstruse or unpronounceable words. Dan had profound historical insights but a persistently underdeveloped interest in theories. Theories always change, he observed matter of factly, during our chat at one of the AAS annual meetings. Yet he respected theoretical models that others use to make sense of Chinese conversions. The publication of Dan's 1982 piece came at a time when the field of Chinese studies in general was witnessing a shift from the impact response thinking to a

China centered approach, a development that Paul Cohen discussed in his 1984 book, *Discovering History in China*. For Dan, the China centered approach has been a natural one, which started with his doctoral dissertation on Chang Chih-tung that Dong just mentioned. China was his, quote, "intellectual fascination," unquote, as he put it. For him Chinese Studies is emphatically not an exotic extension of Western self absorption, but a challenge to understand a different vision of reality.

00:18:46

Dan's vision of the Chineseness of the Christian movement in China deepened his edited volume *Christianity in China: From the 18th Century to the Present* published in 1996. That volume has since become a benchmark, as Dan hoped it would be of scholarly work on the subject. Observing the recent rapid growth of Chinese Christianity, he concludes that it was not part of some foreign cultural presence or, quote, "simply a carry over from the days of foreign missions" unquote. Instead, quote, "it shows how thoroughly Christian Christianity has become Chinese and part of the Chinese social scene", unquote. And he argues that the naturalization of Christianity had happened in the early 20th century with, with the rise of indigenous groups that those significant have remained invisible to the missionary establishment, which maintained impeccable records on even the most negligible mission societies. Unsurpassed in his own scholarship on Chinese Christianity Dan had an inexhaustible appreciation for the work of others. Other scholars, young, old Chinese or Western, he practiced what Lao Tzu expanded. [Chinese] the sea accepts 100 rivers, its capacity makes it great. His spirit of generosity was such that he would flagellate himself on the slightest hesitance to praise. Quote, "I have savaged many manuscripts" unquote he wrote at the beginning of a glowing peer review of a manuscript being considered for a press. Savaged? As far as I know his most ferocious attack on the book was that it was, quote, "rather black and white," unquote. I'd imagine that younger scholars in our midst would gladly enjoy this kind of savagery as they advance to greater sophistication in their trade. In *New History of Christianity in China*, the consummation of Dan's lifelong engagement with Chinese Christianity published in 2012, is the sea that has accepted a hundred rivers. And it embodies Dan's signature attention to the Chinese stirrings in a movement with ostensible missionary origins. A central theme of the book is, in his words, quote, "The remarkable flexibility and creativity in a Chinese relationship with Christianity." Unquote. But he was not given to any romanticization. He ends the book by noting plainly, "I do not believe that China is in process of becoming a Christian nation." A beautifully translated Chinese edition of the book came out at the end of 2019, a few months after his death, I think he will be pleased with that. Let me share a bit- an image of that. It is very nicely translated by Yin Wenjuan, published in Taiwan. In *New History of Christianity in China* does not have a conclusion. But his last research article published in *Chinese Historical Review* in 2013, presents two conclusions on Chinese Christianity. One was that, quote, "the biggest single factor in Chinese Christian history in the past 200 years is the presence or absence of a strong state," unquote. He wrote, quote, "my second conclusion was somewhat of a surprise. In short, looking broadly across the stage of history, it just did not much matter what the foreign missionaries did in modern times." The second conclusion was surprise many of us as well, whether or not we agree with it, there is an echo here of Dan's self effacing voice and the usual

unfailing spirit of generosity that made him not only a great historian of Chinese Christianity, but also a wonderful human being. Thank you.

00:23:21 Ryan Dunch

Thank you, Xi Lian. Next up, we have Professor Grant Wacker, who is Professor Emeritus at Duke University. So, Grant.

00:23:33 Grant Wacker

Thank you, Ryan. And thank you to Dong for organizing this session. My field is American religious history, and especially American Christian history. And I mentioned that because I am in many ways an outsider to most of the work of most of the people in this panel and in the audience. So I should offer a word as to how I came to know Dan and how Dan came to know me. About 30 years ago, I was sitting in my office and a phone call came on winter afternoon and back in the days when we actually got phone calls the old fashioned way we talk to people the old fashioned way. He introduced himself. And he told me that he was the director of a large, multi year Luce funded project on the history of Christianity in China. And he said he was looking for someone who knew something about American Christianity, and particularly American missionary history. He thought that would be helpful for assessing these applications for the study of Christianity in China. And I think that's highly symptomatic of Dan, that he would have looked out, he would have reached out in this manner. He had this sense that well, there are other avenues or other perspectives that need to be brought here. And so he was generous in reaching out to me and drawing me in. We did meet in New York City multiple times and evaluated oh, I don't remember his hundreds of applications over multiple years. And in the course of those discussions, I found out several things. One is that Dan possessed an extraordinary knowledge of both Chinese history and Christianity in China. I also found out that he was distressingly knowledgeable about my own field. And more than once I kind of winced, like, I can't believe you know, all that, Dan, how does that happen? But, but he did. Um, as we together read through hundreds of applications over the years, I discerned several things about Dan, besides his knowledge in the field. One of them was that he had a great ability to slice through the bluster and the slice through inflated recommendation letters, and discern real progress, and discern real promise in the applicants. And he knew that past achievement is a good predictor of future achievement. But it's not the only one. Very characteristically of Dan, he understood that sometimes an applicant's life circumstances and shrouded their potential. So he learned to peek around the drapery and see where talent did lie. After this project, we continued friendship and a working arrangement, collaboration that went on for many years and many venues American Society of Church History, American Historical Association, and we met in the United States and South Africa and United Kingdom, he invited me to projects at University of Kansas and at Calvin College, and I invited him to Duke. And it was just a wonderful relationship, and I never cease to appreciate his wisdom and his knowledge. In time, we came to feel that one of the unintended projects was the study of the missionary impulse at home, what we might call the reflex impact. At that time, there was not a great deal of study of how missionaries impacted things back in the United States. Since then, David Hollingers' marvelous work has made major advances and work of other historians, but at that time, the field was somewhat untended. So this led to a collaboration, a book that we edited together called Before

Missionary. Now let's see, I got to get the exact title, you forget these things, *The Foreign Missionary Enterprise at Home: Explorations in North American Cultural History*, and I think it's significant he wanted to make it North American, because he felt it was important to bring Canada into this story.

00:28:35

So among the topics that we look for, and eventually solicited, articles or topics that today, are well known, but in that day, it wasn't so much, the role of money, how did money drive the missionary impulse, the role of the nomination or organizations the place of women as agents, not only on the missionary field, but how they operated in the sending culture, as it was called the role of gender and then home missions, how Foreign Missions or international missions then shaped missions back at home. The literature that was generated, enormous literature missionaries, as we all know, had tremendous propensity and capacity for turning out periodical literature, the media how missionaries functioned in movies and in novels, the role of education, obscure places Bible Colleges, it, many academics don't know much about. They were a great tributary, as well as university departments of religion and area studies departments. Dan, was very interested in the study of leaders of the missionary impulse, especially those that were unheralded, a lot of people had not heard of. He was interested in the subject that I had worked on, and that is the loss of faith, how individuals lend to the mission field. And, as Xi Lian put it converted the conversion of missionaries or by some perspectives, the deconversion of missionaries. And then the critique of the enterprise. Dan was brutally honest about these things, we have to look at how the whole enterprise was critiqued. Well, the potential topics just kept tumbling, tumbling forth. And he and I talked a lot about a future projects, maybe an NEH funded project, but Dan's grave physical illness that came late, and about which he never uttered a word of complaint, but that cut those plans short, and I can only dream of what the collaboration might have led to. I want to say just a few more words about Dan personally, and I'll be brief. He never lost his deep and profound respect for the religion and the culture of the people he studied. Whether they were missionaries, or the people the missionaries worked with, or they Natal religions and cultures of the sites where the missionaries traveled, that deep and profound respect always remained and it was foremost, he was someone who could be and was firm in his own beliefs, while respecting and appreciating those who disagreed with him. And that trait shone through his scholarship. And in his scholarship, the books of his about China, which I read as an outsider, and his own essays on the American field. In that scholarship, I saw no hard edges, I saw no dogmatism there was not a hint of self righteous judgment. And he had a special place in his heart. For those who lived in the shadows of society. He was easily moved by the stories of suffering. Through deep, empathetic, historical understanding, he wanted his work to step into the breach to heal. For him history was not simply an academic enterprise. But it was also an instrument for making the world not only a better place, but a more healing place. He worked with tireless hands through crowded days, knowing the time for him, as for all of us, was limited. It was a gift to me to be able to know someone so extraordinary for so many years, in so many ways. He quite literally changed my life. And for the better. And for that, I shall always feel deep gratitude to Dan Bays.

00:33:16 Ryan Dunch

Thank you, Grant. I'm gonna take a couple of minutes at this point to before we go to our remaining two panelists to just, well, firstly, since Grant has mentioned the important work of David Hollinger of University of California, Berkeley, I want to read a short sentence that that Professor Hollinger contributed, although he's unable to join us in person, but he he wrote, "Dan Bays was an exceptionally generous man, his deep learning and robust collegial engagement, leave us all in his debt." I'd also like to mention that Vicki Doll, Librarian at the University of Kansas has put into the Q&A a link to an open access copy of the bibliography that Dong mentioned in her talk. That's a biographical notes about you know Westerners in Yen'an in the communist base at Yen'an before 1949. So if any of you are interested in that work, it is accessible thanks to KU. Moving on then, and I'll just repeat to the invitation. And sorry, I'm not sure if participants can see in the Q&A box, a column that says answered, the questions that are answered I think should still be visible to you. And that's where you can find that information. Also, repeat the invitation to type into the Q&A, either questions you have for our panelists or things you'd like to, to say and and sort of contribute to our gathering, about your recollections of Dan Bays. All right, so the next panelist is Steve Pieragastini, who is lecturer in Global Studies at the University of California at Riverside. Thanks, Steve.

00:35:40 Steve Pieragastini

Hey, thank you, Ryan. And thank you, Dong for all your work getting this together. And also, for the AAS for hosting us in this format. I'm really honored to be a part of this memorial roundtable. I probably knew Dan for the shortest period of time among the panelists here today. But of course, before I met him, when I was doing research in graduate school, I became familiar with his working and greatly admired it. I met Dan at a NEH funded seminar at Calvin College in 2015. That was co organized with Dong. And it was a really wonderful, it was about a week, just a really incredible experience. Getting several opportunities to talk with him is really valuable for everyone who attended. Part of the seminar was doing a presentation of all the attendees research, and I presented on a portion of my dissertation dealing with Aurora University, Zhèndàn Dàxué in Shanghai which is a Jesuit university, which nowadays, you know, after 1949, was, was reorganized into several universities that are still in Shanghai. And I was of course familiar with the edited volume, which I think was just over Ryan's right shoulder how and he had his camera on a minute ago, China's Christian colleges, which actually, Ryan contributed to talking about colleges and missionary colleges and universities in China. So that's a really important volume, talking about the cross cultural interactions. And these are the sort of environment of colleges and universities, in missionary colleges and universities in China. And echoing a little bit with Professor Wacker just talked about, the book also emphasized how this is the sort of two directional bidirectional cultural exchange. So it would be easy to kind of think of it as you know, university, Western universities, missionary universities and their impact on Chinese culture. But there was also an emphasis to focus on how it affected the cultures of the places where missionaries are coming from. So when I came to present my research, to Dan into the other attendees of the seminar, I was of course, a little bit terrified to be presenting to such a giant in the field. And I will say that even though Dan had just become aware of my research, and despite his own expertise, really being with the Protestant universities, he asked me some very kind of incisive questions that are really things that had not occurred to me. I

mean, really, it was just on the spot, that he caused me to really kind of rethink my approach to researching this university. But of course, he did so in a very supportive way, and, you know, encouraged me to keep looking at the topic. And it really allowed me to develop a kind of better analysis of the history of Aurora University, and of the Catholic presence in Shanghai overall. So this is, I think, echoing a little bit of Professor Lian talked about a minute ago, but you know, if you if we look at the whole scope of Dan's work, it's, you know, from the stuff he did on Chang Chih-tung, all the way to his last articles and his new History of Christianity really shows us the importance of using multi lingual source bases, looking at Chinese culture in its own political, social, cultural context, as well as, you know, foreign cultures, and using these to develop a sort of comprehensive, global picture of the interactions that have defined the history of Christianity in China. So, um, I'll just, I'll just wrap up briefly and say, you know, I'm really fortunate and blessed as you know, I'm sure you all feel the same way to have gotten a chance to know Dan, and benefit from his his wisdom and his mentorship and, and friendship. So, thank you all.

00:40:20 Ryan Dunch

Thanks, Steve. And finally, turning over to talk to Jinhee Lee, who is the associate professor of History at Eastern Illinois University. Go ahead Jinhee.

00:40:40 Jinhee Lee

Hello, um, thank you so much for including me in this panel. Um, I am not a China specialist. Although my research is expanding into the modern Chinese history and history of Christianity in China. But my research area, it focuses on race and violence, collective violence in the Japanese Empire. And as I was doing the research on the 1923 Great Kanto Earthquake, and massacre of Koreans and Chinese in the aftermath of the earthquake in the Tokyo area in 1923, I, I had a need to research more and more about the centrality of Christian activists and organizations, such as Tokyo YMCA and other missionary organizations in Japan at the time. And then I realized how transnationally connected and even trained in using your network of Trans Pacific connections among people, Christians and non Christians as well. And I came across with Dan's work probably about 20 years ago. And now I am working on transnational Trans Pacific exchanges among Chinese, Korean, Japanese and American church women, especially in the early 20th century. So what do I have to do with Professor Bays work? I would like to just highlight some of the important aspects that impacted me a lot in Professor Bays scholarship, leadership, and mentorship. First of all, I don't need to preach to the choir here. But he pioneered the study of Chinese Christianity and built it into a vibrant field of serious academic inquiry. And he nourished the field through his numerous publications. And also grant supported a collaborative research projects with a number of colleagues. And he was also known for his sharper analysis and straightforward criticism of the American public discourse on China. He urges us to move beyond sometimes Euro American centric mission studies, and instead, understand the centrality of the local Chinese people's agency in shaping the history of Christianity in China. While doing all this rigorous research work, he also took administrative leadership wherever he goes. And so he was the chair of the history department and director of the Center for East Asian Studies at the University of Kansas for a long time. And after he moved to Calvin College, now, Calvin University, he built an interdisciplinary East Asian Studies program there as well. And he's also known globally for his generous mentoring of students as

well as colleagues in so many different levels. And so, Professor Bays has left a strong impact on future scholars, including myself even out who is in the outside China field. And I would like to talk a little bit more about Professor based teaching and mentoring practices that impacted me. So sometimes I asked him to send me a syllabus, your syllabus, I'm going to just mimic emulate what you're doing. And he was always generous and send me his copies of syllabi and teaching materials, and teaching ideas. Overall, I got the impression that he always tried to encourage the teachers and educators of China and East Asia to analyze and understand China in its own historical social context, by paying close attention to the centrality of indigenous Chinese historical actors. And he also highlight that we need to learn from the mutual influence between the foreign missions and Chinese churches, who are between us and them, and move away from an inflated self image of United States or the Westerners in China. And also, it's important to observe what contemporary American public discourse on China and Chinese churches reveal, not not about China, but about the American society. And I'm quoting here on one of his critical article about US discourse in China. "Even some ill informed on nuanced polarized discourses on China tell us about more about the American society." And these discourses seem to be shedding more heat than light, but nonetheless, observing them and think critically about what us discourse is telling us about China can reveal a lot about the American society. And so such a keen observation of the main historical agents in China and his sobering warning on public, ill-informed public discourse on China at the expense of all China's complexity, diversity, and agency of Chinese people. All these things are reflected in his writing, as well as in its teaching and mentoring practices. And I find that his wisdom, and role model are he has shown can be applied beyond a field of China studies. In fact, his earlier research on foreign missionaries, and native evangelist deals also with a Japanese history. So he actually has done some research in case of native evangelists in Japan and how they interacted. What did not refuse to interact with foreign missionaries in the context of early 20th century Japan as well. And so his courses deal with mutual influence between the Westerners and Chinese and emphasize Chinese agency, and so um, one of these courses that I learned a lot from, has the topic of focuses on the subject matter of Westerners in China and Chinese in the United States. And also the National Endowment for the Humanities program that Professor Wang and Daniel Bays organized together for educators of China emphasize exactly that. So the title of the NEH workshop is "America's China dream and China's American Dream 150 Years of Encounter." So, overall, his course materials and his approach to his research subject, and also his mentoring practices are have a such a consistent theme that I just mentioned it as a point that impacted my own work and teaching practices even in my role as a long term Chair of the Asian Studies program in Illinois, and so, um, I just want to [...]

[Minutes 48:27-50:50 of video edited out at speaker's request]

00:50:51 Jinhee Lee

I think we will miss his leadership and scholarship as well as mentorship that reaches far and beyond, across the globe and narrowly. And I happen to write some piece about his legacies. And so if anyone who would like to get the selected because there are so many by selected list of his publications, and some some of the summaries of what has been already mentioned here,

I'm going to put my email address in the chat box, so you can email me and I'll send you the list if anyone would like to get it. So with that, I would like to turn this over to Dr. Ryan Dunch.

00:51:41 Ryan Dunch

Thank you, Dr. Lee, very brave of you to be soliciting 120 emails or so. So I'm going to turn to reading out some of the -my reading glasses. Some of the comments that have been posted so far in the Q&A box. And again, anyone is welcome to post questions, but also comments, tributes, etc. And most of the ones so far in the latter category. So I'm going to start with Professor Pui-Lan Kwok from Hong Kong, as one of the tribute- contributors to Christianity in China, I'm very grateful to Daniel Bays for his persistence in bringing out the volume. I recall that he had some difficulty in finding a publisher and was relieved that Stanford agreed to publish it. As I think we all are. I am grateful that he included a section on Chinese Christian women in the book his work on Christianity and China has been most helpful in my research. A further comment from Professor Chloe Star at Yale, enjoying reminiscing here thank you to all my overriding memory of Dan was his gentleness. Despite being the August scholar, he was truly gentle, interested and engaged. Those sure in his views, we are all in debt to scholarship. Fuji Lozada I think it was 1991 or 92. When I attended my first AAS meeting as a graduate student. The AAS Annual Meeting can be an intimidating place. When you see many scholars that you admire from reading their work, listening to panels was comfortable for a student. But walking into a smaller setting where you actually get to talk to your academic heroes can be scary. I remember seeing the Chinese missions group in the meeting schedule, but had no idea what this group did. When I walked in, I almost turned around and walked out because it looked like a meeting of old friends. I remember Dan Bays introducing himself to me, welcome me welcoming me as a peer. Even though I was a rookie graduate student who had not even started dissertation research. I wasn't even an Historian, I'm an Anthropologist, but then made me feel like I belonged in the room. Over the years he became a mentor to me, a friendly face that always greeted me that AAS meetings and at other conferences. I'm sure I wasn't the only young graduate student who has benefited from Dan's intellectual generosity. And that has impact on China studies extends far beyond his immediate students. I'm going to jump in there to just add a bit of my own sort of debt to Dan, because as Xi Lian said, his work paved the way for us to ask new questions about the history of Christianity in China, among other things, but and to think differently about sort of topics that have been treated in a certain way. And his it's partly through his influence that when I started my doctoral research, I started off thinking that I'm at work on Watchman Nee one of the founders of an important indigenous Protestant movement in China. And that's where, how I ended up going to Fuzhou finding in Fuzhou there was a lot of interesting material that wasn't about Watchman Nee, and also that there might be still difficulties in China in the early 1990s, researching someone who was still officially a counter revolutionary. So that was part of his influence on me, but he was someone who was just a generous mentor, as far as, [Fuji] Lozada has said to people who were not his own students, and indeed, my case, who almost was and then turned in another direction. A turning back to the comments Bill Tsutsui. Almost 30 years ago, Dan Bays was the department chair. That's Kansas, when I was hired to my first academic job at the University of Kansas. I was the young kid and East Asian history at KU then with Dan, John Dardess, Grant Goodman, and Cameron Hearst, Kathy Hurst. Now sadly, all deceased.

00:56:29

Dan was a wonderful role model and mentor as a scholar and as an administrator. He truly cared about people, listened to others carefully, had a genuine warmth and generosity of spirit that is all too rare in the academy these days. I co taught with Dan a couple of times. And even though our personal styles were very different, I recall those classes at some of the most rewarding of my career. Occasions where I think I learned far more than I taught. It was a sad day for me when Dan and Jan left Lawrence, Lawrence, Kansas, that is for Grand Rapids, where he took up a position at Calvin College, then, as we've heard, but I know it was a wonderful opportunity for them to return home to Western Michigan. I've never forgotten Dan's kindness and the high standards, he set, as a scholar, colleague, leader and friend. Thank you. Terry Lutz. I first met Dan in 1985, at the suggestion of John Fairbank, and we became lifelong friends. I'd recently joined the Luce Foundation, which had roots in the China missionary movement, and Dan took the lead on the fellowship program that led to the edited volume Christianity in China. As professors Xi Lian has said, Dan broke important new ground in the study of Christianity as a Chinese religion based on Chinese sources. I subsequently worked with Dan and Ellen Whitmer on China's Christian colleges as cross cultural ventures. And that's actually where Terry and I met. I last saw him Jan, and Dong Wang a few years ago at the NEH seminar at Calvin College that Steve has just mentioned, he was a marvelous scholar and a truly wonderful human being. Professor Andrew Walls. Thank you for mounting this valuable and appropriate memorial to an outstanding scholar and higher- of an highly valued friend. He was generous in his support of others, and I would wish to put on record that he was one of the small group of historians who made possible what was to become the Edinburgh, Yale-Edinburgh Group group on the history of the move, missionary movement and word Christianity. And for those who are more on the Asian Studies side, Professor Walls is a very eminent scholar of the missionary movement and World Christianity. And anyway, Darrell, Ireland, from Boston University. Dan Bays was extremely generous. The first time we met was when he drove through the town where I was living before that we had correspond about my interest in Chinese Christianity, but I never imagined that he would make a stop to meet me personally and encouraged my curiosity. That began here as of Dan quietly but consistently cheering me on to this day, I have a favorite note from Dan, that I pull out whenever I need encouragement, he still speaks, and I continue to appreciate his wisdom and guidance. And I'll just add there. Again, an explanatory note that Dan was one of the first sort of Western scholars to pay close attention to the Chinese evangelist John Sung. And it's John Sung that Darrell wrote his dissertation and now book on. Somebody asks, if there's a list of emails for today's panelists, I want to assure you that we are all discoverable via the internet. And you can contact any one of us I'm sure. Although I'm not sure if our emails are included in the AAS website but it won't be a big impediment if you want to reach out to us. Chuck Hayford: Dan also welcomed those who have little or no faith showing that his work may have been rooted in faith but was thoroughly professional. One did not need to be Christian to study Christianity, any more than to be communist to study Mao Zedong. Yes, and that point is well taken. There are a couple of things that have already been moved over into the into the answered column. Lauren Pfister, another old friend and colleague and collaborator of Dans asks for a sense of how much of Professor Bays scholarship focused on Christianity in China, how much of it was not involved at

all in that major theme? My own sense Dong- Dong might have be able to talk to this more. My own sense was that from the sort of mid 1980s on, pioneering the kind of fresh approach to the Chinese Christian history became his his predominant focus. And that it was earlier on that he worked on Chang Chih-Tung as she said, but I think he also retained a strong interest and a teaching interest in I know, he taught the Korean War, he retained an interest in sort of general questions of Sino Western cultural interaction, so to speak. Dong do you want to respond to that?

01:02:17 Dong Wang

Thank you so much for joining us, I'm very humbled to see that many scholars, distinguished colleagues, and of course, the students here and our time here, actually, for this webinar is not very friendly, actually, for colleagues and students based in Asia, but I still see there are quite some who got up early, I think, to to be part of our Memorial event. So thank you so much, then I must say also has a lot of friends, a lot of students who really love him. So I really want to mention that one of the students, PhD students from Hong Kong at Shanghai University, wrote an extensive comprehensive, actually, bibliographical article about a Dans publication. I have shared that with some colleagues. If any of you is interested, please let me know. So now to respond to the question actually, this is what I have been wondering. I think Dr. Terry Lautz would know this pretty well. I think Dan was very inspired by John K. Fairbank really and I see also Dr. Paul Cohen, and Ellen Whitmer and so many my admired, esteemed scholars in the participants. So they say Dan was very much encouraged by Dr. John Fairbank. So back uh, probably in the I think early 1980s. So, then, he had been very interested in doing our Christianity really uncovering the, the discovering more aspects about China, historical China, of course with an eye, contemporary China. So maybe I think Terry, Dr. Lautz will be able to add more to that.

01:05:05 Ryan Dunch

He would be except he can't speak because he's not one of the panelists, right? So, but I'm going to read a couple more things that have come in from Joseph Lee, Pace University. Thanks for organizing this event. I first met Dan via my mentor at SOAS, the late historian Gary Tiedemann R. Gary Tiedemann in the late 1990s. I was inspired by his writings on late Imperial China, Dan was very kind to serve as the outside reader of my dissertation. A few years later, he gave me a great deal of inspiration, support and encouragement throughout my career. I was finding it to be a model of what a scholar mentor ought to be like. And then Lawrence Peter Loman adds, I would like to represent my own supervisor and mentor Gary Tiedemann from SOAS the University of London. Gary admired Daniel as a true friend and scholarly model. Gary passed away just months after Dan, warm regards, Lawrence Loman. And I think I can add to that with some certainty that the admiration was mutual. And I've often seen them having long conversation together at conferences and so on. Esther Hu: Thank you Dong Wang, Lian Xi, Grant Wacker, Steve Pieragastini, all of us. What a lovely tribute to Dan Bays, his work, and his character from Boston University. Thank you for that comment. And then I see that we have in the chat, Jinhee Lee has pasted in a selection of Dans scholarship. Another comment from Tong Lam. I was Dans M.A. student at the University of Kansas. He was one of the kindest and most sincere scholars I've met. Although I didn't study Christianity, he was always attentive to

my unorthodox ideas. It was because of his encouragement, I ended up to continue my study at the University of Chicago. Over the years, I continued to run into him in AAS meetings. About a decade or so ago, I saw his name in an AAH program, hoped to reach out to him and catch up. About a week or so before the meeting. To my surprise, he sent me an email saying that he would not be able to come due to health issues. He asked if I could stand in for him as the discussant of his panel. I was tremendously humbled and honored by his request, but also saddened that I wasn't able to see him after that I never had another opportunity to see him again. Like many of his former students, I'm always indebted to Dan. And that's Tong Lam from the University of Toronto. And from his daughter, Kristen Bays-Hite, I know that my dad would be moved deeply by this remembrance, I grew up with so many of your names and many of your faces in his self effacing way he would be smiling. I'm tearing up over and over again. Thank you all so very much. Terry does chip in on and thank you, Kristen, thank you that you can join us really. Dan wrote in his acknowledgments to Christianity in China, John Fairbank treated me like one of his own academic offspring, although I never attended Harvard, and his fingerprints are figuratively on most, if not all of the pages of this work, Dan fittingly dedicated the volume to Fairbank. And that's of course this blue volume the standard one. Or is it or is it the *New History*? Terry, you'll have to clarify that. Dan was with us Joe Carpenter. My- another mentor and colleague Dan was with us at Calvin for a wonderful dozen years he was the founder inspire and chief Rainmaker for Calvin's Asian Studies program, raising over a million dollars in grants for it, launching and guiding it as director. His presence and encouragement in the college's various ventures in China have been hugely important as well, especially given the respect he enjoyed in the Chinese Academy and inside the Calvin history departments then open new worlds to our students while contributing his clear perspective to his colleagues decision making. Colleagues and students at Calvin admired Dan deeply. He was gentle and soft spoken, but his knowledge was very deep and his humor sparkled. He was a deeply caring man who is quick to offer his prayers and support to his students. Dan and Jan regularly hosted visiting Chinese scholars and church dignitaries than the soirees in their home were real delight. The Bays were hosts more than once to Chinese students, helping them to feel cared for. Comment from Hilary Finchum-Sung, thank you for your presentations today. I did not get to meet Daniel Bays personally, but I really wish I had. Such mentorship and leadership are crucial to the sustainability of Asian Studies his work is immeasurable. Thank you for taking the time to create and organize this panel. Okay, are there any I- Dong I see you you've turned your microphone on or your video. And maybe our other panelists have something else they'd like to say, as we draw this to an end. Oh, Terry does say yes, it is. It is this volume that is dedicated to John Fairbank. Thank you very much. Over lunch of leftover Chinese food at Fairbanks home, I asked John for recommendations, someone who could lead a project on Christianity in China. He immediately suggested Dan, who was then in Taiwan on a Fulbright, he flew to New York and the rest is history. Okay. So over to somebody else Dong, or other panelists.

01:11:35 Jinhee Lee

Hi,

01:11:36 Ryan Dunch

Yeah, yeah. Jinhee, go ahead.

01:11:37 Jinhee Lee

So I'd like to- I just like to encourage people who are interested in his work. Oh, the camera shows itself leftside or to the right, his book, A New History of Christianity in China. So this book, I'm sure is not only the Protestantism, but also Catholicism and also Russian Orthodox Church. And it comes with a lot of set of all primary and secondary source list. And as one of the participants mentioned, he also deals a lot with the women's activities and agency in shaping the Christianity in modern Chinese history as well. And so I just would like to encourage people to take a look at this book, which is also at behind the Dr. Ryan Dunch's screen right there. Yep.

01:12:34 Ryan Dunch

Yeah, I can't say much for my backdrop here. But it's my basement office. We're all sort of familiar with the world we're living in this COVID time. There's a further comment from Eugenio Menegon. While I met Professor Bays at conferences, I never had a close personal relationship with him. Although I read his work. I was honored and surprised he wrote a review of my book on Catholics and Fujin, in the Harvard Journal of Asiatic studies. He started with a direct statement that is still for me, both a threat and an encouragement. "This is the first book to be published by the author in English. I hope it will not be his last." Thanks for the encouragement. Yeah, I feel that to you, Eugenio. And Jesse Sun, thank you very much for organizing this event to celebrate Dr. Bays life and work on late in the game of studying Chinese Christianity. But thrilled to see such a legacy left and the warm remembrance of him here. I'll be grateful to Dr. Bay as scholar, mentor and family. And Joel said Doug- Dan Joel Carpenter again, Dan worked at his last book on the History of Chinese Christianity at great sacrifice as he struggled with stamina and with his eyesight. What a great gift to us all. And Joseph Ho, I met Dan for the first time and sadly only time at the Association of Asian Studies in 2015, which was his first AAS. I was a fledgling graduate student then nervously getting ready for my presentation. When Anthony Clark suddenly "said look Dan Bays here!", I shared in Steve Pieragastinis feeling of sudden shock and all my fears were completely unfounded after the panel and in the China's Studies Christianity studies group meeting then that same conference, Dan shared warm comments and encouragement. I will remember him always. I think I'm going to just editorialize slightly here to say that kind of in response, the person said they're late to the study of this area. There's a lot to be done still, there's a lot of unexplored territory and interesting questions to do with the study of Christianity in China. So I think that anyone who's in this panel who has an interest in that area be inspired by Dan Bay's but don't turn away. There's lots of potential and opportunity here.

01:15:22 Dong Wang

Yeah, I would like to echo what Professor Ryan Dunch just mentioned, I think, speaking of new topics, and looking to the future, really, the field of Christianity in China is still very rich, there are so many possibilities. For example, I'm inspired by so many great scholars, and I won't be able to really list at all. So the I, myself I have been looking at, for example, missionaries, and artifacts, heritage. They have been visiting archives and museums. So I know that is a really rich sub topic, we all could explore some of my own graduate students, including one from the United States, is working on actually the Black church, Black intellectuals, including some

radical intellectual, Black intellectuals, and Mao's China. So there are a lot of really exciting topics that that worth exploring. I hope, our younger, really new generation of scholars, it could really carry on and continue.

01:17:07 Maura Cunningham

Great, thank you so much Dong and to all of our panelists. I'm reluctant to call this to a close but unfortunately, we've already reached our time limit. Thank you to everyone for participating. Thank you to our panelists for bringing this to the Association for Asian Studies. I think it's, it's clear that Daniel Bay's had a tremendous impact on the field through his scholarship and also through his mentorship and assistance to younger colleagues. I just wanted to assure everyone I know a lot of books and articles were mentioned during our session today, we will post links to notes for the session will have a bibliography on the Association for Asian Studies website, on the Digital Dialogues page, which is also where in about a week or so you'll be able to view and share the video from this session for anyone who wasn't able to attend today. Thank you again, to all of our audience members. It was great to see such a lively discussion and so many warm remembrances of Daniel Bays. And I really appreciate everyone's time and energy. So thank you very much, and I hope to see you again in another Digital Dialogue in the future. Have a good day.

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