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UBC HERITAGE ARCHIVES
COLLEGE FILES
RG 11

Shantung / Chefoo

Carruthers, Ralph
Wheeler, E.R.
Whitworth, J.S.
Williamson, H.R.
West, Charles

1911-1924
1917-1921
1921
1927

0056

TRANSFER

SHANTUNG

Shantung Christian University

November 20th, 1928.

Mr. Ralph Wells,
23 Yuen Ming Yuen Road,
Shanghai, China.

My dear Mr. Wells,

Dr. Paul Monroe is this week leaving for China, and should reach Shanghai at the same time as this letter. The Cheeloo Governors at their meeting last week considered several matters which we asked Dr. Monroe to discuss with members of the Field Board of Managers and of the administrative staff when he reaches China. I have suggested to Dr. Monroe that he should talk with you in particular.

The chief matter that very much concerns the Governors is the question of the Presidency. I think everyone recognizes that Cheeloo must get the proper man for the job and get him as speedily as possible. It looks as though with the present trend in China the next president should be a Chinese, though I presume this is not by any means a closed issue. If Cheeloo is to follow out the lines of work proposed by the new Correlated Program, the new President should be keenly sympathetic with those lines of work.

Of the present Chinese staff, of course Dr. Li Tien-lu has of course been about the only one suggested for the presidency. Whether he is the man for the job, whether the Managers will elect him, whether he would accept - are all questions we can't answer here in New York at this time. If we are going further afield for a man, the name of Dr. W. T. Tao has been frequently mentioned. There seems to be no doubt of his general qualifications or of his special interest in the lines of work Cheeloo is being asked to do. Whether he is free to accept such an offer we do not know. But the most immediate question is as to his Christian standing and as to whether he would be persona grata with the various mission bodies and Chinese churches cooperating in the University. Dr. Monroe is very much interested in these questions, and I believe has a pretty well balanced view on them all. I hope you will have a chance to talk to him, to give him the latest developments on the field, and to suggest others to whom he will want to talk.

Margaret joins me in all good wishes to you and Mrs.

Wells.

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RALPH C. WELLS
Chairman

CHARLES E. PATTON
Vice-Chairman and Secretary

MARGARET A. FRAME
Secretary

THE CHINA COUNCIL
PRESBYTERIAN CHURCH IN THE U.S.A
519 THE MISSIONS BUILDING
SHANGHAI

J. W. LOWRIE,
Honorary Chairman

CABLE ADDRESS: LINK, SHANGHAI
THE MISSIONS CODE
TELEPHONE: 80473

Ack

RECEIVED

January 17, 1929. SHANTUNG

ack 1/17/29

Mr. B. A. Garside,
150 Fifth Avenue,
New York City.

My dear Mr. Garside:

I am in receipt of your letter of November 26th regarding Dr. Monroe's visit to China and the big question of the presidency of Cheloo. I had the privilege of attending an informal meeting with Dr. Monroe a few days ago on the question of the East China higher education situation but I have not been in touch with the discussions of the Field Boards of these various bodies which, I believe, have grown out of this conference with Dr. Monroe.

Comment

I had a brief talk with him on the question of the Chinese presidency of Cheloo. You, of course, know before this of the effort which has been made to secure Dr. Y. Y. Tsu for this position. Dr. Tsu has laid down some conditions which are difficult to fulfill but efforts are being made to get him to consider the matter and explain to him some of the difficulties in carrying out some of the conditions which he names prior to his acceptance. I sincerely hope that the matter will work out in a satisfactory way. Dr. Li Tien Lu took the nomination of Dr. Tsu in a very fine spirit and has agreed to carry on as Dean of the Arts College, leaving the vice-presidency to Dr. Shields. You, of course, have had details in regard to this and I am just replying to your letter to let you know that we are trying to do the best we can with this big and important question from the field end. Your suggestion of Dr. W. T. Tao is an interesting one but those with whom I have spoken regarding the matter seem to think it would be very difficult to get him to consider Cheloo in view of the work he is trying to do in the Government schools.

Comment

We sincerely hope that your good wife's rest has been what she needed to establish her health on a firm basis and we hope that it will be possible for you both to return to the field not later than this autumn. As you know, I feel very strongly that you are one of the men most needed at this end and it is not fair to you nor to the work to keep you on the financial end in the homeland for too long a period. On the other hand I must confess I do not see what

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the University would have done without the work which you have done at home, but surely someone can be found to do that part where few are fitted to do the work needing so much to be done at this end.

Very cordially yours,

Ralph C. Wells.

RCW.R

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JAN 17
1929

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The University of California has been notified by the
State of California that it is required to pay
the balance of the work done on the project
and to the State of California.

Very respectfully,
[Signature]

RECEIVED
UNIVERSITIES
FEB 11 1929
JOHN A

TRANSFER

SHANTUNG

Shantung Christian University

February 18, 1929

Mr. Ralph C. Wells,
519 The Missions Building,
Shanghai, China.

My dear Mr. Wells:

We very much appreciate your letter of January 17th with its very worth while comments on the situation at Cheelee as regards the presidency. Except for the information that Dr. Y. Y. Tsu was invited to accept the presidency and was considering the offer, we in New York have had very little word on the subject either officially or informally. I do not know therefore just what are the conditions on which he has based his acceptance of the position, but I sincerely hope that they are of such a nature that they can be accepted by the University with benefit to the institution and to all of its Christian interests. I am sorry that the prospects in regard to Dr. W. Y. Tao seem rather unpromising for, if it were not found possible for Dr. Tsu to accept the presidency, it may be that Dr. Tao would be the most valuable man for the place.

Margaret is making steady progress though possibly it is somewhat slower than we might have hoped. Just what Dr. Dodd's final judgment will be we, as yet, do not know. I think you know me well enough to know that I would infinitely rather be at work in China than here in America and would rejoice at the prospect of getting back home to the Orient. However, aside from the question of Margaret's health, I am not quite sure in my own mind that any work I might do at Cheelee or elsewhere would be of any very great value to the Christian enterprise. As I look back on the four years we spent there I can easily see that it consisted chiefly of doing rather trivial things for a good part of the time, and from an educational standpoint my best efforts consisted principally of teaching in abominable and halting Chinese subjects that a great many others, both Chinese and Westerners, could have handled far more easily and effectively. As for any contribution to the advancement of the Kingdom of Christ, which is after all the essential thing, I am afraid that exceedingly little was accomplished. We are keeping open the whole question of our return to China until after we see how Margaret's health is going to be, and I can assure you quite heartily that I am most anxious to get back.

Give our warmest regards to Mrs. Wells.

Very cordially yours,

B. A. Caside

BAG-H

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260/4226

April 24th, 1949
Cheeloo University
Temple of the Resting Cloud
Hangchow, Chekiang, China

Dear Friends,

Down in the main court of our temple as this is written, a group of Buddhist monks in red robes, gongs and triangles, are chanting their age old Scriptures. It is a kind of singsong up and down that meanders on and on - as long as the performance is paid for by some wealthy pilgrim. This temple belongs to those monks. Daily hundreds of pilgrims, all with yellow bags around their necks, visit these shrines, burn their sandalwood incense at the shrines in front of golden glass encased idols, pay a small fee for a whack at a big bronze bell which calls attention of the spirits to their petition. It is old China - old and dead, save that these people love to rest in old traditions.

Over in the Biology laboratory (next to the room where the monks store the wooden plates from which they print their scriptures) the choir is practicing for the Sunday service, and the last words of the 23rd Psalm float in this direction:

And in God's house, forevermore
My dwelling place shall be.

One wonders whose house this old temple really is. For nine months now, the life of the place has been a Christian school. Notices of Church meetings get posted on Buddhist altars. Chemistry bottles occupy the table which used to hold offerings to the Goddess of Mercy, Gwan Yin. The Goddess still sits in golden splendor behind them looking a little blank and bewildered. A majority of the faculty and students are already Christian, but Easter Sunday morning 19 more joined the Cheeloo Union church, after more than 3 months of preparation and heart-searching. All the courses offered - Chinese, Sociology, Medicine, Pharmacy especially - bristle with students who are preparing to serve in Christian institutions or to be missionaries to their own people. I am helping one student with a Bachelor's thesis on the religion of the Miao tribes - an ancient primitive people who lived in China before the Chinese came, and who still live in the western mountains. He is preparing to serve with the Church of Christ in China's Border Mission to these people. In the China just ahead of us, probably these students will mean more than ministers and missionaries to the Christian cause, and the hope of freedom. Especially in medicine and pharmacy and the sciences they are preparing for vocations which even the Communists allow and respect. But through this work they will witness to a God of love whom the Communists have never learned to know.

Through all this the pilgrims come and go, and the guardians of the temple do not object to us as long as we pay our rent. It is all we can do to hold some of our students back from preaching to the pilgrims about a living God. That would start trouble because, if believed, it would cut off the temple's income. So instead of that the students have discovered that they can help the people in the villages nearby. Meijyauwu is one example. It produces some of the best tea in China. It looks like

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A swiss mountain village with a ravine running up the middle of town and a flowering tree in every yard. It is relatively wealthy and self-satisfied. But there are four Christian families there, who are now coming to our Church services, we are laying plans for a health and literacy service program there by way of reaching others. Fantswen is a better place to work. There the people are poor, but eager. Four of our students have been teaching adult night school there for two months. But the school is organized by the people themselves. One villager tore down part of his house to get wood for tables and benches. And now the university is planning a rural service program with and for the people - cooperative organization, credit unions, improvement of farming methods, education. To help the people to use better the soil God has given them. To cooperate in solving their problems without giving up their freedom - this is what Christian service means in rural China.

But again the old paradox is at work. The Church and Christian forces in China, just like in Cheeloo, seem to be working too slowly, and to be too small to suit the desperate need of the people of China. The power which offers a quick and revolutionary solution to the problem of food, security, and minimal honest government for the people is winning out. It is winning basically because there is no creative opposition to it. The only practical alternative to the Communists right now is dead of its own inner corruption. Here in Cheeloo we have an island of creative Christian life, but it stands against a tidal wave of dynamic Communism, out to build the kingdom of God in its own terms. The question which faces us right now is not, to accept or reject Communism. We must rather figure out how to adjust to the Communism which has come, to survive within the limits it sets us, and perhaps, God willing, send people into its society who will slowly permeate it and change it with the power and knowledge of Christ. This will not be easy. If Cheeloo University survives, it will be by a miracle of God's grace, fulfilling the utmost we can do. But if not, then we must seek other ways of showing the fruits of Christian love and bringing people to know justice and freedom as it is in Christ.

To put it bluntly, Communism is the judgment and the instrument of God right now in China. Please, dear friends, when you think of China, start from here. The collection of businessmen, landlords, military men and idealists who made up the Kuomintang have failed miserably to provide the basic justice which God demands of any government. His own Word from the prophet Micah (2:1-11) describes them better than I could do. The wealthiest men in the world today are among this company of legalized bandits. And men in the world seek God's judgment which falls on the Church and on missionaries too. We have not been imaginative enough to bring the Word of God to bear on this government while there was still time to change it along more Christian lines. We have not made the people realize that the very standard of social justice which the Communists use is the one revealed by the God of Abraham and Isaiah. A great Christian thinker put it in this aphorism:

"Bread for myself is an economic problem. Bread for my brother is a spiritual problem."

Too many churches and Christians all over the world have forgotten that the fruits of the Saving love of God in Christ, are social revolution to bring bread, and all the good things of life, to our brothers. And so in China we have neglected to support other powers, not Communist, who could have revolutionized China. We have forgotten that we should be revolutionaries ourselves. So from now on we shall be forced to be revolutionaries along a pattern we don't particularly like.

Having said that, there is something else to say. Because we have not succeeded in introducing enough people to Truth they have chased an illusion in Communism. And one of these days the illusion will pop like a balloon. Wise observers in Peiping report a tremendous fever of enthusiasm which has swept college students into the service of the Revolution. But they ask what will happen to them when they become disillusioned. In the long run only an atmosphere of relative freedom, of humility such as one can only have when judged by God and redeemed in Christ, will produce lasting solutions to problems of economic security and peace. Will the Chinese Communists gain wisdom and humility and realism by experience? Or will they lead their country to another war and revolution? In either case the seeds of creative life are the ones we are planting now, as long as we are allowed to do so.

As this letter is being written the future is upon us. The Communist armies are expected in Hangchow today. The Nationalists are retreating across the big bridge to the south, which they probably will blow up after them. What price technology! This is, I think, the biggest bridge in China. Letters from Peiping and Tsinan, combined with the newspapers lead me to predict that we are working against time in a Christian university. Our school will go on as long as possible under the official Communist guarantees of freedom of religion and thought. But the days of integrated higher education and of Christian teaching are numbered. The Communists are interested in technical training - pharmacists in 6 months, and doctors in a year beyond high school. And they are interested in replacing every other kind of thought with the doctrine in Mao Tse Tung's "China's New Democracy". That little 60 page pamphlet will have more influence on China's future than the San Min Chu I. These Communist indoctrination courses are now being taught at government "request" in Cheeloo University in Tsinan. The teaching of other arts courses will probably be limited, and eventually the university may be forced to discontinue, unless a political miracle occurs. But it is just this threatened doom which makes our work right now so crucially important. Every day in my office and elsewhere I am helping students to see what is happening in a Christian perspective. Morning prayers this morning came after a night in which most of the students had been guarding the gates of the temple in shifts to warn of the approach of bandits or looters. Yet they were at prayer and not in bed. The minds of hitherto comfortable Christians are jolted awake by a crisis like this. And those who before were hanging around the edge of the Church are coming in. In a few weeks the impact of Communism will be felt and there will be terrific tension here. Those who have come to the faith and only for security will turn Communist for the same reason. Those who have a social conscience will be asking searching

about the usefulness and power of Christianity and Christian institutions. If they have only met Christians, sinners like ourselves, and have not through us met Christ, they may conclude as many have, that after all Communism bears better fruits and gets more done about the Kingdom of God. Our Church will be smaller and less respected but it will then be more important than now. Because then it will enter a schooling period - learning how to live bucking the tide of opinion, how to meet scorn, opposing arguments and discrimination. It will discover what things are really essential and what things were decorations put on by human pride. In all this process we missionaries can help and learn. It is reported that the Peiping Council of Churches met recently to discuss the situation, and decided that the Christian approach was not compromise and adjustment but rather the rediscovery of our faith - of the will of God for this time and place. This we must proclaim, positively and creatively, in practical projects, in worship and word. Our business is not to exist, if God's purpose is better served by our destruction. Our business is to go forward with God's work - offering the Communists not opposition, but some new ideas and constructive criticism. For all this we will soon have a period of preparation.

Then will follow, barring a miracle, the real time of testing. Probably missionaries will be of little use to the Church then, because outside of the institutions to which we are not attached, foreigners will be suspect except in technical jobs under Communist direction. But the Church in China today is at its strongest in Manchuria, where it has learned to stand on its own feet and witness through 18 years of oppression. We are weak in knowledge, but praise God, we are strong in the Spirit.

With this the letter must close. Before it gets out to you, you will be wondering what actually happened when the Communists got here, whether we are safe, optimistic, and still busy. If possible I shall add a page to this, but if it is not possible, please don't worry about us. We are well stocked with food and money, and the Communists have an excellent record for restoring and keeping law and order. Besides this, our Buddhist surroundings, our out of the way location, are protections, and it is really inspiring to see the way in which the whole community is working together on the business of defense. I feel a bit like an imitation pearl rattling around in a strong box.

What we do ask, from China, is your thoughtful prayer for and with us, your continued and even stronger support of missions just where they are tangling with Communism, your Christian concern and thought about China, and your influence on the American government toward an intelligent, creative foreign policy (even the political miracle in China is not beyond God's working. We refer you to Edgar Snow's recent Satevepost article). These things will help us most of all.

Love,

Charles West

齊魯大學

SHANTUNG CHRISTIAN UNIVERSITY
TSINAN, CHINA

濟南山東

SHANTUNG

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Director, Extension Department

INDEXED
TRANSFER

OFFICE OF THE PRESIDENT

2nd November, 1927.

Mr. B. A. Garside,
150, Fifth Avenue,
New York.

Dear Mr. Garside,

You have probably heard of the great loss which we have sustained in Dr. MacRae having to go away. Before he left he asked me to write to you to say how sorry he was to be away at this time, but that acting on medical orders there was no other course to take.

Dr. MacRae has been under a good deal of stress and strain during the summer, trying to keep things together, and this seems to have told upon him, and soon after term opened he began to get all sorts of curious ideas into his head and was sent away for a rest. He came back at the end of a week not very much improved. He began to have the same ideas again, thought that there was some group or groups of people against him who might at any time capture him and do him bodily harm. He was not definite who these people were but seemed to think that he heard many people talking of him and talking against him. So much so that on several occasions he did not like to go out alone or to be left alone. Dr. McClure then sent him up to Peking to see Dr. Woods, the P.U.M.C. specialist, who thought that if he could take at least a month's holiday in Japan or Manila he might get over it. He was unable to go away as far as this but went to the Western Hills with a Canadian friend, and improved somewhat while he was there. As the time of the Field Board meeting began to get near, however, he thought he ought to be back and in answer to two requests he returned, although strictly against the advice of the local medical people. He travelled back with Mr. Menzies, who was coming to the Board meeting, and during the journey showed to Mr. Menzies that he had not got rid of these ideas, and when he arrived here he became more and more obsessed by them. It was felt that if he were

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NOV 2

1927

Mr. Garside

nominated as president by the Field Board by a large majority it would reassure him that there was not this feeling against him, and so his medical advisers allowed the Board to meet and bring this subject up, with the result that he was unanimously nominated. Unfortunately, however, it did not have the desired effect on Dr. MacRae, but as no other name was before the Board for the post of President we feel that this action has caused no real delay. As things now stand Dr. MacRae has been nominated by the Board but has neither accepted nor refused to consider the nomination. His medical advisers felt that the only thing for him was to get out of the country and have sent him to Canada for at least three months. This of course is a great blow to the institution just at the time when we so much need a man of Dr. MacRae's character and ability to guide the university through these days of uncertainty.

Yours sincerely,

E. B. Wheeler

Gard

ERW/GMH

NOV 5 1951

Faint, mostly illegible text, possibly a letter or report, with some words like "subject" and "no real delay" visible.

Handwritten scribbles or initials in the center of the page.

RECEIVED
UNIVERSITIES
DEC 5 1951
JOINT OFFICE

TRANSFER

Shantung Christian University

December 12, 1927

Dr. E. R. Wheeler,
Shantung Christian University
Tsinan, China.

My dear Dr. Wheeler:

We have your letter of November 2nd and are glad to receive direct word as to the state of Dr. Macfar's health when he left Tsinan.

Dr. Armstrong was down from Toronto a week ago and at that time I had a long conversation with him about Dr. Macfar. He seemed convinced that Dr. Macfar's condition is serious enough to make a rather prolonged rest absolutely imperative.

We can understand something of the heavy strain that has been placed upon Dr. Macfar during the last six or eight months. It is certainly too bad both for him personally and for the University that his health has been impaired just at this time.

I am sure that his medical advisers in Toronto will keep the field informed of the progress in his condition. If we receive any information here which may not have been transmitted to you we will send it forward at once.

We are all proud of the splendid way in which Chealce has continued to carry on this year in spite of the difficulties and obstacles. I very much hope that the next year or two will allow us to make considerably more rapid progress in America than we have made during the past year on the work we were sent here to do. I am getting very restless to get back to China.

With best wishes, I am

Very cordially yours,

B. C. Garside

BAG-E

TRANSFER

April 16, 1928.

Dr. E. R. Wheeler,
Tsinan, Shantung,
China.

Dear Wheeler:

I spent two weeks in Winchester with the family. I am delighted with Evy; wish you could see her. Han has grown about two inches, and is doing well in school and athletics. I have been in New York now for two weeks and it looks as if this will be my headquarters for the rest of the spring.

The Board of Governors have decided that as I am here, we should ask the Rockefeller Foundation for the quarter million and try to match it, making a half million gold endowment. Casside and I are now trying to feel our way in regard to this matter. There is an immense amount of money in this city, but some of the wealthiest people are not inclined to give. Of course the China situation is blocking us to a certain extent, though I intend to make my appeal on the fact that we have a going concern and that we must keep it going, and ask people to give to the Board of Governors, and if China and Cheelee are wiped off the map, that the Board of Governors are to turn over their funds to some other philanthropic enterprise.

I hope to leave next week for Canada and utilize my fellowship in studying Toronto and McGill. This financial campaign is going to prevent my going to very many schools in America. I have given up all idea of going to England.

I hope you understood the cable that we sent last week. I have feared that you were not going to return, in which case it is essential that we look for a Hospital Superintendent, and even if you should return, as you and I have often said, Hahnburger takes to the details of running a hospital more than you do. He is showing a fine spirit in regard to the whole matter, and is perfectly willing to go out under the old conditions, but we want to know if he is to be named as Superintendent.

I feel pretty sure that I could get the Rockefeller Foundation to give the money to the hospital in the form of a grant, and to have a few months for this. My reply was that he had written some weeks ago in regard to Rockefeller, so I am hoping for a letter any day now, giving us authority to go ahead one way or the other.

At the meeting of the Board of Governors, you and Adolph were discussed a good deal. I haven't seen the written minutes, but there was a resolution passed, to be sent to different mission boards without mentioning you and the B.M.S., but asking the Boards to make some special financial arrangements through private gifts or otherwise for those old and valuable missionaries who do not feel that they can remain on the field. We have also sent a strong resolution to Adolph, asking him to reconsider his resignation which has already been sent to the field.

I have just seen the Bulletin, which says you have begun work on the tennis courts; it makes me hush. I can't get any exercise in this country. Will be as flabby and lazy as Al Parker and Jeff. before long. My is going to have her appendix removed some time this spring. She has had one acute attack and has some chronic symptoms.

At a meeting of the Women's Committee on the 11th, at which I was present, they passed a resolution authorizing the faculty to draw up to \$35,000. from interest on the building fund deposited in America. This money is to be used for necessary changes in building, plumbing, etc. around the school and hospital. Even if we can begin to build next year, it will still be two years before we can get into the new hospital, and the idea is that such things as extensions to the O.P.D. or possibly the taking over of a residence and making it into an obstetrical hospital temporarily, necessary plumbing and plumbing in the old hospital, and such things, could be done. I was very much pleased with the Women's Committee, and am glad to know these people personally. There was no question raised but that the interest on this money belongs to the field, and if you find that \$35,000. is not sufficient, let me know. I am trying to practice what I have always preached on the field, that the initiative should come from the field, and the final decision in regard to all matters connected with the school.

I do not know whether I am going to succeed in this financial campaign, but I am going to try my best for a while at least. We must have money to carry on, and I am not going to be satisfied with only endowment enough to capitalize the Rockefeller annual gift. If we get the half million I am going to keep on after more.

I am writing to you this time instead of King. Give my regards to all members of the faculty and students. I am counting on being back in September, but would like to know what the reaction of you people is to this. If the way should unexpectedly open up and we should feel that I might be able to raise a large amount of money for the Medical School by remaining here after September, would you authorize my doing it? I have no idea of doing this now, but we do not know what is going to turn up. I am certainly going to miss you when I return.

Yours as ever,

Ans

January 23, 1941.

My dear Mr. Scott:

Dr. Neal told me the other day that he had written you with regard to financial help for the work of this Department from U.S.A. This was exceedingly kind of him, especially as he did so without any suggestion from me. If such help comes we shall be very thankful and shall be able to do our work more efficiently. But whether or not we greatly appreciate Dr. Neal's thought.

On the matter of finance I have had much help from reading, several times over, Dr. Speer's chapter on that subject in his latest book which he was kind enough to send me. His words impressed me all the more as no one has been more cordial and appreciative of what we are attempting to do in the Institute than Dr. Speer himself; finance is not the biggest thing after all.

I have always regretted that your visit here coincided with a very difficult period, also that under the circumstances there was no time to go into the work of this Department except during a few minutes walk round. I should have been glad of a talk with you on what we are attempting to do and to receive any suggestions for further development you might have been able to give us.

University matters are in a very happy condition--better than I have ever known. I hope that Dr. Neal will be able to continue with us for a long time.

I thought of sending you a report of the work of this Department--but you see so many reports.

You will be glad to know that over twenty professors, Chinese and foreign, have in one way or another taken part in the work of this Department, for the most part in lectures and addresses.

Last year, somewhat to my surprise, we had the largest number of visits, we have even had in a year, 441,564 passed through the turnstile. Including attendances at lectures &c. the number was over 475,000--this in spite of fighting in the province last winter and famine condition in some parts at present. As our budget from the E.B.M. (apart from personal allowances of Mr Tang and myself) amounts to only \$4000 Mex. it works out at less than one cent per person per annum. Without the help of a very loyal Chinese staff, and a good accountant and business manager in the person of my wife, this would not be possible. We are all very sorry that we cannot open in the evenings--(on account of cost of lighting &c.). We are criticised for not doing so, but again it is a matter of finance--which we don't seem able to get away from.

You will be glad to know that the Theological School is making more and more use of the Central Lecture Hall in the giving of evangelistic addresses by its students. The foreign professors also give addresses, sometimes accompany the students.

We had a good series of lectures last year—those on Hygiene being specially well attended—the larger hall being often crowded. Among others we had all the police of the city and suburbs to lectures on Hygiene in which professors of the Medical School gave valuable assistance.

Our new venture in social and evangelistic service in the special meetings for boys has given us great encouragements. Sunday School, lectures on such subjects as principles of the Boys Scouts &c. The marked improvement in the attention and behaviour of the boys makes us feel it is well worth while.

Mondays--women's day is now our best day from the social point of view and in part from the educational and evangelistic point of view as well, several ladies, wives of professors do systematic work. The special Lectures to women are usually well attended.

I fear this letter is getting to be somewhat like a 'report' after all— though there are a score of other things I should like to write about; they must wait till you come to see us again.

With kind regards and many apologies for so long a letter.

I am,

Very truly yours,

J. S. Whitwright

March 7, 1921

University

Dear Sir:

I have received your letter of January 22 of which I am very glad to hear. It is very good to hear of the progress of your work. I am sure that the Department of Education will be very interested in the results of your work. I am sure that you will have a long period of work along these lines.

In regard to the case of paralysis which Dr. ... has mentioned, I am sure that you will have a long period of work along these lines.

I am sure that you will have a long period of work along these lines. I am sure that you will have a long period of work along these lines. I am sure that you will have a long period of work along these lines.

In regard to the Department of Education, I am sure that you will have a long period of work along these lines.

With kindest regards I am

[Handwritten signature]

TRANSFER

SHANTUNG 1922

The late Rev. J.S. Whitewright.

North American Section of the Board of Christian Work

The ~~Executive Committee~~ has heard with great regret of the sudden death of the Rev. J.S. Whitewright, Director of the Extension Department, which took place at Tientsin on January 10th last.

Throughout the whole of his forty-four years of unremitting service, Mr Whitewright devoted himself unstintingly to the highest welfare of the people of Shantung, in whose affections he occupied a unique and honoured place. Commencing as evangelist and pastor, in the city and district of Tsingchowfu, Mr Whitewright early recognised the importance of a trained ministry for the growing Chinese Church, and was the founder and first principal of the Gotch-Robinson Theological School in that city, afterwards incorporated in the Shantung Christian University. In 1904 he removed to Tsinan, in the hope of reaching the higher classes of the province. There he established the Arthington Institute and Museum which will for ever be associated with his name, and which has been instrumental in bringing enlightenment and inspiration not only to people from all over the province, but to numberless visitors from remote parts of China.

A keen student of Chinese classical literature, an enthusiastic and tireless worker, and, withal, a courteous Christian gentleman, Mr Whitewright's influence upon his students, his Chinese and foreign colleagues and his large circle of friends can never be effaced. His memory will ever abide in the institution of which he was first Director, and in the hearts of the ~~people~~ nation whom he so deeply admired and loved.

The ~~Executive~~ ^{Section} Committee desires to offer their deep sympathy to Mr Whitewright's son and daughter in the great loss which they have sustained.

*Mr. and Mrs. Alan Whitewright
Miss Ethel*

CHEE LOO UNIVERSITY
TSINAN, CHINA

Office of the President

December 29, 1937

Dear Mr. Garside,

Since writing my last letter, things have developed more rapidly than we had expected and I now have to report that Tsinan is under Japanese military occupation. Christmas Eve and Christmas Day were characterized by considerable disorder in the city, the blasting of the main government offices and other buildings, rapid movements of Chinese troops east and west and also through the city. Japanese planes dropped several bombs inside the city, some aimed at the central government offices and some on marching troops, the latter quite near to the Institute. Fortunately, very little damage was done and no one connected with the University staff was affected. On the morning of Sunday, Chinese troops took up their position along the suburb wall, to the south of our property, and negotiations took place between the commanding officer and us as to the occupation of the Chee loo campus by military forces. On our giving assurance that we would do our utmost to keep the Japanese from occupying our place, the Chinese commander refrained from entering. They held the wall and gate until about midnight, when the last of the Chinese forces left the city.

By 3 a.m. on Monday, the 27th, the vanguard of the Japanese were reported to be in the city, and the same morning, at 7 o'clock, all the gates were flying the Japanese flag. Throughout the day, Japanese troops continued to arrive and, by nightfall, the city was completely occupied.

No damage has been done to mission or university property and all the staff, both mission and university, are safe. We are cut off from Choutsin and the east, but the Postal Commissioner was endeavoring to get letters through to Tientsin yesterday evening. All our property, with the exception of the dormitories outside the suburb wall, is occupied with Chinese refugees and, needless to say, the missionaries and university staff are finding many opportunities of bringing comfort and peace of heart to large numbers. We are extremely grateful that, after a very anxious time of tension, the turnover should have occurred comparatively peacefully.

Yesterday, large reinforcements of Japanese troops arrived from the north and were quartered, for the most part, in inns and shops in the Settlement. Cavalry and labour units were quartered in semi-demolished property formerly occupied by the Japanese.

There was firing audible from some little distance to the southwest during the night, so we conclude that the Chinese troops have not completely retreated to the far south.

Some half-hearted attempts were made to negotiate the new regime in the city yesterday, but with very little success. Letters were circulated to different civil departments, including the Y.M.C.A., to send representatives to a meeting of all classes, but the meeting did not materialize.

We have not been molested in any way with requests for occupation of the university or mission property. All our Chinese who stayed to help with the administration are still with us and we have experienced no trouble of any sort from the Japanese. If there are fresh developments in the near future, I will keep you informed.

With kindest regards,

HRW:MMS

Yours very sincerely,
H.R. Williamson