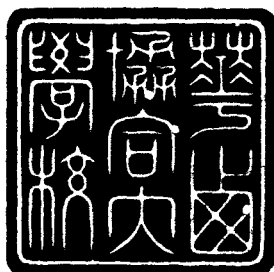


# HISTORY OF THE WEST CHINA UNION UNIVERSITY

1910 - 1935

By



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## FOREWORD

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In the spring of 1935, the Cabinet of the University asked me to write up the history of Christian Union Projects in West China with special reference to the West China Union University which was completing its first quarter of a century of service. It was proposed to celebrate this event and it was thought that an account of the founding and development of the university might well be part of this semi-jubilee.

After I had gotten fairly started on this task, I found that any account of the progress of the university would be of such length as to throw out of balance any history of the several union efforts that have grown up in West China. So I decided to give special attention to the university in a separate piece of writing. The result has grown into this small volume.

This is by no means a detailed account of the growth of the university. Such a report would be called for more detailed research and more time than one can get if he is to carry on his regular work as a member of the teaching staff of the institution. What has been attempted is a consecutive story of the beginnings of the school; its progress during disturbed conditions in Szechuan and the development of the national revolution in the country as a whole. It may safely be said that the future historian of China will stress these last twenty-five years as of critical importance in the national life of this country. No other nation, except Russia, has made such complete *volte face* in such a short period of time as has China. Indeed she has had to face several revolutions at one and the same time. She is still in the throes of this cataclysmic upheaval and needs the sympathy and help of all her friends and neighbors.

It was the desire to help that prompted a body of Christian men from the West to establish the West China Union University; and it is this same desire that keeps those who have entered into this Christian partnership to continue side by side with their Chinese colleagues, this voluntary service. It is the conviction of the author that some such partnership is the best and most effective answer to all of China's pressing questions at the present time.

J. TAYLOR

Chengtu,  
March 21, 1936.



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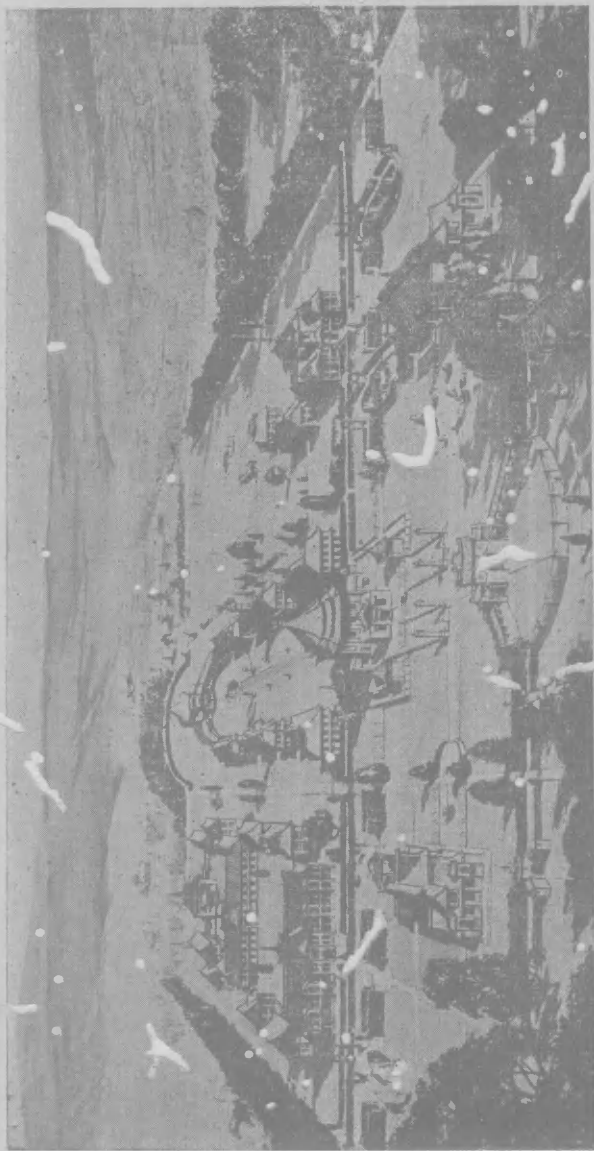
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The Architect's Drawing, for the West China Union University.  
(By kind permission of West China Border Research Society.)

## HISTORY OF THE WEST CHINA UNION UNIVERSITY.

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In order the better to understand the beginnings and development of education under Christian auspices in Szechuan, it is necessary to go back to the reform movement instituted by Kwang Hsu under the tutelage of Kang Yü Wei and other radicals mainly from the southern provinces. It is in this modern approach to reform within the Empire that one finds the impulse to the great advance in educational affairs that has continued to the present time. Kwang Shu has suffered from the writers of history; yet it is to his efforts that this new wave of educational reforms due. The whole story of his brief period of power in the Imperial Palace at Peking reads like a romance or a tragedy.

In the year 1898, Tzu Hsi, the Empress Dowager, retired from the Regency and went to live at the Summer Palace. Kwang Hsu was recognized as the supreme ruler of the Empire; but ever and always, the Empress Dowager kept herself well informed as to what was passing in the court of the Emperor. Perhaps Kwang Hsu forgot this fact, or he underestimated the Old Buddha's real strength. Whatever may have been the case, it is now evident that this imperious old lady had no idea of allowing her nephew to make sure of his own power in imperial affairs. The picture is of a vigorous and decisive dowager amusing herself out at the Summer Palace with amateur theatricals and other gay doings; while the young emperor who had been under her finger and thumb attempted to turn the mind of the nation from the past to the future.

The whole nation was smarting under the recent defeat of its armies and navies by Japan. Even the conservative Manchu officials were aware that something was wrong with China; but few of them cared to acknowledge that the cause of the country's weakness lay in themselves. They were jealous of certain Chinese members in the Ministry. Only one of the Imperial family, Prince Kung, made any attempt to maintain friendly relations with the Chinese party. This liberal minded statesman died early in 1888.

In the fourth moon, on the twenty-third day Kwang Hsu issued his first reform decree, after consulting with the Empress Dowager who offered no objections so long as the ancient rights and privileges of the Manchus were assured. She was obsessed by the suspicion that some of the leading Chinese officials were hatching out a conspiracy against her and her kinsmen. The following copy of this first reform decree is quoted from "China Under the Empress Dowager," J.O.P. Bland and E. Backhouse, p. 186-187.

"Of late years many of our Ministers have advocated a policy of reform and we have accordingly issued Decrees which provide for the institution of special examinations in political economy, for the abolition of useless troops and the old form of examination for military degrees, as well as for founding Colleges. No decision has been taken in these matters without the fullest care, but the country still lacks enlightenment, and views differ as to the course which reform should follow. Those who claim to be Conservative patriots consider that all the old customs should be upheld and new ideas repudiated without compromise. Such querulous opinions are worthless. Consider the needs of the time and the weakness of our Empire! If we continue to drift with our army untrained, our revenues disorganized, our scholars ignorant, and our artisans without technical training, how can we possibly hope to hold our own among the nations, or to cross the gulf which divides the weak from the strong? It is our belief that a condition of unrest creates disrespect for authority and produces friction, which in turn leads to the formation of factions in the State, hostile to each other as fire and water. Under such conditions, our Government would find itself confronted by the abuses and errors of the Sung and Ming Dynasties to its imminent peril. The virtuous rulers of remote antiquity did not cling obstinately to existing needs, but were ready to accept change, even as one wears grass-cloth garments in summer, and furs in winter.

"We now issue this special Decree so that all our subjects, from the Imperial family downwards, may hereafter exert themselves in the cause of reform. The basis of education will continue to rest on the canons of the Sages, but at the same time there must be careful investigation of every branch of European learning appropriate to existing needs, so that there may be an end to empty fallacies and that by zeal efficiency may be attained. Parrot-like plagiarisms of



shallow theories are to be avoided, and catchwords eschewed. What we desire to attain is the elimination of useless things and the advancement of learning which, while based on ancient principles, shall yet move in harmony with the times. The Peking University is to be made a model for the Empire, and all officials of the rank of Board Secretaries, officers of the bodyguard, expectant Magistrates, sons of high officials and Manchus of hereditary rank, are to be entitled to enter upon a college course in order that their talents may be trained to meet the needs of these critical times. No procrastination or favoritism will be tolerated, nor any disregard of these, the Throne's admonitions."

When one attempts to analyze this first decree of the young Emperor, one fails to understand why such a mild dose of reform should have caused any alarm in the ranks of the die-hards in the Palace. But there were those who looked askance at this first attempt to put some life into the moribund system of education then prevailing. Jealousies were aroused; intrigue ran apace; even some of the Chinese in the Tsyngli Yamen and on other Boards became solicitous for the age-old system of examinations which had so well and so often produced efficient scholars into whose hands the welfare of the nation had been committed.

And the Empress Dowager watched with lynx eyes the effects of the young ruler's attempt at reform. Kang Yu Wei thoroughly distrusted the Old Buddha. He thought that her seeming zeal for reform was assumed for the occasion and he did not hesitate to advise Kwang Hsu to send her into permanent retirement. Perhaps the astute Kang realized even then that neither he nor his party could hope to gain control in the affairs of the State—hence his urgent advice to the young Emperor to get rid of her.

There does not seem to be any doubt that Kwang Hsu was both honest and sincere in his attempt to lift his country out of the ruts into which she had fallen and which were wearing deeper with the passing of the years. Neither he nor his Manchu kinsmen could see that their opportunity of regenerating the nation was past. Yet one cannot but admire the almost childlike faith that animated the young ruler. One after another he sent forth his reforming edicts; day after day and night after night he foregathered in the palace with Kang Yu Wei and others of the same stamp. Then, inevitably, he was driven to the last desperate step of trying to get

rid of the Empress Dowager and he called into his counsel Yuan Shi-Kai. This military leader grounded his policy and his action on a deep loyalty to Tze Hsi. Yet he accepted the Emperor's commission to go to Tientsin, kill Jung Lu and bring 10,000 of the latter's troops back to Peking, surround the Summer Palace and take the Empress Dowager a prisoner. From the council chamber of the Emperor, Yuan sped to the Summer Palace and divulged the whole plan to the Old Buddha. She sent Yuan to Tientsin where he told the whole scheme of seizure of the person of the Empress Dowager to Jung Lu, who was his sworn blood brother, who hastened to Peking and went directly to the Summer Palace. The rest of the story hardly needs repeating. Whatever approval the old Lady in her retreat at the Summer Palace may have given to what she regarded as innocuous reforms in the realm of education, she was not going to be taken like a rat in a corner by her erstwhile puppet and his gang of reformers. So Tze Hsi, in the Lake Palace, summoned the members of the Grand Council and the high officials of the Boards to her presence; they begged her to take over the government once more. Jung Lu's men took over the guard duty of the Forbidden City and he returned to Tientsin. At 5.30 the next morning the Emperor was seized by the guards and conveyed to the "Ocean Terrace"—a small island in the middle of a lake—and was then told that he might expect a call from the Empress Dowager. The result of that visit can be seen in the following edict which Tze Hsi issued in the name of Kwang Hsi:

"The nation is now passing through a crisis and wise guidance is needed in all branches of the public service. We ourselves have labored diligently, night and day, to perform Our innumerable duties, but in spite of all our anxious energy and care We are in constant fear lest delay should be the undoing of the country. We now respectfully recall the fact that Her Imperial Majesty the Empress Dowager has on two occasions since the beginning of the reign of H. M. T'ung-Chih, performed the functions of Regent, and that in Her administrations of the Government she displayed complete and admirable qualities of perfection which enabled her successfully to cope with every difficulty that arose. Recollecting the serious burden of responsibility We owe to Our ancestors and to the nation, We have repeatedly besought Her Majesty to condescend once more to administer the Govern-

ment. Now she has graciously honored Us by granting Our prayer, a blessing indeed for all Our subjects. From this day forth Her Majesty will transact the business of Government in the side hall of the Palace, and on the day after tomorrow We ourselves at the head of Our Princes and Ministers shall perform Our obeisance before Her in the Hall of Diligent Government. The Yamens concerned shall respectfully make the arrangements necessary for this ceremonial. The words of the Emperor."

Thus ended the hundred days of reform. Some of those who had been closest to Kwang Hsu as advisors and helpers were caught and put to death. But Kang Yu Wei, warned by the Emperor just in time, ran for his life and succeeded in finally reaching Shanghai and the safety of the Foreign Settlements. As long as he lived, Kwang Hsu suspected Yuan Hsi Kai of treachery; all during the years of his confinement in the "Ocean Palace" he held a grudge against him; and when he lay dying he made his brother promise to punish the man who had wrecked his plans for the reconstruction of China. The Emperor could understand the loyalty of Jung Lu to the Old Buddha; he was not surprised at the fury of the Empress Dowager when she learned of his plot to get her permanently out of the way, but he never forgave Yuan. It is the irony of fate that this same traitor had to be called in by the relatives of Kwang Hsu when it was necessary for them to negotiate with the leaders of the Revolution regarding the best way in which they could abdicate and make way for the Republic. And it is the very bitterest of irony to learn that when Yuan was sent for to perform this service to the tottering House of the Manchus, he sent word back to say that he was still nursing the wound in his leg when he was dismissed from office by the Regent of Hsuan Tung, he was told that it might be well for him to return home and attend to that injured member!

The story of the Boxer Rebellion, the flight of the Court to Sian and the return of the Empress Dowager to Peking need not be told in detail. When the Protocol had been signed and life returned to somewhat normal conditions the old Buddha was ready to turn from those who had worked and suffered in her behalf. She courted the favor of the foreigners in Peking, especially of the foreign Ministers and their families. And she did not hesitate to espouse and put into practice some of the reforms which her unlucky nephew

had attempted. Thus, through intrigue and bloodshed, China came at last into possession of a new style of education based on western models.

What was the effect of all this on Christian Education in Szechuan? Even before Kwang Hsu and Kang Yu Wei had thought of any change in the Government of the country, earnest missionaries in different parts of China had sensed the need of education for the members of the early churches and their children. Indeed, it is not overstating the matter to say that the new education of China was born in the minds and hearts of Christian missionaries. True, most of them had but very indefinite ideas of what was necessary—they felt the need of a school alongside the church. Religion and education were necessary to each other. It was some such thought that led some of the missionaries in Szechuan to open day schools to which the children of Christians could come. These efforts were not popular at first; but the edicts of the Emperor, spurred on by Kang Yu Wei, gave new life and vigor to them. By the year 1905, the whole nation was throbbing with new expectations. Not only the Christian day schools but those under private management and those sponsored by local and provincial governments were increased in number. Sign boards blossomed out overnight. It is told of one zealous school that it put out a prospectus with the information that "English is taught as far as the letter G." Well, that was at least a promise that could be implemented and still leave the rest of the alphabet for higher courses. It also revealed the popularity of the English language; so school after school added that item to its schedule. Textbooks, full of typographical and grammatical errors, were put on the market and sold like the proverbial hot cakes. Hundreds of Chinese teachers hurriedly qualified for the teaching of English and most of them managed to keep at least a page ahead of their pupils. "This is a 'okes'" (or) was heard throughout the land—not that the "okes" had much to do with the daily life of the student—it was English.

At that time, (1905) perhaps a majority of the missions working in Szechuan were doing some work in education. The American Methodist Mission had early begun work in Chungking and had a "High School" in that city. This was the highest form of education provided by the mission; and it was fed by a number of primary schools. The Canadian

Methodist Mission (now the West China Mission of the United Church of Canada) had a Middle School in Chengtu which was the crown of their educational system at that date. In the same city, the Friends Foreign Mission Association (now the Friends Service Council) and the American Methodist Mission had each of them a Boys Middle School. In some of the stations of the China Inland Mission in the province could be found embryo schools for children. The Church Missionary Society had primary schools at different centers. The American Baptist Mission had day schools in Suifu, Kiating and Yachow. One missionary complained that the legs of the children never grew long enough to reach from the bench to the floor; that is, the children stayed only for a brief period. At Suifu plans were under way for the building of a Boy's Boarding School; but it is true to say that there were no students of Middle School grade in any of that mission's schools. In each of the four missions which later united to form the West China Union University there were Girl's Schools and those in Chungking and Chengtu were of a remarkably fine quality. Dr. Briton Corlies had opened an industrial school in Yachow where the students spent half their time making lace and half in the classroom. In Suifu, Mrs. C. E. Tompkins had opened a kindergarten. All in all, throughout the length and breadth of the province, the Christian forces may be said to have made a start—sporadic and unorganized as it was—in the lower reaches of education. The more these schools grew and flourished the greater would be the embarrassment of those in charge of them; for their pupils were being drafted into an educational *cul de sac*. How could this very serious problem be solved?

Ideas are like smallpox in that they spread. Ideas are primal. They also are possessed of great force and thus are able to propagate themselves. There is no truer word in Holy Writ than that which says: "In the beginning was the Word." Whether we concern ourselves with "Logos" or with "Word", we are face to face with the statement that the primary and most essential force in the Universe is an idea. That is to say the *idea* or purpose is the beginning of anything that really matters and is certain to prevail. He who can give forth a sufficient and efficient idea need not worry as to its future or its power in the world. All that is needed is that *Word*, that *Logos*, that *Idea* shall become incarnate in some individual or group of individuals. This is

a mystery; and our best approach to it is in a spirit of receptivity. It only needs to be noted here in connection with the next step in the campaign of Christian education in the province of Szechuan.

## CHAPTER II. FIRST PERIOD: 1910-1915

So we come to the beginnings of Union in Christian Education in this province. As has been noted, there were three missions in the City of Chengtu, the provincial capital, who were engaged in Middle School work by 1905. These were the English Friends; the Canadian Methodists, and the American Methodists. At the head of the Friends school was Mr. R. J. Davidson, who had been in that early group of missionaries who founded the West China Missions Advisory Board. Dr. O. L. Kilborn and Rev. J. L. Stewart were conducting the Middle School of the Canadian Methodist Mission; and Rev. Joseph Beech had been recently sent from Chungking to Chengtu to begin college work for the American Methodist Mission. In this, he was ably and devotedly seconded by Mr. John Yost. So we have representatives from Great Britain, Canada and America. Any institution that might result from their common service would at once be interdenominational and international.

Sometime in the early fall of 1904 members of the two Methodist bodies seem to have been thinking along the same lines—the Idea was catching. Then representatives of the two missions began to talk together about uniting their forces in a Christian college. Who said the first word of union is not very clear; nor is it pertinent to our story—the word was said and became flesh. Just at this time the Methodist churches of Canada were finding themselves on the question of foreign missions and they were ready to send larger batches of recruits to West China. The American Methodists had had the longest and widest experience in Christian education and had practically girdled the globe with their schools. The Friends, moving within a more restricted orbit, had a few good schools in certain countries.

It came about on a certain day that Dr. Beech on his return from their Middle School to his home was told by Dr. H. L. Canright, who had much to do with the founding of the

university, that Mr. Endicott of the Canadian Mission had been over to see him. Let Dr. Beecn tell the story :

Dr. Canright: "Mr. Endicott has been here. He said that they were getting a whole boat load of new missionaries and that if the American Methodists wanted union, they were now ready for them." I replied: "Did he mean that?" The answer was; "He said it, but evidently intended it for a banter or a joke." "There had been proposals of union or cooperation between these American and Canadian Methodists in earlier days that had come to naught. A few days later Dr. Kilborn visited the Methodist compound, and I said to him; 'So your Mission is ready to go into union with us now that you have these new missionaries coming, are you?' He replied; 'Who said so?' I answered; Mr. Endicott'. And there we stopped and talked for about an hour on the possibility of a union college.....At the missionary prayer meeting, just prior to this meeting Mr. Davidson of the English Friends said to me; "I hear that you are having a meeting with the Canadians to talk about a union college. Will there be any objection if I come?" He had the invitation, as did also Mr. Vale of the China Inland Mission; Dr. Canright, Mr. Yost and myself of the Methodist Episcopal Mission were present at the home of Dr. Kilborn to consider this subject."

At this meeting the idea of union in higher education took precedence and made much headway. One speaker dwelt on the *necessity* of union in the face of the new movement in education in the country; and of the impossibility of one mission's being able to match the resources and funds of the Provincial College. Another spent himself on *methods* in college education of a united effort. Other meetings were held; and even if no meeting was in sight individuals as they met found themselves discussing the proposed union college. At times the numbers at the meetings were increased by visitors from out of town. Dr. Squibbs of the Church Missionary Society attended one meeting and thus formed a nexus between that mission and the future Union University. Other visitors were Mr. H. J. Openshaw and Rev. J. Taylor, of Yachow, and here again the circle of interest in the coming college was widened and brought forth fruit in the near future. It is interesting to see the growth in vision on the part of those who were at that time fostering the idea; for it was as yet too early to call it a project. Yet the sponsors

stepped out from the mere academic question into the matter of getting a site for their future institution. At first they sought within the city walls for a place on which to build; and this revealed their limited conception of the new school of higher learning. Gradually they came to see that any available site within the city limits did not allow for *expansion*! And here we get another glimpse of the idea which was glowing so fast in their minds. Why expand? A *college* in the accepted use of the term need not call for a very large location. But it must have been at about this time that the conception of a union *university* began to take possession of these men. Be that as it may, the project had seized not only the original sponsors but had spread thru the missionary forces in the city—had even gone afield to other parts of the province.

Over in a prefectural city to the southwest of Chengtu, there lived a young missionary who had been attracted to West China by the slogan, "A month Beyond." This challenge had been sounded by a missionary on furlough in the churches of his denomination. He volunteered; was accepted and came to Szechuan. Because of the new crusade in education which he found when he reached China; and because of the need of a school for boys, he was drawn to the educational work of his mission; and, perhaps, because he was put on the Educational Committee of his Mission Conference. When he tried to get some statistics for his report to the annual meeting he found that he could barely get enough to require three figures; and one of the schools which he used to make even these figures was a *Theological Seminary* which met in a back room of the street chapel. He has always stood in awe of that school of the prophets and has admired the faith of the Principal.

This lonely soul tried to think out ways and means of starting a union college in Szechuan; but was always confronted by obstacles which entirely disappeared as soon as he got into fellowship with those enthusiasts in Chengtu. This he did when he visited that city in the spring of 1905. He found the Advisory Board in session and ventured to attend some of its meetings. At one of these he met Messrs Beech, Davidson, Canright, Kilborn and Stewart who had come to explain their scheme for a union institution of higher learning under Christian auspices to the Advisory Board. After such explanations had been given, and after the members of the Board had plied these promoters with questions, the Board



gave its blessing to the undertaking in the following resolution:

"After a serious consideration of the report of the above committee, the Board unanimously resolved that after hearing the amended scheme for an educational union for West China, having for its aims the unification of all educational work and the founding of a Christian University at Chengtu, the Board approves the same generally and urges upon the various missions the desirability of taking *prompt action* along the lines recommended in the resolution presented by a special educational committee." (W.C.M.N. June 1905, p.p. 111.)

The craft had gotten off the ways into the stream. Henceforth the *idea*, now grown into a project, had to meet both sponsor and opponent out on the open sea. That visitor from the southwest received a letter from his colleague in his station. On the outside of the envelope was scrawled these words: "Learn all you can about the union college." Well, he certainly was learning a good deal during that visit to Chengtu.

As a result of the action of the Advisory Board regarding the project presented by the representatives of the Chengtu Missions engaged in secondary education in that city, a meeting was called for November, 1905, which was to be held in the provincial capital. When this gathering was held it was composed of *delegates* duly appointed by a majority of the missions at that time working in Szechuan. This needs to be emphasized; for it marks a long step in advance. The representatives who met the Advisory Board in May of the same year were speaking for three missions and expressing their hopes as to the possibility of establishing a union college in Chengtu. The November meeting was representative of a much wider constituency and its members could speak with more authority than those representing the three missions in Chengtu. The craft had left the river and had set sail on the open sea.

At this November meeting it soon became evident that the delegates had come with mixed purposes in their minds. One section were but slightly interested in the project for a union college. They had no middle schools and therefore could not sense the immediate need for a college. Their primary schools had but recently sprung up and they were not sure as to their future. This part of the gathering called for some organization that would be of service to them as

they tried to build up a system of primary schools in town and country. And they had a good deal of support. At the Advisory Board meeting in May, the Rev. A. E. Claxton, of the London Missionary Society, Chungking, said:

"To interest the Board of the London Missionary Society it must be shown that there is already a union in educational effort and that, as a preliminary step toward union in the formation of a Christian University in West China, an endeavor should be made to induce all missions in West China to agree upon a common course of study from elementary to postgraduate, and that an examination body of one representative appointed by each mission should be formed." (Beech, *University Beginnings*, Vol. 6, Journal W.C.B.R.S.)

And the Advisory Board, in passing its resolution, already referred to said that "after hearing the amended scheme for an educational union in West China, *having for its aims the unification of all educational work* and the founding of a Christian University at Chengtu, —approves the same generally, etc."

Evidently these two deliverances of the Board alarmed some of the Chengtu representatives; for Dr. Beech, writing in the Journal of the West China Border Research Society, Vol. VI, says: "This meeting sounded the danger that we had sought to avoid, namely that having started out to create a university we might be side-tracked and end in a system of primary schools or a course of study." Dr. Beech's fear must have been heightened during the early days of the November meeting. But neither he nor anyone else needed to be unduly anxious; for as the discussion developed it became evident to all present that there was no conflict between the two propositions but that both were necessary if the Christian forces in West China were to build a complete system of education for these three western provinces. In short, the baby became twins; and by the time the meeting adjourned it was proposed to create two sister organizations; (1) Committee on Primary and Secondary Education (2) A Temporary Board of Management for the Union University. The first of these two bodies developed into The West China Christian Educational Union; the second became, in 1910, The Senate of the University. The missions taking part in the Temporary Board of Management were: The American Baptist Missionary Union (Later, The American Baptist Foreign Mission Society); The Friends

Foreign Mission Association, Great Britain and Ireland; (later, The Friends Foreign Service Council); The General Board of Missions of the Methodist Church of Canada, (later the United Church of Canada); The Board of Foreign Missions of the Methodist Episcopal Church, U.S.A. The representatives of these Mission Boards united with the representatives of other missions present at that November meeting in creating the West China Christian Educational Union. Of this organization we wish to speak later; our present interest is the development and history of the Union University.

Having gotten thus far on the field, it was now necessary to create interest in the sending countries. There is no space for an abstract of the letters that were continually going between Szechuan and London, Toronto, Boston and New York. Yet these had good effects and soon money was appropriated by the four Mission Boards for the purchase of land on which to build the university. Dr. Beech and the late Dr. H. T. Hodgkin, did yeoman service while they were in England and the United States. But it was no easy task to bring the several Boards to commit themselves to this union scheme. So long as the campaign lay west of the Yangtze Gorges, it was taken for granted that anything to be done in the realm of higher education must, of course, be done in union. The onus of proof lay upon anyone who advocated isolated effort. But the spirit of union which pervaded the Christian forces in West China had not yet captured the churches of the West. Nevertheless, when this fact is remembered, it must be said that after those four Boards had studied the matter, had taken the situation into full consideration, and had glimpsed the alternative of individual colleges in separate cities amid a population roughly estimated at 100,000,000, scattered over the three western provinces of Kweichow, Yunnan and Szechwan, with the hinterland of the tribes country and Tibet in the offing, these leaders of foreign missions rose to the occasion in splendid Christian fashion. It is to their everlasting credit that they not only espoused the cause themselves; but ever and always worked with redoubled zeal to win others to their way of thinking. This union effort was something new in their experience. Some of them had taken part in lesser schemes of cooperative effort with varying degrees of success. But this was to be a corporate union into which each Board was asked to pay certain sums of money which would be spent or invested by a body

on which they had but few representatives. There was nothing with which to begin save the zeal and prayers of a knot of men living up under the roof of the world, far beyond the limits of steam navigation, in provinces which held their allegiance to the Emperor rather lightly. Should the university be built, would the property be secure? This was a question that arose even under the Empire; how pertinent and forceful it has proved under the nascent Republic! One can but yield honor to the men at the Home Base.

In due time a union committee was formed in the sending countries which was known as the "Joint Commission of the University." This body was composed of representatives of the four "Participating Bodies." Through it the Temporary Committee of Management on the field reached each and all of the Mission Boards - the university was beginning its process of integration. And through it money was found with which to buy land as a site for those "castles in Spain" which the men on the field had spent days and nights - mostly nights - in building. As a result the university was brought down from the clouds and firmly established on a plot of land bordering the Min River outside the South Gate of Chengtu. It is a revealing fact that when this first parcel of land was purchased, someone at once drew plans for the campus of the institution with teaching buildings on the main part of it and a few houses for the faculty near the river. It reveals the fact that those in charge of this new project have grown with the institution. Perhaps it is well that this was so; it might have discouraged them unduly had they known ALL that was necessary for the establishment of a union university. -But it was not long before their vision overleaped the dimensions of that first purchase; and other tracts of rice fields were added to the original lot. So it has gone on, until at present "It occupies 154 English acres, with 2229 trees of 27 varieties and thousands of shrubs along its miles of roads and paths..... This improved campus represents an expenditure of over \$100,000 gold. Its assemblage of 21 permanent college and dormitory buildings and 48 residences, with the teaching equipment have cost over half a million dollars more. Measured in terms of price values of the West this is a very meagre sum for so extensive a plant. Some idea of the relative costs of construction at home and here may be visualized by putting our entire plant in one building 200 feet long by 60 feet depth. It would rival that tallest

structure of the world, the Empire State Building of New York. At the normal rate of two silver dollars for one gold dollar, the expenditures for physical plant are represented by a stack of silver dollars just about two miles high." (Beech)

This jump to the present by way of Dr. Beech's paragraph of facts has skipped a mass of details which while of keen interest to those engaged in securing the land for the campus and gradually transforming it from sodden rice fields and mouldering graves to its present beautiful form, may not be of material interest to the reader. Yet something of the wearying days and months spent in "haggling" over prices of land, brick, lumber, lime and tiles seems necessary to fill in the picture. I remember that day in the late fall when the "Early Yang" property was finally purchased. We met the owner and the middlemen in the parlor of Dr. J. L. Stewart's home at the university. There were the inevitable tea cups; but somehow the negotiations seemed to drag. The phonograph was turned on and continued to scream out tunes entirely foreign to our friends. One of them was given a rocking chair and that seemed to wake him up for he could not bring it to an equilibrium so had to continue to swing. Then, about four o'clock, Mrs. Stewart announced tea and brought in her delicious fruit-cake which she had made for Christmas. After that, somehow we moved forward to final prices and gifts for the middle men; and just before supper the first \$100. was paid over to the owner who no sooner received it than he made a bee-line for the nearest opium den. He had appeared distraught and restless all through the afternoon. Two wings of the Medical Building have already been built on part of that purchase.

For sometime I was on the Committee for the Purchase of Graves. It was the duty of this body to seek to secure patches of graves that were needed to round out different parts of the campus. Indeed, we needed to get these homes of the dead, in some cases, before we could erect some of our buildings. Even now the Cadbury Educational Building is minus one wing because of our inability to buy a group of graves where the said wing is to stand. One day I was called to inspect the removal of certain graves. I found the ghoul - he certainly looked the part, with his putty colored skin drawn tightly over high cheek bones, and his staring eyes that bespoke addiction to the opium pipe. He had three crocks partly filled with human bones. For each skeleton

removed I was to pay him \$3.00. I examined the crocks and found but one skull. I called the ghouls' attention to this lack; and he said: "The only way I can account for this lack is to suggest that two of the bodies must have been those of children and they had no heads!" I reproved him and made him put all the bones into one crock and gave him three dollars, hinting that if he could not find skulls in the graves he opened it would be necessary for us to get another ghouls. This stopped the production of decapitated skeletons.

Soon after the formation of the Temporary Board of Management for the university, the matter of forming a constitution engaged the attention of the body. It was agreed that the initiative should be taken on the field, sent to the Joint Commission, which would in turn refer any preliminary draft of the constitution to the Participating Organizations who would report the results of their deliberations back to the field by way of the Joint Commission. This took a great deal of time; so that, while the work was started in 1909, the first constitution was not adopted by the Joint Commission until that body met in London, England, in June, 1910.

The name in English is West China Union University. At first this appeared in Chinese as Hwa Hsi Hsioh Tang, later, in order to conform with the requirements of the Board of Education of the National Government, it was changed to its present form: "Ssu Li Hwa Hsi Hsieh Ho Ta Hsioh Hsiao." The first two words in its present title mean "private" and these are ordered to be placed on the titles of all private schools registered with the National Government. "Hsieh Ho" means union, and did not appear in the original name. The last word in the title is that which has been substituted for the character "Tang."

The aim of the new institution was very clearly stated: "The object of the University shall be the advancement of the Kingdom of God, by means of higher education in West China under Christian auspices.

(a) By providing such facilities for the education of Chinese or others, connected with the various Missions in West China, as shall enable them to take their places among the educated classes of the day;

(b) By affording means for the education of other youth of all classes."

This aim has been steadily kept in view and, under changed conditions, the university still keeps true to the aim

of its founders. Since that first constitution was enacted, China has gone through extremely rough waters. The old Empire has passed into oblivion; the young Republic has suffered even in the house of its friends. At times anti-religious propaganda has stirred the people to heights of furious opposition; the province of Szechuan has been torn by internecine strife, and now the attack of the communists is being met and driven back. No one can tell of the future; but this is true - through good report and ill, in the face of bitter opposition or the favoring winds of public and official approval, this Christian university has stood loyal to its aim—the establishment of the Kingdom of God.

The question of the form which the university should take early came up for discussion and there was found a difference of thought on it; for those responsible for the constitution came from different countries and naturally brought with them their national conceptions of a university. Perhaps those who hailed from Canada were best fitted to understand the difference between the English and American conception of such an institution; for they had in their own country examples of both the others. The American idea was that of a glorified college with control concentrated in a Board of Trustees presided over by a President. The English were accustomed to a group of colleges, more or less independent of the university, with a senate where representatives of the several colleges met to consult regarding the university as a whole. There was a person of public repute and standing chosen as Chancellor. The question before this body was: which is the better form for this university? It was extremely fortunate that at that time, Dr. E. D. Burton and Prof. Chamberlain of the University of Chicago, were visiting Chengtu. They had come to consult with the Temporary Board of Management regarding the university. After listening patiently to a long discussion, they suggested that it might be well to incorporate the best of both schemes, which would allow the university to gravitate to the center, or, if circumstances called for it, to tend to more and more control at the circumference. As a result of all this discussion and of Dr. Burton's advice, the constitution established individual colleges by the four missions. In a note on the term "college" it is said; "By the term 'college' shall be understood an institution providing a building or buildings and one or more teachers for instruction, in connection with the University, enrolling stu-

dents and providing residential accommodation for the same." Thus the question was solved. The University is responsible for providing facilities for study, may grant degrees and care for the students so long as they are under its control. When the students return to their *colleges*, they are under the control and care of the Principal and teachers of their individual colleges. The tendency during the first twenty-five years of the university has been centripetal. This tendency has been emphasized since the National Government has required registration of all private schools. Under this control, the President has far more power than he had under the first constitution.

The question of what the President should be and what he should do called for prolonged discussion; as the English and American conception of this office differed. All that is said about it is contained in one sentence. "The President of the University shall be appointed by the Board of Governors." In the Bye-Laws, this is the result of days of deliberation: "It shall be the duty of the President of the University to preside at all meetings of the Convocation."

Evidently what is *not* said has been of more importance than what is stated. In other words, when the Board of Governors finally elected a President, that individual had to make an office for himself. This he has done in a wonderful way. The Vice-President was left to define the duties of his office by doing anything that would be of service to the institution.

The Governing power on the field was vested in a Senate which was composed of representatives of the participating Missions and of a second group appointed by the Board of Governors on nomination of the Senate. This body, from the beginning, took its responsibilities very seriously. Indeed, it reached out beyond its own particular seat of power and assumed much of the work of the Faculty. In consequence, this latter body seldom met and found little to do when it did assemble.

The Board of Governors was given control of the University in matters of policy and general administration. "The Board of Governors shall hold, either in the name of one or more members of the said Board, or as a corporate Board, if incorporated, on behalf of the University all Deeds of Trust, endowments and other property of the University not otherwise provided for." This body has ultimate authority. It



is composed of three members each from the participating organizations and other persons whom the Board may co-opt.

The Convocation consists of the whole body of graduates of the University in all departments; it meets annually. Under the first constitution it had the right to elect four of its own members to represent it on the Senate.

"All members of the teaching staff of the University upon their assignment by the Senate, shall become members of the Faculty of the University, and shall so continue as long as they are so engaged."

This, in brief, is the main contents of the first constitution under which the university began its career. On the whole, it was found to be workable and was acceptable to the participating organizations in the home lands and to those in charge of the university on the field.

Some years later a committee in America carefully examined this document and, so to say, tightened some of the screws in the machine which made for a greater degree of exactness. They introduced a set of bye-laws for the Board of Governors, and made it possible for that body "from time to time to elect suitable persons to the honorary position of Chancellor." Perhaps the greatest service rendered by this committee on revision was that to the President. Article VII. reads: "The President shall be the chief executive officer of the University. He shall preside in meetings of the Convocation. He shall confer degrees on those persons to whom degrees are awarded by the Senate. He shall be *ex officio* a member of the Board of Governors, the Senate, and the Faculty." This is a great step from the suspicious silence of the first copy of the constitution. This amended document was accepted and was in use until the third constitution came into effect.

In order to understand the need for this third constitution it is necessary to advance some years to 1925-26. At that time, the National Government, through its Ministry of Education, on November 16, 1925, issued a series of Regulations regarding the registration of schools supported by foreigners. This document read as follows:

"1. Any institution of whatever grade established by funds contributed by foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper

educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2.- Such an institution should prefix to its official name the term "szu lih" (privately established).

3. The president or principal of such an institution should be a Chinese. If such president or principal has hitherto been a foreigner then there must be a Chinese vice-president, who shall represent the institution in applying for recognition.

4. If the institution has a board of managers, more than half of the Board must be Chinese.

5. The institution shall not have as its purpose the propagation of religion. (See the Ministry's official interpretation below).

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

#### THE OFFICIAL INTERPRETATION OF REGULATION 5.

"In answering the petition for an interpretation of Clause Five of the *Regulations Concerning the Recognition of Schools Established with Contributions Made by Foreigners*, as to whether the clause solely emphasizes the aim of the school or whether it is inconsistent with the freedom of religious faith and of the propagation of religion, etc., our official answer is hereby given that Clause Five of the said regulations as promulgated means that when an educational institution is established it should have as its aim the educational aim which is formulated and proclaimed by the Ministry. It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites or ceremonies. It sets no limitation whatever upon liberty of religious faith and the liberty of propagating religion.

Sixth day of July in the fifteenth year of the Republic of China.  
By order of the Ministry of Education."  
(SEAL)

To this might be added a quotation from "The Aims of Colleges and Universities Promulgated by the Ministry of Education September 27, 1917 and 1925:" "The aim of the colleges and universities should be the imparting of higher and deeper knowledge to nurture mature scholars and great personalities in order to meet the needs of the nation."

At the time that the National Government took this action, those in authority did not learn at once about it. But on April 1, 1926, the Senate passed the following motion: *Resolved*: That the question of listing courses in religion in the new catalogues so as to conform with government requirements for registration be referred to the Cabinet." and on June 3 of the same year, this action was taken: *Resolved*, That the subjects in religion heretofore listed as required in our catalogue be so listed as to give the University students an option of electing courses either in religious knowledge, or ethics, or certain other specified courses which have a direct relation to the moral and spiritual development of the students. This provision shall apply to the four years of the University work of the new four year system. (By vote of 22 to 7).

That recording of the vote of the Senate is most eloquent. There were two different interpretations of religious instruction, and there were at least two varying attitudes towards the requirements of the National Government as to required subjects in religious training. Some thought, and said, that it was beyond the province of the government to step into a private school and prescribe courses in ethics and proscribe them in religion. This of course, was not what the government was attempting to do; all it required was that no courses in religious instruction should be obligatory, *if the university wished to secure recognition*. Others thought that the foundation of the university as a Christian institution was endangered if we could not continue required courses in the Bible and other allied themes. All of which was very ably stated in debate; yet gradually the majority of the Senate came to see that we must comply with the requirements of the Ministry of Education if we hoped to secure recognition from it. And some who had been sincere in their opposition to the motion quoted above loyally agreed to push the new program of instruction when once it came to be taught.

This may be regarded as the first step towards recognition on the part of the Senate. But it soon became evident that more was to be done, and done as soon as possible. During the latter part of 1926 and the early months of 1927, outside events pushed the Senate into action that might otherwise have been delayed. "The Wanhsien incident" created a virulent opposition to the British. The onward march of the southern forces to the Yangtze and the successful seizure of Hankow and the British Concession in that city caused the

hyper-nationalism of the Chinese to flare out all over the country. Szechuan was greatly affected. Foreigners were evacuated from this province, and only a handful managed to remain. All of this will be dealt with in a succeeding chapter; but this much is said here in order to show how national events influenced the campaign for government recognition by the university.

The senate was remodelled in order to allow a majority of Chinese in its membership. Steps were taken to secure the services of Rev. Dsang Lin Gao as Vice-President. This was accomplished. Many foreign teachers left the province at the behest of their consuls. Therefore more Chinese teachers were added to the staff. In this way it was possible to carry on the work of instruction during the spring term of 1927; and the senior class were graduated in June of that year. The storm subsided and in 1928 some of the teachers returned to the university. All this had shown the wisdom and the necessity of seeking and securing recognition of the university by the Central Government.

On March 24, 1927, the Senate passed the following resolution: *Resolved*: That we communicate with the President and the Board of Governors concerning the matter of Registration with the government, informing them of the regulations of the Southern Government, and pointing out that in addition to the regulations of the Northern Government these demand that the President shall be a Chinese. We wish to place before the Board the full implications of these regulations; to draw attention to the fact that we shall probably soon be compelled to register, and to ask what steps we should take in preparation therefor.

On September 8, 1927, the Senate had gotten so far with their policy of reconstruction that they passed the following motion: "Inasmuch as we have fulfilled the requirements for registration communicated to us by the Provincial Board of Education,—here follow the six requirements already quoted—*Resolved*: That we apply to the Provincial Board of Education for registration, and That we refer the negotiations to the Cabinet with power."

Thus began the long weary campaign for registration with the National Government. It is a pleasing duty to state that during these protracted negotiations the kindly help of the Bureau of Education of the Provincial Government has been generously given and has been deeply appreciated by all connected with the university.

This brings us to the third constitution. It might well be called The Constitution of the Board of Directors; for such changes as were made were in the interest of the university in this new factor in its organization. The Senate was eliminated and ceased to function when the Central Government finally sent notice that the university was registered.

The Board of Directors was established. It consisted of a majority of Chinese. The participating Church Bodies might elect three representatives each to it. One of the appointees of these bodies shall be a woman. One member of each of the Participating Mission Bodies; four representatives of the Association of Graduates, one of whom shall be a woman. The Board may co-opt not more than four other persons; The President is ex-officio a member of the Board without vote. This very significant paragraph should be quoted: "No other member of the University staff or personnel regularly employed by the Board of Directors, nor any student of the University, shall be elected to the Board."

The Board has power to elect the President; to establish faculties; to appoint officers and teachers; to fix salaries; to authorize expenditures within the limits of their assured income. It also may empower the officers of the university to confer degrees; to fix the rate of fees; to enter into negotiations with the Board of Founders and the Church Bodies regarding the financial contributions and personnel they will supply to the university. Further, the Board has power to enter into agreements with the Board of Founders for the loan or lease of so much of their equipment, buildings and properties, as may be mutually agreed upon for the efficient conduct of the university. . . . . They shall not alienate or place encumbrances upon the properties, or use them except as shall be agreed upon. In order that all this shall be carried out in due order and according to law, the Board of Directors enters into a contract with the Board of Founders. The Board of Governors is the Board of Founders, but retains its old name in the West because it is incorporated under that name in the United States of America. With other minor, though necessary, changes this is the new instrument under which the Board of Directors and the Board of founders carry on the university.

At the last meeting of the Senate on October 5, 1933, the following item, listed as minute 2654, was recorded: "A communication was read from the Board of directors in-

forming the Senate that Government Registration of the University is now completed. The members of the Senate stood while prayers of thankfulness were offered for the consummation of registration and for the safe return of President Tsang from America.

*Resolved:* That we express our satisfaction that our University has been registered with the National Government of China, and that we also record our grateful appreciation of the labors of all those who have worked towards this end and have made this possible, especially the Board of Governors and our Constituent Boards for their sympathetic attitude towards the problem and their promise of continual support as we carry on the work under the new constitution.

"2655; The minutes of the present meeting of the Senate were read and approved, after which the Senate adjourned *sine die*."

Thus ended one period in the history of the West China Union University.

It is now time to get back to the year 1909. When we left those early days in the beginning of the university, the first plot of ground had been bought. - Other sections were added. Late in 1908, the three missions in the capital that were a committee of the university, decided to combine their Middle Schools and move them out to a part of the land already purchased for the university. They erected temporary buildings, and put up frame houses for the teachers. Some of these latter were intended as kitchens and servants quarters for permanent residences. After the Chinese New Year of 1909, this Union Middle School was opened and teaching began. At its Annual Meeting that year, the American Baptist Mission appointed Rev. Joseph Taylor and wife to Chengtu for work in connection with the university and the new Middle School. Thus the four constituent Boards participating in the university were represented in the new venture on the site of that institution. It may be said that this Union Middle School has continued to the present day. In 1934, it celebrated its twenty-fifth anniversary. During most of this quarter of a century, Mr. S. C. Yang has served as Principal of the school. This school has been one of the main feeders of the university. Its graduates have gone out to serve the primary schools of the West China Christian Educational Union; indeed, it hardly seems possible that the Union could have carried on its work had it not been for the

supply of teachers from the Union Middle School. The school now has a campus of its own near the university. Three dormitories have been built near the main building in an attempt to give the boys a life of their own.

An editorial in the *West China Missionary News* for April 1910, has, in part, the following: Friday, March eleventh, Chinese second moon, first day, was a red letter day in matters educational in West China, for on that day the Union University at Chengtu was opened. The ceremony was a modest one, and there was no attempt at display. In one of the temporary science rooms the faculty and students assembled: there were eleven in the entering class. They sat on the front row of seats, and behind them the students of the Union Middle School were seated. Addresses were given by members of the faculty and the university was declared open." This is a simple statement of a fact towards which all concerned had been working since that delegated meeting in Chengtu in November, 1905. In a little over four years the university was serving the purpose for which it had been founded - teaching Chinese young men in the Truth so that the Kingdom of God might be established in West China.

The Faculty of the university was almost the same size as the student body. As listed in the prospectus, they were: Charles Rupert Carscallen, B.A., Toronto, Canada; Instructor in Religious Knowledge; Egbert John Carson, B.A., B.D., Toronto Canada; Instructor in History; Harold Deeks Robertson, B.A., Toronto, Canada, Instructor in Economics; Joseph Taylor, B.A., Brown University, U.S.A., Instructor in English; Elrick Williams, M.A. University of Illinois, Instructor in Chemistry; John Wycliffe Yoſt, B.A., Dickenson College, U.S.A., Instructor in Physics and Mathematics; Yeh Deb Min, Assistant in Mathematics; Wu Chong Ru, Instructor in Chinese Language; Henry Thomas Silcock, B.A., Oxford University, England, Instructor in Education. Daniel Sheets Dye, B.Sc., Denison University U.S.A., Instructor in Physics. Practically all of these teachers were also giving instruction in the Union Middle School.

The first year of work went along smoothly with each teacher going over his course for the first time. By the close of the second term each of these men found it necessary to re-think his courses, and the timetable for the second year reveals the results of this study. Three courses were offered; (1) General Arts Course; (2) Course in Science; (3) Course

in Pedagogy. Perhaps the most ambitious option in these courses was that in Science which offered a choice in Japanese, French or German. The fact is that only two languages were taught - Chinese and English. These were required in Arts, and for three years in Science. Religious Knowledge was required in all courses.

Because their Missions had appointed Mr. Carson and Mr. Yost to other stations for work in 1911, Mr. Carson resigned his position as Acting Vice-president, and Mr. J. L. Stewart was elected to that position.

In the Fall Term of 1911, the Revolution broke out in Chengtu, and all foreigners living at the university outside the south gate of that city were called into it. At first an attempt to carry on classes in rooms back of the mission church on Sze Shen Tze was made; but it caused irritation to the students of other schools which had closed in order to express their sympathy with the revolutionary party, so these classes were discontinued and the university closed. But it is significant to remember that the institution had come into being and was a going concern by the time that the national upheaval which was to destroy the Empire and found a Republic was begun. This movement will be dealt with in another chapter.

Although it was found possible to re-open the Union Middle School, the Union Normal School and the Union Theological School, in the spring of 1912, it was found impracticable to open college classes until 1913. The catalogue for 1913-14 lists a Union Language School for foreign students of the Chinese language. It also announced a Medical Faculty which however was not begun until 1914. Very early in the project for a union university it had been suggested that one of the first additions to the schools of the university should be that of Medicine. During this year the Faculty grew to sixteen. A university Preparatory Course of three years was added. This course was open to those students who had satisfactorily completed the Middle School course as prescribed by the Chinese Government and the West China Christian Educational Union. Following this preparatory course the university offered special courses in Arts, Science and Medicine. A loose use of terminology tends to puzzle the student of the catalogue at this point; but there was evident advance in the matter of more close organization of the institution. The teachers were branching off into their



special departments and it was no longer necessary to draft every instructor as a teacher of English. In the schools under the care of the university there were 139 students.

At the beginning of things, when the university seemed assured, some discussion was had as to the nature and function of the presiding officer. It was acknowledged that such an office as President was necessary; but there was a difference of opinion as to just what the president should do and a greater consensus of opinion as to what he should not do. Indeed, it is not too much to say that the Presidency, rather than the President, was viewed with suspicion. Hence that brief permission for him to preside at a body, at that time non-existent, and one that would not be functioning for some years.

Such being the case, it was thought that West China might attempt a departure in this matter and endeavor to secure some scholar from the West who would be willing to come to Szechuan for five years and assist the young institution at Chengtu in organizing itself. This would give time for the growth of the student body; for the assembling of a faculty and the building up of several Schools which might be affiliated with the university. So approaches to some leading persons in the scholastic world were begun and in every case the person so canvassed expressed his keenest sympathy with the new institution, but found that he could not get away from his present work. If he could be of any service to those who were endeavoring to launch the university on its mission of service and enlightenment, he would be glad to render such service to the best of his ability and to the extent of his present responsibilities. When this had gone on for some time, it was considered futile to prolong the process and the Senate was asked to nominate one of their number; already on the field, to the Board of Governors who would give the matter careful consideration and then act. This helped to crystalize the thought of the Senate and they nominated the Rev. Joseph Beech, B.Sc., D.D., who had been indefatigable in the interests of the university from the very earliest times of its conception. It will be remembered that he was the spokesman for that band of pioneers who brought the matter before the Advisory Board in the spring of 1905. While in America in 1907-8 he had met with the Boards of the Canadian Methodists, the American Methodists and the American Baptists. With each of these bodies he was in the end successful in

enlisting them in the enterprise. They each came in their own individual way. But they came and so an organization in the homelands became possible. The late Dr. H. T. Hodgkin brought the Friends' Board into the scheme at the same time. Then Dr. Beech returned to West China bringing Dr. E. D. Burton of the University of Chicago, as well as a new recruit for the staff of the university in the person of Rev. George B. Neuman, B.D.

So Dr. Beech was proposed by the Senate in 1913, elected in 1914 by the Board of Governors and accepted the office in October of 1914. He was just in time to face some serious problems created by the outbreak of the World War earlier in that year.

In that same month (October) Dr. Beech, in answer to a cablegram from the Board of Governors, left Chengtu for America. On his way to the coast he visited Peking and secured an interview with President Yuan Shih Kai at which he explained the purpose of the West China Union University. This must have been clear and eloquent, for the President wrote the following statement regarding the university and capped it with his personal cheque for \$4000.00:

"The American, Dr. Beech, is a prominent teacher of religion who has lived in Szechuan for fifteen years and is on friendly terms with the best scholars and high officials. All who come to Peking from Szechuan speak well of him. British and American scholars have established at Chengtu the West China Union University, which they wish to obtain means to enlarge. Of this I heartily approve.

"The whole world is now being unified. In learning and thought we are daily hastening to perfect agreement. The purpose of Dr. Beech to unify Western and Chinese culture and ethics will not be difficult of attainment. The establishing now of the University is only the creating of a first channel of communication."

(Private seal, Yuan Shih Kai)      (Signed, Yuan Shih Kai)  
Yuan Hsiang Ch'eng

*The 3rd year of the Chinese Republic,  
11th month, 20th day.*

Before leaving Chengtu for Shanghai, Dr. Beech called to see Gen. Hu Gin I., the Military Governor of Szechuan, who had been extremely friendly to the new university and

its promoters. The Governor wrote a very commendatory letter, which is translated here:

“Education is of fundamental importance to the nation. Our Republic has just been established; whether it will advance or decline, be prolonged or come to an early close, is not certain. There has been no time as yet to establish great halls of learning.

I have held the military control of the Province now for three years. I think regretfully of the times of distress for my people. Nothing but religion and education will be sufficient for their relief. Amid the rush of government affairs, I have been quite unable to devote myself to these matters as I would wish. However, so far as enthusiasm for the spread of education is concerned, I have not at any time been without it.

Now the American, Dr. Beech, has been a missionary in the Province of Szechuan in our country for many years. In addition to widely diffusing the principles of religion, he has greatly helped forward the cause of education. He has brought together certain well known scholars of Britain and the United States, and has established the West China Union University outside the South Gate of the city of Chengtu in Szechuan. The splendid wish to uplift and benefit the people is steadily being fulfilled and wins my hearty approbation.

In regard to the matter of the erection of the University building, a start has been made on a large scale. And now Dr. Beech has determined to return to his own country, to raise large funds, hoping there with to complete the institution. I regret exceedingly that I am unable, even by using all my small resources, to help sufficiently to bring the institution to completion. I am very grateful to the Doctor, because he has been so courageous from beginning to the end. Therefore I dare in one word endorse him to all who would do good to their fellow men. We are told that when one thousand fox skins are gathered together, then the “white robes” may be made. If you can unite the strength of the many, then great deeds may be accomplished.

Furthermore, the influences of this undertaking are not limited to religion and education. Some day in the future when the whole world shall have been brought into closer communication, when customs and thought shall have been unified, when the joy of peace shall have permeated the five continents, when that day comes this University shall be

given its due share of credit as having been responsible in no small measure for these consumations.

(Signed) Hu Gin I.

*Specially Appointed General in Charge of Military  
Affairs for the Province of Szechuan.  
(Military Governor)*

(Then follows Governor Hu's donation of \$3000. and Civil Governor Chen's for a similar amount.)

This same year, (1914-15), the Faculty of Medicine was opened and teaching began. Seven students were enrolled and a faculty of five taught them. The members of this Faculty were: Harry Lee Canright, M.D., University of Michigan, U.S.A.; Henry Wilbur Irwin, B.S., M.D., University of California, U.S.A.; Omar Leslie Kilborn, M.A., M.D., C.M., Queen's, Canada. William Reginald Morse, B.A., M.D., C.M., Acadia and McGill, Canada; Charles Winfield Service, B.A., M.D., Toronto, Canada.

Very soon after the medical work had begun it became evident that at least one cadaver would be needed; so plans were formed for securing one. This was by no means easy. The general prejudice of the Chinese against the use of a human body for the purpose of dissection was simply enormous. Even the scholar class was opposed to it. Added to this common opposition was the tradition circulated in every place where mission doctors and hospitals were at work, that the foreigner used the eyes of children to make medicine. There still existed in Szechuan a lot of this fear and superstition, based on ignorance. During and after the World War, instances of this opposition were brought to light by the prosecution of German doctors who had lost their extraterritorial rights. What could be done in the face of all this? Even if a body could be secured, would it be wise to bring it on to the campus and proceed to carve it up? Some of the members of the staff advised against such a procedure. Others saw the need; but were fearful of the results. A small brick building had been erected near the temporary one of the university. This was made two storeys high. The upper floor was fitted out as a dissecting room. When this building was completed Dr. Morse began a campaign in search of a cadaver. With the assistance of Mr. R. R. Service and others, the doctor finally succeeded in getting the Military Governor

to donate the corpse of a criminal who had been beheaded. Late one afternoon, this dead body was brought to the medical building and placed in the dissecting room. Then the lower door was locked and the people on the campus slept just as soundly as ever. That upper room was kept very private for some time. Gradually some visitors to the university were introduced to the cadaver. After the dissecting room had been removed to the recently completed Atherton Biological Building, and when that building was publicly opened, guests were taken through it and nearly all of them were desirous of visiting the department of surgery where students were busy working on the corpse of that criminal. Scholars from the city were keenly interested in this work and had it explained to them by friendly doctors. The campaign had ended in ultimate success. Here was a piece of education where a whole community needed to be freed from ignorant opposition and an unwarranted fear.

This college year is also memorable for the visit of Dr. John Franklin Goucher, the Chairman of the Board of Governors, and Bishop James W. Bashford. It also saw the completion of the first two permanent buildings of the university. These were the Joyce Memorial Building, and a new dormitory of the American Methodist Mission. The former was long used for general university purposes as a teaching building, the home of the library and the chapel for university services.

At the Commencement in 1915, two students were graduated. These were the first graduates of the university. They had come up through mission schools and thus were the first fruits of that system of Union Educational work which had been conceived in 1905. It had taken a decade to produce these two graduates; but one and all were agreed that all the work, the planning and the prayers had been worth while. Mr. Fuh Hai-yuin and Mr. Wu Su-tsen were not only the result of ten years arduous work on the part of the university, they were a promise of the years to come.

During this year, General Tsai Ngo began his campaign in Yunnan against President Yuan Shih Kai, who had declared himself Emperor in the North. When General Tsai reached Chengtu he was met by representatives of the university, for he had been appointed both Civil and Military Governor of Szechuan. He was from the beginning, most friendly to the university and was much interested in its

plans. Before he left the province, he wrote the following letter:

“Two fundamentals in the establishment of any country are wealth and education. The one makes life more abundant, and the other raises the standard of intelligence. Man is a combination of body and mind; if the mind is left to itself without instruction, it becomes stupid and heedless.

Happily for us these wise men of the West have travelled over the long road to the Far East, bringing with them enlightenment for all classes without distinction; and they are methodically spreading their good teaching.

Now all men agree that Chinese civilization has come down from the most ancient times; and that among the enlightened nations to-day, Britain and the United States of America are recognized as leaders. Great indeed are the sages of the West! And lo, these are to be melted together in the one great furnace with the Chinese people!

I have come from Yunnan, with the determination to preserve Republicanism; but I am only a military drudge, oppressed with duties many and various. I have no leisure for literary pursuits. Yet when I look upon your comprehensive plans for achieving the object of your institution, I am very pleased and very content. How fortunate are the children of our people to have these advantages!

As the beautiful azure of the Min and the Ngo mountains, and as the never-ceasing flow of the rivers of this fair province, so is the lofty and the boundless influence of the Union University.

(Private seal)

(Signed) Tsai Ngo.

Military Governor of Szechuan; holding  
also the office of Civil Governor.

Chengtu, August, 1916.

Thus the first lustrum of the university came to a close.

### CHAPTER III. SECOND PERIOD; 1916-1925.

The next ten years of the university may well be characterized as the Building Decade. When this period opened, there were only two permanent buildings erected - the Joyce Memorial Building and the Tower Building which is now

known as the Ackerman Building. These are on the American Methodist campus. But early in this second period the university was able to lay the foundation stone of the Whiting Memorial Building, which is called the Administration Building. This includes a spacious Assembly Hall and offices for the Administrative Staff. It was opened in 1919.

In the same year, the Canadian Methodist Mission started work on the Hart College Building. This was so named in honor of Dr. Virgil C. Hart, the pioneer missionary of the Canadian Methodist Mission in West China, and of Jarius Hart Esq., of Halifax, Canada, the donor. The work of erection was completed in 1920. A large share of the building has been set apart for university work. In connection with this main structure two dormitories have been completed and when the third is in position they will together form a college quadrangle.

Diagonally across the campus from this quadrangle is the Van Deman Memorial Hall which the American Baptist Mission have built with funds given by the Van Deman family of Indianapolis, Indiana, U.S.A. This is a three storey building with basement. The first floor contains a number of classrooms which are put at the disposal of the university.

The Atherton Building for Biology and Preventive Medicine was completed in 1924, and is the gift of the Atherton family of Honolulu, H. I., in memory of Alexander Atherton. The Departments of Physiology, Biochemistry, Chemistry and Biology are housed in this building.

The Lamont Library Building, houses also the University Museum and was completed in 1926. It is of the same general type of architecture as the Administration Building and stands opposite to it on the Central Plot. Mr. and Mrs. B. C. Lamont of Aberdeen, South Dakota, U.S.A., gave the funds for this building as a memorial to their son.

The Scattergood Memorial Middle School Building provides accommodation for three hundred students and was given by Mrs. Thomas Scattergood of Philadelphia, U.S.A. as a memorial to her husband and as an expression of international-good will.

Later, Mr. Liu Dsi Ru of Chungking, Szechuan, gave the funds for a chapel close to the Middle School Building; thus becoming the first Chinese donor of a building for this Christian school.

The Friends College Building is a gift from the Arthing-

ton Estate, London, and was completed just as the period now under review ended. The Union Normal School was located in this building.

All through this decade residences for the staff of the institution were being built. The Board of Governors built two houses, one of which is now occupied by the President of the university, and the other by the Superintendent of Grounds and Buildings. The other houses on the college campus have been built by the several missions participating in the university. It will be seen that each constituent mission had built at least one college hall, part of which was put at the service of the Senate. In this way the best results of union were gained; and sufficient classroom space was available for the university as it continued to grow. Only those who have attempted to erect buildings in West China, where bricks have to be burned after the contract is let; lumber cut far up among the hills and brought to the campus, and lime gathered in the shape of stones from the bed of a river, while hardware and glass have to be imported from the West, can glimpse the arduous task of the University Builder.

And then there are the roads and ditches with fence, shrubbery and trees to be started. The neighboring Chinese cannot understand why all the money put into these things should be spent on them. Roads! Are not the footpaths along the rice fields enough? Ditches! Let the water run into the fields and find its way to the river. Shade trees! good for firewood; and many of those early planted by enthusiastic members of the Senate went to cook the rice of our neighbors. Even yet one has to keep a sharp eye on shrubbery. Yet the Chinese have complimented the university by calling its campus the "Western Heaven"—Paradise.

All this work among bricks, mortar and dirt was very necessary; for the university was steadily developing on its scholastic side. In 1910, there were three Faculties with nine teachers. The student body increased slowly at first, as these young men had to be trained in the primary and secondary schools of the West-China Educational Union. Before we could hope to receive students from the city and Government Middle Schools we had to prove the quality of our instruction. From the first the public regarded our discipline as of a high order. So we moved slowly forward as far as numbers were concerned. A student who had failed



to enter the Provincial College might seek entrance to our school; yet he did so reluctantly for if he should succeed in graduating from the university he knew that his diploma would not be stamped by the Bureau of Education.

Starting with Faculties of Arts, Science and a Preparatory College, it was possible to add the Faculty of Medicine in 1914. The next year a Faculty of Religion was added. In 1919, the Department of Education had so far developed as to be listed as a Faculty. In the catalogue of 1920-21 the Faculty of Dentistry was established with three teachers. These are the faculties of the university; during recent years, A Department of Agriculture and a Department of Pharmacy have been added to the Faculty of Science. It will be seen that each of these Faculties and Departments has been a growth to meet a need.

When the Union Middle School was opened in 1909, a course in Normal Training was begun and carried on in connection with that school. Several students were registered and stayed for two years. After the university was begun the next year, it became possible to open a Union Normal School for men. This was the more necessary because the West China Christian Educational Union was rapidly increasing the number of primary and secondary schools under its care. This school continued to serve an increasing constituency for several years and furnished many teachers for the lower schools in the mission areas. Later, it was possible to open a Department of Education in the university, which finally became the Faculty of Education. As time went on and the National Government undertook to open Normal Schools, the need and opportunity of our Normal School passed away, and the school was closed.

In the first years of the Middle School and of the university a Union Bible Training School was begun. The students were admitted to certain courses in the Union Middle School and the teachers in the university gave them instruction; but the school was an independent organization, cared for by the four Missions participating in the university. In 1915-16 the school was offering a four year's course of instruction. Such was the need of pastors and evangelists at that time that a student usually took two year's work at the school and then went out into the service of a church or district. In this way the missions were able to care for their growing fields. This school certainly rendered great service to the

churches; and some of its former students are still in the pastorate. But as these "minute men" became fewer in number and more graduates of the middle school became available for training, the Bible School ceased to function and students for the Christian Ministry were admitted to the Faculty of Religion in the university.

The Union Middle School, opened in 1909, on the property of the university, continued to occupy its original frame buildings until some of them had to be propped up. Then a piece of land was acquired to the south of the university campus and sections of this were sold to the missions that were participating in the Middle School. As already stated, the Main Building of the Middle School was made possible by the generous gift of Mrs. Thomas Scattergood, and the chapel was donated by Mr. Liu Dsi Ru. Later three missions have erected dormitories on the Middle School site where their students live. Ever since its foundation this school has served as a practice school for the Faculty of Education. Students in pedagogy have been assigned to it for supervised work. In turn, the school has sent considerable numbers of its graduates to the university. In the courses in science the Middle School students have been permitted to use the laboratories of the university. Here again, is a good example of coordination in union work.

The Goucher Higher Primary Practice School was provided by the generosity of the Rev. John F. Goucher, L.L.D., late Chairman of the Board of Governors of the University. It is maintained jointly by the University and the Methodist Episcopal Mission, and is under their joint control. It is used as an observation and practice school in connection with the work of the Faculty of Education. Some time after its founding it was raised to the grade of a Junior Middle School; and for some years it has been accommodated in the Cadbury Educational Building. This year, it enters its new home on the campus of the America Methodist College (1935).

The Dewey Practice School is located on a street running close to the university campus. It was originally erected as a model ungraded lower primary school. It is under the immediate control of the Faculty of Education. It has recently been combined with one of the "Goucher Unit" schools to form a larger graded school.

The Missionary Training School "is conducted for the training of missionaries appointed to work in West China.

This training is not confined solely to the study of the Chinese language (though this constitutes the major task), but is calculated to enable the new worker during his first years in China to familiarize himself with the customs and religions, the economic problems, the social and political life and history of the Chinese people, and thus to assist him to a proper understanding of his new environment. A study is also made of the mission work being done in China to enable the student to enter upon his more active service with a wider vision and more sympathetic attitude towards his fellow-workers and the tasks that engage them." (1925-26 University catalogue, p. 96) The school is carried on in one of the university buildings. Early in this century the Canadian Methodist Mission opened a Language School in Chengtu to which they cordially invited students of other missions. Gradually the school came under the control of the university. Dr. O. L. Kilborn, Dr. James Endicott, Dr. Spencer Lewis, Mr. R. L. Simkin have been at the head of this school. Dr. J. E. Monerjeff is the present Director.

During several years the university has conducted Summer Schools on the campus. Of these the Summer Normal School is one. This school provides opportunity for teachers of primary school to take extra work in study and training while their schools are closed for the summer vacation. The Summer Bible School is conducted at the university during the month of July. It is intended for preachers and other church workers who may wish to make themselves more efficient. Special emphasis is placed on Sunday School work. At times, because of the disturbed condition of the province it has been found impossible to open these schools; at other times the work has been carried on while fighting has been going on between an army in the city of Chengtu and another attacking that city.

At the meeting in 1905 in Chengtu the Church Missionary Society was represented by Dr. W. W. Squibbs who became enthusiastic for the proposed union in educational affairs. However, he was not authorized by his Mission to take part in any negotiations regarding a Union College. When that conference divided into two sections, Dr. Squibbs looked longingly towards the room in which the Temporary Board of Management had gone. But the time had not yet come when his Mission could participate in the Union University. However, they did enter heartily into the West China

Christian Educational Union; and Dr. Squibbs was indefatigable in promoting this new venture. His all-too-early death prevented his happy cooperation in the university when his mission was finally able to enter that institution. Previous to this entrance funds were released for work in Higher Education in Chengtu by the C.M.S.; but were used to found a hostel on Pi Fang Kai in the midst of the student population of the city. Later a church was established and a mission center formed.

During the year 1918, on June 6, a communication was received by the Senate from the Rev. Alfred A. Phillips, then Secretary of the C.M.S. West China Mission, in which he recited the history of the project of his mission in relation to the Union University. He could guarantee a small sum of money with which to build a dormitory for ten or twenty students, and said that his mission had assigned the Rev. A. H. Wilkenson to join the staff of the union university and a few students from their Middle School who were preparing to enter the university at the same time. Thus modestly the Church Missionary Society asked to be taken in as a partner in the university.

The Senate took the following action: *Resolved:* That the Senate receives with great satisfaction the application of the Church Missionary Society to enter the University, and that we recommend to the Board of Governors that the C.M.S. be admitted to participation in the University with the status of a College." This was passed unanimously by a standing vote.

In this way the fifth participating Mission began its work in the University. One of the bravest acts which grew out of the evacuation of foreigners from Szechuan in 1927 was that of the C.M.S. West China Mission, which at its annual meeting that year voted to proceed with the erection of its college building at the university. This in spite of the great confusion prevailing all over China and the spirit of stampede that had taken possession of Chinese and foreigners.

In the records of the Temporary Board of Management dated Dec. 16, 1908, there is this significant statement: "We are informed of the possibility of a College for Women being established by one or more Missionary Societies, in the neighborhood of the University, and of the prospect of its being in some way connected with the same." H. L. Canright and R. J. Davidson were appointed a committee to make enquiries on the subject, and report later.

This is the first intimation in the records of the university as to the possible founding of an institution of higher learning for women in West China. It is significant as to its strict neutrality on this new idea on education. It does not mean that the authorities of the university were opposed to such a scheme, neither does it express much enthusiasm for the same. At a later meeting during 1909, when Dr. E. D. Burton was visiting the university, Miss S. Brackbill attended and introduced the subject of a college for women. She wished to know whether such a college would be welcomed into the university; and she also asked Dr. Burton to express his mind on the project. Dr. Burton did not think that the time had come for the higher education of women in China, and urged that such strength as the women missionaries had in education be put into opening and reinforcing their Middle Schools. Still later a member of the Board expressed a wish that if a college for women was started it would be at least a mile away from the university.

Yet the Womens Boards and the women in educational work in the other Boards had been opening girls schools for some years. It is true that most of them were only of primary grade; but it would be necessary to advance and establish Middle Schools for girls. Then what? Would this be all that would be necessary? By the time a girl had finished Middle School she would have been betrothed and marriage would follow. What was the use of planning for her education beyond Middle School? This was as far as most educators - even those from the West - had gotten in those last years of the Empire. The answer to them on the part of those who advocated higher education for women was that at least some women should be given further training so that they might become teachers in the girls middle schools. There you are! You open a kindergarten and that means a college. Unless you are satisfied with a truncated system of education, for either boys or girls, you must postulate the university on the kindergarten.

The women had to wait; but they by no means were idle. Twelve years later, in 1920, the Senate entered on its minutes of Nov. 4th, the following statement: "A communication from the Committee of Promotion of A Women's College was received giving an outline plan for the establishment of a Women's College associated with the University, if that can be arranged, and if not then as an independent institution."

"The communication asks the Senate: (1) To give a general endorsement of the accompanying plan; (2) To seek permission from its Board of Governors to co-operate in (a) development of plans, (b) teaching staff and (c) the use, if necessary, of property, equipment, library and so forth.... Having discussed the proposed plan for the Women's College for West China as presented by the Committee of Promotion:—*Resolved*: That we congratulate the Committee of Promotion on the progress made thus far, that we give general endorsement to the plan for the establishment of a College for Women and that we refer the question of our possible future cooperation to the Board of Deans for report."

One of the pressing needs in woman's work in West China was that of qualified women doctors to work in the hospitals for women. This had become so urgent that the foreign women doctors felt called upon to take some positive action in the matter. If the West China Union University could not admit women students to the Faculty of Medicine, then these students would have to be sent elsewhere for training. This seems to have brought the Medical Faculty to a decision on the subject; and, altho that decision is not stated in the records of the Senate, the latter body passed the following action on May 5th, 1921: "It was recommended that the catalogue (1921-22) contain no statement in regard to the admittance of women students in the University Medical Department. It was also recommended that the above Faculty consider this subject further and report to the Senate in time for its thorough consideration before the publication of another catalogue." This meant a year's delay. But the Senate was alive to the urgency of this admission of women to the university; so on Nov. 1st, 1921, the following action was passed by that body and placed upon its records:

"*Whereas*, The project of establishing a Woman's College has been deferred owing to financial stringency and the inability of the women's boards to assume a large financial obligation at present; and

*Whereas*, there are no opportunities in West China, either governmental or private, for the higher education of women; and this privilege is not likely to be accorded to women in West China in the near future unless they are admitted to the university, and

*Whereas*, the joint committee of the Senate and the Committee on the Promotion of a Woman's College, have un-

animously petitioned the Senate to admit women to the University as follows: '*Resolved*, That we request the Senate of the West China Union University to admit a limited number of women students, two or more, to classes in the university in the autumn of 1922, or as soon there after as the Board of Governors will approve', and

*Whereas*, favorable action on the part of the University in granting equal educational opportunities to women will in all probability hasten government and other private institutions to take similar action, therefore be it *Resolved*, That in the absence of an immediate prospect of the establishment of a Woman's College, the Senate approves of opening the doors of the University to a limited number of women in the autumn of 1922, or as soon thereafter, subject to the following conditions:

1. That this action of the Senate shall not become effective until the approval of the Board of Governors or its executive has been secured.

2. That a majority of the missions, including the women's societies, approve of the proposed action.

3. That the missions jointly or individually, and especially the women's societies, consent to appoint one or more persons to the university staff who shall take the oversight of the women and assist in university teaching. (Note, in case medicine is elected by any of the women students, one or more of the women appointees should be doctors.)

4. That the women's societies, jointly or individually, agree to assume the extra financial responsibilities which the University may incur in admitting women to the work of the university and in providing a home for them.

*Resolved*, That we request the joint committee of the Senate and the Committee on Promotion for a Woman's College, in consultation with the Cabinet, to prepare a statement setting forth the specific requests upon which the missions are asked to take action."

On June 1st, 1922, the Senate took the following action: "*Resolved*, That we reply to the Committee of Promotion for a Woman's College for West China, that we favor a site in the immediate vicinity of the University for the Woman's College." What a long step from the timorous member of the Board of Temporary Management of 1909 who wanted the college at least a mile away!

On January 25th, 1923, the project had reached the

point where the Senate could pass the following action: *Resolved*, That we inform the Women's Boards and the Promotion Committee of the action of the Board of Governors as per minute No. 545, granting permission for the University to receive a limited number of women students, and that we urge these boards to make an effort to comply with the conditions as stated in our report to their meeting last year in order that we may look forward to admitting women to the university not later than the autumn of 1924, and in order that the earliest possible announcement of this fact may be made public."

After several subsidiary actions of the Senate regarding financial matters and the appointment by the Women's Board of teachers to the staff of the university that body, in reply to a cablegram from Dr. J. Endicott, Secretary to the Board of Governors, sent the following message: "Conditions as laid down in letter October 13th admitting women have been complied with. Seven women will be admitted September. Two Women's Board experienced workers have been appointed. Agreement provides for temporary hostels. Governors under no obligations. Telegraph if this does not meet with your approval. No answer will signify approval." But there was a reply which delayed early announcements being made. On September 11, 1934, the Senate took action as follows: "Be it resolved, that we record our appreciation of the action of the Board of Governors, as expressed in Minute 653, permitting us to receive this year's class of women into the University.

So the young women were at last in the university. It may seem that the Board of Governors were reluctant in admitting them. Such was by no means the case. What the Board was anxious to secure was the cooperation of the three Woman's Boards on the American continent who were sponsoring this new project. Unless those Boards were prepared to pledge full support to the college, the Board of Governors would, in the long run be burdening itself with financial responsibilities which they could not assume. The major part of the negotiations for the admittance of women to the university were conducted when the United States and Canada were in the trough of a financial depression. The impact of this depression was keenly felt by the Board of Governors in reduced financial resources; and it behoved them to move with great care in the matter of admitting the



Woman's College to full status in the university. When the skies lifted and a fair measure of prosperity returned, the three Women's Boards gladly secured funds for the Woman's College. The names of these three Boards are: The Women's Foreign Mission Society of the Canadian Methodist Church; The Women's Foreign Mission Society of the Methodist Episcopal Church in the United States, and The Woman's American Baptist Foreign Mission Society. These three societies have been united into one organization by appointing representatives to a body that controls the affairs of the Woman's College in the home lands. Thus the sixth "Participating Body" has entered the University.

During the decade under review, it became possible to secure Chinese as members of the Senate. Mr. Yang Shao Chuen, Principal of the Union Middle School, was appointed as a member of the Faculty of the University, and was nominated by the Senate as a member of that body. He served on the Senate until it gave way to the Board of Directors, then was elected to that Board. In 1921, the Senate gave authorization, according to the Constitution, to the Convocation to elect two of its number to membership on the Senate. In 1922, the Convocation held its election in which Rev. Fuh Hai Yui and Rev. Dsang Lin Gao were appointed to represent it on the Senate. Mr. Fuh was a member of the first class to be graduated from the university; and Mr. Dsang became Acting Vice-President of the institution in 1927, he is now the President of the University.

On May 25, 1922, the University was incorporated by the granting of a Provisional Charter to certain members of the Board of Governors by the University of the State of New York. The advantage of this act consisted in the West China Union University being recognized by the University of the State of New York as a regularly established institution of higher learning in West China. The University of the State of New York also agreed to issue degrees to the graduates of the University upon certification on the part of the Faculty of the West China Union University. This diploma would be accepted by certain universities and colleges in America and the student presenting it would be accepted into the undergraduate courses of these institutions. The chief disadvantage was that the University had to send the records of its senior students well in advance of Commencement Day in order to get the stamped diplomas back to Chengtu in time

to present to the students at their graduation. Since the University has become registered with the Chinese National Government, no diplomas have been sought from the University of the State of New York. Thus the university has become more indigenous.

When the West China Union University was opened in 1910, the Faculty offered a four year's course in Arts, Science and Religion. This was the natural thing to do; for all the members on the teaching staff had been nurtured in such a course and the western tradition held the four year course as almost sacro-sanct. As other courses were added they adopted four years for undergraduates. The Medical Faculty required more years for the completion of the full course including a year of internship. This was all in keeping with the length of the courses in the Government institutions.

Then came a change, instituted by the Government. Under the new order the undergraduate courses in the universities were divided into Junior and Senior Divisions; and each course required three years to complete it. Thus undergraduates had to spend six years at the university. But he spent less time in the Middle School where the course was three years. Seven years were allotted to the Lower Primary Schools. In all, sixteen years were dealt with and divided as stated above. This called for an increase in the teaching staff of the University. It also increased the budget. It cut down the attendance at the Middle Schools. This was unfortunate; for a majority of Middle School students do not go on to the university. They were thus denied a more complete training before having to go out and take up the tasks of life. There was a decided difference of opinion in the Senate on this division of time among three grades of schools, and this was freely expressed. Objections to this arrangement were met by the suggestion that we should follow the Government plan and thus show that we were in sympathy with it and wished to do all we could to further it.

This went on for some years; then the Government again rearranged the sixteen years of study. The system then proposed was known as the Six-six-four plan. Under this new arrangement six years were allotted to the Primary Schools; six to the Middle School, and four to the university. To many teachers, this was a decided improvement; but it once more called for the scrapping of one system and the inauguration of a new one. The Middle School certainly benefitted

from this change as it gave the students six years of training as a preparation for their work in the world. It also better prepared them to enter the university. It also called for a larger budget and more teachers. The university lost students which the Middle School gained. But it was generally agreed that, once the system was in full working order, there would be a gain all round. Under the old plan the university had been obliged to open classes for students who were ill prepared to take the regular course. It was, in fact, doing work of Middle School grade.

Mention has been made of this matter because it brings up a question of some importance since private schools have registered with the Government. Is it the wisest and best course for a private institution of collegiate grade always to follow the lead of the Government in conducting its courses? The very fact that the Government has changed back and forth in its division of sixteen school years tends to reveal that that august body has not come to any definite conclusions on the matter. Such being the case, would it not be wise for the Ministry of Education to give more freedom to private schools so they might conduct experiments in the matter of curricula? At present there is too great tendency towards regimentation in the field of education in China. It smacks too much of mass production. It may be possible for the Government to consult with some national educational organization and ask it to cooperate with the Ministry of Education in study of the curriculum for the schools; and also in the matter of the contents of the several courses.

#### CHAPTER IV. THIRD PERIOD; 1926-1935.

The period from 1926 to 1935 opened amid clouds and storm. Perhaps it is well to refer to the International Conference of students held in Peking in 1922. This gathering was very successful from the standpoint of those who organized it and brought it to fruition. There was a large attendance of delegates; and the meetings were characterized by great spiritual power. Everything pointed to a great advance of the movement; and it was thought that Christian students in China would reap great benefit from the Conference. But its very success stirred up opposition. The non Christian

students in Peking organized meetings in which outspoken resentment was voiced. Even though worthy leaders in the city decried this, the opponents of the Conference continued to work against it.

Then in May 1925 a movement began which had as its objective the "taking back" of foreign concessions; the abrogation of unequal treaties; the overthrow of "imperialism." On May 30th, a crowd of students and hoodlums attempted to distribute literature in the International Settlement. This caused the municipal police to attempt to stop this effort. In the afternoon the students, augmented by outsiders, advanced upon one of the police stations and attempted to enter. There were arms and ammunition in the building, so the officers in charge lined up their men in order to prevent the crowd getting at these. They also ordered the crowd to disband and leave the neighborhood of the station. But their words were of no avail; the crowd still continued their march forward. Help had been sent for by the police, but was slow in arriving. So the officer in command ordered his men to fire. Several of the crowd were wounded and some were killed. This caused a tremendous stir in the Settlement which quickly spread to other cities. Those who had been slain were regarded as martyrs; the next month came the Shameen Incident at Canton. All China was aroused, more especially the students. The news of these events reached Chengtu and all students in that city, including those in the West China Union University were incensed and demanded impossible things. The students of the university were insulted by being called "running dogs of the foreigners." There were secret groups of communists in the city who fanned the flames of race hatred and tried to stir up dissension among the students. However, the authorities at the university moved with great wisdom and the excitement died down and the college year was brought to a close in the graduation of twenty-one students.

But the respite was all too brief. In the fall of 1926, General Yang Sen detained two steamers on which there were some British subjects. The British naval authorities sent gunboats up to Wanhhsien to attempt the release of these captives. General Yang fired on the gunboats and then these naval vessels bombarded the General's yamen and his camp near the city. There was loss of life on both sides and much destruction of property. Once more the fat was in the fire

and the people of Szechuan were up in arms against the British. How deep this feeling was may be judged by the boycott which followed. At Wanhhsien this feeling of hatred smouldered for nearly nine years; and it was not until July 1935 that British steamers were allowed to take on cargo at that port.

When the news of this "battle" reached Chengtu, a boycott was proposed. It was suspected that the communists in the city bribed certain students in the West China Union University to stir up trouble; but it is only fair to state that this was not clearly proved. However, the ruling authority in the city did little to suppress the boycott until much damage had been done. The students in the university were ordered to attend a street demonstration. Disaffection increased. Yet there was a nucleus of faithful men and women students in the university who remained loyal to the institution. Perhaps they were suspicious of the fact that they were being used as catspaws to get the chestnuts out of the fire by the communists. Whether that be so or not, they were not strong enough to keep the rank and file of the students from leaving the university. At first only a few went; but a message came from the agitators saying that if our students were not clear of the university by a certain time, they would not be allowed to leave, and that no food supplies would be permitted to enter the university. This was too much for these young men and women and a stampede began that cleared the campus of all but a handful of students. These were hiding in the buildings; but they must have been discovered by communist pickets or betrayed by some of their fellow students. At last not one student was left. The Chinese teachers thought it best to move into the city. So the boycott was complete.

Then the agitators began on the servants at the university and also among those serving the families of the foreign staff. These latter were ordered to leave. They were promised twenty cents per day during the time of the strike. They were threatened; they were told that if they did not leave their foreign, "imperialistic" employers they would be branded on the face and paraded through the streets of the city as traitors. Yet they did not want to go. It became necessary for their masters to urge them to go; and it all ended in the whole of the foreign staff being left without any servants. An order was issued by the leaders of the boycott

that no food was to be sold to the foreigners. Yet in some cases food would be found in a garden; or in the desk drawer at an office. Then some of the servants bought food and slipped it over the compound wall. Some students were found near the campus and offered to buy food for their teachers. This state of things continued for over a fortnight; then the word was given from military headquarters that the movement should stop. This word could have come sooner; and it ought to have come sooner; but the official in control of that section of the city in which the university is included stated that the boycott was a patriotic movement, he could not stop it. Later he replied to one of his own staff: "Anyway, let them row it out a bit."

It is pleasing to record that from start to finish General Teng Hsi Heo guaranteed the safety of the foreigners in the city. He was in a difficult situation so far as the university was concerned, as his control did not extend to or outside the south gate. However, he and his subordinates brought sufficient pressure to bear in the right quarter and the boycott came to an end. Then the university had to begin to rearrange its work. A close scrutiny of the returning students was applied. It was not possible to take all of them back, after the recent bitter experience. It became evident that certain men had received funds from the communists. This revealed the wider extent of the movement. "A friendly Chinese 'on the inside' made it known to us that this was all a part of a Bolshevik plan. Thirty "wan", or \$300,000. had come to Szechuan for propaganda. One of the aims of the "Reds" was to turn out the foreign teachers and seize the university as their headquarters." (*The Chengtu Boycott; West China Missionary News, December, 1926.*)

It will be remembered by the student of public affairs in China that, while these incidents were taking place in Szechuan, greater and more important events were transpiring in the eastern and southern sections of the country. The Southern Party at Canton had finally gotten its expedition ready for an attack on the North. At least, part of this force was communistic and was out for the destruction of the recognized Government in Peking. The progress of this army from Canton to the Yangtze was easy. It seems to have been the plan to send propagandists ahead of the military forces to prepare the way. These heralds did their work so well that little real fighting was necessary. Wu Pei Fuh was left in

the lurch by those in authority in the North and so was unable to put up a stout resistance to the oncoming forces of the South. In time one of the armies reached Hankow and established a government in that city. The two chief figures in this organization were Mr. Eugene Chen and a Russian, Borodin. They managed to get possession of the British Concession in Hankow; and the British, instead of fighting, negotiated with the Chen-Borodin government and left the concession in the hands of the Chinese.

Later in the year, other sections of the Southern Expedition reached Nanking and Shanghai. At the latter city they found the International Settlement and the French Concession defended by an international force, so made no attempt to seize it. At Nanking, a communistic section of the invaders commenced to loot the city and to kill some of the foreign residents. War vessels laid down a barrage and protected groups of foreigners as they made their way to the river and safety. It seems to be true that this murderous attack on foreigners at Nanking was made in order to embarrass General Chiang Kai Shek. That leader at once repudiated the whole dastardly business, and commenced to cleanse the army and the Kwomintang of Bolshevist power and influence. He refused to unite with the Chen-Borodin Government at Hankow. After a time this mushroom organization withered and died; Borodin made his escape to Russia and later Eugene Chen turned up in the same country. In 1928, the Southern Expedition continued its march to the North and finally got possession of Peking. As a result of all this marching and fighting, the National Government with its capital at Nanking was formed. At the time this is being written it has, in point of time, the distinction of being the oldest national government in the world.

Scarcely had the university recovered from the boycott than it had to face the national upheaval. The consuls of foreign governments began to correspond with their nationals in Szechuan. As the danger grew in and around Hankow, these representatives of western nations became more and more anxious about those under their care who were living in the far west. From consulting with the leaders of various missions, they grew to urging all their nationals at least to withdraw as far as Chungking. Those who retreated to that city were sent on down river to Shanghai. The tension increased and all foreigners were urged to leave the province.

Thus began what was known as the "Exodus" from Szechuan. At Chengtu plans were formed for evacuating the foreign population of that city. This went on during the early months of 1927; until by April nearly all foreigners had left the city. At Tachienlu, Batang, Yachow and Kiating some missionaries decided to remain.

At Chengtu, representatives of the Canadian Mission, the American Methodist Mission, two American Friends and some of the American Baptist Mission stayed on. This was made possible because the authorities in the city sent assurances of protection. Following are some letters from the two Generals in command at Chengtu, and others from Chinese teachers and students at the university:

Chengtu, March 8th, 1927.

"Dear President Sparling;

Many thanks for your kind letter which came to hand yesterday. I was very glad to learn that the government of your country has signed an agreement and that negotiations for the settlement of all questions are now proceeding satisfactorily.

With regard to the safety of all foreigners residing in China, they will be certainly protected against any unwise and unfortunate agitations and they will be surely at the goodwill of the Chinese people. As I am being one of the highest officials in this city it is my personal duty to render assistance and give possible protection to all foreigners no matter what circumstances may arise, so please do not place any doubt on this point.

I must thank you for your good wishes to my success in the National Movement of my country. I am working and struggling under the Will of Dr. Sen Chao San which is for the welfare of the Chinese race as well as for the good of human kind. As time travels on, if all goes well, there will undoubtedly be great prosperity for all nations and an equality for the unprotected and oppressed countries. Since you take great interest in the movement I sincerely hope you will render assistance whenever possible.

With best wishes for your work,

Yours sincerely,

Liu Wen Hwei.



A letter was also received from General Den Hsi Heo, as follows:

Chengtu, March 9th, 1927.

Dear President Sparling;

I was very glad to receive your letter congratulating me on the assumption of my office under the National Southern Government.

It is also a matter of real satisfaction to me that the government of your country and the government of my country have signed an Agreement.

I am also glad to hear that the foreigners now teaching in the University have decided to remain and I will do my utmost to afford all protection.

Sincerely yours,

(*Card enclosed*) Den Hsi Heo

This much from those in authority. These letters were followed by others from the teaching staff of the university and from representatives of the student body:

Chengtu, March 8th, 1927.

To our Missionary Associates in the University,  
Dear Friends,

Our University has been opened for several years and due to the untiring efforts of missionaries from the West, it has attained a measure of real success. Quite recently, on account of incidents at Hankow, and at the urgent request of their respective governments the missionaries have been leaving the province until only a few remain in our institution and we have heard that continual pressure is being brought to bear upon these to leave also.

We have now heard that an Agreement has been signed at Hankow so, in our judgement, it should not be necessary for more missionaries to leave. Education is a philanthropic work and is not involved in international relationships. Moreover, the Szechuan Government has issued orders for the special protection of foreign residents and we do not anticipate any untoward incidents in this province.

Missionaries have come here in a spirit of sacrifice and service and if at this time of special stress and anxiety you are able to continue at your posts and to conduct the Univer-

sity with accustomed zeal you will arouse even greater gratitude and admiration from the whole community.

It is our earnest hope that you will be able to continue, with your former enthusiasm and purpose and that no more leave. Then, when this period of strain and stress has passed you will find that our Educational work has been greatly advanced and that the students have profited greatly under your teaching and guidance. This is the sincere desire of us all, collectively and individually, and we are extending our wishes through the Acting-President." (This letter was signed by eleven Chinese teachers.)

Chengtú, March 7th, 1927.

To the Western Instructors,  
Chengtú, West China.

Dear Ladies and Gentlemen;

Whereas the agreement for arbitration of the Hankow affairs between England and China has been peacefully signed by the two concerned nations,

Whereas the provincial Government of Szechuan has issued a proclamation to protect, with all possible means, the foreign citizens here and their properties at all times,

Whereas our University has been opened and one hundred and ten students have enrolled even though now there are political difficulties, and

Whereas the denominations of churches will be greatly affected if all of you should go at once,

Therefore, the Student Association of the West China Union University, with a view to the future of that institution, and to the goodness and prosperity of the students that have already (matriculated) this term, with a membership of one hundred and ten in number, both men and women, cordially as well as respectfully request you to stay and continue your missionary responsibility rather than to withdraw from your work and from the University.

On behalf of the Students Association,  
Yours very truly,

*Signed,* Li Min Liang, Chairman.  
Y. L. Deng, Vice-Chairman.  
Tin G. Ho, Secretary

These letters reveal the fact that the missionaries had a direct pledge from the two generals in command that they would do all in their power to protect these foreigners; that their Chinese colleagues on the Faculty of the University sincerely desired them to remain, and that the student body were most desirous that they should not leave, but continue to work for the good of the university. With such expressions from those most immediately concerned for the welfare of the institution, and with repeated pleas from private friends and well-wishers; and with the tension at Hankow eased those who had not yet left decided to carry on with the work of the Spring term.

It was possible to do this only by making several changes. Other teachers were engaged to take the place of some of those who had left; some courses had to be dropped; others had to be taught by teachers who had not been working in them up to that time. The teaching load of each instructor had to be increased. The Senate was kept at its usual strength by the election of more Chinese. The Rev. Dsang Lin Gao was appointed Acting Vice-President. In such ways it was possible to finish the term.

While the university was thus able to proceed; some of the schools in other cities were not so happily situated. Many of them had been closed and it was not long before representatives of newly started organizations came to the Christian representatives in towns and villages and expressed a desire to "borrow" the buildings and equipment of these schools. This increased and it was only with the greatest circumspection that in some cases this borrowing was prevented. In other places, the authorities simply took over the mission property and used it for school purposes—and sometimes put it to other uses. It is only recently that one flagrant case of this sort has finally been settled, by the mission selling the confiscated property to those in authority.

It was at the best a time of uncertainty and confusion. The common people had imbibed strange doctrines and slogans put forth by the emissaries of the communists. They had dimly understood that everything belonged to everybody. One heard a good deal about "pin den dih" (equality). The most disreputable scaliwags of the community thought that they were equal to the best representatives of the city; but especially were they superior to the imperialistic foreigners in their midst. They came out to the campus to enjoy them-

selves and see what they could get. Some students in a neighboring school took possession of the playing fields and tennis courts; one general sent his troops out to drill on the campus. When they got through drilling they visited several buildings and did not hesitate to remove door knobs and other hardware that they could sell or pawn in the city. It was inevitable that tension should increase. Other soldiers climbed over the low compound walls of the teachers's residences and appropriated anything that they fancied and which was not fastened down. When the first buildings were put up only low walls were built round them. This was found to be impossible under the teaching and urging of the bolsheviks. So walls were heightened; other walls were built where low hedges had been thought sufficient. Whatever visiting commissions may think of this, those who lived through the years 1927-28 on the campus of the West China Union University are convinced that the time has not yet come when high walls round the houses, either inside or outside of cities, can be dispensed with. Indeed, the trend has been in the opposite direction. It would appear that the average Chinese citizen regards any plot of ground unprovided with a fairly high fence as public property where he may go and disport himself as he pleases.

Yet in spite of all this disturbance, confusion and uncertainty, progress can be registered. It is true that the student body was much smaller than it was before the Chengtu Boycott and the Exodus of foreigners in the opening weeks of 1927. This was to be expected; the reassuring fact was that there *was* a student body. In the face of the extreme opposition on the part of the great majority of Chinese to what they regarded as hostile and imperialistic governments of the West; and in the presence of the new factor of communism with its very effective system of propaganda and its seemingly active sympathy with the Kwomintang as the latter attempted to get control of the Government of the country, it is little short of the marvellous to find one hundred and ten Chinese students—men and women—willing to register with an institution whose chief supporters hailed from those countries against whom the Kwomintang was warring. And most of those students were willing to put themselves under the tutelage of those so called "foreign dogs."

It was during these years of bitter, though mostly concealed, opposition that the building program of the university

was pushed forward. Two wings of the new Medical-Dental Building were completed. This was made possible by a generous gift from the United Church of Canada. When the members of these two Faculties were able to return to Chengtu, they found this much needed accommodation ready for their use. Then the Cadbury Education Building grew during those days. Mr. George Cadbury of Birmingham, England, had donated funds for its erection. It is still incomplete; but not because of lack of funds only. Its west wing still needs to be built. The reason for the absence of this wing is that the graveland immediately adjoining the building cannot be bought. This not because of any superstition as to the removal of those homes of the dead. As has been stated, large numbers of graves have been bought and removed from the campus. There are no paralyzing religious beliefs in the way; but a far more mundane explanation. The owners of this graveland have come to believe that if they but hold on to what the foreigner must have, if he is to complete that building, they can demand and get an advanced price for that bit of ground. This only goes to show that the West China Union University, by locating where it did, has raised the price of land in its vicinity; and it is too much to expect those canny land dealers to sell at a low price in the interests of Christian education. As has been mentioned above the C.M.S. went forward with their plans and erected their college hall. All this building activity was equivalent to an announcement that the university was to go on. As General Yang Sen once said to an audience at the university: "Whenever you drive these missionaries out, they always come back," This was our come-back.

But others besides Yang Sen came to believe in the permanence of the University. One of the leading families in Chengtu had been watching the progress of the institution, more especially when the library building was begun. This family, by the name of Loh, was in possession of one of the finest Chinese libraries in the province of Szechuan. They were lovers of good literature and gave much care to the books. With the completion of the new library building, they found a safe and sure home for their family treasure, and after due inquiry and after certain stipulations had been made and accepted, they gave the library to the university. It was greatly needed; for the university was weak as to good Chinese literature. Some friends of the institution in the

West had from time to time sent their libraries to us. These were thankfully received and helped to swell the number of volumes in the English language. But what we needed far more were good collections of Chinese books. So the coming of the Loh Library not only helped to keep a seeming balance of books in the two languages but opened up new avenues of research and knowledge to both faculty and students. Later, grants from the Harvard-Yenching Fund made it possible for a member of the university staff to visit Peking and Nanking and purchase other much needed Chinese books. At the present writing, the library has grown to 95,000 volumes.

In his lecture before the Szechuan Border Research Society, Chancellor Joseph Beech said: "Its (the university) library has 95,000 volumes, and archeological, natural history, and medical-dental museums contain over 53,000 objects. Eleven thousand six hundred and thirty-four of these objects are in the archaeological division, largely representing the cultural history of Western China, Tibet and the Border Aboriginal Tribes." (Journal of the West China Border Research Society, 1933-34, Vol. VI., p. 92.)

The museum has grown from very small beginnings to its present size. Early in the history of the University, Mr. D. S. Dye began to look around for specimens of the ancient life of the Chinese. Szechuan has proved to be rich in such treasures, and what was needed was some one to find them. Mr. Dye went far afield with eyes that could discover what a casual observer would miss. He found a fellow enthusiast in the Rev. Thomas Torrance who had long been quietly gathering coins and other examples of Chinese art. These two men continued to gather material for a future museum for the university. Then the Rev. J. H. Edgar became interested in the project and contributed his amazing knowledge of Tibetan and the border tribes artifacts, customs and lore. So the material continued to grow. Dr. D. C. Graham of the American Baptist Mission at Suifu was also quietly working in these same fields in addition to assembling material to be sent to the Smithsonian Institution at Washington, D.C., U. S. A. During one of his furloughs, Dr. Graham did some postgraduate work at Harvard and the University of Chicago preparatory to returning to Szechuan to become Curator of the Museum which is housed in a wing of the library building. Since he assumed his duties, even more progress has been made. A complete catalogue of the mus-

eum has been compiled. Part of the material has been arranged in cases for display; but Dr. Graham has been embarrassed by his riches, and not a few of the specimens have had to be packed away. Journeys to several places in the province have been made and many articles have been added to the already large stock. In addition to this work, Dr. Graham offers courses in Archaeology and allied subjects. Much of this work has been made possible by generous grants from the Harvard-Yenching Fund. West China, including Tibet and the Tribes country is one of the richest archaeological and anthropological fields of research in China. What is needed is more funds with which to build a museum and to make it possible to exploit this rich field in the interests of education and culture among the students of this populous province.

During this third period Agriculture was added as a course in the Faculty of Education. It is of interest to trace the development of this subject as finally introduced into the curriculum of the university. From the early days of mission work in Szechuan the question of a supply of cow's milk has thrust itself upon the missionary. He found that, aside from the Mohammedans, very few people kept cows for the purpose of supplying milk. They were beasts of burden and were used on the farm and also to carry goods through the province. But the missionary must have milk. He could get this in cans at Shanghai; but that form of the liquid was not suitable for his children. So he began to look about for cows that might be persuaded to give milk. He found them and also found that they would not give milk unless the calf (or at least its skin) was present at milking time. Yet this was better than no fresh milk and a certain quantity of butter.

When the university was begun and several families had settled on the campus, each of them kept one or more cows—they usually had to keep two in order to make sure of a continuous supply of milk. Some of these animals gave less than ten cups per day, while others managed to make the twenty-cup grade. Hints of cooperation in a common dairy were heard but nothing was done about it. Then the Rev. Frank Dickinson was appointed to work at the Union Middle School. He was an enthusiast on the question of cows and an adequate milk supply. After some time in studying the whole situation and its relation to the wider community of Chengtu and the whole province, he managed to secure a registered bull and

to get the animal safely to the campus. He set in to breed better cattle; and, in the face of almost insuperable difficulties and staggering losses because of disease among the cattle, he has succeeded in producing a herd of fine cattle, some of them three removes from the old Chinese stock.

Then Mr. Dickinson took a further step. He organized the Szechuan Dairy Improvement Association in which he interested some of the officials. This organization has provided not only milk and butter for the community at the university and in the city of Chengtu, but has been able to send cows and calves to other cities—even to a mountain station in Kweichow. They have also been able to furnish better cows to the dairymen who have started in business in Chengtu. And, in a negative way, they have shown the enormous loss to the province through cattle disease which no one seems to understand and everyone takes as a visitation of the gods. Here is a field for study and research that demands the serious attention of the Chinese Government.

The next project was that of improving fruit trees by grafting. As a result, tens of thousands of grafts have been placed throughout the province. Foreign vegetables have been introduced and some of them can be bought on the streets of Chengtu. Followed the importation of several Rhode Island Red chickens with Black Orpingtons and Plymouth Rocks. The thing was an immediate success; but disease almost destroyed the first lot of chickens. Once more the demand for scientific study thrust itself upon the people. Goats are the latest venture. Meanwhile Mr. Dickinson has studied (and his students with him) the several grains common to this province. For a course in agriculture was opened in the Faculty of Education and instruction given to those students who were planning to teach in the primary and secondary schools in the province.

During the years 1933-4 and 1934-5, the National Government, because of the severe economic and financial crisis through which the world in general and China in particular is passing, has set apart certain sums of money by which aid can be given to institutions of higher learning in the country. Grants from these funds have not been restricted to colleges and universities established by the Government, but have been extended to private institutions as well. The West China Union University has twice received grants from these funds and has thus been helped to conserve practically all the



work for which it has become responsible. It is not certain as to whether the Government proposes to continue these subsidies annually, or whether they are to be extended beyond the period of severe financial strain. It is however, evident that the National Government is taking quite seriously its relations to those private educational institutions that it has registered. The future alone can reveal the direction in which this interest on the part of the Government may develop.

**DEVELOPMENT OF THE UNIVERSITY IN  
FIVE YEAR PERIODS.**

Year	Students	Faculty	Graduates	Grand Total
1910	11	9		
1915	45	22	2	296
1920	75	47	6	589
1925	208	72	7	778
1930	264	110	21	767
1935	384	126	44	911

Some words in explanation of the accompanying table showing the growth of the University are necessary. The growth in the number of students in the period 1925-1930 appears to be small; and it is. One needs to remember that the years between these dates were characterised by the rise of nationalism in China and that Szechuan went through this crisis in the form of anti-imperialism and anti-foreignism which found their expression in the disastrous boycott at Chengtu, and caused the exodus of foreigners from the province in 1927. It was not until 1929 that the staff of the university were all back, and that the students from other than Christian schools felt ready to come to the university.

It would appear from a study of this table that from the beginning of the university the Faculty was out of proportion to the student body. And if the figures are taken at their face value, this is the natural conclusion to be drawn. It must, however, be remembered that it is not the number of students that determines the size of the faculty; but the number of courses that must be taught if those students are to be prepared for graduation. Further, it needs to be made clear that only a small number of the faculty give full time teaching in the university. Some of them offer but one course and teach less than six hours a week. Others teach in other schools as well as in the university.

The Grand total for 1930 is less than that for 1925—slightly less. This can be accounted for by stating that in 1930 there was no Language School being carried on. The Grand total includes students in the university, the Union Middle School, The Goucher School, the Dewey Practice School and the Missionary Training School.

In closing this review of the history of the West China Union University, a word may be added as to the function of a university in this present time. Perhaps this may be stated in a number of propositions which may confidently be left to those who have read this volume.

1. The function of a university is to seek and teach the truth; and to inject this truth into the life of the community.

2. To secure academic freedom, so that it may continue to proclaim Freedom.

3. To train a body of undergraduates in right methods of thinking; so that they may be able to form correct judgments and make decisions in accordance with truth and goodness.

4. To provide a place and facilities for students to pursue research work, the results of which are to be given to the university and to the community.

For the Christian university religion should be central. "A university should expose its students to a sympathetic presentation of the convictions of the outstanding seers of our race." It is part of the functions of a university to teach the twofold element in religion—worship and service. These terms need to be taken in their broadest significance. They are contained in the highest and best definition of religion given to man. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might...thou shalt lov<sup>d</sup>

thy neighbor as thyself." (Mat. 22: 37, 39.) Religion is not incidental to human life, but fundamental. If this be true, then it becomes the duty of a university to place the proper emphasis on religion; for no education can claim to be complete that neglects this primary subject.

Speaking at the Centenary celebrations of the New York University in 1932, President R. G. Sproul of the University of California said: "Is religion itself a legitimate field of learning in the university? Is it a specific experience of the race, a necessity for each growing citizen, and a way of cultural growth for the future, or is it only a vestigial activity, an antiquated pre-scientific anachronism? For my part, I believe that religion (not the sects) is basic to morals, central in our American culture, unique as a dynamic in the individual, able to save us from ourselves and lead us into nobility. I believe that without religion we are forced to substitute weak conventions for permanent and abiding standards; that, without religion, civilization, with no adequate reinforcement for the great strains that come upon it, must yield inevitably to disintegration and decay. Believing these things, I believe also that the university which makes no effort to stimulate in its sons and daughters a sensitiveness to the issues of religion is likely to be a danger rather than a benefit to the state. . . . A university is never truly great unless it has within it a quality of soul that makes its influence greater than the combined forces of its individual members. The building up of that spiritual force is a task in which aid should not be scorned but earnestly sought after."

Benjamin Ide Wheeler of the University of California, said of that institution many years ago: "Here in these stately halls, for centuries to come, each generation will transmit to its successors the lessons of the past; here, by the contagion of sympathy, each generation will inspire its sons and daughters to nobler living; here, by the mystery of inspiration, vision shall awaken vision and personality shall give of its spiritual life-blood to the handing on of life, like a fire by the racer's torch."

We need ask for no better statement of the aims and functions of the West China Union University.

## APPENDIX

### BOARD OF GOVERNORS.

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#### Officers.

##### *Honorary Chairman:*

Sir Joseph Wesley Flavelle, Bart., L.L.D., 176 Yonge Street,  
Toronto, Canada.

##### *Chairman:*

Rev. James Endicott, D.D., 299 Queen Street West, Toronto,  
Canada.

##### *Vice-chairman:*

\*Rev. Frank Mason North, D.D., L.L.D., 150 Fifth Avenue,  
New York City.

##### *Secretaries:*

Rev. Frank Anderson, M.A., D.D., 199 Regent Street, Lon-  
don, Ontario, Canada.

Harry T. Silcock, M.A., Friends House, Euston Road,  
London, England.

##### *Treasurer:*

Rev. John. Edwards, D.D.  
150 Fifth Ave., New York City.

##### *Assistant Treasurer:*

B. A. Garside, M.A., 150 Fifth Ave., New York City.

#### Members.

##### *American Baptist Foreign Mission Society:*

E. W. Hunt D.D., L.L.D., Prof. H. B. Robins, Ph.D.,  
Alton L. Miller, Ph.D.

##### *Church Missionary Society:*

Rev. F. Anderson, M.A., Canon E. Price, Devereaux.  
Rev. A. G. Lee, B.A.

##### *Friends' Service Council:*

James E. Clark, B.Sc., H. G. Wood, M.A., H. T.  
Silcock, M.A.

##### *General Board of Missions, United Church of Canada:*

Hon. N. W. Rowell, K.C., Dr. James Endicott, Chan-  
cellor Edward Wilson Wallace, D.D.

\*deceased

*The Board of Foreign Missions of the Methodist Episcopal Church, U.S.A.:*

Dr. Frank Mason North, Rev. J. R. Edwards, D.D., H. Almon Chaffee.

*The Woman's Missionary Society of the United Church of Canada:*  
Mrs. James Hales.

*The Woman's Foreign Missionary Society of the Methodist Episcopal Church:* Mrs. Frank E. Baker.

*The Woman's American Baptist Foreign Mission Society:*  
Miss Frances K. Burr.

*Chancellor of the University:*

Joseph Beech, B.A., D.D.

### Co-opted Members.

Sir Joseph W. Flavelle, Bart.

Sir Michael Sadler, L.L.D.

Rev. James Henry Franklin, D.D.

Hon. Vincent Massey, M.A.

William T. Rich.

J. Burney Barclay, M.A.

Chang Kia-ngau.

James H. McConoughy, L.L.D.

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### BOARD OF DIRECTORS.

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The Board of Directors was reorganized in 1934, with the following personnel.

#### 1. Officers:

Chairman

Vice-Chairman

Chinese Secretary

English Secretary

Honorary Treasurer

Auditor

Mr. Chang Kia-ngau

Mr. S. C. Yang

C. H. Yang

Mrs. A. M. Salquist

Mr. C. C. Chang

Rev. G. S. Bell

3. Other Members:

C. B. Rape	Bishop C. T. Song
G. S. Bell	Mrs. A. M. Salquist
Miss U. F. Steele	
Hoh Beh-hen	Wu Hen-dju
Kan Chi-yung	Liu Shin-yuen
Lin Sao-chang	

---

ADMINISTRATIVE OFFICERS.

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OFFICERS OF THE UNIVERSITY.

*President:* Lincoln G. Dsang, M.A., D.D., Ph.D.

*Chancellor:* Joseph Beech, B.A., D.D.

*Vice-Chancellor:* George W. Sparling, M.A., D.D.

*Bursar:* Wilford Beaton Albertson, B.A., B.D.

*Registrar:* S. D. Hua, B.A.

*Dean of Discipline:* B. C. Tang, B.A.

*Librarians:* H. D. Robertson, T. H. Chen.

*Superintendent of Property:* Walter Small.

*Dean of Studies:* S. H. Fong, M.A.

*Deans of the College of Medicine and Dentistry:*

MEDICINE: W. R. Morse, B.A., M.D., C.M., L.L.D.,  
F.A.C.S.

DENTISTRY: H. J. Mullett, B.Sc. (Dent.) D.D.S., L.D.S.,

*Dean of The College of Science:* D. S. Dye, M.Sc.

*Deans of The College of Arts :*

ARTS: D. S. Lo, M.A.

EDUCATION: S. D. Liu, M.A.

*Dean of The College of Religion:* G. W. Sparling, M.A., D.D.

*Dean of Women:* Miss B. L. Foster.

*The Cabinet:* L. G. Dsang, J. Beech, M.C. Chang,

S. H. Fong, H. D. Robertson, B. C. Tang, G. W.  
Sparling.

## THE FACULTY OF THE UNIVERSITY.

---

- Agnew, Robert Gordon, B.A., M.Sc. (Dent.), D.D.S., Toronto; L.D.S., Royal College of Dental Surgeons; F.I.C.D. Professor of Pathology and Bacteriology.
- Agnew, Mary Caldwell, M.A., Toronto. Lecturer in Biochemistry.
- Albertson, Wilford Beaton, B.A., Toronto; B.D.; Bursar. Lecturer in Oral Technical Drawing.
- Anderson, Harold G., M.B., B.S., M.R.C.P., London. Associate Professor of Internal Medicine.
- Anderson, Eleanor Waverly, Dip. Music, Melbourne University. Piano and Voice. Assistant Professor.
- Anderson, Roy M., L.D.S., D.D.S., Toronto. Instructor in Odontology.
- Argetsinger Wilhemina. Lecturer in English.
- Beech, Joseph B.A., Wesleyan; D.D. Chancellor
- Best, Albert Edward B.A., M.D., Toronto. Professor of Internal Medicine.
- \*Brace, Blanche. Chicago Conservatory of Music. Lecturer in Piano.
- Brown, Homer Grant, M.A. Professor of Psychology and Religious Education.
- Brown, Muriel Joy, B.A., Lecturer of Practice Teaching.
- Chang, Ming Chuin, B.A., West China Union; M.Sc. Yenching, Associate Professor of Biology.
- Chang, Hsiao Li, B.A. West China Union; M.A. Toronto. Associate Professor of Mathematics.
- Chang, Yu-Ch'uan, Graduate Szechwan College. Lecturer in Archeology.
- Chao, Shao Han, Lecturer in Chinese Language.
- Ch 'eng, Chih huan. Professor of Chinese Literature.
- Chou, Hsiao-ho, University of Lyons. Lecturer in French.
- Chu, Ch'i-huei. Lecturer in History.
- Chung, Chih-chü, Szechwan. Graduate Japanese Normal School. Professor of Chinese Classics.

- Chu, Shao-bin. Professor of Chinese History and Literature.
- Collier, H. Bruce, M.A., Ph.D. Toronto. Associate Professor of Biochemistry.
- Crawford, Wallace, M.D., C.M., D.P.H. Associate Professor of Hygiene and Public Health.
- Cunningham, Edison Rainey, B.A., M.D., C.M., Manitoba; D.O.M.S., London. Professor of Ophthalmology.
- Cunningham, Gladys Story, B.A., McGill; M.D., Manitoba; L.M.C.C., Canada. Assistant Professor of Obstetrics and Gynecology.
- Dickinson, Frank, B.A., Mt. Allison; M.Sc., Cornell. Professor of Rural Sociology.
- Djang Yü-tien B.S., West China Union University. Assistant Instructor in Biochemistry.
- Downer, Sarā Boddie, B.A., Mt. Holyoke; M.A., California. Associate Professor of Physics.
- Dsang, Lincoln G., B.A., West China Union; M.A., North Western; D.D., Ph.D., Drew. President of the University. Lecturer in Rural Sociology.
- Dsan, Da-jin, B.S., West China Union, Instructor in Mathematics.
- Dseo, Yuin-wen B.A., West China Union. Instructor in Physics.
- Du, Shuen-deh, M.D., West China Union. Associate Professor of Parasitology.
- Du, Feng-fu, B.A., West China Union; M.A., Yenching. Associate Professor of Chinese Literature.
- Dai, Su Ku, D.D.S., West China Union. Assistant Clinician in Dentistry.
- Dye, Daniel Sheets, M.A., Cornell Professor of Physics.
- Dye, Jane Balderston, M.A., Columbia, Associate Professor of Mathematics.
- Dsang, Margaret, B.A., West China Union, Lecturer in Piano and Organ.
- \*Fosnot, Pearl B., B.A., Nebraska Wesleyan, M.A. Boston. Assistant Professor in Ethics.
- Foster, B. Louise, B.A., Queens. Assistant Professor of English.



- Fong, Su-hsuan, B.A., West China Union. Professor of Education.
- Fung, Da-ran, B.S. West China Union. Associate Professor Pharmacology.
- Gi, Gan Chen, Ph. G., West China Union. Lecturer in Pharmacology.
- Graham, David C., Ph.D., Chicago; D.Sc., Whitman College. Associate Professor of Archaeology.
- Hansing, Ovidia, M.A., Northwestern. Ph.D. Northwestern Assistant Professor in Philosophy.
- Ho, Wen-chuin, B.A., West China Union; M.A., Yenching. Associate Professor of Biology.
- \* Hsiao, Dso-ran, D.D.S., West China Union. Assistant Clinician Dentistry.
- Hsiao, Wen-roh, B.A., West China Union; M.A., Toronto. Lecturer in Philosophy of Religion.
- Hsieh, Hsi-hsu, M.D., West China Union. Instructor in Roentgenology and Surgery.
- Hu Kao-ru, Lecturer in Chinese Language.
- Hu, Yin-deh, B.A., Union College; M.D., Peking Union Medical College. Associate Professor of Pathology.
- Huang, F. H., Ph.D. Lecturer in Philosophy.
- Hwang, Mien, B.A., West China Union; M.A., Nanking. Assistant Professor in Biology.
- Huang Ti, M.A., Instructor in Sociology.
- Kao, Yoh-lin, B.S., West China Union; M.Sc., Yenching. Assistant Professor in Chemistry.
- \* Kiborn, Leslie Gifford, M.A., M.D., Ph.D. Toronto. Professor of Physiology and Pharmacology.
- \* Kiborn, Janet McClure, M.D., Toronto. Assistant Professor in Technical English.
- \* Kilborn, Retta Gifford, M.D., C.M., Trinity (Toronto). Emeritus Professor of Pediatrics.
- Kung, Hsiang-nung, Szechuan. Lecturer in Chinese.
- Lin, San Yü, Szechuan. Lecturer in Chinese Literature.
- Li P'ei-fu, Lecturer in Chinese.
- Li, Ping-ying, Lecturer in Chinese Grammar.

- \*Lan, Tien-ho, B.S., Yenching. Instructor in Chemistry.  
Li, Hsing-Lung, B.S., West China Union. Assistant Instructor in Pharmacy.
- \*Lindsay, Alice Winifred, Assist. Professor of English, Rhetoric.
- \*Lindsay, Ashley Woodward, D.D.S., B.Sc. (Dent.), Toronto; L.D.S., Royal College of Dental Surgeons; F.A.C.D. Professor of Oral Surgery.
- Lenox, John E., B.S., Bucknell; M.D., Pennsylvania. Instructor in Internal Medicine.
- Lenox, Cora C., B.A., Winthrop. Lecturer in Technical English.
- Liljestrand, Sven Herman, Ph.B., M.D., Syracuse. Professor of Obstetrics and Gynecology.
- Lewis, Esther. Lecturer in English.
- Lewis, Spencer, M.A., D.D. Professor Emeritus of New Testament.
- Liu, Li-hsien, B.A., West China Union. Assistant Professor of History.
- Lo, Dsung-shu, B.A., West China Union; M.A., Yenching. Associate Professor of Philosophy.
- Loh, Lucy, B.A., West China Union. Lecturer in Piano and Organ.
- Liu, Shao-tzu, B.A., West China Union; M.A., Chicago. Associate Professor of Educational Psychology.
- Li, Ming Liang B.A., West China Union; B.Sc., Nanking. Assistant Professor in Biology.
- Lü, Djong-lin, M.D., West China Union; D.O.M.S., London. Assistant Professor of Ophthalmology and Otolaryngology.
- Manly, Marian E., B.A., Ohio Wesleyan; M.D., Rush. Assistant Professor in Obstetrics and Gynecology.
- Manly, Florence Brown, B.A., Lecturer in English.
- \*Meng, Ti-lien, B.A., West China Union. Assistant Professor of Sociology.
- Meuser, Edwin Nelson, Phm. B., Toronto; Pharm. D. Pennsylvania. Professor of Pharmacy.
- Millar, Jean Ewald, M.D., Western Ontario. Lecturer in Pediatrics.

- Morse, William Reginald, B.A., Acadia; M.D., C.M., McGill; L.L.D. Acadia; F.A.C.S. Professor in Anatomy and Associate in Surgery.
- Morse, Anna C., Lecturer in Drawing.
- Moncrieff, Virginia Merriam. Lecturer in Piano and Theory.
- Moncrieff, Jesse Edwin, B.Sc., M.A. Professor in English.
- Mullett, Harrison J., D.D.S. B.Sc. (Dent.) Toronto; L.D.S., Royal College of Dental Surgeons. Professor of Prosthodontology.
- Mullett Pearl McDonald, Lecturer in English.
- Ngan, Djih-li, D.D.S., West China Union. Instructor in Dentistry.
- Pan, Shi-chao, Lecturer in Chinese Language.
- Pen, Dse-fu, B.S., West China Union. Instructor in Physiology.
- Pen, Yuen Sen. Lecturer in Chinese Language.
- Peterson, Robert A., M.Sc., M.D., Iowa. Professor of Otolaryngology and Ophthalmology.
- Peterson, Victoria Russell. Lecturer in English.
- Phelps, Dryden Linsley, B.D., Ph.D. Yale. Professor of English Literature.
- Phelps, Margaret Hallenbeck, B.A. Lecturer in Piano Voice.
- Robertson. Harold Deeks. B.A., Toronto, Professor of History.
- Sewell, William Gawan, M.Sc. Leeds. Associate Professor of Chemistry.
- Sewell, Hilda Guy. B.Sc. Leeds. Lecturer in Biology.
- Shih, Ru-tsong. Lecturer in Chemistry.
- Simkin, Robert Louis, M.A., Columbia, B.D. Professor of Old Testament.
- Simkin, Margaret T., M.A., Columbia, Lecturer in English.
- Smalley, Frank A., M.A., B. Litt., Oxford. Associate Professor New Testament and History.
- Smalley, Nellie, B.A. Lecturer in History.
- Spooner, Roy C., M.A., Toronto. Instructor in Chemistry.
- Sparling George W., M.A. Toronto; D.D., Wesley. Professor of Systematic Theology and Philosophy.

- \*Starrett, Adelia Dodge, B.A., Mt. Holyoke. Inst. in English.  
\*Starrett, Oscar G., B.A., Western Reserve. Inst. in English.  
Tao, Liang-sen, Lecturer in Chinese Language.  
Tang Yu-Lien B.A., Lecturer in Organ.  
Tang B.C., B.A., Secretary to the President and Dean of Discipline.  
Taylor, Joseph, B.A., D.D. Professor of English Literature.  
Taylor, Helen W., Lecturer in English.  
Thexton, Annie, M.A., Manitoba. Lecturer in English.  
Whang, Tien-chi, D.D.S., West China Union; D.D.S., Toronto. Associate Professor of Odontal Surgery.  
Williams, Thomas Henry, M.D., C.M., Manitoba; M.C.P.S. Manitoba; L.M.C.C., Canada; D.T.M. & H. London. Professor of Pathology and Bacteriology.  
Wilford, Edward Corry, M.D. Toronto; L.R.C.P. & S. Edinburgh; F.A.C.S. Professor of Surgery.  
Wilford, Claudia. Lecturer in Tech. English, Piano and Organ.  
Wang, Ti-ren, B.S., West China Union. Instructor in Physics.  
Wang Chuin-hsien, B.A., B.D. Lecturer in Sociology.  
Wu, Kueh-chang, B.Sc., West China Union; M.Sc., Yenching. Instructor in Physics and Mathematics.  
Walmsley, Lewis C., B.A., B. Paed. Toronto. Assistant Professor of Psychology.  
Willmott, Mary Katherine, M.A. Lecturer in English.  
Yang, Hwei Shang, B.S.P., West China Union. Instructor in Pharmacy.  
Yang, Tze-gao, M.D., West China Union. Clinician in Surgery.  
Yen, Yin, M.C., West China Union. Assistant Instructor in Anatomy.  
Yoh, Helen, M.D. Instructor in Obstetrics and Gynecology.

On furlough.

# GRADUATES OF THE UNIVERSITY FACULTIES.

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<i>Name</i>	<b>1915</b>	<i>Present Position</i>
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**胡海雲**

\*Fu Hai-yuin, B.A., Philosophy. Deceased 1923 (U.C.C.M.)

**吳樹成**

\*Wu Shu-chen, B.A., Education. Deceased 1917 (U.C.C.M.)

## 1916

**劉子明**

Liu Dzi-min, B.A., Education. District Supt. Tzechow.  
District, Methodist Episcopal Church, (M.E.M.).

## 1917

**幹小峯**

Gan Siao-fung, B.A., Philosophy. Pastor. Chengtu  
(U.C.C.M.)

## 1918

**費承緒**

Fay Donald, B.A., English. B.D. from Rochester Theological Seminary.  
Business.

## 1919

**張凌高**

Dsang Lincoln, B.A., Philosophy (M.A. and B.D., Ph.D.,  
D.D.)

**方淑軒**

Fang Su-hsuen, B.A., Education. (F.S.C.). Professor in  
West China Union University

**李海瀾**

Li Hai-lan, B.A., Mathematics. (M.E.M.)

**劉騰軒**

Liu Ten-shuen, B. A., Education. Head of the Political Department Border Development Bureau, District of Sung Pan, Li Fang, Wen Chuen, and Mong Chow. (M.E.M.)

**楊重熙**

Yang Chung-hsi, B.A., Philosophy (B.D., Northwestern University). Chungking High School, Chungking. (M.E.M.)

**1920**

**劉藜仙**

Liu Li-hsien, B.A., English. Teaching in Union University. (U.C.C.M.)

**張道平**

Chang Tao-pin, B.A., Education. Deceased 1925 (F.S.C.)

**劉月亭**

Liu Yue-tin, M.D. Private practice. Jung-hsien, Sze.

**胡承先**

Fu Chen-hsien, M.D. (U.C.C.M.) Hospital Chengtu, Sze.

**李義銘**

Li Ni-min, M.D. Private practice. Chungking.

**顏相和**

Yen Siang-ho, M.D. Private practice. Suifu (A.B.F.M.S.)

**1921**

**劉德倫**

Liu Deb-len, B.Sc., Physics. Union Middle School. (A.B.F.M.S.) Chengtu.

**冉汝咨**

Ran Ru-dji, B.S., Chemistry. Deceased 1924. (M.E.M.)

**王開基**

Wang Kai-dji, M.D. On the staff of the U.M.M. Hospital, Chaotung, Yunnan.

**錢家鴻**

Tsien Dja-hung, M.D.

M.E.M. Hospital. Tze-chow, Sze.

**黃天啓**

Hwang Tien-chi, D.D.S.  
Dentistry.

(D.D.S., Toronto). On the staff of Union University and of the Dental Hospital, Chengtu. (U.C.C.M.)

**陳鴻信**

Chen Hung-hsin, M.D.

On the staff of the Strining Hospital (F.S.C.) at present, Postgraduate Study England.

**1922**

**顏向榮**

Yen Siang-yuin, M.D.

Deceased 1922  
(A.B.F.M.S.)

**曾季芝**

Dzen Dji-dji, M.D.

Military Medical Official.  
41st Army. (C.M.S.)

**趙書元**

Chao Shu-yuen, M.D.

U.C.C.M. Hospital, Chung-king.

**黃島晴**

Hwang Dao-chin, M.D.

Superintendent 45th Army Hospital, Chengtu.

**張孝思**

Djang Shao-si, M.D.

Deceased (U.C.C.M.)

**1923**

**陳永准**

Chen Yün-hwai, M.D.

Deceased 1924. (M.E.M.)

**劉述揚**

Liu Shu-yang, B.Sc., Chemistry. Teaching. Chengtu Schools.

**李珩**

Li Hen, B.Sc., Mathematics.

Post graduate study.  
(M.E.M.)

**蕭 暄**

Shiao Shuan, B.A., Philosophy. (M.A., Toronto, Canada.)  
(U.C.C.M.). University  
Staff.

**蕭義森**

Shiao Ni-sen, M.D. Private practice. Chengtu.

**張鴻堯**

Djang Hung-yao, B.Sc., Chemistry. On the staff of the Middle  
School, Tzechow. (C.M.S.)

**1924**

**李國光**

Li Kueh-gwang, B.A., Arts. On the staff of the C.P.O.,  
Yunnanfu. (U.M.M.)

**楊光舜**

Yang Gwang-hsuen, B.Sc., In business. Chengtu.  
Biology.

**吳恒久**

Wu Hen-jiu, B.Sc., Chemistry. In business. Chengtu.

**宋忠廷**

Song Chong-ting, B.A., Arts. (Ridley Hall, Cambridge,  
and Wycliffe Hall, Oxford,  
England.) Bishop of the  
Shen Kong Hwei.

**張明俊**

Chang Min-chün, B.Sc., Biology. On the staff of the Union  
University (U.C.C.M.)

**楊枝高**

Yang Chi-kao M.D. On the staff of Si Shen Tse  
Hospital, Chengtu (C.M.S.)

**高長江**

Kao Chang-chiang, B.A. B.Sc., On the staff of the A.P.C.  
Chemistry. Chungking. (F.S.C.)

**楊榮光**

Yang Yuin-gwang, B.Sc., Physics. Principal of the Tzechow  
Middle School. (M.E.M.)

**王迪人**

Wang T'ih-ren, B.Sc., Physics. On the staff of the Univer-  
sity. (M.E.M.)



華顯達

Hwa Sien-dah, B.A., Education. Registrar of the University  
(U.C.C.M.)

唐樂天

Tang Lo-tien, B.A., Arts.

唐波激

Tang Bo-ch'en, B.A., Arts. On the University staff  
(M.E.M.)

連昇祥

Lien Din-siang, B.A., Arts. Peiping, China.

## 1925

陶禮雍

Tao Li-yung, B.A., Education. (M.E.M.)

紀 贊

Gi Bin, B.S., Mathematics. On the staff of the M.E.M.  
Girl's Middle School,  
Chengt'u (M.E.M.)

楊正隆

Yang Cheng-lung, B.Sc. Brunner Mond, Chung-  
Mathematics. king.

許昌齡

Hsü Chang-lin, B.A., Education.

孟體廉

Mung Ti-lien, B.A., Arts. On the University staff.  
(A.B.F.M.S.)

劉紹之

Liu Shao-chi, B.A., Education. On the University staff.  
(M.E.M.)

羅榮宗

Loh Yuin-tsong, B.A., Arts.

## 1926

馮大然

Fung Da-ran, B.Sc.; Chemistry. On the University staff.

王裕文

Wang Yü-wen, B.Sc., Mathematics.

- 鄧崇渾**  
Den Tsung-hwen, B.A., Education. On the staff of Szechwan University. (M.E.M.)
- 王思度**  
Wang Si-tu, B.A., Education. On the staff of the M.E.M. Girls' Middle School. (M.E.M.)
- 張文選**  
Djang Wen-shuen, B.Sc., Mathematics. On the staff of Chungking High School. (M.E.M.)
- 胡放之**  
Fu Fong-chi, B.A., Arts.
- 吳純熙**  
Wu Shen-hsi, B.Sc., Chemistry. Post graduate Study. Oxford
- 楊興健**  
Yang Hsin-chien, B.A., Arts. On the staff of the Union Middle School. Chengtu. (U.C.C.M.)
- 杜奉符**  
Du Fong-fu, B.A., Arts. On the staff of the University (M.E.M.)
- 費承忠**  
Fei Chen-chong, M.D. Private Practice. Chengtu. (A.B.F.M.S.)
- 陳禮輝**  
Chen Li-hwei, M.D. Private practice. Chengtu. (U.C.C.M.)
- 袁宗周**  
Yuen Tsong-cheo, M.D. Private practice. Chungking. Sze.
- 羅光璧**  
Lo Gwang-bih, M.D. Tuberculosis Hospital Peiping. (A.B.F.M.S.)
- 杜順德**  
Du Swun-deh, M.D. On the staff of the Union University.

1927

- 何廷洸**  
Ho Ting-kwang, B.A., Education. Post graduate Study. America (M.E.M.)

- 唐富澤**  
Tang Fu-tseh, B.A., Education. On the staff of the Yunnan Church (M.M.)
- 李明良**  
Li Ming-liang, B.A., Education. On the staff of the University. (U.C.C.M.)
- 張孝禮**  
Chang Hsiao-li, B.Sc., Mathematics. On the staff of the Union University. (U.C.C.M.)
- 鄧永齡**  
Deng Yüin-ling, B.Sc., Chemistry. On the staff of the Friends' Middle School, Chungking, (F.S.C.)
- 游仲光**  
Yiu Chung-kwang, B.Sc., Physics. Shan Hsi Kai School.
- 席應第**  
Hsi Yin-ti, M.D. Deceased (C.M.S.)
- 尹 壽**  
Yin Show, M.D. Private Practice. (C.M.S.)
- 樂以篪**  
Yo Yi-chi, M.D. Private practice (A.B.F. M.S.) Kiating.
- 李之郁**  
Li Chi-yiu, M.D. On the staff of the M.E.M. Hospital, Chungking.
- 徐龍光**  
Hsu Lung-kwang, M.D. Private practice. Chengtu. (U.C.C.M.)
- 陳武祥**  
Chen Wu-shiang, D.D.S. Private practice. Chungking.
- 陳華清**  
Cheng Hwa-ch'in, D.D.S. Private practice. Chungking. (U.C.C.M.)

1928

- 楊光宗**  
Yang Kwang-tsung, B.A., Arts. On the staff of the M.E.M. Middle School, Chungking.

- 羅忠恕**  
Lo Dsung-su, B.A., Sociology. On the staff of the Union University. (C.M.S.)
- 陸光廷**  
Lu Kwang-ting, B.A., Arts. Pastor at Kienchow. (M.E.M.)
- 胡鑑文**  
Fu Chien-wen, B.A., Arts. Pastor. Baptist Church. (A.B.F.M.S.)
- 鄭子良**  
Cheng Tsi-liang, B.A., Religion. Pastor at Sinfan. (U.C.C.M.)
- 祿堂珍**  
Lu Tang-chen, B.Sc., Physics. On the staff of the Middle School, Chaotung, Yunnan. (U.M.M.)
- 黃勉**  
Hwang Mien, B.Sc., Biology. On the staff of the Union University. (M.E.M.)
- 張輔林**  
Chang Fu-lin, B.A., Education.
- 吳蜀傑**  
Wu Shu-chieh, B.A., Education. Pastor at Chengtu. (M.E.M.)
- 呂鐘靈**  
Lu Chung-ling, M.D. Union University Staff. E.E.N.T. Hospital Chengtu. (C.M.S.)
- 劉永懷**  
Lin Yuen-hwai, M.D. Private practice. Chiang-chin.
- 鄧國全**  
Den Kwe-chuen, M.D. On staff Men's Hospital Chengtu.
- 蕭義興**  
Hsiao Ngi-shin, M.D. Private practice. Chengtu.
- 盧宅仁**  
Lu Tseh-ren, M.D. Deceased 1935.

1929

- 汪正鈺**  
Wang Dsen-yu, B.A., Arts. Graduate work, Peiping.
- 李和銘**  
Li Ho-yung, B.A., Arts. Post Office, Chengtu.
- 許漁泉**  
Hsu Yu-chuen, B.A., Arts. Pastor Baptist Church  
Chengtu. (A.B.F.M.S.)
- 朱冰梅**  
Miss Chu Bin-mei, B.A., Chinese. On the staff of the M.E.M.  
Girls' Middle School,  
Chengtu.
- 劉華成**  
Miss Liu Yuin-chen, B.A., Principal of the M.E.M.  
Education. Girls' School, Tzechow.
- 劉運春**  
Miss Liu Yuin-chuen, B.A., On the staff of Union Uni-  
Education. versity.
- 辜自培**  
Miss Gu Tsi-pei, B.A., Education. Principal of the U.C.C.M.  
Girls' Middle School,  
Chengtu.
- 羅桂枝**  
Miss Lo Kwei-chi, B.A., Principal of the M.E.M.  
Education. Girls' Middle School Sui-  
ning.
- 王俊賢**  
Wang Chuin-shien, B.A., Christian Student Fellow-  
Education. ship. Chengtu. (A.B.F.  
M.S.)
- 白光禮**  
Pei Kwang-li, B.A., Education. On the staff of the Union  
Middle School, Chengtu.
- 何文俊**  
Ho Wen-chuen, B.S., Biology. On the staff of the Union  
University.
- 曹 斌**  
Tsao Bin, M.D. U.C.C.M. Hospital, Tze-  
liutsing. Sze.

- |                                       |   |
|---------------------------------------|---|
| <b>莊德明</b><br>Chwang Deh-ming, M.D.   | On the staff of A.B.F.M.S.<br>Hospital, Suifu.                                  |
| <b>聶光廷</b><br>Nie Kwang-ting, M.D.    | On the staff of the Metho-<br>dist Mission Hospital, Si<br>Fung Chin, Kweichow. |
| <b>吳性純</b><br>Wu Sin-shuen, M.D.      | On the staff of the Metho-<br>dist Hospital, Shih Men<br>Kan, Yunnan.           |
| <b>曾忠義</b><br>Chen Chung-ngi, M.D.    | On the staff of U.C.C.M.<br>Hospital, Chengtu.                                  |
| <b>陳文貴</b><br>Cheng Wen-kwei, M.D.    | Health Administration<br>Kansu Province.  |
| <b>王 政</b><br>Wang Chen, M.D.         | Private practice, Chungking.  |
| <b>向璧光</b><br>Shiang Bi-kwang, D.D.S. | Private practice, Chengtu.  |

## 1930

- |   |  |
|---|--|
| <b>高毓嵩</b><br>Kao Yoh-tsung, B.A., Arts.          | On the Y.M.C.A. staff<br>Chungking. (A.B.F.M.S.) |
| <b>李祖麟</b><br>Li Tsu-ling, B.A., Arts.            | In business. Chungking.                          |
| <b>岳清澄</b><br>Yoh Ching-cheng, B.A., Arts.        | On the University Library<br>staff.              |
| <b>王惠貞</b><br>Miss Wang Huei-chen, B.A.,<br>Arts. | Deceased.  |
| <b>黃次咸</b><br>Huang Tsi-han, B.A., Arts.          | On the Y.M.C.A. staff<br>Chungking.              |
| <b>王幹國</b><br>Wang Kan-kueh, B.A., Arts.          |  |

- 吳厚長**  
Wu Heo-chang, B.A., Arts. On the staff of the University Middle School.
- 饒式文**  
Miss Rao Shi-wen B.A., Education. On the staff of the M.E.M. Middle School, Chengtu.
- 唐權書**  
Tang Chuan-shu, B.A., Education. On the staff of the Middle School, Kiating.
- 高毓靈**  
Kao Yoh-ling, B.Sc., Chemistry. On the staff of the University.
- 江國棟**  
Chiang Kueh-tung, B.Sc., Physics. Postgraduate work. America.
- 吳國章**  
Wu Kueh-chang, B.Sc., Physics. On the staff of the University.
- 林順棧**  
Liu Shuen-tih, B.Sc., Agriculture. Teaching. Chungking.
- 安知理**  
Ngan Chi-li, D.D.S. Postgraduate Study U.S.A.
- 席應忠**  
Hsi Yin-chung, D.D.S. On the staff of P.U.M.C. Peiping.
- 陳 華**  
Chen Hwa, D.D.S. Central Hospital, Nanking.
- 樂以璠**  
Yoh Ih-hsuin, D.D.S. Private practice, Tsinanfu.
- 毛燮均**  
Mao Hsueh-chuin, D.D.S. On the staff of P.U.M.C. Peiping.
- 蔣福安**  
Chiang Fu-ngan, D.D.S. On the staff Medical School, Changsha.
- 黃振寰**  
Huang Chen-huan, B.A., Religion. Pastor, Chungking. U.C.C.M.
- 譚克全**  
Tan Keh-chuan, B.A., Education. Deceased.

1931

- 洪有模**  
Hong Yiu-mo, B.A., Arts. Middle School, Chengtu.
- 高明泰**  
Kao Min-tai, B.A., Chinese Suiling Middle School.  
Language. (M.E.M.)
- 王能文**  
Wang Leng-wen, B.A., Sociology.
- 馬昌陞**  
Ma Chang-chi, B.A., Arts. Postgraduate work, America.
- 鄧光陸**  
Deng Kwang-lu, B.A., Arts. On the Union University  
Library staff.
- 楊富賢**  
Yang Fu-hsien, B.A., Education. Middle School, Junghsien.
- 楊立朝**  
Yang Li-tsao, B.A., Education. Yachow Middle School  
(A.B.F.M.S.)
- 祝天成**  
Chu Tien-cheng, B.A., Education. On the staff of Senior  
Middle School. U.C.C.M.  
Chungking.
- 鄧蓮芳**  
Miss Deng Lien-fang, B.A., On the staff of the Girls'  
Education. Senior Middle School  
M.E.M., Chungking.
- 陳玉珍**  
Chen U-hsin, B.A., Education. Shansi Kai Girls' School,  
Chengtu.
- 吳直雲**  
Wu Chen-yuin, B.A., Education. Chengtu Girls' School.
- 彭子富**  
Pen Tse-fu, B.Sc., Biology. Postgraduate work. Pei-  
ping.
- 丁祥清**  
Ding Hsiang-chin, B.Sc., Biology. Peiping.



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|---|---|
| <b>周大武</b><br>Cheo Da-wu, B.Sc. Physics,                | On the staff of the Union University.                             |
| <b>詹大經</b><br>Chan Da-ching B.Sc. Mathematics.          | University Union Middle School staff.                             |
| <b>王天釗</b><br>Wang Tien-chao, B.Sc. Chemistry           | Suiling Middle School M.E.M.                                      |
| <b>田鳴鵬</b><br>Tien Ming-pong, B.Sc. Mathematics.        | Shansi Kai Middle School.   |
| <b>黃芥舟</b><br>Huang Chiai-cheo, B.Sc. Natural Sciences. |   |
| <b>許昌齡</b><br>Hsu Chang-lin, B.Sc.                      |   |
| <b>蔣紹宗</b><br>Chiang Shao-tsung, M.D.                   | C.M.S. Hospital, Yunnanfu. Yun.                                   |
| <b>姜穆清</b><br>Chiang Mo-chin, M.D.                      | Postgraduate study, P.U. M.C., Peiping.                           |
| <b>余清河</b><br>Yu Chin-ho, M.D.                          | Private Practice, Chungking.                                      |
| <b>周志鈞</b><br>Cheo Chih-chuin, M.D.                     | Private Practice, Chengtu.  |
| <b>謝錫璫</b><br>Shie Hsi-shu, M.D.                        | On the staff of the University. U.C.C.M. Men's Hospital, Chengtu. |
| <b>賈俊</b><br>Chia Chuin, M.D.                           | Syracuse Hospital, Chungking.                                     |
| <b>楊正萱</b><br>Yang Cheng-hsuan, M.D.                    | Military Hospital, 21st Army.                                     |
| <b>吳月珠</b><br>Wu Yueh-chu, M.D.                         | Hanchow Municipal Hospital.                                       |

- 李士希**  
Li Si-hsi, M.D. Syracuse Hospital, Chung-king.
- 萬堃培**  
Wan Kuen-pei, M.D. A.B.F.M S. Hospital, Yachow.
- 費承先**  
Fay Chen-hsien, D.D.S. Central Political School Nanking.
- 曹紹卿**  
Tsao Shao-ching, B.A., Arts. Pastor. Penghsien U.C.C.M.

1932

- 陳家驥**  
Chen Chia-yi, B.A., Chinese Language. Suiling Middle School.
- 譚安文**  
Tan Ngan-wen, B.A., Chinese Language.
- 鄭錫周**  
Cheng Hsi-cheo, B.A., Chinese Language. Tzeliutsing Middle School.
- 張愛德**  
Miss Chang Ngai-teh, B.A., English and Music. Union University and Fang Chen Kai, Middle School.
- 張仁愷**  
Chang Ren-kai, B.A., Foreign Languages. Suifu, Pastor of the Baptist Church.
- 邱常爵**  
Ch'iu Shang-choh, B.A., Sociology. Tzeliutsing, Middle School.
- 朱錫葆**  
Chu Hsi-pao, B.A., Foreign Languages. Suifu, Middle School. (A.B.F.M.S.)
- 晉希天**  
Chin Hsi-tien, B.A., Sociology. Union University.
- 劉子翥**  
Liu Tse-chiu, B.A., Sociology. Chungking Social Worker in the U.C.C.M. Hospital.

- 王子熹**  
Wang Tse-hsi, B.A., Sociology. Pastor of Sze Shen Tse Church, Chengtu.
- 劉祥珠**  
Liu Hsiang-chu, B.A., Education. Chungking.
- 吳脩性**  
Miss Wu Hsiu-hsin, B.Sc., Mienchow, Middle School.  
Biology.
- 鄭元英**  
Miss Cheng Yuan-yin, B.Sc., Fang Chen Kai, Middle School, Chengtu.
- 胡庭聖**  
Fu Tin-sen, B.Sc., Chemistry.
- 江大望**  
Chiang Da-wang, B.Sc., Union Middle School, Chengtu.
- 劉自若**  
Liu Tse-roh, B.Sc., Mathematics. Suiling, Middle School.
- 朱菊芬**  
Miss Chu Chi-fen, B.Sc., Natural Sciences.
- 熊璧雙**  
Miss Hsiong Pih-kuang, B.Sc., Medical Student Union University.  
Natural Sciences.
- 徐淑蘭**  
Miss Hsu Shuh-lan B.Sc., Fuchow, Szechwan.  
Natural Sciences.
- 呂勇貞**  
Miss Lu Yong-chen, B.Sc., Medical Student, Union University.  
Natural Sciences.
- 楊嘉良**  
Yang Chia-liang, B.Sc., Natural Medical Student, Union University.  
Sciences.
- 席存先**  
Hsi Chen-hsien, B.Sc., Natural Medical Student, Union University.  
Sciences.
- 白英才**  
Peh Yin-ts'ai, B.Sc., Natural Medical Student, Union University.  
Sciences.

- 楊先進**  
Yang Hsien-chin, B.Sc., Natural Sciences. Medical Student, Union University.
- 彭吉人**  
Pen Chi-ren, B.Sc., Natural Sciences. Medical Student, Union University.
- 黃鴻鵠**  
Huang Hung-ku, B.Sc., Natural Sciences. Medical Student, Union University.
- 文復陽**  
Wen Fu-yang, B.Sc., Natural Sciences. Medical Student, Union University.
- 唐永松**  
Tang Yün-song, B.Sc., Natural Sciences. Medical Student, Union University.
- 林茂萱**  
Lin Meng-hsuan, B.Sc., Natural Sciences. Medical Student, Union University.
- 羅人傑**  
Loh Ren-chieh, B.Sc., Natural Sciences. Medical Student, Union University.
- 呂毓林**  
Lu Shuh-lin, B.Sc., Natural Sciences. Medical Student, Union University.
- 周福培**  
Cheo Fu-peh, B.Sc., Natural Sciences. Dental Student, Union University.
- 陶有榮**  
Tao Yiu-yuin, M.D. U.C.C.M. Hospital, Fow-chow, Sze.
- 樂同禮**  
Yoh Tung-li, M.D. Private Practice, Chengtu.
- 王傳福**  
Wang Chuan-fu, M.D. Staff of the Luchow Hospital, U.C.C.M.
- 高成煊**  
Kao Ch'en-hsuan, M.D. Staff of the Chungchow Hospital. U.C.C.M.

- |   |   |
|---|---|
| <b>樂以成</b><br>Miss Yoh Yi-chen, M.D.          | Hospital work, Chengtu.                     |
| <b>李榮光</b><br>Li Yuin-kuang, M.D.             | Staff of the Hanchow<br>Municipal Hospital. |
| <b>陳錫璋</b><br>Chen Hsi-chang, D.D.S.          | Private Practice Wū-<br>chang.              |
| <b>蕭卓然</b><br>Hsiao Choh-ran, D.D.S.          | Postgraduate study<br>Canada.               |
| <b>包羅諾夫</b><br>Pao Loh-fu, (Baranoff), D.D.S. | Staff of the P.U.M.C.,<br>Peiping.          |

1933

- |   |   |
|---|---|
| <b>林名均</b><br>Lin Min-chuin, B.A., Chinese<br>Language.         | Staff of the Union Univer-<br>sity.       |
| <b>萬體淳</b><br>Wan Ti-shuen, B.A., Chinese<br>Language.          |   |
| <b>馮履中</b><br>Feng Lu-chung, B.A., Chinese<br>Language.         |   |
| <b>岳寶琪</b><br>Miss Yoh Pao-ch'i, B.A.,<br>Chinese Language.     | Girls Middle School,<br>M.E.M. Chungking. |
| <b>龔平璋</b><br>Miss K'uang Pin-chang, B.A.,<br>Chinese Language. | Postgraduate work, Pei-<br>ping.          |
| <b>岳尙忠</b><br>Yoh Shong-dsong, B.A., Foreign<br>Languages.      | M.E.M. Middle School,<br>Chungking.       |
| <b>戴靈君</b><br>Dai Lan-chuin, B.A., Foreign<br>Languages.        |   |
| <b>趙家乾</b><br>Chao Chia-ch'ien, B.A., Sociology.                |   |

- 蔣良珍**  
Miss Chiang Liang dsen, B.A., Sociology. Postgraduate work, Peiping.
- 蒙思明**  
Meng Si-ming, B.A., History. Staff of the Union Middle School and Union University, Chengtu.
- 湯家裕**  
Tang Chia-yu, B.A., Education. Student Christian Movement, Chengtu.
- 楊德富**  
Yang Teh-fu, B.A., Education. Staff of the Middle School. Yachow.
- 孟光海**  
Meng Kuang-hai, B.A., Education. Staff of the Goucher Middle School, Chengtu.
- 劉玉珍**  
Miss Liu Yu-dzen, B.Sc., Physics. Girls Middle School, U.C.C.M. Chungking.
- 李鳳鳴**  
Miss Li Feng-min, B.Sc., Physics. Girls Middle School, Suiling M.E.M.
- 彭榮華**  
Miss Pen Yuin-hua, B.Sc., Biology. Shansi Kai, Middle School.
- 許昌文**  
Hsu Chang-wen, B.Sc., Physics.
- 盧邦本**  
Lu Bang-ben, B.Sc., Physics. Suifu Middle School.
- 張光淪**  
Chang Kuang-len, M.D. Deceased.
- 熊學慧**  
Hsiung Hsio-huei, M.D. Syracuse-in-China Hospital, Chungking.
- 劉朝觀**  
Liu Tsao-chin, M.D. U.C.C.M. Hospital, Chungking.

- 左 固**  
Dso Ku, M.D. E.E.N.T. Hospital, Staff.
- 何有信**  
Ho Yiu-hsin, M.D. C.M.S. Hospital, Mienchu.
- 徐明遠**  
Hsu Ming-yuan, M.D. Health Administration  
Kansu Province.
- 龍哲三**  
Lung Che-san, D.D.S. National Medical College.
- 周 魯**  
Dseo Lu, D.D.S. Private practice, Chung-  
king.

1934

- 胡尙瑩**  
Fu Hsiang-yuin, B.A., Chinese  
Language.
- 劉華燎**  
Liu Hua-liao, B.A., Chinese  
Language.
- 何鳳智**  
Ho Feng-chih, B.A., Philosophy, Chao Tung, Yunnan.  
Middle School.
- 楊官箴**  
Yang Kuan-cheng, B.A., Young Men's Guild,  
Philosophy. Chungking.
- 盧述堯**  
Lu Shu-yao, B.A., Sociology.
- 劉正剛**  
Liu Cheng-kang, B.A., Foreign Tzechow, Middle School.  
Languages.
- 謝錫珮**  
Hsie Hsi-fu, B.A., Foreign Languages.
- 張六修**  
Chang Lu-hsiu, B.A., Foreign Bank of China, Chengtu.  
Languages.

- 唐玉蓮**  
Miss Tang Yu-lien, B.A., Foreign Staff of University.  
Languages.
- 蒲春華**  
Miss Pu Chuen-hua, B.A., Staff of Union Middle  
Foreign Languages. School
- 蔡厚淮**  
Yeh Heo-huai, B.A., Education. Staff of Goucher Middle  
School.
- 郝慶富**  
Ho Chin-fu, B.A., Education.
- 彭子睦**  
Pen Tse-mu, B.Sc., Biology.
- 郭淑儀**  
Miss Kueh Su-ni, B.Sc., Biology.
- 張玉鈿**  
Miss Chang Yu-tien, B.Sc., Staff of the West China  
Chemistry. Union University.
- 夏生霖**  
Hsia Sen-lin, B.Sc., Chemistry.
- 謝開初**  
Hsie Kai-ts'u, B.Sc., Physics. Tzechow Middle School.
- 李興隆**  
Li Hsin-lung, B.Sc., Pharmacy. Staff of the West China  
Union University.
- 譚素雲**  
Miss Tan Shu-yuin, B.Sc., Tzechow, M.E.M. Girls'  
Pharmacy. School. Principal and  
Pharmacist in Hospital.
- 楊蕙裳**  
Miss Yang Huei-shiang, B.Sc., U.C.C.M. Hospital,  
Pharmacy. W.M.S., Chengtu.
- 曾鳳儀**  
Miss Tsen Feng-ni, B.Sc.,  
Pharmacy.
- 吳榮光**  
Wu Yün-kuang, M.D. Friends' Hospital, Suiling
- 曹鍾樑**  
Tsao Chung-liang, M.D. Post Graduate study,  
P.U.M.C. Peiping.



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|--------------------------------------|--|
| <b>嚴喜國</b><br>Nien Hsi-kueh, M.D.    | Syracuse-in-China Hospital, Chungking.         |
| <b>左立梁</b><br>Dso Li-liang, M.D.     | Municipal Hospital, Sintu, Szechwan.           |
| <b>顏 闇</b><br>Yen Yin, M.D.          | Staff of the West China Union University.      |
| <b>丁祥清</b><br>Ting Hsiang-chin, M.D. | Jenchow U.C.C.M. Hospital.                     |
| <b>杜明義</b><br>Du Min-ni, M.D.        | 21st Army Medical Staff.                       |
| <b>夏 鑄</b><br>Hsia Chu, D.D.S.       | Health Centre, Peiping, Union Medical College. |
| <b>戴述古</b><br>Dai Shu-ku, D.D.S.     | Staff of the West China Union University.      |
| <b>袁長林</b><br>Yuan Chang-lin, D.D.S. | Municipal Public Health Bureau Nanking.        |
| <b>周友德</b><br>Cheo Yiu-deh, D.D.S.   | Chungking U.C.C.M. Hospital.                   |

## 1935

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|--|---|
| <b>徐兆祥</b><br>Hsu Chao-hsiang, B.A., Chinese Language. |   |
| <b>劉向榮</b><br>Liu Hsiang-yuin, B.A., Chinese Language. |   |
| <b>劉仲山</b><br>Liu Chung-shan, B.A., Chinese Language.  | Pastor, Church of Christ in China, Tsungling. |
| <b>何光澄</b><br>Ho Kuang-ts'en, B.A., Chinese Language.  |   |

**周士怡**

Cheo Si-yi, B.A., Chinese  
Language.

Pastor, Church of Christ  
in China, Chengtu.

**謝紫東**

Hsie Tse-dung, B.A., Chinese  
Language.

Pastor of M.E.M. Church  
Lung Chuan Yi.

**王淑江**

Miss Wang Shu-chiang, B.A.,  
Foreign Languages.

**賴傳熙**

Lai Ch'uen-hsi, B.A., Foreign  
Languages.

**金允澤**

Miss Chin Yui-ts'e, B.A.,  
Foreign Languages.

**陶有光**

Tao Yiu-Kuang, B.A., Foreign  
Languages.

**宋宗俊**

Sung Tsung-chuin, B.A., Philosophy.

**周清蘭**

Miss Cheo Ch'in-lan, B.A.,  
Philosophy.

**成兆震**

Ch'en Chao-tsen, B.A., Sociology.

**謝顯光**

Hsie Hsien-kuang, B.A.,  
Sociology.

Pastor M.E.M. Church.

**馮獻光**

Feng Hsien-kuang, B.A.,  
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