1963

Lingnan University: a short history based primarily on the records of the University's American Trustees

Charles Hodge CORBETT

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LINGNAN UNIVERSITY

CHARLES HODGE CORBETT
LINGNAN UNIVERSITY
A Short History

BY CHARLES H. CORBETT

In his foreword to this book, Professor William Ernest Hocking writes: "The life story of the institution now known as Lingnan University is a unique tale of courage and adventure, a tale whose truth is indeed at points stranger than fiction. . . . It is this saga which the present account by Mr. Corbett relates with that scholarly care for exactitude of statement which alone can do justice to the inner meaning of these stirring events. In describing the growth and development of Lingnan University from a Boys' School and then the Christian College of Canton, this narrative offers a fascinating insight into the whole fabric of Chinese history during recent decades."
CANTON

In the Early Days of Lingnan, Under the Manchus

1. Great North Gate
2. Little North Gate
3. West Gate
4. East Gate
5. Gate of Virtue (Koal Tak)
6. Great South Gate
7. Literary Brilliance Gate (Man Ming)
8. Little South Gate
9. Great Peace Gate (She Ping)
10. Oil Market Gate (Yao Lan)
11. Peaceful Sea Gate (Tsing Hoi)
12. Five Gods Gate (Ng Sing)
13. Everlasting Pure (Dynasty) Gate (Wing Tsing)
14. Tartar (Manchu) General's Headquarters
15. Civil Governor's Headquarters
16. Viceroy's Headquarters
17. Four Pylons Street (St. Paul's)
18. Provincial Examination Halls
19. Street of the Thirteen Hongs
20. Shauki Street (after 1925 called June 23 Street)
21. The Canton Hospital
22. The Bund
23. Viceroy's Landing (Tien Tze Wharf)
LINGNAN UNIVERSITY

A Short History Based Primarily on the Records of the University’s American Trustees

BY CHARLES HODGE CORBETT

With A Foreword By
WILLIAM ERNEST HOCKING
Alford Professor Emeritus, Harvard University

Published by the Trustees of Lingnan University
1963: NEW YORK, N. Y.
To the memory of

JAMES McCLURE HENRY
WHEN THE TRUSTEES OF LINGNAN UNIVERSITY asked me to write a short history of their institution, they made available to me the collection of letters and reports in their New York office. This collection, which has now been transferred to Harvard University, is the principal source of this book. Several months later there came into my hands three articles in Chinese, written by Mr. Kaan Yau-man, narrating the early history of Lingnan and describing campus life as he knew it as a student from 1908 to 1913, and again from 1917 to 1918 when he returned to give part time to teaching and part time to the Student Christian Association. These articles published in Hong Kong in the alumni magazine Ling Nan T'ung Hsun have furnished interesting details about teachers and students in the early days, and the development of campus traditions. As contact between Lingnan and the United States was severed in February 1951 it has been impossible for me to consult such archives as may remain on the Lingnan campus.

As my teaching experience in China was all in Peking or vicinity, I asked the Trustees to appoint a committee to read my chapters as I produced them and to correct any errors they might find. The men appointed — Dr. James M. Henry, Dr. Henry S. Frank, and Mr. Olin D. Wannamaker — have been of great help to me. It was a crushing blow when Dr. Henry, at whose urging I had undertaken this task, suddenly died in December 1958 especially as I was about to write a chapter on the critical period of his presidency at Lingnan, and was counting heavily on his advice. Fortunately the other members of the
Committee stood by me, and Mrs. Henry who read the manuscript encouraged me by saying: "It is hard to believe that you were not there."

When I began collecting material, Mrs. J. Stewart Kunkle generously lent me some of the copious notes she had made from the Lingnan archives, at a time when she was planning to write a history of the University. I regret that she was not able to complete this project, because as a former member of the faculty, she is much better equipped to write a history than I am, and her sparkling wit would have enlivened her pages. She has read my manuscript and offered valuable suggestions.

Several other Lingnan persons, at the request of Dr. Henry, have read the manuscript and given me their comments and criticisms. Two Chinese former professors — Dr. Wing-tsit Chan, now of Dartmouth, and Dr. Yu-kuang Chu, now of Skidmore — have been very helpful. Dr. William W. Cadbury expressed interest in my work but was too ill to comment upon it, but Mrs. Cadbury has provided much valuable information, especially about medical work. I have profited also by the comments of Professor Henry C. Brownell, Professor Clinton N. Laird, Mrs. G. Weidman Groff, Dr. Arthur R. Knipp, and Dr. Theodore D. Stevenson. I am also indebted to Mr. Allen Lau, President of the Lingnan Alumni Association of New York.

Mr. Yorke Allen, Jr., President of the Board of Trustees, has been helpful in many ways, and another Trustee, Dr. Henry S. Brunner, former Head of the Department of Agricultural Education at Pennsylvania State University, sent me important summaries of agricultural work at Lingnan. Valuable suggestions came from Dr. Hugh R. Borton, President of Haverford, who is also a member of the Lingnan Board of Trustees. Dr. William Ernest Hocking, Alford Professor Emeritus, Harvard University, and a former Lingnan Trustee, has generously written the introduction to this book. I am grateful to all the persons named above, but regret that three of them — Dr. Henry, Dr. Cadbury, and Professor Laird — passed away before my work was completed.
I am aware that in this short history many aspects of Lingnan have not been adequately portrayed, such as the faithful work of many teachers, both Chinese and Western, most of whom could not even be mentioned by name; the deep fellowship and mutual understanding that developed between East and West in this experiment in international cooperation; the humanizing touch of the women on the amenities of campus life; the quiet work of Mr. William Henry Grant in winning friends for the institution and guiding its progress over a long span of years; the loyalty of the alumni and former students; the keen interest shown by donors in many parts of the world, who provided the means to carry on the enterprise. Because my sources have been limited primarily to the records of the American Trustees, it has not been possible to include in the text an account of as many facets of the life and activities of the University from the viewpoint of the Chinese faculty members and students as I would like to have presented. It is my hope that this book, in spite of its inadequacies, may help the reader to a deeper understanding of Lingnan's achievements.

The names of Chinese persons mentioned in this book are romanized in the form — either Cantonese or Mandarin — by which the individual concerned is usually known. A few names are given in both forms.

CHARLES HODGE CORBETT
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FOREWORD

BY WILLIAM ERNEST HOCKING

The life story of the institution now known as Lingnan University is a unique tale of courage and adventure, a tale whose truth is indeed at points stranger than fiction.

It is true that all planting of Western schools on Asiatic soil has had its peculiar hazards. The wise planning that established Robert College in Constantinople, and also the Syrian College destined to become the notable American University in Beirut, allowed large margins for the unexpected, and the unexpected duly occurred. Even Robert College had its bad half hour with the old Turkish regime over its Armenian protégés. And when in the 1880’s a small group, stirred by a single prophetic mind, inspired by the pattern of these earlier schools, dreamed of an American Christian College in China, they knew they were dealing with large unpredictables.

But they could hardly have guessed the extent of their involvement in the birth pangs of a new China. None of them could have imagined the series of revolutionary events, the inner revolts of a long-suffering people, the invasions, the civil wars, the dynastic suicide, the whirlpool suction of two world wars begotten in Europe but wrenching the map of Asia—through which any such enterprise was foredoomed to pass during the half-century then ensuing.

That the child of their brain and faith not only survived these crises that time and again threatened to wipe it out, compelling now and again abandonment of its physical plant and transfer of its operations to new sites—a process entailing all-but-impossible migrations of staff, apparatus, and students...
— that it not only maintained continuity to some degree but emerged with new strength and clearer conception of its imperative function in the China-to-be — is an incredible saga, an epic story of a great composite deed. It is this saga which the present account by Mr. Corbett relates with that scholarly care for exactitude of statement which alone can do justice to the inner meaning of these stirring events.

In describing the growth and development of Lingnan University from a Boys' School and then the Christian College of Canton, this narrative offers a fascinating insight into the whole fabric of Chinese history during recent decades. That fabric, taken literally and in detail, is forbiddingly complex — for it was just the historic identity of the Chinese people that was being disrupted to the core and experimentally reassembled on various inconsistent patterns and interests, including those of Western Europe, Russia, and Japan, as well as the United States, hesitantly entering the world arena. The confused resulting story acquires order only through tracing, as this narrative does, the lifeline of a concrete enterprise. History never reveals its nature purely as a calendar of events. It can be understood, only as events bear upon a personally conducted purpose, enlisting the whole spirit of human beings. And surely an American school in Asia engages the whole scope of the human energies concerned. Such a school has to be founded on economic facts, business sense, political realism, and social sagacity; but its breath of life is in imagination, wide human understanding and sympathy, adequate scholarship, and an unshakable faith.

It is for this reason that imaginative writing is often more veracious than literal historical tracings of cause and effect. It seems to me probable that the degree to which our American public has come to sense the current problems and the sterling qualities of the Chinese people is due more to the inwardly perceptive and revealing writing of Pearl Buck than to all the official documents and news stories. In the saga of Lingnan, as Mr. Corbett has set it forth, the human involvement is never absent: we have here a comparable appeal to the feelings and
purposes, the hopes and tragedies, the ultimate resolves in which history becomes alive.

We begin to realize the stature of that edifice of faith-in-practice, uniting the souls of Americans and Chinese in defiance of all separative forces, which carries the name Lingnan, and sustains even today an indelible hope for the future.

Among mission schools, the Lingnan enterprise has had two distinguishing aspects: its undenominational character, and its welcoming of Chinese cooperation with the aim of eventual Chinese control. At the time when I was privileged to visit Lingnan, in February 1932, Dr. J. M. Henry to whom this book is fittingly dedicated, President of Lingnan, had since August 1927, taken the title of Provost. He described his situation in these words:

I was President of the University until we turned the presidency over to a Chinese scholar, Mr. Chung . . . Our legal name is “Trustees of Lingnan University, incorporated in the State of New York.” I am a sort of liaison officer between our New York office which owns the property and which leases it at one dollar a year to the Chinese and the people in the field. This arrangement is working very happily . . . Our arrangement provides that if we feel the agreement is not being kept we can resume control in six months’ notice . . . The feeling is better now than it ever has been.

Such an arrangement gave to Chinese colleagues the greatest possible stimulus and encouragement: it would not have been workable were it not for a thorough union of aims and standards, a complete and constant interchange of views, bringing much Chinese ability into the teaching staff and administration — I recall that Dr. Chan Wing-tsit, now the distinguished professor of Chinese Culture at Dartmouth, was at that time Dean of Academic Affairs at Lingnan as well as Professor of Philosophy there. This genuine mutuality enlisted generous Chinese contributions in support of the work — contributions both of money and of personnel — which at crucial intervals actually saved the institution.

It obviously facilitated the necessary rootage of any such enterprise, as it passed from college to university, in primary
and preparatory studies, which could be and were widely distributed throughout the Kwangtung area—a widespread and wholly natural rootage of friendship which proved invaluable in the times of enforced migration. It also accounts for the remarkable fact noted by Mr. Corbett that, as Canton fell to the Communists in 1949, there was a period when with some jostling a *modus vivendi* was possible, since even the Theological School continued to function: Lingnan was representing not alone American tutelage, but a vital part of the forward-looking thinking of China which commanded the respect of Mao's invading forces. This period of acceptance lasted until the Korean War aligned the Communist regime against the American sponsors of Lingnan. These circumstances indicate that the ultimate possibilities of recovery and coexistence-with-honor are by no means exhausted.

The builders of Lingnan were from the first accepting large calculated risks, but they were not acting on pure speculation; they had their underlying certitudes, and it is these certitudes which sustained them.

They had their faith.

And they were certain regarding some necessities of the China they saw around them. They could be sure that Chinese education was due for radical change. The governmental and social needs of a great people, being propelled willy-nilly into what we Westerners were calling the Modern World—a world whose principles of science, technology, economy, politics, and perhaps morals, were insinuating themselves everywhere without invitation, demanding a mixture of welcome and critical resistance—these needs could not continue to be met by the age-long system of literary examinations and the selective schooling that led to them, nor by the mandarinate which embodied their excellences.

This was the assurance of the founders of the college. But, if it had been theirs alone, it would have been sterile. The crucial fact was that China was simultaneously reaching the same conclusion. It was not we who were gratuitously pressing our views on China; it was China that was calling for a
share in the Western world view, in the form of a thorough schooling—but not of an imposed schooling—a schooling which it could be free to consider and, after considering, to accept or reject.

The West was just then playing the role of a domineering master, laying up for itself a reservoir of resentment. The rude pressing in from outside, the compulsory opening of Canton to European trade in 1834, the Opium War of 1839-1842, the humiliating extraterritoriality that went with these demands, the pain and resentment caused by these indignities coming later to a climax in the Boxer Indemnities of 1900—all this did not conceal from the sagacious Chinese mind the argument that the power to inflict these indignities evidenced a superior prowess whose secret China also must possess, even if possession meant revolution.

It meant, in fact, a century of revolutions, to reach a point of triumph in which—for a brief moment—China could catch a glimpse of its reborn nationhood, as Chiang Kai-shek in the middle 1930’s reached the height of his political and moral authority. That moment was destined to suffer almost total eclipse; and it is for mankind, not for China alone, a matter of the highest moment that the eclipse, in passing, shall contribute its own factor to the greater China still to emerge. It has something to contribute. And it will pass!

But for the century we speak of, the first and essential revolution was not the abdication of the Manchu Dynasty: it was the earlier and pervasive inner revolution whereby the thinking public of China, from the Empress Dowager to the restless youth in such schools as then existed, became ready, in the words of the Empress, “to correct our shortcomings by adopting the best methods of foreign lands,” beginning with methods of education. These words led to a decree in 1904 providing for a system of public schools, and at the same time providing subsidies for supporting promising Chinese students in foreign lands. The decisive orientation of the old China toward the new China was achieved.

The abolition in 1905 of the traditional literary examina-
tions as tests of qualification for public service was the public confession that the age-long structure of social authority was no longer valid. Never, I think, has another great people admitted so much in a single decree. (And like all such radical reversals, it lost sight of the extraordinary services and strengths lent to the fabric of Chinese officialdom by the examination system at its best.)

But why were Chinese youth at that moment referred to foreign schools for study? There were good reasons, apart from the fact that the foreign schools were going concerns; it was only living abroad that could provide immersion in the total environment from which Western ideas were coming and only the total environment could fully interpret the ideas. At the moment, it is true, the choices of the numerous students qualifying for foreign study were heavily weighted for Japan, largely for practical reasons; then in order came the United States, and then Europe, especially England and Scotland — Edinburgh as a source of medical training.

But the West, as it deliberately presented itself to China on Chinese soil, whether in the mission schools or in schools set up in foreign concessions, had its own special message which we commonly overlook. In American schools, Chinese would hear, beside impersonal technical matters, much talk of democracy, representative government, and the like, without questioning whether the American version of these ideals is definitive and universal. That type of study would tend to an importation of unrecognized localisms valid only for the United States. In the edict of abdication signed by the Manchu regent, Lung Yü, on February 12, 1912, occur words to this effect: “It is evident that the hearts of the majority favor a republican form of government.” But the republican form proposed at Nanking proved a paper abstraction, unworkable without the financial and police powers of control then available only to Yuan Shih-k’ai in Peking, in whose favor Sun Yat-sen found it essential to the solvency of the republic to resign his presidency, though as it turned out — given Yuan’s lust for power and glory — this act led to the ruin of the republic. Nathaniel Peffer in his
excellent history of the Far East comments on this disaster as follows:

To a degree, American influence and education were to blame. The years preceding 1911 were those in which young Chinese went to America to study [our Boxer Indemnity had been turned to this use in 1908] . . . They memorized parts of the structure of the American government . . . There was no attempt to make a selection and adaptation to the institutions, traditions, and genius of the Chinese people.*

It is precisely this “selection and adaptation” which marks the peculiar contribution of the Western schools in Asia, giving them a function which cannot be performed by travel and study in Western schools at home, a function of which Lingnan offers a striking example. The genius of the Western school on Asiatic soil is not to transplant Western institutions, but to interpret them, find their universal kernel, and adapt them to Asia’s use—an indispensable task, necessarily cooperative. This was the specific deed and spirit of Lingnan, penetrating the Canton area.

The career of Sun Yat-sen is a case in point. Born 1866 in the Canton neighborhood, we see him as a boy of thirteen in Hawaii, studying in the Anglican school (which Michener’s novel† has drawn with some faithfulness). Then, after a restless and rebellious interval at home, we find him a student in Hong Kong, at Queen’s College, developing interests in medicine, in religion (baptized 1884), and in the political structure of a new China which now became his absorbing concern. For its sake he felt impelled to devise a concrete nucleus in the shape of a secret society, a type of thinking which could best be begun, and was with great risk begun, on his home soil in Canton. After the failure of his attempt in 1894 to seize control of Kwangtung province, and his consequent flight to Japan and to England, his mind continued to devise a version for China of the ideals he had early gained from Western schools in Asia, and with a degree of power and influence granted to no other thinker of that period.

His views of what the new China must be were bound to change with the intense strains of that time — the drastic experiences of China's involvement in the First World War, and of her disillusionment as the discrepancy between Wilson's Fourteen Points and the decisions of Versailles and of the Nine-Power Conference of 1921 touching Chinese interests became manifest. The remarkable thing is not that Sun Yat-sen lent an ear to the Russian critics of the West, ready to advise him. The remarkable thing is that those ideals, tried in the fire, held their own. When Sun, in Canton in 1924 — well aware of the growing Lingnan and in sympathy with it — gave the lectures which took form as "The Three Principles of the People," the San Min Chu-I, he defined in concrete terms his rejection both of imperialism and of communism.

Sun's Three Principles summarize the three major respects in which this entire revolutionary period was creating a new order for China. First, a Nationalism, individual and independent. Second, a Democracy, securing participation by the masses in the general advance, in enlightenment, in the shaping of policy. Third, the Livelihood of each as a responsibility of all, with the complete rejection of class war, of any aim at proletarian dictatorship, and of a materialist philosophy.

And while it has been suggested that much of this firm resistance to the communist temptation was due to the swift influence of a book, *The Social Interpretation of History* by Maurice William, a Brooklyn dentist, it is not to be overlooked that in Dr. Sun's first encounter with a Soviet emissary, Adolf Joffe, in Shanghai, 1922, Sun's response was equally decisive — "the Soviet system cannot be introduced into China, because there do not exist here the conditions for . . . either Communism or Sovietism."*

There could hardly have been, for its phase of China's development, a more compact expression of the directing genius of the new nation. Whatever the unfinished character of the work, the San Min Chu-I deserved the place it immediately took in the regard of an entire people. The Three Principles — none of them specifically Chinese in name or origin — are in Sun's

work definitely Chinese in their application, their linkage, and their total vision. Taken together they constitute a national goal, calling for great reconstructive efforts to realize, not foreign but Chinese objectives. Their character was national.

Long after the death of Sun in 1925, the Three Principles continued to function as a working ideal for China even when they appeared to be forgotten. During the succeeding thirty-years’ struggle for national existence, Sun’s avowed disciple, Chiang Kai-shek, driven to centralized control by necessities for political unity and public tutelage, as well as by his own ambition, seemed to turn his back on Sun’s “Democracy” (which he interpreted as “Discipline”) and on “Livelihood for All.” A careful historian has questioned whether the Three Principles ever had “anything but lip service,” though they were loyally dinned out in all the schools under public control. Their persisting vitality, as a continuing cooperation of Eastern and Western thought in the Lingnan spirit, is fortunately capable of a concrete demonstration, giving strong support to our confidence for the future. It may be illustrated in a striking episode which has, so far, seemed to escape the historians.

Chiang, who after World War I had followed Sun Yat-sen to Canton as a disciple, with some military education and experience, felt no necessity to discard the whole philosophical heritage of China in order to do justice to the new light from the West. He cared particularly for the Neo-Confucian thinkers of the Sung and Ming dynasties, Chu Hsi and Wang Yang-ming. When he became head of the Nationalist government, much concerned with public morale, he adopted Sun Yat-sen’s policy of supporting the widespread students’ movement (known as the May Fourth Movement) as against the Great Powers and the war lords at home, but not as against the whole body of Chinese tradition, nor as against all firm principle on the ground of the Dewey pragmatism then popular as a useful escape from the dead hand of antiquity. He worked out an effective “New Life Movement” of his own. But by the winter of 1940, while uneasily cooperating with Communist forces against the Japa-
nese thrust, with public morale going from bad to worse, the Generalissimo turned his thought again to the Three Principles. The great need, as he then saw it, was for an “indigenous national philosophy.” And it occurred to him that if the Three Principles could be seen as derived from one central principle essentially Chinese this need would be met. There must be understanding and use of Western ideas, but not domination.

Chiang therefore sought advice from Chinese scholars well versed in Western philosophy. At that moment the main coastal and northern universities of China, their plants in Japanese hands, were eking out a refugee existence in areas protected by the temporary capital at Chungking. As Mr. Corbett relates, various fragments passed through Lingnan or stopped there. Many went on to Kunming in Yunnan province. Among the working scholars at Kunming was Lin Ho, secretary of The Philosophical Society of China. He had begun a series of translations of Western philosophical classics. And Chiang, as it happens, had seen some of his work, in particular certain passages of Royce which referred to one, Hegel!

The Generalissimo was struck by a kinship of thought between this Hegel and Chu Hsi: both taught a Supreme Ultimate (Li) whose nature is Spirit; and the dialectic of Hegel seemed a direct answer to the material dialectic of Marx rejected by Sun and himself. Chiang saw an opportunity. On January 14, 1941, he summoned Lin Ho to Chungking; and the two conferred on how a “solid foundation” could be built, a development of Chu Hsi by aid of Hegel, whereby the Three Principles could be unified! China would then have the desired “indigenous national philosophy;” and the result could serve to re-inspirit the confused, suffering, and disaffected public.

Plans were worked out for extensive further translations from Western philosophy, and were actually carried on by a group in Kunming, with subventions from the Kuomintang. As the fortunes of war went heavily against Chiang, a serious effort was made to win for the translation work financial aid from America. A letter from Lin Ho, dated Kunming November 28, 1945, reached me early in 1946, presumably via Burma. I
presented the case in various quarters: but faith in the Chinese leadership was at a low ebb among us. By the autumn of 1946 civil war was on, and in January 1947 General Marshall left China. We failed to gauge the magnitude of the opportunity, the last in our hands to save a nation.

And no doubt Chiang had more immediate problems affecting public morale in his own entourage, making this philosophic quest seem wildly irrelevant. But on the wider view, at its origin the project had a certain greatness, as well as practical validity. It showed that China was, and is, prepared to make its own appropriations from Western thought; that the faith in cooperation on which Lingnan was founded was vindicated in the completest way; that the deepest living factors of Western thought can contribute, without dictating, to the self-discovery of a great Asiatic people. And further, that Sun's contribution to China's future, and therewith the contribution of his teachers, has, in Whitehead's phrase, its own "objective immortality."

And its present pertinence has not vanished. For contemporary China's self-understanding is not completed; nor can it ever be completed under duress, whether from without or from within. The extreme duress of the present regime is in its nature temporary: China has still long thoughts to think in ripening its conception of its own destiny; and any fixed dogmatism is a variety of duress. China has now such varied experience of political structures, such knowledge of the West and its multicolored heritage, such awareness of its own prowess in the arts and sciences, such passages of triumph and tragedy in its own purposes, as to restore its basic self-confidence and soundness of intuition. And with this, to demand freedom of expression and debate for the wealth of its inner life.

And for whatever fraction, measurable or unmeasurable, these early Western schools in Asia may have contributed to the release of these great powers, they have every reason to take pride in their history, to rejoice in its results, and to continue the comradeship into the difficult passages ahead, which must be faced with a renewed fortitude. It is just the Western partnership which will now be called on to renew its faith in its own
view of the ultimate powers of history, still able to overcome the obstacles that separate men, and appear at times to bury their finest resolves and to mock their prayers. No story is closed until it is closed right.

WILLIAM ERNEST HOCKING

PART ONE

THE PRE-COLLEGE PERIOD
CANTON, the capital of the province of Kwangtung, is a great metropolis, located on the edge of a remarkable delta formed by a network of rivers and canals. The rivers provide excellent water routes to a large part of the immense province of Kwangtung, and also to Kwangsi, the adjoining province to the west. They also give abundant access to the sea, especially through Pearl River on which the city of Canton stands.

Because of the abundance of water, there are vast numbers of boats of many sizes and shapes, varying from little slipper boats, rowed by boatmen or boatwomen, to ocean-going junks with high stern and picturesque sails, as well as steamers and motorboats of Western types. Along Canton’s river banks, clusters of boats extend for four or five miles, and an enormous number of people spend their whole lives afloat. The entire region teems with human life engaged in all sorts of activities, and the fertile delta abounds in useful products.

For many centuries Canton has traded with foreign countries. Marco Polo described his visit to Canton in the thirteenth century, noting that the river was a mile wide, and that it was full of great numbers of ships loaded with merchandise, especially sugar. He also mentioned the numerous ships from India, bringing a rich assortment of pearls and other jewels. The delightful gardens and exquisite fruits also attracted his attention.

The type of trade changed when the Portuguese arrived in 1514. They became unpopular and were expelled in 1522. Returning in 1537, they seized a tongue of land and two small islands, pretending that they were bringing tribute and needed
a place to dry it in the sun. Here they established the colony known as Macao, building a city and operating an excellent seaport. The Chinese, being unable to dislodge the Portuguese, built a stone wall across the peninsula. Next came the Spanish, then the Dutch. The English, arriving for the first time in 1637, were denounced by the Portuguese as "rogues, thieves and beggars" and consequently were fired upon by a Chinese fort, which was captured by the English after a furious battle. But the English did not establish a permanent trading post at this time. There were frequent clashes in Chinese waters between Europeans of different nationalities, as well as between Europeans and Chinese, who were given ample cause for the bitter antiforeign feelings they developed. On the other hand, Chinese merchants who found that trade with foreign countries was very profitable wanted it to continue.

There are obvious differences between the people of Kwangtung and their fellow countrymen from other provinces. They are shorter in stature than those from the north and less warlike. They have produced many scholars and have achieved a reputation for originality, which is embodied in the popular saying that everything new starts in Canton. They speak an older form of the Chinese language, retaining the final consonants -k, -t, -p, and the old system of eight tones, to which they have added a ninth. Consequently, the language as they pronounce it is practically unintelligible to other Chinese, though it is written with the same ideograms.

Emigration has been a marked feature of southern Kwangtung, which region, with Fukien, and to a lesser degree Kwangsi, has been almost the exclusive source of the Chinese who have settled overseas. Though the districts south of Canton lie within the tropics, the emigrants from these areas are hardy, active and industrious. In fact their industry and diligence have gradually enabled them to gain control of many forms of business in the countries of southeast Asia, often causing considerable resentment on the part of the indigenous population. There are today about 8,500,000 Chinese in Burma, Thailand, Malaya, Singa-
pore, Indonesia, Indo-China, Borneo, and the Philippines. Chinese from Kwangtung started to come to the United States in 1848, and furnished much of the labor for the first transcontinental railway. Their successors are commonly met in the "Chinatowns" of San Francisco, New York, and other cities.

Canton, as the capital of a province, was one of the centers where the ancient system of examinations for civil service was conducted under the Empire. The central government did not operate schools and colleges, but it did provide a powerful stimulus for education under private auspices by its nation-wide examination system. In Canton the examination halls occupied an area of sixteen acres. Within a high wall were 8,563 little cells in which the candidates were isolated from one another when they wrote their papers and where they slept on the night before the examination. Each cell was open to the elements on one side, was barely high enough for a man to stand erect, was less than six feet deep from front to back, and barely three feet eight inches wide. The only furniture consisted of two boards, one of which served as a table, the other as a seat by day and a cramped resting place at night.

The candidates were required to write extemporaneously a series of short essays on literary themes chosen by the examiner from the ancient classics. A special feature was the "eight-legged essay" following a regular form of eight divisions. The candidates also had to produce an essay in poetical form, following strict rules of prosody. Sometimes there were questions on agriculture, astronomy, geography, historical events, and the art of war, but all based on allusions to these subjects in classical literature.

This examination system secured for the government many very talented men, for only a very few at the top of the list passed these tests and so received academic degrees with the prospect of official appointments. But the system had a very restricting influence on education, although China, during its long history, has accumulated a vast amount of information on many subjects, and has evolved many valuable techniques.
There have been prominent astronomers and mathematicians. Centuries ago, engineers developed a wonderful system of irrigation and flood control, most notably in the province of Szechuan. Farmers carried their art to a high degree of efficiency and cultivated food crops unknown in the West. Some of their techniques are so valuable that the United States Department of Agriculture, for decades past, has had men translating articles on the control of soil erosion and on the nature of various crops, from one of China’s celebrated encyclopedias. Chinese potters developed the art of making porcelain to a high degree, and Chinese physicians discovered the healing properties of many herbs and drugs. But the candidate for the government’s examinations had no time to study such things.

It was no concern of the imperial government that, because of the exceedingly complex system of writing and the absence of public schools, the vast majority of the people could not read. It was enough if they practiced the virtue of filial piety, for as the philosopher Yu Tzu observed, more than two thousand years ago, those who honor their parents rarely give offense to those above them. The ideal was to have officials whose hearts were disciplined and whose affections had been purified by their literary studies, ruling over a docile people intent on their family affairs.

These conditions gave missionaries from the West a wide-open opportunity for establishing schools. They were not able to give their pupils a full realization of China’s own great national heritage, but they were able to supplement the study of the ancient classics by instruction in geography, mathematics, Western history, science, and above all the Bible.
The Boat City at Canton. In these small houseboats a population of over 150,000 people live on the water and make their living by carrying passengers and freight from shore to shore.
Dr. A. P. Happer, Founder and First President
II - POSSESSED BY A DREAM

A conviction that there should be a Christian college in China serving the whole nation had taken shape in the mind of Rev. Andrew P. Happer, MD, DD, at least as early as 1879, for in that year he requested that the subject be presented to the General Council of the Presbyterian Church at its forthcoming meeting in Philadelphia in 1880. Though the request was not granted, the idea continued to possess his mind.

Dr. Happer was a well-educated man, a graduate first of Jefferson College, then of Western Theological Seminary, and then of the Medical School of the University of Pennsylvania. He went to China in 1844 and was the pioneer in establishing the Canton Mission of the American Presbyterian Church. Unable at first to secure a residence in Canton, he spent his first two years in the Portuguese colony of Macao, studying the Chinese language and conducting a school which was later transferred to Canton. In the early years of his residence in China his Christian message met with indifference or open hostility, but he used his medical skill to win friends, and eventually the tide turned and many people in Canton and in outlying districts became Christians. Leaving medical work to his colleague Dr. John G. Kerr, and the Men's and Boys' Boarding School to other missionaries, he became principal of a Training School for preparing pastors and other workers for the growing Christian community.

The college of Dr. Happer's dream would go beyond the system of schools already established by his mission in Canton.
It would be, he said, “an exact duplication of the Protestant Syrian College in its structure, having a preparatory school, a college and a school of medicine.” The institution would have a Board of Trustees in America to provide funds and to appoint the president and professors. In China there would be a Board of Directors to control local matters including the grounds and buildings. The Protestant Syrian College, which he took as his model, is now the American University at Beirut, founded and originally staffed by Presbyterian missionaries.

Conceiving of his college as serving the whole of China, Dr. Happer thought that a location in central or northern China would be better than Canton, which was too far to the south, had a very hot climate, and a dialect not understood by the bulk of the nation. In his ideal, Mandarin, the language of the capital and of the official class, and known more extensively than any of the dialects, would be the form of Chinese used in the college, but would be supplemented by the English language, a knowledge of which would be requisite for class work. From first to last he held that English was an indispensable feature of his plan, though this conviction drew a great deal of opposition from his fellow missionaries. With great insight he said: “With Mandarin and English the graduates will be citizens of the world.” Today these languages are two of the five official languages of the United Nations.

Dr. Happer’s first choice of location was Shanghai, though its citizens do not speak Mandarin, and though the Southern Methodists already had there an Anglo-Chinese College, specializing in English, and Bishop Schereschewsky of the American Episcopal Church had just started St. John’s University there, also stressing the use of English. He was willing, however, to consider other sites, such as Nanking or Peking. He was able to persuade the members of his mission that there was a need for a college, but he could not convince them that any location could be better than Canton.

In 1884, the American Presbyterian Mission in Canton, feeling that the time was ripe for action, authorized Rev. B. C. Henry,
who was about to return to the United States on furlough, to attempt to secure the approval of the Presbyterian Board of Foreign Missions for the establishment of a Christian college in Canton, and to make a beginning in raising funds. Mr. Henry presented a paper to the Board of Foreign Missions in January 1885, setting forth the arguments for a college in a cogent way. He opened his paper with the following statement:

The importance of thorough educational work as an adjunct to other forms of mission work and the increasing demand for higher forms of learning on the part of the people of Canton, indicate not only the desirability but the necessity for a Christian college in that city — a college that would centralize the desultory work hitherto done, that would provide the youth of the rising Church and of the people in general with the means of acquiring a knowledge of the English language and of all the branches of Western learning from a Christian standpoint, and which would eventually secure a standard of scholarship high enough to entitle the student who had taken its full course to the degree of AB in any good college in this land.

In regard to location, Mr. Henry said:

Canton represents a field equal in population and greater in extent than France, separated by natural barriers and a difference of spoken languages from the remainder of the Empire. In a wide field embracing the whole of South China, with a population of from 30,000,000 to 40,000,000, there is no institution of learning which can furnish higher education to the people and the lack of such an institution is increasingly felt by all concerned.

He cited the "unmistakable signs of a change in the matter of education among the people," and predicted that "at no distant day there will come great and radical changes in the style of education among the Chinese." After giving other reasons for the establishment of a college, he stated that "no other mission is in a position to undertake the supervision of such an institution but the Presbyterian," and showed why this was so.

In spite of this clear presentation the Board of Foreign Missions took no action at this time and, as the college was not yet authorized, Mr. Henry was not at liberty to accept funds for its establishment, though he did secure conditional pledges of $2,000, and he prepared a list of persons interested in the enterprise which he gave to Dr. Happer.
Later in 1885, Dr. Happer came to America, having given up his position as principal of the Training School on account of failing health. He renewed the plea for permission to start a Christian college in China, and this time the Presbyterian Board of Foreign Missions consented, adopting the following minute on December 7, 1885: “That in their judgment, the establishment of an institution on the same plan as the college at Beirut, would be an important aid to missionary work in China; and the Board gives cordial endorsement to Rev. Dr. Happer, as pre-eminentely fitted by his character, zeal and large experience to carry the project to a successful issue.”

The plan which had been suggested by B. C. Henry called on the Board of Foreign Missions to act as Trustees of the proposed college in China. Dr. Happer’s scheme involved a separate Board of Trustees which would be responsible for financing the institution. This was one reason why his plan was adopted rather than the other. Having received permission to go ahead, Dr. Happer invited six friends to meet him on April 30, 1886, at the Mission House at 23 Centre Street, New York, for the purpose of organizing a Board of Trustees for a Christian college in China. Three were clergymen — Robert R. Booth, F. F. Ellinwood, and William M. Paxton — and three were laymen — Peter Carter, Ezra M. Kingsley, and William A. Wheelock. They proceeded to organize themselves into a Board of Trustees, inviting Dr. Happer also to be a member, and electing him Secretary and Treasurer. They also authorized him “to solicit subscriptions for the endowment of said college in China in the name of the Board of Trustees.” It was further resolved “that Dr. Happer while engaged in soliciting subscriptions may receive the same salary as he has been receiving from the Board of Foreign Missions, viz. $800.00 a year: and that his traveling expenses for this purpose shall be paid. The expenses are to be paid out of monies collected for the college.” A draft of a prospectus of the proposed college was read by Dr. Happer, adopted in substance, and referred to a committee for consideration with authority to publish it after revision. The Board then adjourned.
The first prospectus, a booklet of only eight pages, is an interesting historical document. After giving Dr. Happer's credentials, it explains briefly the system of education in China with its official examinations, and points out that the 2,000,000 men who have either graduated from these examinations, or are still attending them, are the ruling class of a population of 300,000,000. Yet their education is “restricted to the books of Confucius, which contains a system of Ethics and Political Philosophy. They have no correct knowledge of Astronomy, Geography, Natural Science, Chemistry, Medicine, Surgery, Mechanics, Moral Philosophy, Metaphysics or Religion, hence the most erroneous views and conceptions on all these subjects are universally prevalent among the learned as well as the most unlearned.”

There follows a statement about the progress of Protestant missions in China. It says that there are 26,000 “hopeful converts to Christianity,” 15,000 children gathered in Christian schools of various kinds, 400 organized churches, 18 hospitals, and 24 dispensaries, prescribing for 200,000 patients a year.

Pointing to the gratifying results effected by Robert College at Constantinople and the Syrian College at Beirut, the opening for such institutions in China is set forth. The results desired are stated in these words: “The object of the proposed Christian college is to raise up educated men to be Christian ministers, teachers and physicians, as well as for every other calling in life, by teaching western science, medicine and religion.”

The spirit in which the institution would be conducted is expressed: “It will seek to cooperate earnestly with all agents of all missionary societies, and with all educational institutions, in the common object of the enlightenment and christianization of China. It will aim to promote and increase interest in a higher education among all classes of people.”

The plan of the college is explained in simple terms: A Board of Trustees in America, a Board of Directors in China; three departments— the Preparatory, the Collegiate, the Medical. The financial goal is then stated as $300,000, considered at the current rate of interest as the lowest adequate sum.
Next comes a list of twenty-seven persons who had authorized the use of their names in commending the effort, including two envoys, Yung Wing, former Chinese Minister at Washington, D. C., and J. Russell Young, former United States Minister at Peking; two judges, Simonton of Harrisburg, and Breckenridge of St. Louis; the former United States Commissioner of Education, John Eaton; six presidents of the educational institutions, McCosh of Princeton, Hall of New York University, Angell of Michigan, Seelye of Amherst, Scovel of Wooster, and Hitchcock of Union Theological Seminary; seven editors of religious journals; twelve prominent clergymen located in nine cities; and four physicians teaching in well-known medical schools.

The booklet ends by commending the proposed college to the favorable consideration of the friends of education and religion, with a prayer that God would crown the work with His blessing and thus secure its success.

Thus commended, Dr. Happer started on the difficult task of soliciting funds. He was in his sixty-seventh year, a venerable man with a long white beard. His was a bold undertaking — $300,000 in those days were the equivalent of four times as much today — with not even his own meager salary assured. He himself made a subscription of $10,000 for which he gave bond, and he found in Henry Martin of Cincinnati a generous friend who made a subscription of $25,000. Mrs. R. L. Stuart of New York gave $25,000 to endow a professorship to honor her husband. David Torrens, who had been active in religious work among Cantonese in New York, subscribed $6,000 and took a vital interest in the project for the rest of his life. Later, when the Trustees started a building fund, he contributed $4,000 more. Other gifts were in much smaller amounts, but by the end of 1887 approximately $100,000 had been secured. This was far short of the goal of $300,000, yet the Trustees thought the results sufficient to make a beginning; in November 1887 they authorized Dr. Happer to go to China, rent buildings and start the college. They had previously elected him president of the proposed institution.
Dr. Happer did not consider Canton the best location for a Christian college which he hoped would serve the whole nation. Yet when the Presbyterian mission in Canton authorized Rev. B. C. Henry to ask permission from the Board of Foreign Missions to start a college in Canton, Happer had acquiesced for the sake of harmony. But when the Board did not accede to this request, he felt that the question of location was still open.

Happer then wrote to eighteen leading missionaries in various parts of China, fourteen being Presbyterians. Seventeen warmly favored the project, and all except Dr. Noyes and Dr. Henry of the Canton Mission, preferred a location in central China. The lone dissenter was the redoubtable Calvin Mateer, head of the Tengchow College in Shantung, which taught no English but was turning out graduates much sought after because of their thorough training in science and mathematics. Mateer not only wrote to Happer saying that he did not approve of his plan, but wrote also to Dr. Ellinwood, one of the secretaries of the Presbyterian Board of Foreign Missions, denouncing the scheme as tending to “divert funds to a fruitless undertaking which might be turned into a better channel.”

Because of the uncertainty about location the prospectus had been issued for “A Christian College in China,” without specifying where it would be. But something occurred which made Dr. Happer willing to open his college in Canton. Word about his success in raising money had reached Canton in an exaggerated form, for it was said that he had succeeded in reaching his goal of $300,000, but that there was the possibility that this “great sum of money” might be used for founding a school in Shanghai instead of in Canton. Then a gentleman named Chan Tsz-kiu (Ch’én Tzu-ch’iao), with the aid of some friends, drew up a petition to the Board of Trustees urging them to open the school in Canton. The petition pointed out the limitations of the course of studies followed by candidates for government degrees and lamented the fact that a recent petition to the Imperial Court for the establishment of a technical college had been refused. Therefore, they hoped that Dr. Happer would speedily establish a scientific school in Canton.
This petition was signed by more than 400 men — officials, gentry, students, merchants and others — all outside the Christian church. Ten of the signers were members of the Hanlin Academy holding the fourth or highest rank under the prevailing system; eleven were third-degree men, and over a hundred were second- or first-degree men. More than one hundred were government officials. They said that they expressed not only their own desires but those of all their class in the province of Kwangtung. This petition pleased Dr. Happer, who said: "Such an incident as this I have not heard of in the whole history of missions." He now agreed to Canton as the location of the college.

For the fifteen months during which Dr. Happer had carried on his financial solicitations his salary, at the rate of $800 a year, had amounted to $1,000, and his expenses for printing, postage, and travel had been $158.88! The Trustees now raised his salary to $1,000 a year.
About January 1, 1888 Dr. Happer returned to Canton with his wife, intent on starting the college of his dreams. For temporary quarters he rented from the Presbyterian Mission the building in which he had previously conducted the Training School. It stood in a district called Fati (Flower Land) on the south side of the Pearl River, and had been unused for three years. Plans were made to open the school as soon as practicable after the traditional Chinese New Year holidays, which started later and lasted longer than in the West.

Eighty young men appeared for the entrance examinations, and thirty of the most promising were admitted. The first student enrolled was Chan Shiu-paak (Ch’en Shao-pai), the son of Chan Tsz-kiu, who had been the moving spirit in drawing up the petition sent to Dr. Happer. All of the students were over fifteen years of age and had had from six to twelve years of study in Chinese schools. A relation between the new institution and Chinese overseas was established at the very beginning, for four of the students admitted were young men who had returned from America where they had been in Christian Sunday schools. Two others were sons of Christian pastors in Ningpo and were studying for the ministry. There were also four others from Christian families.

Classes began on March 28, 1888. Dr. and Mrs. Happer, giving introductory courses in the English language to prepare students to receive instruction through this medium in other subjects later, each carried a full load of teaching. David Torrens, one of the early contributors, had protested against the
idea of having two persons teach for only one salary, but Dr. Happer had replied that this had been the family tradition and would be continued. A third member of the faculty was a Chinese who had spent three years as a teacher in Honolulu in association with Dr. Happer's son-in-law. Described as a man of unusual ability and character, he gave instruction in the Chinese classics.

Classes were conducted six hours a day, six days a week. Each day began with morning prayers. On Sunday, Bible classes were conducted for four hours. About two-thirds of the students attended these sessions; the others were excused at the request of their parents. Prayer meetings were held on Sunday and Wednesday evenings.

The first year was completed in December 1888 and the second year began in March 1889. This time one hundred students took the entrance examinations, and enough were admitted to bring the total up to sixty-five, completely filling the building. But Dr. Happer could not resist the impulse to admit three more because of special circumstances: two were sons of scholars of the second literary degree; the third was the son of an admiral. The student body included two Chinese from Chicago and one from Brooklyn.

There were some changes in the faculty which now numbered five persons. The Chinese teacher returned to mission employ. His place was taken by a Chinese minister of the Methodist Episcopal Church, who had spent fifteen years in California and spoke English well. Two men with the first literary degree gave courses in Chinese classics. Mrs. Happer continued her classes. Dr. Happer not only carried his share of the teaching load but also acted as principal.

Some students enrolled during the first year had dropped out, including Chan Shiu-paak who left to study in the medical college opened in Hong Kong in October 1887 by Dr. James Cantlie. There he became a devoted friend of a student in the class ahead of him—Sun Yat-sen—from whom he imbibed revolutionary fervor against the Manchu dynasty to such a
degree that he was one of the quartet nicknamed "The Four Great Bandits." Sun in 1892 became the first graduate of the Hong Kong College of Medicine, but Chan ceased studying medicine after two years to give his whole time to revolutionary activities. He was a leader in the Resurgent China Society (Hsing Chung Hui), helping to set up headquarters in Hong Kong beyond the reach of the Chinese government. In 1899 he started a daily newspaper in Hong Kong as a medium of revolutionary propaganda. In 1905, when a branch of the society known as the T'ung Meng Hui was opened in Hong Kong, he became its president. After many failures, the revolutionary movement with which he was identified finally succeeded in overthrowing the Manchu dynasty in 1912. It is significant that the first student enrolled by Dr. Happer took such a prominent part in the revolution; many of his successors did likewise.

The third year began auspiciously but ended abruptly in mid-summer. First, Mrs. Happer became seriously ill and could not meet her classes. Almost simultaneously Dr. Happer had an attack of angina pectoris, an aftermath of influenza, and was forbidden by his doctor to carry on his work. Dr. Happer gave the students a month's vacation, hoping that the situation would improve. But at the end of that period neither of the Happers could resume work, so they reluctantly closed the school on August 20, 1890.

In the autumn, Dr. Happer tendered his resignation as president of the institution; this was accepted by the Board of Trustees on November 3, 1890, "with expressions of deep regret and earnest sympathy." The Happers continued to live in Canton till the late spring of 1891, when Mrs. Happer had sufficiently recovered to be able to travel. Dr. Happer was able to attend a meeting of the Trustees on November 23, 1891, and was appointed financial agent of the college at a salary of $800 a year. He was also elected president pro tem., to act until his successor should be elected.

When Dr. Happer returned to China in January 1888 in the
glow of the petition signed by 400 prominent men, he was quickly disillusioned. Writing to Dr. Booth, the President of the Board of Trustees, on January 20 he said: “As a preliminary I remark that I have not found such a favorable opening and prospect for the establishment of the college at Canton as I expected. It is a secular and commercial education that is desired here in Canton. It is with me a question under consideration whether I will be able to establish the college here or not.” He was also disappointed to find that the majority of the members of the American Presbyterian Mission at Canton were opposed to his plan to teach English.

Nevertheless Dr. Happer tried hard to find a suitable site in Canton where he could erect buildings for the college. He worked through various Chinese real estate agents; he even appealed to the Viceroy of Kwangtung and Kwangsi, who at that time was Chang Chih-tung; all to no avail. This added to his discouragement, and by the time he resigned he was firmly convinced that another location should be found, though he had received a petition from fifty-four leaders of the Chinese church urging that the institution remain in Canton.

Just as the College was being closed in August 1890 there came a cordial letter from Sir Robert Hart, Inspector General of the Chinese Imperial Maritime Customs, in reply to an inquiry Dr. Happer had made about the possibility of securing some buildings in Tientsin, which had been erected for educational purposes but were not in use. Sir Robert reported that the buildings were not available because they were wanted by the Admiralty. Then he gave the following translation of a message from Viceroy Li Hung-chang, considered at that time to be the most powerful man in China: “I should like to see the proposed school established here in Tientsin, and you may depend upon my giving it a position (or actually ‘face’) that will attract desirable students to it. Do what you can to induce your friends to locate themselves in Tientsin. There is no place in China where it can be established with better support and willingness to promote the objects in view by its projectors. The religious side is no matter to me. I do not object to it.”
This invitation was carefully considered but was declined for three reasons: the absence of Presbyterian mission work in Tientsin; the trying summers; and, the city’s inaccessibility in winter, due to its lack of railways and the freezing of the river on which it stands.

Another invitation came in March 1891 — this time to locate in Peking. Dr. Leander W. Pilcher, President of Peking University which the American Methodist Episcopal Mission had organized in 1888, wrote a friendly letter inviting Happer to join forces with him. He suggested that Happer might establish a special department, such as a Scientific School, retaining a controlling voice in its operations and keeping the property distinct. In closing, Pilcher said: “We would strengthen each other, while economizing our funds and getting the most out of our strength.” Dr. Happer’s reply to this communication is not recorded.

Dr. Happer finally abandoned his advocacy of Shanghai as a site for the College because the endowment was insufficient to maintain an adequate institution there. His choice now fell upon Chefoo (Yent’ai) in the province of Shantung. Chefoo was easily accessible at all times of year; had an equable climate so that it was a health resort for Westerners, especially in the summer; was located in the Mandarin-speaking area; had a strong Presbyterian mission; and had plenty of available land. The Presbyterian Synod of China met in Shantung in the autumn of 1888. A coastal steamer landed Happer in Chefoo, from which place he had to travel fifty miles overland to Teng-chow where the meetings were to be held. Some delegates traveled by mule litters; others rode ponies or donkeys. Dr. Happer was invited to ride with Dr. John L. Nevius, the senior Presbyterian missionary at Chefoo, in his famous wheelbarrow, in which a wooden chassis with transverse seats was mounted on a central wheel, and had handles both in front and back, so that the vehicle could be guided and steadied by two barrowmen, while traction was provided by a mule hitched in front by long ropes, and driven by a third man on foot. As a result of
this association Happer and Nevius became fast friends.

At Tengchow, Happer saw the college which Calvin Mateer had built up, housed in an old temple with a few additional buildings. Feeling that the best solution was for him to join forces with Mateer, Happer proposed what seemed to him a generous offer. He would turn over his endowment to the Tengchow College, and let Mateer continue to run it, and he would also provide better buildings, if Mateer would make two concessions: move his institution from its out-of-the-way location to Chefoo; and introduce English into his curriculum. But Mateer would not move to Chefoo, lest the morals of his students suffer from the temptations of the place, nor would he teach English to young men, lest they be tempted away from Christian work into commercial ventures. The only concession he would make was that he would teach English to mature men toward the end of their formal education, when their characters were already developed.

Happer then conceived the idea that he might set up his College in Chefoo and make Dr. Nevius President. But this would have meant that there would be two Presbyterian colleges fifty miles apart, one teaching English and one not. It was not surprising, therefore, that when the Board of Trustees took a poll of all the Presbyterian missionaries in China to decide whether the College should be at Canton or Chefoo the vote was overwhelmingly for Canton. The Peking mission voted unanimously for Canton, as did most of the Shantung missionaries. As a result, the Board of Trustees, on October 4, 1892, approved Canton as the location of the College.
HAVING DECIDED on Canton as the location of the College, the Trustees, meeting on March 10, 1893, elected Rev. Benjamin C. Henry, DD, of the Canton Presbyterian Mission, to be President of the institution for a term of two years. He was the logical man for the position, as it was he who had formally presented the idea of the college to the Presbyterian Board of Foreign Missions in 1885. He had enlarged on this theme in his book published in New York that same year; The Cross and the Dragon, or Light in the Broad East revealed not only his wide knowledge of Chinese manners and customs, but also his realization that great changes in the style of education were about to take place. “The whole trend of outward events, and of thought and discussion among the people,” he said, “is toward a period of change and enlightenment.”

Yet Dr. Henry hesitated to accept the presidency because his heart was in the evangelistic side of mission work rather than in the educational. So he wrote a letter to his colleagues in the Canton Mission, saying that he was deeply perplexed by the matter and asking their judgment on several questions, especially on whether he could continue to do evangelistic work on a part-time basis if he accepted the position offered him, and whether the Mission would favor a combination of the College with the Men’s and Boys’ Boarding School at Fati. His fellow missionaries voted affirmatively on both questions, and on July 25, 1893 Dr. Henry wrote the Trustees: “I feel it is my duty as well as my pleasure to accept the appointment you have done me the honor of offering.”
The Canton Mission formally voted in favor of the adoption by the College of the whole institution at Fati, known as the Pui Ying School, including Scientific and Theological departments, and the purchase of its land and buildings. This arrangement was described by Dr. Henry as likely to be “of the highest advantage to both.” Remembering Dr. Happer’s fruitless efforts to buy land, he hailed the willingness of the Mission to sell the land and buildings as a godsend. The College would thus avoid not only long delay in finding a site, but also would save the many years required to build up an institution to the level and prestige of the Pui Ying School, to which higher departments could be added. He proposed that “the course of instruction shall comprise an English Department, a Scientific Department, a Theological Department, with thorough instruction in the Chinese classics.” He urged the Trustees to send as soon as possible a young man capable of taking charge, in whole or in part, of the English Department. He said he realized that in the beginning the proposed arrangement would involve little more than a change of name.

The proposition that the College adopt the Pui Ying School was considered by the Trustees on October 21, 1893, and approved in principle with details left for further negotiation. This close affiliation with the Presbyterian Church was in line with a step taken four years earlier, whereby it was arranged that any vacancies in the membership of the Board of Trustees would be filled by the Presbyterian Board of Foreign Missions, on nomination by the Trustees. This action, taken on February 10, 1890, continued in force till April 21, 1908. In adopting the Pui Ying School the Trustees took over from the Presbyterian Board the support of the two Western members of the faculty, Rev. Henry V. Noyes, DD, and Rev. Oscar F. Wisner. Dr. Henry’s salary was paid half by the Presbyterian Board and half by the Trustees.

The Trustees then applied to the Regents of the University of the State of New York for incorporation and, after a brief period of negotiation, received a favorable answer. The document read:
President Wisner and his Faculty in 1904.
CHARTER OF CHRISTIAN COLLEGE IN CHINA

WHEREAS, a petition for incorporation as an institution of the University has been duly received, and

WHEREAS, official inspection shows that suitable provision has been made for buildings, furniture, equipment and for proper maintenance, and that all other prescribed requirements have been fully met,

THEREFORE, being satisfied that public interests will be promoted by such incorporation, the Regents by virtue of the authority conferred on them by law hereby incorporate Robert R. Booth, F. F. Ellinwood, William A. Wheelock, Darwin R. James, E. M. Kingsley, A. P. Happer, William M. Paxton, Peter Carter, David Torrens and their successors in office, under the corporate name of the Trustees of the Christian College in China, with all her powers, privileges and duties, and subject to all limitations and restrictions prescribed for such corporations by law and by the ordinances of the University of the State of New York. The first Trustees of said corporation shall be the nine above-mentioned incorporators.

IT IS ALSO PROVIDED that no degree shall be conferred by this College except on such conditions as are from time to time certified under seal of the University as being duly approved by the Regents.

This corporation shall be located at Canton, China.

IN WITNESS WHEREOF the Regents grant this Charter, No. 766, under seal of the University, at the Capitol in Albany, December 13, 1893.

(Signed) Anson Judd Upson
Chancellor

(Seal)

Melvil Dewey
Secretary

After receiving their charter, the Trustees adopted a constitution on January 22, 1894. Among its important articles were several dealing with the Board of Directors to be set up in Canton. It was provided that the Board of Directors should have not less than five nor more than nine members, of whom a majority should be members of the Canton Presbyterian Mission. These persons were to be chosen by the Trustees on nomi-
nation by the Mission. The President of the College was to be ex officio a member of the Board of Directors and its President. The Board of Directors was given large powers in the use of funds, in making rules and regulations for the College, in choosing and removing instructors and officers below the rank of President and Professor, in prescribing a course of study, in deciding upon conditions of admission, and in handling questions of local business or management.

Dr. Henry, before he received a copy of the constitution, had nominated seven Directors, five from his own Mission and two others, a missionary of the American Board Mission and the United States Consul at Canton. But when the Mission met to nominate Directors it named nine persons all from its own membership, including Dr. Henry, Dr. Noyes, Mr. Wisner, and two physicians, Dr. Kerr and Dr. Swan.

The first academic year of the new arrangement began early in 1894, but in May, Dr. Henry offered his resignation from the presidency. He had found that his plan of giving half time to the College and the other half to evangelistic work was impracticable. This decision was not surprising in view of the responsibilities delegated to him by the Mission. When in Canton he preached in Chinese on alternate Sundays at the Second Presbyterian Church (the church at the hospital), and conducted morning prayers on two days of each week. He was "stated supply" for five other churches, was in charge of six schools, and had the supervision of seventeen out-stations, each of which he visited quarterly, involving many long trips by boat. His residence in Canton was three miles from Fati, so that attending to duties at the College consumed a great deal of time. He suggested that Oscar F. Wisner be elected President in his stead. But a few weeks later Mr. Wisner resigned, so the Trustees asked Dr. Henry to continue for the time being, though they realized he was virtually withdrawing from the duties of the presidency. At this time the Board of Foreign Missions resumed his full support.

Classes began in 1894 with a faculty of six, four Chinese
and two Americans — Dr. H. V. Noyes and Rev. J. J. Boggs, who was substituting for Mr. Wisner. The institution consisted of a Primary Department of two years with 41 students, an Intermediate Department of three years with 42 students, and a Higher Department of four years with 22 students, making the total enrollment 105. In the Higher Department two parallel courses were offered, a Theological course and a Collegiate course, but as there were no students enrolled in the latter, the institution was in fact the Pui Ying School under a new name. Of the 22 in the Higher Department, 13 were under written agreement to complete the course and then labor as assistants in religious work, if the Mission desired their services. It was anticipated that some of the remaining 9 would doubtless do the same, as would a good many of the Intermediate Department. After the third year of operation on this basis, the Board of Foreign Missions, at the request of the Trustees, took back responsibility for the Primary Department.

A new member of the Board, William Henry Grant, was introduced to the Trustees on March 25, 1895. The following September, F. F. Ellinwood resigned as Secretary of the Board and E. H. Kingsley as Treasurer, and Mr. Grant was elected to fill both positions. This proved to be a wise choice, for he gave devoted service to the College for many years and in a very real sense was its second founder. He was a bachelor of independent means, who was currently giving his services to building up and administering the New York Library of the Presbyterian Board of Foreign Missions. He had previously taken a trip round the world during which he stopped at Shanghai to attend the General Missionary Conference held in May 1890. From there he went on to Canton, where he made a considerable stay in the home of Dr. and Mrs. B. C. Henry, just at the time when the health of the Happers broke down, and their school was temporarily closed.

In the spring of 1897, Mr. Grant made a second trip to Canton, at his own expense, to see how the College was faring. He had profitable talks with the missionaries there, and his
letters were very illuminating to the Trustees, leading to important changes in policy. Finding not a single student in the Collegiate Department and only about 30 students in the Preparatory Department, he wrote:

... while the College must look to the mission for a large part of its students, the incorporation of what was essentially a mission training school as the foundation of the College is found to be attended with serious embarrassments. It has not quite filled the place of a preparatory school leading to the college course in medicine and general science, nor has it fully met the exact requirements of the mission that surrendered it, whose object is more particularly to conduct a school of academic grade for the training of boys, most of who come from country villages, for employment in the regular work of the mission; moreover the two classes of students must be provided with separate dormitories and recreation grounds.

One of the first results of Mr. Grant's visit to Canton was the reorganization of the Board of Directors, by reducing the number of Presbyterian members from nine to six, and electing Rev. T. W. Pearce of the London Mission, Rev. William Bridie of the Wesleyan Mission (English), and Rev. C. A. Nelson of the American Board Mission.

The negotiations then initiated resulted in an agreement by the Presbyterian Board of Foreign Missions to resume on March 1, 1899, the administration of the Pui Ying School and to buy back the land and buildings, which had been enhanced by the erection of a handsome and commodious chapel, the gift of Dr. and Mrs. Noyes. The presidency of Dr. Noyes, who had succeeded Dr. Henry in the autumn of 1896, ended on February 28, 1899. The new President was Rev. Oscar F. Wisner, who returned to Canton on March 14, 1899, to give the College a fresh start.

Dr. Happer was unhappy over the adoption by the College of the Pui Ying School and protested against giving the Board of Directors the power to fix the curriculum. Knowing the Directors whom the Presbyterian Mission had elected, he felt sure that they would frustrate Dr. Henry's announced intention of building up an English Department, which had been an essen-
tial part of the original plan. As Dr. Ellinwood was a Secretary of the Board of Foreign Missions and also Secretary of the Board of Trustees of the College and so largely responsible for the situation, Dr. Happer wrote to him on February 19, 1894, a courteous but sad letter, asking that the bond he had given be returned to him because the College was not going to be the kind of institution which he contemplated when he made the subscription. He did not ask for the return of the whole endowment, but only for the $10,000 he had given, "as the basis on which to commence an effort for another College not at Canton." He added: "If there is any hesitation on the part of any of the Trustees to return the note for $10,000 to me, let me ask them to consider what a struggle it has been for me to give up the $100,000 which I collected for a definite and special purpose to be used for an institution of a different character."

The Trustees denied that they had departed from the plan set forth in the original prospectus, and asserted that as Trustees of an incorporated College they could not relinquish any of the endowment. At the same meeting, in view of the decline in value of some of the securities of the College, they decided to save money by suspending the office of financial agent, which Dr. Happer had held, and the "salary appertaining thereto."

Dr. Happer was too old and feeble to undertake a new enterprise, but spent the last few months of his life grieving because the bright dream which had possessed him so long seemed to have melted into thin air. He died on October 27, 1894, at Wooster, Ohio, and the Trustees adopted an appreciative minute in which they expressed their hope and belief that the Christian College at Canton was "destined to become an institution of great influence and a lasting monument to the zeal and effort of the founder."

When the executors of Dr. Happer's estate refused to pay over the $10,000 secured by his bond, the Trustees brought suit in the Common Pleas Court at Wooster, Ohio. The case dragged on for years. Unfortunately the Trustees had been led by newspaper reports to believe that the estate was worth about $70,000. Later they discovered that, due to the severe financial depres-
sion of that period, many of the mortgages held by the estate had become of little or no value. Finally, in March 1899 the case was settled out of court, and the Trustees accepted $6,000, which was all the estate could possibly pay. By that time the Trustees had reversed their policy and returned to Dr. Happer's original conception of the College.
V - THE MACAO INTERLUDE

The change in China's system of education, which Dr. B. C. Henry felt was imminent, came suddenly by imperial decree in the summer of 1898, hastened by the succession of disasters which befell the nation in the closing years of the nineteenth century. One of the bitterest humiliations of that era was China's defeat by Japan in the war of 1894-1895, which compelled her to cede to the victor the island of Formosa (Taiwan) and the southern tip of Manchuria called the Liaotung Peninsula. Japan, however, was outmaneuvered by Russia with the aid of Germany and France and compelled to give up the Manchurian part of her prize and accept a larger indemnity instead.

It soon became apparent that the action of these European powers was not disinterested. In November 1897 Germany seized the port of Tsingtao in southern Shantung, on the excuse that two German Roman Catholic missionaries had been killed by bandits in that region, and on March 6, 1898, forced China to sign a treaty leasing Kiaochow Bay, on which Tsingtao stands, to Germany for 99 years, together with railway and mining rights. Three weeks later Russia obtained a 25-year lease of the harbors on the Liaotung Peninsula, with permission to extend the Trans-Siberian Railway across Manchuria to these points, thus gaining access to ice-free waters. A few days later France demanded and obtained a 99-year lease of the port of Kwangchowwan on the coast of Kwangtung, close to the island of Hainan. Not to be outdone in this race for strategic bases, Great Britain, on July 1, 1898, obtained a lease of the naval base at Weihaiwei in Shantung, and a 99-year lease of 356 square
miles of land, henceforth called the New Territories, adjacent to the 3 square miles already held on the Kowloon Peninsula opposite Hong Kong.

Alarmed by these developments, the Emperor Kwanghsü, who was only twenty-six years old, finding a congenial adviser in the Cantonese scholar and reformer K’ang Yu-wei, began in June 1898 to issue a series of edicts ordering many far-reaching reforms dealing with such subjects as agriculture, finance, the army, the navy, mines, railways, and especially education. The literary essay of the civil service examinations was abolished and was replaced by Western sciences and other modern subjects. Orders were given for the establishment of schools and colleges in all provincial capitals, prefectural cities, and county seats. A central university was ordered established in the capital as rapidly as possible, and a Translation Board was provided for, to render books on Western learning into Chinese.

The reform edicts came in such rapid succession that the conservatives became alarmed and persuaded the Empress Dowager to resume the position of Regent, which she had held during the Emperor’s boyhood. This she did on September 18, 1898, bringing to an inglorious end “The Hundred Days of Reform.” The hapless Emperor was made a prisoner in his own palace, and edicts issued in his name rescinded most of his reforms. The old system of examinations was temporarily restored, but the new Imperial University was allowed to continue. K’ang Yu-wei escaped, but his younger brother, scorning flight, was executed along with five other young patriots.

In the lull which followed these events, the College, in March 1899 got a fresh start under Mr. Wisner, assisted by Mr. Morris R. Alexander, an electrical engineer, who had come out with him on a three-year contract. The only location that could be found for the College was a single room back of the chapel of the Presbyterian Church at a spot in Canton called Sz P’ai Lau because of the four honorary gateways or pylons spanning the street there. A member of this church, Mr. Ts’ui T’ung-yeuk, who had received his first literary degree, was engaged to teach
the Chinese classics. He had been a pupil but not a disciple of K’ang Yu-wei. The preacher at the church conducted morning prayers and a Sunday Bible Class. The Board of Directors soon gave Mr. Alexander six months of freedom from class duties to study the Chinese language, leaving Mr. Wisner to teach all the courses in English and Science singlehanded. It was a hard task even though there were only seventeen students enrolled, including a Korean and his son, and all were in the Preparatory Department.

The school year 1900 started out promisingly with the arrival in March of reinforcements in the persons of Andrew H. Woods, a physician, and Clancey M. Lewis, a mining engineer. There was also a new Chinese teacher, Chung Wing-kwong (Chung Jung-kwang), who was destined to fill a major role in the institution. Classes began in roomier buildings standing on a plot of four acres the College had bought at Fati, not far from the Presbyterian buildings. There were, however, only twelve students.

As the weeks passed, disturbing rumors reached Canton that an organization in North China, calling itself “The Righteous Harmony Fists” — better known as “The Boxers” — was intent on driving all foreigners out of the country, killing off all Chinese Christians who would not recant, and destroying all foreign inventions such as railroads and telegraphs. This movement could have been easily repressed at the start, but the Empress Dowager, believing the claims of the Boxers that they could make themselves invulnerable by magic incantations, encouraged them to carry out their intentions. The seriousness of the situation became apparent on June 20, when the Boxers began a siege of the envoys of the foreign powers in their legations in Peking, a siege that lasted till August 14.

Antiforeign groups became active in South China also, destroying fifteen Presbyterian chapels and driving one hundred Chinese Christian families from their homes. Early in July the situation became so alarming that the College, both faculty and students, was hastily transferred to Macao, where the first
semester, which began after the Chinese New Year, was completed at the end of the month. Fortunately, Li Hung-chang, who was the resident Viceroy at the time, soon got the situation under control, so that there were no attacks on foreigners in Canton.

In Macao the College rented a row of commodious and comfortable houses which President Wisner described as “suitable not only for the residences of the members of the faculty, but also for all the purposes of the school including dormitories and classrooms.” He added: “We have the range of a large tract of country and the hills and the beach for recreation and nature study and access to tennis for members of the faculty and suitable recreation grounds for the school.”

The second semester of 1900 began in the autumn with an enrollment of thirty-five of whom three were in the fourth year of the Preparatory Department and thirty-two in the first year.

Most of the other refugees returned to Canton in January 1901, but the College stayed in Macao until 1904, when it solved the question of a permanent site. The enrollment increased each year during this interval until a total of sixty-five was reached, but there was always a lamentable falling off of about half the enrollment before the final examinations came round. During this period one student finished the Freshman year. He had been studying at Peiyang University in Tientsin, but moved to Macao when Peiyang was closed in 1900, returning to Tientsin when the troubles were over. All the other students were in the Preparatory Department.

Among the students enrolled in the College in 1899 was a youth of twenty years named Sz Kin-yue (Shih Chien-ju), scion of a wealthy family. He did not return in 1900 but, imbued with the spirit of political reform and hostility toward reactionaries, became the leader of a plot to blow up the occupants of the Viceroy’s palace. An adjoining house was rented and dynamite and gun-cotton were smuggled in. Mines were laid, but so inexpertly that when they were discharged on Sunday, October
28, 1900, the only lives lost were those of six women in the rented house. Young Sz tried to escape to Hong Kong but was seized and cast into prison, where he was examined under torture, which included the breaking of his knees and ankles. Yet he tore to bits the confession he was asked to sign, for which he was promptly condemned to death. On the way to the place of execution he managed to wriggle out of the basket in which he was being carried, and demanded justice. But he was overpowered and, defiant to the last, beheaded.

These incidents led the faculty to ponder whether it would not be better, in such troublous times, for the College to be located in some place where it would not be necessary to flee from antiforeign mobs, and where students would not get implicated in dynamite plots. In June 1900, just before the situation became serious, the Trustees had telegraphed the message: "Examine hinterland, cable preference." With this authorization, President Wisner had made two trips to Hong Kong and picked out two or three very desirable sites in the New Territories in Kowloon. He had received assurances from the British officials that an application for a grant of land would be favorably considered and probably recommended to the home government for approval. In the light of these developments, on January 14, 1901 Dr. Wisner wrote to Mr. Grant: "The faculty are quite agreed on another point, and that is that the time has come . . . to make a break for Kowloon as fast as we can get there." But when the Board of Directors met a month later, Wisner, Woods, and Lewis, who were members of the Board, reversed their position and voted with the other Directors for Canton. There were several reasons for this decision. One was that all the Chinese who were consulted were strongly in favor of Canton. Another reason was that if the College moved to Kowloon it would not be able, as hoped, to take over the medical class which had been conducted for many years in connection with the Canton Hospital. A deeper reason was that if the College was to have any part in guiding the development of higher education in China, it must be firmly planted
in the Chinese milieu. The Anglo-Chinese College founded in Malacca in 1818, before missionaries were allowed to reside in China, was a disappointment as far as influencing education in China was concerned. One missionary woman stated the situation succinctly when she said: "If you go to Kowloon, you will be putting your leaven outside the bread."

With the decision once more confirmed that Canton would be the location of the College, negotiations for possible sites were actively renewed. On October 18, 1902, the first bargain money was paid on a piece of property on Honam Island, south of the Pearl River, but it took a year and a half to complete the purchase because the land was held in small parcels by many owners. Finally, in the spring of 1904, the College could report that it was in possession of about thirty acres of land, a site described by President Wisner as "a fine one, conspicuous, accessible, providing good foundations for buildings, and by its elevation securing the advantage of the summer breeze."

The Board of Directors, though it had acted wisely in deciding upon Canton as the permanent site, was soon abolished by the Trustees, until revived in 1927 with a predominantly Chinese membership.

While the College was at Macao important precedents were established. One had to do with the manner of teaching English. Observing that students in other schools often spoke what Wisner called "mongrel English," because they simply substituted English words for Chinese equivalents, while keeping their own idiom and word sequence, the faculty made strenuous efforts to have their students think in English and use English idiom from the start. The student was introduced to common objects and taught how to converse about them. This furnished the occasion for the necessary training in correct forms of construction, and the later work of reading and composition was made easier and more attractive.

By unanimous vote of the students a rule was made that nothing but English must be spoken from 9:15 A.M. to 2:30 P.M. Every student or teacher discovered talking Chinese dur-
ing these hours was required to give a check to the person who heard him. A record was kept of the number of checks; two received were counted as counterbalancing one given. In athletic contests if any player spoke in Chinese the opposing team was given an extra point. No wonder Wisner could report: "The rapid progress of our pupils in the acquisition of idiomatic English has been a matter of surprise to ourselves and of frequent comment by visitors."

At Macao it was possible to expand the work in physical training started in Canton, because there was sufficient space for exercise adjacent to the buildings and fine athletic fields in the immediate neighborhood. Professor Lewis, who had attended Northwestern Military Academy, took charge of drilling the students in the use of dumbbells and Indian clubs and in marching. In time this led to the organization of a cadet corps with khaki uniforms, which added to the interest and zest of the exercises and drill. There were competitive games such as association football ("soccer"), baseball, and basketball, with some of the other teachers helping with the coaching. Lewis gave a good deal of attention to periodic measurements of the students to see what progress they were making in muscle development and chest expansion, and reported: "Their hollow chests, stooping shoulders, shuffling gaits and flabby muscles are giving place to an erect carriage, firm step and toughened muscles. Instead of moping and droning all the day long, most of them enter with zest into all sorts of physical contests."

Hitherto the institution had been known in English as Christian College in China, but on March 31, 1903, the Board of Trustees decided to make application to the Regents of the University of the State of New York to change the name to Canton Christian College. This petition was granted on May 21, 1903. At the same time the Chinese name was changed from Kaak Chi Shue Yuen – Science College – which it had borne since 1899, to Ling Nam Hok Tong. Ling means mountain range, and Nam means south, so that the term Ling Nam (Ling
Nan in Mandarin) means South of the Mountain Range, and is applied to the provinces of Kwangtung and Kwangsi, which lie south of the watershed which runs from east to west and separates this region from Central China. Hok Tong (Hsüeh T'ang in Mandarin) means school.

In 1901 three students completed the course of the Preparatory Department: Tsin Shue-fan, Chan Ting-kap, and Ting Yuan-hin. Mr. Tsin went to the United States to study and returned with a doctor’s degree in jurisprudence, just in time to represent Kwangtung in the provisional legislature of the Republic. Thereafter he practiced law in Canton and distinguished himself in his profession. As an alumnus he was very helpful to Lingnan in many capacities, including that of Trustee. His classmate Chan Ting-kap also went to the United States and became the first Chinese graduate of the West Point Military Academy.

Other students enrolled in the Preparatory Department in this period became distinguished in one way or another, although they did not finish the course at Lingnan. There was Ko Kim-fu, who left school to study in Japan and became very active in the revolutionary movement. Later he was president of the Kwangtung branch of the T'ung Meng Hui and at the same time head of what might be called a cloak-and-dagger squad. After the Republic was established, he gave up politics and turned his energies to the fine arts, creating the new school of revolutionary painters. Another young man who joined the revolutionary movement was Yeung Yin-kung. At one time private secretary to Sun Yat-sen, he later became governor of Kwangsi province.

President Wisner and his faculty formed a dedicated group, as is evident from their letters which speak of the great opportunities before them. Dr. Woods, who had felt the call to China so urgently that he had gone there directly from the Medical School of the University of Pennsylvania in 1900, without waiting to serve as intern, left Macao in January 1902 on a short
furlough, during which he managed to get some experience in hospital work.

In November 1902, Mr. Olin D. Wannamaker, with degrees from both Vanderbilt and Harvard, arrived in Macao appointed by the Trustees to the English Department. In September 1903, Mr. Henry B. Graybill arrived with a BA from Washington and Lee, and was followed in December by Dr. Charles K. Edmunds, with a PhD in Physics from Johns Hopkins University.

The spirit of the faculty was well expressed by President Wisner in the final sentence of his report for 1901 to 1902: “A little longer united effort will give us irresistible momentum. The harvest is white around us. There is no cause for discouragement as we look back, and the prospect for the future is one to give our faith wings. We shall reap if we faint not.”
VI - THE NEW CAMPUS

The site of the new campus was on a large island called Honam, on the south side of the Pearl River close to the village of Honglok, and about two and a half miles from the eastern part of the city of Canton. It was eighty-five miles from Hong Kong. There was a fine view of the distant White Cloud Mountain and there was a grove of graceful pines near-by.

In the spring of 1904 Edmunds made a preliminary survey of the new site and prepared a map. In the summer vacation the faculty was active in helping to improve the campus: Lewis supervised the digging of a well; Graybill directed the draining of the land; Wannamaker superintended the making of roads and the building of a bridge over the canal which bounded the campus on the north, and at high tide furnished a waterway to the river 200 yards away. Meanwhile contractors were busy erecting two large wooden bungalows to house the institution. (Though designed as temporary structures, they were still in use in 1950.) A small building was erected for a kitchen and a large mat shed was put up for a laundry.

The opening of the fall semester was postponed till October so that the buildings could be finished and the equipment could be brought from Macao. New students were registered, bringing the total to sixty-one. They were housed in one of the bungalows, four to a room. Mr. Chung and the other Chinese teachers also resided in this building. The other bungalow sheltered the Western faculty and furnished classrooms. When visitors came for a brief stay they were accommodated in a hired houseboat anchored in the river. For the first six months communica-
Martin Hall, Completed in 1907, named for Henry Martin of Cincinnati.

Middle School Dormitories and Playground
Charles K. Edmunds, Ph.D.
Professor of Physics 1903-1908
President of Lingnan 1908-1924
tion with Canton was maintained by a slipper boat rowed by three men, making two round trips a day. Then a gasoline launch owned by a joint stock company organized by Lewis went into operation. This was the first of a series of launches serving the campus, some operating on gasoline and some on steam.

President Wisner was in America seeking new teachers and raising funds. Vice President Woods was running a dispensary he had opened in a suburb of Canton near the Viceroy's Landing, hoping that this would be the first step toward a medical department. His assistant was Dr. Liu Tak-shaan, a graduate of Dr. Kerr's medical class. With Dr. Wisner away and Dr. Woods busy with his dispensary, Mr. Wannamaker served as chairman of the faculty and dealt successfully with a student strike which took place shortly after the opening of school in the fall.

The Trustees sent to Canton a young architect named C. W. Stoughton. He resurveyed the campus and made a layout for the location of future buildings, doing the best he could with the thirty acres of land then owned by the institution. This was very difficult because the land included many irregular plots, and the perimeter had 450 turning points. No one then realized that twenty years later the campus would be ten times as big. The Trustees sold enough of their securities to provide $25,000 to erect a three-story building designed by the architects. When completed in 1907 it was considered the most imposing in all that area. It was the first to be built of hard red brick—instead of the usual soft gray brick—and the first to have reinforced concrete floors. It was originally called East Hall, but the name was later changed to Martin Hall to honor Henry Martin of Cincinnati, one of the earliest friends of the College. Mrs. Martin continued to be interested in the College after her husband died, endowing a scholarship and including a bequest in her will. Three small brick residences were constructed the same year for Dr. and Mrs. Wisner, Dr. and Mrs. Woods, and Mr. and Mrs. Chung.

At first the campus looked rather bare, but upon the arrival
in 1908 of G. Weidman Groff, a horticulturist from Pennsylvania State College, a systematic planting of trees was begun and soon palms, banyans, camphors, and lichees added greatly to the attractiveness of the campus.

In addition to classroom activities the students had many outlets for their energies. They could swim in the river at high tide and there were good facilities for association football and for tennis. For the most part the boys were happy and healthy. There was excitement when rival villages fought out their feuds on the campus. The first encounter came in 1905, with the clansmen from one village firing from a bamboo grove at their rivals, who were using the partially erected Martin Hall as a fort. There was a more furious encounter three years later, with the villages fighting off and on for a week and firing bullets across the campus.

The first interscholastic track meet ever held in Canton took place on January 10 and 11, 1905, under the patronage of the Viceroy, on the parade ground outside the east gate of the city. There was a large crowd in attendance, including 2,000 students from forty-seven schools. As this was a new venture it was not expertly managed. The first event was a blindfold race in which many contestants fell down, and some were so injured that they could not take part in the subsequent events. Many of the private schools walked off in a huff, claiming that they were being discriminated against in favor of the government schools. But Lingnan students maintained a sportsmanlike attitude, participating in nine events in which they won seven firsts, three seconds, one third, and three fourths, thereby winning the handsome banner presented by the Bureau of Education. All the winners were invited to a reception given by the Viceroy. The Lingnan student who most distinguished himself on this occasion was Suen Iu-hung, who won three firsts. He graduated from the Preparatory Department in 1908, and, after teaching for a time in another school, returned to Lingnan as a member of the faculty in 1919. Along with his other duties he was Commandant of the Cadet Corps. In 1906, in a track
meet run independently of the Viceroy, Lingnan again won first place. In ensuing years Lingnan participated in many interscholastic meets as well as in the Far Eastern Olympics.

Political events of that era had a tremendous psychological impact on the students who were thrilled by the news of successive victories of Japan over Russia, indicating that an Asian nation if adequately prepared could stand up to Europeans. Students were also deeply moved by tales of anti-Chinese riots in California, and by reports of the indignities heaped on Chinese students, merchants, and visitors, who had a right to enter the United States but were often treated by the immigration officers as if they were disguised laborers trying to evade the Exclusion Act passed by Congress in 1904. Following news of the great naval victory of Japan over Russia on May 27, 1905, in the Straits of Tsushima, a young Cantonese living in Shanghai started a boycott of American goods, then committed suicide to show his sincerity. His body was brought back to Canton and students held meetings in his memory on November 21, 1905. The boycott was spread largely by the Cantonese guilds in Central and Southern China, and affected the sale of kerosene, flour, and piece goods. Because of the boycott some students did not return to the College in September. Those who did return faced a dilemma. They had to buy the prescribed American textbooks, but they preferred Japanese notebooks, and they refused to buy American shoes to go with their uniforms, having them made locally instead. The boycott died down when President Theodore Roosevelt took steps to guarantee courteous treatment to Chinese travelers and students visiting the United States.

On September 3, 1905, an imperial edict issued in Peking finally abolished the old-style literary competitive examinations for government service and ordered the establishment of schools of Western learning throughout the empire. One veteran observer of the Chinese scene, Arthur H. Smith, declared that this innovation might "justly be reckoned among the most
remarkable and decisive intellectual revolutions in the history of mankind.” The idea of education for all citizens at public expense was a complete reversal of previous policy, and though this was a staggering undertaking for a population then rated at 400,000,000, a start was made and the effort was continued year after year in spite of changes in government. Dr. Smith persuaded President Roosevelt that the unused part of the American share of the indemnity being paid yearly by China to foreign nations, for their losses in the Boxer Uprising, should be returned to China to be used in whole or in part in educating Chinese students attending American colleges. The President sent this suggestion to Congress with his enthusiastic endorsement and it became law, though, on account of the Chinese boycott, at first only half of the unused portion of the indemnity fund was remitted. An agreement between China and the United States for the use of this fund was consummated in 1908, and a tide of students going to America became an important element in the relations of the two nations.

Even before this date, progressive governors and viceroyos had been sending students abroad for study. In the spring of 1904 a competitive examination was held in Canton to select forty young men to study abroad at government expense. Wong Ka-luen, the brightest Lingnan student, stood ninth among five hundred candidates and won a scholarship. In subsequent years many Lingnan students won scholarships for study abroad; others were sent overseas by their families so that in 1912 there were twenty-seven former Lingnan students in America.

Though the total enrollment of the Preparatory Department was increasing year by year, the number graduating from the Department remained small. There were three in 1905, five in 1906, four in 1907, and six in 1908. One of the graduates in 1905 was Chung Wing-kwong, head of the Chinese Department. He had won the first literary degree under the old system at the age of sixteen, and the second degree twelve years later. He might well have been content with his enviable reputation as a scholar and writer, but he was ambitious to extend his education and managed to learn English and to complete
the scientific, mathematical, and other courses in the Preparatory Department, while teaching the Chinese classics. Originally an outspoken opponent of Christianity, he had become a Christian in the Canton Hospital where he was being treated for the opium habit and in 1899 he was baptized in Hong Kong. He later became President of Lingnan University.

Among the graduates of the Preparatory Department in 1906 was Kwan Yan-cho, who stayed on for the first freshman class since 1902. Then the Lingnan Trustees provided him with a scholarship at Haverford College on condition that he would return to Lingnan as a teacher. This he did, but after a few years, with the consent of Lingnan, he became principal of the Presbyterian Pui Ying School for boys, and concurrently of the True Light School for girls. A classmate, Ng Hei-lui (H. L. Wu), studied engineering at the University of Illinois. Later, as head of public works for Kwangtung, he made plans for rebuilding the parts of Canton destroyed in the 1912 fire.

Two members of the Preparatory class of 1908 were sent to America to prepare for teaching at Lingnan—Lam Lueheung and Wong Kai-ming. The former eventually became Vice Principal of the Preparatory Department, but in 1917 he went to Singapore to head up the school Lingnan had promised to supervise. Later the connection with Lingnan was dissolved, but Mr. Lam, having won the affection and esteem of the Chinese community in Singapore, continued as principal of the school. Wong Kai-ming came back from America with his salary provided by the faculty and students of Teachers College of Columbia University, whose representative he became. After teaching at Lingnan for a time he became head of the Pui Cheng Middle School.

While the College was in Macao, two young brides, Mrs. Lewis and Mrs. Woods, conducted a small school for girls and young women, with courses similar to those for the boys in the Preparatory Department. They were unable to continue this project in Canton, so arrangements were made in 1906 to permit four girls—a daughter of Professor Chung, two daughters
of Dr. Liu, and the daughter of a teacher in True Light Seminary— to attend classes with the boys in the Preparatory Department. President Wisner was careful to state that the College was not committed to coeducation, but that this arrangement had been made because at that time there was no other provision in Canton for the higher education of women. The experiment worked so well, however, and the girls made such good records, that the practice was continued, and in due time was extended to the Collegiate Department.

Lingnan was one of the pioneers in China in allowing women to study in the same classes with men. It was not till 1920—fourteen years later—that the National Peking University permitted women to matriculate. The prestige of Peking University was such that other institutions quickly followed its example, and coeducation became the general practice. But Canton in this matter lived up to its reputation as being the place where everything new begins, for as early as 1879—long before Lingnan’s experiment—Dr. John Kerr had permitted women from True Light Seminary to study with men in the medical class he was conducting in connection with the Canton Hospital.

The latter half of 1907 was a discouraging time at Lingnan. On June 17, Professor Chung, who had attended a conference of the World’s Student Christian Federation in Tokyo, and had then gone to North China with President Wisner to visit schools, was arrested in Paotingfu, taken to Tientsin, and detained there incommunicado. Viceroy Yuan Shih-k’ai had received a secret communication accusing Mr. Chung of subversive activities, probably because he had previously edited a reform paper, and had been friendly with known revolutionaries such as Sz Kin-yue, who had tried to blow up the Viceroy’s palace in Canton. Mr. Chung had also cut off his queue, an act long considered tantamount to rebellion, for it was the Manchus who had imposed the queue on the Chinese. Fortunately Mr. Chung’s prominent Chinese friends vouched for him, and he was released on July 22.
Other discouraging incidents were the resignation of President Wisner for family reasons, and the poor health of Mrs. Wannamaker which compelled the Wannamakers to return to America. At this juncture, when Dr. Woods was desperately needed by the College, he was prevented from returning to China from America, whither he had gone on furlough, by an unexpected development. The Trustees had turned over responsibility for building up the proposed medical department to the Christian Association of the University of Pennsylvania, which thereupon had assumed the support of Dr. Woods, who was a medical graduate of that University. Asked to write out a statement of his religious faith, he produced a document which was not acceptable to the Christian Association, which declined to send him back to China. So, for five years Dr. Woods practiced medicine in Bryn Mawr, Pennsylvania, until the way opened for his return to China under reappointment by the Lingnan Trustees rather than by the Christian Association of the University of Pennsylvania.

Another discouraging feature was the difficulty of building up a Collegiate Department. At that time it consisted of only a Freshman class of three students, two of whom were planning to leave the following year. Teachers who had come out expecting to teach college subjects were beginning to get impatient. Edmunds was particularly restless. He had been head of the physics department of the University of Utah, and had come to Canton to develop a similar department there, but instead he had to teach elementary subjects and run a bookstore. He found an outlet for his energies by making surveys of terrestrial magnetism for the Carnegie Institution of Washington; D. C. He began this work in the island of Hainan during a summer vacation, but at the time Wisner departed Edmunds was about to take a leave of absence with the consent of the Trustees to carry on magnetic surveys in Central and Northern China.

The mood of discouragement soon gave way to confidence and hope. When Dr. Wisner resigned, the Trustees elected Dr. Edmunds Vice President and Acting President, and in May
1908 advanced him to the presidency. At first he declined to accept this office, but agreed to serve temporarily, and took up his new responsibilities with great vigor.

One of his first activities was to assist Professor Chung in conducting a campaign for funds from Chinese sources to erect two dormitories. The methods used were as novel as they were successful. A system of subscription books was inaugurated, each headed by a donor. Eighty of the fathers agreed to head such books, as did other friends of the College. There was a standing offer to name a room, a floor, or a building after a donor who gave the corresponding cash, and any person giving $1,000 (local currency) was to have the right to name a student for the next ten years with free tuition, provided he met the scholastic and conduct requirements.

To arouse interest, Edmunds and Chung made calls on parents and high officials, accompanied by Mr. Kong Ha, the father of one of the boys, who had a wide acquaintance and was highly respected as he had won the third literary degree. They issued invitations to come to a public meeting at the College, to be conducted by the students on July 3, 1908, the closing day of the first semester according to the calendar then being followed. The response was so great that a dozen steam launches, four large houseboats, and many smaller craft were needed to convey the hundreds of parents and other guests, among whom were twenty-three high officials. The Viceroy, who was too ill to come, sent the head of the Foreign Office to represent him.

The Commissioner of Education made the principal address, but there were brief speeches by others, including Sir Liang Chengtung, former envoy to America, who was currently President of the Canton-Hankow Railroad, and who had five nephews in the College. Student participation took the form of two speeches and the singing of several songs, and the paying of nearly all the expenses of the occasion. After the meeting the guests had refreshments and inspected Martin Hall. That evening Mr. Kong entertained the official guests at a feast in the city. The campaign was so successful that the erection of the first dormitory was begun in August 1909. Built of brick and
concrete, it was completed by March 1, 1910 at a cost of $39,000 (local currency).

Confronted with the fact that about half of the students entering the Preparatory Department regularly dropped out before their first year was over, the faculty opened a “fitting class” in 1906 to give boys instruction at a lower level. This primary school became a regular feature of the campus and was supplemented by two other primary schools affiliated with the College, one in the west suburb of Canton, and the other on Honam Island. The enrollment of these schools steadily grew in numbers, thus broadening the base of the institution.

Dr. Samuel McCauley Jackson, President of the Board of Trustees, took a great interest in the institution and wrote many letters to the faculty. In one of these he urged the faculty not to be unduly disturbed over the slow development of the Collegiate Department, but to stress the Preparatory Department as valuable in its own right, and not merely as a feeder for higher classes. As a step in this direction, Graybill, who shared this conviction, was made principal of this Department in 1909. In 1911 the course of study was lengthened to five years, to give a more rounded preparation to those who could not go further with their formal education. This was in accord with the government’s regulations for middle schools — equivalent of American high schools — and so the Preparatory Department now came to be known as the Middle School. In 1910 there was a sophomore class for the first time. It consisted of four students, who, with twenty freshmen, made a Collegiate Department of twenty-four.

On March 1, 1910, the University Medical School, supported and controlled by the Christian Association of the University of Pennsylvania but affiliated with Canton Christian College, began work with five students in its own building on its own land adjoining the College campus. The faculty at first consisted of two American physicians — Josiah C. McCracken and William W. Cadbury — and Miss Mary C. Soles, R.N. Graduation from the Middle School was required for admission.
The revolution which overthrew the Manchus had been carefully planned by Dr. Sun Yat-sen and his fellow conspirators. However, it broke out prematurely in Wuchang on October 10, 1911, because the accidental explosion of a bomb revealed the location of the revolutionary headquarters there with a list of the persons involved, making it necessary for them to strike at once. By the middle of November fourteen provinces, including Kwangtung, had declared their independence. On February 7, 1912, the Emperor Hsiian T'ung abdicated, bringing to an end the Manchu dynasty which had ruled China for 267 years. Dr. Sun was in America when the revolution broke out. When he returned to China he became President of the provisional government which his followers had hastily organized, though he said that he had been abroad so much that he was not fitted for administrative work. He felt that Yüan Shih-k'ai, if he would pledge loyalty to the new Republic, would make a much more capable President. So Yüan Shih-k'ai took office on March 10, 1912. It was not long before Dr. Sun realized his mistake, for Yüan betrayed the Republic and actually tried in 1916 to make himself Emperor and start a new dynasty.

Graybill, watching the revolution rapidly achieving its aims in Kwangtung, described its methods in an article in The Independent of New York. He told how the Revolutionary Society had infiltrated the army, the navy, the arsenals, the mint, and the schools; how it had supplied farmers with rifles, ostensibly to defend themselves from brigands and tigers, but had organized them as a Chinese counterpart of America's minutemen.
He himself witnessed a mobilization, in an incredibly short time, of over a thousand farmers armed with rifles, on orders from the Revolutionary Society of Hong Kong. The Manchu garrison in Canton was cowed into inaction, and the Viceroy, who at first defended the government vigorously, was won over to the revolution by being shown how overwhelmingly strong the opposition was, even having enlisted the aid of notorious robber chiefs and their bands of outlaws.

The students at Canton Christian College, enthusiastic over the new regime, raised C$55,000 for it. This brought them a great deal of praise and enhanced the reputation of the College.

One of the first projects of the new government was to demolish the city walls of Canton, beginning at the north gate. The idea was to imitate the example of Paris, which tore down its successive ramparts and replaced them with boulevards. But it was not till 1922 that the leveling of the walls of Canton was completed. In November 1912 a great conflagration occurred in Canton, destroying a thousand homes and leaping across the river to Honam. Plans for rebuilding the ruined area were made by Lingnan graduate Ng Hei-lui (H. L. Wu) of the Department of Public Works of the province.

Early in the life of the Republic — April 28, 1912 — honor was paid to the hero of the dynamite plot, Sz Kin-yue. He was called “The First of the Seventy-two Martyrs of the Revolution.” The following account of the ceremony, written by a freshman, Cheung Hing-ying, records the fact that Dr. Sun Yat-sen, Father of the Republic, was present.

On the 28th of April a memorial ceremony for Sz Kin Yue was held in the East Garden of Canton. The meeting hall and other places of the Garden were decorated with flowers and scrolls upon which diptyches were written to show one's sympathy or to eulogize him only. Mr. Sz's photo was placed in the middle, so that it would be seen by everyone. There were about two thousand people and a band from a military school. The ceremony began at ten o'clock in the morning. While the guests, ten at a time, were bowing before the photo, the band played beautifully now and then. At one o'clock Dr. Shuen [Dr. Sun] and some officers also came. It was only a short
time after this that the speeches were begun. The first speaker was Dr. Shuen, who spoke for a few minutes. He said “What we are now enjoying from the government, we should realize that all of us are indebted to Mr. Sz, who was the first one to die for us in throwing off the yoke of the Manchus, and it is by his precious blood that we are able to enjoy the liberty as citizens of our Chinese Republic.” He spoke so earnestly and eloquently, that the whole audience was moved by his speech. The last speaker was Mr. W. K. Chung, who told us Mr. Sz's life that he had observed through friendship with him. Finally he proposed to make a subscription for erecting a statue. Through the enthusiasm of the audience, the amount at once collected was over four thousand dollars. This statue is to be built in a monastery [temple] near the east bund.

Later, a bust of Sz Kin-yue was presented to the College by the Student Union. When Sz was a student, Dr. Wisner had often advised him to try peaceful methods of saving his country, but he insisted that it must first be done by violence.

Dr. Sun made a visit to the campus on May 3, 1912. The event was described by Graybill:

All our schools were here in uniform and made almost a solid line from the river to the school, over 300 students. The hall in Martin would not hold the students alone sitting—they filled the aisles sitting on the floor. Dr. Sun made a good talk to the boys, telling how they were in a different position from himself as a student—they can study and look forward to using their knowledge, but he could not; he was forced to devote his energies to making possible what he as an ambitious student found impossible, unattainable on account of bad government. We had a picture taken of all the students and teachers with Dr. Sun, and of other groups.

Mr. Chung, who now had the rank of Dean at the College, was in America raising money for a third dormitory from Chinese residents there when the Revolution occurred. On his return to Canton he was asked to become Commissioner of Education for the province of Kwangtung, and took office on May 11, 1912. He continued to live at the College but did not draw a salary from the institution.

One of Mr. Chung's first moves was to induce the Provincial Assembly to make a grant of $200,000 (Chinese) to send students abroad. It was no mean feat to persuade an impeccable
government to make such an appropriation, but, as Graybill said, "Mr. Chung could get gold out of a gourd!" With this grant, 100 students were sent to Japan, and twenty students (of whom half were from the College) to the United States or to Europe. In addition, the support of ten students already abroad was taken over, including two boys who had done their preparatory work at the College.

Mr. Chung's next project was a provincial conference on education held for ten days in the summer of 1912. Then he gave himself with great energy to the development of primary, grammar, and middle schools, in a manner he described as follows: "I am sending each district (94 in this province) a superintendent to rebuild the schools which were closed for the disturbance during the revolution, and start a model primary school, and also sending an orator explaining to the common people what the republic and the education mean." Mr. Chung took a firm stand for religious freedom in the schools, but ran into opposition from those who insisted that there should be ceremonies venerating Confucius.

Lingnan College was affected by two orders which came down from the Ministry of Education in Peking. One was a change in the school calendar making it similar to that in general use in America, with the year beginning in September, rather than in February after the Chinese New Year. One reason for this change was to get away from the old Chinese calendar which had been officially abandoned in favor of the Western calendar. The other was a change in one word of the name of the College, so that instead of Ling Nam Hok Tong it became Ling Nam Hok Haau (Ling Nan Hsüeh Hsiao in Mandarin).

Dr. Andrew H. Woods returned to Canton in October 1912 as Vice President and College physician; he was executive in charge until September 1913 when President Edmunds returned after spending several months in America in strengthening the home base of the institution. In a letter to Mr. Grant, Dr. Woods described the many changes that had occurred in the
five years he had been away. "Perfunctory aimless motions are replaced by purposeful efforts," he said, "coolies on the street begin to walk as if they were going somewhere." He noted also many changes at the College. The Western staff had grown from eleven to nineteen, but there had been a relatively greater growth in the Chinese staff, which he regarded as a good sign, adding, "Chinese teachers in the College and Grammar School have ceased to work as hirelions and are partners in developing departments and studying by lamp-light to work out new ideas." He was impressed by the way certain personalities had developed under increasing responsibilities. One of these was Sz-to Wai (possessor of one of the few Chinese two-syllable surnames) whom he described:

Sz-to Wai, graduated in 1908, is a gentle-natured, thoughtful man, who could secure a highly paid position in the Government. He loves to teach so Mr. Graybill trained him in pedagogy. He draws remarkably well and taught drawing for a while in the Middle School. Several years ago he started a school for little children on our grounds. Children love him and he them, and they develop rapidly under his care. Parents in the city came, saw and applied. Chan King Wa, Commissioner of Police (a fierce, blood-thirsty mountaineer official under the Empire) has a little daughter. He determined to place her in Sz-to Wai's school but was told in democratic fashion his application would have to wait its turn as the dormitories were full. His excellency accepted the verdict, but for a year has sent his little girl down daily in his steam launch.

Suddenly, on September 18, 1913, it was discovered that Mr. Chung was in jeopardy of his life from the reactionary government set up by General Lung who had been sent by President Yuan Shih-k'ai to take over authority when the young men running the provincial government declared their independence of Peking. Dr. Woods reported:

A rapid succession of such executions, without trial, had already mounted to seven or eight, when on September 15, to the astonishment of all unselfish well-wishers of the Province, the Commissioner of Police, Chan King Wa, the most able and effective officer who had ever held the post in Canton, to whose efforts the peace of the city during the disturbed months was entirely due, was summoned
to the governor’s yamen and shot as the result of an order from Yuàn Shih-k’ai, issued because of his suspicions that the Commissioner was involved in a new plot of sedition, but more likely because the commercial guilds of Canton had denounced him to Peking because they resented the regulations he had put in force to check their bad practices. The Commissioner and Mr. Chung were close friends, Chung being relied upon largely for advice in connection with various measures of reform. Chan had insisted on keeping the streets clean, had checked the merchants from obstructing the right of way by stalls and signs, had done away with the ward barriers, had maintained a rigid suppression of open prostitution, having rescued about 700 slave girls, and in many other ways had incurred the hatred of many powerful factors in the community.

Mr. Chung’s struggle against obligatory veneration of Confucius in the schools and his insistence on compulsory education of children, which would take many of them out of shops and factories, had made many enemies among the influential classes. But he was not subversive. On the contrary his counsel to students was: “No disloyalty to properly appointed officers; no foolish rebellions; but stick to your books; learn, then teach. When this generation is well educated, morally and intellectually, the government will be transformed, but not till then.” There was, however, not a moment to lose. His name was reportedly fifth on the current list of persons to be executed. So the College hurriedly sent him to America and kept him there a long time, until Yuàn Shih-k’ai died and it became safe for him to return.

About a year later, two other members of the executive staff of the College were arrested on false charges of sedition, but were finally released after months of anxiety. Another event of the troublous times was the kidnapping and eventual restoration of the eldest son of Acting Dean Chan Tsap-ng (Ch’en Chi-wu).

With the growth of enrollments, activity on the campus took on more and more diverse forms, as Graybill described:

The boys are awake, studying hard, playing hard. The other day I counted 102 boys visible from one place all playing in eight different
kinds of games. They want fields enough to play all at once. They want to challenge the Hong Kong schools. They have even organized baseball. The Y.M.C.A. is working hard preaching in villages, organizing today the Servants' Night School (though we have no desks or blackboards or even benches to spare), and ever improving the Primary School. The students are active along many lines. I have received applications to the Faculty to permit the organization of eight new organizations, including "The Students' Second Hand Store and Auction Room," "The Students' Conveniency" for handling small native and foreign articles, "The Students' Barber Shop," "The Students' Shoes and Boots Polishing Co., Ltd.," "The Industrial Company, Ltd." for raising chickens, ducks, etc., "The Money-Saving Society," "The Shuttlecock Society" to encourage and develop the old Chinese sport called "tek in," kicking the shuttlecock as you have often seen them do, really a good sort of gentlemanly sport, "English Speaking Clubs," etc. One or two of the last are not really new. The presence of organizations that are to perform services formerly considered so menial and below respect indicates the growth of democratic ideals.

In addition to these specialized groups, all students belonged automatically to three important organizations of a general nature: The Self-Government Association, The Dining Hall Association, and The Athletic Association. The Self-Government Association, or Student Union, dealt with matters affecting the whole student body, and laid down a number of rules for student conduct, enforced by a graded system of fines. For example, the use of coarse language or ridicule drew a fine of fifty cents. The penalties were imposed by class officers: an examiner who presented the case, a judge who heard it, and a treasurer who was custodian of the money received from fines. If a student felt that he had been unjustly treated by his classmates he had the right to appeal to the officers of the Self-Government Association. These officers were chosen at the end of the academic year for the next year, and all were students except the treasurer who was a teacher. At the end of the year the money collected from fines was used for some project for the general welfare.

The Dining Hall Association looked after the students' food. The College collected the fees for board but periodically turned
Faculty Residences: Penn State Lodge and London Mission House

Reeling Equipment, School of Silk Industry
over the proceeds in installments to this Association, which contracted with caterers to supply the food. The students stipulated that when meat was served the caterers should supply enough to give each student a quarter of a pound, and when there was fish the individual allowance should be one-third more. The student officers elected by this Association acted as stewards to see that the food was sufficient in quantity and of good quality, that the kitchen and dining room were kept clean, and that the cooks and waiters performed their functions faithfully. The President of the Association was nicknamed “Emperor of the Dining Hall.”

A bell summoned the students to their meals. They stood till grace was said, then sat down, six to a table, and fell to with chopsticks. For breakfast each student had three eggs cooked to suit his taste; at other meals the meat or fish dishes were supplemented by rice and vegetables, and of course by tea. Student management of Lingnan’s dining hall resulted in good order and prevented the strikes and tumultuous incidents which plagued other schools whose students were dissatisfied with the food.

The Athletic Association filled an important place in student life. Lingnan placed great emphasis on physical fitness. Every student not drilling with the Cadet Corps was required to exercise out-of-doors at least an hour every afternoon. The students accepted this as a wise requirement, realizing that they must make a definite break with the traditional attitudes of Chinese scholars of the old regime who pored diligently over their books but thought it undignified to take exercise, either indoors or outdoors, and in consequence fell easy victims to tuberculosis and other maladies.

The College charged an athletic fee of C$10.00 a year, and provided the athletic fields and equipment, but turned them over to the Athletic Association to care for. The officers of the Association consisted of a general manager and four assistant managers. The most popular sport was “soccer.” The American form of Rugby football was not attempted. A few persons were interested in baseball but it was never popular.
Tennis had a limited vogue. Basketball, volleyball, and swimming had many devotees. But swimming in the Pearl River had its drawbacks, because the water was muddy and the current was swift. So in 1915 the whole institution, students and teachers, men and women alike, undertook to dig a swimming pool at the north end of the campus near the river. As the ground was a mixture of red clay and stone, the pool did not have to be lined. A whole year passed before the excavation was completed, and the river water had to pass through a settling pool and filter beds to make it safe and clean for swimming, but the final result was a distinct asset to the institution.

Lingnan held an intramural athletic meet every year and there were various interclass contests. Matches were held with other schools and there was an annual provincial athletic meet. These provided opportunities for the expression of college spirit; however, as these events were new in China, there were no traditional ways for showing college spirit, so there was a gradual adoption of American customs brought back by alumni who had studied in America. The students therefore organized a cheering section, led by cheer leaders, unitedly shouting “Ling Nan! Ling Nan! Ling Nan!”—or varying the words to “Ling Nan, Nan, Nan, Nan!” The flag was adopted consisting of a red field with “Lingnan” inscribed upon it in gray. In time the expression “Red and Gray” became almost synonymous with Lingnan. An alumnus, Kaan Yau-man, composed a Fighting Song, modeled on one used at Amherst. It declared that the red of Lingnan’s flag was the color of blood, and the gray the color of iron, and that Lingnan’s sons, numbering a thousand times ten thousand, would fight to the death to defend the flag—and so on with a fine mixture of hyperbole and defiance. The names of victors in athletic events were inscribed on a plaque in one of the dormitories.

Athletic events were further enlivened by a brass brand, organized in 1916 by Graybill and using instruments imported from America. Instruction was given by Ray E. Baber. His main interest was sociology, but he had played in a band in
his student days and succeeded in training the twenty members of the Lingnan band so that in a few months they could play in public, looking very fine in their uniforms.

Lingnan had other school songs. The first Alma Mater, written by a teacher named Chung Yu-chau, was superseded by a song written by Graybill, whose first line was “Broad the plain before us reaches.” This song was translated into Chinese by Ko Koon-tin. There was a Lingnan Evening Song, written by the author of the Fighting Song under rather unusual circumstances. While attending a lecture in sociology in Columbia University Summer School, he had a sudden feeling of nostalgia for Lingnan; then and there he composed a song in Chinese to a tune he had learned in Oberlin. In each stanza Ko introduced the expression, “For God, for Country and for Lingnan,” adapting a slogan then current at Yale. He felt this slogan was in accordance with Lingnan’s motto, “Education for Service,” which was very different from the traditional Chinese attitude.

The Student Christian Association was another important organization at Lingnan, though membership was entirely voluntary. This Association provided valuable opportunities for student initiative and leadership in planning and conducting a wide range of activities. It organized small groups for voluntary Bible study; it conducted discussion groups on subjects of current interest; it maintained midweek meetings for prayer, and Sunday evening meetings at which competent speakers explained Christian teachings; it provided monthly public lectures — some of them illustrated — on themes of general interest; it sponsored monthly Saturday evening social events with music, drama, and other features; it extended a cordial welcome to new students and provided them with a handbook; it organized preaching bands which went on Sundays to the Canton Hospital and to villages on Honam Island, and even to villages across the river.

In 1911 the Association founded and conducted a primary school in a neighboring village. By 1916 the school had
grown beyond the resources of the Association, and it was turned over to the villagers themselves to manage, but the Association continued to help the school wherever possible. The Association also conducted a night school for servants and workmen on the campus.

As a member of the National Young Men's Christian Association of China, the Lingnan Student Christian Association was able to meet students from other colleges in summer conferences. Occasional opportunities for contact with students of other lands were gained through the World's Student Christian Association, especially when it held its conventions in the Far East, as it did in Tokyo in 1907, and in Peking in 1922.

In 1913 the Association undertook to publish a Chinese weekly paper of sixteen pages, entitled Lingnan Youth. This publication not only featured news of the College and activities of the Association but also printed original essays, and translations of important articles in other languages. The expense of the publication was borne entirely by the Association which gave a free copy to every student.

When this venture was undertaken, the president of the Student Christian Association was a Middle School student named Lei Ying-lam (Y. L. Lee), who was so popular that he was also president of the Self-Government Association, the Dining Hall Association, and the Athletic Association. He was destined to become in 1938 Lingnan's second Chinese president, and to keep the situation alive during the vicissitudes of the war with Japan.

A striking feature of this period was the increasing number of students becoming Christians. For example, of the 24 students in the fourth-year class of the Middle School in 1911, only 6 were Christians before coming, while 14 became Christians while in school. That year there were 138 Christian students in the institution, of varying church affiliations: London Missionary Society, 59; Baptist, 30; Presbyterian, 25; Church Missionary Society (Anglican), 10; Congregational, 4; Wesleyan, 4; Swedish Mission, 3; United Brethren, 3. In the following year 48 students were converted to the Christian
faith, a larger number than in any previous year. No wonder Alexander Baxter, whom the London Mission had promised to contribute to the College faculty as soon as a house could be found for him, declared: “I look upon the College as one of the best Evangelistic Agencies in Canton.”

The University Medical College, in the making since 1906, sponsored by the Christian Association of the University of Pennsylvania, withdrew from Canton in 1914 after many discouragements. Class work had started in 1910 with five students, but at the end of the year four of them had won scholarships for study in America, and this brought instruction to an abrupt close. Lack of unanimity had caused tension within the faculty, and attempts to work out a basis for cooperation with the Canton Christian College, whose campus adjoined the premises of the Medical College, had failed for various reasons. One great stumbling block was the insistence of the sponsors of the Medical College that they would make no compact with any institution which did not adopt a creedal statement in conformity with the religious membership test of the Christian Association of the University of Pennsylvania, which read as follows: “It is my purpose as a University man, receiving Jesus Christ as my Saviour, Lord and God, to live a consistent Christian life as I understand it to be set forth in the Bible.”

The Trustees of the Canton Christian College felt that their own Statement of Purpose was more suitable for an undenominational school; several mission boards whose advice was sought agreed that this statement was appropriate and sufficient. It read:

The Canton Christian College as its name implies, is pronouncedly a Christian and Missionary institution with avowed religious aims. Its endowment and support in America have come from men and women who believe in giving the Chinese youth the advantages of a thorough modern education, and desire above all things that the students which attend its schools shall come to know Christ as both Saviour and Lord. Its founders gave frequent expression to the
thought that it was “by the blessing of God” that they looked for any practical outcome of their efforts and gifts. While the College, owing to its relations to the mission work in general, is essentially undenominational, it seeks to unite and cooperate with the missionaries of all evangelical denominations at work in China, in their educational and evangelistic work, and in strengthening the Christian Church in that country. It is taken for granted that in accepting an appointment to the staff of the Canton Christian College the applicant will endeavor to actively promote the religious as well as the educational aims of the institution. Is this your purpose?

When the Revolution broke out in 1911, the College faculty was eager to take immediate advantage of the unparalleled opportunities offered by the new situation, but the Trustees, fearful that there might be prolonged disturbances, took a more cautious attitude. For the time being, they refused to appropriate money for building operations, and even postponed their own contributions to current expenses lest the money might be diverted to the erection of buildings. When, however, they became convinced that the situation was stabilized, they authorized an active campaign for buildings, which resulted in several important additions to the campus.

In 1912 the Trustees authorized the construction of an Administration Building, for which Mrs. John S. Kennedy of New York had given $25,000, while her sister, Mrs. A. F. Schaufler had promised $3,500 for furnishings. Mrs. Kennedy asked that the building be called Grant Hall, “to perpetuate the name of one who has perhaps rendered a greater service to the College than any other individual.” The Trustees enthusiastically adopted the suggestion over the protest of Mr. Grant, whose quiet work had been largely responsible for securing the funds that kept the institution not only operating but expanding. In 1913 Ambrose Swasey pledged $25,000 for a Christian Association building. He was the President of the Warner & Swasey Company of Cleveland, which not only turned out machine tools, but constructed the mountings of some of the world’s largest telescopes.

Three more dormitories were added to the campus during
the early days of the Republic, the result of Mr. Chung’s campaigning in China and the United States. There was also notable progress in securing gifts from Americans for residences. Dr. Samuel MaCauley Jackson, President of the Board of Trustees, contributed $10,000 for a residence for the President of the College; after his sudden death, the Trustees voted to call the building Jackson Lodge. Mrs. Cyrus McCormick of Chicago, who had already provided one residence, gave money for another residence, especially for Mr. Chan Tsap-ng, Assistant Principal of the Middle School. Mrs. Isabella Blackstone of Chicago contributed money for a residence for Dean Chung, while Dr. J. Ackerman Coles provided a residence, to be known as Coles Lodge, for the use of Dr. Woods. Miss Helen Gould provided another residence, as did the estate of Frederick Weyerhauser. In all decisions on the construction of buildings, a Trustee named Warren B. Laird, Professor of Architecture at the University of Pennsylvania, was of very great assistance. He was a brother of Clinton N. Laird of the Lingnan faculty.

A legacy of $25,000 was left by General Horace W. Carpentier of New York, to the Trustees of Canton Christian College “for the medical work under the capable direction of Andrew H. Woods.” This made it possible in 1919 to purchase the land and buildings of the University Medical School, which had been dissolved. The hospital building was thereafter called Carpentier Hall.
PART TWO

THE COLLEGIATE PERIOD
A DETERMINED EFFORT to develop a complete Collegiate Department was undertaken in 1916, though President Edmunds realized that this would not be easy, saying, “It is extremely difficult for us to develop an adequate College in juxtaposition to an overshadowing Secondary School.” The Secondary or Middle School was indeed overshadowing. It had 381 students, whereas there were only 23 in the Collegiate Department—12 freshmen, 10 sophomores and 1 junior; as yet there were no seniors. The Elementary School with 154 pupils further complicated the situation. The tone of the institution was set by the younger pupils and the older students felt out of place. To remedy this state of affairs the College students were now given their own Dean—Kenneth Duncan—and were separated from the other students, as far as facilities would allow, in classrooms, dormitory accommodations, dining room, and chapel. This was made easier when Java Hall, the first dormitory exclusively for College men, was completed in 1920. The College students were also relieved of some of the rules made for younger boys, including compulsory military drill.

The next year the enrollment of the Collegiate Department was 48, more than double that of the previous year. But President Edmunds recognized that the changes so far made were only a beginning, and that to achieve his purpose there must be a strengthening of the College faculty to provide more and better courses. The two weakest points at the moment were the departments of Biology and English. At Dr. Edmunds’ request, in 1917 the Trustees appointed a biologist: Charles
W. Howard came from the faculty of the University of Minnesota where he had served in the Division of Economic Zoology of the Department of Agriculture. A year later the Trustees appointed another biologist, James Franklin Karcher, who had been an instructor in the University of Pittsburgh and whose support was contributed by the student YMCA of that institution. He, however, had to give a great deal of his time to teaching in the Middle School. Dr. Julia Mitchell of the English Department was married in the autumn of 1916 to Rev. J. Stewart Kunkle of the Presbyterian Mission; she continued to teach until 1917 when her replacement, Miss Margaret Riggs, arrived. The English Department was reinforced by the arrival of Dr. Lillie Loshe and Dr. John C. Griggs.

To strengthen the Collegiate Department further, members of its faculty were encouraged to secure advanced training. Clinton N. Laird spent the years 1917-1919 at Columbia University in graduate study in Chemistry; Henry C. Brownell, who had been at Oxford as a Rhodes Scholar from 1910-1913, spent the year 1918-1919 in advanced work in History on a scholarship awarded him by Harvard University.

The faculty was enlarged by teachers supported by other organizations. Following the example of the London Missionary Society who had assigned Mr. Baxter to the faculty, in 1922 the Wesleyan Methodist Mission of England sent Ronald D. Rees to the College. He taught in the Department of History and also aided student athletics. In 1923 the American Presbyterian Mission assigned Dr. Selden P. Spencer, Jr., son of a United States Senator from Ohio, to the Lingnan faculty; he became Assistant Professor of English Literature. The China Medical Board, founded by the Rockefeller Foundation, decided to help the College by building up its premedical courses, and agreed to provide the maintenance, for a period of five years, of an instructor in each of the Departments of Biology, Chemistry, and Physics, as well as to provide three residences. As a part of this arrangement, Dr. W. W. Stifler, the physicist who had organized the Premedical School of the
Peking Union Medical College, spent the year 1922-1923 at Lingnan. Henry S. Frank joined the Physics Department before transferring to the Chemistry Department as the University of Pittsburgh's representative, replacing Mr. Karcher, who had returned to Pittsburgh to study medicine.

Letters from Canton to the Trustees in 1918 indicated first that one student would graduate in June from the College of Arts and Sciences, as the Collegiate Department was now called; then word came that there would be another; finally it was reported that three students — Chan Ting-hoi, Lo Kaping, and Lei Yue-kim — had completed the course. The charter which Lingnan had received from the Regents of the University of the State of New York did not at that time allow the College to grant degrees on its own responsibility, but the Regents themselves agreed to award the degree of Bachelor of Arts to the men, having taken the formality of appointing the United States Consul General at Canton to examine the students' records on their behalf. The diplomas were engrossed in Albany and transmitted to Canton. Thus, a little more than thirty years after Dr. Happer began classes under the name, The Christian College in China, the institution finally achieved a full college course.

Dean Duncan then wrote to several of the leading universities in America inquiring as to their attitude toward receiving graduates of Canton Christian College for postgraduate studies. He received very cordial replies from fifteen institutions: Harvard, Yale, Columbia, Cornell, Johns Hopkins, Oberlin, Chicago, Illinois, Michigan, Wisconsin, Minnesota, California, Stanford, Washington (at Seattle), and Toronto. All said that they would be glad to admit graduates of Canton Christian College and give them an opportunity to prove themselves. Harvard stated that its favorable attitude was due to the records made by Harvey Howard and Henry C. Brownell as graduate students at Harvard. Other institutions explained that their acceptance was due to the fine work done by Lingnan men in undergraduate courses. Dean Duncan read these
replies in a chapel session. They made a very favorable impres-
sion, allaying the anxiety of many students as to what their
standing would be if they graduated at Canton.

From then on the number of students of college grade grew
slowly but steadily and by the year 1923-1924 reached 193. But
the upper classes remained very small for several years. There
were no graduates in 1919, 4 in 1920, 3 in 1921, 11 in 1922, 13
in 1923, and 17 in 1924. Of these 48 graduates 8 were women.

The early days of the struggle which began in Europe in
1914 had little effect on Canton Christian College, but when
the United States declared war on Germany on April 6, 1917,
the financial situation of the College began to suffer. There
were of course some personnel problems. One or two young
Americans appointed to the faculty were delayed until their
draft status was clarified. Dr. Harvey Howard who was study-
ing at Harvard and Dr. Woods who was on furlough accepted
captaincies in the Medical Reserve Corps. Trustees Herbert
Parsons and Willard D. Straight went to France as Majors
in the Army.

Yet it was in the realm of finance that the College was most
deeply affected. In 1914 an American dollar was worth
HK$2.19, the currency the College was using to pay its bills.
In 1915 the rate was even better, for one dollar was worth
on the average HK$2.27. Then the rate began to go down
and the College authorities grew more and more anxious as
it dropped to HK$1.95 in 1916, HK$1.58 in 1917, HK$1.28 in
1918, and HK$1.20 in 1919. Even at the average rate for 1917,
it meant that US$40,000 would be needed in Canton to do
what $25,000 had done in 1914, without any expansion what-
ever. Just when more money was needed to equalize the loss
on exchange, contributions in America fell off. In fact, by
January 1918, only one-fifth of the usual annual amount of
gifts from American donors had been received.

The College's financial difficulties were overcome through
the resourcefulness of Mr. Chung and his successful appeal to
Chinese residents of Malaya, Singapore, and Indonesia. He acted on the principle that, if he would help them to solve their educational problems, they would help him in return. In the autumn of 1917 he went to Singapore, accompanied by President Edmunds and Professor Chan Tsap-ng. The Chinese in Singapore had started a school for their children and asked Lingnan to help them maintain a high scholastic standard. As a result, Professor Lam Iu-cheung, Vice Principal of the Middle School, was given leave of absence to go to Singapore and head up this school.

Mr. Chung also discovered that many Chinese families in that part of the world would like to send their children to college at Lingnan or elsewhere, but that there was no school to prepare them in Chinese Studies and in English to meet entrance requirements. So he conceived the idea of establishing at Lingnan a special school to help such children qualify. At first it was called the Emigrant School, as it was designed for the children of Chinese who had emigrated to foreign countries; it later took the name Overseas School. This venture was hailed with enthusiasm in what was then called Malaysia, and HK$70,000 was subscribed for a building, with a guarantee of running expenses, including the school's share of administrative overhead. President Edmunds on returning to Canton in January 1918 wrote enthusiastically of this plan: "As a start I have brought back with me eight students, relatives of some of the most prominent and wealthy Chinese of Malaysia, one of whom is a girl who wishes to prepare for the College Department, and later to take up the study of medicine in America. Two of them are young enough to be classified as in the elementary school and the others in the secondary school." The first building of the Overseas School, Chang Hall, was provided by Mrs. Chang Chi-uen of Sumatra. By 1922 the enrollment of this school had risen to 87.

President Edmunds reported that as a result of the campaign in Malaysia not only had funds been received or pledged for the Overseas School, but also HK$20,000 had been contributed for completion of the fourth dormitory, and HK$15,000 for
current expenses. In addition $10,000 (Singapore) had been received for the central building of the Elementary School group. Not content with these results, Mr. Chung went on to Java for a five-week campaign. There he secured donations amounting to HK$70,000 to build Java Hall, the first dormitory for students of the Collegiate Department. In Indo-China Mr. Chung raised HK$16,000, half for current expenses and half for the Overseas School, before continuing on to Siam and the Philippines.

In Canton the students of the College not only accepted increases in tuition and room rent but conducted a financial campaign from April 22 to 28, 1918, which brought in HK$17,855. Sun Yat-sen gave $2,000; the Civil Governor and his officers, $10,000; the Military Governor, $2,000; Wu Ting-fang, former envoy to the United States, $400; a former student living in Saigon, $500; another former student in Shanghai, $1,000. The members of the faculty and staff contributed $1,600, Canton British friends, $155, and the Commissioner of Customs, $200.

Summarizing the results on May 28, 1918, Mr. Grant wrote: “Chinese have promised us during the fiscal year 1917-1918 something over USG$120,000 — $90,000 for buildings, and $30,000 for current expenses and in addition the students will have paid into the Bursar for fees, rents, board, and purchases $60,000, making a total of $180,000 gold.” The actual deficit for 1917-1918 was not more than HK$2,600. No wonder President Edmunds wrote, “This is the most trying year we have ever experienced and yet in many other respects it is the most glorious, and you will see from Mr. Baxter’s report that in respect to character formation it has been a most fruitful year.” The mention of “character formation” refers to the fact that 110 students had publicly stated their purpose to become Christians, during meetings conducted by G. Sherwood Eddy.

On October 25, 1918, Mr. Ma Ying-piu was elected the first Chinese member of the Board of Trustees, in recognition of his gift of a College Infirmary. In the new spirit which had
Girl Students on the steps of their dormitory, May 1936
The Women’s Dormitory built with gifts secured by Chinese women and by friends of Lingnan in Orange, N. J.

Holstein cows sent to Lingnan by Ex-Governor Lowden of Illinois
come with the Republic he gave this building in honor of his wife, and on Graduation Day in June 1917 she turned the first shovelful of earth in the excavation for the foundation of the building. Later Mr. Ma presented the College with a Guest House to be used for entertaining Chinese guests. Still later he and Mr. Taam Lai-ting gave the College three cottages.

In the early days of the Republic, Mr. Ma had established a department store in Canton, which embodied many features he had seen in Australia but also had novel features of his own design. The store had an elevator to carry the shoppers to the various floors, and there was a telescope on the roof. The store excited great curiosity and aristocratic ladies were carried there in sedan chairs so they could see the sights for themselves. The elevator became so popular that it soon became necessary to charge five cents a ride. Later the store itself became so congested that it became necessary to charge admission! Similar stores were opened in Shanghai and Hong Kong. All three were operated by the Sincere Company of which Mr. Ma was President. As Mr. Ma lived in Hong Kong he was not able to attend meetings of the Trustees in New York.

In 1906 four girls were admitted to classes with the boys in Middle School, but as they were daughters of professors it was not necessary to provide a dormitory for them. One of these girls, Miss Liu Fung-hin, graduated from the Middle School in 1909, the only girl in a class of fourteen, twelve of whom went to the United States for further study. Miss Liu graduated from Wellesley in 1915 and was invited to return to Canton to be principal of a school for girls which the Trustees had decided to open. Her support was provided by the Christian Association of Vassar College, whose members she had captivated when she appeared before them to speak on Lingnan. She reached Canton early in 1916 and found that twelve girls had been enrolled for the school.

The girls were housed in what had been the hospital of the University Medical School. To assist Miss Liu in this new venture, Miss Helen Cassidy, an experienced teacher from
Summit, New Jersey, was sent to China for a year. Writing to friends at home, Miss Cassidy said that the girls, who at that time were in the seventh grade, were very attractive. Most of them came from wealthy homes and had been so carefully brought up that they had to be taught how to play. They didn’t even know how to run. It was hoped that this school would grow rapidly, but such was not the case. The maximum enrollment in the boarding department was eighteen. Not many families of that era were willing to pay high fees for the education of their daughters. Besides, it was a time of civil war, banditry, and kidnapping, and parents hesitated to send their girls far from home.

The following year Miss Cassidy’s place was taken by Miss Clara Soo Hoo (Sz-to Ju-k’un). In June 1918 Miss Liu left the College to marry C. F. Wang, a young mining engineer she had met in America. In the following year Miss Soo Hoo also resigned to get married, and was succeeded by her sister, Miss Nettie Soo Hoo (Sz-to Yüeh-lan). By this time, however, the College had decided not to have a separate school for girls and had made an agreement with True Light Seminary of the American Presbyterian Mission, which would hereafter prepare girls for college. To assist True Light Seminary, the College lent the Presbyterian Mission one of its teachers of English, Miss Margaret Riggs. Young women were now admitted to the upper grades of the Lingnan Middle School, and to the Collegiate Department, in the same classes as the men, with Miss Nettie Soo Hoo as Dean of Women. They were housed in Carpentier Hall; when it was outgrown, a group of Chinese women undertook to raise money for a larger dormitory. Citizens of Orange, New Jersey, joined in this project, and a beautiful building was dedicated on September 24, 1933.

The Western faculty members had long been agitating for a school for their children, as had many missionary families in Canton, for, however many Chinese friends their children might have, it was found impracticable to put them in the same school because their mother tongues were different and they
were preparing for life in different countries. Accordingly, in 1918 Lingnan opened a school for Western children under Miss Metta M. Rust who made an immediate success of the new venture. She taught there until 1922 and was followed by Miss Beatrice N. Snow and Miss Naomi L. Babson. They were assisted by ten faculty women, wives of staff members and others. The enrollment during 1923-1924 was 33, 18 who lived on the campus and 15 nonresidents. That year there was one high school class consisting of 2 girls and 2 boys. This school made it easier to hold faculty members whose children were of school age.

One of the most spectacular achievements of this period was the emergence in 1921-1922 of a full-fledged College of Agriculture, offering a four-year course leading to the degree of Bachelor of Science, and a one-year course to train farm managers, extension workers, and teachers of agriculture in lower schools. Interest in agriculture had been gradually developed by George Weidman Groff, a horticulturist appointed to the College in 1907. From 1912 to 1942 his support came from the faculty and students of his alma mater, Pennsylvania State College, who also built him a residence at Lingnan called Penn State Lodge. In his student days he had come under the influence of John R. Mott and had volunteered for service in China from a strong religious motive. During his first three years at the College he acquired the Cantonese vernacular, taught some courses in the Middle School, and was Superintendent of the Sunday School. As he had been senior cadet captain at Penn State, he was made Commandant of the Cadet Corps, and put in charge of discipline. He also interested some boys in making gardens, and he undertook the planting of trees and shrubbery on the campus.

In his second term he was given charge of a dairy which had been started by a joint-stock company of professors and others who wanted a dependable supply of pure milk. It underwent many vicissitudes as imported cows succumbed to local epidemics, but gradually a model dairy was built up with 25
Chinese buffaloes, 25 Indian buffaloes, 8 purebred Holsteins, and 25 purebred Toggenburg goats. This dairy gave opportunity for practice in Animal Husbandry, as did also the College’s swine and poultry.

In the spring of 1916 Mr. Groff spent six months working with the United States Department of Agriculture making a survey of citrus fruits. This resulted in the establishment of a citrus introduction station with a grove containing various forms of pomelo, orange, mandarin orange, and citrus relatives. Some of the seeds were grown also on the campus. This work was important, as Southeast Asia is the home of citrus fruits.

Mr. Groff also introduced the papaya from Hawaii, and it rapidly became popular as it was a great improvement on the native variety. He also made a special study of the lichee; his thesis for the master’s degree on this subject was printed by the College in both English and Chinese.

In 1915 an Herbarium was started with the aid of E. D. Merrill of the Philippine Bureau of Science. This Herbarium was intrusted to a young teacher, Carl Oscar Levine, who joined the Lingnan faculty in 1916 with his support provided by the students and faculty of his alma mater, the Kansas State Agricultural College. Mr. Levine was aided by a Chinese collector kept constantly in the field. The plants collected by the Herbarium grew in numbers in an amazing way. In the first few months 900 different species of plants were collected within a radius of forty miles from Canton. By 1924 the number had grown to 12,000 specimens, representing 5,000 species of plants from China and Indo-China. This included 2,202 sets of plants collected in two trips to Hainan by Floyd A. McClure, who had joined the faculty in 1919.

In 1918 some Frenchmen interested in silk came to Lingnan and asked for the cooperation of the College in improving the silk produced in South China. American silk handlers also became interested in such a project, as there was danger that Chinese silk would be gradually eclipsed by Japanese silk because of the more scientific methods used in Japan. Starting in a small way, sericulture became a very important aspect
of the agricultural work at Lingnan. Within a few years the College erected three buildings which made possible the teaching of every phase of the raw silk industry. The first building was given by the Silk Association of America, and had rooms where the silkworms were reared, in addition to offices and laboratories. Another building, given by Marcus Fiedler of the General Silk Importing Company of New York, served as a dormitory for short-course students and for apprentices. A third building — the Atwood Reeling Laboratory — was given by Eugene Atwood and Edward E. Bradley, men connected with the Atwood Machine Company of Stonington, Connecticut. It contained a model filature for reeling silk from cocoons and a cold storage plant for keeping silkworm eggs over the winter season. The College gave special attention to the elimination, by microscopic inspection, of diseased moths; silkworm egg sheets, guaranteed to be free from disease, were sold to farmers. Professor Charles W. Howard of the Biology Department, now began to specialize in sericulture.

Mr. Chung became very much interested in the development of the Department of Agriculture, feeling that this was the area of specialization where Lingnan could make the greatest contribution to Chinese economic life. He worked out a plan for the Department of Agriculture to become the Lingnan Agricultural College under a Chinese Board of Managers who would be responsible for it financially. This scheme was approved in principle by the Trustees in October 1921, and articles of affiliation between the Board of Managers and the Board of Trustees were worked out in a mutually satisfactory way. The five members of the Board of Managers were Ma Ying-piu; Lei Yuk-tong, a leading businessman in Canton; Chan Lim-paak, President of the Canton Chamber of Commerce and also President of the Chinese Silk Mission; Tsin Shue-fan, a lawyer alumnus; and Chan Chung-ngok, a relative of the Governor and a graduate of Oberlin. These men took their responsibilities seriously and in the year 1923-1924 raised the equivalent of US$43,000 to balance the budget of the Agricultural College.
In order to secure more land for agricultural experimentation, Mr. Chung persuaded the Governor to condemn certain properties adjoining the campus, ordering the owners to sell the land to the College and remove the 3,000 graves involved by a fixed date. This action, though similar to that used by the Governor to acquire land for the Kwangtung Provincial Agricultural and Forestry Experiment Station across the river, caused a good deal of resentment on the part of the villagers who had to move these graves, and it took a good while to restore friendly relations. The College farm, now enlarged to 150 acres, was devoted to the improvement of rice and other crops, to landscape gardening, fruit culture, dairying, and stock raising.

The College of Agriculture graduated two students in 1922, awarding them the degree of Bachelor of Science in Agriculture; two more were graduated in 1923 and one in 1924. These were followed by other graduates from time to time but never in large numbers. Two of the early graduates joined the faculty, bringing the total to thirteen.

Life at the College went on against a background of the political struggle between the Kuomintang (Nationalist Party) and the militarists appointed by President Yuan Shih-k'ai. The sympathies of the students were with the Kuomintang and they enthusiastically joined in a popular demonstration in the autumn of 1916, welcoming General Li Lieh-kwan, who had driven out the notorious General Lung, even though it was generally believed that the victory had been largely due to "silver bullets," the three million silver dollars paid to General Lung to evacuate. The struggle, however, was not over and on February 22, 1918, students rushed to the river to see the naval vessels which were under Sun Yat-sen's control, consisting of a crusier and many small craft, lined up opposite the College wharf, shelling the headquarters of the Military Governor in Canton. Fortunately for the College the fire was not returned.

The students were given a holiday on November 13, 1918.
two days after the Armistice, but showed no enthusiasm over
the Allied victory. For the First World War had brought
humiliation to China, because of the Twenty-One Demands
presented by Japan after she had obtained a foothold in China
by ousting Germany from Tsingtao. So the College band would
not play and no athletic games were arranged.

Other events did arouse student interest. One was the first
Arbor Day, instituted by the government in 1917 to coincide
with Ch’ing Ming, the ancient April festival when the family
tombs were put in order and presents of food were made to
the departed spirits. The Civil Governor, Chu Ch’ing-lan, and
a number of other officials came to the campus and there were
speeches as well as patriotic music by the band. Then came
the planting of several hundred young trees which had been
prepared for this event. The Governor planted a magnolia tree
in front of Swasey Hall in a very businesslike way, showing
that he did not share the old aversion of scholars and officials
to manual labor.

Athletics continued as an important part of student life.
There were now five fields for “soccer” football, ten basketball
courts, four volleyball courts, fifteen tennis courts, a swimming
pool, and a running track, all of which were put to constant
use in spite of the tropical climate. In fact, Mr. Grant, who
made another visit to the College in 1921, noted that a playing
field near where he was staying was in use shortly after six
o’clock in the morning. In 1917 a volleyball team from the
College won a large silver cup at a field meet in Tokyo. But
there the Japanese outdistanced the Chinese in foot races.

In the spring of 1917 there was an innovation called Girls’
School Day, which brought to the campus about eight hundred
women and girls. Many schools came in a body. The program
consisting of dramatic productions and outdoor games was
pronounced a great success.

During this period an epoch-making Literary Revolution
was taking place in China as part of an effort to escape the dead
hand of the past. Though the old examination system had been
abolished in 1905, the tradition was still strong that writers should emulate the ancient style and use the language of the classics, though much of it was no longer heard in common speech. Rare was the student who could master the ancient style sufficiently to satisfy the traditionalists and at the same time acquire the modern education needed for contemporary life.

Release from this situation came as the result of the efforts of two professors at the National Peking University. Dr. Hu Shih, just returned from the United States where he had studied under John Dewey, started the Literary Revolution with an article in which he advocated that hereafter writers should use the living, spoken language, instead of the classical style. This was published on January 1, 1917, in a magazine called Hsin Ch'ing Nien (La Jeunesse). The editor, Ch'en Tu-hsiu, backed up this position in an editorial. This proposal was heartily welcomed by China's youth and the reform spread throughout the nation. The Mass Education Movement, which began independently about the same time, found its task greatly simplified. Literacy rapidly increased and created a growing demand for newspapers, magazines, and books of all sorts. Ancient Chinese novels, once scorned by the scholars because written in the vernacular, were now recognized as masterpieces worthy of respectful study as literature. Translations of Western novels were widely circulated and there was a sudden spate of new Chinese novels, short stories, and plays. The Ministry of Education, realizing that the literary climate had changed, revised and simplified the curricular requirements in Chinese studies in schools and colleges, and enabled Lingnan to do the same. The Literary Revolution was a very important event in Chinese education.

The campus was startled on February 23, 1923, by a report that the morning train from Canton to Kowloon had been held up by bandits about forty-five miles from Canton, and that a hundred passengers had been carried off as prisoners, including the popular Sz-to Wai, who was now living in Kowloon where
he was conducting a branch of Lingnan's elementary school. His family was anxious that he should be ransomed as soon as possible, and so, in spite of the arguments of others that paying a ransom would only invite further kidnappings, attempts were made to get in touch with the bandits. A man posing as an intermediary started out with four of the Chinese teachers carrying C$2,000 ransom money, but he was an imposter who led them into a trap where they were captured by another group of robbers. Here they were held for over a month till they managed to make a daring escape. Contact was later made with the bandits who were actually holding Sz-to Wai, but negotiations dragged on so slowly that it was not till June 25, 1923, after four months in captivity, that he was finally released on payment of C$1,300, by the efforts of Ko Koon-tin assisted by Charles H. Haines.

In the autumn of 1923, Dr. Edmunds resigned from the presidency, pleading family reasons. From the first he had disliked administrative work, for which he said he was entirely unfitted and which frequently affected his health. As far back as April 1914 he had tried to resign, but the Trustees took no action, feeling that he was meeting his responsibilities exceedingly well both in securing new personnel for the faculty and in raising money. So on June 3, 1916, he withdrew his resignation if the Trustees would meet certain conditions, the chief of which was that his meager salary be raised $500 so that he could live within his income.

It had been a great disappointment for him to give up his work in the physical sciences, and that was why he threw himself with such ardor into his explorations of the earth's magnetism. At first these were carried on during his vacations, but later during term time with the consent of the Trustees. One of his absences extended for fifteen months. In his explorations he traveled 65,300 miles, visiting every province in China but one, traversing Inner Mongolia, and following the Great Wall from a point north of Peking to its western terminus and thence to the Tibetan border. He established 457 observation stations, where he not only determined the elements of the
earth's magnetic field, but also measured the elevation above sea level and made astronomical observations. He had several encounters with bandits. The most serious occurred in Northern Szechwan when one member of his party was killed and two were taken prisoners, along with a small amount of money and one of his chronometers. In recounting this adventure he added, in true scientific style, that not a single sheet of his records was lost! His long absences from the College naturally affected the administration of the institution and threw many burdens on others, but the Trustees felt that, even so, he was the best man available and could think up more plans in one month than could be carried out in three.

In his early years at Lingnan he had postponed his marriage for six years because the institution was not ready to pay him a married man's salary. As the salaries were fixed on a bare subsistence basis, a married man got more than a bachelor. Even in his first year of married life he continued to live on a single man's salary. Finally, feeling that he could no longer make sacrifices involving his family, he asked to be relieved of the presidency. The Trustees reluctantly accepted his resignation to take effect on March 31, 1924, and he became Provost at his alma mater, Johns Hopkins University.

Dr. Edmunds was succeeded by James M. Henry, who was elected to the presidency at the end of May 1924. He was the son of Dr. B. C. Henry, who had been President of the College in 1893-1894. Mr. Grant had stayed in Dr. Henry's home on his visit to China in 1890, and had become acquainted with James Henry, then a lad of ten, had kept in touch with him, and in 1909 had made a determined but maladroit effort to persuade him to join the Lingnan faculty. But Mr. Grant, a bachelor, wanted Mr. Henry, then twenty-nine, to postpone his marriage, at least till the end of his first term of service, and to find his own support. Mr. Henry found these conditions were too onerous, and accepted appointment by the Presbyterian Board to the Canton Mission where he taught in the Pui Ying School at Fati for five years and then was a professor at the Union Theological College in Canton for another five. Ling-
nan continued to want him on the staff for many reasons, including his extraordinary fluency in the Cantonese vernacular and the ease with which he established rapport with the Chinese people. Finally, in 1919, he was persuaded to come to the College, being attracted by the prospect of working with Dr. Edmunds and Mr. Chung in promotional work. At first called Executive Secretary, he soon was made Vice President, and was the natural person to succeed Dr. Edmunds. At the same time Mr. Chung was made Associate President.
IX - STORM AND STRESS

Dr. and Mrs. Sun Yat-Sen were guests at Lingnan on December 23, 1923, first at a luncheon in the home of Acting President Baxter, and then at a mass meeting of students who had invited Dr. Sun to come and address them. It was a critical time in Sun's relations with foreign powers. He had taken the position that the surplus from the revenues of the Chinese Maritime Customs, after the claims of foreign nations for installments on indemnities, interest on loans, and so forth had been fully met, should not go exclusively to the government at Peking, but should be shared with his government in Canton, which, he claimed, represented the only constitutional body of representatives in China. The diplomatic body in Peking had categorically opposed this position, telling Dr. Sun that if he tried to take over the administration of the Customs in Canton, they would resist him with whatever forces were at their disposal. Forthwith about twenty warships were sent to Canton, including ships from Great Britain, France, Italy, Japan, and the United States. Nevertheless, on the day of his visit to Lingnan, Dr. Sun had ordered the local Commissioner of Customs to hand over to him the whole of the revenues he had collected.

Under the circumstances, it is not surprising that Dr. Sun said some very bitter things about the foreign powers, both in his speech and afterwards when he answered questions. He stated that, although the United States had the largest naval force in Canton, it was only acting as a tool of Great Britain, which, he believed, was deliberately trying to destroy him
and his government. Mr. Baxter tried in vain to convince him that this was not true. The crisis did not last long as Dr. Sun gave up the plan to seize the Customs House by force, but, while it lasted, there was considerable agitation in Canton to retaliate against foreign powers by strikes and boycotts, weapons which later were used with paralyzing effect. In commenting on the situation Mr. Baxter wrote: “I think all Chinese feel, as most of us foreigners do, that the display of force is decidedly ill-timed and foolish.”

On January 27, 1924 — a little over a month after his visit to Lingnan — Dr. Sun began in Canton a series of weekly lectures on his revolutionary principles. The first six lectures were on the Principle of Nationalism. These were followed by six lectures on the Principle of Democracy. There was a lull in the series during May, June, and July; then, on August 3, Dr. Sun gave the first of four lectures on the Principle of Livelihood. The series ended on August 24. These sixteen lectures were made into a book under the title *San Min Chu I* — The Three Principles of the People — and became a kind of Bible of the revolutionary movement, exerting an immense influence throughout the nation. In a foreword, Dr. Sun explained that the lectures were being published because the Kuomintang was being reorganized and was initiating a determined effort to win the minds of the people, and so needed the profound truths contained in the *San Min Chu I*, and the important ideas in his proposed Five-Power Constitution as material for propaganda. According to other sources, it was the Russian adviser Borodin who persuaded Dr. Sun to produce a document which could be used by the men trained in the school for propagandists, which had been opened in January 1924 on Borodin’s advice.

Before the year 1924 was out, Lingnan had to contend with a daring attack by pirates. On Saturday evening, December 6, the Lingnan launch “Nam Tai II” left Canton for the campus at 9:30 P.M. with over fifty passengers. Just before it
reached the campus, six pirates, who had boarded the launch unobtrusively in Canton as passengers, suddenly pulled out pistols and took control of the vessel, having placed themselves in strategic positions, two near the pilot house, two near the engine room, and two in the stern. Warning the passengers to make no outcry, they forced the crew to run the launch past the College, and to proceed down the river to a point some miles beyond Whampoa, and then to turn toward the shore and run alongside a large flat barge, on to which the pirates forced the passengers to disembark.

Among the passengers was I. C. Chui, one of the four staff members who had been captured by bandits in 1923, when taking ransom money for the intended release of Sz-to Wai. He was armed with a revolver and on the way down the river had wanted to shoot it out with the pirates. But his fellow passengers dissuaded him from attempting anything so rash, so he dropped his weapon overboard. When they reached the barge, he realized that they were now in the same general area from which he had previously escaped. Afraid that he might be recognized by his former captors and shot at sight, he quietly slipped overboard, preferring to risk drowning rather than being shot. As it was dark, he managed to elude the pirates when they searched to see whether all the passengers had landed on the barge. Shortly afterward, the pirates ordered the crew to take the launch back to the College, with Mrs. N. Pugh and two women students—the only women involved in this adventure—along with two cooks. When the launch moved out into the stream Mr. Chui, who was clinging to the gunwales, was pulled aboard, numb with cold.

Three other passengers managed to elude the pirates—Dr. Sidney K. Wei, with a senior student, and a visitor to Lingnan. They had crowded into the tiny cabin on the front of the barge, and in the darkness the pirates did not miss them, when they went ashore with their other captives. The boatmen on the barge had no connection with the pirates, and two of them guided Dr. Wei and his companions to a village where they went into hiding. Two days later, Dr. Wei, disguised as a
peasant, boarded a passenger boat and arrived safely at the campus on Monday evening, December 8. The other two arrived safely at the College on the next day.

Meanwhile there was great excitement on the campus, first when it was discovered that the launch had not arrived on schedule, and later when it returned after midnight, in a disordered condition, with the tale of what had happened. Acting President Baxter met the emergency with great vigor, getting in touch with the authorities, including General Lei Fuk-lam (Li Fu-lin), who commanded the troops on the island of Honam. The latter promptly sent 1,000 soldiers to the region where the pirates had landed their captives. Mr. Baxter took the position that the College would not bargain with the pirates because that would simply encourage them to repeat their offense. However, he was beset by relatives of the captives, some of them very prominent persons, urging him to call off the military operations and pay ransom money. He was in a particularly awkward position when three of the captives came back to the campus, having been released on the promise that they would return to the pirates with HK$300 ransom for each captive, and without military escort. They felt in honor bound to keep their promise and tried to do so, but by that time the pirates had been frightened off by the soldiers and had abandoned all their captives, twenty-two of whom got back to the College on Wednesday, December 10. Eight others, who had been marched by the pirates to a more distant point, returned two days later. General Lei, on being thanked by Mr. Baxter for securing the release of the captives, invited a group from the College to a banquet at his new house at Tai Tong on Saturday afternoon. The rescued captives in turn gave a banquet to the General on Monday, December 15.

By an unexpected turn of events in Peking, General Feng Yu-hsiang, who had seized control, invited Dr. Sun to come to Peking to a conference aimed at the unification of the country. Dr. Sun accepted the invitation and arrived in Peking on December 31, 1924. But he was already a sick man, and died
of cancer in the hospital of the Peking Union Medical College on March 12, 1925. His family, in spite of strong protests from some members of the Kuomintang, carried out Dr. Sun’s request for a Christian funeral, and the service was conducted by Dr. T. T. Lew of Yenching University in the chapel of the Medical College. Dr. Sun’s brief farewell address — often called his “will” — signed the day before he died and declaring that the work of the revolution was not yet done, became in time a tremendously influential document recited in every school and college in the nation.

On its own initiative, the Student Council of Lingnan held a memorial service for Dr. Sun on the evening of the day after he died. This was the first memorial service held in Canton for Dr. Sun. The students attempted to get as chief speaker the Civil Governor Hu Han-min. But he stipulated that if he came there must be no religious observances whatever, so the students turned to General Wu Teh-chen, an intimate friend of Dr. Sun and a moderate in politics.

The students draped the auditorium of Swasey Hall with black and white streamers (white is the color of mourning in China). They placed a large framed portrait of Dr. Sun in the center of the platform and hung up many scrolls bearing quotations from his writings. The College bell was tolled at one-minute intervals for a quarter of an hour before the service began. At eight o’clock the band played a funeral march and the students marched into the hall, the college students wearing caps and gowns and the students of the lower schools their uniforms.

Wong Po-shang, President of the Student Council, presiding in a dignified and reverential way, announced the purpose of the meeting and gave a eulogy of Dr. Sun. This was followed by a carefully prepared prayer by Rev. Chan Ts’ap-ng, the respected teacher who had entered the Baptist ministry in 1920. Then came the commemorative ceremony in which everybody rose, made three bows before Dr. Sun’s portrait, and stood silent for a short time. This was followed by four brief addresses, with Lei Po-tung speaking for the students, Mr.
Overseas School Building contributed by Mrs. Chang Chi-uen of Sumatra

Lingnan winners at the 10th Kwangtung Provincial Track Meet, May 1926.
Canton from the Air with Shameen, the European Settlement, in foreground. The street on the left is where the "Shaki Incident" occurred on June 23, 1925.
Baxter for the Western staff, Mr. Ko Koon-tin for the Chinese staff, and a foreman for the workmen on the campus. Then came the main speech of the evening by General Wu who emphasized Dr. Sun's great physical and moral courage, his perseverance, his lack of vindictiveness, and his consuming love of country. The General urged his hearers to dedicate themselves to the carrying out of the ideals for which Dr. Sun stood.

Reporting on this service, Mr. Baxter wrote: "On his way to the wharf General Wu spoke repeatedly of the tremendous impression the meeting had made upon him, and Mr. Ko felt that the meeting was something of a surprise to the General in view of the remarks so often passed about our Christian schools, that they do not train students in patriotism. I am told also that in reports in the Chinese press most favorable comments have been made."

For various reasons, including the fact that Dr. Sun had asked for a Christian funeral, there was a brief lull in the Anti-Christian Movement. The Kuomintang party newspaper for lack of material and writers discontinued its anti-Christian supplement. The fortnightly anti-Christian meetings that had been held in the provincial university also were discontinued because of the small attendance and the difficulty of finding speakers. The attacks which had been made on the Bible aroused the curiosity of many persons so that sales began to soar. Strange as it may seem, the Russian adviser, Borodin, later in an interview with Dr. Henry, claimed responsibility for calling off the anti-Christian attacks.

For six days, beginning June 6, 1925, Lingnan was in the midst of fighting between Cantonese troops and an army from Yünnan, which for two years had been tapping the wealth of Canton and collecting revenue from opium and gambling. The United States Consul, as well as the College authorities, knowing that an outbreak was imminent, had warned the College community to lay in ample supplies of food and to stay away from the city. But "the Saturday afternoon habit" was
too strong for some members of the community and, as every-
thing seemed quiet, in spite of warnings they went to Canton
to shop. But later that afternoon, when the four o’clock launch
had just left Shameen with several American teachers on board
and a very heavy American mail, firing broke out between the
opposing armies with Yünnanese on the north side of the Pearl
River and the Cantonese troops of General Lei Fuk-lam on
Honam Island on the south side. General Lei’s soldiers recog-
nized the launch and did not molest it, but Yünnanese troops
opened fire and hit the launch five or six times. The Chinese
pilot was under fire for about twenty-five minutes, but stood at
the wheel like a hero the whole time. The rest of the occupants
were flat on the deck. Shortly afterward, a second Lingnan
launch reached the College wharf with one woman spattered
with blood, as she had had her elbow grooved by a splinter.
Ah Fei had had to stand on a kind of bridge which put him
in a very exposed position, but the rotund veteran pilot
brought his launch through the bullets without flinching.
As the fighting continued furiously, the College authorities
became apprehensive lest their supplies of food and oil give
out. Without oil the pumps could not be operated and the
water supply would fail. So on Tuesday, June 9, the largest
Lingnan launch started out by a circuitous route for Canton,
heading downstream until it reached a channel which enabled
it to turn and proceed on the far side of Honam Island, stop-
ping first at the Standard Oil Depot for oil, and then at Shameen
for food. This launch, with Spencer, Rees, and Crampton on
board, was escorted as far as Whampoa by the small American
gunboat “Pampanga.” On the return journey it was met by
the “Pampanga” and warned not to try to return to the College
that night, as the “Pampanga” itself had been fired upon by
the Yünnanese that afternoon. The launch tied up at the wharf
of the Whampoa Military Academy, where the passengers
were cordially invited to spend the night in the home of the
young Commandant, General Chiang Kai-shek. Next morning
it was still unsafe for the launch to proceed, so Mr. Rees
walked the twelve miles from Whampoa to the campus to re-
assure the community and urge it to be patient. That afternoon the launch arrived loaded with bags of rice, canned provisions, a supply of oil, and 400 pounds of ice — all that remained of the original shipment of 1,200 pounds.

Thursday afternoon heavy fighting started about three miles south of the campus and continued all night. The Lingnan community began to plan for the evacuation of women and children, but by the next day the battle was over. Some of General Lei’s troops had crossed the river and, with the efficient aid of the Whampoa cadets, had turned the flank of the Yünnanese army which began to retreat precipitately. There was great relief at the College over the sudden end of hostilities.

President Henry returned from America on June 18, 1925, with the good news of the promise of a science building and with an honorary degree of Doctor of Divinity from his alma mater, the College of Wooster. He immediately sensed that the atmosphere of the campus had changed during his absence, and that there was a strong antiforeign tone. Having stopped at Shanghai on his return journey, he was aware of the incident of May 30, when a parade of students protesting against the killing of a Chinese workman in a Japanese factory in Shanghai was fired upon in the International Settlement by the police under orders of Inspector Everson, an Englishman. In this affray twelve Chinese were killed and seventeen wounded. This deplorable event had caused violent repercussions all over the nation. As long as the battle with the Yünnanese raged, the Cantonese had not been able to join in the demonstrations against the May 30 incident, but on June 20 the Central Committee of the Kuomintang drew up a statement calling on all the people to boycott England, Japan, and the United States, and instructing all persons connected with the ships, firms, households, schools, and colleges of these nations to go on strike. They also set Tuesday, June 23, as the date for a great protest parade in Canton.

Fearing that if the strike materialized the College would be marooned, and apprehensive over what might happen in the
parade on June 23, President Henry called a meeting of the University Council and proposed that, as there were only a few days left before the summer vacation was due to begin, the College be closed as much earlier as possible. The Chinese members of the Council demurred, saying that such action would be interpreted by the students as an attempt to keep them from participating in the protest parade. Mr. Baxter, whose status had been changed from that of Acting President to that of Vice President, stated that he could not agree to the College allowing the students to parade or to fly the flag at half-mast, "in view of the significance of such actions," and asked that his vote in opposition to such proposals be recorded in the Council minutes. Before long the students themselves began to agitate for an earlier closing; it was agreed that the graduation exercises of all parts of the College except the Primary School would be held at ten o'clock on Monday, June 22. Many members of the community, especially women and children, did not wait for these ceremonies but left for Hong Kong on Saturday.

Early Tuesday morning, June 23, the Lingnan Chinese community met briefly and about three hundred of them — teachers, students, and workmen — started off for the city to take part in the parade. The Westerners watched them depart with some misgivings. Around four o'clock in the afternoon, rumors began to reach the College that there had been a shooting affray between guards on Shameen and the procession, with a great number of casualties. More definite word was brought by the students when they returned to the campus in the evening. They reported that several Lingnan people had been among the casualties. One teacher, Au Lai-chow, had been killed as had one student, Hui Iu-cheung, a freshman. At least five Lingnan students had been wounded and were being cared for in hospitals in the city. According to the student version, the procession was marching peacefully along the Shaki Road, parallel to the Anglo-French Concession of Shameen but separated from it by a canal, when suddenly, without provocation, rifle and machine-gun fire had been directed against the
paraders, resulting in over a hundred casualties. The students were terribly wrought up over what had happened, and were especially bitter toward the British whom they regarded as the dominant group in Shameen.

The Council met in the evening and arranged for a statement to be issued in Chinese for local consumption, expressing regret over the deplorable incident of the afternoon and thanking those who had sent messages of sympathy. This was signed by Tsin Shue-fan, a Trustee of Lingnan residing in Canton, by Ko Koon-tin, Chairman of the Council, by President Henry and Vice President Baxter. The Council also made arrangements to bring to the campus the bodies of the two Lingnan persons who had been killed in the affray. The Chinese members of the Council told Mr. Baxter (who, although at that moment was very sympathetic with them over what had happened at Canton that afternoon, had opposed the participation of Lingnan students in the parade and hence was wrongly suspected of having known in advance that the British intended to fire on the parade) that, if he did not agree with the Chinese point of view, the only course open for him was to leave the College. They were so insistent that he agreed to leave the next morning. That evening leaflets reached the campus stating in violent language that the only way the institution could be saved was for the Chinese to expel all imperialists, take over complete control of the College, and drop religion entirely. In addition, all workmen and servants employed by Westerners must go on strike.

By next morning the strike was in full swing. The crews would not man the Lingnan launches, and no porters would carry baggage for Westerners. How was Mr. Baxter to keep his promise to leave? Finally Dr. Henry and Dr. Spencer accompanied Mr. Baxter and Mr. Clayson (another member of the London Mission who was visiting Mr. Baxter) on a four-mile walk across Honam Island, helping them with their baggage. There a Westerner who was operating his own motorboat gave them a lift to Shameen, where Mr. Baxter and Mr. Clayson boarded the steamer for Hong Kong, while Dr. Henry
and Dr. Spencer went to see the American Consul, not getting back to the campus till 6:30 P.M.

On the steamer Mr. Baxter heard the British version of what had happened on the previous day, namely, that the Whampoa cadets, marching at the end of the procession about fifty yards behind the Lingnan contingent, had been ordered by a Russian officer to open fire, and this resulted in a ragged volley which killed one Frenchman and wounded four British. It was only then that the defenders of Shameen opened fire. According to this version, most of the casualties were caused by machine-gun fire from the French cruiser “Altair,” though the British were the ones chiefly blamed by the Chinese.

Before Dr. Henry left the campus on Wednesday to accompany Mr. Baxter, he suggested to his American colleagues that they might draw up some resolutions, expressing their feelings over the Shaki incident. This they did and, without waiting for Dr. Henry and Dr. Spencer to return, mimeographed and broadcast a statement, representing it as the free expression of seventeen American members of the staff at Lingnan. They included Dr. Henry and Dr. Spencer who had not even seen the document which was based entirely on the student version of what had happened. The resolution not only expressed “horror and regret that such an outrage should have occurred,” but went on to say: “... we are of the opinion that the blame and responsibility for the merciless and unjustified assault rests upon those who directed the firing from Shameen.” The document ended with the hope that “America will do all in her power to assist China in securing just treatment and in realizing her aims to free herself from Foreign Imperialism.”

This document, published not only in the Chinese papers but also in English in a Hong Kong newspaper, produced violent and prolonged repercussions. Mr. Baxter, thinking that this was an expanded version of the document he had signed, and overlooking the fact that it was signed only by Americans and so could not have included an Englishman like himself, felt in honor bound to say in a statement signed in the presence of Hong Kong officials that, while he believed the
Chinese were stating their honest convictions when they said that the firing had come first from Shameen, he had learned from eyewitnesses that the firing began from the Chinese side. He added: "I should like to state frankly that it was an error of judgment on my part signing the document without first investigating fully the statements contained in it and without awaiting information from Shameen." The unfortunate Mr. Baxter, having greatly confused the issue by retracting a statement with which he had had nothing to do, now came under attacks from Chinese for rating British eyewitnesses above Chinese eyewitnesses. Six students awoke Dr. Henry at midnight, brandishing a copy of a Hong Kong newspaper in which this retraction occurred, and angrily stated: "Mr. Baxter is a traitor. He has betrayed the College." Dr. Henry spent two hours that night and several more the next day trying to quiet the students and keep them from sending to the papers some unpleasant attacks on Mr. Baxter. Nevertheless a derogatory statement appeared in a student publication, and a more dignified statement by alumni which appeared in the newspapers pointed out that, though Mr. Baxter was Vice President of Lingnan, he spoke only for himself.

Dr. Henry, who had not seen the statement drawn up by his American colleagues until after it had been broadcast, now tried to mediate in the situation. He sent a statement to a Hong Kong newspaper on July 29, and tried to divert attention from the discussion of the question as to who fired the first shot, to "the unnecessary severity of the Shameen defense," which he asserted was the main issue in the protest of his American colleagues. This statement was immediately attacked by a leading resident of Hong Kong as being too late and entirely unsatisfactory. Moreover, as Dr. Henry later sadly noted, it did not please the Chinese either. Mr. Graybill, on being interviewed by a reporter for a Hong Kong newspaper, stood by the statement he had signed "if rightly interpreted." He was later given to understand that his presence in Hong Kong was undesirable and he went off to Manila.

The situation was made more bitter because 100,000 Chinese
workers had just walked off their jobs in Hong Kong and gone to Canton, so that business and industry in Hong Kong were at a standstill and British and American residents were faced with the possibility of bankruptcy. Though they felt that the Russian advisers of the Canton government were at the bottom of these developments, they were indignant that the Americans in Lingnan had espoused the Chinese point of view in the Shaki Incident. Feelings against Lingnan both in Hong Kong and Shameen remained bitter for the next two years, making relations very difficult.

The Directors of the London Missionary Society, recognizing that it would not be possible for Mr. Baxter to return to Lingnan until the feeling against him had died down, called him to England to take part in their Forward Campaign for a year, a period which was later extended by six months. Then, as it still seemed unwise for him to return to Lingnan, they assigned him to Shanghai for administrative work in connection with all the China missions of the London Missionary Society, a post which he filled in a most competent way for many years, during which period he made a trip to Canton and preached at Lingnan. By that time attitudes had changed and he was warmly welcomed. Rev. Ronald D. Rees, who had been assigned to the Lingnan faculty by the English Wesleyan Mission, had left the campus just before the Shaki Incident occurred and so was not as seriously affected by the anti-British agitation. He was, however, transferred to work in another location for the next three years.
The excitement caused by the Shaki affair gradually quieted down and preparations were made for Lingnan’s fall opening. It was decided to have the College students return three weeks before the boys and girls from the lower schools, so that the mature students would have already set the tone of campus life before the more suggestible younger pupils arrived. Accordingly, the College of Arts and Sciences and the College of Agriculture opened quietly on September 11. But, at the request of the authorities, a recess of ten days followed almost immediately so that the students could help in taking a census of Canton. About half the students participated; those who failed to do so were set rather heavy requirements for reading or special problems to work up.

The Overseas School opened on September 18, but the Middle and Primary schools and the College Preparatory class (subfreshman) did not open till October 3. There was some apprehension about what might happen on October 3, because this was the day set apart for a public ceremony in which the victims of the Shaki Incident would be interred. All the Lingnan students (except the very young ones) and most of the workers and teachers attended the impressive ceremony which was unmarred by untoward incident.

The teachers and students who had to come from Hong Kong to Lingnan experienced considerable transportation difficulty because the boycott was still effective and steamers coming from Hong Kong could not unload at Canton. Travel by rail was very uncertain. Dr. Henry, on a business trip to
Hong Kong, spent twelve hours on the train covering the eighty-nine miles between Canton and Kowloon. He returned by Chinese junk with one thousand casks of cement for the buildings being erected, and one hundred cases of goods from America, from shipments which had been gradually accumulating in Hong Kong. Dr. Griggs had a still more trying time on a train which took twenty-three hours from Kowloon to Canton on account of a train wreck and an attack by bandits.

During the summer of 1925 a group of alumni met in Canton to consider the future of the College in view of developments in China; a committee of nine outstanding persons was appointed to draft a letter to the Trustees. These nine were Lei Ying-lam, who afterwards became President of Lingnan, Lam Yat-man, Chan Shiu-cheung, Wong Kai-ming, Kwan Yan-cho, Chiu Koon Hoi, Sz-to Wai, Sidney K. Wei and Chan Ting-hoi. The letter sent by this committee, and couched in very friendly terms, stated that the alumni were taking the unusual course of addressing the Trustees directly because the situation was so critical for their Alma Mater that they could no longer be silent. "The good work that our Alma Mater has done for our country has been greatly appreciated not only by us as alumni, but the people here as a whole. We want to express our deep gratitude to you as members of the Board of Trustees."

Describing the forces in China affecting the future of the College, they made four observations. First, the nation-wide movement for Chinese control of mission schools had been heartily approved by the people, Christians as well as non-Christians. There were, however, two groups, one wishing to preserve the best in mission schools, and the other wanting to get rid of them entirely. Second, political elements, especially in Canton, were not very friendly to mission schools and were using various methods to weaken the school spirit, enrollment, prestige, and development of such schools. Third, the anti-Christian movement had concentrated its forces of attack largely on mission schools and had made great progress. Fourth, the anti-Christian forces had been strengthened by the recent Shaki Incident.
Assuring the Trustees that they did not want to encroach upon College authority in any degree whatsoever, and that they did not represent the “Bolsheviks,” they made the following constructive suggestions:

First of all we want to reconfirm the nature of the College or later University, that it should be a private Christian institution welcoming support from any nation or Christian organization.

The College in the future should add some more Chinese members to its Board of Trustees which might be divided into two sub-committees, one in New York and the other in Canton.

At the appropriate time the administrative heads should be more Chinese. This may adjust the College more and more with the Chinese viewpoints and conditions.

Last of all we wish to share some of the heavy responsibilities which the Board of Trustees is carrying, namely the financial responsibility. We do not know how much we can do, but we want to do our share gradually.

The writers of this letter added that they had been assured by Dr. Henry and Dr. Tsin that it was the intention of the Trustees eventually to place the institution under Chinese control, and so they ventured to express their judgment that the time had now come for some definite steps toward this end.

These mild suggestions of the alumni presented no fundamental problem to the Trustees, beyond one of timing. But a few months later, the Trustees had to face the much more serious problem of deciding whether or not to register with the Chinese government and thus voluntarily to come under its direct control and conform to its regulations.

A most unusual ceremony took place on the campus on November 2, 1925. General Lei Fuk-lam had asked Dr. William W. Cadbury, the College physician, and Mrs. Cadbury to be foster parents to his infant son, and they had agreed to do so, though they had three daughters of their own. The request was remarkable in many ways. Lei Fuk-lam had been enrolled in the army during the Revolution of 1911 and had worked up to the position of General, commanding all the troops on Honam Island. He had rendered important services to the Col-
lege, not only by rescuing those who had been captured by pirates, but also by building on the campus a small hospital where patients from the surrounding villages could be treated. He was now planning to build a larger hospital with from two to three hundred beds near the campus, provided Dr. Cadbury would head it. This militarist's asking members of the Society of Friends to bring up one of his children showed how much he admired their way of life — though he himself was not a Christian — and how grateful he was for Dr. Cadbury's medical services which had brought the little lad back to health. The incident was also remarkable from the international angle. Here was a Chinese general, at a time of a great upsurge of nationalistic and antiforeign feeling, turning a son over to Americans to be raised.

An eyewitness of the ceremony gave this description:

Handsone and costly gifts were exchanged, formal papers were read, and congratulatory speeches were made — first on the part of the Chinese, emphasizing Dr. Cadbury's long continued services to the Chinese people living hereabout, his founding on our campus, in co-operation with General Lei, a hospital for local service, and attesting the union of two families as an evidence of brotherliness and sincere friendship between the contracting parties, and also between this institution and the surrounding communities; — and then on the part of Dr. Cadbury, the statement that he received this child, no less than he had his own children as a heaven-sent gift, involving both the elements of a cherished possession and a grave responsibility. Besides the Cadburys, General Lei and his sister and his wives and other children, there were present several members of his personal staff.

Lei Ip-lung was given the name James by his foster parents, and when their next sabbatical came due he was taken to America on a six-month visitor's visa and then to England where Dr. Cadbury took courses in tropical medicine in London and Birmingham. When James got back to China, he attended first the school for American children, and then the Chinese Primary School, living in a dormitory, thus relieving the Cadburys of the anxiety they had felt that he might be kidnapped while in their custody.
When the Japanese invaded Canton, the General placed his son in a high school in Hong Kong. His father had hoped that James would become a doctor like his foster father, but the lad preferred airplanes to medicine and, entering the flying school conducted by the British in Hong Kong, became a flying mechanic. In the war he received a citation from the United States Navy for helping rescue a naval flier.

The hospital built by General Lei made it possible greatly to extend the medical work done by the College for the people on Honam Island. A Chinese visiting nurse made calls on five hundred patients in nine villages in the course of a year. More serious cases were brought to the hospital. A woman with advanced leprosy, after months of hesitation, at last consented to come for treatment; the disease was arrested and several lepers began to come for treatment. Other diseases treated included beriberi, malaria, bacilla dysentery, bubonic plague, cholera, and smallpox. During the first year there were ninety childbirths in the hospital. In one desolate house Dr. Cadbury found a young woman chained to a chair because she was demented and the family could not afford to pay for treatments in the refuge for the insane; the necessary funds were found somehow, and the woman restored in a month.

In addition to his work in the hospital, Dr. Cadbury was responsible for the health of the College community and for the College Infirmary. How competently this work was done is shown by the fact that, when a serious epidemic of cholera was raging all around, there was not a single case in the College community. Assisting Dr. Cadbury in caring for the health of the campus or taking his place when he was on furlough, were Dr. Calvin C. Rush, Dr. Herbert Nottage, and Dr. A. C. Siddall. When Dr. Frank Oldt of the United Brethren Mission moved to the campus in 1931 as Professor of Public Health, he took over responsibility for sanitation. Chinese health personnel included Dr. James T. Cheng, Dr. Chan Yuen-kok (son of Professor Chan Tsap-ng), Dr. Tsung Yan-to, and two women physicians, Dr. Ching Kong-kok and Dr. Lei Mai-ching.
Morale was so good in the autumn of 1925 that Dr. Henry wrote: "The number of students in the upper classes is most gratifying and the spirit of the students is something splendid. I very nearly telegraphed 'everything is encouraging to the highest degree,' but I thought that might sound too optimistic. Certainly there is a better spirit than I have known in the five years I have been with the College."

Later he discovered that though the bulk of the student body was as friendly and cooperative as he had stated, there was a group of at least five students, who, with outside aid, was planning to injure the College. The scheme was to organize the large body of workmen of the campus and incite them to make sweeping demands with the expectation that the administration would refuse to make concessions. Thereupon the workmen would strike, forcing the institution to close and radical elements in the government would take over the College. The Kung Yee Medical School in Canton had already been taken over in this way, and the Canton Hospital had been forced to close.

Accordingly the workmen organized, and on March 9, 1926, presented their demands, asking for a definite reply in forty-eight hours. The administration had already told the workmen that it had no objections to the formation of a labor union. Now it told them that more time would be needed for consultation, as the demands were rather complex. The workmen agreed to extend the time by four days. The difficulty for the administration lay in the fact that it was expected to agree to higher wages not only for the workmen employed by the College itself, but also for persons employed by others, such as domestic servants of Chinese and Western professors, the cooks employed by the students in their mess halls and the crews that manned the launches. The administration asked the advice of Dr. Tsin, and was told that there was a political element in the government catering to labor and that institutions were virtually helpless to resist labor's demands. He cited the example of a department store in Canton that had tried to hold out but had eventually capitulated to its employees; in addition
to meeting their demands it was compelled to set off a string of firecrackers from the top of its tower to the Bund twelve stories below and to give a big feast. The total cost for these extras was $6,000 (Chinese).

Dr. Henry took an unusual step. He asked the Labor Bureau of the government to arbitrate between the administration of the College and the workers' union. Some Westerners were horrified at this development. They would appeal to their consul in such a crisis and hope to enlist diplomatic pressure. But Dr. Henry recalled that the Trustees of Lingnan had previously taken action saying that they did not want to rely on extraterritorial privileges in dealing with the Chinese people. The Labor Bureau agreed to arbitrate the case, sent a man to the campus to make a thorough investigation, and finally settled the case, leaving the workmen in an amiable mood, while the increases in pay which the College had to assume were not as heavy as had been expected.

The students who were trying to wreck the College were known to the administration but were confident that their political connections would protect them from summary action. Yet early in April they overreached themselves at a student mass meeting in Canton. They repudiated the Lingnan delegation, spoke insultingly of the College, and started a riot. The other Lingnan students were highly indignant and when they got back to the campus called together the student body which, by a vote of 480 to 23, asked the administration to expel three students who had been leaders in the commotion. The administration's expulsion of these students caused serious repercussions. The local chapter of the Kuomintang, of which the three students happened to be officers, sent a delegation of five Lingnan persons, headed by the professor of Philosophy, to remonstrate with the College, maintaining that the whole affair was merely an incident in the struggle between right and left factions in the Kuomintang, and that the College should not take sides. The delegation was firmly told that the students had been expelled for disorderly conduct, not for their political
views. Then the workmen’s union inquired why the students had been expelled, and was told in clear but polite terms that this affair was no concern of the workers.

The expelled students appealed to the educational authorities of the government, who sent a message saying that they thought the action was too severe and suggesting that the students be reinstated pending a further investigation. This suggestion was rejected, and the educational authorities took the matter to the highest political authorities in Canton, for they had lost face in having their suggestions turned down by the College. Under pressure the College finally agreed to save the face of the educational authorities by reinstating the students for two days on condition that they would then leave permanently. They came back with drums and banners led by workmen. The next day they left, never to return. But this turn of events upset the students loyal to the College who promptly organized a “Protect Lingnan Society.”

At the time of the Shaki Incident, President Henry began to urge that Mr. Chung return as soon as possible to the College, believing that Mr. Chung, being Associate President and a Chinese, could handle many of the problems now arising better than any Westerner could. But Mr. Chung, who was then in South America campaigning among Chinese residents for the College of Agriculture, was reluctant to return at this time, apparently because, having once held a government post, he felt he could not avoid being drawn into the factional struggles going on in the Kuomintang. So he sent the following telegram: “No use return China. Comfort whole staff. Keep quiet. My work proceeding as usual.”

The extent of his work was explained to the Trustees in New York on September 10, 1925. He stated that he had visited Ecuador, Peru, Chile, Argentina, Brazil, British, Dutch and French Guiana, Port of Spain, Trinidad, and Cuba, and on his way from Cuba to New York he had visited seventeen American cities. He had secured from Overseas Chinese more than US$200,000-$140,000 in cash and the rest in pledges.
Dr. James McClure Henry
President, 1924-1927
Provost, 1927-1948

Dr. Chung Wing-Kwong
Professor, 1900-1924
Associate President, 1924-1927
President, 1927-1937
Faculty and Staff, March, 1937
He intended to spend the next four months in Mexico and Central America.

Dr. Henry continued to press Mr. Chung to return, and on February 12, 1926, conveyed to him the news that Mr. Chung had been appointed by the government to be one of five members of an Educational Commission, and that he had been specifically designated to represent private schools. As these schools would be deeply affected by the regulations to be drawn up by the Commission for their registration under the government, it was imperative that Mr. Chung return. Mr. Chung's reply that he would accept the appointment was received on February 27, just prior to the official ceremony on March 1 inducting the commissioners. At this very impressive function, which took place in Kwangtung University, he was represented by Ko Koon-tin. Yet Mr. Chung's return was delayed still further, and it was not till the school year was almost over that he reached Canton to be accorded a most cordial reception by staff, students, and workmen.

It was a blow to Lingnan when Dr. Duncan, Dean of the College of Arts and Sciences, and Mr. Graybill, Principal of the Middle School, both announced that they were withdrawing from the faculty at the end of June 1926. Dr. Henry had a replacement for Graybill in Ho Yin-tang, but had no Chinese with enough administrative experience to replace Dr. Duncan. So Dr. Henry took steps to bring back Dr. O. F. Wisner, who had been President of the College from 1899 to 1907. Although by now somewhat advanced in years, Dr. Wisner was still very vigorous. He consented to come back to Lingnan for three years to act as Dean of the College of Arts and Sciences and to groom his successor. He arrived in August 1926 and saw changes everywhere. Commenting on the reception he received he wrote: "In some respects the people have changed, but in their fine lovable qualities they are the same. The way they have welcomed us shows at least that there is no such thing as a universal substratum of antiforeign feeling. They have taken us right into their hearts and in a public way
too, that would have been impossible if they all hated for-

Dr. Wisner proved exceedingly valuable during a very diffi-
cult time, but, becoming completely incapacitated by a heart
ailment in December 1927, he had to return to America in the
following year.

On November 16, 1925, the Ministry of Education in Peking
issued a brief set of regulations governing the recognition of
educational institutions established in China from funds con-
tributed by foreigners. The question of whether Christian
schools should seek recognition by the government was care-
fully considered at a meeting of the Council of Higher Educa-
tion of the China Christian Educational Association, held in
Shanghai in February 1926. Dr. Henry attended this meeting
and at its close wrote Mr. Grant: "There can be no question
that we should register as soon as possible. Of course our
registration will have to be with the Southern Government and,
with the membership of the Ministry of Education what it is
in the South . . . we ought to be somewhat favored in the
matter."

The Chinese public, including Christians, was very much
in favor of mission schools coming under Chinese control, as
was pointed out by Lingnan alumni in their letter to the Trus-
tees. But the Chinese were not sure that Westerners would be
willing to place under government control the institutions they
had built up, thereby accepting certain restrictions on religious
courses in the curriculum. It was therefore very encouraging
to the Chinese when Dr. Henry openly sided with them. In a
speech which is still remembered, though it was given more
than thirty years ago, he electrified his students by saying that
it was one of the happiest days in his life when China decided
to control the schools operating within her borders. He pledged
his best efforts to get Lingnan registered with the government
and said that he was ready at any time to step down from
the presidency in order to make way for a Chinese. This atti-
tude of Dr. Henry greatly reduced the tension and allayed

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the fear that graduates from Lingnan would be excluded from government posts, or from teaching in government schools, because the institution was not registered. Now they were confident that in due time Lingnan would be registered.

The stumbling block for many Westerners lay in the two following regulations issued by the Ministry of Education in Peking:

The institution shall not have as its purpose the propagation of religion.

The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among required courses.

But, after a conference with the heads of the different Lingnan schools and departments, the eight religious credits formerly required for a BA degree had already been changed to an elective basis in the autumn of 1925, and attendance on Sunday services had been made optional for college students. In the Middle School, instead of straight Bible teaching as a required subject in the curriculum, there had been substituted one hour a week of "philosophy of life," which dealt with moral and religious problems affecting conduct and life, and one hour called an "advisor's hour" during which the advisor of each section met with his section for general discussion. In explaining these changes to the Trustees, Dr. Henry wrote: "It was felt that the teaching of the Bible had never been successfully or satisfactorily carried out in class and that this substitution of one hour of 'philosophy of life' plus one advisor's hour each week would, if carried out carefully, give a more satisfactory substitution and provide for much more effective religious instruction."

Now that Associate President Chung was back in China, Dr. Henry decided to go to America for a brief visit to arrange for bringing his family back to China and to help in promotional work for the College. On the eve of his departure in the middle of September 1926, he received a very significant letter from
the Chinese Staff Association which said in part:

As the date of your sailing for America is drawing near, we, the Chinese members of the staff of Lingnan University, take this opportunity to thank you for your wise leadership during the past year when [an] unprecedented crisis confronted our institution. We are proud of the skillful ways in which the difficult problems were solved, and we are proud of you for the courageous and progressive steps you have taken. We want to assure you that should [a] similar crisis occur again in the future, we shall meet them with the same spirit and loyalty.

We hope that our cooperation has been and will be, a source of satisfaction to you and that you will carry with you a happy message to our friends in America. From your writings and speeches we learn with great satisfaction that your attitude towards our Government is most favourable. We are very much encouraged by your opinion that our Government is stabilized and has made rapid progress in every line. Your faith in our Government alone commands our deepest respect for your foresight and good judgment.

With respect to the administration as well as the future of the University, we are sure that some adjustment must be made in order to avoid some great damages which might occur. As the alumni in Canton who keep in close touch with the Government are well-informed of the recent educational policies of the Government, especially the question of registration of all private schools, we suggest that you will devote some special attention to the finding out of their opinion and wishes. We respect the opinion and aspirations of our alumni and we hope you will do the same.

With such backing, Dr. Henry, shortly after he reached New York, urged the Trustees to send a commission to Canton to look into the matter of registration and make such adjustments as seemed wise. In response to his urgings, the Trustees on November 16 appointed Drs. Tsin Shue-fan, W. W. Comfort, Ralph S. Watts, C. K. Edmunds, and any other Trustees who might be able to be present in Canton, a Special Commission to confer with the Alumni Advisory Council in regard to the setting up of a Board of Directors in China, which would be the highest authority in the academic administration of the University and other related matters. Dr. Tsin was a Trustee residing in Canton. W. W. Comfort was President of Haverford College. Ralph S. Watts was Dean of the College of Agri-
culture at Pennsylvania State College. C. K. Edmunds, former President of Lingnan, had acceded to the request of the Trustees, resigned his position of Provost at Johns Hopkins University, and accepted the position of American Director of Lingnan University as of November 1, 1926. Comfort, Watts, and Edmunds started promptly after their appointment; they reached Canton on Christmas Day and lost no time in getting in touch with Dr. Tsin and the Alumni Advisory Council. In a little over three weeks an arrangement had been worked out which was unique in some respects among the Christian colleges of China.

A Board of Directors in China was to be responsible for the general conduct of the institution, including—and this was most unusual—complete financial responsibility for the Chinese faculty and staff. The Board of Trustees would hereafter be known in China as the American Foundation. It would still hold title to the campus and buildings (except the agricultural land) but would lease them to the institution under stated conditions. The Foundation's main responsibility would be the support of the Western personnel, endeavoring to maintain the same number as before.

The President of the institution, hereafter to be known as Lingnan University, would be Chinese, and Mr. Chung was chosen for this position. But as he would be busy with public relations and fund-raising, there would be a Chinese Vice President to do the actual administration. Mr. Lei Ying-lam (Y. L. Lee) was the first one to fill this office. There would be a representative of the Board of Trustees, whose Chinese title would be Advisor, but who would be called Provost in English (a title chosen for the very fact that its meaning is vague), as well as a Resident Director of the American Foundation. Dr. Henry was designated for this spot.

There was general good feeling all around when this agreement was consummated in January 1927. Dr. Comfort, in commenting on the work of the Commission, said: "We had the fun of trying to write new history in the relations of an American institution to the Chinese people." It was agreed that the
new administration would take over responsibilities on July 1, 1927. In the meantime, Y. L. Lee, who was General Secretary of the Canton YMCA, was offered a half-time position at Lingnan, so that he might make preparations for assuming the office of Vice President.

On November 1, 1926, the Lingnan Workman’s Union, with 500 members, announced that it would go on strike at 10:30 A.M. unless by that time one of their number had been released from the city jail. He was an agricultural worker who had been accused of stealing about fifty dollars from other workers. The Union’s grievance was that this man had been turned over to the Canton police, without adequate proof of his guilt, whereas in the past all cases of theft had been handled on the campus. Mr. Chung hastily dispatched his secretary to Canton, and he came back with the word that the prisoner would be back by noon. So the workmen, with banner flying, paraded to the wharf to greet him. However, at 3:30 that afternoon they called a strike, claiming other grievances. They attempted to deprive the Lingnan community — consisting of about 2,000 people — of food and water. The students found that the food for their mess halls had been locked up, while pickets armed with clubs held them at bay. Women attempting to buy food in the market outside the campus were turned back at the gate. They were also prevented from buying provisions at the little store on the campus, where fruits and vegetables from the agricultural gardens were on sale. This was a serious matter because the residences had no refrigerators and so had only limited supplies of food on hand. Patients in the hospital and the infirmary had to depend on the doctors and nurses to feed them as the cooks had walked off the job. An attempt was made to harm the four launches, but a guard of professors, keeping watch night and day, prevented this sabotage. Other professors stood guard over the pumping station which supplied the campus with river water for sanitation. They found that the pump had already ceased to function, but only because of a fouled magneto. Fortunately
there were two wells on the campus, and almost every house had a cistern which supplied water for drinking and cooking purposes. As darkness fell, pickets roamed over the campus with clubs and long red lanterns.

At midnight on the first day of the strike help came from the Canton authorities in the form of a squad of picked military police which landed at the wharf and made it clear that any further interference with food, water, or transportation would be summarily dealt with. The strike continued for four days till the Labor Bureau, which had been asked to arbitrate, gave its decision. It granted three of the demands of the strikers and rejected three. After 10,000 firecrackers had been set off the strikers returned to work.

A much more serious strike developed in the spring of 1927. This time a different group was involved, the Union of Non-Teaching Staff (including office workers and clerks). They presented a long list of demands, including sabbaticals with pay every five years and a closed shop with the Union dictating who could be employed. This was on March 15, and negotiations dragged on until March 25, when the Non-Teaching Staff Union called a strike, locked up the tools of the agricultural workers, closed the Chinese library so that students could not get access to the books, sealed the office files and typewriters in some departments, prevented the administration from getting access to its supplies of oil, took possession of a building to use as their headquarters, and made threats against all the members of the union who refused to go on strike. As a matter of fact, less than 50 out of a membership of 140 had responded to the strike call. By April 1 the strikers sent word through an alumnus that they had made a mistake and were seeking a way to get back.

The next day the much larger Workmen's Union presented some amendments they desired made in their agreement, which was about to expire. The administration replied that the best it could do was to extend the present agreement till June 30, when the new administration would take over. The situation was further complicated on April 5, when the College bell rang
an alarm and an organized group of workmen made their way to the third dormitory to punish a student who, they said, had attacked their advisor the night before. The advisor, a former student, had taken up residence at the College, contrary to all rules, and had been haranguing the students night after night to a late hour. The alleged attack was nothing more than a hand laid upon his shoulder, accompanied by the remark that it was already 9:30 P.M. and time for him to stop talking. But the workmen magnified the incident and inaugurated what they called a "work delay" but not a full-fledged strike. This affair greatly incensed most of the student body.

Meanwhile events in other parts of China were affecting the situation in Canton. On March 24, 1927, the Nanking Incident occurred, in which Westerners were systematically harassed by soldiers of the Sixth Division of the Southern army, and several Westerners were killed, including Dr. John E. Williams, Vice President of the University of Nanking. The United States Consul in Canton, on hearing news of this event, strongly urged all American women and children to leave because he feared there might be antiforeign attacks on a nation-wide scale. So the American women and children at Lingnan hastily departed, most of them going to Hong Kong.

At the same time the Chinese professors began to move their families off the campus because the Workmen's Union was making life difficult for them. But the workmen would not move baggage themselves, nor would they allow boatmen or porters from outside to come on the campus. The scene that followed was vividly described by Dr. Griggs:

Many of our Chinese staff were hurrying to get their families and household possessions away and so it came about that for more than a week the younger Americans spent much time as a wheelbarrow brigade moving out our terrified Chinese friends. Rankin, Tascher, McClure, Wall, Spencer and others would come back from trips to the river, drenched and covered with mud from head to foot. It was mercifully cool, but there was rain half the time, and mud, mud, all the time. The psychological effect of this heroic and strenuous performance was great, first upon the friends who were being helped to have proven to them that these doctors of philosophy should be
willing to do this backbreaking job, not for an hour, but for days, out of pure friendliness, and second upon the strikers themselves, who saw in it the determination not to treat with them further but to meet the situation firmly and to put ourselves out of their power.

When the strike started, President Henry was in the mid-Pacific on his return journey from America. Mr. Chung met him in Hong Kong and told him that the institution would have to be closed. Dr. Henry reached the campus on April 10, in time to take part in leading the Holstein herd off the campus. Dr. Griggs described this episode with a light touch:

Presently it was evident that the cows were not being milked and Mr. To of the College of Agriculture succeeded in getting a lot of buffaloes away without serious interference, but the strikers then made a stand that the remaining foreign herd was a part of their working equipment and should not be taken. A great hubbub followed with recrimination and detailed villification of the ancestry of all contestants in the row. But here came the rule that foreigners could not be interfered with, and so the President of the College, Dr. Henry, attached himself to one cow; Dr. Wisner, the Dean, took another, with lesser lights taking lesser beasts. This academic procession moved with all the dignity it could muster out of the gate through a mass of expostulating and jeering workmen, and got away with it, but the honors were uneasy, for the angered strikers made a last stand and kept the calves. To McDermott, the brave, was entrusted the Holstein bull. Last explicit reports were that they were still living, though McDermott did turn up a week later in Hong Kong with a faraway look in his eyes. It seems that neither he nor the bull was thoroughly halter broken, and they were last seen on that day cutting nonconcentric circles among the bamboo groves of the Sun Fung Wong village.

As the situation on the campus had become intolerable with two labor unions on the rampage, and as it was anticipated that further complications would arise when the next pay day arrived on April 15, it was decided to close the institution at 2:00 P.M. on April 14. The members of the Workmen’s Union, taken completely by surprise, were paid up to April 5, the day on which they had stopped working, and were given an additional month’s wages as severance pay. The strikers of the Non-Teaching Staff Union were paid only to the middle of April.
The administration did not know that April 15 had been chosen by General Chiang Kai-shek for a *coup d'état* against the Communist faction of the Kuomintang. On that day, in a move carefully synchronized with action in Central China, a minutely planned raid on Communists was carried out all over Canton at 2:00 A.M. Special troops of General Lei Fuk-lam entered the Lingnan campus shortly after daybreak and arrested three of the most extreme labor leaders. The rest of the workers, having received their pay, were willing to leave the campus. The students were also required to leave, except for a few who were allowed to remain for special reasons and who proved very helpful to the administration.

It was not long before frantic telegrams reached Canton from the New York office, pleading that the College be reopened as soon as possible at it was not feasible to raise money for a closed institution. Yet the best the administration could report was that the great majority of the students were continuing their studies in the city, being assisted by correspondence, by classes, and by conferences. Later it was reported that final examinations had been held on the campus between June 20 and 25, and that twenty-five students, including seven women, had been recommended to the Regents for the degree of Bachelor of Arts, and three for the degree of Bachelor of Science in Agriculture. Thus ended a stormy academic year.
PART THREE

THE UNIVERSITY PERIOD
On August 1, 1927 — a month later than originally planned — the new administration took over responsibilities at Lingnan with an appropriate and impressive ceremony. The delay was due to Mr. Chung's insistence that he would not assume the presidency until the government gave assurance that the University would not again be harassed by labor troubles as it had been in the spring. At the inaugural ceremony there were several speakers including Dr. Tsin, who represented the Alumni Advisory Council which had been so helpful in arranging for the transfer of authority from the Board of Trustees in New York to the Board of Directors in China. Dr. Henry, as retiring President, welcomed his successor and presented him with the seal of the University and a blueprint of the campus. Thereafter Dr. Henry's title in Chinese was Advisor and in English Provost. He was also Resident Director of the American Foundation.

Thus began a new epoch in the history of Lingnan with a Chinese President, a Chinese Vice President and a Board of Directors predominantly Chinese, working under regulations promulgated by the Chinese government. President Chung's administration filled the first ten years of this epoch, 1927-1937. This decade was relatively free from political disturbances in South China, except for three days — December 11 to 13, 1927 — when the Communists, who had been overpowered by Chiang Kai-shek's coup d'état of the previous April, staged a counter stroke and seized the city of Canton. This turn of events caused considerable apprehension, but the Communists
had acted prematurely and soon lost control of the city.

The budget of the University for the year 1927 to 1928 was US$320,000, of which the share of the Board of Directors was $190,000, with all the income from fees as well as from other Chinese sources going to this part of the budget. The American Foundation took responsibility for $130,000.

The first year of the new arrangement was much more difficult financially than had been anticipated when plans for it were drawn up in January 1927. The negotiators had not foreseen the serious labor disturbances which came in the spring and which so deeply affected the institution that it became very hard to raise money either in China or in America.

President Chung once more showed his resourcefulness and his influence with governmental agencies at the local, provincial, and national levels. He persuaded the Canton City Council, beginning with September 1927, to pay the expenses of policing the Lingnan campus amounting to C$10,086 per year. He also induced the Provincial Assembly to renew its pledge of C$100,000 a year—a pledge made several years earlier but not carried out during the years of political turmoil. In addition, the Assembly agreed to pay C$5,000 a month on back grants, making a grand total of C$160,000 for the first year. In the following year the Assembly, in a generous mood, increased its subsidy by C$100,000, making the grant C$260,000 in all, roughly equivalent to US$100,000 at the rate of exchange then prevailing.

The Educational Commission to which Mr. Chung had been appointed in 1926 was now recognized, with some changes in personnel, as an organ of the central government, so that he had to spend a good deal of time at Nanking, the new capital. There he succeeded in arranging for grants from the central government to be used for an engineering college and a medical college.

The crisis in China, culminating in the Nanking Incident, resulted in the evacuation of hundreds of missionaries. Most
of the Americans at Lingnan remained at their posts, but several left at this time—some because they had fulfilled their contracts, and others because of special conditions created by the emergency. One young man, who had arranged for his fiancée to come to China to marry him, now found that her parents had become so alarmed by newspaper accounts of events in China that they would not permit her to leave the United States; so he asked to be released from his contract. The wife of another teacher had become so overwrought during the labor troubles at Lingnan that she had to be taken to America to recover. Three or four other teachers had become discouraged and disillusioned and wanted to go home. Dr. Henry felt that the morale of the institution would be better if they were allowed to go, but their departure made it hard for Dean Wisner to arrange the curriculum for the autumn semester. The English Department had suffered most severely; in fact it had almost evaporated.

Dr. Edmunds, the New York Director of the American Foundation, was much disturbed by these resignations. The unexpected outlay for travel aggravated the financial difficulties of the Foundation, which were already serious. Even if it had been possible immediately to find replacements for those who had left, there would have been no money in the treasury to send them out. Consequently, the Foundation was unable to maintain as many teachers during the first year of the new administration as it had promised to do. President Chung and the Board of Directors in China were especially disappointed that the new arrangement, entered into so hopefully in January, could not be completely carried out in the autumn.

The unfavorable publicity China was receiving in the United States at this time made it exceedingly difficult to raise money for such institutions as Lingnan, and the Board of Trustees had to borrow money up to the limit of its credit. Individual Trustees now gave more generously than ever from their own pockets, though it looked for a time as if they were bringing up their last reserves. There were, however, a few devoted friends who stood by the institution in this emergency.
Fortunately, in January 1928 a check for $120,000 was received from the Rockefeller Foundation, in connection with a previous pledge to give one dollar for every three raised by Lingnan from other sources toward a goal of $1,737,000. Though the total had not yet been achieved, enough had been raised to secure $120,000 from the Rockefeller Foundation. This enabled the Trustees to liquidate their debt at the bank and to recover their collateral.

The financial picture brightened still further in 1938 when Lingnan received a windfall of $700,000 from the estate of Charles M. Hall, and a promise of the annual interest on $300,000, to be held in trust for Lingnan by the Harvard-Yenching Institute, an enterprise authorized by the Trustees of the Hall estate, who were Arthur V. Davis and Homer H. Johnson.

Charles M. Hall was the discoverer of a simple electrolytic process for extracting aluminum from the ore known as bauxite. He died in 1914, and in his will, after making provision for relatives and for other persons, he directed that the remainder of his estate be divided among four projects: (1) Oberlin College, from which he had graduated in 1885; (2) Berea College, serving the mountaineers of Kentucky; (3) The American Missionary Association of the Congregational Church, working for Negroes in the United States; (4) "Education in foreign lands, to wit: Japan, Continental Asia, Turkey and the Balkan States in Europe." Lingnan received $700,000 outright and a three-nineteenths share of the interest from a restricted fund of $1,900,000 held by the Harvard-Yenching Institute on behalf of six institutions in China and one in India. It was stipulated that the interest from this fund was "to be used by each of said institutions for the purposes and in the manner which Harvard-Yenching Institute shall, from time to time, prescribe and approve."

The primary purpose of the Harvard-Yenching Institute, for the six institutions it assisted in China, was stated to be: "to provide . . . facilities for research in the field of Chinese culture.
Sun Yat-sen Memorial Medical College, with monument marking locality where Dr. Sun began his study of medicine and his revolutionary movement.

Thirty-three American Exchange Students with other foreign students, 1936-1937
The Willard Straight Memorial Science Hall
and in other aspects of Chinese studies." These aspects included "literature and art, history, linguistics, philosophy and the history of religion in China." The setting up of this well-endowed foundation by American businessmen for the study and preservation of Chinese culture, at a time when it seemed menaced by influences from the West, was a significant and important action. Lingnan was required to report annually to the Harvard-Yenching Institute on how the income from the restricted fund had been spent, but was free to use the income of the outright gift as it saw fit. The fund was used mainly for endowment and for laying the foundation of a pension system.

During the period when the new administration was taking over responsibility at Lingnan, Dr. Edmunds in New York was making new friends for the institution and securing funds. When in the spring of 1928 he accepted the presidency of Pomona College in Claremont, California, he was succeeded as Director of the American Foundation by Olin D. Wannamaker, who at that time was also Secretary in America of Yenching University and the Princeton-Yenching Foundation.

The Willard Straight Memorial Science Building was dedicated at Lingnan on October 19, 1928. It had been made possible by gifts from Mrs. Straight in memory of her husband, who had been active in business in China and then, upon moving to New York, had become a loyal Trustee of Lingnan. This dedication brought together scientists from near and far, including a stocky, bearded Dutchman from Java and a tall Japanese from Tokyo. The Chinese hosts were most friendly to all, including the British, showing that the intense antagonistic feelings of three years earlier had subsided. A special number of the Lingnan Science Journal was brought out at this time to print the scientific papers presented at the gathering. The long-needed science building, its completion delayed because of unfavorable financial conditions and labor troubles, was an important addition to the campus.

On recommendation of Provost Henry the Trustees had
agreed to take over the financing of the Science Journal as well as of the Herbarium, to make sure of the continuance of these valuable projects which had received a small endowment of HK$8,600 from "a friend of the Science Journal and Herbarium," through Dr. Ernest J. Weekes, a former teacher at Lingnan.

The Science Journal was maintained as a high class publication. In 1936, for example, it printed 770 pages with fifty full-page plates and many figures in the text, comprising seventy different papers ranging over the fields of geology, botany, agriculture, public health, and other fields. More than half of the forty authors were Chinese. The others were from Austria, Burma, Germany, Japan, Sweden, the United States, and the Philippines. All the papers dealt with matters connected with China. In this year the Science Journal disclosed to the scientific world two genera, sixty-one species, four varieties, and one subspecies, all hitherto unknown to science.

The Science Journal was in such demand that complete sets were acquired in forty-three countries and 1,000 scientific periodicals were sent in exchange, from 450 institutions in seventy-five countries. The subscription price of these exchange publications would have amounted to US$3,000. These periodicals were not only of value to the Biology Department, of which the editor, William E. Hoffman, was a member, but over 300 were of importance for agriculture, including horticulture and animal husbandry, and forty were of interest to medical students. To assist Mr. Hoffman in editing the Science Journal, Miss Evelyn Wells was sent to China by the Trustees in 1937.

A faculty retreat was held for two days in February 1929 under the leadership of Vice President Lee, in the home of Clinton N. Laird, who had succeeded Dr. Wisner as Dean of the College of Arts and Sciences. The faculty met to consider the problems involved in maintaining four aspects of Lingnan life: its character as a private institution, its Christian character, its international character, and its Chinese character. There were many encouraging aspects of the current situation.
The budget had reached a total of one million Chinese dollars a year. There were 196 members of the staff of whom 101 were teaching members. Proposals for extending the range of the University were taking shape. Yet there were conditions which led the faculty to much heart-searching. Though the enrollment of the institution as a whole was large, there were only 224 students of college grade that year, and only twelve of these were in the College of Agriculture. Graduates of the Middle School, after spending years on the Lingnan campus, were going in considerable numbers to Shanghai and Peking for their college work, where fees were lower and a wider range of courses was offered. Though the students paid only one-fifth of the cost of their education, there were many complaints that the standard of expenditure at Lingnan—about C$600 a year—was too high and the atmosphere was too aristocratic. There was not enough fellowship among faculty members, nor were there sufficient opportunities for students to meet their teachers in their homes. Attendance of both Chinese and Americans at the midweek and Sunday services was diminishing. There had been no “Harvest Meetings” recently, as the faculty had developed a sensitivity about persuading students to adopt the Christian way of life. It was agreed, however, that much more could be done in deepening the spiritual life of those who were already Christians. Other suggestions which emerged from this meeting were: a reduction of fees; more scholarships for poor students; more cultivation of middle-school students; a strong two-year preparatory department in place of the present one-year subfreshman class; fellowships for graduate study; and better library facilities.

Vice President Lee brought these suggestions to the Board of Directors at the next meeting. They could not see their way clear to reduce the fees, but they did increase the number of scholarships by five. They decided to move the Middle School off the campus to a site of its own—a project begun shortly afterward, though not completed for many years. It was also decided to broaden the base of the colleges by establishing more branch middle schools and seeking connections with
some other Christian middle schools not under Lingnan control.

Though Mr. Lee had been elected Vice President in order to release President Chung from the burdens of administration, the latter preferred to be his own administrator. So Mr. Lee returned to his post as General Secretary of the Canton YMCA.

Three hours a week of military training were now made compulsory for men students, in accordance with regulations of the Ministry of Education, and physical education became compulsory for women students. It also became necessary to provide courses in Party Principles — the principles of the Nationalist Party — taught by teachers acceptable to the government. In order to qualify as a university by the standards of the Ministry of Education it was necessary to have at least three colleges, each college with at least three departments, and each department offering a considerable range of courses. There were also rules as to how many courses a student must take to graduate. Inspectors came to the University from the Ministry of Education from time to time to see that the regulations were being enforced. Graduates received diplomas issued by the Ministry of Education.

There was a definite and increasing tendency, fostered by the government, to use Chinese as the medium of instruction, and preferably Mandarin, now called Kuo Yü or National Speech. In its appointment of new Chinese teachers Lingnan therefore had to give preference to those who could teach in Kuo Yü, and one reason why so many Cantonese students went to Peking for their college work was to acquire facility in speaking Kuo Yü. The Lingnan Middle School was embarrassed when, in 1935, the government forbade the use of English in teaching history, geography, and other subjects, and made English purely a language subject. This made it difficult to give the students as much fluency in English as before, thus jeopardizing Lingnan's reputation for excellence in English. It also made necessary the easing of requirements in English for admission to the Colleges.
The ten years of Mr. Chung's presidency witnessed a continuous expansion of the institution. Though his own scholarly reputation had been made in the Chinese classics, his attention now turned more and more to professional courses. His interest in the College of Agriculture had never flagged and on December 1, 1928, ground was broken for an agricultural building for which he had raised the funds. About a year later — December 6, 1929 — the building was dedicated in connection with the celebration of the Twenty-fifth Anniversary of the establishment of Lingnan on its Honam campus. This celebration lasted two days and included the breaking of ground for an engineering building to house a College of Civil Engineering, a new venture made possible by cooperation from the Ministry of Railways in Nanking. This assistance had been secured by Sun Fo, the son of Sun Yat-sen and a prominent figure in the Nanking government, who was President of Lingnan's Board of Directors.

Mr. Chung went on to create a College of Business Administration, out of the Department of Business Administration, with a vocational school for business subjects in Canton. This proved to be a very popular venture, for most of the Lingnan students were sons of businessmen, and they were glad to get training which would prepare them to continue the family enterprises.

The situation in agriculture was different. The typical farmer had so little land that he could not afford to send his son to college, nor would his farm give a graduate of an agricultural college sufficient scope for profitable operation, had he been helped to acquire an agricultural education. Consequently the enrollment remained low, and most of those who took the courses were looking forward to governmental service. In an attempt to alleviate this condition Mr. Chung now started a subcollegiate course in agriculture; in 1930-1931 there were forty-two enrolled in this course.

Medical education was another field into which Lingnan now expanded. The University Medical School, started in
affiliation with Lingnan by the Christian Association of the University of Pennsylvania, had withdrawn from Canton in 1914. President Chung saw an opportunity of reviving the teaching of medicine when in 1928 the Canton Medical Missionary Society, which had been operating the Canton Hospital, made overtures to the Lingnan Board of Directors to see if they would take over the responsibility for this famous hospital, started in 1836 but closed in 1926 by a strike. An acceptable agreement was worked out, and the transfer was made in 1930. Lingnan physicians, notably Dr. Cadbury, for years had been assisting in the work of this hospital, as had physicians from some of the missions in Canton.

Negotiations then began for the establishment, with the Canton Hospital as a base, of a medical college to be a joint enterprise of Lingnan University and the Hackett Medical College for Women conducted by the American Presbyterian Mission. In the midst of these negotiations, President Chung persuaded the government in Nanking to erect a building, for what was to be known as the Dr. Sun Yat-sen Medical College, on a site adjoining the Canton Hospital, where Sun Yat-sen, then a youth of eighteen, had begun work as an orderly in 1884, and where he had become so interested in medicine that in 1887 he enrolled as a student in the College of Medicine just opened in Hong Kong. This was an appropriate name for Lingnan's Medical College although the uninitiated might assume that it was part of the government's Sun Yat-sen University (which called its Medical School Kung Yee). The building for the Medical College fronted on the Bund, had five stories, and was connected with the hospital by a covered walk. Its three classrooms accommodated fifty students each, and there were laboratories for preclinical work.

The Dean of the Medical College from 1935 to 1944 was Dr. Wong Man, who held the following English degrees: MA, MD, ChB (Cantab.), LRCP (London), MRCS, DTM (England). Dr. Frank Oldt of the United Brethren Mission was Professor of Public Health; Dr. J. Oscar Thomson of the United Church of Canada was Professor of Surgery; Miss Irene Moore of
the English Wesleyan Mission was Superintendent of Nursing. Hackett Medical College of the American Presbyterian Mission supplied Dr. Ross W. Wong, Dr. James Franklin Karcher, and Dr. Theodore D. Stevenson. The faculty included Dr. William W. Cadbury, Dr. William Jue Poy, Dr. Hsu Kangliang, Dr. Lee Tang-piew, and Dr. Leung Ngai-man.

There were five departments: Anatomy, including Histology and Embryology; Physiology, including Biochemistry; Bacteriology, including Parasitology and Pathology; Pharmacology; Public Health. Graduates of the College received the equivalent of a Bachelor of Medicine degree from the Ministry of Education.

From 1935 to 1937 Professor Groff was absent from Lingnan; he was, however, working hard on a program of plant exchange between China and the United States, in which the latter country, being younger, profited more than the older country which had discovered a greater wealth of useful plants in the course of forty centuries of cultivating the ground. As a part of his work Professor Groff invented a propagating frame in which the temperature and humidity were automatically controlled; in perfecting this device he was assisted by Professor Frank. Walter T. Swingle of the United States Department of Agriculture said of him: "I have for years past been giving very special attention to plant propagation and I feel I am in a position to say that Professor Groff has made extremely valuable discoveries, in my opinion, which should be protected by public service patents in some way to prevent their being patented by some man who might see the installation."

Professor Groff also received high commendation for his work in classifying Chinese plants. Dean Watts of Pennsylvania State College wrote: "His botanical work, in the judgment of the Botanists at Penn State, is of the highest order. In fact we look upon it as pioneering in a very important field just as Asa Gray [did] in the United States. There are very important economic relations in connection with Mr. Groff's botanical studies which should not be overlooked." Because
of this confidence the faculty and students of Penn State con-
tinued to support Professor Groff, even during his absence from
Lingnan. His work in classifying plants was so extensive that
when he died in 1954, his notes on 10,000 plants were still
being edited by botanists at Penn State.

A debate between a Lingnan team and one from the Univer-
sity of Oregon on a world tour was staged in Canton on Decem-
ber 2, 1927. The language of course had to be English. The ques-
tion debated was: “Resolved that Democracy is a failure.” The
judges were: Mr. Huston, the American Consul; Mr. Tse Tsok-
kai; and Mr. Kwan Yan-cho. The Lingnan team, consisting of
Leung Koon-wai, Cheung Tsz-lui, and Kwok Kei-tim, won the
decision. The Oregon debaters were Benoit McCroskey, Jack
Hempstead, and Avery Thomas.

More than a year later—in January 1929—Lingnan was
visited by the younger students of the Floating University, a
unique experiment in which faculty and students traveled
around the world in a chartered steamer. The President of
this institution was Sidney Greenbie. Mrs. Greenbie came to
Lingnan with about half of the students of the Floating Univer-
sity. They inspected the campus and were especially interested
in the silk work.

Much more extensive contacts with American students were
provided later by the Exchange Student Plan. It began when
Frank S. Wilson, a student from the University of Hawaii,
spent the year 1933-1934 at Lingnan. He found the experience
so profitable that he suggested that many more Americans
spend a year there. The administration welcomed the sugges-
tion and sent him to America to find students willing to come
on the following terms: a student coming from the United
States to spend his junior year at Lingnan would receive free
tuition and lodging but would have to pay for transportation,
food, books, and incidental expenses. Each American must
have a Chinese roommate and eat at least one meal a day in
the student mess halls.
Mr. Wilson returned in the fall of 1934 with eleven students, and this group brought a new sparkle to Lingnan campus life. They took an active part in athletic competitions and in musical organizations, and they published a periodical vividly recording their impressions of Chinese life and the trips they took during their vacations. Dr. Henry praised the new venture: "The experiment has proved an unqualified success. The exchange students have enjoyed it to the full themselves, the Chinese students are enthusiastic over it, and the Chinese administration is warmly for it."

The following year there were twenty-six exchange students including five women, and in the third year there were thirty, seven of whom were women. Twenty students were selected to go to Lingnan in the fall of 1937, but only four actually took up residence because war had broken out between Japan and China. The eighty-eight persons selected as exchange students during these first four years came from twenty-six American institutions, including two Canadian colleges. It was not surprising that ten institutions in California were represented by a total of thirty-eight students; but there were thirty-one exchange students from the Eastern colleges, including twelve from Harvard, eight from Pennsylvania State, and three from Wesleyan. The program was revived briefly after the war.

There were some problems of adjustment for these American students. They had to make courses offered at Lingnan fit into their programs of study in America which was difficult because of the growing use of Chinese in Lingnan classrooms. One thing the American students especially missed was the social life to which they had been accustomed. Most of the co-eds at Lingnan turned their eyes downward when they met a man; only a few were at ease in masculine society.

The Board of Trustees elected a representative of the exchange students to speak for them in America; William A. Beardslee (Harvard '37) sat with the Trustees without vote.

A conviction that the Protestant colleges in China should
work together as one group, avoiding overlapping and competition, was the result of a visit to China of an Educational Commission appointed by mission boards in North America and Great Britain. Six persons, five from America and one from England, came to China in the autumn of 1921, headed by Ernest D. Burton of the University of Chicago, so the group was often called the Burton Commission. They were joined by ten leaders of education in China — Chinese and Westerners — to constitute the Commission. Mr. Graybill of Lingnan was a member, as was Miss Yau-tsit Law, then of the True Light Middle School in Canton, but later Dean of Women at Lingnan. The Commission recommended the amalgamation or affiliation of some of the existing institutions, and advised that when this had been accomplished, a joint financial campaign should be carried on in America to give a better foundation for the work. The Commission recognized that Lingnan had a large field to itself and was not competing with any other Christian institution. It recommended, however, that the Union Theological College in Canton should become a part of Lingnan. This recommendation was partially fulfilled when the Union Theological College was affiliated with Lingnan in 1929, though remaining on its own campus. During the latter years of the Second World War, the two institutions were located side by side in northern Kwangtung, and after the war the Theological College moved to the Lingnan campus, though retaining its own Board of Directors. As a theological institution it could not be registered with the Ministry of Education.

In 1923 the Protestant colleges in China organized a Council of Higher Education to consider the recommendations of the Burton Commission and to carry out such as seemed wise and feasible. This Council in 1926 appointed an Advisory Committee, composed entirely of prominent Chinese, who met for a month in 1928 and made specific recommendations to the colleges involved on the basis of an extensive survey made by Dr. Earl H. Cressy, Secretary of the China Christian Educational Association. The Council of Higher Education held many meetings and Lingnan delegates regularly attended. But the
joint financial campaign never came off as planned, because the Great Depression began in 1929 before the colleges had formed the united front needed for successful solicitation of funds. The date for this campaign was repeatedly postponed as the depression continued until finally Japan's invasion of China made it necessary to forget about building up endowments and to concentrate on the task of securing funds to meet the emergency expenses caused by the war. In this effort the Associated Boards for Christian Colleges in China, an organization formed in 1932 by associating together in America the Trustee Boards of several Christian colleges in China, took the lead with a large measure of success. The total number of Boards so associated eventually reached thirteen, including Lingnan.

A decade after the Burton Commission, a second commission called the Laymen's Inquiry came to China, after visiting Protestant missions in India and Burma, and published its report in 1932 under the title Re-thinking Missions. It commended the work at Lingnan, but suggested that it would be strengthened if Hackett Medical College for Women could unite with it in a coeducational medical program—a project which was already under negotiation on local initiative. Two members of the Laymen's Inquiry later became Trustees of Lingnan: Dr. William Ernest Hocking, Professor of Philosophy at Harvard, and Mr. Albert L. Scott, President of an engineering company in New York City.

President Chung, having reached the age of seventy-one and being in poor health, retired from the presidency in the summer of 1937, having given his wholehearted devotion to Lingnan. Beginning in 1900 as a teacher of the Chinese classics, he had successively filled the positions of Dean, Associate President, and President. He had had remarkable success in winning friends among Chinese in the South Seas and in North and South America, and his services to the government in the educational field were also notable.

The University had expanded greatly under President
Chung’s administration. In addition to the buildings for which he secured the funds, he obtained for the University a huge granite lion from a demolished temple. When one of Canton’s thoroughfares was widened, the honorary gateways or p’ai-lau that spanned the street had to be taken down. President Chung obtained permission to transport the finest one to Lingnan, where it was erected across the eastern approach to the highest point of the campus.

During six of the ten years of President Chung’s administration (1930-1936), the position of Dean of Academic Affairs—a very important post in the Chinese system of university organization—was filled by Dr. Wing-tsit Chan, who had previously spent a year as Secretary of the University. From 1929 to 1936 he was also Professor of Philosophy, teaching Aesthetics and Modern Idealism.

As a successor to Dr. Chung, the Board of Directors turned to Y. L. Lee, who had previously been Vice President. He was recalled from the Canton YMCA and installed as President of Lingnan.
XII - THE WAR WITH JAPAN

When Y. L. Lee became President of Lingnan at the beginning of 1938, the war with Japan had been raging half a year. The Japanese army was still far from Canton, but an air raid on September 1, 1937 had been followed by over six hundred sporadic raids—with an especially heavy visitation of enemy planes on February 3, 1938. In the spring of 1938, Lingnan gave free accommodations to a large number of students from northern universities bound for Kunming in Yunnan, while they were waiting for travel facilities through Hanoi in Indo-China. Two students from Yenching, which had not yet left its site near Peking, decided to enroll at Lingnan, and received credit toward Yenching degrees, for work done at Lingnan.

President Lee was fortunate in persuading Dr. Y. K. Chu, who had left two and a half years earlier to join the staff of the Mass Education Movement, then the faculty of Yenching University, to return to Lingnan as Dean of the University. He had previously been Head of the Department of Education, which, during his leadership, had dropped Education as a major subject, and had adopted the policy of requiring prospective teachers to major in a content subject with a minor in Education. It was not long before President Lee and Dean Chu had worked out a plan of reorganization of the University to remedy the state of affairs brought on by rivalry between the academic and business divisions of the institution, which were competing instead of cooperating. The engineering and medical colleges were out of control and academic interests were under the domination of the business personnel.
The proposed reorganization involved the following steps: the University Council was to be the highest legislative body under the President; the Dean of Academic Affairs was to assist the President and deal directly with heads of departments except in the College of Medicine; the College of Arts and Sciences was to be split into two colleges, the College of Arts, and the College of Science, with the College of Engineering reduced to a department of the latter. As a further step in reorganization, the subcollegiate Agricultural School was to be closed when the last students graduated in June. A Graduate Institute of Natural Science was to be organized under a Director, according to government regulations, to replace the Committee on Graduate Studies. A Social Science Training Institute was to be organized to provide field training for students and research opportunities for professors. This last proposal could not be effected because of the war. (For the curriculum for 1937 to 1938 see Appendix E.)

The military situation around Canton grew worse in the autumn of 1938, yet on October 9 there was an impressive ceremony to give a good send-off to the college and middle school students who were bound for military training, and to welcome 2,100 girls who were booked for nursing training on the campus. An air raid at the time of registration had seriously reduced the regular enrollment, making it easier to accommodate these girls; even so it was necessary to put up wooden bunks in the four Middle School dormitories, in the fifth and sixth temporary dormitories, in the Overseas building, and in the basement of Swasey Hall.

On the morning of October 12 news came of the landing of Japanese troops at Bias Bay, famous lair of pirates a little over one hundred miles away. Classes were immediately suspended and President Lee hastened to Hong Kong to explore the possibility of Lingnan's reopening there. Evacuation began the next day under the direction of Dean Chu, and by evening most of the students had left, followed shortly by the 2,100 nursing trainees. A week later the Japanese captured Canton.
China was now deeply involved in war, but the United States still had a neutral status, so steps were taken to return to the Board of Trustees in America the property which they had leased to the Board of Directors for one dollar a year. This action was taken to protect the campus from Japanese seizure. Y. L. Lee, acting as Vice Secretary of the Board of Directors, wrote Dr. Henry on October 17, 1938:

Dear Dr. Henry:

Since the present situation makes it impossible for the Lingnan Board of Directors to function as the responsible administrators of the University, I am writing to suggest that in accordance with Section I, Article 1, re property lease, Lingnan Agreement, the American Foundation should take immediate steps to repossess the property.

Dr. Henry, as Resident Director of the American Foundation, replied that he would repossess the property on behalf of the Foundation next morning, but would decline to assume responsibilities which the extraordinary conditions prevailing might make it impossible for him to carry out. Next morning twenty-four hastily made American flags were hung in conspicuous places around the campus and public notices were broadcast stating that the campus was American property.

On October 21, 1938 the vanguard of the Japanese troops took possession of Canton, having covered the distance from Bias Bay with surprising rapidity. The following day the Board of Directors met in Hong Kong, confirmed the transfer of the campus to the American Foundation, and took steps to ask the Canton Medical Missionary Association to repossess and operate the Canton Hospital. As a result the hospital was reopened on October 31 with Dr. Cadbury as superintendent and Dr. Thomson as surgeon.

Many of the residents of Canton fled at the approach of the Japanese, but the thousands who could not were in a perilous situation. On October 24 a Canton Refugee Areas Committee was formed, with Dr. Henry as Chairman, and with Bishop Fourquet of the French Roman Catholic Mission taking a prominent part. This Committee promptly opened five relief cen-
ters around Canton. The Lingnan campus was one of these centers and soon began to fill up with refugees. Every effort was made to admit only genuine refugees in actual need of assistance. By November there were already 6,000 refugees on the campus, filling all the dormitories, all the temporary bunks so suddenly deserted by the nursing trainees, as well as the basement of Swasey Hall. Later the number reached a peak of 8,000. The work was supported mainly by the American Red Cross, but rice and other foods were raised on the extensive University farms.

Classes were organized by Mrs. Cadbury for as many youngsters as could attend. In the children's dining room 1,000 children received three meals a day. Each child on entering was given a dab of Mercurochrome on the cheek lest he steal back for a second meal. Leadership was furnished in this project by Mrs. Brownell and Mrs. Hoh Shai-kwong, assisted by Mrs. Groff, Mrs. Knipp, Mrs. MacDonald, and Mrs. Henry's sister — Mrs. Elsa Barnes — who was on a visit to Lingnan.

A weaving project was started by Mrs. Groff and Mrs. Knipp, using hand looms purchased locally with money raised from their friends. As cloth came off the looms, refugees were given enough cloth to make the garments they needed. The women also saw to it that the children had a happy Christmas, each receiving a bag filled with candy and fruit, as well as a toothbrush, a towel, a cake of soap, a pencil, and a ball.

Dr. Oldt continued in charge of the public health of the campus. Dr. Charlotte Gower ran the dispensary. Mrs. Laird was the indefatigable superintendent of nurses. The staff of the hospital and infirmary had received welcome additions from Hackett Medical College for Women: two women physicians, Dr. Leung and Dr. Lei, and eight nurses. Over two hundred babies were born to refugee mothers on the campus.

Several American professors remained on the campus to help Dr. Henry keep the Japanese from taking possession, and also to prevent vandalism, which might have been a real menace, for General Lei's larger hospital, just off the campus, was carried away by night, brick by brick and beam by beam,
until it entirely disappeared. The professors were busy with many nonacademic tasks. Laird was Bursar and Business Manager, taking charge of the bank and bookstore. McClure, expert on bamboo, was Chairman of the Peace and Order Committee, with Hoffmann, entomologist and Editor of the *Science Journal*, as Vice Chairman as well as supervisor of the building of roads by refugees. Fortunately the refugees, appreciating the help given them, were very orderly and quiet. Historian Brownell took charge of cows and pigs, water buffaloes and goats. Mathematician MacDonald ran the garden store where supplies of fruit, vegetables, milk and butter were sold. Knipp, physicist, and Frank, chemist, took charge of the power plant, keeping the campus supplied with light and water.

After a few months the refugees were urged to go home, as the immediate danger was past. But there were many whose homes had been destroyed and who had to be helped with money and food till they could get on their feet again. Two or three orphanages were established in the Canton area to care for the war orphans.

When it became necessary for the students and the Chinese faculty to leave the campus, an inquiry was sent to the University of Hong Kong asking whether any of its classrooms would be made available so that Lingnan could resume classes for its students. The previous summer Lingnan had carried on a summer school using the facilities of the University of Hong Kong, so that a precedent had already been established. Vice Chancellor Sloss, a friend of Dr. Henry, responded in the most cordial terms with the following list of rooms which could be lent to Lingnan: one room for a central office; fourteen classrooms, either in the Main Building or in the School of Chinese Studies, available daily between 5:30 and 9:30 P.M., with a few available as early as 2:30 P.M.; access to the main library for the Lingnan staff at any time, and for Lingnan students in the afternoon; free access to the Fung Ping Shan Chinese Library for Lingnan staff and students, with space for Lingnan’s own collection of reference books; library hours would be
extended into the evening for the convenience of Lingnan students; the auditorium would be available for Lingnan’s assembly meetings on Wednesdays; laboratory facilities, except surveying instruments, would be available for engineering students. This generous offer was gratefully accepted and Lingnan students whose homes were in Hong Kong or who had fled there to escape the Japanese were notified when classes would begin. Approval of Lingnan’s reopening in Hong Kong had been granted by the Chinese Ministry of Education.

As the University of Hong Kong needed most of its laboratories for its own students, Lingnan rented an apartment house on Caine Road, using one apartment for Biology, one for Physics, and a third for preclinical work in medicine. No one was willing to rent a private house for a chemical laboratory at any price, but the University of Hong Kong finally allowed Lingnan use of two rooms in the Hydraulic Building for chemistry. These makeshift laboratories were gradually fitted out with scientific equipment brought from Canton on American gunboats. They had the advantage of being available in the daytime, whereas most of the other Lingnan work had to be done in the late afternoon or evening.

On December 15, 1938 the fourth-year medical students joined the clinical classes of the University of Hong Kong as visiting students. These courses were conducted in the Queen Mary Hospital. Some of the fifth- and sixth-year students had accompanied their Dean to Kukong in Northern Kwangtung to do medical relief work shortly before the fall of Canton. Later they resumed classes under the supervision of the Dean in connection with the Methodist mission hospital there. Other fifth- and sixth-year students became visiting students at the National Medical College being conducted in the International Settlement in Shanghai.

The College of Agriculture rented a large house and its surrounding farmland in Sung Yuan in the New Territories of Hong Kong. Here the second-, third-, and fourth-year students were lodged and began carrying on their class and field work on November 18, 1938. Two months later the College
of Agriculture moved to Chung Yuan where there were more adequate accommodations and where there were fruit trees, hogs, chicken and pigeon houses, and space for vegetable gardening. In November 1940, the College of Agriculture made a third move, this time to Pingshek, in Northern Kwangtung, near the Hunan border. Moving the College of Agriculture to Free China was a step in meeting criticisms of Lingnan for carrying on so much of its work in the British colony of Hong Kong. There were plans to move other units to Free China, when suitable locations could be found. The fortunes of war made such moves come sooner than expected.

At eight o'clock on the morning of December 8, 1941, Hong Kong time — just five hours after the beginning of the attack on Pearl Harbor — Japanese attacked Hong Kong with air raids and gunfire. At that moment President Lee was in Kowloon, on the mainland side of the harbor, but he managed to cross over to the city of Victoria, which is on the island of Hong Kong and the location of the University of Hong Kong. There he set up headquarters in an office building belonging to a Lingnan alumnus. But many members of the faculty living in Kowloon could not cross the harbor, and President Lee could send them neither messages nor money. The Lingnan Middle School at Castle Peak, located during the war in the New Territories about fifteen miles northwest of Kowloon, saw a British gunboat under attack, and realizing that something serious was happening, gave orders for everyone to leave immediately. In three days the Japanese had captured Kowloon and its adjacent areas on the mainland. The island of Hong Kong held out a little longer, but surrendered on Christmas Day.

The Japanese, flushed with victory, celebrated New Year's for three days, during which President Lee — warned that agents of the Japanese were searching for him — managed to cross the harbor and escape into the interior. Dean Chu, remaining behind, raised loans to help Chinese faculty members go into the interior, and issued certificates of academic standing.
to students who wanted to transfer to universities in Free China.

President Lee made his way to the temporary capital of Kwangtung at Kukong, and then to the wartime national capital at Chungking, where he consulted on future plans with Sun Fo and other members of the Board of Directors residing there. He received an emergency grant from the American Advisory Committee (representing the Church Committee for China Relief, now a part of Church World Service) and sent a radiogram to the American Foundation in New York telling of his plight. The Associated Boards for Christian Colleges in China, including the Lingnan Board of Trustees, had joined with the Church Committee for China Relief, the American Bureau for Medical Aid to China, and other organizations to form United China Relief, through which an appeal was made to the American public. The gratifying response made it possible for the Lingnan Board of Trustees to send money regularly and in increasing amounts to China to meet the emergency expenses which the Board of Directors could no longer carry. At the same time the Lingnan Trustees met all their obligations to the American personnel from their own resources, a difficult task because, by agreement with United China Relief (later called United Service to China), Lingnan could not solicit gifts from new donors to take the place of those former givers who dropped out because of death or other reasons. But even with this aid the Chinese staff were often hard pressed for funds, because prices began to rise at the rate of 10 percent a month, and later at a still steeper rate.

When the Lingnan campus closed its work for refugees, several of the Americans who had been active in relief operations moved to Hong Kong to join the faculty there. Also some new recruits had come out from America. So, when Hong Kong fell, fourteen Americans from Lingnan, eight men, four women, and two children — came under Japanese control. John H. Guthrie, who had joined the Hong Kong Volunteer Defense Corps, was made a prisoner of war and kept in custody till the end of the war. The others, interned first in a downtown hotel and then in the Stanley Camp for civilians, included:

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Clinton N. Laird and wife; Henry C. Brownell, wife, and daughter; Arthur R. Knipp, wife, and daughter; Henry S. Frank; Howard G. Rhoads; Wenzell Brown; Carleton L. Castle; and Miss Charlotte Gower.

The Japanese took possession of the Lingnan campus on the same morning that they attacked Hong Kong. The Americans, informed that they were prisoners, were loaded on buses and taken to Shameen, not expecting to return. But that evening they were brought back and slept on benches in Swasey Hall. The next day they were allowed to return to their homes; there they lived until the end of January 1943 when they were removed to join other internees in the Civil Assembly Center set up in the Oriental Mission compound. Dr. Henry received assurances before leaving that the Japanese would not ill-treat the Chinese left behind. Besides Dr. Henry, there were Dr. and Mrs. Cadbury, Professor and Mrs. MacDonald, Mrs. J. Linsley Gressitt and her baby born in December. Dr. Gressitt had already been interned in the London Mission. Professor MacDonald, ill from an inoperable malady, died in internment camp. The others left for repatriation on September 30, 1943, and eventually reached New York.

Former President Chung, who had retired to Hong Kong, was seriously ill when the city was captured. He died on January 7, 1942. Japanese soldiers had invaded his home a few days earlier urging him to collaborate with Japan, but he had refused. They did him no bodily harm, but a rumor that he had succumbed to wounds inflicted by them was telegraphed from Chungking to New York. He died, however, of natural causes. He was seventy-five years old. After the war his body, encased in a sumptuous coffin, was taken to the Lingnan campus and buried with great honor in the central esplanade, close to the grave of Leung A-fah, the first Protestant evangelist in China.

Discussions as to where the University would reopen — for the Lingnan spirit was determined that the work should go on — ended in the acceptance of the generous offer of General Yue
Han-mou to allow the institution to use a site at Taitsuen, a short distance north of Kukong, on payment of C$30,000, which was a nominal price in view of the depreciated value of the currency. Here amid fine old camphor trees were sixty or more mat sheds and other temporary buildings which had been used as a training camp for high officers of the Kwangtung army but now were vacant except for a small detail of soldiers in charge of the premises. The nearest railway station to Taitsuen was Sin Yan Miu. Pingshek, where the Agricultural College had settled, was a little further north.

Workmen were summoned in May 1942 to repair the mat sheds and the temporary buildings already standing at Taitsuen, and to erect other buildings. About 300 workmen were employed, and more than forty new buildings were the result of their labors, including an auditorium, a library, a dining hall, a cooperative store, six student dormitories, ten faculty residences, five staff dormitories, two classroom buildings, and fifteen miscellaneous buildings. Five of the new buildings were put up at Pingshek for the College of Agriculture. The buildings at Taitsuen were given names reminiscent of those on the campus at Canton, such as Grant Hall and Swasey Hall.

Before the buildings were completed, a summer school of middle school grade was started at Taitsuen on August 1, 1942. Regular work for the middle school and the colleges of Arts and Sciences opened in September. Entrance examinations had been given in Kweilin, Meihsien, Pingshek, and Kukong to 2,000 candidates, but only 300 were admitted, including former Lingnan students and some from the University of Hong Kong.

Soochow University was associated with Lingnan at Taitsuen for a few months. This institution had fled from Soochow in 1937 and, after considerable wandering, had taken up residence in the International Settlement in Shanghai, carrying on academic work in association with St. John’s University, Hangchow Christian College, and the University of Shanghai—all Christian institutions. When the Japanese seized the In-
ternational Settlement in December 1941, a group of teachers and students from Soochow University started out to find a place where they could carry on their work without interference. They first went to Shaowu in Fukien, where Fukien Christian University had found its wartime refuge. Feeling that they were still too near the Japanese lines, the Soochow group went further westward becoming associated with Lingnan in Taitsuen.

The Cantonese Union Theological College also came to Taitsuen. Early in the war it had moved to China's far west and had been associated with Huachung University in its distant retreat in Yünnan near the Burma Road. But it came back to Kwangtung at the request of the Church of Christ in China and the YMCA so that its graduates could serve the Cantonese-speaking churches of that province. With this College came Dr. and Mrs. J. Stewart Kunkle of the Presbyterian Mission, and Rev. and Mrs. P. W. Jones and Rev. F. Evison of the English Methodist Mission.

Yet even in this secluded spot Lingnan did not escape war's alarms. At the end of May 1944 there was fighting in Northern Hunan province and it looked as if the Japanese armies would move southward into Kwangtung, menacing Pingshek and Taitsuen. The provincial educational department ordered all schools threatened by the invasion to close by June 3, and to complete evacuation by June 10. The Soochow University group departed at this time and disbanded till after the war was over. Lingnan did not disband, but many Lingnan families took refuge in the mountains and spent the summer there.

Fortunately the Japanese turned westward and did not enter Northern Kwangtung at this time. It was therefore possible to resume classes at Taitsuen in October 1944, though the fact that the Chinese had torn up the railroad tracks from Kukong northward to Lokcheung, a distance of twenty-seven miles, as a precaution against a Japanese advance, made access to Taitsuen more difficult than ever. The College of Agriculture now moved from Pingshek to Taitsuen to occupy the buildings vacated by Soochow University.
Work began in Taitsuen in 1942 with only five departments operating: Chinese; English; History and Political Science; Science; Commerce and Economics. In the nine months which had elapsed since classes were suspended in Hong Kong many of the teachers had found other work or moved to other places, so the faculty was shorthanded. But all but the English Department started out with their former head professors. Until Dr. Rhoads arrived to head up this department, Mrs. Kunkle, who had previously been an English teacher at Lingnan, was Acting Head. Other departments were added as teachers became available.

At first there was a dearth of scientific equipment, but one student managed to bring eight microscopes to Taitsuen and a staff member brought another. Later a large shipment of supplies, including microscopes and other equipment for science work, was brought overland from Waichow. The library at Taitsuen started with only 2,000 books. These were supplemented by books brought from West China by the Union Theological College, and President Lee started a campaign with the slogan, "One Alumnus One Book," which brought in a number of books from alumni who were accessible.

Vivid descriptions of life at Taitsuen were given by Sz-to Wai and the following excerpts from his letters give charming vignettes of college life in that place:

We went to Taitsuen once or twice and then on the 12th of May my Colleague, Mr. Yeung Tsz Hin and I and two workmen went out on the morning train with some cooking utensils, some earthen jars, a few pairs of chopsticks and a few personal belongings. It was a rainy day. When we piled these things in the luggage car, they occupied about twelve square feet of space. I pointed at it and said, "Lingnan University starts again." When we got to Sin Yan Miu, our station, nobody was there to meet us. . . .

After a day or two we negotiated with the villagers and borrowed a very old and broken-down table. This we covered with cloth and on it laid out some stationery and so we opened our first office in the big hall. We had one broken chair. The first thing I did was to make a new design of the college seal, symbolizing the rebirth of the University. On top of the old design—White Cloud Mountain, the
lichee trees, Pearl River and the road leading to the college — is the National Star, and below the old design are flowers and leaves springing up around it, indicating that beneath the National Star Lingnan University starts again like the flowers of Spring. . . .

The magistrate of the Kukong district at that time was one of our old boys. I went to him and told him that I wanted his help. "We have made friends," I said, "with the village people, but we want more help from them." . . . After a time he called together a large gathering, explained things to them and told them how they could help us. Some of the villagers asked me afterward, "This magistrate, is he an old Lingnan student; did you teach him?" I said "Ever since he was eight or nine years old." After that everything was different; they came to see me often and advised me what to do and how to use the land and so on. . . . They were so good to us that I got a moving picture machine and bought some precious gasoline and gave them two nights of moving pictures. They all enjoyed the show. . . .

Orders came to evacuate northern Kwangtung. Mr. Yeung and I decided to stay no matter what came. . . . I myself wanted to remain because I liked Taitsuen very much; huge camphor trees, cool weather, thirty kinds of birds, lovely wild flowers, and spreading rice fields, the whole atmosphere artistic, and I thought I would go to the mountains further away from the railway if necessary, where it would be quite safe. . . .

Sawing went on in the carpenters' matshed continually, as if a couple of hundred men were snoring in their sleep. At one time we had as many as 300 builders and carpenters, and at cooking time eighteen kitchens were sending up smoke. All these preparations without any actual school did not satisfy us, however, so our next step was to open a summer school for the Middle School. On August 1, 1942, this school opened and the work of Lingnan started again. . . .

This name [Taitsuen] we did not like so we changed it to Ling-taitsuen. We had a rule that those who came must help to open the place, help to beautify it and make it usable. All the work in the dormitories and classrooms was done by working students. Boys began to dig fields and make roads. . . .

When Mr. C. K. Tze, our business manager came, he took up responsibility. I had been called the "Mountain Chief," which meant that I did things differently and in any artistic way I liked, without much rule or order. But now the University was actually going and we needed a government, so Tze and others took over the business side. I was greatly relieved, but it has been a thrill to start something like this. . . .

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If you stand at the top of the hill, you will see fifty or sixty buildings, some half-hidden under big camphor trees, some exposed on the mountainside, with pink walls and purple roofs. Under the sunshine it is a beautiful sight. Lingnan is now well established at Lingtaitsuen.

Our entrance exams were held in different places; Kweilin, Meihsien, Pingshek and Kukong. Around 2,000 students took them but, when college opened, we received only about 300 students – old and new, some of them from Hong Kong University. Everyone carried an oil light and the song of the red lantern came immediately to mind. (Since this was written oil has climbed so high that many have to economize on even these small lights and grope their way precariously along the campus paths in the evening). I am new to this situation for I used to work here alone and afterwards with only a few people. Now there are so many young people here beginning their studies again in Free China that sometimes you cannot keep back your tears at seeing them. It stirs something inside you.

The University has given more than ten plays in Swasey Hall and two or three big concerts have been given. Morning service is held here every Sunday. The Student Association is raising money for a school in the village and for a club for soldiers and workmen. They are also planning some medical work for the neighborhood.

The night watch is the most spectacular and most romantic of the duties of the students. On moonlit nights one can see girls on guard in the campus. Rifle on shoulder they stand guard with amazonian courage through the watches of the night. Each night is divided into two parts and a new guard comes on in the early hours of the following day. In the dark nights the boys patrol the campus from the Middle School to the University. Many an adventure turns into a branch of a tree or the turning of the way. There are compensations to the lonely vigil. There is now a special place built for cooking a trifle of food in the middle of the “watch.” The whole campus sleeps in peace with seldom the alarm of a thief and never the danger of unannounced fire.

On a sunny day in January 1944 I woke with the bugles in the early morning. The brazen notes disturbed my last sleeping and brought me out of bed, to dress and make a hasty exit. I walked quickly to the top of the hill, following students that made those final adjustments to their dress as they went along. We breathed deeply the mountain air as we stood outside the library and found positions. Once more the blare of bugles in the sudden silence that they alone could break. The slanting rays of the rising sun touched the upper half of the flag staff. The flag went up. A wandering breeze shook
out the folds and every eye looked up at the symbol of our freedom.

Still early in the morning I set off for my walk. Among the trees and up the hill along the beaten paths. I had a mind to walk to the University campus. Swasey Hall is the boundary mark between us [between the Middle School and the College] and as I passed it I saw to my surprise that lectures had already begun. Six-thirty and already at work! I walked quietly past but no one took much notice of me; the students bent over their notebooks and the professor looked at nothing but his thoughts and spoke each sentence as a man who knew his subject. I walked on.

I went on to the Tuck Shop. But a Tuck Shop no longer. In each window were two students, pencil in hand working with a microscope. Above the door was the sign “Science Hall.” Through the unglazed windows I caught a glimpse of bottles and specimens. Microscopes! I think of how we began with four baskets, washtubs and a bowl of rice each. A biological laboratory with medical students at microscope work. Forty microscopes with prepared slides and chemicals not to mention textbooks! There is a kind of excitement that feels like peace. I felt it then.

As I walked past the door of the Science Hall I saw the engineering department with its students working at drawing boards, and behind them, on the walls, the charts that look so well and mean so little to the rest of us. I strolled on to the library up the hill. It was like a stock exchange of knowledge. Everything worked with silence and efficiency. Students went to and fro. The librarian came and went from the window as she found books that were sought for. Groups gathered in silence around a paper and scattered here and there among the tables were others, some head in hands and some with feet twisted around the legs of the chair. It seemed that everyone had some purpose there and that purpose was important. I stood in the doorway and looked around.

I walked out among the camphor trees and went toward the dining room. But I never pass Grant Hall without looking in at the Religious Center. Students work there helping the children of the village. All the full activity of a YMCA is carried on there. Outside, under the overhanging roof and pinned to the matting walls are pictures of other lands and of the war effort in every theatre of war. There is very little activity right now because it is getting on toward noon.

As I passed the central buildings, leaving the dried up fields on my right, I heard the sound of music from the new dormitories. I walked past them. An assortment of instruments played tunes ranging from hymns to the latest dance music. I saw students sitting
in their windows reading, and, as I came to the end of the building, the gong sounded for the midday meal. I had not gone three paces more when all the music stopped, the windows were slammed shut, and I was caught up in a stream of jostling youth. Over the long wooden bridge and towards the dining hall and I was caught up by a group of young men, “Come along, Sir, sit with us.”

Through the window beside me in the dining room I saw the new dormitories. Outside each one was a Christmas tree still standing. They had had a competition as to who could decorate the best tree and the results were still there.

I came to the other side of the cultivated valley and crossed the wooden bridge. A kingfisher swept his bright blue wings under me as I crossed and disappeared into the bamboos. Turning the corner I saw the theological students at their classes. Through the open door of their library I saw the students not in class reading and writing at their tables. From such surroundings and in such circumstances what kind of Christian workers will be produced? What will the future Church in South China show for the influence of this strange life? Only good things surely! Books and shelter and company are here in plenty. Close to the earth and heaven all around, with no distractions other than those they make themselves.

When I came to Dr. Kunkle’s house I saw him standing at the door. He called to me and said I was just in time. We sat around the table and drank tea and the matter under discussion was the Lingnan Orphanage. What site shall we choose? What kind of building shall be built and how best shall we train the children when we have them here? How much shall we expect the students to do? and so many other questions that when we closed the meeting it was 4:30.

I came out and decided it was just time for that rare English cup of tea with the Jones family up the hill. What’s this? Tubes of paint! Good ones from India and a brush too. Have you still some of that paper I gave you last week? Let’s make a sketch right away. The sun is right, the colors are fresh and you have two boards. We sat together behind the little kitchen and overlooked the whole of Ling Tai Tsuen. A little foreground? Just trees or shall we put in the corner of the building there, I mean the library there? Better shorten the rice fields a little—tell a little lie—but no matter, it’s our picture. Ah the camphor trees! Any cobalt blue in that box of ours? The sweep of the hill, the new dormitories standing clean and new, the library already mellowed with one year’s weather and the age-old camphor trees hiding the rest. Just room to draw the mountain in and balance the patches of bare earth this side. Enough of pencil—now the color.
I took the little hill toward home, and, as I came in sight of the house, I saw the light go up in the window as my wife lit the lamps. She called out as I entered and holding the door to listen, I heard also another sound, the opening bars of the newest choir piece. Must be Thursday night, then, and choir practice night. I seldom miss the choir either in concerts or in practice, but let me rest a while and eat supper in peace at home and after supper I'll hear that latest thing they sing; they always wait to the end to sing that when all are in good voice. I'll sit near the back and listen to young voices raised in joy of life and of living. That their song should be a praise of God is right. After supper I'll go down.

The idyllic life at Taitsuen was temporarily disrupted in the spring of 1944 by the threat of military invasion, but was resumed in the autumn. It was permanently broken up in January 1945 by a Japanese drive which succeeded in capturing Kukong. Lingnan had to move again. About two hundred and fifty students returned to their homes or took refuge with friends. One hundred members of the faculty, with their families, and about fifty students found a temporary place of comparative safety in some Hakka villages in the hills. But by April 1 they found it advisable to move on to safer regions, walking sometimes from twenty to twenty-five miles a day. About the middle of March the Union Theological College moved to Linhsien, about seventy-five miles west of Kukong. The Agricultural group went to the Five Mountain District between Kwangtung and Hunan.

Meanwhile President Lee had gone with five members of his staff to Meihsien, a city still free from Japanese occupation, 175 miles east of Kukong, and about 200 miles northeast of Canton. Here they were preparing to open classes again in the autumn, when the news came that the Japanese had surrendered on August 14, 1945.
WHEN THE WAR ended in August 1945, President Lee abandoned his plan for starting classes at Meihsien and sent Mr. Lai Shau-pan, Commandant of the Middle School Cadet Corps, to Canton to recover the Lingnan campus. He found the faculty and students of an institution which had collaborated with the Japanese occupying the buildings, but with the help of a few other Lingnan people he expelled these intruders within twenty-four hours.

The Lingnan faculty and students were hastily summoned to Canton and classes began in October. The Dean of Academic Affairs was Y. Y. Huang; the Dean of the College of Arts was C. H. Chuang, and the Dean of the College of Science was Henry S. Frank. Nearly all heads of departments were Chinese as were most of the teachers.

None of the buildings had been destroyed, but some had suffered from the weather and others from termites so that a good deal of repair work was needed. Many pieces of equipment were missing from the laboratories. In the library there was not a single volume bearing a date later than 1936, and one-fifth of the books had disappeared. Accordingly, the Associated Boards for Christian Colleges in China, which included the Lingnan Board of Trustees, now appropriated US$35,000 to be used for repairs and for the purchase of books and equipment, so that deficiencies could be made up at an early date.

The Union Theological College now moved to the Lingnan campus, and erected a building of its own. As an institution teaching religion it could not be registered with the Ministry
of Education, so it retained its own President and organization. It was a united enterprise of the American Presbyterian, United Brethren, Church of England, English Wesleyan, London Missionary Society, United Church of Canada, and New Zealand Presbyterian missions. Its relation to the University was much closer than before.

The enrollment in the colleges, as distinct from the middle and primary schools, was much higher after the war than it had been before the war, being 777, of whom in 1945-1946, 480 were freshmen, and more than 1,000 in the following year. Student life soon resumed its normal tempo with athletic contests, musical events, departmental clubs, and Christmas festivities taking their place alongside of studies.

There were very few Westerners on the campus when work was resumed in the autumn of 1945, for most of them had been repatriated and, however eager they might be to get back to Canton, they found that transportation across the Pacific was still strictly controlled by the United States government with little provision for civilians. A few Westerners who had been at Taitsuen — Dr. and Mrs. Kunkle and Mr. and Mrs. Jones of the Union Theological College, and Dr. Rhoads of the Arts College — returned to the campus. Dr. Henry, soon after being repatriated in 1943 had returned to China with a commission from the Office of Strategic Services, hoping to be on hand when the Japanese gave back the campus, for, remembering how General Lei's hospital had been carried away, he feared that there might be looting of the Lingnan campus when the strong hand of the Japanese was removed. When the turnover occurred, however, he was laid up in West China and could not reach Canton till later. But there was no looting. The villagers, remembering what the American staff had done for refugees in the early months of the war, were in too friendly a mood to permit any depredations; besides there was a detachment of Chinese troops on hand.

The Brownells, Cadburys, Franks, Gressitts, Hoffmanns, and Knipps returned to Canton as soon as they could do so and
were warmly welcomed. New recruits included Richard E. Pride, successor to Professor Groff as Penn State representative in the College of Agriculture; Dr. Frances Spieth, an important accession to the Chemistry Department, and Lee Winters, Jr., who came as an exchange student but stayed to teach English and help in administrative work. Mrs. Ruth Mack, who as Ruth McCullough had taught at Lingnan several years earlier, returned to teach English. There was also a succession of teachers in the Western School. But at no time in the postwar period did the personnel supported by the American Foundation and in residence at Lingnan exceed eighteen, as contrasted with twenty-seven to thirty before the war. The resources of the Trustees had to be stretched to include pensions for retired personnel, and the cost of keeping American personnel in China had greatly increased, so that not so many could be maintained.

There were, however, Westerners on the campus provided by other agencies. Dr. James Brown, a Canadian who had earned his PhD degree at Oxford, joined the Physics Department, with his support contributed by the Christian Union of British Universities. Paul A. Grieder came back on a Fulbright lectureship, on leave from the University of Montana. An innovation was the presence of Roman Catholic personnel on the campus. The first to come were Sister Olivier and Sister Joan of Arc from the French Roman Catholic Mission. They were followed by two representatives of the American Maryknoll Mission—Father Joseph A. Hahn, who taught Engineering, and Father George N. Putnam, who taught Sociology.

Shortly after the end of the war Dr. Henry was called upon to assist in the rehabilitation of South China as Deputy Director of UNRRA for the Province of Kwangtung. “It’s going to be a headache,” he said, “but it seems the proper thing to do.” He was with UNRRA for two years, during which period Dr. Henry S. Frank represented the American Foundation as Vice Provost, serving also as Dean of the College of Science and continuing his teaching and research in the Department
of Chemistry. UNRRA was also served by Professor Groff for fifteen months acting as Agricultural Rehabilitation Officer for South China.

Dr. Henry returned to the United States in 1947, but soon was invited back to China to be adviser to the Governor of Kwangtung. Once more he responded to what he felt was the call of duty and served in this capacity for about a year. He received a signal honor in December 1948, when the Mayor presented him with a key to Canton, the city of his birth, and conferred upon him the title of “Illustrious Citizen.”

Again returning to the United States, Dr. Henry took over the post of Director of Lingnan’s New York office from which Mr. Wannamaker had just retired. Dr. Frank had advanced from the position of Vice Provost to that of Provost in March 1948. As Dr. Henry was already in his late sixties, the Trustees selected John Allan Christie to work with him in the office with a view to succeeding him eventually. Mr. Christie was sent to China in 1949 to get acquainted with the situation on the campus at first hand, and remained there till 1950.

In the spring of 1948 President Y. L. Lee asked the Board of Directors to allow him a year’s leave of absence, and to accept his resignation at the end of that period. His request was granted. He had held the presidency for eleven years, including eight years of war. In the face of overwhelming odds he had shown an indomitable spirit combined with great resourcefulness. He had been awarded an honorary LLD degree by Oberlin College, where he had taken his bachelor’s degree.

As his successor, the Board of Directors chose Ch’en Su-ching, an outstanding sociologist with the doctorate degree from the University of Illinois. He had been on the faculty of Nankai University for ten years, closely associated with President Chang Po-ling, one of China’s most respected educators, who hoped that Dr. Ch’en would be his successor. But Dr. Ch’en’s home had originally been in South China and he was willing to come to Lingnan where he had had part of his education. He took over administrative duties at Lingnan on August 1, 1948,
as Acting President, and became President a year later when Y. L. Lee's resignation became official. He appointed Dr. Percy Feng as Dean of Academic Affairs and Dr. Wong Li as Dean of the College of Arts. Dr. Frank continued as Dean of the College of Science. The Dean of the College of Medicine, Dr. T. A. Li, a very successful administrator, was fatally stricken with cancer. His successor was Dr. Tse Tsz-kwong (C. K. Hsieh), the foremost radiologist in China. Rev. Y. S. Tom was Dean of the College of Theology.

The American Student Exchange program was revived, and seven men — including Dr. Frank's son Austin — and two women were enrolled for the academic year 1947-1948, and two men and two women — including Dr. Frank's daughter Alice — for the year 1948-1949. Five men and two women were chosen to go to Lingnan for the year 1949-1950, but were prevented from taking up residence there because of the serious political developments.

On June 1, 1949, as the first academic year of Dr. Ch'en's administration drew to a close, Dr. Frank made a report to the Trustees, which contained this summary:

President Ch'en assumed office on August 1, 1948 and since that time has (a) guided a transfer of administration so smooth that there has been no sign of dissension or faction at any time; (b) managed the finances of the Chinese administration so as to end the year solvent, and with a modest reserve for the emergencies which may be ahead; (c) completely reorganized the Medical College, which now has a staff which in any period would be recognized as among the strongest in China; (d) strengthened the other colleges, particularly the College of Arts by securing the service of scholars of national and international reputation; (e) promoted the academic atmosphere of the campus, so that in many fields it already surpasses the pre-war standard; (f) although not a professing Christian, gained the confidence of the various mission bodies in Canton, both for himself and for the Christian purpose and character of Lingnan, to an extent not equalled for decades; (g) steadily increased, while greatly strengthening, the Chinese side of the University, the integration of the American group in the administration and policy-making of the institution; (h) given leadership to the Board of Directors which now regards the University administration with enthusiastic confidence,
in place of the critical distrust of a year ago; and (i) so comported himself amid political uncertainties as to evoke, in the whole staff and student body, a calmness in the face of uncertainty which has called forth admiring comment from the observers of the near-panic in some other sections of the Canton community."

In connection with the reorganization of the Medical College the course was lengthened from six to seven years, with two years of premedical studies, four years of medical studies, and one year of internship. The question was raised as to whether the New York charter could be modified to enable the University to grant the degree of MD, instead of the MB degree which had been given hitherto.

Another change instituted by President Ch‘en was the organization of a College of Commerce in place of the defunct College of Business Administration, since one out of every five students was already majoring in Economics or Business Administration. In this new college great emphasis was placed on courses in Economics so as to attract first-rate professors.

The approval of the Ministry of Education was given to President Ch‘en’s proposal to establish a Department of Mathematics in the College of Science, but his plan to organize a Department of Philosophy in the College of Arts was vetoed. According to the Ministry of Education’s regulations, a full-fledged department must provide an extensive array of courses and adequate personnel. Hence it was not easy to get the Ministry’s consent for opening new departments, or for reviving departments which had operated on a smaller scale — as mathematics and philosophy had done — prior to the registration of the University with the Ministry of Education.

President Ch‘en expressed his strong desire to have a larger number of Western teachers but made it clear that he wanted them in English and the natural sciences, including anthropology, but not in economics, sociology, or history, where Chinese teachers were preferable because they could make specific applications to Chinese conditions with which they were more familiar than foreigners could be. But, with the political situation becoming more ominous, it was not a propitious time to
send new recruits to China. When Dr. Cadbury retired in April 1949 after forty years of service, the Trustees did not send a physician to take his place. The University’s application for four distinguished American professors to be sent to China as Fulbright lecturers was not granted.

Keeping the University solvent in spite of the vagaries of the currency was a major achievement. In 1948 the Nationalist Government introduced a new kind of paper currency, called Gold Yuan (GY), which was designed to be maintained at the fixed rate of GY$4.00 to US$1.00. Everybody was required to surrender whatever US or other currency he might have in his possession and to accept an equivalent amount in Gold Yuan bank notes. But it was not long before the new money began to slip, and the decline continued at an accelerated rate as the fortunes of the Nationalists suffered eclipse. By December 1948 it took 10 Gold Yuan dollars to equal one dollar US; by the beginning of April 1949 it took 18,000, and by the end of that month 400,000. In view of this rapid decline it is not surprising that interest rates were 20 percent per month!

In spite of the great achievements of President Ch’en in the first year of his administration, defects remained to be corrected. These included too great financial dependence upon student fees; looseness and inefficiency in the lower levels of administration — a condition which could only be corrected by securing additional able personnel at these levels; the persistence in both teaching and administrative staff of some dead wood, which for various reasons, could not be immediately eliminated; the unsatisfactory state of the College of Agriculture, though a good deal of valuable work was being done. For example, Professor William E. Hoffmann had under way an active program of life history studies of insects of economic importance, and was working on plant relations with a view of publishing a Host Plant Index, which would be of enormous value for all scientific attempts to control insect damage to field, vegetable or fruit crops. A younger entomologist, Dr. J. Linsley Gressitt, had an international reputation as a collector and taxonomist and as an authority on beetles. In the summer
of 1948 he led an expedition, under contract with the California Academy of Sciences, into the western province of Szechwan and there made extensive insect collections in the Dawn Redwood area. He was also under contract with the University of California to spend one-third of his time cooperating with the program of finding and sending to the United States insects that would act as parasites on other insects which are plant pests.

Civil war between Nationalists and Communists was now raging furiously in North China, and Lingnan anxiously watched other universities to see what happened to them when they came under Communist domination. Tsinghua University and Yenching University, both located a few miles northwest of Peking, were taken over by the Communists in the middle of December 1948 and saw the battle lines move southward past them. For the time being, Canton remained a quiet haven, and several foremost Chinese scholars came to Lingnan to continue their academic work. One of the most distinguished was Professor Ch’en Yin-chüeh, famed as the greatest living Chinese historian, whom Oxford University had vainly tried to keep permanently. He came from Tsinghua where Dr. Wong Li, Dean of Lingnan’s College of Arts, had been his student. His salary and that of his assistant, whom he needed because he had ruined his eyes, were paid from a fund set up by the Standard-Vacuum Oil Company through Mr. Philo Parker. Another distinguished professor, also from Tsinghua, was Wu Ta-yeh. C. M. Chang, an authority on political science, was both an educator and an editor. Dr. T. S. Ma, an analytical chemist with an international reputation, had worked for ten years in Chicago where he received specimens for analysis from all over the country. Another acquisition was Cheung Fong-chung.

Dr. Kenneth Ch’en, Assistant Director of the Harvard-Yenching Institute, transferred his office from Yenching to Lingnan, with the Secretary of the Institute, Hilda Hague. Arthur W. March, former Professor of Biology at Hangchow University, also arrived, ready to help in any capacity, and was asked to
handle accounts for the American Foundation temporarily, with the expectation that later he might serve as editor of the *Lingnan Science Journal* and revive that important publication. J. Claude Thomson, former Professor of Chemistry at the University of Nanking, was another acquisition. Mrs. Thomson gave very welcome service in the Western School.

Lingnan was elated to have such distinguished persons on the faculty and looked forward to the arrival of two former Tsinghua professors—Sung Hsia and Wang Cheng-hsien—who were returning from Oxford and Cambridge respectively with doctor's degrees. It appeared that with these various additions, Lingnan would have one of the strongest departments of economics in China. Further strength came from the fact that a consignment of books which had been presented to the Nankai Institute of Economic Research but could not be delivered because Tientsin was on the Communist side of the battleline had been loaned to Lingnan.

But Lingnan's elation did not last long. Sung Hsia and Wang Cheng-hsien did not come after all, and Wu Ta-yeh, C. M. Chang and T. S. Ma departed in June as the political situation became more ominous. Kenneth Ch'en, Hilda Hague, Arthur March, and the Thomsons also departed. But Ch'en Yin-chüeh did not go, though Academia Sinica, of which he was a fellow, urged him to leave the threatened city of Canton, as he was considered a national treasure (*kuo pao*) and should not be jeopardized by being allowed to remain in what was soon to become a battle area. The departures were partially offset by the fact that Chiang Li-fu, who had trained practically all the good mathematicians in China, volunteered to come to Lingnan, and there was a prospect of getting Tao Pao-k'ai, Dean of Engineering at Tsinghua, and other top men in the fall.

Throughout the spring and summer of 1949 there was much speculation as to when the Communist troops would reach Canton and what would happen then. Peking had opened its gates to the Communists on January 24, 1949; Nanking had
been taken on April 24, and Hangchow on April 30. In view
of this rapid advance, the Communist radio announced that
Canton would be “liberated” on May 19. But when that day
arrived the Communist radio postponed the day for three
months, apologizing that liberation had not yet been ac-
complished. One cause of delay was the stiff resistance offered at
Shanghai which was not captured till May 25; another was the
floods in Central China.

On May 15, the Commander of the Nationalist garrison in
Canton had ordered all nonessential persons, including stu-
dents, to leave the city. The University could not ignore this
warning, so the date for beginning the final examinations was
changed from June 10 to May 27, and the examination period
was shortened so that students could get away by June 1.
Another warning came on May 19, and the date for the begin-
ing of examinations was set three days earlier. In spite of
the general anxiety commencement exercises were conducted
in a satisfactory way, and degrees were conferred on 130 stu-
dents of whom about 100 were present.

During the respite provided by the delay in the Communist
advance, the University resumed classes for the fall semester
in September with about 1,200 students enrolled. There were
between 300 and 400 freshmen, with their courses heavily
weighted toward medicine, engineering, and business admin-
istration, and away from liberal arts. Fees were based either
on Hong Kong dollars or on the price of rice, according to the
preference of the student involved. By a ruling of the govern-
ment, students could not be required to pay more than half
their fees in advance.

On September 29 the Nationalists in Canton instituted a cen-
sorship of radio broadcasts and telegraphic communication,
indicating that the crisis was near. By October it was rumored
that the Communists would soon arrive, and about 200 Lingnan
students left school at the earnest request of their parents.

The vanguard of the Communist troops entered Canton on
October 14. There had been an arrangement whereby the
Nationalist troops would evacuate the city before the Communist soldiers arrived, but some of the Nationalists delayed their departure and there was some severe fighting. Before evacuation the Nationalists had placed under the Pearl River Bridge a heavy charge of dynamite with a time fuse. The charge exploded at 6 P.M. when a number of vehicles and pedestrians were upon it; there was a great deal of damage and many casualties. Not long after the blowing up of the bridge, the Shekpai arsenal and magazine at Shaho were set on fire and the resulting explosions continued intermittently until midnight.

As a step in extending its control, the new regime began to disarm not only remnants of the Nationalist armies but civilians as well. It was much easier to take away the firearms of the law-abiding farmers than to disarm the bandits, who now issued from their lairs to harass the villagers. Lingnan was required to give up the rifles it had for its own protection and in consequence suffered from an armed robbery on November 20, when about twenty men invaded the girls' dormitory and took away whatever articles pleased their fancy. But the girls were not harmed, and the incident was not as serious as lurid newspaper accounts indicated.

Gradually civic order was established and maintained in a form so rigid that no one could travel more than a few miles without a permit. One American woman in Kukong, not realizing that the new regulations applied to Westerners as well as to Chinese, came down to Canton without a travel pass, intending to go to Hong Kong. She was not allowed to proceed to Hong Kong, but was sent back to Kukong after signing an apology for her unauthorized trip. Similarly, when Dr. Oldt returned from furlough, he had to wait in Hong Kong till he received an entrance permit to proceed to Canton. All Westerners at Lingnan had to apply for new residence permits and submit to questioning before the permits were issued. But they were not molested and in the early months of the new regime were allowed to continue their work as usual. Among the many slogans posted on the campus one or two denouncing American
imperialism occasionally appeared, but the campus community found it hard to believe that their American teachers were imperialists.

When the Communists took over Canton, having fought their way victoriously from North to South China, they gave an impression of great strength. Their leaders lived simply, fraternized with common people, and were free from graft and nepotism. They knew how to maintain party solidarity and unity of action, and were not rent by dissensions and bickerings as the Nationalists had been. The soldiers were under strict discipline. No wonder that many students welcomed their arrival as a real liberation, and formed groups to study the Marxian philosophy on which the Communists operated and which they were always more than ready to expound with a ready answer to every question. Meetings were arranged for mutual criticism and confession of faults. The discomforts and perils of strict regimentation were not yet apparent.

As the Communists posed as champions of the common man, it was not surprising that in less than a month after their arrival there was organized on the Lingnan campus a Workmen's Beneficial Association. This was launched ceremoniously in Swasey Hall on Sunday, November 13. Music was furnished by the band of the Orphanage, a postwar institution located on the campus, and there was a dramatic skit and a demonstration of the “yang ko” — a dance depicting the setting out of rice seedlings, originated by peasants in Shensi but introduced into Kwangtung by the Communists.

In line with the Communist conception of democracy the University Council was now made more representative by adding two junior staff members and two students. As a result, a new segment of the community learned about the financial difficulties President Ch'en was facing and heard of the steps being taken to deal with other problems. The students naturally advocated a reduction in fees but were outvoted by the teachers who did not relish a reduction in their salaries.

The Communists insisted that certain changes be made in
the curriculum. Every student must take a course in the New Democracy and one on Political Economy from the Marxian point of view. Modifications were made in some of the courses in Economics, but no changes were made in the way sciences and engineering were taught. English remained a required subject, but elective courses in Russian had to be offered. These were the changes made during the first semester after the Communists took over control. In the second semester there were further changes on a principle described as “condensation and selection.”

In many ways campus life continued to move along smoothly during the first year of the new regime. The Theological College dedicated its new building on December 15, 1949. Three days later Alumni Day was celebrated in Swasey Hall with 199 persons attending the luncheon. There was no observable difference in the spirit of this reunion and that of previous similar occasions. President Ch’en made a short speech announcing that the University had sent letters of appreciation to staff members with long connections with the institution. At the head of the list were Henry C. Brownell, Sz-to Wai, and Arthur R. Knipp. After the luncheon the group went to the cemetery to inter the ashes of Mrs. Clinton N. Laird, which had been sent from America that she might be buried in China where she had labored so devotedly, especially among the refugees on the campus in the early days of the war. Christmas was celebrated with the usual festivities, and the new chaplain, Lei Shing-wah, was welcomed. Several Chinese babies were baptized at this time, and in some cases Westerners were asked to serve as godparents – an index of the friendly feelings still existing between Chinese and Western colleagues.

An important Consultative Conference was held in Lingnan in January 1950 on the initiative of the students. There were 67 delegates: 9 from the administrative personnel; 10 professors; 8 instructors and assistants; 14 students; 7 from the non-teaching staff; 8 workmen; 8 middle school teachers; 2 middle school students; 1 primary school teacher; and the rest from
the orphanage and the alumni body. Except for the representatives of the administration, who were appointed by the President, all of the delegates were elected by their respective constituencies. There were at first three general sessions of a half-day each; then three half-day sessions in which committees met to discuss specific problems; then two final general sessions at which reports of the committees were received and acted upon. Four committees dealt with Finance; Curriculum and Educational Policy; Organization of the University Council; and Welfare, Housing, and so forth. This conference was hailed as very constructive. The free and frank exchanges of ideas had a wholesome effect. Dr. Frank commented: "There were very few fire-eaters though there was some fire-eating in meetings of constituent groups."

The second semester began in February 1950 in the midst of a currency flurry. There had been a reluctance on the part both of businessmen and farmers to accept the new Communist paper currency, called Jen Min P'iao (JMP), and it had slipped badly. But the new regime saved the day by a device known as the Daily Commodity Unit, which was based on the average price for the previous three days of rice, cloth, oil, and fuel. When the People's Bank accepted a deposit its value in the Commodity Unit for that day was recorded; when money was withdrawn it was paid in an equal number of Commodity Units current on the day of withdrawal. In this way the ruinous inflation which had plagued China for years was gradually brought under control.

On March 3, 1950, Nationalist planes bombed Canton, chiefly around Wong Sha. This was the first of a series of bombings which did considerable damage but caused no change in the basic situation.

On March 16, the University celebrated forty years of service rendered by each of two veteran teachers, Dr. Arthur Knipp and Mr. Sz-to Wai. Each was asked to address the University Assembly, and in the afternoon Mr. Sz-to Wai addressed a meeting of the University Union. The festivities included a subscription dinner for the faculty. Tickets were sold at a
fabulous price in paper currency, but actually for the equivalent of fifty cents in American money.

In the early months of 1950 there was more concern in New York over the safety of the Americans at Lingnan than there was on the campus itself. They themselves, of course, felt some anxiety. This had increased when in November 1949 the radio reported that Secretary of State Dean Acheson had announced that the United States would not recognize the Communist regime as the legitimate government of China because it had imprisoned Consul General Angus Ward and some of his staff in Mukden. Since April 24, 1949, when they captured Nanking, the Communists had treated the United States Ambassador, John Leighton Stuart, as a private citizen with no official standing whatever. When the Communists took Canton, the working staff from the United States Embassy, which had followed the Nationalist Government to its temporary capital in Canton, had to cease to function, as did the United States consulate. Americans therefore had no diplomatic representative to speak for them and see that they received fair treatment. Yet there seemed no immediate cause for alarm.

In April 1950, Alfred Hayes, President of the Board of Trustees, wrote to Lingnan raising the question whether American personnel should not now withdraw. Dr. Frank replied for the group, saying that it was their unanimous opinion that it was not wise for them to leave at this time. They were in no particular danger; the work they were doing had usefulness and meaning and was still desired by the Chinese administration. If the whole group should now leave in a body on the initiative of the Trustees in New York the results would be very serious. Should the time come when it seemed wise to withdraw, there probably would be no difficulty, with Hong Kong so near. Other Westerners, desiring to leave Canton, had had no trouble in obtaining exit permits.

Just after the academic year 1949-1950 had been completed without any changes in the status of Westerners, a political
situation developed which had far-reaching effects on the Uni-
versity. On June 25, 1950, sixty thousand North Korean troops
invaded South Korea. Two days later President Truman or-
dered General MacArthur to give aid to South Korea, and sent
the Seventh Fleet to protect Formosa. On July 8, General
MacArthur was named commander of the United Nations
forces sent to Korea. On September 15, about the time that
Lingnan was beginning the fall semester with a record enroll-
ment in a generally optimistic atmosphere, United States Ma-
rines landed at Inchon. On November 20 General MacArthur’s
forces reached the Manchurian border. On November 26
200,000 Chinese Communist “volunteers” crossed the Yalu
River and entered the struggle in Korea. It then became politi-
cally expedient for the Communists, in order to rouse enthusi-
asm for the war effort, to intensify previous attempts to brand
all Americans as “imperialists.”

The attitude toward Americans began to change and a new
situation arose which was described by Dr. Frank:

The beginning of the anti-American agitation at Lingnan early in
November apparently coincided with the decision in Peking to enter
the war on a large scale. The agitation gathered headway only
slowly, however, and it was not till about December 1 that it began to
include poster accusations of individual Americans, gradually includ-
ing those resident on the campus. The culmination was a two-day
session of All-University accusation meetings on December 14-15
which ended with the entire American group being formally branded
imperialists and forced to isolate themselves from Chinese friends
and colleagues. The other foreign members of the Lingnan com-
munity (British) were not included in these proceedings, but on
December 11 they joined all Americans who had not already done so
in applying for exit permits. The first permit was granted about
January 20 and the last on February 4, 1951, and the time between
was marked by various episodes which produced more or less tension.

Thus ended, for the time being at least, the Lingnan exper-
iment in international cooperation in the field of higher educa-
tion. The University continued as a private institution through
1951, but in the following year the government took it over
and converted it into the College of Arts of its own university
in the suburbs of Canton, known in English as Sun Yat-sen University and in Chinese as Chung Shan Ta Hsiieh. (Chung Shan — meaning Central Mountain — is an honorific name for Dr. Sun.) President Ch’en was first relegated to the library, but later was made Vice President because of his high standing in educational circles. With the departure of the Western personnel direct contact between America and Lingnan ceased and communication by mail became too dangerous to be attempted.

What happened to the Chinese personnel? This question cannot be answered because very little information about the Chinese members of the faculty has trickled through the barriers set up by the Communist regime to prevent communication with the outside world.

The Lingnan spirit is cherished and conserved by organized groups of alumni in both East and West. Ling Nan T’ung Hsun, an alumni magazine published in Hong Kong, seeks to link together Lingnan alumni around the globe and to rally their support for the maintenance and expansion of the Lingnan Middle School founded decades ago in Hong Kong as a feeder to Lingnan University, and still carrying on an important educational program.

Lingnan also has an interest in a new college started shortly after the Communists took over the Chinese mainland. It was founded by a group under the leadership of Rt. Rev. R. O. Hall, Bishop of the Church of England in Hong Kong, to provide more ample educational facilities for the growing Chinese population of that colony. The college was named Ch’ung Chi, which means Worship (or Extol) Christ. The first President was Dr. Y. L. Lee, former President of Lingnan. He guided the institution for several years until his death in 1954. This college erected a group of buildings on a commanding site in the eastern part of the New Territories of Hong Kong, with funds which included a substantial grant from the United Boards for Christian Colleges in China, successor to the Associated Boards for Christian Colleges in China. This organization, which has once more changed its name — this time to the
United Board for Christian Higher Education in Asia — makes an annual grant to Ch’ung Chi, as does the Lingnan Board of Trustees which remains intact and independent. In addition to this subsidy to Ch’ung Chi, the Trustees make an annual grant to the Lingnan Middle School in Hong Kong and pay pensions to retired Western personnel. They have recently financed the publication of G. Weidman Groff’s Plant Manual, as well as two books embodying surveys of Chinese Communist villages.

While Lingnan University as an institution has gone out of existence for the time being, the spirit of Lingnan lives on in the hearts of untold numbers of alumni, former faculty and staff members, trustees and directors, as well as benefactors loyal to her cause.
APPENDIXES
Appendix A

COMMENTS ON THE WORK OF LINGNAN

From the many comments made by observers of Lingnan University, the following appraisals, written or spoken at various times in its history, have been selected to show the impressions which the institution made on persons of different backgrounds and outlooks.

I

The first group of excerpts is from Chinese officials of high standing.

His Excellency; Dr. Sun Yat-sen, Father of the Chinese Republic, through his Secretary, A. Sun, March 20, 1918:

I am instructed by Dr. Sun to reply to your letter and to tell you of his great interest in your school and his appreciation of the excellent work that is being done in your College. . . .

Be assured that when the time comes, Dr. Sun will do all he possibly can for this wonderful school which deserves all sympathy and aid especially from our countrymen.

The Honorable Fan Yuan-lin, Minister of Education in the Chinese Government, Peking, October 14, 1916:

Since the reform of the educational system in this country we owe a great deal to friendly nations for their advice and guidance. This is especially true of the American people who are particularly enthusiastic about the establishment of schools and colleges for our student body at large. Such institutions are now being founded all over the country. The Canton Christian College, which you organized, is an example.

The good reputation of the College has long been known in every part of the country. Up to the present time a large number of students have received their education from the same. That the institution is of high standard is attested by the mere fact that its students are especially suc-
cessful in passing entrance examinations to other institutions of learning.

[Translation.]

The Honorable Wu Ting-fang, Minister of Foreign Affairs in the Chinese Government, and Former Chinese Envoy to the United States, Peking, April 7, 1917:

As a native of Canton Province, I can truthfully testify that the Canton Christian College is doing much to educate and bring out the young men in the right spirit and that already there are several of its sons who are taking useful and active part in public service where they will help in large measure to bring Americans and Chinese into closer relations with one another.

The Honorable Chu Ch'ing-lan, Civil Governor of Kwangtung Province:

Recently I have had the pleasure of visiting your institution on several occasions, and have observed that orderliness and decorum pervade the atmosphere of the whole place, that the accomplishments of your school are conspicuous, that the number of students is increasing, and that the model plan is being developed.

I understand that most of your graduates are natives of the province of which I have the honor to be Governor, and I feel it my duty to express to you on behalf of the people of Kwangtung our heartfelt gratitude. [The above is a translation of the original letter, which was accompanied by a personal contribution of $1,000.]

II

This appraisal is from an American in the diplomatic service, who first became acquainted with Lingnan while serving as Consul General in Hong Kong, and later, when he was Consul General at Shanghai, had opportunities to compare Lingnan students with others going to America under the terms of the returned portion of the Boxer Indemnity.

Dr. Amos F. Wilder, United States Consul General at Shanghai, September 26, 1912:

As Consul General at Shanghai, the so-called “Indemnity Students” pass through my office each year — some seventy-five of them. The graduates of Canton are distinctive; their English is better; they have more alertness; they appear superior; no “seconds” among them. These men are already making themselves felt in the Republic; one is the head of education in the great Kwangtung Province of 30,000,000 people — an earnest Chinese
Christian whose influence for the Christ we serve will be felt in every cross-road school of the new Government.

III

These appraisals are selected from the many testimonials given by representatives of the missionary movement.

Rev. Thomas W. Pearce, London Missionary Society, Hong Kong, September 29, 1911:

The College has many friends but surely none more loyal or more desirous to serve its highest interest [than I]... The College as I know it, radiates influence far-reaching in its results in new China.

I would be prepared to remind every mission board represented in the South China field that the Canton Christian College is, in the order of Providence, the one institution which may be used by the missions of each nationality and ecclesiastical order as the true power center of those schemes of union which alone will secure the vantage ground in education in all our Protestant Missions in the field.

Dr. J. Walter Lowrie, Chairman of the China Council of the Presbyterian Church (USA), April 30, 1915:

The Canton Christian College has reproduced the spirit of American institutions on Chinese soil as successfully as any college known to me in China. By bringing an up-to-date Western school to their doors, she is solving the problem for the Chinese student who cannot leave his country to obtain an education. In high ideals of scholarship and manhood; in athletic activity beneficently enjoyed; in student self-government—managing their own commons—; in recognition of the supremacy of Christianity and its necessity for educated men, the College in my judgment, ranks with the best in the land.

Dr. J. H. Franklin, Secretary of the American Baptist Foreign Mission Society, December 19, 1918:

I regard Canton Christian College as one of the most useful institutions in all the Far East and it would give me a great deal of satisfaction if our Board could have some connection with such a school.

IV

In addition to appraisals from individual missionaries there are careful evaluations of the work of Lingnan University in the reports of two commissions authorized by mission boards to study missionary work objectively.
From the Report of the China Educational Commission of 1921-22, under the leadership of Professor Ernest D. Burton of the University of Chicago:

For South China it is recommended:

(a) That Canton Christian College be encouraged to develop along its present conditions of solid growth, with Kwangtung and Kwangsi as its natural territory, and to provide for women students as well as men.

(b) That the Mission Boards having work in the area be advised to aid in the maintenance of the College and that the local missions be requested to make recommendations to this effect.

(c) That the higher department of the Union Theological Seminary (Canton, China) be advised to transfer its work to the Canton Christian College campus.

(d) That the following senior college courses be emphasized: Education, especially to train middle school teachers of English, science, agriculture and civics; agriculture, including horticulture and agriculture; and perhaps, commerce and social science. . . .

A Department of Commerce and Social Sciences should be inaugurated at Canton Christian College, and this institution, which has hitherto been financially independent of the Boards should henceforth receive their financial support.

From "Re-Thinking Missions," Report of the Commission of Appraisal of the Laymen's Inquiry after One Hundred Years, under the leadership of Professor William Ernest Hocking of Harvard University, 1932 (pages 211, 222, 225):

Hackett [Medical College for Women] would be immeasurably more useful if it could unite with Lingnan University and Canton Hospital in a coeducational program.

The best agricultural research work is being carried out at Nanking and Lingnan Universities, both Christian institutions. While a plan is on paper for the development of a comprehensive system of federal and state colleges and experiment stations, and some good work is being done, there will for many years be a real need for the leadership which can be supplied from Nanking and Lingnan. In these institutions, the work has been scientific in method and practical in application. In cereal selection and breeding, horticulture and forestry, plant pathology, economic entomology, sericulture, and economic and social research, the work has been of a quality to command the respect of the scientific world. The extended usefulness of this research waits the further development of regional tests, and extension methods, in which missions can make important contributions through regional demonstrations.

This spirit of service to rural people is well developed among the stu-
udents at Allahabad Agricultural Institute, at Nanking and Lingnan Universities. In China the basic needs are for financial resources of the agricultural colleges of Nanking and Lingnan Universities, and for a succession of mature Western men, masters in their special fields, who will devote a few years to helping the Chinese deans and professors realize or advance their ideals and develop strong departments of research and education.

V

The impression made on Americans in the business and professional worlds is indicated.

Mr. Galen I. Stone, of the Hayden, Stone Banking Firm, Boston, May 4, 1920:

I want to tell you how delighted Mrs. Stone and I were with our visit to the Canton Christian College. There was a breadth and forward look about the institution and its officers, and the entire atmosphere of the place, that was very impressive and stimulating. It struck me that more had been accomplished at this particular college with what they had to do with, than at any like institution I have visited. The leading spirits of the College seem to me in close touch with the controlling Chinese and to command their respect. Altogether it was a most inspiriting association.

Mr. Philo W. Parker, Former Chairman, Standard Vacuum Oil Co., 1961:

Though my residence in China began in 1912, my first contact with Lingnan University was when I joined its Board of Trustees in New York in 1940. Over the years I know that the Canton Managers and executives of our company had frequent contacts with the University and always held the institution in high regard. My last visit to Canton was in December 1948, a few months before the Communists took over. We spent a most interesting day on the Lingnan campus, and I found that the development of the whole place was most impressive. The grounds, the buildings and the equipment all seemed in splendid order. We lunched with President and Mrs. Chen and various members of the faculty, both Chinese and American. Certainly everything indicated an alive and progressive institution at that time, being conducted by competent and dedicated people doing a very worthwhile work.

VI

The following appraisals of the work of Lingnan University are especially important because they are the considered opinions of prominent American educators.
Professor Edward A. Ross, Department of Sociology, University of Wisconsin:

I have visited Canton Christian College and regard it as the best American institution in the Orient. Non-sectarian, devoted, efficient, progressive, and ingenious in adapting its work to the field. Planted among a gifted people in the foremost province of the South, it contributes wonderfully to the upbuilding of New China.

Professor Harold Quigley, Department of Political Science, University of Minnesota, March 28, 1924:

It was my great pleasure last year to spend a week at Canton Christian College. Of a dozen colleges and universities, both government and missionary, which I have visited in China, Canton Christian College struck me as the one most intimately related to the problem of its environment, most conscious of its proper mission, and most highly regarded by the people among whom it was doing its work.

Dr. David Eugene Smith, Professor of Mathematics, Teachers College, Columbia University:

The Canton Christian College . . . has sought to give the Chinese, in addition to the general principles of the Christian religion, those things which the people themselves want, instead of emphasizing those things we think they ought to want. It has given them: (1) The best opportunities for acquiring the second language of the East, namely English. (2) It has made a special point of teaching young men applied science, which will enable them to enter into engineering work and into the development of the great natural resources of the Empire. (3) It has sought to create, and has succeeded in creating, a feeling of trust, instead of distrust, of the better elements of the Western world.

Dr. Stephen P. Duggan, Director, Institute of International Education:

The great need for Western education in China is to serve as a liaison between Eastern and Western civilizations. Because of its unusual performance in this respect, Lingnan University has achieved a place of unique significance and leadership in the promotion of better international understanding and relations between the East and the West.

Dean William F. Russell, Teachers College, Columbia University. (Member of the China Educational Commission of 1921-22). March 8, 1932:

It is now ten years since I have been on the campus of Lingnan University. I remember having made a remark in China at that time, that if I
were Chinese, this would be the only foreign institution in China in which I would wish to be a professor.

President Clarence A. Barbour, Brown University:

I know from personal observation, as well as by reputation, how substantial and how valuable is the work of the University. It was so under the old name of Canton Christian College. It is equally, or more largely, true under the new designation. I heartily believe in its work.

President Arlo Ayres Brown, Drew University, November 1, 1933:

We found an excellent faculty under a strong administrative leadership. We also found that the buildings and grounds were in good condition and that the institution stood high in the estimation of the people of Canton. I consider it a very successful institution, and have great confidence in its leaders. Both the foreign and national members of the faculty seemed to me to be very able men.

Edward H. Hume, MD, Former President of Yale-in-China, April 9, 1941:

Lingnan University is blazing an educational trail in South China. It is doing an educational job thoroughly in each field it has entered, and it is rapidly becoming so thoroughly naturalized that all Chinese, whether Government officials, educational leaders, or private citizens, have come to think of it as their own. These two achievements entitle it to the most loyal support.
Appendix B

FACULTY AND STAFF

Circumstances make it impossible to list the Chinese members of the faculty in any form approaching completeness. The names of Western faculty or staff members are given below.

Abbott, Judy 1930-33 Brown, Wenzell 1940-42
Aiken, Pauline 1935-37 Brownell, Henry C. 1908-51
Aldrich, Elwood H. 1931-32 Budd, Josephine 1924-27
Alexander, Morris R. 1899-1902 Buley, Horace M. 1931-36
Anderson, Dr. Mary R. 1923-24 Buswell, Dr. Earl 1920-23
Augur, William R. 1915-23
Augur, Mrs. William R. See
Riggs, Margaret H.

Baber, Dr. Ray E. 1916-19
Baker, Rev. John G. H. 1936-38; 1949-51
Baker, Mrs. John G. H. See
Sherman, Martha
Barrow, Dr. John G. 1916-20, 1921-26
Baxter, Rev. Alexander 1916-25
Belt, Walter K. 1923-25
Belt, Mrs. Walter K. See
Lesley, Wave
Bergstresser, Clinton A. 1906-09
Blackman, Chester 1937-39
Boggs, Rev. J. J. 1894-99
Bower, Dr. Leon M. 1923-25
Bratt, Charles H. 1922-23
Brigham, Dr. Gertrude R. 1924-25
Brown, Dr. James B. 1949-51
Cadbury, Dr. William W. 1909-49
Caldwell, Harry L. 1928-35
Campbell, Mrs. Alice J. 1937-39
Campbell, Dr. Arthur S. 1921-23
Carey, Margaret C. 1939-41
Cassidy, Helen 1916-17
Castle, Carlton L. 1938-41
Chalgren, Mrs. Dorothy M. 1948-49
Chang, Dr. Frederic C. 1930-51
Chapin, Dr. Leland T. 1925-28
Christie, John Allan 1948-50
Cleeland, Earl C. 1906-07
Cocke, Willie Frances 1924-27
Collins, Archie 1909-12
Condit, Dr. Ira J. 1934-35
Cook, David L. 1917-22
Cook, Dr. T. W. 1905-06
Cotta, Maurice L. 1920-24
Cox, Luther B. 1934-35
Crampton, Frank A. 1923-27
Crawford, Bonnie 1919-22
Crowe, John C. 1926-27
Dawson, Emily 1929-30
Day, Rev. Mahlon H. 1919-22
Dayan, Sylvan 1903-04
Douglas, Jessie 1919-22
Duncan, Dr. Kenneth 1911-14; 1915-26
Crowe, John C. 1926-27
Griggs, Katherine 1923-28
Griggs, Rebecca 1931-33
Groff, George Weidman 1907-41
Gutelius, Dr. William H. 1907-12
Guthrie, John C. 1939-41
Hahn, Rev. Joseph A. 1948-51
Haines, Charles H. 1922-24
Hall, Mary U. 1928-30
Happer, Rev. Dr. A. P. 1888-94
Happer, Mrs. A. P. 1888-91
Hartman, Dr. Ernest 1928-35
Hartman, Mrs. Ernest. See Luben, Hazel
Edmunds, Dr. Charles K. 1907-24; 1926-28
Edmunds, James, Jr. 1918-21
Falkenstein, Richard B. 1923-26
Fennell, William 1925-26
Field, Fannie 1919-22
Fisher, Julia 1922-24
Gordon, Dr. Reo F. 1936-38
Frank, Dr. Henry S. 1922-51
Franklin, Alice 1921-22
Fredenhall, Eudora 1933-34
Funkhouser, Walter L. 1919-22
Fuson, Dr. Ben W. 1927-28; 1934-36
Fuson, Chester G. 1905-17
George, Ruth 1902-03
Gilbert, E. A. 1919-24
Gill, Ruth 1931-32
Gilroy, Dr. Helen T. 1924-27; 1931-34
Gladstone, Grace 1935-36
Gorsline, Mrs. Mae H. 1949
Gower, Dr. Charlotte 1938-42; 1946
Grant, William Henry 1895-1933
Graybill, Henry B. 1903-26
Greenlee, Ida 1914-15
Greenwood, Sam L. 1920-22
Gressitt, Dr. L. Linsley 1939-51
Grieb, Paul A. 1922-23; 1928-34; 1948-49
Griffiths, George H. 1935-36
Griggs, Dr. John C. 1919-27
Griggs, Katherine 1923-28
Griggs, Rebecca 1931-33
Groff, George Weidman 1907-41
Gutelius, Dr. William H. 1907-12
Guthrie, John C. 1939-41
Hahn, Rev. Joseph A. 1948-51
Haines, Charles H. 1922-24
Hall, Mary U. 1928-30
Happer, Rev. Dr. A. P. 1888-94
Happer, Mrs. A. P. 1888-91
Hartman, Dr. Ernest 1928-35
Hartman, Mrs. Ernest. See Luben, Hazel
Edmunds, Dr. Charles K. 1907-24; 1926-28
Edmunds, James, Jr. 1918-21
Falkenstein, Richard B. 1923-26
Fennell, William 1925-26
Field, Fannie 1919-22
Fisher, Julia 1922-24
Funkhouser, Walter L. 1919-22
Fuson, Dr. Ben W. 1927-28; 1934-36
Fuson, Chester G. 1905-17
George, Ruth 1902-03
Gilbert, E. A. 1919-24
Gill, Ruth 1931-32
Gilroy, Dr. Helen T. 1924-27; 1931-34
Gladstone, Grace 1935-36
Gorsline, Mrs. Mae H. 1949
Gower, Dr. Charlotte 1938-42; 1946
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Greenwood, Sam L. 1920-22
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Grieb, Paul A. 1922-23; 1928-34; 1948-49
Griffiths, George H. 1935-36
Griggs, Dr. John C. 1919-27
Griggs, Katherine 1923-28
Griggs, Rebecca 1931-33
Groff, George Weidman 1907-41
Gutelius, Dr. William H. 1907-12
Guthrie, John C. 1939-41
Hahn, Rev. Joseph A. 1948-51
Haines, Charles H. 1922-24
Hall, Mary U. 1928-30
Happer, Rev. Dr. A. P. 1888-94
Happer, Mrs. A. P. 1888-91
Hartman, Dr. Ernest 1928-35
Hartman, Mrs. Ernest. See Luben, Hazel
Hayward, Clare 1929-32
Henderson, Gertrude 1929-32
Henry, Dr. Benjamin C. 1893-96
Henry, Dr. James M. 1919-51
Henson, L. L., Jr. 1920-21
Himes, Ida 1923-26
Hodwalken, Theodore 1924-25
Hoffmann, William E. 1924-25
Holt, Alfred H. 1920-25
Hoover, Mrs. W. W., see Steele, Mabel 1920-24
Hörmann, Dr. Bernhard L. 1930-34
Hostetter, Helen P. 1928-31
House, Harvey W. 1921-23
House, Rev. Herbert E. 1902-17
Howard, Charles W. 1919-27
Howard, Mrs. Charles W. 1917-27
Howard, Dr. Harvey J. 1911-16
Hynes, Patty 1933-37
Johnson, Rev. Dr. Obed S. 1920-22
Jones, Rev. Peredure W. E. 1943-49
Joss, Philip A. 1930-31
Jüttner, Dr. Peter Josef 1949-50
Karcher, Dr. James Franklin 1918-21
Kelley, Ernest J. 1931-35; 1938-42
Kelly, Aletha 1912-15
Keys, Dr. Noel 1919-24
Kinney, R. S. 1909-10
Knecht, Rev. John 1946-47
Knipp, Dr. Arthur R. 1910-51
Krebs, William
Kunkle, Dr. J. Stewart 1942-43; 1945-46
Kunkle, Mrs. J. Stewart. See Mitchell, Dr. Julia Post
Laird, Clinton N. 1905-42
Laird, Mrs. Clinton N. See Soles, Mary
Laurent, Sylvia Belle 1947-49
Lesley, Wave 1923-25
Lester, John R. 1917-18
Levine, Carl Oscar 1919-24
Lewis, Clancy M. 1899-1905
Little, Jean 1920-23
Little, Mrs. L. K. See Campbell, Mrs. Alice J.
Lohman, Myrtle 1925-28
Losche, Dr. Lillie 1915-16; 1918-21; 1930-33
Luben, Hazel 1932-35
Lyon, George E. 1921-23
MacDonald, Wilfred E. 1911-43
Mack, Mrs. K. C. See McCullough, Ruth
Magers, Mildred K. 1923-26
Mann, Elizabeth 1926-28
Marshall, Harwood L. 1925-28
Marshall, Dr. Kendric N. 1927-30
McClure, Dr. F. A. 1919-40
McCullough, Ruth 1931-36; 1946-48
McDermott, Ralph D. 1925-28
Melanphy, Mrs. Roma J. 1947-48
Metcalf, Dr. Franklin 1930-38
Miller, Dr. Robert C. 1929-31
Mitchell, Dr. Julia Post 1913-17; 1942-43; 1945-46
Montgomery, Ethel 1946-47
Morrow, James E. 1906-08
Mottley, Dr. Frank W. 1908-10
Murphy, Dr. Helen E. 1931-34
Nelson, Pearl 1931-34
Nichols, Rev. Charles S. 1924-27
Nottage, Dr. Herbert P. 1920-23
Odlin, Walter 1931-34
Ogden, K. Montgomery 1925-28
Oldt, Dr. Frank 1931-51
Pomereneke, Rev. H. H. 1924-27; 1946-48
Pomeroy, Owen E. 1905-23
Pool, James W. 1946-47
Pride, Richard E. 1947-49
Putnam, Rev. George N. 1948-51
Rand, Minnie 1920-23
Rankin, Dr. Carl E. 1926-31
Rees, Rev. Ronald D. 1922-25; 1928-30
Refo, Henry B. 1920-37
Rhoads, Dr. Howard G. 1936-51
Rich, Raymond T. 1924-25
Riggs, Margaret H. 1916-21
Riley, Dr. William A. 1931-32
Robertson, James H. 1932-33
Rush, Dr. Calvin C. 1918-19
Rust, Dr. Metta Maund 1919-22
Samuel, Frank E. 1912-15
Sauer, George Frederick 1946-49
Seidle, Dr. Charles A. 1931-34
Shackford, Dr. John B. 1931-34
Sherman, Martha 1949-51
Showell, Rev. Rudland F. 1930-36
Siddall, Dr. A. C. 1929-33
Skinner, Dr. Macy M. 1921-23
Skinner, Selby 1921-23
Snow, Beatrice 1922-25
Soles, Mary 1909-10
<table>
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<tr>
<th>Name</th>
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<tr>
<td>Somers, Dr. Waldo</td>
<td>1927-30</td>
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<td>Spencer, Jane</td>
<td>1948</td>
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<td>Spencer, Dr. Selden P., Jr.</td>
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<td>Spieth, Dr. Frances</td>
<td>1948-51</td>
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<td>Spivey, Nellie I.</td>
<td>1923-37; 1928-31</td>
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<td>Steele, Mabel</td>
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<td>Stevenson, Dr. Donald D.</td>
<td>1930-33; 1936-37</td>
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<td>Stevenson, Dr. Theodore</td>
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<td>Stifler, Dr. W. W.</td>
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<td>Stolee, Ingeborg B.</td>
<td>1934-37</td>
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<td>Swisher, Dr. Earl</td>
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<td>Tascher, Dr. Harold</td>
<td>1926-27</td>
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<td>Taylor, Charles E.</td>
<td>1924-26</td>
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<td>Terry, Mrs. Duane R.</td>
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<td>Dawson, Emily</td>
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<td>Thomson, Dr. J. Oscar</td>
<td>1933-41</td>
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<td>Tinkham, Dr. Ernest R.</td>
<td>1933-36</td>
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<td>Tolle, Gertrude</td>
<td>1924-27</td>
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<td>Van Dyke, Dr. H. Milton</td>
<td>1920-23</td>
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<td>Van Sant, Dr. Edward H.</td>
<td>1922-25</td>
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<td>Van Sant, Mrs. Edward R.</td>
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<td>1929-33</td>
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<td>Walker, Augusta</td>
<td>1947-50</td>
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<td>Walker, Dr. Egbert H.</td>
<td>1922-26</td>
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<td>Wall, Robert E.</td>
<td>1926-27</td>
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<td>Wallace, F. G.</td>
<td>1933-37</td>
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<td>Wallace, Mrs. F. G. See</td>
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<td>Hynes, Patty</td>
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<td>Wannamaker, Olin D.</td>
<td>1902-08; 1928-49</td>
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<td>Ware, Ivan H.</td>
<td>1922-25</td>
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<td>Waterman, Helen</td>
<td>1918-21</td>
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<td>Weekes, Dr. Ernest J.</td>
<td>1909-12</td>
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<td>Wells, Evelyn C.</td>
<td>1937-40</td>
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<td>Westlund, Elmer</td>
<td>1926-28</td>
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<td>Wheeler, Clarence O.</td>
<td>1924-27</td>
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<td>Wicks, Dr. Charles H.</td>
<td>1909-13</td>
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<td>Williams, Frank S.</td>
<td>1911-14</td>
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<td>Williamson, Helen</td>
<td>1926-29</td>
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<td>Winters, Lee E., Jr.</td>
<td>1947-50</td>
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<td>Wisner, Rev. Dr. Oscar F.</td>
<td>1893-94; 1895-1907; 1926-28</td>
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<td>Wood, Dr. Herbert J.</td>
<td>1930-32</td>
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<td>Wood, M. Wistar</td>
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<td>Woodman, Marguerite V.</td>
<td>1924-29</td>
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<td>Woods, Dr. Andrew H.</td>
<td>1900-07; 1912-17</td>
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<td>Worcester, Mrs. Jean Miller</td>
<td>1947-49</td>
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<td>Wyman, Eleanor M.</td>
<td>1928-31</td>
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<td>Youtz, Dr. Philip N.</td>
<td>1921-22</td>
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The Westerners who served at Lingnan after the Second World War quickly found new outlets for their energies.

Rev. John Gilbert H. Baker, who taught in the Union Theological College at Lingnan from 1949 to 1951, became Rector of Christ Church, Guilford, Connecticut. Later he moved to England where he served as Rector of St. Nicholas Church in London.

Dr. James B. Brown was appointed Associate Professor of Physics at the Royal Military College, Kingston, Ontario, Canada. Later he was called to the University of British Columbia.

Professor Henry C. Brownell, whose span of service at Lingnan began in 1908, left China with Mrs. Brownell on furlough in August 1950. When they found that they could not return to China they settled in Burlington, Vermont where Mr. Brownell devoted himself to church work and town politics.

Dr. and Mrs. William W. Cadbury left Lingnan in February 1949 and made an extended tour of Australia and New Zealand before settling down in Moorestown, New Jersey. Dr. Cadbury’s interest in Botany led him to present to the Academy of Natural Sciences in Philadelphia his collection of ferns from China, Australia, and New Zealand. He was appointed a Research Assistant in the Botanical Department of the Academy. He also served as a Director of the interdenominational Chinese Church in Philadelphia. He died in 1959.

Mrs. Dorothy M. Chalgren, Principal of the Lingnan Western School, resumed her previous work with the Minnesota public schools in the field of adult education.

Dr. Frederic C. Chang, American-born teacher of Chemistry at Lingnan from 1930 to 1951, and Chairman of the Department from 1947 to 1951, took up work at the cancer research laboratory of the University of Tennessee at Memphis, shortly after his return to the United States. Later he became Professor of Pharmacognosy in the School of Pharmacy of the same University.

Mr. John Allan Christie, after leaving Lingnan’s New York office, spent a semester at Lehigh University as graduate assistant in International Relations and about a year as Program Assistant in the World Affairs Council of Philadelphia before joining the Professional Service Department of Smith, Kline and French Laboratories.

Dr. Henry S. Frank soon after his return to America accepted the
post of Professor of Chemistry and Head of the Department of Chemistry at the University of Pittsburgh.

Dr. Charlotte Gower (Mrs. Savilion M. Chapman) took up work for the United States Government in Washington, D. C.

Dr. L. Linsley Gressitt, on leaving Lingnan after twelve years of service as an entomologist, visited islands of the Pacific doing special research for the Pacific Science Board with headquarters in the Bishop Museum in Honolulu.

Mr. George Weidman Groff went back to China after the war and served under UNRRA for fifteen months as Agricultural Rehabilitation Officer for South China. He then settled in Laurel, Florida, to operate the Lingnan Plant Exchange, of which he was the originator. He died in 1954.

Father Joseph A. Hahn, who taught engineering at Lingnan, became Business Manager of the Publications Department of the Maryknoll Fathers, at Maryknoll, New York.

Dr. James M. Henry spent some time after his return to America in activities on behalf of the Committee for a Free Asia, and then moved to Florida to raise lichees, following the example set by Professor Groff. Dr. Henry died in December 1958.

Rev. Peredure W. E. Jones, a member of the faculty of the Union Theological College, spent a year in missionary deputation work in the British Isles, then a year in a church at Selby, Yorkshire. In August 1951 he joined the United Church of Canada, first serving as pastor of three churches in the vicinity of Cookshire, Quebec, and then as pastor of a congregation in Dorval, a suburb of Montreal.

Rev. John Knecht, who represented the Evangelical United Brethren in the Union Theological College from 1946 to 1947, traveled for a year and a half in the United States on behalf of the Division of World Missions of his denomination. This was followed by a pastorate in Clay City, Indiana, for two years. He was then assigned to Terre Haute.

Dr. Arthur R. Knipp settled in Baltimore as technical editor in the field of electronics for a Maryland company.

Dr. and Mrs. J. Stewart Kunkle returned to the United States in 1946, and were asked by the Board of Foreign Missions of the Pres-
byterian Church to organize and operate a Readers' Service, supplying reading and textbook material to missionaries and churches. They made their headquarters at Stony Point, New York.

Mrs. Roma J. Melanphy became a teacher in Berkeley, California.

Dr. Frank Oldt retired from active service and settled in Flint, Michigan.

Rev. Herbert H. Pomereneke became Presbyterian Student Pastor and Director of the Westminster Foundation at the University of West Virginia. In 1952 he was sent as a teacher to São Paulo, Brazil. In 1958 he was appointed Field Treasurer of the Presbyterian Mission in Hong Kong.

Mr. Richard E. Pride spent two years with Professor Groff at the Lingnan Plant Exchange and then became Assistant Professor of Agriculture at the University of Massachusetts at Waltham. He died several years ago.

Father George N. Putnam, who taught Sociology, was appointed a teacher of Sociology and allied subjects in the Maryknoll Seminary in Glen Ellyn, Illinois, and rose to the position of Vice Rector.

Dr. Howard G. Rhoads, Professor of English, accepted a position on the editorial staff of the G. & C. Merriam Company at Springfield, Massachusetts.

Dr. George F. Sauer joined the Honolulu Drug Department of Muller and Phipps as chemist and pharmacist. He died some years ago.

Dr. Frances Spieth accepted a position as Research Associate in the Department of Chemistry at the University of California at Berkeley, later marrying Professor Robert E. Connick of that Department.

Mr. Lee E. Winters, Jr. enrolled for graduate study at the University of California, earning a PhD in English Literature. He then joined the faculty of the University of Hawaii, teaching English and Cantonese.

Mrs. Jean Miller Worcester returned to the United States in the summer of 1949. The next year she sailed for Okinawa as an instructor. Later she was appointed director of an educational center with eight schools to supervise.
Appendix C

TRUSTEES OF LINGNAN UNIVERSITY

Membership as of July 1961

Allen, Yorke, Jr.
Sealantic Fund, New York City.

Andrews, John W.

Borton, Hugh R.
President, Haverford College, Haverford, Pennsylvania.

Brunner, Henry-S.
Specialist for Agricultural Education, Department of Health, Education and Welfare, Washington, D. C.

Button, Worthington
Vice President, The Bank of New York, New York City.

Chu, Yu-kuang
Professor of Asian Studies and Education, Skidmore College, Saratoga Springs, New York.

Compton, Boyd R.
Assistant Director, Division of Humanities, Rockefeller Foundation, New York City.

Frank, Henry S.
Chairman, Department of Chemistry, University of Pittsburgh, Pittsburgh, Pennsylvania.

Freeman, David F.
Rockefeller Brothers Fund, New York City.

Gale, Hollis F.
Retired, New York City.
Gilchrist, Huntington  
Chairman, Advisory Committee, New York School of Social Work,  
Columbia University, New York City.

Hayes, Alfred  
President, Federal Reserve Bank of New York, New York City.

Hilles, Charles D., Jr.  
Executive Vice President, International Telephone and Telegraph  
Corporation, New York City.

Hoskins, Harold B.  
Director, Foreign Service Institute, United States Department  
of State, Washington, D. C.

King, Charles Glen  
Executive Director, Nutrition Foundation, Inc., New York City.

Lin, Y. M.  
Alumnus of Lingnan and Purdue; former Commissioner of Public  
Works, Canton; former Director of Nanking City Planning Bureau;  
former Chief Engineer Hulutao Port.

Little, Lester K.  
Former Inspector General of Chinese Customs; now in  
Washington, D. C.

Osborn, Frederick  
Chairman of Executive Committee, Population Council, Inc.,  
New York City.

Parker, Philo W.  
Former Chairman, Standard Vacuum Oil Co., New York City.

Plimpton, Francis T. P.  
Debevoise, Plimpton & McLean, New York City.

Reese, Willis L. M.  
Professor, Columbia University Law School, New York City.

Seymour, Lawrence D.  
President, L. D. Seymour & Co., New York City.

Stackpole, Stephen H.  
Carnegie Corporation of America, New York City.

Streeter, Edward  
Vice President (retired), The Bank of New York, New York City.

Wannamaker, Olin D.  
Retired, New York City.
The Seven Original Trustees — 1886
Booth, Rev. Dr. Robert R., President
Carter, Peter
Ellinwood, Rev. Dr. Francis F.
Happer, Rev. Dr. Andrew P.

Kingsley, Ezra M.
Paxton, Rev. Dr. William M.
Wheelock, William A.

The Nine Incorporators — 1893
Booth, Rev. Dr. Robert R., President
Carter, Peter
Ellinwood, Rev. Dr. Francis F.
James, Hon. Darwin R.
Happer, Rev. Dr. Andrew P.

Kingsley, Ezra M.
Paxton, Rev. Dr. William M.
Torrens, David
Wheelock, William A.

Other Former Trustees
Ames, Allan W.
Beardslee, Rev. William E.
Booth, Frederick A.
Bowen, Samuel B.
Brooks, Ernest
Cadbury, Dr. William W.
Cary, Melbert B., Jr.
Chan, Chau On
Cheney, Ward
Childs, S. S.
Comfort, Dr. William W.
Daveison, F. Trubee
Duffield, Rev. Dr. Howard
Dutton, Dr. Samuel T.
Edmunds, Dr. Charles K.
Fong, B. S.
Frazar, Hon. Everett
Gillespie, Rev. Dr. John
Gillies, Edward J.
Grant, William Henry
Greene, Dr. Theodore M.
Hamilton, Fowler
Hawkins, F. H.
Henry, Rev. Dr. James M.
Hocking, Dr. William Ernest
Hume, Dr. Edward H.
Jackson, Dr. Samuel M.
Laird, Warren P.

Lauck, Gerold M.
Lukens, Lewis N., Jr.
Ma Ying Piu
McClelland, Dr. William
Miller, Lebeus B.
Mills, Dudley H.
Monroe, Dr. Paul
Morley, Dr. Felix
Murphy, Henry K.
Olyphant, Talbot
Parkhurst, Rev. Dr. Charles H.
Parsons, Hon. Herbert
Parsons, Miss Mary
Phraner, Francis S.
Pope, Colonel Frederick
Register, A. L.
Riley, Dr. William A.
Russell, Lindsay
Scott, Albert L.
Smith, Dr. David Eugene
Stewart, Rev. Dr. George, Jr.
Stoddard, Rev. Dr. Charles A.
Straight, Willard D.
Tsin, Dr. Shue Fan
Watts, Dr. Ralph S.
White, Gilbert E.
Wilbur, Brayton F.
Woods, Dr. James H.
Appendix D

THE BOARD OF DIRECTORS

The Board of Directors was organized in January 1927 and superseded the Board of Trustees as the highest administrative authority of the University, according to Chinese law. This was a necessary preliminary to registration with the Chinese Ministry of Education.

In order to prepare for registration, the Board of Trustees sent to China three of its members — Dr. W. W. Comfort, Dr. Charles K. Edmunds, and Dr. Ralph L. Watts — to act with Dr. Tsin Shue Fan, a Trustee residing in Canton, as a Special Commission to reorganize the University according to Chinese regulations, and to set up the Board of Directors. On the initiative of the Alumni Council, which assisted in the reorganization, the four members of the Special Commission were made members of the Board of Directors, with provision for their being represented by proxies when unable to be present in person. The membership was always predominantly Chinese, though a few Westerners were included, but never as many as one-third of the Board as permitted by Chinese regulations.

Membership of the Board of Directors, 1927

Chan Chau On
Manager, Kung Yee Co., Hong Kong. Member, Board of Trustees.

Chung Wing Kwong
President, Lingnan University.

Comfort, W. W.
Member, Board of Trustees; President, Haverford College.

Edmunds, Charles K.
Member, Board of Trustees; former President of Lingnan.

Fok, Mrs. Im Cheung Yan
Lingnan alumna; Principal, Tsap Shun Middle School, Canton.

Kam Tsang Ching
Executive member, Canton Board of Education.
Kunkle, J. Stewart  
President, Union Theological College, Canton.

Kwok Lam Sheong  
Manager, Wing On Department Store, Hong Kong.

Lam Woo  
Building contractor, Hong Kong.

Lam Yat Man (Lin, Y. M.)  
Alumnus of Lingnan and Purdue; Commissioner of Public Works, Canton.

Lei Sing Kui  
Manager, Heng Min Life Insurance Co., Hong Kong.

Lei Yuk Tong  
President, The Bank of China, Canton.

Ma Ying Piu  
Member, Board of Trustees; Manager, Sincere Co., Hong Kong.

Sun Fo  
Government official; son of Sun Yat Sen.

Tse Tsok Kai  
Kwangtung Electric Supply Co., Canton.

Tsin Shue Fan  
Lingnan alumnus; member, Board of Trustees; Doctor of Jurisprudence; prominent lawyer in Canton.

Watts, Ralph L.  
Member, Board of Trustees; Dean, School of Agriculture, Pennsylvania State College.

Wong, Miss Din Heng  
Singapore.

Wong Kai Ming  
Principal, Pui Chung Middle School, Canton.

Membership of the Board of Directors, 1937

In 1937, the year in which the war with Japan began, the membership of the Board of Directors, now restricted by government regulation to fifteen, was:

Chung Wing Kwong  
President, Lingnan University.

Comfort, W. W.  
Member, Board of Trustees; President, Haverford College.

Henry, James M.  
Member, Board of Trustees; Provost, Lingnan University.

Kan Koam Tsing  
Graduate of Lingnan Middle School and of Lehigh University; merchant of Hong Kong and later also of São Paulo, Brazil.
Kunkle, J. Stewart  
President, Union Theological College, Canton.

Lam Yat Man  
Alumnus of Lingnan and Purdue; Commissioner of Public Works, Canton.

Short, Frank  
London Missionary Society’s administrative officer, South China.

Sun Fo  
Government official; son of Sun Yat Sen.

Taam Lai Ting  
Canton merchant; donor of Lingnan’s first steam launch, and of many subsequent gifts.

Tang Shao Yi  
First Premier of the Republic of China.

Tsin Shue Fan  
Lingnan alumnus; member, Board of Trustees; Doctor of Jurisprudence; prominent lawyer in Canton.

Tsoi Cheung  
Manager, The Sun Co. Department Store, Canton.

Wong Kai Ming  
Principal, Pui Chung Middle School, Canton.

Wong, Ross W.  
Doctor of Medicine, Queens University; Head of Hackett Hospital.

Honorary Members

Chan Chau On  
Manager, Kung Yee Co., Hong Kong.

Chan Fu Cheung  
Merchant in Hong Kong.

Ho Tung, Sir Robert  
Prominent citizen of Hong Kong.

Lei Sing Kui  
Manager, Heng Min Life Insurance Co., Hong Kong.

Membership of the Board of Directors, 1948

In 1948, just before the Communists took over the University, the membership of the Board of Directors was:

Cheng, S. T.  
Merchant of Shanghai and Hong Kong; donor of several orange farms to Lingnan for experimental purposes; founder of two professorships in the College of Agriculture, and of two fellowships for Chinese to study agriculture in the United States.

Fong Bing Sun  
Prominent businessman of San Francisco, known as “The Mayor of Chinatown”; once a student in Lingnan Middle School.
Hall, Ronald O.
Anglican Bishop of Hong Kong.

Kan Koam Tsing
Graduate of Lingnan Middle School and of Lehigh University;
merchant of Hong Kong and of São Paulo, Brazil.

Lam Yat Man
Lingnan alumnus; engineer; government official.

Lo, Sir Man Kam
Member, Legislative Council, Hong Kong.

Shoop, C. W.
Representative of the United Brethren Mission, Canton.

Sun Fo
Government official; son of Sun Yat Sen.

Taam Lai Ting
Canton merchant; benefactor of Lingnan.

Tsin Shue Fan
Lingnan alumnus; Doctor of Jurisprudence; prominent lawyer
in Canton.

Tsoi Cheung
Manager, The Sun Co. Department Store, Canton.

Wong, Ross W.
Doctor of Medicine; Head of Hackett Hospital.

Wu Kai Yin
Graduate of Lingnan Middle School and of the University of Michigan;
Vice President of Lingnan under Chung Wing Kwong.

Yui, O. K.
Former Mayor of Shanghai; later Premier of the Republic of China,
with headquarters at Taipei in Taiwan.
## CURRICULUM OF THE PREPARATORY DEPARTMENT

From the catalogue for 1906-1907

<table>
<thead>
<tr>
<th>Semester</th>
<th>FIRST YEAR</th>
<th>1st</th>
<th>2nd</th>
<th>SECOND YEAR</th>
<th>1st</th>
<th>2nd</th>
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<tbody>
<tr>
<td>Chinese</td>
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<td>Writing and drawing</td>
<td>4</td>
<td>4</td>
<td></td>
<td>Drawing</td>
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<td>2(\frac{1}{2})</td>
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<td>2(\frac{1}{2})</td>
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<tr>
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<td>Geography</td>
<td>2(\frac{1}{2})</td>
<td>2(\frac{1}{2})</td>
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<tr>
<td>Story of the Bible</td>
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<td>Story of the Bible</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Story-telling</td>
<td>2(\frac{1}{2})</td>
<td>2(\frac{1}{2})</td>
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<tr>
<td>Hours per week</td>
<td>33</td>
<td>33</td>
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<td>Hours per week</td>
<td>33</td>
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<table>
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<th>THIRD YEAR</th>
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<th>FOURTH YEAR</th>
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<td>9</td>
</tr>
<tr>
<td>English</td>
<td>7(\frac{1}{2})</td>
<td>10</td>
<td></td>
<td>English</td>
<td>7(\frac{1}{2})</td>
<td>7(\frac{1}{2})</td>
</tr>
<tr>
<td>Arithmetic</td>
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<td></td>
<td></td>
<td>Geometry</td>
<td></td>
<td>5</td>
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<tr>
<td>Geography</td>
<td>5</td>
<td>2(\frac{1}{2})</td>
<td></td>
<td>Physiology</td>
<td>2(\frac{1}{2})</td>
<td>2(\frac{1}{2})</td>
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<tr>
<td>Readings in the Gospels</td>
<td>2(\frac{1}{2})</td>
<td>2(\frac{1}{2})</td>
<td></td>
<td>Ancient history</td>
<td>2(\frac{1}{2})</td>
<td>2(\frac{1}{2})</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Old Testament</td>
<td>2(\frac{1}{2})</td>
<td>2(\frac{1}{2})</td>
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<tr>
<td>Hours per week</td>
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<td>29</td>
<td></td>
<td>Hours per week</td>
<td>29</td>
<td>29</td>
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</table>

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### CURRICULUM OF THE COLLEGIATE DEPARTMENT

From the catalogue for 1906-1907

<table>
<thead>
<tr>
<th>FRESHMAN</th>
<th>Semester</th>
<th>SOPHOMORE</th>
<th>Semester</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>1st</td>
<td>2nd</td>
<td>1st</td>
</tr>
<tr>
<td>English</td>
<td>5</td>
<td>4</td>
<td>English</td>
</tr>
<tr>
<td>History (medieval)</td>
<td>5</td>
<td>3</td>
<td>History of England</td>
</tr>
<tr>
<td>Geometry</td>
<td>4</td>
<td>4</td>
<td>Trigonometry</td>
</tr>
<tr>
<td>Physics</td>
<td>4</td>
<td>4</td>
<td>Analytical geometry</td>
</tr>
<tr>
<td>Physics laboratory</td>
<td>3</td>
<td>3</td>
<td>General chemistry</td>
</tr>
<tr>
<td>Mechanical drawing</td>
<td>2</td>
<td></td>
<td>Chemistry laboratory</td>
</tr>
<tr>
<td>Life of Paul</td>
<td>2</td>
<td></td>
<td>Teachings of Jesus</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Translation</td>
</tr>
</tbody>
</table>

| Hours per week | 23 | 20 |
| Credits        | 16 | 17 |

*The Junior and Senior years were not offered at this time.*

### CURRICULUM OF THE COLLEGIATE DEPARTMENT

From the catalogue for 1917-1918

(Four groups of studies were offered at this time in the Collegiate Department: (1) General Arts; (2) Natural Sciences; (3) Social Sciences; (4) Agriculture. Required subjects are listed below. Electives were added to make a total of 140 credits for graduation.)

<table>
<thead>
<tr>
<th>GENERAL ARTS</th>
<th>Credits</th>
<th>NATURAL SCIENCES</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>15</td>
<td>English</td>
<td>4</td>
</tr>
<tr>
<td>History</td>
<td>12</td>
<td>Science</td>
<td>46</td>
</tr>
<tr>
<td>Economics</td>
<td>8</td>
<td>Mathematics</td>
<td>16</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>Religion</td>
<td>8</td>
</tr>
<tr>
<td>Composition*</td>
<td>16</td>
<td>Composition*</td>
<td>16</td>
</tr>
<tr>
<td>Science</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychology</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Philosophy</td>
<td>3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Government, sociology, history, or economics</td>
<td>6</td>
<td></td>
<td></td>
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</table>

<p>| Total Credits | 81 | 90 |</p>
<table>
<thead>
<tr>
<th>SOCIAL SCIENCES</th>
<th>Credits</th>
<th>AGRICULTURE</th>
<th>Credits</th>
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<tbody>
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<td>English</td>
<td>6</td>
<td>Physics</td>
<td>12</td>
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<tr>
<td>Economics</td>
<td>14</td>
<td>Biology</td>
<td>13</td>
</tr>
<tr>
<td>History</td>
<td>12</td>
<td>Chemistry</td>
<td>10</td>
</tr>
<tr>
<td>Science</td>
<td>10</td>
<td>Geology</td>
<td>10</td>
</tr>
<tr>
<td>Religion</td>
<td>8</td>
<td>Other agricultural courses</td>
<td>60</td>
</tr>
<tr>
<td>Composition(^a)</td>
<td>16</td>
<td>Economics</td>
<td>8</td>
</tr>
<tr>
<td>Government, sociology, history, or economics</td>
<td>24</td>
<td>Religion</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>90</td>
<td></td>
<td>137</td>
</tr>
</tbody>
</table>

\(^a\) Composition means rendering English into Chinese.
COURSES OFFERED IN THE COLLEGE OF ARTS AND SCIENCES – 1937-1938

After registration Lingnan was required to follow the curriculums prescribed by the Ministry of Education, which meant a reduction in the number of departments and a proliferation of the offerings in the departments retained. The courses were essentially similar to their counterparts in American colleges, except in the Department of Chinese, where the courses were naturally more advanced.

DEPARTMENT OF CHINESE

Introduction to Chinese Literature
The Spoken Language
Introduction to Chinese Learning
Masterpieces of Chinese Prose
Masterpieces of Chinese Poetry
Rhetoric
Formation of Chinese Characters
Principles of Literature
Chinese Literature to Han Dynasty
Chinese Literature of the Han and the Six Dynasties
Chinese Literature of the Tang, Sung, Yuan and Ming Dynasties
Chinese Literature of the Manchu Dynasty
Modern Writers
Chinese Literary Thought
Ancient Chinese Phonology
Textual Criticism
Higher Criticism
Introduction to the Confucian Classics
Literary Criticism
Chinese Prose Romances
The Epistolary and Familiar Essay
The Early Chinese Novel
The Chinese Novel of the Manchu Dynasty
The Chinese Short Story
Antithetic Prose
History of Poetry
Versification
Poems of the Tang Dynasty
History of Tzi
Selections from Tzi
Tzi of the Sun Dynasty
The Literary Tradition of Kwangtung
Bibliography
Advanced Composition
Composition for Science Students
Documentary Chinese
Chinese Ballads
Translation
Cultural Relations between China and the West
Chinese Civilization
Seminar
Thesis

DEPARTMENT OF WESTERN LANGUAGES

Freshman English
Sophomore English
Debate & Oratory
Phonetics
Oral English
Classical Mythology
Survey of English Literature
Advanced Composition
Fundamental English
Russian Literature
Nineteenth Century English Literature
Survey of English Literature
The Contemporary English Novel
The Short Story
The Eighteenth and Nineteenth Century Novel
English Poetry
Contemporary Poetry
Contemporary Drama
Contemporary European Literature
European Drama to 18th Century
European Drama, 18th & 19th Centuries
Poems of the Romantic Movement
Victorian Poetry
Literary Criticism
Shakespeare
Dante, an Introductory Study

Goethe, an Introductory Study
The Teaching of English
First and Second Year French
First and Second Year German
Thesis

DEPARTMENT OF SOCIAL SCIENCES

Government

Government — Party Principles
Principles of Government
Comparative Government
Municipal Government
American Government
Introduction to Public
Administration
Introduction to Political Parties
Elements of Jurisprudence
International Law
Introduction to the Study of Law

Constitutional Law
Chinese Criminal Law
The Chinese Civil Code
History of Western Political
Thought
History of Chinese Political
Thought
Contemporary World Politics
Problems of the Pacific
China’s Treaty Relations
Thesis

History

Outline of History
Europe in the Half Century before
World War I
Chinese Civilization (for overseas
students)
Modern China’s Foreign Relations
Pre-Manchu Foreign Relations
of China
The World at War and Since
Economic History of Modern
Europe
The Civilization of Greece and
Rome
History of European Civilization
since the Renaissance
The Beginnings of Modern Japan

Imperial Japan to 1931
Cultural and National
Characteristics of Japan
English Constitutional History
Development of Civilization in
England in the 19th Century
History of Russia
History of the United States
Ancient History of China to
222 B.C.
Medieval History of China from
222 B.C. to 906 A.D.
History of the Manchu Dynasty
The Republic of China
Thesis

Sociology

Introduction to Sociology
Principles of Sociology
Introduction to Social Anthropology
Social Pathology
The Family
Social Psychology
Linguistics
Primitive Religions
Poverty and Charity
Anthropology

Cultural Evolution
Rural Sociology
Urban Sociology
Social Case Work Method
Community Organization
Criminology and Penology
Social Service Administration
Research Methods in Sociology
Social Survey
Thesis

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DEPARTMENT OF EDUCATION AND PSYCHOLOGY

Education
Introduction to Education
Education and Social Problems in China
History of Western Education
Principles of Secondary Education
Rural Education
Mass Education
Comparative Education
Education and National Reconstruction
Technique and Observation of Teaching

Psychology
General Psychology

Biology
Zoology (general survey)
Botany (general survey)
Invertebrate Zoology
Vertebrate Zoology
Animal Histology
Vertebrate Embryology
Ornithology
Insects in Relation to Disease
Plant Morphology
Plant Physiology
Genetics
Introduction to Entomology

Primarily for graduate students
Advanced Systematic Botany
External Morphology of Insects
Taxonomy of Insects
Advanced Economic Botany
Systematic Vertebrate Zoology

Chemistry
General Inorganic Chemistry
Analytical Chemistry
Agricultural Biochemistry
Analytical Chemistry for Medical and Agricultural Students
Introduction to Organic Chemistry
Physical Chemistry
Advanced Inorganic Chemistry
Organic Chemistry
Household Chemistry
Analytical Organic Chemistry
Theories of Organic Chemistry

Foundations of Method and Curriculum
School Administration
Educational Psychology
Measurement in Education
Educational Administration
Educational Statistics
Practice Teaching
Teaching of English
Teaching of Home Economics
Teaching of Science
Thesis

Social Psychology
General Entomology
Applied Entomology
Animal Physiology
Systematic Biology
Economic Botany
General Bacteriology
Plant Pathology
Animal Parasitology
Microtechnique
Special Problems
Thesis

Advanced Biology
Advanced Parasitology
Research
Botany Seminar

Advanced Organic Synthesis
Advanced Analytical Chemistry
Food Analysis
Instrumental Analysis
Water Analysis
Industrial Chemistry
Special Problems in Industrial Chemistry
Industrial Chemistry Operations
Soap Factory Practice
Thesis
Primarily for graduate students
Chemical Thermodynamics
Colloid Chemistry
Theories of Homogeneous Reactions
Theory of Electrolytic Solutions
Advanced Physical Chemistry
Special Methods in Analytical Chemistry

Chemistry of Food and Nutrition
Advanced Organic Chemistry
Industrial Resources of South China
Water Analysis
Water Problems
Water Works Practice
Bacteriological Water Analysis

PHYSICS
Introduction to Physics
Outline of Physics
Agricultural Physics
General Physics
Heat and Elementary Thermodynamics
Mechanics and Properties of Matter
Sound and Light
Electricity and Magnetism

Alternating-Current Circuit Analysis
Introduction to Modern Physics
Advanced Mechanics
Thermodynamics
Electric Oscillations
Electron Tubes
Advanced Laboratory Practice
Elements of Electrical Engineering
Physical Optics

Primarily for graduate students
Introduction to Theoretical Physics
Classical Electromagnetic Theory
Communication Engineering
Quantum Theory
Atomic Spectra
Molecular Spectra

Introduction to Mathematical Physics
X-Radiation and Crystal Structure
Kinetic Theory of Gases
Electromagnetic Theory of Light
Special Experimental Problems

MATHEMATICS
Mathematical Analysis
Calculus for Engineers
Mathematics of Finance
Mathematics of Insurance
Algebra
Theory of Equations
Advanced Calculus

Theoretical Mechanics
Astronomy
Differential Equations
Infinite Series
Advanced Geometry
Probability and Statistics

BUSINESS ADMINISTRATION
First Year Accounting
Second Year Accounting
Business Organization
Business Law
Industrial and Commercial Geography
Insurance
Business English
Elementary Mathematical Statistics
Statistical Methods
Corporation Finance
Cost Accounting

Foreign Trade
Foreign Exchange
Marketing
Advertising
Economics of Transportation
Highway and Air Transportation
Water Transportation
Railroad Traffic and Rates
Railroad Administration
Money and Banking
Principles of Investment
Banking System
Commercial Banking Policies
Central Banking Policies
Banking Practice
Business and Investment
Forecasting

ECONOMICS
General Economic Theory
Cooperative Movement
Economic History
Labor Problems and Labor Legislation
History of Economic Thought
Economic Problems of China
Socialism

PHILOSOPHY
Introduction to Philosophy
Ethics
Ancient Chinese Philosophy
Modern Chinese Philosophy

RELIGION
(These courses were not prescribed by the Ministry of Education)
Makers of the Modern Spirit
Religion and Modern Culture
Introduction to the Study of Religion
History of Religions
Psychology of Religion
Religion and Problems of Youth
Christian Ethics
The Social Teachings of the Bible

HOME ECONOMICS
General Home Economics
Food Selection and Preparation
Personal Hygiene
Experimental Cookery
Clothing Design and Construction
Clothing and Textiles
House Furnishing
Parent Education and Pre-School Child Problems

MUSIC
(Though there was no organized Department of Music, the following opportunities were offered)
Men's Glee Club
Women's Glee Club

Real Estate Practice
Public Utilities
Public Finance and Taxation
International Finance
Thesis

Monopoly and Trusts
Contemporary Economic History of China
Value and Distribution
Methodology
Planned Economy
Seminar
Thesis

Ancient and Medieval Western Philosophy
Philosophy of Religion
Taoism
Buddhism

The Person of Jesus Christ
Creative Personalities in Christian History
Theism
Science and Religion
Old Testament Introduction
New Testament Introduction
Chinese Religious Ideas
Christianity and Chinese Culture
Modern Christian Thought
Christianity and Modern Problems

Nutrition
Principles of Dietetics
Child Care and Training
Nutrition Problems
Home Management
Diet in Diseases
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Home Economics Education

A Capella Choir
Music Appreciation
History of Music
Elementary Harmony

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ANIMAL HUSBANDRY

Physiology of Domestic Animals
Animal Nutrition
Testing and Inspection of Milk
Stock Judging
Anatomy of Domestic Animals
Principles of Animal Breeding
Poultry Production
Swine Production
Dairy Production
Dairy Manufacturing

AGRONOMY

General Agriculture
Elementary Soils
Genetics in Relation to Agriculture
Crop Production
Forage and Pasture Crops
Irrigation and Drainage
Farm Accounting
General Farm Management
Principles of Plant Breeding

HORTICULTURE

Floriculture
Vegetable Culture
Dendrology
Landscape Gardening
Pomology
Subtropical Fruits
Plant Propagation
Systematic Pomology

PLANT PATHOLOGY

Principles of Plant Pathology
Collection and Identification of Local Fungi

Dairy Bacteriology
Ice Cream and Ices
Market Milk
Butter Making
Common Diseases of Domestic Animals
Elementary Veterinary Science
Special Problems in Animal Industry
Thesis

Field Experimentation
Sugar Cane and Rice Production
Tropical Crops
Soil Fertility
Farm Implements
Farm Experience
Summer Farm Practice
Special Problems in Agronomy
Thesis

Canning: Preserving Fruits and Vegetables
General Forestry
Greenhouses
Silviculture
Special Problems in Horticulture
Methods of Horticulture Research
Thesis

Special Problems in Plant Pathology
Thesis
COURSES OFFERED IN THE COLLEGE OF ENGINEERING — 1937-1938

Geometrical Drawing  
Elementary Surveying  
Workshop Practice  
Geodetic Surveying and Field  
Astronomy  
Engineering Geology  
Descriptive Geometry  
Mechanics of Engineering  
Strength of Materials  
Materials of Construction  
Testing Laboratory  
Architectural Engineering  
Reinforced Concrete Theory  
Summer Surveying Camp  
Heat Power Engineering  
Railroad Surveying and Drawing  
Essentials of Electrical Engineering  
Hydraulics  
Sanitary Engineering  
Theory of Structures  
Structural Design  
Highway Engineering  
Water Supply  
Masonry and Foundations  

Engineering Constructs  
Reinforced Concrete Building  
Summer Railway Surveying Camp  
Railroad Design  
Reinforced Concrete Arches  
Bridge Design  
Steel Design  
Advanced Hydraulics  
River and Harbor Engineering  
Water Power Engineering  
Pumps and Pumping  
Hydraulic Construction  
Purification of Water  
Sewerage Works  
Photographic and Aerial Surveying  
Railroad Maintenance  
Highway Material Laboratory  
Advanced Highway Engineering  
Advanced Theory of Structures  
Steel Building  
Highway Bridges  
Reinforced Concrete Design  
Advanced Architectural Design  
Thesis
With the approval of the Ministry of Education, Lingnan University offered the following degrees to successful candidates in the majors indicated.

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### COLLEGE OF MEDICINE

From the Catalogue for 1946-1948

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* Clinical work: in the fourth and fifth years students act as clinical clerks and dressers in the wards under tutorship.

In the sixth year each student is required to serve as an interne in the hospital and to present an essay on some subject in one of the branches of medicine or surgery.
## CURRICULUM FOR MAJOR IN RELIGION IN THE UNION THEOLOGICAL COLLEGE

From the Catalogue for 1946-1948

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SCALE IN MILES
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About the Author

Born in China of missionary parents, Charles H. Corbett graduated from Wooster College, Ohio, in 1901 and from Union Theological Seminary, New York, in 1906. Commencing in 1908, he served for 13 years as a member of the Presbyterian, U.S.A. Mission in China. At the end of this period he was Head of the Department of Physics at Yenching University in Peking. Among his activities in his later years, he served as Editor of the “China Colleges” series of histories and was the author of one of these volumes, entitled “Shantung Christian University.” He died on June 23, 1963 at the age of 81 in Stow, Ohio, while officiating at the wedding of his grandson.