

A PLAN FOR A UNION AMERICAN UNIVERSITY IN CHINA.1. American Education in China 1838-1923.

American educational activity in China commenced in 1838 when Samuel Brown and Elisha Goodman started teaching in the Morrison Society's School in Canton. The service rendered by American missionary educators since that time forms a remarkable record; and to it may be attributed in large measure the present intellectual awakening of China. The earlier mission schools were of primary grade and their scope was exceedingly limited. But they built up character and laid the foundations for an educated Christian community.

Today, the institutions conducted in China by American societies extend from kindergarten grade to the university. Five Christian universities, representing a union of denominational groups, are at work in five important centres. The American Episcopal Church controls two strong colleges, while other missionary societies conduct several smaller colleges.

Two institutions are independent of denominational mission boards, namely: Canton Christian College and the College of Yale in China. The latter is the first distinctively educational movement overseas bearing an American university name, while the former, originally a Presbyterian college, is now under an independent board of trustees in New York City, and receives some support from the students of Penn State, Lehigh, Williams, and other colleges.

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leges." "Syracuse in China" is a hospital and school work under the Methodist church in Chungking. "Rochester in Wuhan" provides for a Christian Association secretary at the Wuchang-Hankow metropolis. While the number of American institutions thus becoming associated with educational work in China is increasing, no comprehensive plan has as yet been evolved for the coordination of their endeavors. Each is developing as best it may, under existing conditions of financial support or local enthusiasm.

These several educational movements indicate that American college graduates and undergraduates have found a strong appeal in the call for educational endeavor in China, as something that affords opportunity to share in the revitalizing of China's national life and that allows full expression of the spirit of outreaching service so active in American colleges today.

II. Chinese Educational Development.

In 1905 the Chinese abolished their ancient educational system. They planned an inclusive modern program, whose development was delayed by the revolution in 1911. Though hampered by the disordered political and economic conditions of the past dozen years, educational progress has been uninterrupted. The number of students in government and private institutions has increased from 1,500,000 in 1909 to 6,600,000 in 1923. In 1922, after much study of Western methods, the educational system was rearranged and given a sequence of the most modern type, leading from grade school to graduate school. Today,

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only 1/27 of China's entire student enrollment is outside of Chinese institutions. Several strong universities are functioning actively, three of the most conspicuous being Peking National, Southeastern, and Nankai, while a strong governor continues to maintain a fairly active university in Shansi. A new one has been launched at Amoy, and still others are contemplated. The work done at some of these is most impressive, being largely in the hands of capable teachers, trained in the United States and England. Moreover, it is essential to bear in mind that as these institutions grow in number and strength they command financial support to a degree scarcely likely to be realized by Western-controlled colleges. Increased resources make possible stronger faculties and these, together with the pull of a new nationalism, tend to draw students away from institutions conducted by Westerners.

These developments should be a source of real satisfaction to all who desire the growth of indigenous educational leadership in China. There are certain aspects of college and university work, however, in which the Chinese educationist will long continue to welcome genuine cooperation. Government programs are inelastic, while Western institutions are free to introduce healthy variations. So, too, their insistence on the building up of character and on maintaining sound discipline is something that makes their presence invaluable. For decades to come, few Chinese institutions will be able to place adequate emphasis on these essentials in a developing educational system.

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During this period the presence of trained, cooperative university educators, especially when these are Christian men and women, is sure to prove an important contribution. Obviously, these institutions must be strong enough educationally and financially to produce enduring results.

III. The Need for a New Type of American University Movement in China.

The facts recorded in the preceding paragraphs lead to certain observations:

1. Chinese colleges and universities are reasonably sure of increasing financial aid from public-spirited individuals and from government funds, but fail to show that educational freedom which Western-controlled institutions possess and can use effectively. For years to come their endeavors will need supplementing.

2. The universities and colleges under Western mission boards are filling an important place in the educational field and should command large support, but they are under certain evident limitations due to denominational control. As such, they make a less direct appeal to university graduate and undergraduate groups.

3. Yali and Canton, while independent of denominational control, appeal to limited clienteles, and, therefore, have not the resources with which to set up and develop, by themselves, comprehensive institutions of university scope.

4. There is need for an institution that will relate, in an inclusive way, ~~several~~ the isolated collegiate groups,

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and supplement existing educational plans. It should combine with the breadth and inclusiveness of an American university, provided with adequate trained staff and modern equipment, an appeal to the imagination of university men in America scarcely attainable either by a church-controlled organization or by a collegiate unit bearing the name of any single American institution.

5. The advantages of such a comprehensive university movement are apparent at once. It would be a unique experiment in international education. Just as the Rhodes scholarships and Davison scholarships are indicative of an awakened international spirit, so such a university movement in China would be an added sign of, and an impetus to, internationalism in the realm of thought.

Furthermore, if started now, it would be of service to China at a time when economic stringency is retarding educational progress, but when leaders possessing the clearest intellectual and spiritual vision are desperately needed. Endeavor of this type would be building for world peace and world understanding in a particularly constructive way.

Again, it would enable the various types of American educational institutions in China, hitherto limited in scope and effectiveness by their isolation and by their poverty, to function fruitfully. It would certainly draw to itself other collegiate groups in which the desire has been felt for expression in out-reaching service but where there has not been the strength to launch out alone.

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IV. Some Essentials in Such a University Movement.

1. A university movement of the type indicated would have to be cooperative. Clearly, no single American institution can hope to maintain and build up in China an inclusive university enterprise. The financial burden could not be borne by the graduates of any one institution.

The American University Union in Paris has demonstrated how harmoniously American institutions can work in the carrying out of a large educational plan and how the identity of cooperative units can be maintained even in a union movement. It would appear as if a similar educational cooperation in China would afford the soundest method of achieving the university ideals desired. Far larger financial support, far broader educational values, a far more wide-reaching influence in China, could be secured by a movement representing American university cooperation than if all the work were developed under any single American institution. Because of its inclusiveness, an appeal for large financial backing could be made to possible donors, irrespective of their college affiliations.

2. It would be essential to preserve, as far as possible, the identity of the cooperative units. Each college would seek to develop educational strength in line with its special genius and maintain an institutional integrity which would be of great significance in enlisting the support of its alumni. Thus, if the Yale group continues to lay stress on a college of arts, medical education might well come under the management of a group from Johns Hopkins, Pennsylvania, Western Reserve or Harvard. Law

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might be the special field of Columbia or Harvard. An agricultural college might be sustained by Cornell or by Iowa, or by several agricultural colleges working together.

3. Its geographical location would depend largely upon conditions in China. It would be an ideal plan if the various units could be located in proximity to each other, but modifications might arise due to special advantages apparent in one or another center for a special type of work. Thus, engineering and commerce could probably be taught most effectively in Shanghai or Hankow, while some other center might be more appropriate for academic collegiate work, for medicine, or for other types of education.

4. It would naturally be administered by Chinese and Americans jointly, in order that it might, from the start, become rooted in China as an indigenous institution.

5. The sine qua non is adequate financial support. No single university movement in China today can make a financial appeal to the general public in America but is restricted by the limitations of the clientele concerned in each case.

The type of institution proposed should be able to derive its support from all sources, irrespective of church or university affiliation.

The present political disorder in China, resulting in serious economic depression, makes it likely that for a period of years only limited local resources could be looked for. By constantly strengthening the staff with Chinese trained abroad and by placing the graduates of the institution itself in positions of

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leadership at the earliest possible moment, the way would be prepared for placing increasing responsibility for maintenance upon local resources. It would probably be undesirable to seek appropriations from the Boxer indemnity funds which Western countries propose to remit, unless those in charge of these funds in China should initiate the proposal to contribute to such an institution.

Some plan should be devised and demonstrated as feasible by which there could be provided from America a combination of endowment and annual subscriptions. The appeal would be strong enough to lay before one of the major foundations. Supplementary gifts to endowment could be sought from individuals. The sustaining funds for individual collegiate units would undoubtedly be derived from the alumni clientele concerned.

V. Relationship to Existing Institutions.

A union university of the type proposed would have to be developed on the broadest lines, looking forward to educational cooperation with existing Chinese, American and British institutions. In whatever area its activities started, its first concern would be to develop a working relationship with institutions in that area. In particular, the closest fellowship with Chinese higher institutions would have to be sought in order to indicate the purpose of the founders as desiring inclusion in, rather than diversion from, the national educational system.

Among the several major areas, central China is conspicuous by the absence of any university movement. Within it are several separate colleges functioning in scattered centers,

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the group including Chinese, American, British and Scandinavian institutions. No plan for a new university movement could well be started in China today without due attention to the possibilities of this region, so central in its location, so increasingly related by rail and water to all parts of China and possessing so many advantages for education of many types.

VI. Initial Steps.

To make a sound start it is essential that many individuals, in a number of university groups in America, grasp the potential significance of the movement proposed and impart their convictions to others. It will be necessary to secure the cordial endorsement of university administrators and to supplement such approval by the cooperative aid of faculties and alumni.

It would appear desirable that some educational leader or educational board should call a meeting of representatives of a number of American colleges and universities, whether these were already engaged in educational endeavor in China or not. At such a conference it would be possible to discuss the proposition in general outline and to commit specific inquiries to designated groups, which would consider budget and other matters, including relationship with existing institutions, method of control, etc.

This memorandum is being sent, at present, to a few graduates of American universities, in order to secure their opinion on the general plan and their suggestion as to the time and place for an initial conference to consider the proposal.

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April 15, 1924

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April 21, 1924

THE NATIONAL COMMITTEE OF THE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA

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E. M. HAYES DING LI MEI

May 5, 1924.

Dr. E. D. Burton,
The University of Chicago,
Chicago, Ill.

Dear President Burton:-

It was good of you to acknowledge my report of the north-west trip. Since then I have had an equally interesting one to the south, a little report of which I enclose.

We have had such a fine time with Prof. Caldwell as he passed through Shanghai. The Chicago bunch got together and he gave us some little glimpses of developments there and the new and inspiring life you are putting into the University. Of what you are doing we are extremely appreciative and for it all profoundly thankful.

Most cordially yours,

C. H. Robertson

CHR/F.

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J. W. SHEN

TELEPHONE NO. C. 5288
TELEGRAPHIC ADDRESS: "COMMITTEE, SHANGHAI"
POST OFFICE BOX NO. 924

RADIO, REVOLUTION AND SUNNY SOUTH CHINA

C. H. Robertson.

In raw rainy Shanghai winter, our ship slips away at dawn, south through the Yangtze's yellow floods, shoales of tan sailed fishing junk and island rocks topped by lighthouse towers.

From beautiful green hills of Fukien greyed in misty vistas come coasting steamers swarming with coolies, China's overflowing human stream - Fortune bound for Manilla, Siam, the World.

Looms Hongkong's rock ribbed mountains over her spacious land locked harbor, anchor room for all the world. Giant black-beared red turbaned Sikh police swirling whacking bamboo batons midst swarming touting coolie porters. Press of crowd - hands on pockets - passing "eight handed" (pickpocket) signs.

Steam ferry the harbor, sedan-chair the steep stone stepped roadways and come to the two "Ys" astride the mountain street. Story on story of eager, tempted, hoping, aspiring South China men and boys. Battery charging, antenna erecting, wavemeter testing, government sanctioning and following comes day on day of eager, wide eyed, inquiring, appreciative, audiences.

Night and Canton bound - viewing again, from trembling stern, through big yellow lanterns, atop the forest of 'junkland' masts, that brilliant bejewelled entrancing upedged, chart of Hongkong's streets and palaces.

Slipping by contending armies in the night. -- Canton, struggling despairing hoping center of autocratic democrcay comes gliding over the horizon.

There, a week on "Research and the "Y" harbinger of miracles and wonders to come.

A day's steaming then a strenuous week's lectures in Swatow. How beloved by all are our Macon and Becky Cowles.

Driving, rolling, pitching days and nights into the north monsoon, passing Amoy with its petty military potentate and its newly given four million dollars University, we come to Foochow sitting on the silver Min among its lovely mountains.

Writing through a week's delay on account of the military coup d'eta. Then four eager audiences daily for the popular lectures and great stimulation for me in the hunger for new ideas by the Chinese and the foreigan community. Thought not to use

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RADIO, REVOLUTION AND SUNNY SOUTH CHINA

C. H. Robertson.

In raw rainy Shanghai winter, our ship slips away at dawn, south through the Yangtze's yellow floods, shoals of tan sailed fishing junk and island rocks topped by lighthouse towers. From beautiful green hills of Fuchen greys in misty vistas come coasting steamers swarming with coolies, China's overflowing human stream - Fortune bound for Manila, Siam, the World. Looms Hongkong's rock ribbed mountains over her spacious land locked harbor, anchor room for all the world - giant black beared red turbaned Sikh police swirling whacking bamboo batons midst swarming totting coolie porters. Press of crowd - hands on pockets - passing "eight handed" (pickpocket) signs. Steam ferry the harbor, sedan-chair the steep stone stepped roadways and come to the two "Ya" astride the mountain street. Story on story of eager, tempted, hoping, aspiring South China men and boys. Battery charging, antennae erecting, waymeter testing, government sanctioning and following comes day on day of eager, wide eyed, admiring, appreciative, and admiring. Night and Canton bound - viewing again, from trembling stern, through big yellow lanterns, atop the forest of 'junkland' masts, that brilliant bejewelled entrancing upended, chart of Hongkong's streets and palaces. Slipping by contending armies in the night. -- Canton, struggling despairing hoping center of autocratic democracy comes gliding over the horizon. There, a week on "Research and the "Y" harpinger of miracles and wonders to come. A day's steaming then a strenuous week's lectures in Swatow. How beloved by all are our Macdon and Becky Cowles. Driving, rolling, pitching days and nights into the north monsoon, passing Amoy with its petty military potentate and its newly given four million dollar University. We come to Bochow sitting on the silver Min among its lovely mountains. Writing through a week's delay on account of the military coup d'etat. Then four eager audiences daily for the popular lectures and great stimulation for me in the hunger for new ideas by the Chinese and the foreign community. Thought not to use

the Relativity lecture, but it had to be repeated and many other invitations refused.

The most encouraging feature, a series of detailed lectures on Radio for a special class originally designed for fifty that had to be enlarged to more than 300. The city is far-flung. Half the time it rains. Streets are narrow. Transport is miserable. Yet they come - The Anglo-Chinese College hundred - another from Hwa Nan Womans College and the C.M.S. Girls School in a distant corner of the city - students from Fukien Christian University, five miles down the river, and others. Wonderful times! Many new experiments tried and ideas tested and found fine for future use.

It was a great good bye feast the Educational Commission gave us. But Plague deaths in the school in which the feast was held with a crop of flea bites next day helps one to comprehend again the perils escaped, in serving China and following the vision of the Christ.

Now I am home in Shanghai inventing and constructing equipment to illustrate those new Foochow lectures, getting ready for a National Educational conference exhibit in Nanking and for The Science Teacher Training Institute in Peking. But that's another story.

In the home mail awaiting I find a tragic sentence. "Shall the American "Ys" Foreign work be retrenched and part of its staff brought home? It has been put as a referendum to the country and even now is being settled. Oh! my friends of many years - reading this - what are you saying? No! not in words but by action?

Hopefully yours,

Shanghai, May 1924.

O. H. Robertson

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Hopefully yours,

Shanghai, May 1934.

W. H. R. Hudson

THE NATIONAL COMMITTEE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA

20 MUSEUM ROAD, SHANGHAI

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Ancient Bronzes, Jewish Monuments And Radio In China

APR 21 1924

I am just back from a two months lecture trip in the Yellow River Valley, the cradle of the Chinese race and the high pressure center from which has spread its culture and population.

The first city Chengchow was yesterday an old crumbling place and today throbs with new life from having become a crossing of modern railways. A fifty five thousand spindle cotton mill; an egg powder plant handling more than one million eggs daily for American consumption; these and others suggest its surprising industrial development.

Next came Kaifeng an old and conservative capital. Yet I saw more things novel to me there than I remember in any Chinese city in ten years, and this despite the answer a Chinese friend gave to my question; "What are the products of Kaifeng?" He said First: Dust, Second; Beggars. Third; Peanuts. The dust was there on windy days, the beggars on all days, and peanuts I never knew there were so many! On the backs of men, donkeys, camels and wheelbarrows they came pouring into the city. They shell them in an outfit that is like the oscillating rocker washing machine of America. The shells and nuts are separated by winnowing on a threshing floor. This for an export of five million dollars annually from Kaifeng alone. I immediately visualized a rotating cylinder with fanning mill, sieves and stacker, a la the American threshing machine. Pity I couldn't stop to put it through for it would work. I'm afraid, though, it would produce such riotous labor displacements that I would have to be lowered over the high city wall and left to make my escape by swimming the Yellow river that runs by a bit to the north.

While there I realized a desire of long standing in seeing the Jewish monument erected on the site of three successive synagogues of the colony of Jews that settled in Kaifeng about two or three hundred B.C. Their descendants are now recognizable only by the family records some of them have kept. Mute but eloquent testimony of their perils is shown by the scratching of some names from the monument to escape persecution and death in past upheavals.

Just before I got to Chengchow a farmer digging a well unearthed a cache of wonderful ancient bronzes. They were deposited in Kaifeng. I missed the public exhibition but on the last day got away to the closely guarded museum room and the curator kindly expressed appreciation of our modern radio telephone exhibition by showing me this most notable discovery of

ancient Chinese relics that is compared in importance with that of King Tutankhamen. They are of the Chow dynasty, (Established 1122 B.C.) There are 91 principal pieces with 635 fragments.

There is a set of 21 oval bells ranging up toward 500 lbs. They are richly decorated, studded with knobby spikes and give out different tones according to where they are stroked. Beside the bells there are three other groups; round kettle shaped vessels, five very elaborate square vases, and figures, - birds, animals, wine vessels, etc. It is a very notable, ancient, and impressive collection that will take a year or two of careful working over before its rich values can be appropriated.

Kaifeng is an important student center and they came in thousands of enthusiastic attendants for the popular radio lectures with a fine group for the technical series. It's great to agitate the ether in this region for it's the center of that conquering Mandarin culture which has spread first over China and then in ever-widening waves that now ripple on the shores of India, America, Africa and Europe.

While I went north from Kaifeng to Taiyuanfu my associate Han Ching Hu went by cart with our Gyroscope lecture over the remarkable loess plains of Shensi to Sianfu. There over 10,000 turned out for that glimpse of modern science. It was rough going and three narrow escapes from bandits was a part of the price paid for spreading science and religion in Shensi. In the last attack all the carts of the caravan were rifled and Han got away only because he was walking ahead, and out sprinted the pursuing bandits.

In Taiyuanfu and Shansi Province I found wonderful encouragement. No opium, no bandits, peace and industry and most encouraging of all 75% of the children of primary age in school. This is due to an able Governor Yen Hsi Shan and shows what may be done by one upright official.

The lecture attendance for the trip was as follows:

Chengchow	21	Lectures	6,678	Hankow	17	Lectures	2,405
Kaifeng	16	"	11,710	Wuchang	19	"	6,490
Taiyuanfu	16	"	12,446	Wuhu	<u>19</u>	"	<u>6,010</u>
Sianfu	17	"	10,169				
				Totals--	125	-----	55,908

Shanghai, Jan. 10, 1924.

Most cordially,

C. H. Robertson

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Sianfu	17	"	10,169				
Total--125				-----55,808			

Most cordially,

Shanghai, Jan. 10, 1934.

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President E. D. Burton,
University of Chicago,
Chicago, Ill.

Dear Dr. Burton:

In the last number of "The International Review of Missions", Dr. Stuart contributed an article - "The Changing Problems of the Christian Colleges in China."

The magazine in which this article appeared is the standard missionary review of the world. It is published in England and its editor is one of the best informed men on missions anywhere in the world. I am sending this article to you not only because of your personal interest in Dr. Stuart and Peking University, but also because of your interest in the problems of collegiate education in China today, particularly those schools under Christian auspices.

Sincerely yours,

Executive Secretary.

JHL:S

PEKING UNIVERSITY

PEKING, CHINA



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President E. D. Burton,
University of Chicago,
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Dear Dr. Burton:

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[Handwritten signature]

Executive Secretary

THL:2

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CHANGING PROBLEMS OF THE CHRISTIAN COLLEGES IN CHINA

By J. LEIGHTON STUART, D.D.

THE establishment of Christian colleges in China has implications for the enterprise of foreign missions, many of which could not at the time have been foreseen. While these implications are, to be sure, more or less inseparable from all phases of missionary activity in China, yet in the field of higher education they inevitably become more apparent and more acute. In certain features they are not unlike those that have had to be faced in the planting of colleges for foreign religious propaganda in any of the great mission fields. But here again the situation in China includes factors that are peculiar or that reveal themselves in aggravated form. The world-wide Christian movement has more at stake perhaps in the development of these China colleges than in any other single aspect of its great task. They have to do with one-fourth of the human race, now and probably continuing to be a single homogeneous culture, a virile people of high mentality and possessing abounding natural resources; they will largely set the thinking and supply the leadership for the nascent Chinese Church; to the Chinese public at large they are the most conspicuous and convincing evidences of the bearing of Christian work on China's welfare; they are involving their supporters in ever-increasing financial burdens; their range and compass of interest is such that they have a superb opportunity to interpret the significance of Christian faith for all aspects of human life in the China of to-day—political, educational, industrial, social, moral; they—with a few of the better equipped hospitals—will remain as the permanent memorials of western friendship for China, after the smaller plants and simpler pro-

grammes of evangelistic and lower educational effort have been absorbed into the organic life of the Chinese Church. European and American Christians having entered the field of secular higher education in this vast nation, plastic now as it never has been and never will be again, have assumed enormous responsibilities for their own immediate objectives, for the eager young students whom they have undertaken to equip for life, and for the broader applications of the Christian spirit to modern knowledge and to international relations. The institutions which they have brought into being are in the midst of conditions strangely unlike those in which most of them began. All of this has been set forth in detail in Chapter III of the *Report of the Educational Commission* with various specific recommendations for increased efficiency. The present paper aims rather to describe the possibilities and the problems of the Christian college in China under changing conditions from the standpoint of one who is working at this fascinating yet formidable creative task.

The genesis of the Christian college was usually quite simple—the desire to secure qualified Chinese Christian workers, the logical development of secondary schools, the extension of Christian influence. As a rule, colleges were naively projected as part of a denominational programme, their policies controlled by a body composed almost wholly of men and women trained for and concerned with evangelistic rather than educational duties, the teachers appointed perforce from their own number and with little if any special preparation. However crude in content and method of instruction, they were better than any other schools, for there were no others. If there was no comprehensive planning, no elaborate anticipation of forces that have to be reckoned with to-day, it was evidence of the true instinct which led to their erection. It was no artificial scheme of doctrinaire promoters, but the natural process for meeting an immediate need by men in the thick of the job and with the most effective use of available resources. And they

have done well. To quote from the Report referred to above:

On the whole, the colleges have been able to achieve a large measure of success in these various aims. They have been the pioneers of modern collegiate education in China, and have supplied many of her most valuable leaders in government, industry, education and religion. . . . Their very conception was in more than one case a daring adventure of faith and a significant instance of Christian idealism and international good will.

Chinese of all types unite in generous recognition of this.¹

What in the present and future is the distinctive function of these colleges, and how can they best fulfil it? What should be their relation to the Christian movement as a whole, to one another, to the Chinese educational system? What are their remediable defects, their peculiar difficulties, their most serious dangers? Are they to be thought of and built up primarily as part of the machinery of a western-controlled propaganda? Or as a far-sighted provision for the Chinese Church that is to be? Or are they to be an expression of the friendly desire of western Christians to serve the Chinese people by sharing with them in love the finest benefits of their own culture, studiously adapted to China's present needs, supplying thus her one supreme lack of a new leadership moralized and made hopeful and resolute by religious faith, and spelling out in language as costly as it will be clear the meaning of the Golden Rule, trusting the spiritual life so generated to organize itself according to racial genius and the guidance of God's living spirit? These various relationships and aims are by no means incompatible, but the proportionate emphasis and the proper procedure call for the best collective wisdom and the sympathetic insight of all concerned. It may be helpful to attempt to analyse some of the elements in the present complex situation.

1. That our colleges are maintained by foreigners is the fact about them most obvious and most objectionable to Chinese, and naturally least so to ourselves. This has of

¹ Vide *Education in China*, a collection of papers by leading Chinese educationalists, published by the Society for the Study of International Education, Peking, 1923.

course always been the case. But whereas in earlier days this Chinese attitude was due to ignorant prejudice, it now springs from an intelligent and not ignoble national self-consciousness, all the more sensitive because newly awakened, bruised by much un-Christian treatment at the hands of those very countries whose missionaries we are, and bitterly aware of its own political impotence. Our colleges—unlike those in Japan, India and elsewhere—are located and operated in defiance of or rather with indifference to Chinese wishes, because of treaties forced on China by western military strength. In the political disintegration of the country and with heavy investments of property and life, China's best friends would scarcely advocate the abandonment of extra-territorial protection yet. But should we conform to the requirements of the Government, as though it had the power to compel conformity? How may we prepare our institutions and public opinion for the time when it will have the power? We can at least scrupulously maintain the same academic standards, co-operate with the semi-official and very promising National Association for the Advancement of Education, and all local agencies, and in every way that does not vitiate basic principles identify ourselves with Chinese life. But the Chinese complaint that we are too foreign goes further and touches the question of personnel. Their own colleges employed at the outset large numbers of Japanese and western teachers, whereas now these constitute not over one per cent. I venture to quote a few opening sentences on this problem from an article written with one's fellow-craftsmen in mind:

That Christian activities of all sorts should pass more completely into Chinese control has become an axiom of missionary policy. Especially is this recognized in educational work. There are now large numbers of qualified Chinese who have either studied abroad or in local schools for teacher training. Not a few of these are the product of our schools and are Christians in faith or in sympathy. Yet to the present writer the inability to secure and retain more of such men and women appears to be—all things considered—the most serious administrative defect in Christian education in China to-day, both in the practical losses resulting therefrom and in its disclosure of spiritual failure.

For such potential teachers have either not been fired with enough Christian idealism to make them eager to share with us the service we are attempting to render their own people, or else our policies—the restrictions and limitations under which they would work—are such that they seem to feel they can use their lives elsewhere to better advantage.¹

Another excessively foreign characteristic in their eyes is the insufficient attention to Chinese scholarship. This has been due not merely to the shortcomings of foreign teachers but to the desires of our students. Whatever our motives in opening these colleges and our hopes for the students who enter them, we need have no illusions as to their own motives and those of their relatives. These are almost wholly for economic considerations. Not a thirst for learning, still less religious hunger, but increased earning capacity attracts the great majority. For this reason they have wanted English and western learning generally. There is, however, a growing reaction in favour of their own cultural heritage and we shall do well to assist in this to our utmost. There is a yet deeper recoil in Chinese thought against our colleges which is essentially national in that it springs from racial outlook. This is the very fact that they exist for religious propaganda, an educational objective abhorrent to their instincts. It is not merely that it is a religion imported from abroad, not at all that it is Christianity as such. Attempts among themselves to establish Confucian and Buddhist colleges have aroused scarcely any response. The almost universal atheism and contempt for all religion as a superstitious left-over and a hindrance to progress which prevails among the young intellectuals does not explain although it greatly accentuates this attitude.

The problems of our colleges in relation to Chinese Nationalism have been stated with unflinching frankness. Some of them are inherent in the situation. But, despite them all, the present writer is unhesitatingly of the opinion that our colleges will be welcomed more and more on one very reasonable condition, which is that with due considera-

¹ *Educational Review (China)*, October 1923, p. 334.

tion for the national point of view they are maintained educationally efficient. It may seem a paradox, but government educators themselves want us in direct proportion to our superiority to their own schools. We can win a place for ourselves stronger than gunboats can give, and where our religious emphasis will be freely accepted, if the quality of our schools in standards of scholarship, in working equipment, and in fitting for life-needs is as it ought to be.

2. Our surest hope therefore of winning a permanent hold for our colleges in the life as well as on the soil of China lies in their worth as educational institutions. This happily coincides with our own ideals for them. Anything bearing the Christian name should connote honest values and be as good of its kind as circumstances permit. But this goal is not as simple as it seems. What are the results to be sought in college study, and is the present curriculum of the typical western university best adapted to obtain these? There has apparently been of late much questioning on this subject in America by those most competent to discuss it. In China, where conditions are more complicated, our colleges are controlled, administered and taught largely by amateurs. Meanwhile there is an increasing number of Chinese who have mastered the principles of modern education and who can accurately appraise our work. There are government universities manned by Chinese whose technical qualifications compare quite favourably with those of most missionary teachers, and whose ideals compel admiration. True, the government schools in the present political disorder are suffering from a financial stringency which necessarily deranges their work; they abound in insincerities and superficialities; they are becoming more and more involved in internal politics as well as in the party strife of the times. Numerous mushroom colleges with pretentious names are forming, and every military swashbuckler is announcing himself as patron of a university existing or proposed. There are thirty-nine 'universities' in the city of Peking alone. But the government and private Chinese institutions

have unlimited potential resources, and if ever political conditions become stabilized we can be sure that their schools will be taken care of. Even now when the mission colleges are crowded with applicants, and when the government colleges are known to be in a precarious condition, yet the better government institutions cannot receive one-tenth of those who sit for their entrance examinations. This is a suggestion of the preference for their own colleges. Unless we depend for our prestige on the weakness of competitors, we must maintain standards that are absolutely good. Only by so doing will we attract the best material to us. Furthermore, educated Chinese in their present mood have developed their critical faculties more than the constructive. They know what first-class, up-to-date education is, even when they do not achieve it themselves. This critical attitude, and the fact that we are being observed by them, and by no means entirely without sympathy, can be utilized for a powerful testimony to the out-working of the Christian spirit.

Turning to the content of the curriculum perhaps the most practical question is as to the place of vocational education. Is there any call for a four years' course of general culture? The new government scheme provides that after the first two years of preparatory study it should all be occupational, continuing through only the two following years, or with one or two years of post-graduate work, according to the demands of the subject. Apart from the danger of becoming too utilitarian, for what vocations can training most suitably be offered in a Christian college? Those that prepare for the ministry and all forms of organized Christian activity, and others that, in the fine phrase of the Educational Commission's Report, tend most toward the strengthening of the Christian community. That, however, allows a broad scope, and the resources of the colleges are very limited. Realizing this, the Commission attempted to indicate how the colleges could be co-ordinated so as to avoid all needless duplication and offer the greatest variety of technical courses with a minimum of expenditure. In

addition to the rise of strong Chinese universities and the clamant demand for vocational training, such correlation would seem to be the easier and the wiser policy in view of two other rather recent phenomena thus described in the Report of the Educational Commission :

(a) The fading of western denominational interests and the tendency towards a united Chinese Church, with the result that separate colleges exist largely because of administrative convenience rather than living distinctive principles.

(b) The increasing ease and rapidity of communication, with the result that colleges are now as many hours apart as they were days, and students have ceased to consider distance from home or provincial lines in deciding what college to attend.

In view of the far-reaching issues involved has not the time come when the mission boards or the trustees to whom they have delegated their responsibility should take a more immediate and more united part in the direction of the China colleges, and associate with themselves as advisers in this task the most capable and experienced Christian educators in their respective countries ?

3. The attainment of educational standards is primarily a question of money. Those in charge of the colleges are quite conscious of existing unsatisfactory conditions, and passionately desirous of meeting adequately their present opportunities. With two exceptions, their institutions are the creatures of mission boards which had not counted the increasing cost even of normal and necessary growth or which are caught in grievous financial cross-currents at home while being appealed to from the field for enlarging programmes. The result is that most of the colleges, like lusty under-nourished children, are hungrily begging 'on their own.' These efforts are costly and relatively unsuccessful, and they tend to remove the institutions of higher learning out of direct relation to the home Churches and their organized missionary agencies as such, which is bad financially for all concerned and may result in weakening the control of that phase of mission work which needs it

most. On the other hand, even on the most economical re-organization of the colleges they must have largely increased resources if they are to exert the influence they should in the China of the present and immediate future, and any one who allows his imagination to play upon their surpassing potentialities will agree that the returns on such investments should be enormous.

It is a pertinent question why we cannot count on larger Chinese support. That Chinese support should increase and ultimately be the sole source is agreed to by all. But most of the colleges will first have to justify themselves in Chinese eyes, as yielding more of a real service to China's conscious needs, as being more truly by and for the Chinese, as not necessarily less Christian but less of a foreign propagandist instrument. The present political chaos and consequent economic troubles are another factor, as is the fact that the alumni of our colleges have either not had a chance to enter lucrative careers, or have been influenced deliberately to give themselves to more idealistic callings. That Chinese support will come in time and in no niggardly terms need not be feared if we build our programmes wisely and maintain the standards that will win endorsement.

4. One of the assets of the mission college is the broadening touch it gives with other lands. It tends to develop as one of its finest by-products an international habit of thought in teachers scarcely less than in students. Recent events have given poignant emphasis to the importance of such an outlook on life. If, as is being frequently asserted by publicists, the road to the peace of the world lies through China, just as does the provocation for another world-war, the presence of colleges exemplifying world-wide brotherhood assumes a new significance. But really to accomplish such a cross-fertilization of cultures, they should be as inclusive as possible. For this reason Anglo-American co-operation should be encouraged, and if impracticable in certain institutions, it constitutes an added argument for a closer inter-relation among them as a group. Similar

association with continental societies, or at least the presence of individuals from other European countries, is distinctly an advantage. All this gains much greater force when we look forward to increasing Chinese control in these colleges. They will come thus into a heritage more comprehensive and catholic than if in each case they merely perpetuate an American or British or Scandinavian type. Whether therefore in a given university or whether by intimate association in a system of Christian higher education, the fusion of the distinctive features of each country makes for the enrichment of the whole and prepares the way for them all to become in the fullest sense Chinese.

5. There has been no change in the religious purpose of the colleges themselves. But there have been revolutionary changes in their environment. There is first the general transformation in life and in thought caused by applied science. One notable result of this has been marvellously increased ease and rapidity of communication both for persons and for knowledge. The nations of Asia are becoming quite well acquainted with western civilization and are eagerly appropriating those features which they conceive to be of value to themselves. In a certain sense it is no longer true that the Christian religion will not move beyond our shores unless we carry it. The hitherto radically anti-religious National University of Peking is offering a course this session in the History of Christianity. The older scholars and officials have organized syncretic movements in all the principal cities of China in which Jesus is worshipped on an equality with their own religious leaders. Greater, however, by far than the easily accessible knowledge about Christianity is the effect of modern science on Chinese thought. Whether or not we so inform them, our students are aware of the fact that study of the physical and social sciences is having its inevitable effect upon traditional interpretations of Christian faith and that the same method is being applied to the study of the Bible. Our teaching of these subjects cannot avoid exposing them to such

questionings any more than can our teaching of religious truth.

It is not surprising that the impact of western science on the youthful heirs of China's age-long civilization has produced a violent ferment of new thought. This intellectual awakening involves a protest against all that fetters or obstructs the free discovery of useful truth regardless of cherished sanctions. Notwithstanding its excesses, its ideals are largely Christian in spirit, and perhaps at least indirectly so in origin. Its motto to investigate and test can readily be made into, 'Prove all things, hold fast that which is good.' One conspicuous phase of it, however, is the widespread repudiation of all religion as superstition, an avowed acceptance of the philosophy of materialism, and a vigorous polemic against the Christian faith as its most dangerous obstructionist influence. Nor is it surprising that the intellectual currents of our age have produced reactions in the China missionary body and the Chinese Christians. The alignment is no longer one of western sectarian divisions but of attitude to the relation of current scientific knowledge and methods to Biblical interpretation.

The Christian universities and their related schools of theology must carry on their work in this setting. They have been founded to win students to Christ and to fit them for His service; they must also as colleges teach the truth of each subject without fear and without restraint. Some of their students come from mission middle schools satiated with required religious duties or steeped in doctrines which college experience will perhaps disturb, others come from government schools knowing little of any Christian teaching but rather prejudiced against it. In all of them the college seeks to develop a Christian faith, living and vigorous, free but earnest, made sufficiently their own to stay with them through life. The Chinese students of to-day are beset with intellectual perplexities which must be dealt with frankly by constructive methods loyal at once to enlarging knowledge and to established beliefs. The New Thought Tide with its

passion for freedom and truth must realize that as our Master taught of these so do His followers live in them. They must thus be 'liberal,' in the real sense of this misused word, by aiding their students to win the freedom of thought and will that comes from searching for and living by the truth that personal experience has vitalized. It is the function of the colleges to do this for individual students, and also for the Chinese Church which needs to be made independent, not merely in matters of self-support but in the scholarship of its leaders as well. This is the two-fold goal of foreign missions and there is an intimate relation between them. True faith will be confident that by thus freely sharing whatever new knowledge has come to us, Chinese scholars will be able, under the guidance of the Holy Spirit, to recognize and retain all the enduring articles of Christian belief. But the colleges must also be 'conservative,' again in the original meaning of conserving essential values. There is the danger of Chinese Christian thought being too much dominated by one or another school of foreign teachers. But there is the greater danger of prematurely organized independent movements under undisciplined leaders or those whose policies would involve a break with the sacred deposit of which the Western Churches have become the stewards. The thoroughgoing mastery of scientific methods of study, with open-minded search for truth, in the atmosphere of a truly Christian college, ought to result in securing a historic continuity not otherwise possible and a discriminating evaluation of the abiding things as against the accidents and accretions of western religious life. That Chinese are going to learn of the consequences of modern knowledge for religious faith goes without saying. The only questions are whether they shall do so in studies mediated to them by those who have consecrated their lives to winning them to faith in Jesus Christ as their Divine Saviour, and with such fulness and freedom as will make their expression of the faith thus found in harmony alike with all truth, whether old or new, while also genuinely Chinese.

J. LEIGHTON STUART

THE NATIONAL COMMITTEE YOUNG MEN'S CHRISTIAN ASSOCIATIONS OF CHINA

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STUDENT VOLUNTEER MOVEMENT

E. M. HAYES DING LI MEI

Tsinan, Shantung,
March 28, 1924.

President Earnest DeWitt Burton, D.D.,
University of Chicago,
Chicago, Illinois, U. S. A.

Dear Dr. Burton:

I have now been in China two weeks. The dominant impression made upon me thus far is that our Association workers and their families are breaking under the strain. This includes foreign and Chinese secretaries alike.

For more than six months Dr. David Yui, our truly great General Secretary of the National Committee, has been under strict orders from the physicians to do no work because of a leak in his heart induced by over work. He will need at least a year more before he can resume his task.

In Shanghai I saw Roy Service and his wife. They are down from distant and turbulent Szechuen where they remained two years beyond their furlough time. Those fifteen years make a thrilling story of achievement and adventure. Narrow escapes at the hands of robbers, perils of the Yangtse gorges, separation by six weeks travel from their young boys at school in Shanghai, primitive living conditions in the far interior, a bad climate and insufficient help in carrying on the work, have been too great a strain and Mrs. Service's heart is so affected that the doctors have stopped her for some months in Shanghai on her way home for fear that she would not stand the voyage. She can never hope to be well again.

I am here attending a conference of Christian leaders throughout Shantung with T. Z. Koo, Associate General Secretary of the National Committee. Three years ago he sacrificed a brilliant career in the railway service of the government to join his old college mate Dr. Yui in the work of the National Committee. Yesterday he said to me that he had not slept well the night before and that he was not feeling just right. This

SHANGHAI MUSEUM ROAD, SHANGHAI

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TELEPHONE NO. C. 8326

POST OFFICE BOX NO. 254
TELEGRAPHIC ADDRESS: "COMMITTEE, SHANGHAI"

Chicago, Illinois, U. S. A.
University of Chicago,
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morning he consulted a physician of the Shantung Medical College who informs him that his heart has a leak and that he should have a complete rest at once. Over strain again. We are giving up the trip we had planned throughout the leading cities of Manchuria and he returns to Shanghai.

Dr. John Y. Lee, the acting General Secretary during Dr. Yui's disability, although frail of body is carrying several men's work, and has been warned that he will break if he continues under such pressure.

These are examples of what I fear is a prevalent state of affairs:

The strain is not due primarily to bad organization, inability to shed responsibility or over extension of the Association Movement. The fearful political situation in China with its sinister trail of evil consequences in banditry, bad business and chaotic social conditions, is in part responsible. I came up from Nanking here over the Tientsin Pukow Railway on the famous Blue Express. Before we reached Lincheng, the village where the bandits attacked the express about a year ago, a squad of soldiers armed to the teeth with mausers and pistols, boarded the train to reinforce the armed guards which we had been carrying all day. The train carries two powerful searchlights which play on the country far on either side of the railway and also, I am told, a machine gun. Except for these means of defense the bandits situation is no better in this province than it was a year ago; in fact it is worse. Large districts are terrorized; foreigners can not travel in them; and the better class of Chinese are constantly being subjected to all sorts of outrages. People have been held within the recent past for ransom right here in Tsinan, the capital city. And yet this is Shantung, the native place of China's two greatest statesmen and lovers of law and order, Confucius and Mencius.

Large cities throughout the country are being captured and recaptured by rival military leaders, each taking a large toll from the people. Business is demoralized; taxes are large; extortion is frequent; there is insecurity in many places for both life and property.

It is no pastime to steer the young Association Movement with its Associations spread over the whole country through such stormy waters. Our leaders have not only steered it; but the Association has continued to make steady progress.

The lessening help from North America is the other great factor which has added to the strain of our leaders, both local and national.

At this stage of development in the China work experienced

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secretaries from abroad are essential in the great centers. Over fifteen years ago we adopted a wise policy of having at least two such secretaries in every large center. Experience had shown that one was not enough. Today we have four large and important places with no secretary of the International Committee: Yunnanfu, capital of Yunnan Province; Kaifeng, capital of Honan Province; Swatow, a great port in Southern China; and Harbin, the metropolis of Manchuria. We have twelve great cities with only one secretary of the International Committee. Although the work has more than doubled during the past ten years, we have now seventeen fewer secretaries of the International Committee in China than we had during 1920.

When you consider the non-Christian background in these great cities, the disturbed political conditions, the rapidly expanding volume of the work and the diminishing help from America, it is not strange that men and women are breaking under the strain. If people from home could get out here they would see that one cause of these breakdowns was removed. They would see that what America can do, she would do.

With sincerest regards,

F S Brockman

FSB:KW

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F. S. Macmillan

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THE EAST CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

ANHWEI CHEKIANG KIANGSU

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HERMAN C. E. LIU, PH. D.
REV. J. M. ESPEY, M. A.

J. A. ELY, C. E.
TREASURER

REV. EARL H. CRESSY.
GENERAL SECRETARY.

20 MUSZUM ROAD, SHANGHAI

15th February, 1924.

Pres. E.D. Burton,
University of Chicago,
Chicago, Ill.

Dear Dr. Burton,

Dr. Franklin, who is here, tells me that I ought to write you of a lot of developments in East China looking toward the Union University. I am unable to do so now but am arriving in San Francisco March 16th, and hope to get to Chicago shortly before the Northern Baptist convention, and see you. I represent not only East China but have been asked on behalf of the ^{newly} ~~fully~~ organized Association of Colleges and Universities to present certain matters to the home boards, and am also particularly interested in the proposed Union Medical College.

I want your advice on a number of things, and hope that you may be able to spare the time for unhurried conference as to the situation here. If you will let me know what time will be most convenient for you, I shall try to shape my plans accordingly. Write me care of:

Rev. C.G. Cressy,
2033, West Adams Street,
Phoenix, Arizona.

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Rev. G. G. Greasy,
 2033 West Adams Street,
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Very cordially yours,

E. H. Crossy

EHC/s

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E. A. Green

ENC/s

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CONFERENCE OF CHRISTIAN COLLEGES AND UNIVERSITIES

GINLING COLLEGE, NANKING

FEBRUARY 5-7, 1924.

COMMITTEE ON ARRANGEMENTS

Dr. H. Balme (Chairman)

Mr. G. W. Sarvis

Rev. Earl H. Cressy, (Secretary)

East China Educational Association

20, Museum Road, Shanghai.

Shantung Christian University,
TSINAN.

20th February, 1924.

President E.D. Burton, D.D.,
Chicago University,
CHICAGO, U.S.A.

My dear President Burton,

Possibly you may have heard of an interesting action which has been taken out here during this past month, with a view to drawing the various Christian Colleges and Universities together for a study of their mutual problems, by the convening of a special Conference to which all engaged in the work of Christian Higher Education were invited. Previously we had a small Association of Christian Colleges and Universities, with which you are doubtless familiar. This body, which consisted of the President and one elected member from each of the Christian Colleges, used to meet at irregular intervals every two or three years for a discussion of problems of mutual interest. Last year, however, it was felt that the time had come when something on a far wider scale should be attempted. The large problems arising out of the Report of your Commission, the rapidly growing standards in collegiate education, and the deepening spirit of national self-consciousness on the part of University students throughout China, all demanded corporate thinking and careful study on the part of all who are interested in the full development of Christian Higher Education. Not only were the Christian Colleges and Universities urged to send representatives to this Conference, but we also invited Chinese Christian educationalists from Government and Private institutions. I think we may say that the result has exceeded our most sanguine expectations. Nearly 250 delegates from all parts of China assembled at Nanking for 3 strenuous days, and there was hardly a Christian College or University that was not represented by a strong and influential group of men or women.

CONFERENCE OF CHRISTIAN COLLEGES AND UNIVERSITIES

CHUNG CHIAI COLLEGE, HANKING

FEBRUARY 2-7, 1924

COMMITTEE ON ARRANGEMENTS

Dr. H. H. Hsiao (Chairman)

Mr. C. W. Smith

Rev. E. H. Hsiao (Secretary)

Rev. E. H. Hsiao (Secretary)

20, Mowat Road, Shanghai

Shanghai Christian University

TSINAN

20th February, 1924

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Chicago University

CHICAGO, U.S.A.

My dear President Hsiao:

Possibly you may have heard of an interesting action which has been taken during this past month with a view to drawing the various Christian Colleges and Universities together for a study of their mutual problems. By the convening of a special Conference to which all engaged in the work of Christian higher education were invited. Previously we had a small Association of Christian Colleges and Universities, with which you are doubtless familiar. This body, which consisted of the President and one elected member from each of the Christian Colleges, used to meet at irregular intervals every two or three years for a discussion of problems of mutual interest. Last year, however, it was felt that the time had come when something on a far wider scale should be attempted. The large problems arising out of the Report of your Commission, the rapidly growing standards in collegiate education, and the deepening spirit of national self-consciousness on the part of University students throughout China, all demanded corporate thinking and careful study on the part of all who are interested in the full development of Christian higher education. Not only were the Christian Colleges and Universities urged to send representatives to this Conference, but we also invited Chinese Christian educationalists from Government and private institutions. I think we may say that the results have exceeded our most sanguine expectations. Nearly 250 delegates from all parts of China assembled at Hanking for 5 strenuous days, and there was hardly a Christian College or University that was not represented by a strong and influential group of men or women.

For some months prior to the Conference, arrangements had been made for the holding of sectional meetings in connection with the assembly. Twenty such sections were thus planned, including such subjects as College Administration, Registration & Records, Teacher-training work, University Extension, Summer Schools, together with each of the major subjects included in a college curriculum. Specially selected men and women were asked to act as the secretaries for each section and to prepare a careful list of topics for discussion. This feature added very largely to the success of the conference, as it enabled groups to get together and share their experiences in connection with their mutual problems. In this connection you will be interested to know that the most largely attended section was that of Religious Education, whilst Sociology and Teacher-Training ran it very close. Five sessions of two hours each were devoted to the sectional meetings, the remainder of the Conference being given up to addresses or papers followed by general discussion on such topics as:-

The Contribution of the Christian Colleges to the Life of China.

The Correlation of Higher and Secondary Education

The Criteria of a Standard College.

The Establishment of a National Science Board for China
Religious Life in the Colleges, and the National Christian Student Movement.

The Contribution of the Christian Colleges to the Church of China

The Future of the Association of Christian Colleges and Universities.

It was felt to be a matter of great importance that this Conference should leave behind some permanent machinery for the furtherance of the work of Christian Higher Education, and before the meeting adjourned, this was definitely done.

In the first place we have broadened the basis of membership so as to include all Christian men and women engaged in the work of Christian Higher Education; whilst at the same time we receive as institutional members any Christian College or University which offers a complete collegiate course, and which maintains such standards as will be adopted by the Association.

In order to adjust ourselves to this change of membership, the name of the Association has been altered to that of The China Association for Christian Higher Education.

At the same time a small Council has been formed consisting of 9 representatives of the Christian Colleges, 3 Chinese Christian educators from non-Christian colleges, 2 general members of the Association, and certain ex-officio officers. This body will also function as the Council on Higher Education of the C.C.E.A., thus linking the two Associations closely together.

We have also set up a Board of Reference, including 2 representatives of each of the Christian Colleges, together with 10 members chosen at large, which body can be called together if any large questions, e.g. a joint financial campaign, require co-operative action on behalf of all the Christian Colleges and Universities, such as they would not be prepared to delegate to a small body like the Council on Higher Education. I hope, however, that as the Council gains in confidence and efficiency, it will be found more and more possible to leave important questions of policy to them.

We are making an effort to secure Mr. Lobenstine as the full-time secretary of this Council on Higher Education, and are greatly hoping that funds may be secured through the China Christian Educational Association to cover the expenses of his office, and to make it possible for the Council on Higher Education to meet together at least two or three times each year for a careful study of the large questions which will be committed to it.

I think you will be encouraged to hear of these steps which have now been taken on the Field towards the following up of the Report of the China Educational Commission. If only we can secure the confidence of the various institutions of Higher Education on the Field, and of their Board Secretaries at the home base, it ought to be possible to make a real advance in the efficient development of our work out here.

It is possible that Mr. Earl H. Cressy, Secretary of the East China Christian Educational Association, who also acted as Secretary of the Business Committee of the Conference, will have an opportunity of calling upon you during the next few months; and telling you more in detail of the work of the Conference. He has been asked officially to represent the Association during his forthcoming leave.

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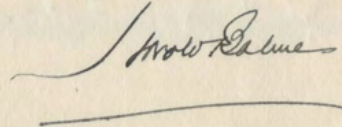
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With kind regards,
Believe me,
Yours very sincerely,


A handwritten signature in cursive script, appearing to read "Mow Kalue", is written above a single horizontal line.

HB/FHM.

President, China Association
for Christian Higher Education

With kind regards,
Believe me,
Yours very sincerely,

Mr. [illegible]

President, China Association
for Christian Higher Education

Mr. [illegible]

February 15, 1924

Before the memories of the Conference are obscured by the dull haze of every day living I want to try to let you share in the inspiration and encouragement which it has given and get a glimpse of the possibilities which it shows for the future

Perhaps you know, and perhaps you do not, that there are "sixteen colleges" in the Christian group of colleges and universities in China, grouped by the Educational Commission into six regional groups. West China has one Union University; Canton Christian College is the only college in the far south; Fukien Christian University and Hwa Nan College (for women) constitute the Fukien group; North China has two Union Universities, Peking and Shantung, and Yenching College (for women) affiliated with Peking- also Junior colleges at Tientsin and Mukden; Central China has two- Boone at Wuchang and Yali at Changsha, also small groups of students doing work above the Middle School in two other places; and East China has six- St. St. John's, Shanghai, Soochow, Hangchow, And Nanking, ~~Szechwan~~, and Ginling (for women). Shanghai has co-education. Nanking and Ginling are Union.

China is large and most of us are overworked to keep our own colleges going so we have not had a chance to know as much as we should about what others are doing. Some of us have presented our case as if we were the only college on the map and in a few cases there has appeared a spirit of competition or of sectarianism which ought not to be found in Christian work. The Educational Commission faced us with this and pointed out the necessity for co-operation. During the last two years the colleges have been drawing together and this conference marks the beginning of a new era.

In 1919 an Association of Christian Colleges and Universities was formed and two representatives from each of the constituent colleges have met every other year for a day, usually in connection with some other national gathering. The time was too short for any close fellowship and the two delegates were usually administrative officers, so the program dealt chiefly with questions of organization and college politics rather than ~~with~~

26 + 12 = 20 2

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with vital questions of work and relationships and personal and college life. At the meeting in the spring of 1923 a paper read by Dr. Harold Balme, president of Shantung Christian University proposed a re-organization on a more democratic basis, admitting to membership all college teachers. A similar proposal had been made and approved by the East China group a few months earlier. Evidently the idea is in the air, and it is a clearing wind, blowing away the fogs of misunderstanding and prejudice and making possible wider horizons of vision.

The Conference which met at Ginling College February 5 to 7 brought together a group of 235 delegates, from 21 institutions: 47 Chinese and 188 westerners, of whom 49 were women. Practically all of the women and 60 of the men were entertained in the Ginling faculty and student residences, the other delegates in the homes of Nanking. A group of University of Nanking women entertained the Ginling guests at dinner and there was a delightful interchange of hospitality in spite of the winter rains and unhindered by the difficulties which Chinese New Year makes in household management. (Stores closed for three to five days and all servants expecting release from ordinary duties.) Careful providing and loyal service made it all possible and guests were generous in their praise of Nanking hospitality.

The college guests had foreign breakfasts and dinner, and the whole conference ate Chinese food together at lunch and were served tea at four. The Ginling girls volunteered their services at lunch and tea and helped in many other ways to make things go smoothly. Chinese and Westerners, men and women, realized during the three days a true Christian comradeship in service. (This really was one of the finest things about it all)

The daily program had four hours given to sectional meetings, and three and a half to general sessions. There were twenty sections offering a bewildering wealth of choice and the reports indicated most profitable discussions. For the first time those teaching in the same departments in the different colleges got together and compared notes on problems and programs and in most cases a committee was appointed to continue the study and plan for the program of the next conference, to meet two years from now.

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The general program provided opportunity for discussion after the presentation of each subject and there were few wasted minutes. Dr. Pott, President of the Association made the opening address on the subject "The Contribution of the Christian Colleges to the Life of China". Both on the side of historic record of things done and of clear thinking as to present and future opportunity Dr. Pott's paper was *illuminating & inspiring*. Dr. E.W. Wallace, Secretary of the China Christian Educational Association in his paper on "The Correlation of Higher and Secondary Education" brought the conference face to face with the college relation to and responsibility for the Middle Schools. Mrs. Lawrence Thurston, President of Ginling College, pointed out some of the "Next Steps" to be taken to realize the ideal set for the colleges in the report of the Educational Commission. The spirit shown in all discussions was open-minded and earnest.

On the morning of the second day a paper by Dr. Harold Balme, President of Shantung Christian University, and Chairman of the Conference Business Committee introduced the subject "The Future of the Association Of Christian Colleges and Universities" and set the conference thinking as to the best way to organize so as to insure co-operation, not only among the Christian colleges but also with the Christian educators in Government and private colleges. In the afternoon two papers of a more technical character were presented: one, by Dean Ely, of St. John's University, on "The Criteria of a Standard College" gave the minimum standards approved by several groups of American colleges and discussed their application to colleges in China; the other, by Dr. George R. Twiss, of the National Association for the Advancement of Education gave in great detail the plans for a National Science Board

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On the third day attention was focussed upon the important subject of the religious life in the colleges and their relation to the the Christian Student Movement, and to the Christian Church in China. Both speakers were Chinese. Mr. T.Z.Koo, of the National Y.M.C.A. gave one of the best addresses of the conference on "Religious Life in the Colleges and the National Student Christian Movement". He placed great emphasis on Christian personality as the force of greatest influence in the life of students and showed the need for Christian students with this same force working among the large number of thinking students in the non-Christian schools. The closing address was by Dr. Timothy T. Lew, Dean of the School of Theology, Peking Union University, on "The Contribution of Christian Colleges to the Church". He challenged the colleges to work for a truly Christian society and to train up men so that the Church in China may ~~have~~ become Chinese in spirit and leadership, while keeping, at the same time, in touch with the Church in all the world.

The devotional half hour each morning was in charge of Dr. Henry T. Hodgkin, Secretary of the National Christian Council. His theme was Jesus- the Truth, the Way, the Life. He led our thoughts out to wider thinking about our work in its many relations, and in to ourselves and our personal need for truth and direction and power. The inspiration of these half hours pervaded the whole conference. The closing moments of the conference, following the message of the new president, Dr. Balme, were full of a sense of dedication, of pledged loyalty to the service of the Lord and Master of us all. We sang the closing hymn "Crown Him with many crowns" and no one who heard could doubt our loyalty to Jesus Christ.

The conference was a big step forward in the direction of corporate thinking. We came together as individuals or small detached groups. We separated as members of a family going about our several tasks but all working together in spirit.

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The business of the conference was carried on through a committee appointed on the first day to whom resolutions were referred. The final business session on the last day adopted a constitution for the new organization which is to be called the China Association for Christian Higher Education. Membership is by institutions and also on an individual basis, all Christian men and women engaged in the work of higher education being made eligible. The Association is related to the Christian Educational Association through its Council, which is to be the Council on Higher Education. This Council is also the ad interim executive committee of the college association, and several important matters were referred to it for study and action. There is also a Board of Reference, representing the constituent colleges. The National Christian Council has been asked to release the Rev. E.C. Lobenstine to serve as Executive Secretary for a period of years. Joint promotion in America and Great Britain is approved on a basis of close co-operation between the field and the home lands.. The Council is instructed to work out criteria for a standard college in China and to give ratings to colleges which apply. Frequent conferences between college and middle school teachers are recommended in order that there may be a better understanding with reference to the curriculum and college entrance requirements. The two important recommendations of the Educational Commission in regard to a School for Educational Research and for the training of administrators and supervisors, and the School for Economic and Social Research are also referred to the new Council, which is to hold its first meeting this spring in connection with the meeting of the Advisory Council of the China Christian Educational Association. The next two years will surely see ~~progress in these lines~~ and progress all along the line of Christian Higher Education, under the enthusiastic leadership of Dr. Balme and his colleagues in this new China Association.

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Impressions of the Conference

" As I look back on the Conference I am more than ever impressed with what it accomplished-- of the actual organization of the Council, of beginnings of combined study in so many departments with their 'Continuation committees', of the friendships formed, of the common mind and the common spirit that it helped to create. Nothing has happened since the Commission was here that promises so much for the realization of the ideals of Christian education. The effect upon our whole movement is certain to be very great and to be permanent. "

Rev. Edward W. Wallace, D.D.

Secretary China Christian Educational Association

"Sitting through the days of the Conference one was impressed by the harmony within the group and the very real desire to unite all the forces engaged in Christian education in China so that the work of each might have more power. There was also a frank facing of the whole task for Christian higher education in China. The Educational Commission's report was the text-book of every section and attempt after attempt was made to transform the various paragraphs of the report from pious wishes into facts. Religious education, social service, the better training of teachers, research along social, economical and educational lines were all stressed. Nothing was more encouraging than the headway made by the section dealing with rural problems in planning for trained Christian leadership in the small villages in which the vast majority of China lives.

And withal there was no forgetting by the conference of the sole reason for the existence of Christian colleges in China, that Christ may be made a powerful reality in the life of the China of today."

Mary B. Treudly, Ph.D.

Professor of Sociology, Ginling College.

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學大子女陵金
GINLING COLLEGE
NANKING, CHINA

OFFICE OF THE PRESIDENT

February 19, 1924

My dear Mr. Burton,

Will you pardon my untidy typing and let this copy of my home letter tell you in a rather personal way the story of the Conference in which I know you will be interested. We are getting all sorts of appreciative letters expressing enthusiasm over the Conference and Ginning hospitality. I think our buildings were ideal for such a gathering and I like them better because they do make such service possible.

I felt very much dissatisfied with my own contribution to the Conference program but perhaps I did better than I felt. I am sure we have taken a big "next step" in this Conference.

I have not written to congratulate you on the honor of being President of the University. I am sure it means a heavy load but I hope it also brings

joy.

With greetings to Mrs. Burton & to Miss Burton

I am,

(Mrs. Lawrence)

Yours very sincerely
Mabel E. Thurston

February 11, 1924

My dear Mr. Butler,

Will you please send me the copy of my letter to you in regard to the report of the Conference in which you will be interested in getting the best of appropriate letters regarding attendance at the Conference and building hospital. I think our buildings are ideal for such a gathering and I like them better because they do make such service possible. I feel very much interested in this field with my own contribution to the Conference program and perhaps I did better than I felt. I am sure we have taken a big "step" in the Conference. I have not written to congratulate you on the honor of being President of the University. I am sure you are a heavy load but I hope to also bring

With regards to Mr. Butler & to Mrs. Butler

Yours very sincerely
Walter D. Butler

(Mrs. Butler)

MAR 4 1924

to Mr. Matthews

Upon return send to FILES

Received files

Shanghai Baptist College,
Shanghai, China.

January 15, 1924.

Dear Friends,

I enclose statistics concerning the religious affiliations of our students which may be of interest to you. These statistics are the results of the annual survey which is made shortly after the beginning of the first semester. In the course of the year these figures are modified by conversions and by additions to our church.

We have had visits during the term from Dr. Coulter of the University of Chicago who gave three addresses on the relation between science and religion. These addresses were very helpful and Dr. Coulter's splendid spirit and contribution to our thinking were deeply appreciated.

In November Dr. Quisenberry, Field Representative of the Foreign Mission Board of the Southern Baptist Convention, spent the day with us and addressed our students in the chapel service. Rarely have we had a visitor who expressed with such deep and genuine emotion the desire for the propagation of Christianity among the Chinese. We shall long remember Dr. Quisenberry's enthusiastic interest in the students and in the institution.

We have had visits from Miss Kathleen Mallory, Corresponding Secretary of the Woman's Missionary Union of the Southern Baptist Convention, who has been spending some months in China. Her charming personality added to the enjoyment of the holiday season both by students and Faculty. She spoke most acceptably to our women students and to the whole student body at a chapel service.

Dr. Bucklin, visiting professor from Brown University and representing "Brown-in-China", spent the Christmas holidays in Peking with the purpose of further studying Chinese conditions. He has returned full of enthusiasm over the splendor of that ancient city and an added respect for the Chinese people as a whole. He plans to visit Japan during the Chinese New Year vacation.

During the Christmas holidays we had the pleasure of visits from others of our number. Miss Paterson, who is at present studying in Peking, was with us for a short time. Mr. Helfrich and Dr. Cressey, who are both in language study, also paid us short visits. It makes us feel more like one large family to have our "children" come home from school for the holidays.

In November Dr. E. M. Poteat paid a visit to the Southern Baptist mission at Hwanghsien, Shantung, for special evangelistic services. There are a thousand students in the schools of that mission and a large church in the city. He spoke three times a day, twice to the schools assembled in the

chapel as
attended
students
afternoon

Shanghai Baptist College
Shanghai, China
January 18, 1934

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We have had visits during the term from Dr. Coulter
of the University of Chicago who gave three addresses on the
relation between science and religion. These addresses were very
helpful and Dr. Coulter's splendid spirit and contribution to our
thinking were deeply appreciated.

In November Dr. Guiseberry, Field Representative of
the Foreign Mission Board of the Southern Baptist Convention,
spent the day with us and addressed our students in the chapel
service. He had a visitor who expressed with such
deep and genuine emotion the desire for the propagation of
Christianity among the Chinese. We shall long remember Dr.
Guiseberry's enthusiastic interest in the students and in the
institution.

We have had visits from Miss Kathleen Malloy,
Corresponding Secretary of the Woman's Missionary Union of the
Southern Baptist Convention, who has been spending some months
in China. Her charming personality added to the enjoyment of
the holiday season both by students and faculty. She spoke most
acceptably to our women students and to the whole student body at
a chapel service.

Dr. Paul Lin, visiting professor from Brown University
and representing "Brown-in-China", spent the Christmas holidays
in Peking with the purpose of further studying Chinese conditions.
He has returned full of enthusiasm over the splendor of that
ancient city and an added respect for the Chinese people as a
whole. He plans to visit Japan during the Chinese New Year
vacation.

During the Christmas holidays we had the pleasure of
visits from others of our number. Miss Peterson, who is at
present residing in Peking, was with us for a short time. Mr.
Holtzsch and Dr. Greasey, who are both in language study, also
paid us short visits. It makes us feel more like one large
family to have our "children" come home from school for the
holidays.

In November Dr. E. M. Poteat paid a visit to the
Southern Baptist mission at Hwanhsien, Shantung, for special
evangelistic services. There are a thousand students in the
schools of that mission and a large church in the city. He
spoke three times a day, twice to the schools assembled in the

chapel adjoining the school buildings. These services were attended by the two middle schools, girls' and boys', and by the students of the theological seminary. At three o'clock in the afternoons, a service was held in the city attended by a more general congregation, including a number of government school students. The services were concluded on Thanksgiving Day with a general meeting of thanksgiving from 9:30 to 11:30. The area about the platform was covered with contributions of flour, millet, vegetables of every description, bread, money, etc. It was a most impressive occasion. The immediate results in confessions of faith were 72. These were organized into classes for more detailed instruction with reference to baptism and church membership. Between these more formal services there were question periods full of lively interest.

On January 4-6 Dr. Poteat held an evangelistic conference with government school students in Soochow. The Y.M.C.A. of the city gathered a group of students from these schools to the number of 45. These were together for five periods in which Dr. Poteat gave evangelistic addresses. Preceding each of these periods they were in smaller discussion groups under the guidance of missionaries in Soochow. The decision period fell on Sunday afternoon, the 6th. At the beginning there were four Christians in the group of 45. 16 of the group signed positive declarations of faith in Christ, accepting him as Saviour and Lord, and perhaps as many more showed their interest by going into a separate room and being listed as interested to pursue the subject further with their teachers.

We are especially grateful for the work done by Dr. Miao in the religious life of the students. In response to my request for a statement regarding his work, Dr. Miao gave me the following:

"1. There are 24 members in our Student Volunteer Band, the largest we have ever had.

"2. In our December evangelistic campaign, 29 students, one of the gate school teachers and four servants decided to become followers of our Master. Among the 29 students, all are college students except four from the middle school. For these new Christians we conduct a special training class and each of them has two 'watch and care leaders' with whom he associates as very close friends.

"3. Perhaps the most encouraging thing in our religious work is the rapid change of attitudes of our new students toward Christianity. We have a special class of students, called sub-freshman, who are all government school graduates. These students had never read a word in the Bible, had never been in any Christian church, and had never paid any attention to religion in general before they came to our college. After a few months in our college they have developed surprisingly well in their spiritual life. A few concrete cases will illustrate these changes:

"One student, from the Hunan First Middle School, had no previous contact with Christianity at all. His purpose in coming to the college was to learn English. He first thought Christianity was foolish, superstitious. Now he himself prays every day. He does not know why he does so but he has felt that

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We are especially grateful for the work done by Dr. Miao in the religious life of the students. In response to my request for a statement regarding his work, Dr. Miao gave me the following:

- "1. There are 24 members in our Student Volunteer Band, the largest we have ever had.
- "2. In our December evangelistic campaign, 22 students, one of the gate school teachers and four servants decided to become followers of our Master. Among the 22 students, all are college students except four from the middle school. For these new Christians we conduct a special training class and each of them has two 'watch and care leaders' with whom he associates as very close friends.
- "3. Perhaps the most encouraging thing in our religious work is the rapid change of attitudes of our new students toward Christianity. We have a special class of students, called student-teachers, who are all government school graduates. These students had never read a word in the Bible, had never been in any Christian church, and had never paid any attention to religion in general before they came to our college. After a few months in our college they have developed surprisingly well in their spiritual life. A few concrete cases will illustrate these changes:

"One student, from the Hunan First Middle School, had no previous contact with Christianity at all. His purpose in coming to the college was to learn English. He first thought Christianity was foolish, superstitious. Now he himself prays every day. He does not know why he does so but he has felt that

after prayer he is spiritually strengthened. He thinks his former prejudices are wrong.

"One student, from the ~~Hunan~~ ~~First~~ Hupeh Middle School, had no contact with Christianity. He said not long ago, "Before I entered Shanghai College the word religion had never been a problem to me but now it has become one of the most important problems. It has caused fighting in my brain'.

"One student comes from a private school in Tsung Ming. Before he entered Shanghai College he did not know what religion was. All he knew was that religion was useless; but once he came to the college he felt that the whole school was saturated with a religious spirit. Thus started his investigation. He now understands that religion is not useless but useful: not superstitious but a quest for a good life.

"Another student from Hupeh regarded Christianity as the East India Co., disliked to see Christians, for so far as he knew they were uneducated and 'knew only how to obey the foreigners the best', and he believed that the religion was only for the ignorant. But now he regards his former prejudices as very foolish, realizes that his former experiences with Christians were too limited, and thinks that rituals can be improved and that miracles are true.

"One boy from Shanghai Middle School has Confucian parents. When he first came to the college he felt very ill at ease but he could not understand why people sang hymns, read the Bible and offered prayers. But now he understands that religion is useful, that the Bible is the book of religion, that prayer is helpful for spiritual growth. 'If I studied a little bit more, there should be no surprise at all for my becoming Christian'.

"One boy from Anhwei saw conflict between religion and science, and believed there is no place for religion in the scientific world. Now he comes to see that Christianity is not static but dynamic and that it is seeking truth just as earnestly as science."

"I trust that I have not given the impression that I am telling all there is to be said about our life and work and problems here. The college is an institution with a tremendous variety of activities and only those who live here for some time can realize how many things are being done here and being done elsewhere by our teachers and students. The influence of the college goes out in hundreds of ways all over the nearby provinces and in some cases reaches far into the interior and into other parts of Asia. We do need your sympathetic interest and your prayers and your support in this work. We cannot do it alone. We ~~rely~~ rely upon Divine Providence and the fellowship of our Christian brethren in the homeland.

Sincerely yours,

V. Hanson

Acting President

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no contact with Christianity. He said not long ago, 'Before I
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(1)
Religious Questionnaire Statistics
of Shun Hsi College Students,
Fall 1928.

Class	Total in class	Average age	Number in		
			Miss.	Fri.	Gov. Schools
Senior 1924	24	22.8	18	2	4
Junior 1925	35	22.06	25	3	7
Sophomore 1926	76	20.85	54	4	18
Freshman 1927	145	20	102	15	28
Unclassified	27	22	15	4	8
1st Year Aca. 1933	27	15.1	6	12	9
2nd Year Aca. 1932	25	16.2	8	10	7
3rd Year Aca. 1931	24	17	5	14	5
4th Year Aca. 1930	56	17.5	15	22	19
5th Year Aca. 1929	77	18.2	29	30	18
6th Year Aca. 1928	93	18.9	38	32	23
Sub-Freshman 1928	65	19.9	22	13	30
Total	664		317	161	176

Class	Religion of Parents				Christian			Married	Enrolled
	Prot.	Cath.	O. r.	None	Yes,	New,	Not		
Senior 1924	8	0	7	9	23		1	8	4
Junior 1925	10	0	3	22	0		5	11	2
Sophomore 1926	25	0	12	39	47	5	24	9	10
Freshman 1927	41	1	17	86	75	7	63	18	9
Unclassified	14	0	6	7	23	4	4	4	2
1st Year Aca. 1933	4	0	8	15	4		23	0	3
2nd Year Aca. 1932	2	0	13	10	2		23	0	3
3rd Year Aca. 1931	3	0	3	18	4		20	0	1
4th Year Aca. 1930	8	0	10	38	11		45	1	3
5th Year Aca. 1929	7	0	23	47	15		52	2	13
6th Year Aca. 1928	10	0	28	55	25	2	66	4	14
Sub-Freshman 1928	6	0	23	35	6	2	57	6	9
Total	138	1	153	382	265	16	383	63	73

No. D. College - - - 210 0 97
 Academy - - - 71 0 286
 281 383

AN OPPORTUNITY TO ESTABLISH A CHINESE MEDICAL SCHOOL IN SHANGHAI

By Dr. E. T. Cording

The Report on Medical Schools connected with Christian Missions

submitted by a representative and able commission under the chairmanship of Professor Burton of the University of Chicago is an interesting and valuable document. It will undoubtedly do good service in the development of modern medicine in China by its insistence upon co-education and by its imperative demand that the education offered be of the very best quality. It follows the Resolutions of the Council on Medical Education of the C. M. M. A. for 1930 in recommending centralization and co-ordination of effort in the maintenance of a few medical schools of high standard.

In pursuance of this policy the report definitely suggests that the Christian medical schools in Mukden and Canton be closed and that the funds be made available for other missionary commitments, some of them of non-medical character. In the opinion of the commission "It is becoming increasingly evident that medical missions are no longer needed to pry open the doors for the presentation of the gospel. In fact, it is already clear that the Christian schools are much more effective agents for the purpose." The Yale mission is advised to give up its medical school at Changsha -- although this represents the most promising relation of co-operation which has yet been established between Chinese and foreign

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interests -- and, further, to "hasten the development of the remaining medical schools by the transfer of its good will and a portion of its faculty to them...."

At the same time the Commission gives its "cordial approval" to a plan for the development of a high-grade co-educational Union Medical School in Shanghai (in connection with St. Johns) which will involve an expenditure difficult to estimate but probably amounting to several millions of dollars.

Local missionary enthusiasm runs so high that the initial steps in the founding of this school may soon be a fait accompli and far be it from anyone to deny that it will be beneficial to foreigners and Chinese alike. But there is another line of action also consistent with the policy which has been formally expressed by the C. M. M. A., that ultimately medical education shall be cared for in medical schools "staffed, financed, and controlled by the Chinese themselves -- and in all ways to co-operate with and assist the Government of the Republic in medical education, so that a strong and thoroughly equipped medical profession may be established....."

The question may properly be asked whether we shall relegate this ideal to the dim future or try to hasten its realization? Since it is admitted that medical missionary commitments should be curtailed and that other agencies are more effective for evangelistic purposes, is not the moment opportune for us to encourage the Chinese to assume responsibility for the development of a first-

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The question may properly be asked whether we shall relegate this ideal to the dim future or try to hasten its realization? Since it is admitted that medical missionary commitments should be curtailed and that other agencies are more effective for evangelistic purposes, is not the moment opportune for us to encourage the Chinese to assume responsibility for the development of a first-

class Chinese medical school in this their greatest commercial center? The decision is a momentous one and it is certain that all friends of China, missionaries and laymen alike, would view with keen interest a tangible expression of how much the Chinese have profited by foreign educational enterprises during the last fifty years. To hesitate is almost tantamount to a vote of lack of confidence in the methods which we have employed or in the ability of the Chinese to learn. The opportunity is really unique, for there is no division of opinion that Shanghai is an almost unrivaled location for a good medical school. Both the Rockefeller Committee of 1914 and Professor Burton's commission are in agreement on this point. In addition to the advantages mentioned, Shanghai possesses a very large group of foreign-trained Chinese physicians, many of whom are imbued with the missionary spirit and motive, and an unusually intelligent and wealthy Chinese community. Some of these Chinese have openly expressed the hope that it will be possible to establish a Chinese medical school and others have shown their interest by devoting themselves whole-heartedly to the continuation of the former German Medical School (Tung Chi), which, without their support, would have been closed. The Chinese have, moreover, done well a few miles away at Soochow and deserve considerable credit for the good showing which is being made by the National Southeastern University at Nanking. They have reason to be proud of the Nankai College at Tientsin. The Government University

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in Peking is already a most potent force in intellectual development. That they are also able to get together and to stick together in constructive industrial enterprises has been demonstrated again and again, but reference need only be made to the Peking - Kalgan railway, built, staffed, and controlled by the Chinese themselves. Only the Japanese express lack of confidence in their ability.

It is possible that a realization of the proposal in Professor Burton's report to establish a high-grade foreign Christian medical school at Shanghai -- at a price which the missionaries but little able to afford and then only upon the sacrifice of good work auspiciously started elsewhere -- may, by satisfying the demand in Shanghai for several years to come, temporarily deprive the Chinese of their initiative and lift the responsibility from their shoulders. They might think long and seriously before attempting to do for themselves what the foreigner is so eagerly doing for them gratis. It is not to their advantage to teach them to continue to rely upon foreign financial assistance. If we expect but little from them we are apt to receive still less in return, but when it dawns upon them that their best friends have confidence in them and in their ability, the stage will be set for great achievements.

To be specific, I am convinced that upon the least sign of a consistent foreign policy of encouragement, Chinese physicians in Shanghai will at once hold a meeting to decide upon a definite course of action. A small assessment should then be

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meeting to decide upon a definite course of action. A small assessment should then be

made to meet incidental expenses, a committee should be appointed to formulate plans for organization and a declaration of intention to establish a first-class medical school should be published in the Chinese and foreign press. To hazard any reference, at this time, to individuals who may become leaders in this movement would be a diplomatic blunder. Suffice it to say that in the face of this great opportunity, qualities of leadership will be developed which -- while there is nothing to lead -- will naturally remain dormant.

During the deliberations of this committee, Chinese and foreigners alike should create an atmosphere of confidence and optimism. The possibility of defeat should not for a moment be admitted. It is an enterprise which will appeal to the progressive and influential student organizations throughout the land because it is entirely free from foreign control. That the students in Shanghai are particularly well organized and are already in close and sympathetic touch with the business guilds is shown by the leading part which they took in the boycott of Japanese goods firmly declining to accept rumors of the discharge of the pro-Japanese officials until the receipt of official confirmation from the American and British ministers. The National Medical Association should give its support and the Department of Education its cordial approval. Word should be passed around among the Chinese that foreign educational organizations expect to receive a vindica-

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tion of the millions of dollars which they have poured into China by a demonstration that, when the Chinese are given the type of friendly encouragement asked for at the Washington Conference, they are willing and able to effectively help themselves. For centuries the pen has been more powerful than the sword and I can think of at least one Chinese reformer, possessed of great literary skill, who could easily create a great wave of popular enthusiasm in support of a project of this kind which is consistent with national self-respect, since it does not involve reliance upon foreign financial help, and what is perhaps more important, he would know how best to keep the movement alive.

After a definite plan has been carefully formulated, the next step should be the selection of a board of Chinese trustees, preferably seven in number, who, by their outstanding reputation and integrity, will vouch for the enterprise and will control its operation. This board must not be entirely medical. The merchant and student classes and other forces which make for progress should be represented by leaders of unquestioned ability who enjoy their implicit confidence. Certain influential foreigners may be very helpful in placing the proposition before individuals of this type in an attractive light. Although some members of the board should be residents of Shanghai, it is essential that it shall be national in its scope. The members should serve for definite periods and suitable arrangements should be made for

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members should serve for definite periods and suitable arrangements should be made for

replacements. It should be the first duty of this board to appoint an advisory committee and to launch a campaign for financial support.

Wealthy and patriotic Chinese merchants may be excused if they develop a feeling that their associates in Hongkong have been indiscrete in setting them an example which is likely to prove expensive. Reference may conveniently be made to Chinese gifts to the University of Hongkong of which the following are typical:

Mr. Ng Li Hing-----	\$50,000
Mr. Ho Fook-----	50,000
Mr. Ho Kom Tung-----	50,000
Mr. Chai Kai Ming-----	50,000
Mr. En Tong Sen-----	55,000
Canton Provincial Govt.---	300,000
Mr. Loke Yew (lent for 21 years)-----	500,000

We have every reason to believe that when the situation is fully explained to them, the merchants of Shanghai of their greater ability will be even more generous in their response. Chinese patrons of the University of Hongkong should be led to show an active interest in their reaction. The future will be dark indeed if we are obliged to admit that far-sighted business men of great acumen only feel disposed to make contributions when the expenditure is guaranteed by the British Government, for this would be a strong argument in favor of the extension of British control to still larger areas.

A similar example is given by the Canton Christian College which has enjoyed contributions from Chinese amounting to several hundred thousand dollars. And

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A similar example is given by the Canton Christian College which has

enjoyed contributions from Chinese amounting to several hundred thousand dollars. And

the recent action of the British Chambers of Commerce of Hongkong and Shanghai in collecting an initial sum of 100,000 Shanghai taels for medical work in China, and in looking actively for more, may be taken as a direct hint to the Chinese Chamber of Commerce and to business guilds throughout the Republic to go and do likewise.

Given a good cause and organized popular sentiment in its favor, the raising of funds will really not be difficult. It is true the world over that "where there's a will there's a way." For example, it would be well to export and sell in England and Japan the \$500,000 worth of opium products recently seized by customs officers in Shanghai rather than to follow the wasteful practise of consigning them to the flames. This action would release funds not already pledged in advance and by flooding the market would reduce the dividends of the producers.

A useful precedent was established by the Canton Government in giving the K'ang Yee Society a fine tract of twenty acres for their hospital and medical school. Foreign architectural firms having large interests in China would do well to follow their practise in the United States of offering their services, in an advisory capacity, free of charge in philanthropic enterprises of this sort. It would be a graceful and far-sighted action on the part of large chemical firms to donate a very complete series of samples. That they do appreciate the value of the Chinese market is shown by a recent grant of approximately \$5,000 from the

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wholesale druggists and manufacturing chemists of Great Britain to defray the expense of translating the British pharmacopea into Chinese. As a routine procedure, medical publishers should place copies of all of their books in the library where they will be of great service and will be seen by an ever increasing number of Chinese physicians. Only a little thought will suffice to suggest many other avenues of assistance.

The selection of a staff will be a delicate but by no means an insurmountable problem, for there are actually many more well-trained Chinese physicians than is generally supposed. As in various industrial enterprises, so also here, the Chinese will probably wish to employ temporarily a few foreigners in special branches. Very much will depend upon their character and point of view. It is to be hoped that they will find their greatest pleasure in subordinating themselves and their own achievements and in skilfully promoting unity among the Chinese. It should be a very inspiring task to stand somewhat in the background and with no administrative authority whatsoever to help the Chinese to find themselves and to manfully assume their responsibilities, with self sacrifice, to build up an esprit de corps.

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religious activities which we do not ourselves arrange for in our best medical schools at home. The intellectual atmosphere within the institution must be as free and nonsectarian as in the Government University at Peking and in most government organizations throughout the world. But at the same time it would be a courteous action on the part of the Chinese to cordially invite the missions to establish hostels after the fashion which has proved to be so successful at Hongkong. These hostels would supply muchneeded residential quarters for the students and favorable conditions for the development of a high moral character, which is so eminently desirable in the medical profession, but (as at Hongkong) would have no official connection with the medical school. The fact that at Hongkong the Roman Catholics expect to follow the example set by the Church Missionary Society and the London Missionary Society shows how effective is this friendly type of assistance. It is, moreover, the type of help which the Chinese appreciate, since it has in it no element of control. It is hardly necessary to point out that the expenditure would be very small, as compared with that involved in the founding of a first-class medical school and in its maintenance for an indefinite period, and could be accurately estimated in advance; and, furthermore, that the real estate would have a definite market value which could be realized at any time without loss and possibly at a profit on account of the steady increase in land values.

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A beginning having been made, the continuation of foreign encouragement and enthusiasm should in no sense be left to chance. A friendly committee of foreigners should be formed, which will have no official or financial connection with the school but will do everything in its power to maintain favorable conditions for its development. Like the Trustees, this committee should comprise individuals interested in the development of education from different aspects, that is to say, from the C. M. M. A., the China Medical Board, the diplomatic service and various commercial interests. It has often been pointed out that in China medicine has been developed out of all proportion to the other arts and sciences because of its immediate practical importance. But the same process of teaching by example followed by maneuvering the Chinese into the position of assuming full responsibility is inevitable in the fine arts as well as in the technical and industrial schools. The experiment is one of very broad implications.

The friendly committee will be able to help in small ways but none the less effectively. Distinguished visitors, of whom there are many, should be led to visit this medical school which represents so distinct a step in national development. Expert advice regarding building, equipment, and organization should be made available when called for. Officials of the school visiting other parts of China, and on leave abroad, should be received as the true pioneers which they really

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are and should be invited to make lectures and addresses regarding the progress which they have made and their plans for the future. Exchanges should be arranged between the staff of the college and Chinese instructors in other institutions. Teachers everywhere should see to it that their students are well aware of the significance of what is happening in Shanghai. The well-organized and effective propaganda of the "Council on Health Education" should be enlarged to include appropriate reference to the enterprise. A few words now and then by foreign financiers to Chinese merchants and by diplomats to Government officials will be most helpful by showing that they at least know of the school and expect it to succeed.

The founding of the medical department of the University of Hongkong called forth expressions of good will and actual financial encouragement from the Viceroy of Canton and later from the President of China and the Governors of Kwangsi, Chili, Hupeh and Yunan. How much more eagerly should they welcome this experiment which is of much greater moment in the emergence of true nationalism, once its significance is brought home to them. With a little publicity the group in Shanghai will find themselves moving in a national, as well as an international limelight, and their ambition to succeed will be re-inforced and strengthened. The school beginning modestly, with perhaps only a good hospital, will grow from strength to strength, developing high professional ideals until both foreigners and Chinese will

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have cause to regard it with pride. This great achievement is not only a possible development but the only natural one under the circumstances. Friends of China believe that the day is not far distant when the Chinese will organize and develop their resources without foreign assistance of any kind, but for practical purposes we are still in this stage of transition.

Canton is likewise a great commercial center, strategically placed. Even a rudimentary knowledge of the prevailing conditions will be helpful in connection with the proposed developments in Shanghai. Although it is difficult for a foreigner during a brief visit to glean much information, it is safe to say that a similar success might have already been made by the Kung Yee Society had the conditions been equally favorable. This society has expended to date a relatively enormous sum for medical education, but it has labored under the following handicaps. The presence in Canton of four other medical schools and the fact that many of the best students were attracted by Hongkong University was not helpful. Missionary sentiment was divided. The majority were openly skeptical or actively opposed, a few favored the development of a good Christian medical school in connection with the Canton Christian College, while four, having exacted a pledge regarding Christian teaching, loyally devoted themselves to the school. Upon the completion of a good hospital, many visitors expressed themselves as most favorably impressed with the beginning

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which had been made but no consistent effort was made by influential foreigners to create and to maintain suitable conditions for its further development. At the time of my visit to Canton (1920) an unfortunate difference of opinion developed between Chinese and foreign interests which further alienated missionary sympathy. It is possible that this might have been avoided if the administration by the Kung Yee Society had been less unwieldy and if control had been vested in a small and nationally representative group of Chinese who could command the respect of all foreigners. However this may have been, with the impetus to trade and education which will follow the completion of the Canton-Hankow railway, conditions are bound to improve rapidly and it is not at all unlikely that a really first-class Chinese medical school will be established in connection with Kung Yee or independently.

In conclusion, the suggestion is advanced that the missions, having played the part of the good Samaritan toward China and having taught by precept and example at the sacrifice of many lives and of much treasure, would do well to consider seriously the advisability of encouraging the seed in certain strategic centers to bring forth its own fruit. This involves faith in the seed and in the sowing, but it is the logical step in the development of educational institutions in China. Needless to say, it would be nothing short of a calamity if medical schools of high standard (as at Changsha) were abandoned or pushed with less vigor, but where conditions are unusually favorable for the Chinese to develop a school of their own, we should not

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lay ourselves open to the criticism of failure to encourage them to the limits of our ability.

We have rightly given of our best and shall continue to do so, but it is not to be expected that the Chinese will find the scheme which we have introduced suitable to local conditions without many modifications which they are certainly best able to make. Even with us, there is considerable difference of opinion regarding the proper organization of medical education. The system practised in the United States differs radically from that in England and in France, although we are of the same Aryan stock and passed through the same renaissance. The curriculum laid down by the Association of American Medical Colleges is intended for the youth of America whose habit of mind and historical background is entirely different from the Chinese. As a nation the Chinese seem to differ from the Japanese in showing a tendency to adopt foreign innovations only after careful and mature deliberation, so that we may confidently look for a slow process of adjustment and evolution, with unavoidable mistakes and setbacks, but always tending toward improvement. They may be weak where we are strong, but the reverse is also true. Let them choose and select, omitting our failures (which will be more evident to them than to us) and in common with the best that is in their own civilization, work out a system of education which shall be unique.

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Soochow University

Soochow, China

March 24, 1924

Office of the President

Dr. E. D. Burton
President University of Chicago
Chicago, Illinois
U. S. A.

Dear Dr. Burton:

This is to introduce Mr. J. M. Pan,
B.A. B.S., who has been teaching in Soochow University
nearly ten years since his graduation.

Mr. Pan was a brilliant student in
all subjects and a man of the finest spirit. For
many years, his chief work has been in the teaching
of Chemistry and Physics both in our Middle School
and College. Several years ago he was offered a fellow-
ship by the China Medical Board for study in America,
but was unable to go on account of illness in his
family. The China Medical Board has just renewed
the grant of a fellowship and Mr. Pan plans to enter
the University of Chicago for the coming summer quarter
and to remain through the summer of 1925. After that
we expect him back here in our Department of Chemistry.

It gives me great pleasure to recommend
Mr. Pan as a man of the highest character, of scholarly
instincts and intellectual ability. I shall be grateful
for anything you can do which will insure him the best
possible opportunities to make the most of his stay in
America.

I have not forgotten the visit you made
me during the stay of the Educational Commission in
Shanghai. Since your first visit to Soochow many years
ago and our conversation at the St. Louis exposition in
1904, you have been a great inspiration to me, so I felt
a particular gratification when I heard of your election
as President of the University of Chicago. I am sure that
Chicago has meant a great deal more to a large circle of
missionary educators in China since this action of the
authorities of the institution.

No. 2 - Dr. Burton

The report of the Educational Commission is more and more coming to be recognized as the Bible of Christian Education in China. The passage of time only convinces us the more of the excellence of that report and the wisdom of taking it into account in all of our planning. You have probably heard of the organization of the China Association for Christian Higher Education effected at Nanking in February. The meeting of some two hundred college educators for a three day conference at Ginling College marked perhaps the greatest step forward we have ever taken.

Our E.C.C.E.A. has had a very fine year due to the employment of the Rev. E. H. Cressy as General Secretary.

With kindest regards.

Yours very truly,

W. B. Nance

W. B. Nance, President

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WBN:M

5

YALE IN CHINA

5 WHITE HALL, YALE STATION

NEW HAVEN, CONN.

April
16
19 24

My dear Dr. Burton:

*Could you come out
to my home Sunday
at 7:30 for a quiet supper
and talk after?*

About April 26th I am to be in Chicago quietly for two or three days before going on to St. Louis for campaign work. During these three days I want to stay apart from the Yale groups whom I am to see later in May, taking advantage of the time for thought and writing. I hope I shall be able, however, to have a serious conference with you at this time in connection with the forward look in education in China.

I venture to send you a memorandum which brings together those thoughts which Mr. Roger Greene and I have long discussed. It seems to me quite possible that something may be done to put the present higher institutions in China in the hands of university men, thus helping to grip better the imagination of university graduates in this country and giving the institutions themselves boards of trustees who are less obliged to bear the burden of routine secretaryship.

Looking forward to seeing you in the near future and with cordial regards,

Sincerely yours,

Edward H. Hume

President Ernest D. Burton,
University of Chicago,
Chicago, Illinois.

EHH/DIB

P.S. My mailing address in Chicago beginning April 26th will be care of the University Club, 76 East Monroe Street.

YALE IN CHINA

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18
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My dear Dr. Burton:

About April 28th I am to be in Chicago quietly for two or three days before going on to St. Louis for campaign work. During these three days I want to stay apart from the Yale groups whom I am to see later in May, taking advantage of the time for thought and writing. I hope I shall be able, however, to have a serious conference with you at this time in connection with the forward look in education in China.

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C O P Y.

GEORGE B. BARBOUR
Dept. of Geology,
Peking University.

May 17, 1924.

Mr. Galen Fisher,
Y. M. C. A.,
Tokyo, Japan.

Dear Mr. Fisher:

Personally, if I had had anything to do with the selection of Dr. Coulter, I should have felt sincerely gratified at the effect produced. To evaluate the effect of this kind of visit would be both difficult, probably impossible, and not altogether desirable. I can, however, give you some idea of the directions in which I feel you would be justified in thinking of his visit as a success in the deep sense of the word.

First, one must remember that prominent people are visiting China with all kinds of objects in view, and with interests in every conceivable direction, so that the coming of any man who stands out in his own line of work is not necessarily so unusual an occurrence as it might be in most smaller home towns; in fact we are rather hardened - - case-hardened - - to notabilities! It is also interesting to note the varying attitude of the student and scholarly mind to the different people who come. In Dr. Coulter's case, a man came from home who was hardly even a name to most people out here, until they read of his standing in the scientific world as described in the daily papers. His name was, of course, familiar to students of his own subject, and to those of similar standing in the missionary group drawn from that part of America, but for the rest of us it is surprising how insular we are mentally!

Dr. Coulter, therefore, came with a relatively clean slate to the majority of both Chinese and foreigners in either direction, and in such a case what a man says is taken at its value. I could mention instances where during the last two years men with prominent names have got up and addressed groups in Peking, and talked rubbish or bored every one to distraction. Afterwards every one would say, "What a wonderful talk!" "What a treat he gave us!"

Dr. Coulter, however, had only to start speaking, and touch on his own subject when his audience realized he had a right to speak as one who could talk with authority. He said nothing revolutionary in the scientific way, nor even on his most helpful topic, "The Reconciliation of Science with Religion" or had I better say, "no reconciliation is really necessary". I myself felt he might even at times have been more radical in his presentation without any real danger, but the somewhat more restrained statement enabled him to carry the assent of the larger majority and win the agreement of the great number of those who needed to be convinced better than if he had been more extreme. As always, the final thing which impressed and left its mark in the ways that matter, was the fact that here was a man of character and reputation, whose grip of his subject needed no introduction; who was prepared to show that a belief in a

(continued)

May 14, 1924.

Mr. G. B. Barbour,
Y. M. C. A.,
Tokyo, Japan.

Dear Mr. Barbour:

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Mr. Galen M. Fisher.

-2-

5/17/24.

not-extreme statement of the principles of nature involve no conflict with belief in Christ. In fact, a man who found that the two supplemented each other and gave the complete whole which could not have been given if either were lacking.

I wish sometimes there were ways of letting those at home know how grateful some of us feel to people who are wise enough to persuade such men to come and give us their help and to spend their vacation year in producing results, which may show hardly at all at the time, but probably have more power to hold the interest of the growing mind in a way very receptive condition than any of us imagine.

Very sincerely yours,

SIGNED: George B. Barbour.

FVM

2/17/32.

-2-

Mr. Galen M. Fisher.

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PW

UNIVERSITY OF NANKING

NANKING, CHINA

NEW YORK OFFICE
150 FIFTH AVENUE

PRESIDENT & TREASURER
156 FIFTH AVENUE

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A. J. BOWEN, PRESIDENT
J. E. WILLIAMS, VICE-PRESIDENT

May 20, 1924.

President Ernest D. Burton,
Chicago University,
Chicago, Ill.

Dear Dr. Burton:

You have been so closely identified with our problems, ambitions and hopes at Nanking that my first impulse with any good news is to send it to you.

We have a prospect of a second Science Hall for the University. \$50,000 Mexican was granted from the left-over famine funds. Mr. Greene has informed me that the China Medical Board has just granted \$25,000 Mexican toward the same, or one-quarter of the total cost whether more or less than \$100,000. They have also granted \$25,000 Mexican for Chemistry, Physical and Biological equipment, \$5,000 Mexican towards a gas plant, and what is necessary up to \$15,000 Mexican to secure a scientist from the United States for special work at the university on organization and scientific teaching through conferences and demonstration work. The grant is designed to cover travel expense to and from Nanking and salary for one year.

You will know our needs in that line and the kind of a man we want both as to scientific attainments and sympathetic understanding of our whole work. It occurred to me that one of the men at your university might be taking his Sabbatical year, and could give himself to such service. Dr. Twiss of the Ohio State University has spent a part of two years in that kind of work in China.

I know you will rejoice with us on such a satisfactory settlement on the premedical question with the China Medical Board. We shall have to find \$25,000 Mexican more to complete the whole proposition, but we are already at work and are hopeful.

President Bowen, as you may know, is at Springfield this month as a delegate to the Quadrennial

UNIVERSITY OF NANKING

NANKING, CHINA

NEW YORK OFFICE
150 FIFTH AVENUE

PRESIDENT & TREASURER
150 FIFTH AVENUE

OFFICERS OF BOARD OF TRUSTEES

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A. J. BOWEN, PRESIDENT
J. E. WILLIAMS, VICE-PRESIDENT

May 20, 1924.

President Ernest D. Burton,
Chicago University,
Chicago, Ill.

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#2.

Conference.

With most cordial regards to Mrs. Burton and
yourself,

Very sincerely,

John E. Williams

JEW:CL

P. S. Mr. Gee's recommendation for the man and the kind of
work to be done is as follows:

"I shall also recommend that the China Medical Board provide a visiting professor for one year. It shall be the duty of this visiting professor, first,- to do a certain amount of demonstration teaching,- second, to visit the classes of the other science teachers and work in a constructive manner with these teachers in the improvement of their methods of teaching,- third, he shall also cooperate with the Department of Education in giving courses on methods of teaching science, to which courses the University of Nanking teachers of science and the teachers of science in Ginling and Southeastern might be admitted. This work would be of an experimental nature with a view of determining just how helpful it could be made."

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The University of Chicago

DEPARTMENT OF
ROMANCE LANGUAGES AND LITERATURES

June 6, 1924

Wm. A. Nitz

President Ernest D. Burton
Harper Library
Faculty Exchange

Dear President Burton:

I am enclosing a letter with reference to a subject which I have no doubt will interest you greatly. I have written Mr. Shoop, who is personally well known to me, that you are very busy at the present moment, but will doubtless be able before many weeks to consider the question raised by his letter.

Very sincerely yours,

WAN:EPR
Enclosure

Wm. A. Nitz

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF
ROMANCE LANGUAGES AND LITERATURES
June 8, 1924

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Academy Exchange
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Very sincerely yours,

Wm. A. Wright
Enclosure

MAX SHOOP

49 WALL STREET
NEW YORK

misc 5

June 2, 1924

Professor Nitze,
Romance Language Department,
Chicago University,
Chicago, Illinois.

My dear Professor Nitze:

Since we saw you last, we have spent a number of years in the Orient, first in the Phillipines, and then a couple of years in China. We have been back in New York for about a year. My associations in China have stimulated me to devote my leisure moments to the furtherance of a plan for the formation of an American University in China to be financed and endowed out of the remaining Boxer Indemnity funds, which are certain to be remitted for educational and cultural purposes, and to be administered by the cooperative effort of a number of our leading universities and colleges. I am enclosing a copy of the plan.

I have seen Dr. Lowell of Harvard, Dr. Hibben of Princeton, and am in contact with Cornell and Columbia. I have also seen a number of important parties at Washington. All of these are warmly interested in the project and I am hopeful of its accomplishment. Attorney General Stone

particularly, formerly Dean of Columbia Law School, has written me in a very encouraging way.

I am trying to obtain, before the universities disband for the summer, an informal expression of their interest and their willingness to join in a project of this character, if it develops that the funds are released and the other colleges are willing to join the endeavor. Then during the summer, I expect to organize the Committee which would perfect the plan in more detail and be ready to take active steps to bring it to consummation next fall and winter.

It is difficult for me to reach Chicago at this time, so I am writing to ask if you would be good enough to present this plan for me to your President on my behalf, if you feel it appropriate to do so. I would write him direct but I thought that in the rush of Commencement days, he might put the matter aside for later consideration, unless my message were accompanied by a sort of personal introduction.

If the idea appeals to him, I would like very much to have him write me his comments and an expression of what attitude he believes Chicago University would be inclined to take toward such a project.

I also would be pleased to have your own comments and criticisms.

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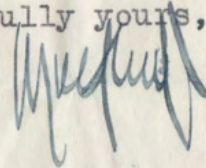
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comments and criticisms.

Please forgive this blunt way of calling upon you to help in a matter which is entirely new to you, I am sure, but I am under the necessity of covering as much ground as possible at this time, and I am sure you will understand my calling upon you, my only friend at Chicago University.

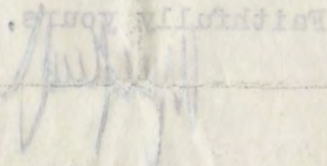
Mrs. Shoop joins me in sending kindest regards to you and to Mrs. Nitze, and in expressing the hope that our paths may cross in the near future.

Faithfully yours,

A handwritten signature in dark ink, appearing to be 'W. H. H. H.', written over the typed word 'yours'.

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July 17, 1924

Misc 5

My dear Mr. Nitze:

Your letter of June 6 with enclosure of letter from Mr. Shoop and a reprint of an article by him has received careful attention. I discussed the matter with Mr. Roger Greene of New York who is well informed on Chinese matters, and left with him the pamphlet. I have not yet heard from him and would prefer to delay my comment upon Mr. Shoop's plan until I hear from him. This means that I shall have nothing to say until I hear from him. This means that I shall have nothing to say until after my return from Europe in September.

With thanks for your kindness in sending me the letter, I am

Very truly yours,

Mr. Wm. A. Nitze
The University of Chicago

EDB:HP

2 copy

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The University of Chicago

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Mae's

The enclosed communication has come to this office with the
request from ^{Dr. J. L. Stuart} ~~the writer~~ that it be forwarded at once to you.
Please keep us informed of changes in your address, giving
name of missionary whose letters you receive.

EGBERT W. SMITH

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Please keep us informed of changes in your address, giving
name of missionary whose letters you receive.

Yenching University, Peking, China,
December, 1924.

Dear Friends:-

As the Christmas-tide draws near I am reminded of the date of my arrival in China on Christmas Day 1874 and the filling out of my half century of missionary work in this great country. I often wonder if I am the same person - so different is the outlook of the present day and so unlike the surroundings of my first arrival. For more than forty years I have lived where changes were being made very rapidly. I have lived in three capitals of this great empire, all very different in outward aspect and unique in their settings and peculiarities. I have taken part in almost every kind of missionary work and witnessed every phase of development both in Chinese sentiment and in the expansion of our own plans. I am seeing the third generation of Chinese Christians and I have to shake myself to convince myself that this is the same China to which I came in the last century.

My pioneer work was in the city of Hangchow where I witnessed the very beginning of things and lived long enough - over forty years - to see the forming of a large Christian community that had already become a power in the city. Schools, hospitals and agencies of various kinds had been at work and their leavening influence had been felt even in high places so that the Christian Church was a power to be reckoned with. Its influence was being felt far beyond what actual numbers would lead one to expect. I do not propose at this time to give a resume of these past years - fifty in all - or to trace the steps already traveled but to assure you that from the present outlook I consider it all very worth while.

In the beginning I came very much like Abraham, not knowing whither I went - but simply obeying the call to go to China. Now that I know the path I have traveled over I can say with assured thanksgiving that the Lord has been with me every step of the way and I have nothing to regret except my own failures. Goodness and mercy have followed me all the days of my life in China and He has led me all the way. My heart bleeds with the present condition of things in China, but I am still in hopes that things are coming out all right, and that the Kingdom of God which has come to stay, will advance more and more and make its influence felt all over the land. I rejoice that I have had even the humblest share in helping on this result and would do it all over again every time if the choice were offered. I have helped in the preparation of the soil, in putting in the seed, in helping to mature the grain and in gathering the harvest as it became ripe. I hardly know which I would call the most interesting or important and which I would like to do most. At the time each one engrossed my thought and energies.

January, 1925.

We are now fairly well launched into the new year and beginning to write 1925 without a mistake. Things have quite settled down at school after the diversions of Christmas and New Years. While the solar calendar is now adopted as the legal one and is used in all affairs of state, the real division of time

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is still at the old China New Year. It is by this that the semesters are set off and the great division of the year is made. This year China New Year comes early - January twenty-fourth - and then comes the big vacation of several weeks. But before vacation come the semi-annual examinations - so these few weeks in January are strenuous ones in the University, and Yenching is now having a very busy time. The Chinese New Year will find our teachers taking little trips to the country, many of them attending conferences on various subjects - all getting a chance either for rest or work. Anyhow - all regular work is cancelled and everybody tries to do something different. The old year is passing on to the new a large amount of work done at the new site, and will stand high in its achievements. Important as the year 1924 has seemed in the life of Yenching, and marking great progress in the material growth of the college, we are still looking ahead to the future. Surely the campus presents a very different appearance from what it did a year ago - now its stately buildings are filling up the landscape and the whole thing begins to have a purpose or a motive as a prospective whole. The outer hum has ceased for a few months during the freezing weather, but the busy contractors are hard at work in-doors preparing all the interior wood-work, etc., - and there is no end to the meetings of those in charge to plan for the opening of spring work. I wonder if you readers realize what we are undertaking in putting up a plant for lighting and heating and conducting water, on an old Manchu estate which shall keep going hundreds of students, their teachers and families, and servants - according to the latest ideas of the western world. I gasp when I think of it - and look back over fifty years, when there was not a railroad nor a telegraph nor telephone in all China.....

The above paragraphs stand as they were written and represent the first draft of Mother Stuart's last letter in the series which has been going to you at regular intervals. You must be thinking this minute that only for a very special reason would anyone be so venturesome as to make any additions to her letter. But on last Friday morning, January 16th, Mother Stuart fell asleep after an illness of a very few days. The funeral was this afternoon at three o'clock in the largest auditorium in the city - the Methodist church. It was a very simple and lovely service - conducted both in Chinese and English. According to Chinese custom the tall pillars of the church were hung with long white satin banners or scrolls on which were written appropriate quotations. Sending scrolls means to the Chinese the same that sending flowers means to us of the west. All the wall spaces were covered either with banners or flowers while the chancel was like a spring garden in full bloom. If I could make you feel how different death seems to us out here where we live so close to the margin of life's elemental experiences and where because we are so few in numbers inevitably we live in and share more deeply the joys and sorrows of each other - you would understand why we felt as if we were sharing that hour with Mother Stuart. It was her great achievement - her hour of triumph. One of the many significant facts in her life is that her increasing years brought her an ever widening range of interests

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and an ever widening circle of devoted friends. She was "Everybody's Mother" - and was always at leisure from herself to sympathize. God set the gift of ageless friendship in her heart. She has mentioned Christmas Day and the fiftieth anniversary of her coming to China all too modestly. If you had seen the hundreds and hundreds of students who came that day to greet her as well as the President and his wife you would understand the place she held in the hearts of the students as well as of the faculty.

On New Year's Day we in Peking still have the custom of all the ladies of the foreign community keeping open house and all the gentlemen going calling. These calls begin before nine in the morning and last till late in the evening. Mother Stuart and her daughter received almost one hundred calls that day. For two or three weeks before Christmas Mother Stuart did not seem to want to go out as much as usual - she did not complain of any ill feelings except that she was a little tired. Christmas was always a very busy time for her, because she tried to remember all the new-comers especially, with some expression of her thought for them, lest their first Christmas in China should have a wee touch of home sickness. The day after New Years she had a cold and a doctor was called who gave her a very thorough examination. The report was that for one of her age her blood pressure was satisfactory and her heart action while not quite so good was not a cause for uneasiness unless other symptoms developed. During the next two or three days signs of pneumonia were watched - and on January eighth - her eighty-third birthday she was taken to Methodist Hospital for women. The hospital is so near the house that the transfer from one place to the other could be made easily. On Sunday there was a decided change in her condition - pneumonia symptoms giving way to those of arterial sclerosis and during that night she became unconscious. Monday afternoon she roused long enough to have a little visit with Dr. Stuart. She made no reference at all to her illness except to say she was glad to be in the hospital. She chatted freely about the varied interests that occupied her mind - then she lapsed into unconsciousness from which she never rallied. From that time on although the change was almost imperceptible she gradually became weaker. There were no indications of pain during her illness - she just slept her days away. (Dr. Stuart is leaving tomorrow to accompany the body to Hangchow where it will rest beside that of his father). To one who gloried so in the sheer joy of living no ending could have more fitting. For those of you who know her personally no word of mine is needed - and for those of you who know her through her letters no word is adequate. We have all shared together her buoyancy, enthusiasm, and creative faith and we interpret each in his own way the gift of her love and friendship. These letters begun for her relatives in America were later enlarged to include friends and then to include friends of friends who had never met Mother Stuart, till the mailing list had about one hundred names on it. This letter must needs end the series.

M. E. D.

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AMERICAN BAPTIST FOREIGN MISSION SOCIETY

P. H. J. LERRIGO
HOME SECRETARY
WILLIAM B. LIPPARD
ASSOCIATE SECRETARY
GEORGE B. HUNTINGTON
TREASURER

276 FIFTH AVENUE
NEW YORK

CABLE ADDRESS: "TAVOYAM, NEW YORK"

JAMES H. FRANKLIN
FOREIGN SECRETARY
JOSEPH C. ROBBINS
FOREIGN SECRETARY

September 27, 1924

7/12
My dear Dr. Burton:

I have your letter of September 24, as well as one from your secretary, with reference to your desire to secure some missionary from China now on furlough who would be willing to give a fraction of his time to the reading and digesting of such material as may come to you bearing on any aspect of the situation in China.

I agree with you that Dr. Rawlinson would be almost an ideal man for the work you have in view, but probably by this time he is pretty well established in his work at Columbia. However, I will get into touch with him as soon as possible and ascertain whether he would be interested in such a position as that which you have to offer. In any conference I may hold with him, I will be careful not to involve you at all. I will merely refer to your membership in the China Medical Board and of your inability thus far to find suitable assistance. Should he appear interested, I will telegraph you. However, I do not see how I can reach him before sometime on Tuesday, the 30th.

On looking over the list of missionaries from China now on furlough, I discover that Dr. Henry Huizinga, of Shanghai College, is in Chicago at 5829 Maryland Avenue. I think perhaps he is taking some courses at the University. Perhaps you will recall that Dr. Huizinga was in India for some years, but since 1917 he has been in service at Shanghai College where he has been Professor of English. He is an able, careful man, but he has not had as wide contacts in China as Dr. Rawlinson has enjoyed. However, with the exception of Dr. Rawlinson, he is the best man I can think of at present who might be available. Mr. Cressy is in England studying the University of London, and the men in China are anxious to have him return to that country before the end of the year.

Cordially yours,

J. H. Franklin
Foreign Secretary

Dr. E. D. Burton, President
University of Chicago
Chicago, Illinois

JHF:DWF

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

JAMES M. FRANKLIN
FOREIGN SECRETARY
JOSEPH C. ROBINSON
TREASURER

276 FIFTH AVENUE
NEW YORK

CABLE ADDRESS: "TAVOYAM, NEW YORK"

P. H. LERNING
HOME SECRETARY
WILLIAM B. LIPPARD
ASSOCIATE SECRETARY
GEORGE B. HUNTINGTON
TREASURER

September 27, 1924

My dear Dr. Burton:

I have your letter of September 24, as well as one from your secretary, with reference to your desire to secure some missionary from China now on furlough who would be willing to give a fraction of his time to the reading and digesting of such material as may come to you bearing on any aspect of the situation in China.

I agree with you that Dr. Rawlinson would be almost an ideal man for the work you have in view, but probably by this time he is pretty well established in his work at Columbia. However, I will get into touch with him as soon as possible and ascertain whether he would be interested in such a position as that which you have to offer. In any conference I may hold with him, I will be careful not to involve you at all. I will merely refer to your membership in the China Medical Board and of your inability to find suitable assistance. Should he appear interested, I will telegraph you. However, I do not see how I can reach him before sometime on Tuesday, the 30th.

On looking over the list of missionaries from China now on furlough, I discover that Dr. Henry Huxings, of Shanghai College, is in Chicago at 5829 Maryland Avenue. I think perhaps he is taking some courses at the University. Perhaps you will recall that Dr. Huxings was in India for some years, but since 1917 he has been in service at Shanghai College where he has been Professor of English. He is an able, careful man, but he has not had as wide contacts in China as Dr. Rawlinson has enjoyed. However, with the exception of Dr. Rawlinson, he is the best man I can think of at present who might be available. Dr. Cressy is in England studying the University of London, and the men in China are anxious to have him return to that country before the end of the year.

Cordially yours,

Foreign Secretary

Dr. E. D. Burton, President
University of Chicago
Chicago, Illinois

JHB:DWP

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI

會 進 協 教 督 基 國 全 華 中

Chairman of the Council: Dr. David Z. T. Yui

Vice-Chairmen: Rev. C. G. Sparham
Rev. Wang Kang-ho

Treasurer: Mr. T. Y. Chang

Honorary Secretaries: Dr. C. Y. Cheng
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All communications to

be sent to the

Resident Secretary

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Dr. Harold Balme	Rev. C. E. Patton
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Dr. John Y. Lee	Mrs. K. C. Wang
Dr. T. T. Lew	Dr. David Z. T. Yui
Mr. S. C. Leung	

August 18, 1924

President Ernest D. Burton,
Chicago University,
Chicago, Illinois, U. S. A.

My dear Dr. Burton:

I enclose herewith a copy of a letter which I have just written to Dr. Galen Fisher in regard to the appeal of the Society for the Advancement of Christian Literature in China, a grant for which by the Institute for Social and Religious Research has been under consideration for the past two years. I very earnestly hope that this request can be granted for the group of men are worthy of support; in fact they are perhaps the most hopeful individual group in the Christian Church in China today, because they are through their education and natural gifts best qualified to influence in a large way a great body of opinion both within and without the Christian Church.

Chinese educators are becoming very keenly interested in the uses to be made of the remitted Boxer Indemnity funds of the several nations. Considerable opposition to the continuance of mission education was expressed at the meeting of the Society for the Advancement of Education which brought together in Nanking from July 2 to 9 one thousand Chinese teachers, mostly from government institutions. This opposition should make missionary educators realize to an extent which they have not yet done the absolute importance of the recommendations of the educational commission. I have found not a few of them in a chastened mood this summer, and we shall now have the task of trying to see how the foundations for permanent private education of a religious character can be laid. I think all feel that that is our supremely important educational task, and we shall increasingly come to realize the value of the work which you and your commission did two years ago.

With kindest regards,

Very sincerely yours,

ECL:CSG
Dictated but not read.

E. C. Lobenstine
E. S. G.

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Mission Building, 23 Yuen Ming Yuen Road
SHANGHAI

中華全國基督教聯合會

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Vice-Chairman

Treasurer

Honorary Secretaries

Secretaries

August 18, 1924

President Ernest D. Burton,
Chicago University,
Chicago, Illinois, U. S. A.

My dear Dr. Burton:

I enclose herewith a copy of a letter which I have just written to Dr. Helen Fisher in regard to the appeal of the Society for the Advancement of Christian Literature in China, a grant for which by the Institute for Social and Religious Research has been under consideration for the past two years. I very earnestly hope that this request can be granted for the group of men are worthy of support in fact they are perhaps the most hopeful individual group in the Christian Church in China today, because they are through their education and natural gifts best qualified to influence in a large way a great body of opinion both within and without the Christian Church.

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With kindest regards,

Very sincerely yours,

3 C. Johnston
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ECJ:080
Disputed but not read.