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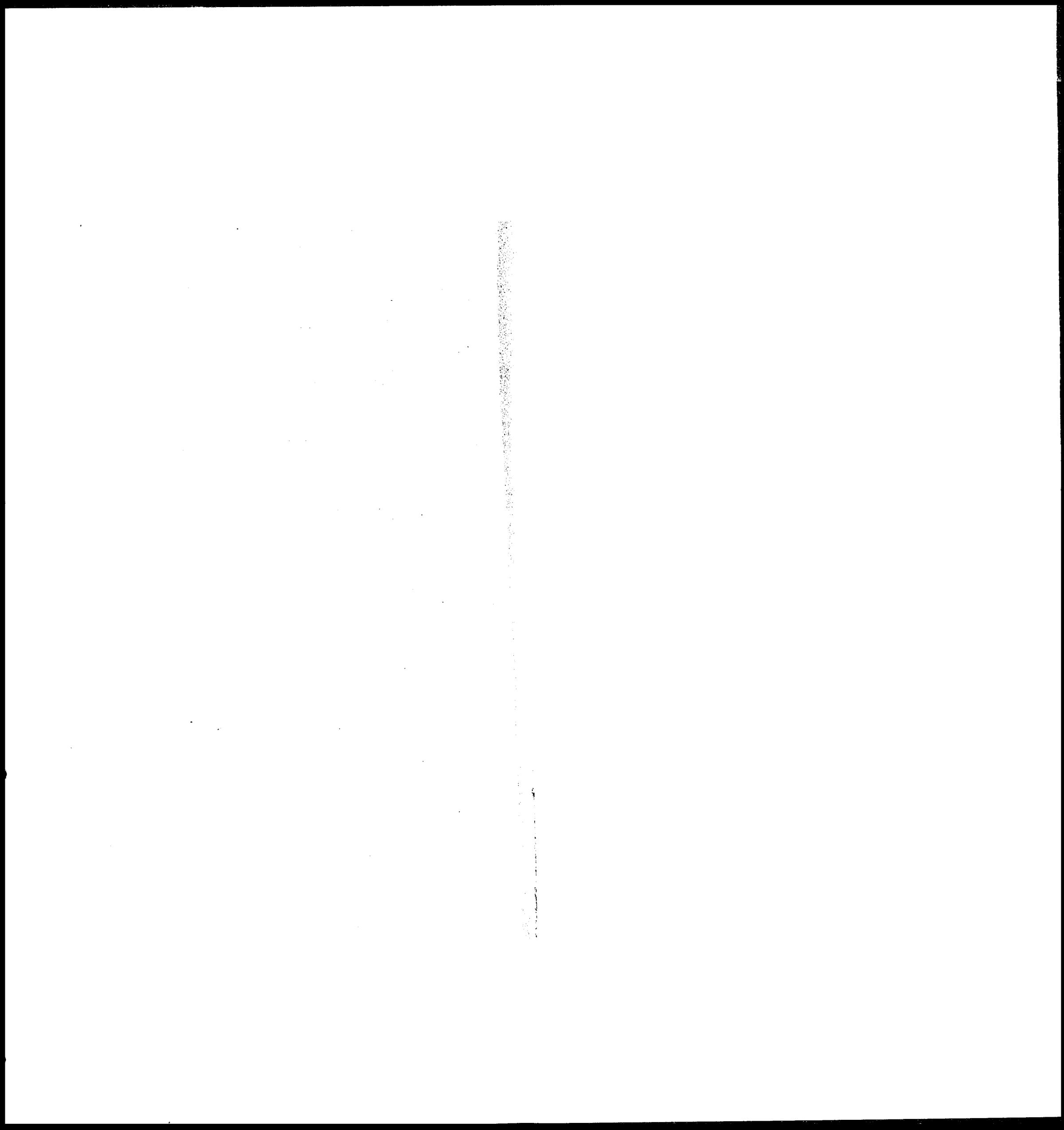
St. John's
Academic
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1913-1949, md.

W. Walker

St John's

RECOLLECTIONS

1881-1893



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PREFACE

It has been our custom in Shanghai for many years to come together on the Friday afternoons in Lent in one of the houses in Sinza or Jessfield for a devotional service at which the Bishop makes an address.

That is the way in which the little talks which follow came to be made, and the fact that they were addressed to the Mission family accounts for their informal character.

Some of those who heard them asked that they be printed because they gave an account of what the Mission looked like to one of its missionaries forty-seven years ago and because on the thread of personal recollections were strung some of those facts which cannot be recovered except from the memory of one who was a part of them.

F. R. GRAVES.

ST. JOHN'S
SHANGHAI.
August 1928.

RECOLLECTIONS

I.

In June, 1881, I was ordained deacon, having already been appointed a missionary to China. Although I had read Abbe Huc's Travels and Williams' Middle Kingdom and other books about China, I knew very little about the country or the people. Judged by the standards of to-day I should have fallen very short, for I had never considered and compared the various mission fields to see where the weighty influence of my personality would tell the most; I was unaware that I ought to sit at the feet of Oriental sages and learn how superior the religions of China are to our own, and was filled with all sorts of old-fashioned notions about there being a command to go into all the world and preach the Gospel. I actually believed in the Church with her Faith and Orders and Sacraments, and moreover I could not speak what I may call the "missionary dialect," or discourse about problems, strategic points, spiritual dynamic. Those and the like phrases of the "patois of Zion" were so much beyond me that I have never been able to acquire it. I suppose the Board of Missions accepted me because they were hard up for missionaries and because they had had nobody volunteer from the General Seminary for twenty years.

My offer to go out came about very naturally. One of my classmates was a friend of the Rev. D. M. Bates and the Rev. W. S. Sayres, who had gone out to China from the Seminary in Berkeley in 1878. They kept writing to him of the need for more men, and he showed me their letters and asked me if I would go. At that time I was a Candidate for Orders under Bishop Tuttle, and men were needed in Utah pretty badly too, but Bishop Tuttle was a big-hearted man and consented to release me.

Starting West on August 19th, I stopped over at Kenosha, where my uncle was rector and where I first

became acquainted with the Chaplain and the Sisters of St. Mary at Kemper Hall, never dreaming that in after years I should have three daughters educated in that fine Church School.

The trip across the country was not as speedy as it is now. There were no dining cars, and travellers got their meals at the stations and supplemented them from a lunch basket. At Ogden I broke the journey and spent three days in Salt Lake City, where Bishop and Mrs. Tuttle gave me a cordial welcome. Here I met Mr. and Mrs. Miller, who had been missionaries in Shanghai. Mr. Miller had been in charge of the foreign congregation in the Church of Our Saviour. Miller Road was named for him.

Reaching San Francisco I found a hearty welcome from my uncles and cousins, and on September 6th sailed for China on the *City of Peking*. We had fifty-two Chinese students on board under the charge of an old-fashioned official. They were recalled from the United States because it had been reported to the authorities in China that they were being inoculated with the ideas of western democracy. This was no doubt true, for when the steamer left the dock they sang "America," hurrahed and waved the Stars and Stripes. Before they got to Japan they had to change into Chinese clothes, and when they reached Shanghai they were marched under guard into the native city and kept there in a sort of mild imprisonment. Nevertheless, more than one of them lived to occupy important positions in the service of their country.

As the ship passed out of the Golden Gate we ran into rough water and I spent the evening on deck in the company of Mr. Gamewell, whom many of you will remember, who was coming out to the Methodist Mission, and waited to be seasick. As nothing happened, I went to bed, and in all the voyages I have had to take since I have had the same good fortune. On the way across we had a strong wind and spread the sails on all four masts, and before we reached Japan we ran into a storm which was one of the worst I have ever seen.

Among the passengers was the Rev. C. J. Corfe, who was taking three young laymen out to Chefoo to join the North China Mission. They were just school boys, and when I made his acquaintance I asked him if they were his sons. He was a bachelor, and you should have seen his horrified face when he replied with emphasis, "Oh dear, No!" He and I became lifelong friends, and in after years he became Bishop of Corea.

On September 25th we reached Yokohama, and the first news the pilot brought was "The President is dead." That was President Garfield, who had been shot by an assassin in the summer.

There were four of us going out to the China Mission—Miss Stevens, Miss Boyd, Mr. Buttles and myself. The ladies went on to Shanghai, but Mr. Buttles and I stayed in Tokyo for ten days, seeing all we could of the Mission work and of the Japan of those days, which was still unmodernized. We went on from Yokohama in a paddlewheel steamer, the *Nagoya Maru*, and reached Shanghai on October 13th., twenty-nine days of travel from San Francisco.

The Shanghai of that day was a small place. There were no trams, no electricity, no railroads, no high buildings. I was driven out to Jessfield by Mr. Thomson in the sort of a carriage we used to call a "democrat" behind a slow horse. There was not a house between Jessfield and the Bubbling Well, and the road had rice and cotton fields on both sides. At Jessfield I was the guest of Mr. and Mrs. W. J. Boone. The Mission staff was not a large one. Bishop Schereschewsky had been stricken with paralysis that summer, and he and Mrs. Schereschewsky, Mr. and Mrs. Thomson, Mr. and Mrs. Boone, Dr. Boone and Miss Stevens were all the missionaries we had resident in Shanghai. There were three Chinese priests and two deacons in town. St. John's and St. Mary's Hall were small institutions and housed in rather poor Chinese buildings. Dr. Boone's wife had died that day, and my first bit of Mission work was to help place her in her coffin. That and the funeral next day were a solemn introduction to life in China.

One of the things I had to do was to buy the furniture which I should need in Wuchang. To do this one jogged in behind the old horse and went to Ah Mow's. He kept a combined furniture and provision store in the French Concession. One wandered about picking up what one wanted to buy, and then bought some biscuits and got some tea or a bottle of beer from Ah Mow for lunch. If your shopping was to be done in Hongkew there was a little house on the corner of Boone Road and Broadway next to the Church of Our Saviour. Upstairs there was a room where the Mission kept a teapot and a few plates, and here we brought our bread and cheese and the sexton boiled water for our tea.

On October 24th. I boarded the China Merchants steamer *Kiangpiao* and started for Hankow. This steamer had a Chinese captain, Capt. Chang. There was a missionary from Nanking on board, and I recall that I found his conversation with the Captain about yamens and yamen runners somewhat hard to understand. I grew quite intimate with all that the "yamen" meant in after years at Wuchang.

The Mission had no work then in the whole six hundred miles between Shanghai and Hankow. When we reached Hankow I was met by Dr. Deas and warmly welcomed. Hankow was a small place then. The part where the foreigners lived ended at the British Consulate. There were two parallel streets and the Chinese had built a wall behind it. That was what an "open port" meant in those days.

Our Mission had no house on the Concession, and all the work it had was carried on in a little chapel in the native city, with six communicants, in the street Tsang-Meitsz-Hang. Here we had a deacon named Yang who was old and feeble. He was a nice old man, but he had a troublesome cough and he kept a cuspidor behind the altar. All of this of course I learned about later.

Dr. Deas and I crossed to Wuchang in a sampan with my belongings and walked into the city and up to the compound. Here I made my home for a long time. We had each a bedroom and a study and kept house

together. I recall that if we ever had a guest our great dish was fish pie, with a fish in pastry on top. The house was old and rickety. A dog running over the floor would set things rattling. Beside the house was a tiny building which served as a chapel. The church which Bishop Schereschewsky had been building when he was taken sick was unfinished. There were also the buildings for Boone and Bohlen Schools and a small hospital. The compound was surrounded by a mud wall which was apt to fall down when it rained, and the horses of the soldiers used to wander in and graze, while the soldiers would wander up on to our verandah and stare at us through the windows while we ate our meals. On the lower compound there was a small one-storey building which was the hospital where Dr. Deas, who had himself only been out nine months, did all he could with little Chinese and poorly-trained helpers to care for the numerous patients who came for help. There were no Chinese clergy, catechists or Bible women. Not a very well-equipped station, you will think. Well, such as it was, it was our post where we were glad to be because we were on the front line of the Mission, for no stations had yet been opened by our Church on the Yangtze beyond Hankow.

The study of Chinese was begun at once. There were no trained teachers to be had and nobody understood any English. You engaged a gentleman of the literary caste to teach you. For helps you had only Edkins' Mandarin Lessons (eighteen little exercises) and Williams' Dictionary. But one was living amongst the people, there were no foreign visitors save for an occasional call from one of the three or four members of other Missions in the city, and if you cannot get anything without asking for it in Chinese it adds quite a spur to your efforts to speak.

After I had taken a walk into the city a week after my arrival I find that I recorded my impressions as follows: "People generally polite, but the boys and children sometimes called out 'foreign devil'." Your experience may have been similar, for China does not change very much in this respect.

On December 4th Mr. Sayres arrived. He had been detained in Chefoo by the sickness of his little boy. I had come out in response to his invitation to join him in establishing a sort of missionary brotherhood, but the first thing I learned was that he was engaged to be married. At least he was to stay on for three months more before I was left to be responsible for the work.

The last event of importance this year was the opening of the Church of the Nativity on December 25th. Bishop Schereschewsky had built too large a church for the money he had, and the result was that the building did not prove permanent, but we had a good service well attended and a happy Christmas day.

II.

In what I said last week and in what I shall say to-day I am trying to give you the impressions of a very young and inexperienced missionary during the first two years of his service in China, and necessarily I have to speak of my own experiences, but it is in no egotistical sense that I do so. What I want to do is to show you how much of a task it was on the part of those many workers in the Mission who preceded my coming to China by a long time, and others who succeeded them, to establish and bring about what you see nowadays,— what we call the China Mission, the work of the American Church in China. You might think that some of the things that I tell you or may tell you are not just what you would think a Lenten address should be, but to those of you who have not been in new stations at the very beginning it is helpful to realise that it is pretty tough work starting a new station. In a great measure the same things that happened to me in Wuchang have happened to some of you who are sitting here in this room, and perhaps those of you whose lives have been cast in difficult places and who have encountered the same sort of experiences will recognise with a fellow feeling that they are true to fact.

When Mr. Sayres got up to Wuchang he and I talked things over and we decided that we wanted to be in everything as Chinese as possible; so we determined to put on Chinese clothes, and we entrusted the purchase of those clothes to our old friend Sen Sz-fu, who was the mission comprador and general utility man. The clothes were duly made and delivered, but when we looked at them they did not somehow look just right, and the Chinese we consulted told us that this was because they had been made of very cheap materials indeed and that the Chinese would laugh at us if we wore such cheap-looking things on the street. So we had old Sen Sz-fu up and gave him a talking to. I well remember how the old fellow acted and what he said to me, "Why your mother is far away and I am not

going to allow you to spend your money on reckless luxury in dress. It is my business to look after you in your mother's place." It ended in both of us having to buy a fresh set of Chinese clothes.

Very shortly after that, in the end of January, 1882 we started off on what was my first trip to the country stations. There were three of us—Mr. Sayres, Dr. Deas, who had put on Chinese clothes for the occasion, and myself, with Mr. Wong, the doctor's assistant, and a sort of catechist named Hsia, and a young man who was the son of the builder of the new church. He was not a Christian, but he came along because he could get free transportation to the part of the country to which he wanted to go. We started off in weather which was quite fine and warm for January. Those of you who know what the country behind Wuchang is like will remember that you go off for a few miles overland and then come to a series of small lakes, which you cross one after the other, and then you get into wooded and hilly country which is really very pretty scenery.

We were to visit three stations. Pao-an was the principal one, and our station was in a village in the hills some miles from the town. The first night we were very glad to get shelter. The Chinese shoes in those days had very narrow and pointed toes which turned up at the toe, and we had a great deal of difficulty in walking in them. Dr. Deas when he took off his shoes at night found that they had drawn blood, and we both of us had to give in in the afternoon and get on to a Chinese wheelbarrow, but finally we reached our destination. This was a mud hut which they called an inn. I don't think I shall ever forget that place. It was very dirty and had one of the most horrible smells I have ever smelled in China. It took me a long time to find out what it was. Finally I discovered that the fishermen who belonged to this place had hung their nets all around and in the Chinese way had anointed them with pigs' blood, and the odor was something unbearable. The fleas also made it uncomfortable all night. Sayres could sleep anywhere, but Dr. Deas and I were kept awake. We had very

miserable wooden bunks which were full of straw and the straw was full of fleas.

We started at daylight the next day and got very hungry by noon, when we reached a little town where we thought we could get a meal. The Chinese, however, came around in such a crowd that we were not able to eat at all, and had only the chance to buy a few cakes and to escape as well as we could and get into another boat and go on to Pao-an. There we had a similar experience. There was a tremendous crowd, and they were not disposed to let us through, and in order to get away at all we had to send a card to the yamen and ask for help, and finally we got into three black chairs which we had hired. As the men picked them up and started the crowd followed us, yelling, but three or four yamen-runners rushed out on the crowd from a side street and pressed them back till we got off. We had not gotten very far, traveling single file, with the curtain down in front, when a peasant walking along the path had a fancy to see who was in my chair, and very naturally he pulled it down into the rice field and he and I had a little tussle before we could get on.

Late in the afternoon we arrived at the station. That was only a little place where we had fifteen or twenty Christians, and we spent all of the next day in the usual work. You see and talk with all the Christians and you eat a country feast. I remember that the pigs were running around between our legs under the table as we ate. You examine the scholars in the day school and instruct the converts, you have the Holy Communion with them in the morning. That is pretty much the way that work in the country had to be done. That day Dr. Deas went back to Wuchang so that he could go on with his hospital work, and Mr. Sayres and I went on another day's journey to Wu-li-kai. There we had a rented room in a farmer's house, which was all the equipment of the station. While Mr. Sayres was instructing the people I tried to pick up a little Chinese.

On the 27th we started at one o'clock for Wuchang. First we had to walk a long way in the mud to the boat and then cross a lake. At six o'clock the fine weather

had disappeared and it was snowing hard. We had to take another small boat to get across the last lake, and our boatman lost his way in the snow and the boat got stuck on a mud-bank. Long after dark we got to land and walked to the city. Every Chinese city had the gates locked up early in those days and we went to three gates before we finally found one that was open, because a mandarin had just preceded us, and we slipped in through that gate and reached home at last very hungry, very dirty, and very tired.

An event which followed in the next month was the arrival of two young men from Shanghai who were to work as catechists. Boys that were to be trained for the Ministry and then served as catechists were trained at St. John's College, which was in those days below the grade of any middle school of to-day. It was called a college because Bishop Schereschewsky intended to establish something like the institution which Bishop Pattison established in Melanesia. He called it a college, but there was no instruction of college grade. These young men had been thus trained, and with the three which we had already gave us a working force of five. Their names were Kwei, Yang, Hsia, Nieh and Ts'un. Their later history may interest you. Hsia never got into the Ministry. He had to be dismissed. Yang became a clergyman, though never a very efficient one, and died a few years ago. Kwei became a very efficient priest and was later stationed at Shasi, where he served for many years. Nieh was never of very much use, but stuck to his work. I regret to say that Ts'un, after he had been a clergyman, had to be deposed. That is an abstract of the history of the five; only one really efficient man out of the lot. It was pretty hard getting along with that kind of helpers. We had no other trained helpers at all. There were no Biblewomen, and, more than that, there were no foreign ladies to look after the work amongst the women.

Speaking of Chinese women, there was a curious old Manchu woman whom we called Lao-Lao. She was originally of good family, and I never knew how she came to be on the compound, where she did all sorts of odd

jobs. She always wore the long gown of the Manchu women which nobody in Wuchang wore, and she was a great friend of the watchman, another queer character. I remember that somebody on the compound killed a dog and the two old things started a fire that night and had a fine time together eating him under a willow tree below our house.

We had no Bishop in those days. Bishop Schereschewsky, who had been paralysed the year before, had gone to France so as to be under the care of specialists in nervous diseases and everything had been left in the hands of the Standing Committee. On the 17th of February Mr. Boone came up from Shanghai with Mr. and Mrs. Sowerby, who had come into the Mission from the China Inland Mission. They wore Chinese clothes and were welcomed all the more heartily on that account. After you wear Chinese clothes it is curious the way you get to look at foreigners. The clothes give you a proud and haughty spirit, and until you wear them you never understand why the Chinese call us "foreign monkey." Looking at foreigners in their tight-fitting clothes, while your arms and legs are hidden by a long gown, you find yourself thinking that the title is not wholly inapt.

A few days afterwards Mr. Boone and Mr. Sayres left for Shanghai, and Mr. Sayres was transferred to the work there, and so I was left up river, though only a deacon, in charge of all the work in Wuchang,—the Boone School, the Church work and the outstations, and was asked to keep an eye on Hankow. They could not put me in charge of Hankow, for Deacon Yang, who had been ordained long before I came to China, was there. I was not able to speak much Chinese yet and could not read the services in Church.

Unfortunately, in Wuchang they had had very trying times just before I came out with a lot of unworthy converts whom Bishop Schereschewsky had excommunicated right and left. These people used to call on me to curry favor with me. I had an old teacher who was not himself a very reputable individual, and when these people would come in I would try to be as polite as

possible, and when they had gone I tried to get this man to give me some idea of what sort of men they were. I would say, "Teacher, is that a good man?" and the old fellow would put his head on one side and reply "Puh shih ting hao"—"Well, not A1." It was somewhat of a task trying to sort those people out.

The Bohlen School for girls which had been established in Wuchang had been moved over to Hankow, and there were two ladies working in the school. On April 19th one of them died and I helped to place her in her coffin, the second time such a thing had happened to me in six months. Those were the things in those days you had to take as they came, and they were not easy. It became necessary in consequence to close the Bohlen School, and it was some time before it was re-opened in Wuchang.

Here are a few examples of the sort of thing that a young deacon had to do. In May I was obliged to discharge the sexton, as he was too proud to do a sexton's work. The particular cause was as follows: We had an idea that the thing to do was to have everything in the Church as Chinese as possible (I believe you call it "indigenous" nowadays), so we rigged the little school boys out in long gowns and mandarin hats with red tassels on top and the catechists had the long gown and hat also and beautiful black satin boots, and marched into church in great style. The *hwang-mei* or mouldy season comes in May, and these hats the little boys wore began to get mouldy, so I told the sexton to take them out and sun them. He replied that he belonged to the teacher class and would not sun hats, and as he persisted in refusing I was obliged to discharge him. Here is his history. He was a convert from Mohammedanism and had been promoted to be a sort of catechist by Mr. Sayres, though he was not a man of any learning. His name was Lo Fu-ting, and he eventually went to Wuhu and proved himself a faithful Christian and a much respected man. He visited Shanghai a few years ago, being then a man of over eighty, and he and the Rev. H. N. Woo had their picture taken together. He held nothing against me for having discharged him once,

for he brought me at that time a present of Chinese scissors. That was one little incident.

It was only two weeks after that that there was another one. I had been getting tired of this Chinese show in the Church because the men said that they had to have five sets of Chinese clothing to be respectably clad, beginning with fur in the winter and ending with *hsia-pu* (grass cloth) for the summer. We started the thing too early for the fur, but when it came to the time to get the *hsia-pu* I decided that the expense was going to be too heavy and that we should have to be a little less Chinese. In the innocency of my heart I had some surplices made and told the catechists that they were to wear those in the services instead of the Chinese clothes. That raised trouble at once. They told me that Bishop Schereschewsky had said that catechists were not to wear surplices, of which I had never heard, and having told them to do it there was no use in backing down. They had a great pow-wow in a tea house and I remember being in a good deal of perplexity. Old Senszfu looked upon it as a sort of crisis. He used to come to me and talk about the affair and ask what I was going to do and whether I was going to give in, and by and by the catechists saw reason. I fancy the old fellow was rather pleased. I recall his saying: "They won't respect you if you have no backbone, and do not care for a man who is always giving in to them." At any rate, I had no more trouble with the catechists.

The 11th of June was a red-letter day. I read the Church service in Chinese for the first time. After that things were easier. I had begun to make myself understood and to understand them. The fact that I could read the service gave me a better position with them than I had before.

That summer I spent in Wuchang. There was no ice and no electric fans. There was no place to go, no Kuling for many years after this, and indeed nobody ever thought of going away in those days, the ladies and children got sick or died and the men pulled through if they could. I had a bad summer and was sick all through the month of August. Before the Mission

Boards had awakened to the necessity of rest and change for the missionaries in the summer you simply had to stick it out. We kept the schools open till the first of August, had a month's vacation, and began again in September, so through the hottest part of the summer you were hard at it.

In September I got tired of the Chinese clothes and went back to foreign clothes. Mr. Sowerby and I went down to Shanghai in October, and I was ordained priest in the Church of Our Saviour, Shanghai, by Bishop Williams of Japan, and at the same time Mr. Sowerby was ordained deacon. Bishop Williams came over on purpose for the ordination. I have been looking over the list of foreign and Chinese clergy who were present that day, and none of them are living now. Previous to the ordination Bishop Williams had examined me himself according to the Canons. I had passed all my canonical examinations in the United States. I fancy he was a bit suspicious that I cherished High Church views, for he examined me as to Prayers for the Dead, and as to whether I believed in the worship of the Virgin Mary and a few things like that and I succeeded in proving that I was quite a harmless person. That was my first acquaintance with him and we were good friends as long as he lived. He made a very great impression on me by his intense devotion during the ordination. On the next day he ordained four Chinese deacons. One of them was Tsu Nyok-dong (Tsu Yu-yui's father), and another was Mr. Hua of Kiading.

My troubles at Wuchang were not over yet. One of the catechists had been in charge of Boone School and he had a large and rapacious family. He had an old grandfather, and a father that was needy and a poor brother, and all the families profited from the Boone School in the way of rice and supplies. We noticed the leakage and tried to stop it, and complained finally to the Standing Committee. One of the first things that happened after I was ordained was the trial of this man. He was questioned by the foreign and Chinese clergy in Shanghai, and one of the Chinese clergy was quite strong to have him disciplined, but he finally got off rather easily, though

he ceased to run the school. Mr. Sowerby took hold of it and really made it a good school. He was intelligent and spoke Chinese well, and from that time Boone School rapidly improved.

On November 13th I got back to Wuchang again, and things went on as usual. Mr. Sowerby and I went to visit the three country stations on December 4th, and we put on Chinese clothes for the occasion. We visited the different places and everything went well until we returned on the 8th. We started about five in the morning, and about half-past two a tremendous storm came up. When we came to a little inn, the Chinese who were traveling with us would not go on any longer, but we had lost our taste for inns and thought we could get back to the city by walking the twelve miles to Wuchang. It rained and rained, there was mud galore, and when we had to get across the lake the boatmen were extremely uncivil. When we got to land it was a case of wading along a muddy road. It was pitch dark, but we staggered along till we saw a light and came up against a door. It was a Chinese inn, and we got inside and the people very kindly helped us to get our shoes off and then brought us a couple of buckets into which we wrang the water from our clothes and they gave us some hot mien with eggs in it and some tea, and spread some quilts on the tables. We put two tables together and covered ourselves up and had a very good sleep until morning. About seven in the morning we walked into Wuchang, and as we passed through the city and began to climb the old Snake Hill two beggars could not have looked worse. I remember Sowerby saying: "Three years a beggar, who would be a king?" That was the end of my experiences in Wuchang in the year 1882. What I say hereafter can hardly be such a detailed account of my experiences, but such as they are they have given you a general sketch of my life in the Mission for fifteen months after my arrival in China.

III.

I take up these Reminiscences where I left off last time. In January, 1883, I was married and left China, not knowing whether it would be for my wife and myself the last time that we should see it. We returned to the United States and spent some months in a tent in the Adirondacks. Fortunately we were able to come back at the end of the year with my wife's health perfectly restored. A curious incident that happened just then shows how small the world is. About the time that we started from China the Rev. A. H. Locke started from Saranac, where he had been the rector of the church, and came out to join the Mission. I had never seen or heard of him, nor he of me, but he traveled all the way from New York State out here and went with his wife into the very rooms I had vacated in Wuchang, and I went to the United States and that summer to Saranac and occupied the same rooms which he had left to go to China! We got back to Wuchang December 31st, 1883.

I have said nothing about the ladies of the Mission, but that is for the reason that the Mission had no single women in the work. But at the end of 1883, after I had gone home, several ladies came out. Two of them on their journey to the field became engaged to officers of the ship on which they traveled, which was a very great trial to Mr. Boone, who told me that he meditated sending a message to the Board: "Both engaged try again." Another lady, Miss Purple, came out a little later, but she fell very ill and had to be sent home, and died on the way to Europe. The only lady left was Miss Spencer, who had come to teach English in St. John's College. There are Chinese who remember with the greatest gratitude that Miss Spencer was the one who gave them their first training. She was a thorough-going school teacher, who knew her business and gave the boys an excellent start in English. That was the beginning of the teaching of English in St. John's in a systematic way.

When I got back to Wuchang, I found myself very much occupied with the work of the station. In February, 1884, the deacon at Hankow, Yang Yung-tsz, about whom I told you before, died and was buried with much ceremony. I remember that I was one of those who marched in the procession. The family were very proud of his being a deacon and they wanted to make a great deal of show, and we marched through the streets of Hankow with big banners, on one of which was inscribed "The first Deacon." I don't suppose the people had any idea what the Chinese characters "Di Keng" meant, but it looked like a big office and the family got a great deal of face out of it.

On Easter Day, April 8th, I preached my first sermon in Chinese with a good deal of trepidation. The first Chinese sermon is a trying ordeal, and I can recall seeing one of our missionaries who was in the same position and whose knees shook visibly.

On the 16th of that month we had a rather interesting affair. I told you that the hospital was a little one-storey building on the lower part of the compound. Two or three men had intruded from outside and were cutting the grass to carry away for their cows. As they had no right there, the hospital servants proceeded to eject them, and in so doing a quarrel arose. One of the men pretended that he was seriously injured and lay down on the ground while the other ran down the street to rouse the people, shouting out that the foreigners had killed a man. The man himself was meanwhile carried into the hospital. He pretended he could not speak and was ready to expire, but when the doctor gave him a slight electric shock he revived very suddenly. By this time the crowd had poured in through the lower gate and filled that part of the compound, but as they could discover no corpse we finally got them started off like a herd of cows and headed them towards the top gate. In those days one foreigner could drive a thousand, which is very different from the present state of things. As they went out on the run some of them lost their shoes, and I picked up the shoes

and threw them after them. They interpreted this as an attack and immediately replied with stones and bricks, and gave Dr. Deas and myself quite a lively time until dark. They stripped all the tiles off the walls and hurled them at us, but did not do any great damage, and when it fell dark, as a well-mannered Chinese mob was accustomed to do, they went home, and that was the last of that trouble.

I told you what a terribly rickety affair the old house was in which Dr. Deas and I were living. It had become very shaky and it was decided to rebuild. So the plans were drawn and the contract signed, and on May 12th we began the building of the new house. For the next few months I spent a great deal of time in superintending that work. I had everything to learn and so had the builder, but we managed to put up a solid building which is standing to the present time. I don't know who occupies it now. Members of the Hankow diocese will remember that Dr. Ridgely and Dr. James Jackson lived there at one time.

On October 27th Dr. Deas fell very ill and had to go to Shanghai. He had been an officer in the artillery on the Confederate side in the Civil War, and had fought all through the war, from the first battle of Bull Run to the surrender of General Lee. He was wounded several times, and amongst the last wounds was one in the thigh which gave him a good deal of trouble in after years. It was for that he had to go down to Shanghai to be operated on.

On October 28th Bishop Boone was consecrated in Shanghai by Bishop Williams of Japan and two English Bishops, Bishop Scott and Bishop Moule. I am afraid it was not a very happy occasion for him, because one of the clergy of the Mission had taken upon himself to send in a protest against his consecration, and I believe the three Bishops were worried a good deal as to whether they should go on with the consecration or not. There was no real reason whatsoever for such a protest, but Bishop Williams was a very cautious man and hesitated as to whether he ought to attach any

weight to it. The Bishop's troubles began at once by the Standing Committee writing him a letter asking him to take out the panels of the altar in the Church and reduce it to the state of a decent table. Although Bishop Schereschewsky did not resign till 1884 he had not been able to perform episcopal duties since he was paralysed in August 1881, and so when Bishop Boone took hold we all felt very happy that we had a leader again. Mr. Sowerby, who had been in Shanghai studying for Holy Orders, was now ordained priest and came back to Wuchang on November 10th.

During 1885 I find that as far as Wuchang is concerned there is very little that I have recorded except the daily grind. I was studying a lot of Chinese, and in those days I used to read Chinese by myself after my work with the teacher, and when I was in need of recreation I read Chinese novels for a change. The ordinary work of the Mission, too, was pretty onerous. I had Hankow as well as Wuchang until Mr. Locke got some of the language. We had daily morning and evening prayer in the Church, and the work in the preaching chapel, and I was also Treasurer and general builder and business man, and so I found my time pretty fully occupied. Mr. Sowerby was kept busy looking after Boone School, which he greatly improved. In September the Bishop had written to me that he was going to the General Convention and asked me to take over his share of the teaching of the theological students whom he was training at St. John's, and so in December we moved down to Shanghai and lived in the house that stood then on the site of that portion of Alumni Hall where the Faculty Club rooms are. The next year I was pretty busy with that work and was also serving as chaplain at St. John's, studying Chinese and trying to begin a little translation work and finish a series of tracts. We had planned ten sheet tracts, and Mr. Sowerby and I divided the work, my job being to do five of them, and I finished the five in that year.

We had gained a valuable helper in the Rev. S. C. Partridge, whom I found at Shanghai with his wife, but

he left very shortly and went up to Nanking to study Mandarin. There were no language schools in those days. You may wonder why he went to Nanking to study Mandarin if he was to work in Shanghai. The explanation is that Bishop Schereschewsky had an idea when he started St. John's that Mandarin was the only language that was fit for anything. He was a student of Mandarin from the beginning, having lived in Peking most of his life and done most of his work in that language. It had been a question whether St. John's should be situated in Shanghai, for the Bishop wanted to put it in Nanking, but the Board of Missions in those days did not approve. So he built the old St. John's here, and he had to do it in a cheap way. The Bishop was a man with big ideas, and it was his fate never to have the money to carry them out. The tradition that Mandarin was the only language for the college still survived, and when I got down here I had to use Mandarin in teaching the theological students and in the services, but soon found out that one could not make himself understood in Mandarin in preaching to a congregation of Shanghai Christians, and turned the sermons over to Shanghai-speaking clergy. In after years Mandarin ceased to be the language for teaching, and I think that began with the coming of Mr. Pott when he became connected with the college, for he had studied the Shanghai dialect, which was the language of Mr. Thomson and Mr. Yen, and so the idea of trying to have Mandarin as the medium of all teaching in the institution was given up.

After Mr. Partridge went up to Nanking, he was only there a few months when Mrs. Partridge died here. That summer I was sent up by the Standing Committee, which consisted of Mr. Thomson and Mr. Yen, to look over the station at Wuhu which had been started a little before. A deacon, Mr. Kwei, the father of Mary Kwei, whom some of you know, was looking after the station when I went up to visit it. I stayed with Mr. James Jackson, a Methodist missionary living on the hill where the Methodist Hospital is now situated. We did not imagine in those

days that Mr. Jackson would, one day, enter our Mission and become the President of Boone University.

In 1886 we had a very notable addition to the Mission when Mr. Pott arrived on November 18th. It was from his coming that there began a change here in Shanghai. As soon as he had language enough he was put in charge of St John's, which has been his work ever since, and it is from his devotion to this work that St. John's has grown to be what it is.

In January, 1887, I was sent up to Hankow on business by the Standing Committee. Mr. Locke wanted to buy a piece of land for a church, and I was asked to go up to advise on the matter, and Mr. Pott went with me to see something of China. I did what was necessary to help Mr. Locke, and we started back, stopping over at Wuhu on the way down to visit our station.

In this year there happened something which has really affected the lives of all of you in a very direct way, and that was the establishment of the gold standard for the Mission. Mr. Partridge was acting as Treasurer of the Mission. A long time was yet to come before we had a lay treasurer for the Mission. Some one had raised a cry, as it is raised to this day every little while, that it takes a dollar to send a dollar to the heathen. Some gentleman, more zealous than wise, then wrote to the Church papers to the effect that it did not even cost a cent to send a dollar to the heathen, because the Board of Missions were such clever financiers that they were able to buy Taels for U.S. Gold and gain twenty cents on every tael by the exchange, so that on the China appropriation of Thirty-five Thousand Taels to the whole Mission the amount gained was \$7,000 a year, which was sufficient to cover all overhead charges for sending money to China. Mr. Partridge wrote and corrected this mis-statement, but the Secretaries at that time were obstinate enough to adopt the mis-statement and announce to the Church that they stood by it. Mr. Partridge, however, was a man of considerable courage and wrote a letter to the Church papers which is very good reading even to-day. From the banks and from

local American firms he had obtained exact figures for exchange, and these were set out very clearly in his letter.

At that time, I think, a lady missionary received 500 Taels a year, a single man 600 Taels and a married man 1,000 Taels. The people at home had mixed up the Gold Dollar and the Mexican Dollar, and they made their appropriations for China for so many Gold Dollars and sent us a draft which we had to exchange in Shanghai into taels. They were telling people at home that 1,000 Taels was worth \$1,500 Gold; that in this way they saved all this money. To make a long story short, Mr. Partridge, to their great indignation, proved his point to the Board of Missions and they had to back down, and the result was the establishing of the gold standard. It was difficult enough trying to live on a thousand taels a year without being told that you were getting the equivalent of \$1,500 Gold on account of "the greater purchasing power" of the Tael. So you have Bishop Partridge to thank for having carried the matter through and getting the gold standard adopted.

We had more trouble still in this year. Mr. Partridge and I were trying to do what we could to train the boys in Church ways, very modest ones. We liked to have things done in a churchly way and the Mission had previously stood here in China as merely one of the Protestant bodies, and a pretty small body too. We were doing the best we could to give a chance to the young men and converts to learn what the Church really was. When the Bishop went home, he told me as chaplain of St John's to keep things as he would have them, and I did the best I could to do so. We did not do anything shocking. I had always worn linen vestments and we did not introduce altar lights, but at certain services we used wafer bread. Mr. Thomson wrote a letter to one of his friends at home, a strong Evangelical, complaining of this and of what he considered to be ritual extravagances. Just at that time with the best intentions we had started a society for prayer which was called the Chinese Church League. We sent out prayer leaflets to people at home asking them to pray for the establish-

ment of the Church here on a broad and catholic basis. There was not the slightest feeling between Mr. Thomson and us on account of his letter. He had shown it to us beforehand and we had made one or two slight corrections, and all the time this trouble was going on our personal relations were as cordial as before. I don't think he had any idea what a storm he was raising. Up to this time the tacit understanding in the Church at Home had been that High Churchmen might work in the field of Domestic Missions, but were not to enter the foreign mission field, which was the sacred ground of the Low Churchmen. So when we took this step of trying to arouse interest in mission work on Church lines we immediately stirred up trouble. There was a tremendous amount of correspondence in the Church papers and the Bishop was attacked and harried in the meeting of the Board of Missions until he did not know where he stood. And he finally published a letter promising to send us home if we would not give up what we had done. He came back to China and I well remember the interview we had with him when he told us that we would have to leave the Mission. I think Partridge was rather exhilarated by the chance of martyrdom and could not understand why Mrs. Graves with three children was not equally enthusiastic. The funny thing was that the first thing the Bishop did was to show us an iron for making wafers which he had brought out in his trunk. He had in fact committed himself to more than he realised or really wished to do, for he was a just and kind man. We put our case before him in a letter and he began to see that he had made a mistake. Mr. Pott, who did not agree with Mr. Thomson or with us either, stood by us very loyally, and Mr. Thomson was quite horrified at the results of his letter. So the Bishop withdrew his ultimatum and we stayed in the Mission. In itself this was only a small affair, and its only importance is that it resulted in the toleration of Church teaching in the Mission.

It was arranged that when I went back to Wuchang Mr. Partridge should go, too, and in the end of October I found myself back at my old work. Mr. Sowerby went

on furlough to England. Mr. Locke had meanwhile built a fine new church in Hankow and was doing quite a big work there.

On January 6th, 1888, five deacons were **1888** ordained in the church in Hankow. That same year our first woman doctor arrived for the Elizabeth Bunn Hospital in Wuchang. The hospital was a hospital for women and had been named after the wife of Dr. Bunn, but it had never had a woman physician until Dr. Haslep came out to take charge of it.

May 29th was the advent of Charles Hallelujah. His story will show how far the Chinese were scattered by the Taiping Rebellion. That morning a very strange-looking Chinese, with a shock head of hair and dressed in very worn clothes, appeared and announced himself as a Christian. He could understand English and told us that his name was Charles Hallelujah and that he came from British Guiana. He was originally a native of Kweichow Province, had been conscripted into the Taiping Army, and when the rebellion ended he found himself in Canton and shipped with other coolies to Guiana, where he became a Christian. He told our people in Wuchang what Christianity was as he had seen it abroad. A thing that had much impressed him was the fact that the Governor kneeled at the same altar rail with the Chinese converts. He left us to go on to Kweichow, and I suppose he died in his native place, for we never heard of him again.

On October 3rd another important event occurred. Mr. Sowerby started for Ichang to open a new station there. From this beginning the work at Shasi and in the stations above Hankow has grown.

The old Church of the Nativity had become very shaky because the wooden pillars had been eaten out by white ants, and so it had to be pulled down. On December 17th we laid the corner-stone of the new church. Those of you who have been in Wuchang will have seen that corner-stone, and the next time you see it please remember that I am the person who polished it. It was good hard granite that they used, and the masons

did not see the importance of polishing it and did not believe it could be done, but I got them fitted up with some stones and sand and kept them at the job until we put a pretty fair polish on the stone, and proved to the masons that it was possible. Another anecdote about the church: One of our Chinese who spoke a very little English exclaimed over his discovery of why it was called "Church of the Nativity." Said he, the foreigners have the "Church of the Foreignty" and now the Chinese have the "Church of the *Native-ty*." This is my first acquaintance with the theory of the "indigenous Church" of which we hear so much nowadays.

IV

I find as I go on with these talks that the entries in my old diaries grow fewer and fewer, being confined principally to the business of each day, with very little in the way of incident. When we come out here we are impressed with all that we see about us and naturally record more of it; whereas as time goes on even the more striking events do not make such a deep impression on us. We had come last week to the end of the year 1888. I begin, then, to-day with 1889. We were busy this year with the various kinds of work which were going on in the Wuchang station. My own particular work was to give most of my time to the teaching of the theological students and translation work and to the parish work and services. All this time Mrs. Graves was in charge of the Bohlen School, the work for which she originally came out. That year I finished and saw through the press translations of Sadler's Church Doctrine Bible Truth, Perry's History of the Church of England and six books of Bingham's Antiquities

October 28th. Bishop Boone having come up to Wuchang consecrated the new Church of the Nativity, and naturally that was a great day for us and for all the Christians.

During 1888 and 1889 the Mission in Shanghai had been growing stronger. Mr. Pott had been put in charge of St. John's College. The new St. Mary's Hall had been built and Miss Dodson had come out and been put in charge of it, a work which she kept for a great many years and very ably accomplished, as you all know.

Dr. and Mrs. Matthews came out for the medical work at St. John's, and Mr. and Mrs. Smalley arrived. Mr. Smalley came originally to teach in St. John's which he did for many years, acting also as Treasurer of the Mission, but as the Mission grew larger he had finally to confine himself to the work of Treasurer, in which capacity you knew him. We shall always hold him in affectionate remembrance.

In 1890 we had a very disturbed time. The year before there had been a riot in Chinkiang which was the beginning of trouble. There was a series of riots in 1890 and in 1891 all up and down the Yangtze Valley. The centre of the disturbances was Hunan. There were no mission stations in that province at that time except those of the Roman Catholics. The people of Hunan were always anti-foreign. I well recall meeting a missionary of the China Inland Mission, Mr. Dorward, who was the first one of the Protestant missionaries to go through Hunan from Burmah, and his experience had been that of entering through the west gate of a city and being kicked out of the east gate. The trouble first came to our notice in Wuchang on February 8th, when we found a blasphemous picture pasted on the compound gate. The method by which riots were provoked was to circulate pictures and posters. The printed sheets were signed "Chou Han." Some missionaries maintained that this was the name of a real person, but it was probably a pseudonym composed of the names of the two famous Chinese dynasties.

The pictures were the vilest I have ever seen, and I don't think that amongst all the pictures that have been posted up in this part of the country in the last two years there has been anything as disgusting as those that were pasted on all Mission premises during 1890. They were afterwards collected and reprinted and sent to England and other countries to give people at home an idea of the sort of thing that was going on in China. I have a copy of that book if any of you would be interested to see it. It is a revelation of the evil that the mind of man worked on by the devil can produce. We had the worst picture of all on our front gate, and we found before the day was over that the same thing was happening in the other Missions. We consulted with the missionaries of the London and Wesleyan Missions and with the Roman Catholics, and finally decided to lay the matter before the Consuls in Hankow to see if something could not be done. In those days we still believed in what we called "the Powers" and thought that they were Christian. We learned then, and later in

1900, that these Powers were pursuing their own political ends and were not greatly concerned with what happened to Missions or missionaries. And so the agitators went on with their propaganda, with the natural result that riots broke out in various places along the Yangtze.

On March 24th I went down to Shanghai to arrange for the publication of my Commentary on Isaiah.

In May Bishop Boone came up again, and in talking over with him the arrangement for the next year it was decided that I should go on my furlough. We had then been out six and a half years; so I made my plans to turn over the work in Wuchang. On the 31st Bishop Boone ordained to the Diaconate Liao Ying-tsung in the Church of the Nativity. He is still working as one of the older priests in the diocese of Hankow and is now known as Liao Fan-hou. In the afternoon after the service I bade farewell to all the Christians, and we went aboard the tea steamer *Glengarry* at Hankow, which went directly down the river and out to sea and after 53 days reached London. We stopped there for a month or so, and then crossed to the United States at the end of August. From the first of September and all the rest of the time that we were in the United States I was making addresses for the Board of Missions. I was busy weekdays and Sundays and did a fair amount of work that year for the Board.

In 1891 we got back in August and got settled in our house in Wuchang. We had only been there a few days before trouble broke out again and the family had to move over to Hankow and go into the upstairs rooms of what is now called the Choir School, just in front of the Cathedral in Hankow. I stayed in Wuchang alone, as Mr. Partridge had gone on his furlough when I returned from America. In September there was a riot at Ichang and Mr. Sowerby was attacked. He escaped with his life, but his house, which had just been finished, was destroyed by fire. And what seemed to hurt him worst, his pig was thrown down the well. One can safely bet that the pig was retrieved later. His family fortunately was on a

steamer and did not arrive till the riot was over. All this time there was a great deal of unrest everywhere. Several missionaries had been killed. One of them I knew quite well, a fine young Swede, who was killed at a station below Hankow.

While I was away Bishop Boone had been up in Wuchang teaching the theological students, and he still continued this work. On the night of September 26th there was a tremendous fire in Hankow and he and I walked up on to the wall to watch it. It was one of the largest fires I had ever seen, 1,300 houses being burned. As we sat on the wall and watched the fire we talked a great deal about the Mission. I think it was the most satisfactory talk I had ever had with the Bishop. If there had ever been any old scores we cleared them off that evening. He must have taken a chill that night, for the wind was cold, because on Sunday, September 29th, while he was celebrating the Holy Communion he was taken ill and was unable to finish the service. He had to go back to the house, and I finished the service for him. We had no doctor in the city, Dr. Deas having resigned and returned to the United States, and Dr. Haslep having been transferred to the Woman's Department of St. Luke's Hospital in Shanghai. Dr. Davenport of the London Mission was passing through from his station in Szechuen on his way to Shanghai to be married, and he came over very kindly and did what he could, but he had to go down river that night. It was not thought that the Bishop was dangerously ill, but he got worse and needed to be in a doctor's hands, so I took him across to Hankow to Mr. Locke's house. I went back to Wuchang, but Mr. Locke wrote that the Bishop was much worse and had an acute attack of typhoid, so I went back to Hankow to help. He died on the evening of October 5th, and that left us again without a bishop. He had only been bishop for seven years.

The troubles in the Yangtze Valley still went on. They got so bad that the people in Hankow were all ready with their plans for going aboard a steamer in case the riot broke out there. We in Wuchang fully expected that the riot was to come very soon. It was

the time of the Imperial examinations, when there were about ten thousand students in Wuchang who had gathered from all over the Province for these examinations. They actually set the date to burn us out, and it was known to everybody. The Swedish missionaries had sent their women and children across the river and the men used to come up to our house and sleep there, as did Mr. Owen of the London Mission. Our plan was that if the compound was attacked we would stick together and retreat. We procured a long rope and arranged to retire to the corner of the city wall if we could escape the mob. In the last extremity we were prepared to defend ourselves, but not the property, and to get over the wall and try to cross the river to Hankow. Things got worse and worse. That the foreigners were to be driven out was believed to such an extent by the students that many of them stayed out of the examinations and lost their chance by so doing in order that they might have the pleasure of seeing the deed done. It undoubtedly would have been done if no one had interfered. The Viceroy would not do a thing to help, though he knew perfectly well what was going on. There was a little British gunboat lying off Hankow. One morning the captain came across the river with the Consul and stopped at our compound. They had just been to call on the Viceroy. They said to him that in case they saw any of the Mission premises ablaze the gunboat would send a party to rescue the foreigners and that it might be necessary to cut off that corner of the city by shell fire, and they were awfully sorry to have to tell him that his yamen would be in that case directly in the line of fire. Not a thing had been done so far to prevent the riot. But in a few hours after this a force of soldiers was sent to protect us, and they brought a number of big water jars and filled them with water to use in case of fire; and from that time we had no more trouble. There are a good many harsh things said about gunboats, but I have always felt grateful to the Captain of that boat. He performed a good service, not only for the missionaries, but for the people of the city, and saved them from what otherwise would have

been a tremendous disaster, and the Chinese, whether they knew it or not, had reason to thank him.

On November 1st we got a doctor to fill the place of Dr. Deas by the arrival of Dr. Merrins, who came to live with us in Wuchang and to take up his work in the hospital. So things went on. The troubles with the Chinese agitators gradually quieted down, and on December 2nd I was able to move my family back to Wuchang again, and the work for the rest of the year went on very quietly.

On the 15th Mr. Ingle came to Hankow to assist Mr. Locke. He had come out with Mr. Massie, who remained in Shanghai. Mr. Locke was doing the work in Hankow. He had built up what was numerically quite a large work and had been able to build the church which is now the Cathedral, and he felt that it was more than he could handle alone, and so Mr. Ingle was sent up by the Standing Committee, which was the responsible authority for the district after Bishop Boone died.

In 1892 the Church at Home sent out what we now know as a Commission, though it consisted of only one man. But that man was Bishop Hare, a man of much experience and of a great deal of wisdom. He came out in February, and after looking over the work in Shanghai came up to Hankow. When the Bishop came over to Wuchang we showed him all over the city and our work. It made a good deal of an impression on him, because the soldiers were hanging around. When we took him to the Temple of Horrors, outside the East Gate, we had to step around amongst them and they were not over polite. The weather was cold and China was not looking her best, so that the Bishop thought that it was not a very nice country and compared very unfavorably with his Indians in South Dakota. Whenever he met me afterwards at the General Conventions he always said that he was glad that his lot had not been cast in China. He looked carefully into the work of the China Mission and went back to make his report to the Church at Home.

Shortly before this we had built a bungalow in Kiukiang. None of you have seen it, but it was a place up in the foothills called Lion Temple and in after years was sold to the Customs. The Methodists had built two or three bungalows there already; it was not a very high place, only a few hundred feet elevation, but it was surrounded with trees and it was the first thing we had had of any sort for a rest or change in the summer. We went down there the last of July with Dr. Merrins and I was taken sick the first week in August. Unfortunately I had been inspired to drink out of a crystal spring which ran from beneath a rock and so got typhoid, and they had to take me back to Wuchang. I was sick for a month and then had to go to Japan to recuperate, and so I did not get back to work until November 8th.

On December 3rd I got news by the American mail that I had been elected bishop by the House of Bishops in the Convention at Baltimore, but that as it was the last day of the session there was not a sufficient number present in the House of Deputies to secure confirmation. About that time Mr. Locke went home. He took exception to something in the report that Bishop Hare had made about his work and so resigned.

My position at this time was a trying one. Because I had been elected once, everybody assumed that I was going to be elected again. The Standing Committee wanted me to settle various matters, and our people up river wanted me to settle other things. This of course I had to refuse to do, but it was not altogether an easy position. I simply put the whole thing out of my mind and went on with my ordinary work. On March 4th I got news that at a special meeting of the House of Bishops I had been elected again. So I arranged to go home and turn over things in Wuchang. I made the best sort of arrangements I could for the work. A temporary arrangement was easily made for the division of the up-river work between the clergy, and the consent of the Standing Committee was secured. Next I went up to Ichang with Mr. Sowerby and had my first sight of that station. Mr. Sowerby told me at that time that

somebody in Ichang had asked him "What kind of a man is this Graves?" and he replied, "I told him you were a very steady-going chap." I have tried to be a "steady-going chap" ever since.

April 2nd was a rather sad Sunday for me because it was my last Sunday in Wuchang. I had been there since 1881—twelve years—including furloughs, and everything I had done in China had been associated with that station except my temporary service in Shanghai, so that I was sorry to leave the place, and have always had more feeling for Wuchang than for any other place in China. I still like to go there and see the changes and remember the old times. That Sunday I noted that we had 73 communicants and that at the morning service there were 251 people present. So you will see that the work of the clergy there and of those who preceded them had begun to bear fruit and it had been by no means in vain. A good strong station had been established there, and another in Hankow, and the Mission had planted itself in Ichang and Shasi.

On April 4th we moved to Hankow and on May 1st I came down to Shanghai. We were at that time having a visit from Mrs. Twing. She was the wife of Dr. Twing, who had been the secretary of Domestic Missions. When I went to Sunday School I remember being given a medal with Dr. Twing's head on it when I handed in my mite-box. Mrs. Twing became the moving spirit in the Woman's Auxiliary and was its first president. Before I started for home we had a meeting of the clergy, with as many of the Shanghai women as we could gather together, in the church here, and the Woman's Auxiliary of the China Mission was established; this was on May 4th.

On the 6th I sailed for the United States, and on June 14th I was consecrated in St. Thomas's Church, New York, at the same time that Bishop McKim was consecrated Bishop of Tokyo. It was a great pleasure to have Dr. Pott with me as one of my attending Presbyters. Bishop McKim never forgets that he was consecrated a few minutes before me, and whenever he

goes to General Convention always remarks jokingly that he is my senior because of the fact that he was consecrated two minutes before I was, and so ranks one above me in the list of Bishops.

So far in these talks I have been giving you my individual experiences just as one of the Mission, and I cannot do that beyond 1893 in the same way even if time allowed, because after I became Bishop my experiences became merged in the general work of the Mission. My purpose in giving you these talks has been to throw a little bridge over the period for the twelve years which my personal experiences covered. I do not think there is anywhere, except in casual letters in "The Spirit of Missions," any consecutive account by anybody that covers this period, so in that way it may have been useful to you. I have departed from my usual line of Lenten talks in not giving devotional addresses based on the Bible, the Prayer Book or some character in Church history, and have been giving these individual and sometimes perhaps amusing accounts of what happened to one missionary in order to awaken your interest in the history of the Mission, the body of which you are members. If you think of it in that way you will agree that these talks have had a very direct religious purpose.

The history of the Mission, as you know, goes back a long way to 1835, when our missionaries came out and had to go to Java because they could not enter China, and many good and able people have worked in the Mission in all those past years. It is a history of which we ought to know more. I have read books on Missions in which comparatively small achievements have been spread out somewhat thinly and a great deal of which has been only what we in this Mission have been accustomed to take as a matter of everyday work; and I think that if you give your mind to picking up what you can about the history of the Mission so far as it is published, and gathering what you can from others who know, you will realise that it is a history of which we have reason to be proud. Two or three weeks ago I had a letter from Mrs. Gilman. She had been writing

something about our missionaries after going over old copies of "The Spirit of Missions," and had been impressed by the fact that there is a long line of hard-working religious and earnest people in the history of the Mission back of us who are worth knowing about.

In last week's talk we came to the point where I was consecrated Bishop, and that makes a dividing line, so it is not my purpose to go on to-day with my personal experiences, but I am going to take a little different line.

When I took over episcopal duties in 1893 it was not such a very large Mission and we had had some pretty trying experiences. Bishop Schereschewsky had been stricken with paralysis and Bishop Boone had died after only seven years. We had had various misfortunes such as the burning of the Mission house at Ichang. Again the Mission was very much divided in space, there was no missionary between Shanghai and Wuhan, and there was much work to be done and much that required a good deal of thinking out. You remember how Sparta was a small country without any particular natural advantages, but that they reared a very good type of man there. Well, I felt the Mission was our Sparta, and that as they used to say to the Spartans,— "You have been born in Sparta; see that you are an honor to her."

Our business was to make the China Mission the very best Mission that was possible. Of course, what I wanted to do was to see the work extended, and I had a very strong desire to unite all the workers and to create as far as possible what I think had been more or less lacking, the "spirit of the Mission," the feeling that we were one body in which we all had our work and our share, and in order to do that it was necessary to build up a body of workers who should be carefully selected and then to give every one the work which he was best fitted to do. When you have got such a body of men and women together you can trust them to do the work in their own departments. They do not feel that they are being interfered with at every point, but have a free hand in details. Each one of us needed to feel that the Mission was a bigger thing than his own work, for nothing

interferes so much with the proper spirit of a Mission and the doing of the best work as to have people imagine that their work is the only work that there is and take little interest in the work of others. We need to have that sense of something bigger outside us, of a body of which we are members. So I had to spend a good deal of time in getting that body of missionaries, and it got to be understood at home that it was no use recommending people for work in China if they were not the best that could be got. I made it a rule, and have always kept to it, that if there was any question or doubt about whether a candidate should be accepted, the Mission should have the benefit of the doubt, and I believe it has been a sound policy. It is in consequence of that policy that we have to-day a Mission staff of the quality it is. Sometimes, of course, mistakes are made. That is unavoidable, but I do not believe that there is any diocese in the American Church or its Mission fields where they have a better set of missionaries than we have in the whole China Mission. I am not saying that to flatter you or to boast of my own way of doing things, but I really do think that if you set your mind for a long number of years to produce this result you do gradually collect around you the kind of people that the Mission ought to have, and that the missionaries become inspired with the idea of the Mission, something for which they are glad to work and for which they are willing to accept sacrifices. Now that of course means that when we talk about the *Mission* and *The China Mission* we have an ideal of a branch of the Catholic Church working in China through the people that it has sent out here which is faithful to the larger ideals of what the Catholic Church ought to mean and at the same time thoroughly loyal to our own Anglican ideals. I am sure that the Anglican Communion has a large and valuable contribution to make to the people of China, a contribution of steadiness and freedom and loyalty. Other Missions have made their contributions to this land; but the traditions that we represent are things that are of great and lasting value. We shall be making a fatal mistake if we consent to sacrifice what is of

proved worth for the sake of joining in the sort of vague and sentimental union movements about which we hear so much nowadays in China.

In printing these addresses I am adding to them a review of the progress of the Mission for the ten years from 1893 to 1903 which was written at the request of "The Spirit of Missions" in order to bring the history of the Mission a few years farther forward. It will be interesting to you to know where to look for the facts you need to complete the story. There are the letters of missionaries which have been printed in "The Spirit of Missions" and there are the annual reports of the Bishop which were made to the Board of Missions. Also from 1893 to 1899 a record of what was done that will some day be very useful is contained in the four volumes of the little magazine called "The Church in China." I used at first to be the editor, keep the accounts, wrap up and stamp and send it out, and then other people helped. That magazine did a good deal to create interest in the Mission, but it was thought at Home that it might draw away interest from "The Spirit of Missions" and so we ceased to publish it, but it is a record of those years of the Mission and of the Mission Conferences which is more complete than any other. Of course there is a connected history of our Kiangsu work in the files of the "Shanghai Newsletter," which covers the years from 1915 to the present time. A good deal can also be gathered from the reports of the Kiangsu Synod.

Some day I hope somebody will be able to combine all this material in a history of the Mission. There is in print the History of the American Church Mission, by Miss Richmond, published in 1907. Before that we had only a thin pamphlet which was printed by the Board of Missions. Miss Richmond's work was very well done, but I sometimes think that she carried out too faithfully her instructions from me, which were to omit the picturesque. What I was very much concerned at that time to get was something in print that would not give the sentimental view of Missions, and so I asked her to keep strictly to a record of facts. The work was well

done, and in it we have a history that is accurate. You can trust the dates and facts, but I am afraid it is perhaps drier than people will think was altogether necessary. However, that is my fault. Still, when I compare it with another work that succeeded it I feel that Miss Richmond's book is the better.

My talks for this Lent have come to an end and I hope that you will excuse the informal method which has been used. I have given you my personal view of things and you can take it for what it is worth. To repeat what I said in the first part of this afternoon's address, my sole object has been to see if I could do a little to quicken in my own mind and in yours a deeper sense of our oneness in that body which we call "the Mission" and which is a living branch in China of the Catholic Church of Christ.

Ten Years of Church Progress in China

(Reprinted from "The Spirit of Missions")

The Editor has asked me to write a review of the China Mission for the ten years from 1893 to 1903 as being the member of the Mission who is likely to know the most about the facts concerning both the districts and the work that has been done in them.

Looking back along the years, I am impressed by the changes in this time. China in 1903 is in many respects a different country from the China of 1893. The period of change began with the China-Japan war in 1894, which showed the world that China was no longer a strong empire and pricked the bubble of her military reputation. This was as much of a surprise to the Chinese themselves as it was to most of the world outside, and there followed a spasmodic attempt at reform, ill-conceived and ill-managed, resulting in the *coup d'etat* of 1898, which took all power out of the hands of the Emperor and placed it in the hands of the Empress Dowager. This meant, of course, a reactionary policy, and the control of the empire by the ultra-conservative party. Naturally, missionary work came in for its share of dislike. "No progress" was the motto of the men in power, and, as missionary work meant new ideas, it was regarded with jealousy and suspicion. Then, too, it was a work which was promoted by foreigners, and the Chinese Government had its own reasons for distrusting foreign nations at this time.

After the war with Japan the policy of Western nations toward China became more aggressive. In various parts of the country territory was demanded and secured; Wei-hai-wei went to England, Kiao-chou to Germany, and Port Arthur to Russia. The Chinese were thoroughly irritated and alarmed, and yet they were unable to adopt a strong policy and repel aggression. Amongst the people there was a mingled sense of dissatisfaction with the Government and of hatred toward foreigners, which finally took shape in the Boxer movement. Everybody knows how the Empress encouraged this movement in the hope that it would free China from foreign control and drive out of the country every man of Western race. The terrible events of 1900 followed speedily. It is needless to tell again the story of the sufferings and martyrdom of the Christians in North China. So thorough was the persecution that, when it ended, missionary work in the northern half of the Empire seemed to have been annihilated. The Christians had to bear the weight of the Boxer rising, but, when it was suppressed by the expedition which foreign nations united to send, China saw that, so far from its having freed her from foreign influence, it had only been the means of forging new and stronger chains to fetter her. The country was in different places in the occupation

of foreign troops, and, as it appears now, Manchuria, the fatherland of the reigning dynasty, has been lost to China and passed definitely under the control of Russia.

One thing the Boxer movement certainly did: it awakened many of the thinking men of China to the sense that a reform in head and members was urgently needed if the empire was to survive. There was an outcry for reform, but this the Manchu rulers were quick to repress, and while many see only too clearly the ultimate fate of their country, there does not exist any man or any party which is strong enough to stay the fall of China. She seems to grow weaker and weaker, and to be utterly unable not only to execute any reform, but even to conceive of any reasonable plan to help herself out of her difficulties.

Probably these ten years have been the most momentous and critical period in the history of China since the Manchu conquest. Events have moved rapidly and are now apparently beyond the control of China. The strong self-ruling empire, reformed and free, which Americans hoped to see and labored to establish, has apparently vanished from our sight, and the huge mass of the empire drifts on without guidance to the end which is already in sight, control by Western nations or division among them.

So far as missionary work is concerned, these years have been a time of difficulty, of open hostility or ill-concealed opposition. The hatred which has been felt to foreigners in general has been extended to mission work, and most unjustly, for, so far as the Protestant missions are concerned, their influence has been exerted throughout to help China by furnishing her with educated and honest citizens. The spirit of patriotism and loyalty has been always inculcated both upon the converts at large and upon the scholars in the educational institutions. There has never been a more loyal body in China than the Chinese Christians, and when the Chinese Government turned against them it turned against its truest friends and most patriotic citizens.

But, in spite of opposition and even of persecution, these years have not been without advantages for the work of missions. The old sullen indifference has been to some extent broken down, and the people are more ready to hear than they used to be. The Chinese have awakened to the facts of the outside world; new ideas have come in with a rush; and there has sprung up in consequence a demand for Western education, which grows more and more rapidly, and which the missionary schools and colleges have been able, to some extent, to meet and profit by. Most significant sign of all, the Chinese in ever-growing numbers are coming to see that Confucianism cannot meet the conditions of the modern crisis, and are turning to the "New Light." A serious breach has been made in the walls of the conservatism which has held China in its bonds for centuries. It is true that the old Confucian party is trying to revive the worship of Confucius and to make it compulsory in

all the Government schools and colleges, but this of itself shows that they see that the supremacy of Confucianism is threatened. It has been well pointed out lately that whereas the Government has to pay a salary to students to get them to attend the Government institutions for Confucian learning, the schools and colleges of the missionaries are crowded with young Chinese who are willing to pay liberally for their education out of their own pockets. The centre of gravity has shifted, and it is only a matter of time when the change will come in the body politic. Thus, if these years have been in many ways years of difficulty and sometimes of fierce hostility, they have been at the same time years which have opened new doors and created new opportunities. Certainly there has never been a time when the Gospel could be preached so freely, or has met with so ready an acceptance; when Christian literature circulated so widely, and when the services of missionary schools to the country were so fully appreciated as they are to-day.

If I were required to sum up the situation briefly, I should say that all the signs show that we are nearing the end of the period in which Christianity has had to struggle for a bare foothold, and has been obliged to devote its energies to defence, on the one hand, and to the making of a breach in the walls of ignorance and prejudice on the other, and that we are at the beginning of a period when the results of the work of the past will be largely gathered in. The past has been a time of sowing, and the time of the harvest is at hand.

And now to turn to the work of the Church and to sum up what has been accomplished during this period. It is not always easy to estimate our advance during a brief space of time, but ten years is long enough to give us some indication of the progress we are making.

To begin with, I think we all felt in the early part of 1893 somewhat as if the Church had sent us out here and then forgotten about us. Ours was a small mission. We were but seven foreign clergy, and only five of us had been in the field any length of time. There were four missionary physicians and three lay-workers—a staff of fourteen in all. We had had no bishop over us since the death of Bishop Boone in October 1891. We were holding but three points where the work was established in any strength—Shanghai, Hankow, and Wuchang. The other stations were small, and the work of little extent. None of our missionaries were resident at any places but the three I have named above. Our mission house in Ichang had been burned in a riot, and the work there was at a standstill. Of country work, owing to the smallness of our force, we had very little; only the beginnings had been made. St. John's College was a building of Chinese construction; Boone School was small, and all our boarding scholars for the whole mission were but 203. We had been doing our best with the means at our disposal, and, I think, good foundations had been laid, but it was the day of small things. We were few in numbers, we

were scattered widely, and we had a greater work on our hands than we knew how to do. But we were hopeful of the future; we believed that the Church would some day realize her opportunity and come to our aid. So we kept on praying and working, no matter what the odds against us.

Ten years have passed since then, and the editor asks me to tell what are the conditions to-day. During that time I have visited often every part of our work along the one thousand mile line from Shanghai to Ichang, and it is with a feeling of satisfaction that I can answer that no small progress has been made. It would be strange indeed if the Church had had a body of such earnest workers here as we have gradually gathered together and could not point to some result. I appreciate more and more strongly the longer I live and work in China, that the best and most enduring results are those which cannot be measured by statistics. But this outward progress is of importance, too, and at any rate it is the only measure the Church at home can use to tell whether we are doing our duty here. Perhaps the best thing I can do will be to contrast the state of things which has been outlined above with the present condition of the mission.

We had no bishop in charge in 1893, in the first half of the year. We have now *two* bishops and *two* missionary districts, and the work in either of these two districts is stronger than the whole mission was then. We were working in *three* of the provinces of China then; we are working in *five* provinces now. Our foreign missionaries were resident in *three* cities then; they are resident in *eight* now. Our mission staff consisted then of seven foreign clergy and seven lay-workers; it has now grown to two bishops, twenty-one foreign clergy, and twenty-five lay-workers. We had but few baptized Christians in addition to the 818 communicants then; where we have 3,600 baptized Christians and 1,309 communicants now. Our boarding scholars were 203 then; they are 556 now, and they would be more if we had the room. These are some of the facts which lie on the surface.

Let us look at them a little more carefully. And, in the first place, let us look at the material side of things, the buildings and equipment of the Mission. A Mission that is doing things in a broad way and trying to accomplish its end in the varied departments of church work, evangelistic, educational and medical work, must have buildings in which its work may be carried on, churches, schools, hospitals, and houses for the missionaries who are doing the work. Bricks and mortar are not of themselves any indication of a successful Mission, but if there is a work which corresponds to them, so that the buildings are the outward sign of a real activity and the instruments by which work is carried on, they may be in a true sense a sign that the Mission is flourishing. No one who saw the Mission in 1893 would recognize it in 1903, in this respect. In these ten years the old buildings have been rebuilt or enlarged, and many

new buildings have been added. This part of the work has been in itself no small task. The new buildings are all of the most substantial character, and well adapted to the uses for which they are intended, and they allow for a large and growing work. The mere list of these buildings is not a short one. At Shanghai there is St. John's College with the Science Hall and the beginnings of another hall to complete the group of buildings; the Twing Memorial Hall at St. Mary's School, now nearly finished; nine new residences; St. Peter's Church, Sinza; the enlargement of St. John's Pro-Cathedral; St. Elizabeth's Hospital for Women and Children; the Training School for Women; while a new Orphanage and a new St. Luke's Hospital are rising from the ground. In the old city a new church has been acquired and additional buildings for schools and meeting rooms have been erected. At Soochow and Wusih land has been bought and building is going on.

In the Missionary District of Hankow there has been like progress. A house has been built at Wuhu and a compound purchased, where sorely-needed buildings are to be erected as soon as the Church will give the money. At Nganking, farther up the river, we had not even started work in 1893, while now we have a fine compound and a house, a hospital, a chapel and a school. At Wuchang the Divinity School has been built, there is a new Boone School, a new school building for girls at St. Hilda's, St. Peter's Hospital and the house for the doctors, with smaller buildings at St. Saviour's, St. Mark's and Fukai. At Hankow there is the Bishop's house and the house for ladies. St. Bartholomew's House has been rebuilt and doubled in size, and St. John's and St. Peter's churches have been built in other parts of the city. At Hanch'uan there has been acquired a house and chapel; so, too, at Hsinti. The house at Ichang has been rebuilt since the riot, and a lot has been bought and a chapel, school, and house for the Chinese clergyman built upon it. In Shasi the Mission work was carried on in 1893 in a wretched building rented from the Chinese, whereas now we have a commodious chapel, a school, and a house for the clergyman. The Mission now owns land and buildings for chapels and other purposes in Chiaowei, Houkang and Shayang, stations in the country back of Shasi. At Kuling a sanatorium has been built. This is an extensive list, and there are numerous smaller items of building which do not enter into it. And it has been done with very little expense to the Board. In most cases the work has been accomplished by a special gift from individuals or from the Woman's Auxiliary, or has been done with funds belonging to the Mission in China, and in the case of the Boone School and St. John's College very substantial subscriptions have been made by the Chinese themselves.

To pass to another department—the church and evangelistic work. In Kiangsu we have established the new parish of St. Peter's, Sinza, which has become the centre not only of a large

work in that part of Shanghai, but also has an extensive out-station work dependent upon it. The work in the old city has been revived in Grace parish. Near Shanghai we had formerly a number of small stations where work was carried on. Some of these have been dropped, but their place has been taken by stations in larger places or at more central points. A marked advance has been made in the opening of stations in the large cities of Soochow, Wusih, and Changchou (Zangzok), and in the newer work started by Mr. Rees in Woosung and in the Sung-kong district.

In Nganhui Province evangelistic work has been pushed out from Wuhu to Nanling and Fanchang, and the strong station at Nganking with an out-station dependent on it also marks a solid advance. In Kiangsi, work has been opened in Kiu-kiang. In 1893 the outwork around Hankow had but lately been started, but it is now much extended and in a most flourishing condition, while further up the river a number of new stations shows increased life, and Ichang is stronger than it has ever been. The latest venture has been made by Bishop Ingle in establishing a mission in Changsha, the capital of Hunan. The number of enquirers, of catechumens, and of the baptized has been growing steadily, and the outlook for this branch of the work is very encouraging, especially in the up-river district.

The medical work also shows marked increase. The new hospitals, St. Peter's, Wuchang; St. James's, Nganking, and St. Elizabeth's, Shanghai, with the building now being erected at Shanghai for St. Luke's, and the dispensary work which has grown at St. John's under Dr. Lincoln, show how much more largely we are entering upon this work than before. The new buildings, the larger staff of missionary physicians and the greater number of patients treated indicate progress of the most gratifying kind. If our doctors were able with so little help and with an equipment so much smaller to do the excellent work for the Mission which they have done in the past, what may we not expect from the future of this work under more generous conditions, with room to work in and suitable buildings and appliances. Under this head I ought also to mention the greater efficiency of the Medical School since its reorganization, the larger number of missionary physicians allowing a greater range in studies, and the more thorough and advanced English course at St. John's furnishing the hospital school with a better educated class of medical students to instruct.

I have already mentioned, under the head of buildings, the enlargement of our chief educational institutions. Along with this has gone a great advance in the character of the education supplied, which is broader and more thorough. This has been made possible by supplying a larger staff of teachers, and especially by allowing them to devote their time and energies to the one work of education, instead of having half a dozen other occupations in addition, as we were obliged to have in former times because the Mission was so short-handed. A better class

of pupils is now secured, increased fees have made the institutions more prosperous and independent. We see Boone School steadily advancing to become the college for the Hankow District. There are new institutions, like the Church Training School for Bible-women in Shanghai or the Normal School for Catechists and Teachers in Hankow, which have been established to train workers from among the Chinese. And lastly, there have been a revision and reform of the day-schools throughout the entire Mission, by which the work of this grade is greatly improved.

The work for Chinese women has been greatly developed. Whereas we had the greatest difficulty a few years ago in securing a sufficient number of women from the United States to do this particular work, we now see women coming forward in increasing numbers to carry on this most important department of the Mission. The Woman's Auxiliary, founded when Mrs. Twing was visiting China in 1893, has grown in numbers and usefulness. The last annual meeting, held at Shanghai on May 25th, 1903, was very largely attended, and showed both an increase in the amount of the contributions and a movement amongst the Chinese Christian women to bring in their sisters to the Church.

The system of having a definite course with examinations for the study of the Chinese language, which each missionary must pursue, and which is in force throughout the Mission, has resulted in raising the efficiency of the missionaries, both as regards the written and the spoken language, and has set a standard which is of the greatest value.

The unity of the Mission has been helped by the biennial conferences which are now held in both of the districts. At these meetings the policy of the Mission is discussed, plans for new work are considered, and a general knowledge of the work of the Mission is communicated to the missionaries. The devotional meetings held in connection with the conference have proved to be invaluable in cementing the workers into one body, animated by one religious spirit. The regular practice of mid-day prayer in common, wherever we have missionaries working together, has been of great value in the same way.

Literary work has not been neglected. It is not necessary to specify the many works of a religious or educational kind which have been put forth by the members of the Mission in these years, but the most noticeable things are the translation of a Church Hymnal, the revision of the Book of Common Prayer and the two new translations, in Mandarin and in the Shanghai dialect, which have been issued, and above all the completion of Bishop Schereschewsky's monumental translation of the Bible. These are the chief landmarks in this department, and the most likely to interest people at home. The literary work of the Mission has gone on side by side with the other branches, and now we send our books to Hongkong, and Manila, and Honolulu, for the use of the Church in those places, in addition to circulating them in the Empire of China.

This, then, seems to me to be a fair account of the state of the Mission at the end of these ten years. A larger force of missionaries, a better outward equipment, a more complete organization into two missionary districts, a wider and more thorough work, a deeper sense of unity amongst the missionaries, and a hopeful outlook for the future.

And to what are we to attribute these good results? First of all, to the blessing of God, without Whom we can do nothing. When we come to speak of human agencies they are mainly three: The faithful work of the missionaries who have come to us from the United States; the support which has been steadily given by the Church through the Board of Managers; and (a cause which is too often overlooked) the steady, loyal work of the Chinese clergy, catechists and teachers, through whose labors the Church is brought into touch with the people, and without whom the work of the foreign missionaries would fail to effect any great result. There is, besides these regular and steadily working causes, something to which we have more than once owed the opportunity of advance or improvement. I mean the liberal gifts of the Woman's Auxiliary, or the sums which have been placed at the disposal of the Mission by generous Christian men and women at Home. They would not wish me to record their names here, but their gifts have been, and will be, the means of conferring untold blessings on thousands in this land, blessings to body, mind and soul.

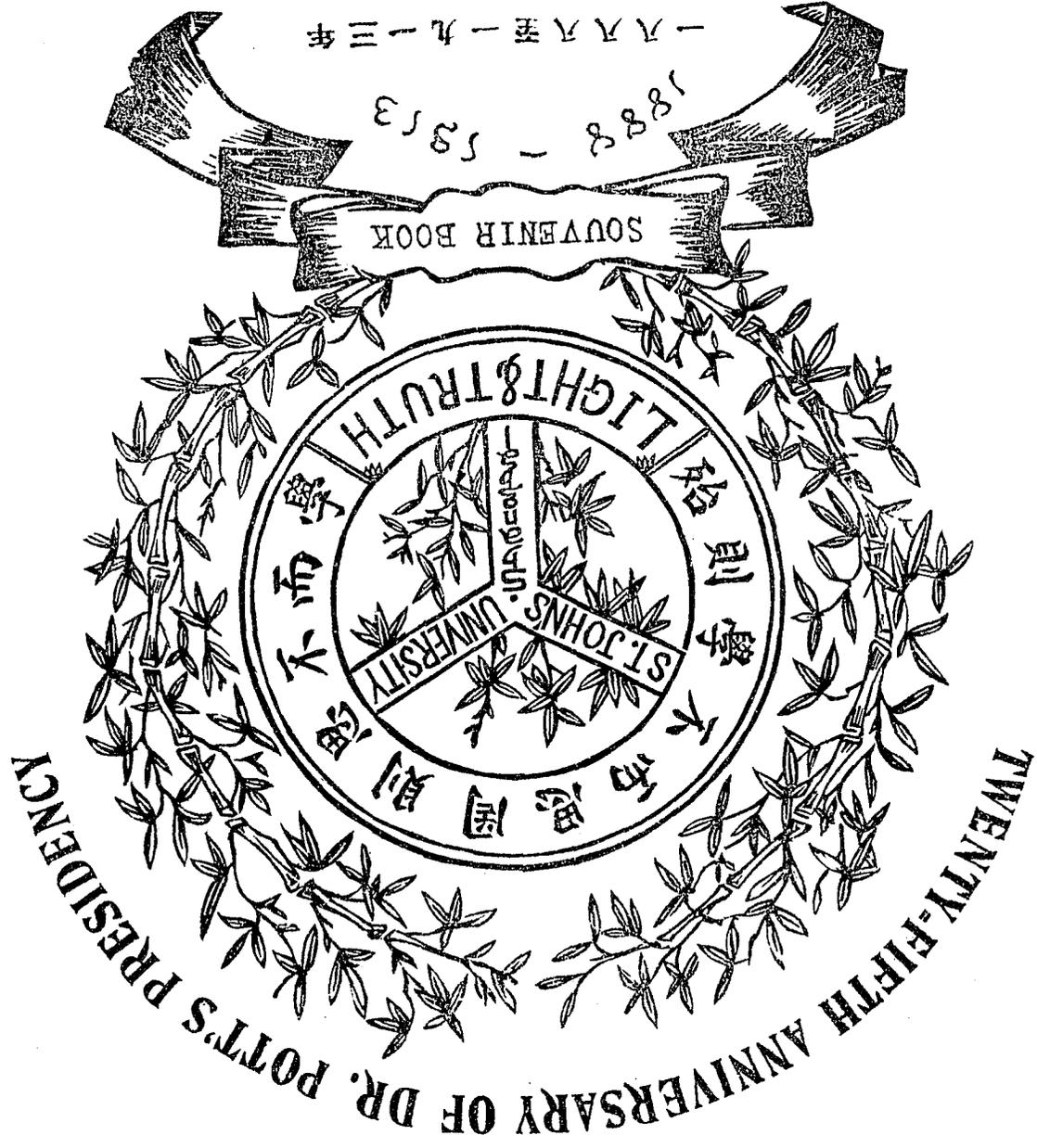
Believing, as we all do, that this work is God's, and that in doing it we are carrying out His will, we rejoice over all these signs of advance and prosperity. They mean that the work is being accomplished, and we shall all pray that in the years to come there may be a larger return and a more rapid increase, for the good of the Church, the salvation of souls and the glory of God.

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南 京 聖 三 十 二 年 週 五 之 紀 念 品



一八八八至一九一三年

1888 - 1913

SOUVENIR BOOK

卜 妨 濟 先 生 監 督 聖 約 翰 大

一千九百十一年 購置兆豐園址 (十四萬兩)

一千九百零六年 在國註冊為大學得授畢業生學位

一千八百九十九年 聖約翰大學同門會成立

一千八百九十六年 添設正館為本校發達之初步

聖約翰大學歷史上重要事項

一千九百零八年 購置運動場捐款 五千元

一千九百零八年 建築思孟堂捐款 一萬元

一千九百零三年 建築思顏堂捐款 一萬四千五百元

一千八百九十九年 建築格致堂捐款 二千五百兩

一千八百九十三年 建築備校舍捐款 一千兩

中國紳商歷次捐款表

校產總值 五十萬元

校舍價值 一萬五千元

地產 四十五英畝

費用 一萬元

收入學費 二千五百四十四元

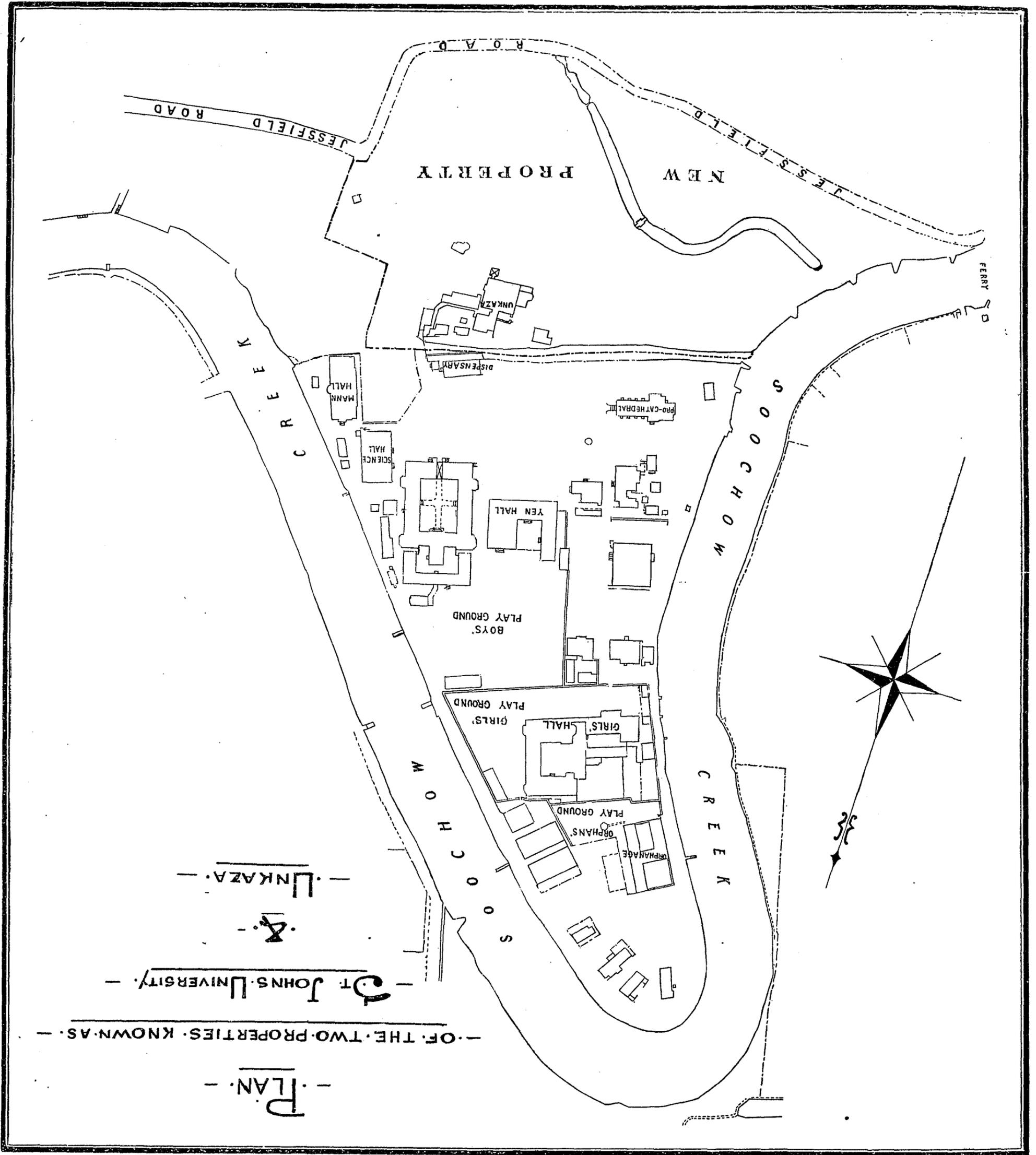
教員總數 八人

學生總數 四百一十二人

一千八百八十八年 一千九百十三年

聖約翰大學歷年進步比較表

圖址基暨舍校學大翰約聖海上



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高一級千生九百業六依年美正國日大在美堂國例京給城與華秀盛士頓等註學冊位第

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生寄宿舍聯舊堂藏書室為教員學生會集及閱書

形樓房為備館格致室為正館思顏堂思孟堂為學

計華銀三十萬圓（其華中銀用三萬五千圓三國紳商四角）

生接任監督鏡意擴張先後籌集美金十六萬圓

者少迨一千八百八十八年美國博士卜紡濟先

教暨顏公永京相繼組織其時吾國民智未開向學

本校自西歷一千八百七十九年美國聖公會施主

聖約翰大學擴充校舍金募捐啟

公啓

聖約翰大學校華教員回國會友學生全體

國耶路大學頌頌則本校幸甚全國青年幸甚

勸募同心同德努力進行俾他日聖約翰大學與美
國發達各以愛國精神為本校提倡或任捐輸或任
諸君子顧念本校為民國製造人才本校發達即民
擔荷伏祈

決擴充校舍之實行惟是需費甚鉅同人力棉勿克
之獨立建設一大學校效果更大當時全體一致議
為高事半功倍倘能擴充校舍多收學生數百人較
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周鈺卿

沈楚臣

朱成章

孫緒侯

余日章

周詒春

張子權

曹魏慶

顏惠卿

姚家驊

李瀋茂

趙國材

高子白

嚴鶴齡

張嘉甫

胡貽毅

施肇基

陳賢能

徐通浩

徐閩全

葉子衡

徐善祥

吳清泰

黃佐廷

吳任之

汪德禕

唐德業

黃閔道

顧維鈞

袁禮敦

蘇類傑

刁腓力

曹錫慶

員

成

贊

庶務

總司庫

書記

副長

幹事長

陸葆康

朱榜生

李鞠綬

武棟森

朱友漁

所

務

事

總

大學校內

渡聖約翰

上海樊王

幹事部人員

員

司庫 葉可樑
會正 周詒春

書記 嚴鶴齡
副會正 龔懋恩

司書 李松濤

會正 張文廷

副會正 虞振鏞

美國西省部

司庫 鄺照莖

會正 唐悅良

書記 張福良

美國東省部

司庫 陸棨康

會正 朱友漁

書記 李翰綬

上海部

譚瑞銘

會煥堂

章伯爵

程振之

李人端

馮樹勛

姚麟書

葉謀道

章慶亭

陳寶年

郭信

吳日永

學生代表員

士博濟舫卜督監



President F. L. Hawks Pott, D.D. (Edin).

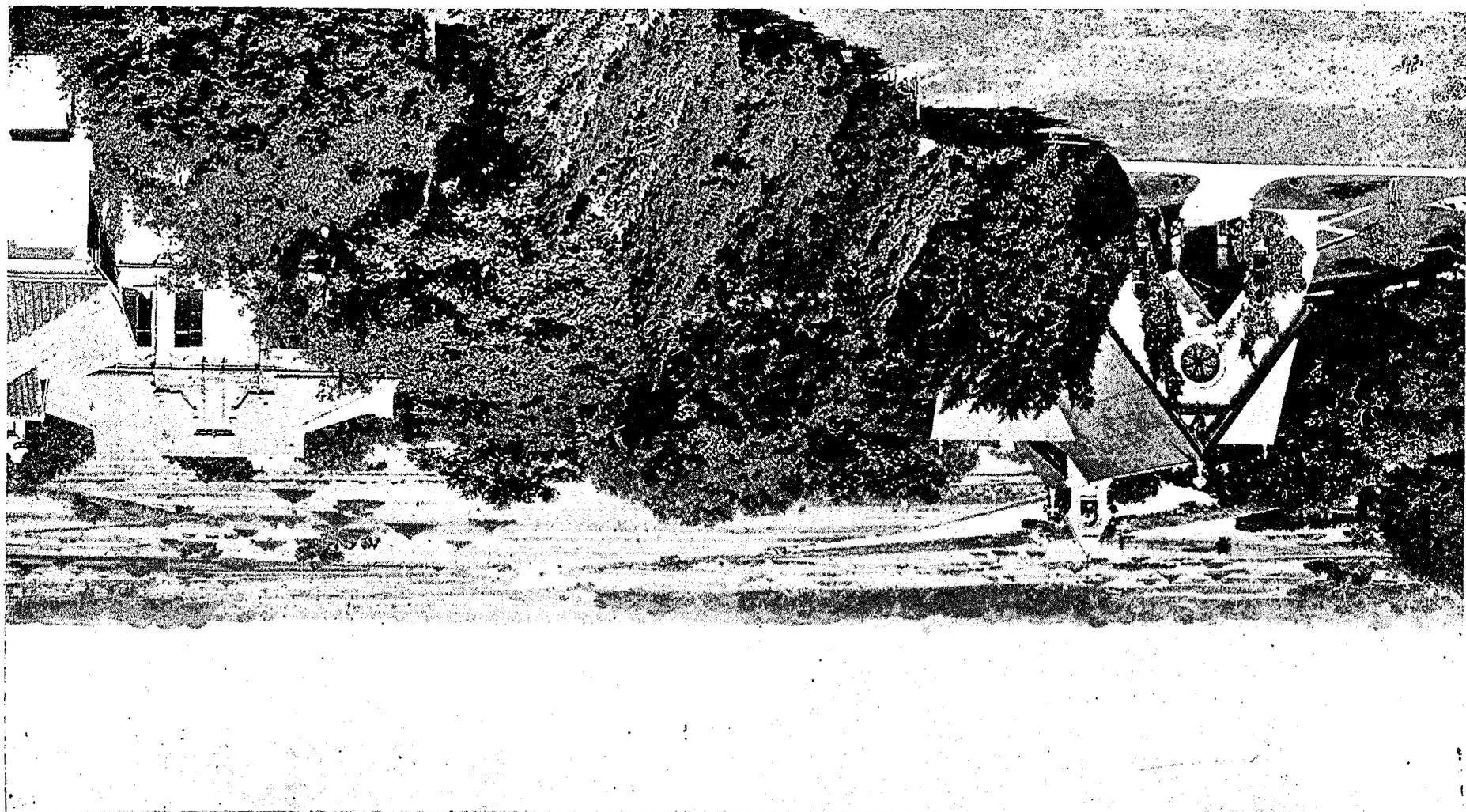
影 攝 之 公 辦 督 監



The President at Work,

Bird's Eye-view of University Grounds and Surrounding Country

University Chapel

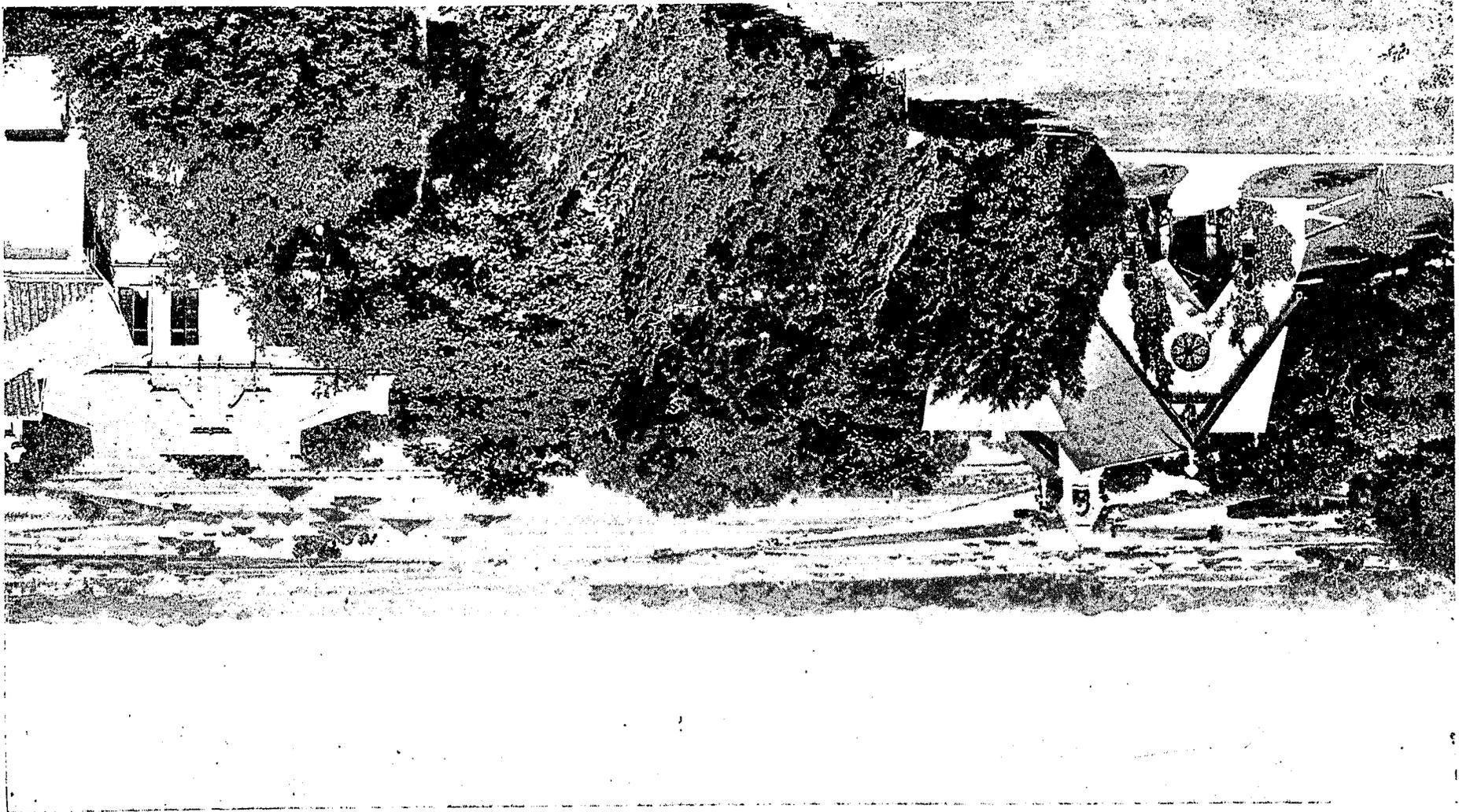


致景附及校全眺下高居

堂禮

Bird's Eye-view of University Grounds and Surrounding Country

University Chapel



致景附及校全眺下高居

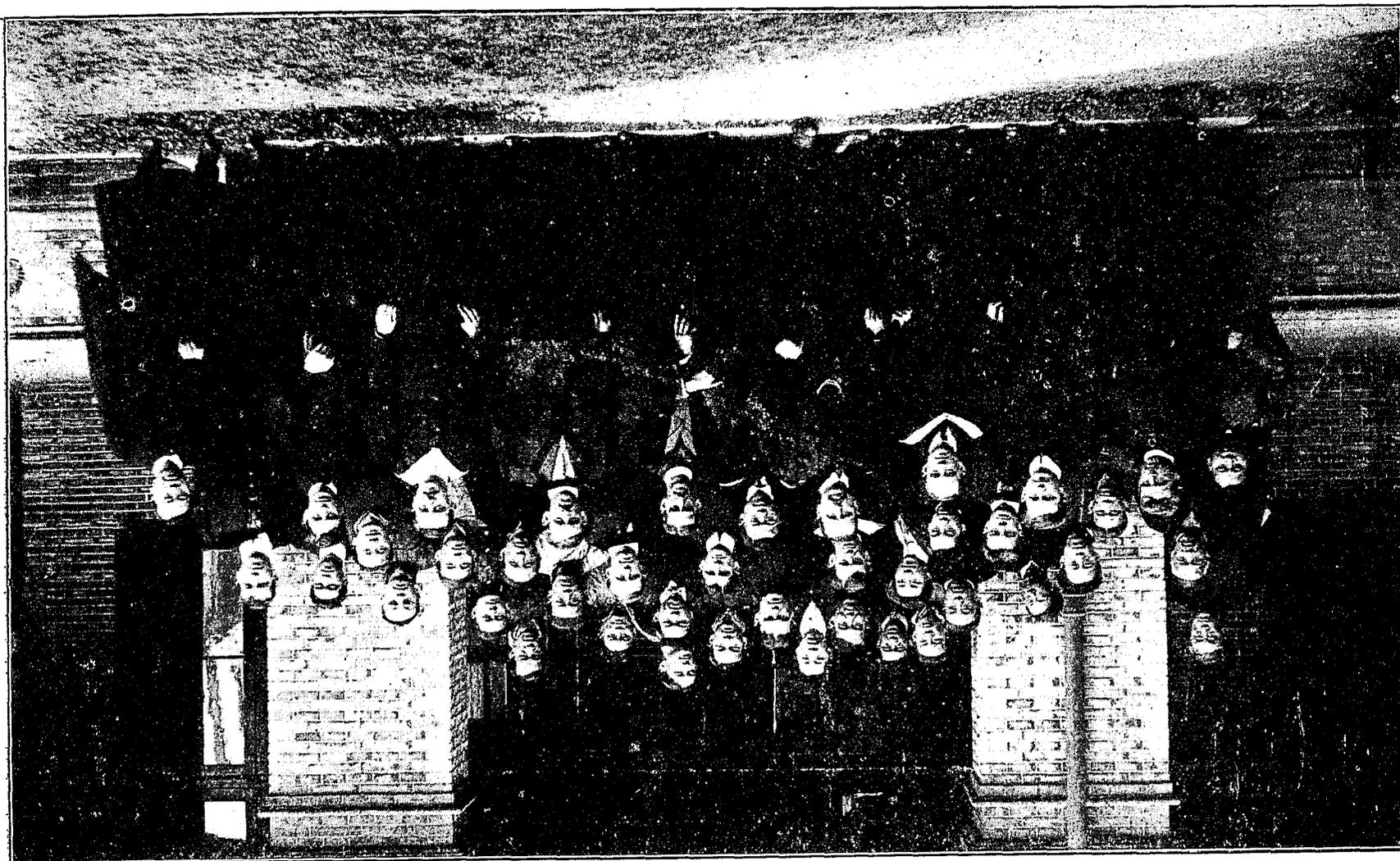
堂禮

The Faculty of 20 years ago.

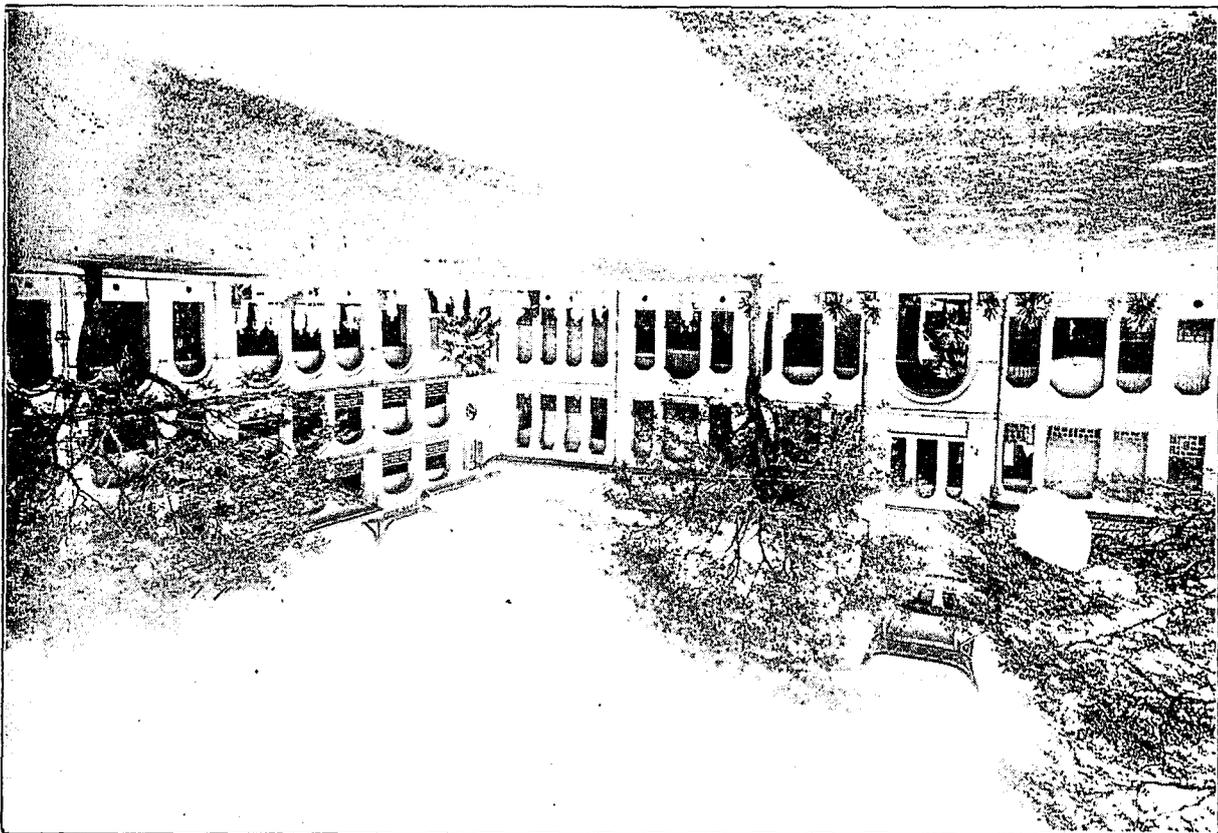


影攝員教體全前年廿

The Faculty in 1913.



影攝員教體全年三十百九千一



(東) 形部前舍校

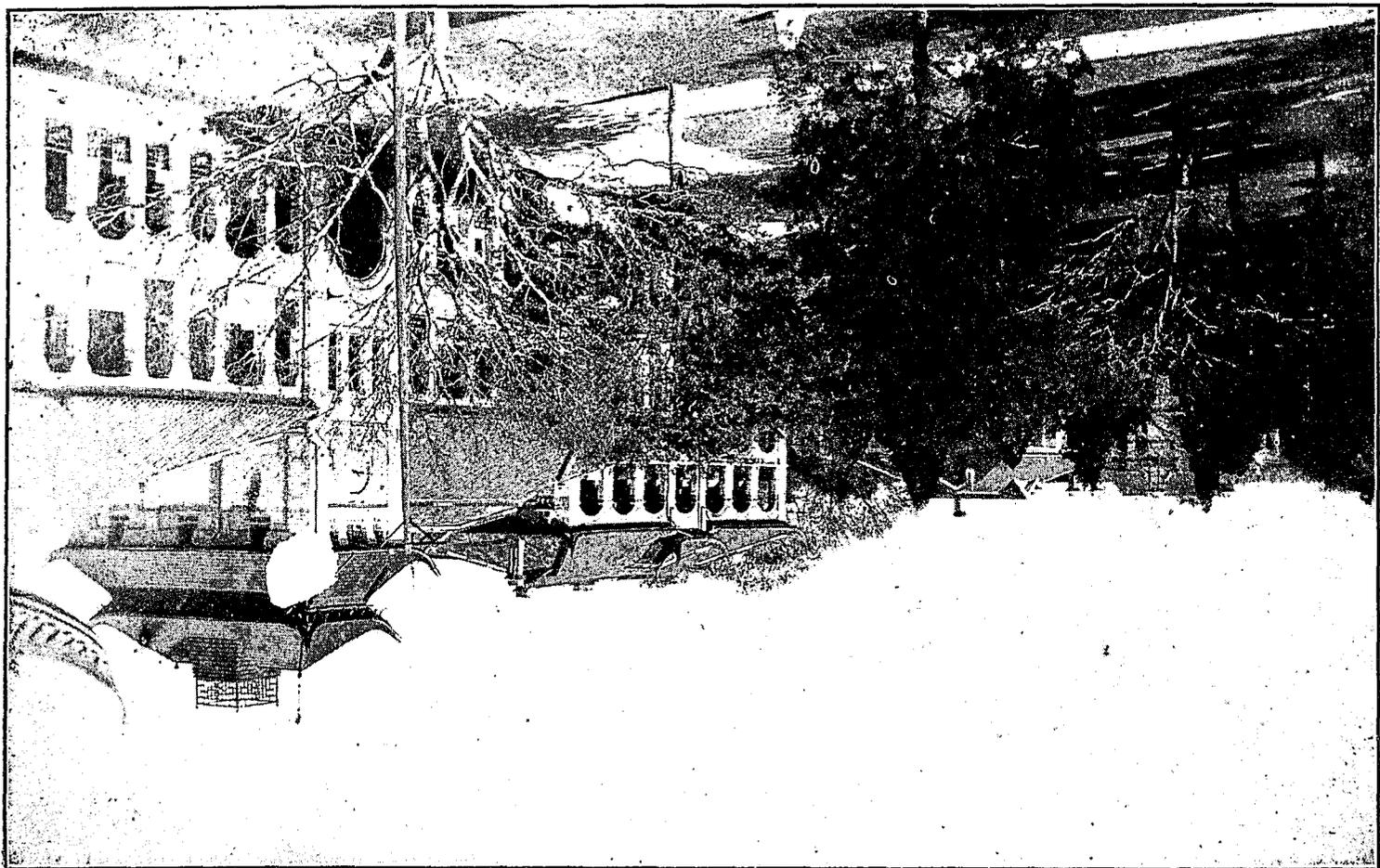
室致格

館備

Preparatory Building

The University Front (East)

Science Hall

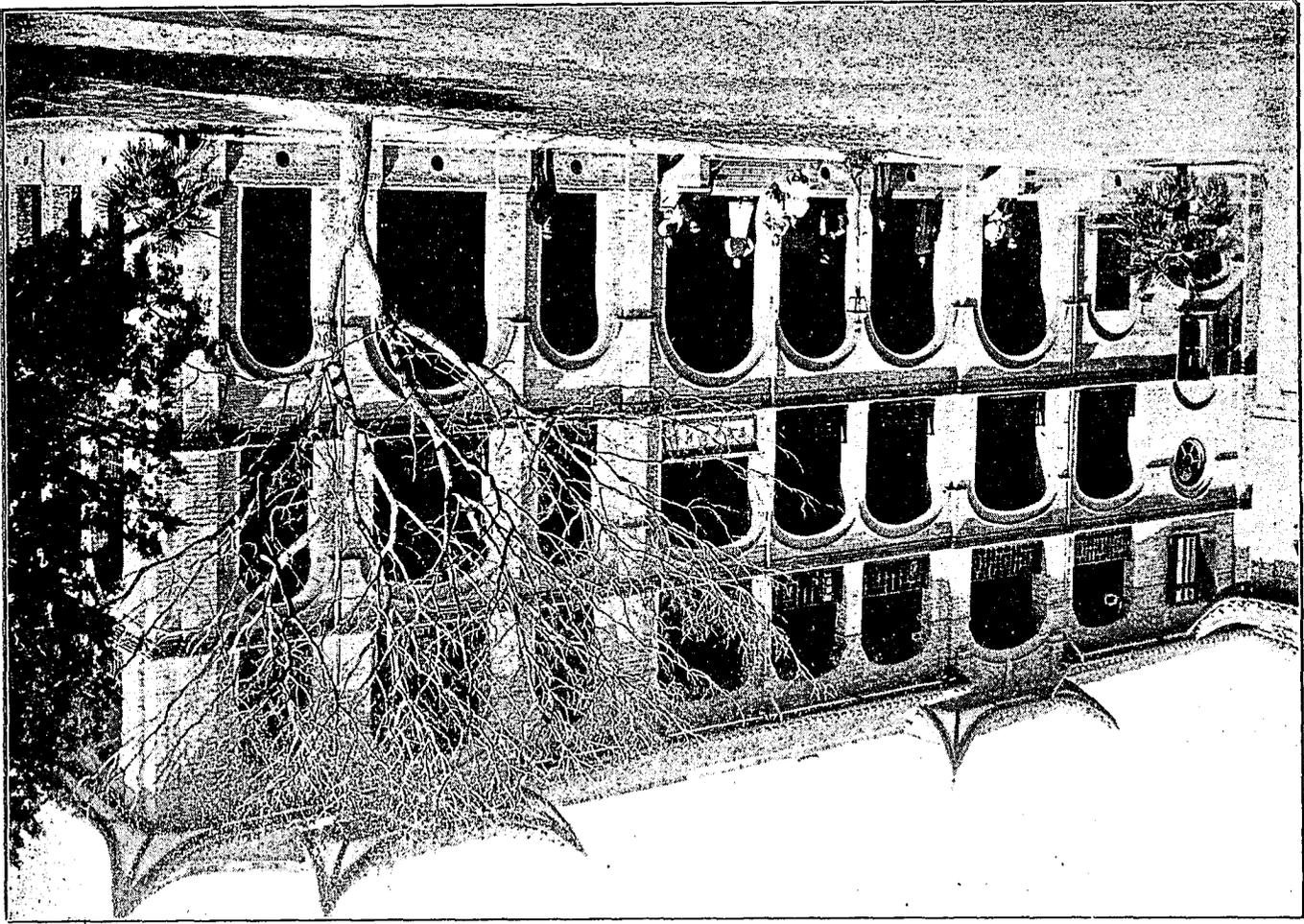


(西) 形部前舍校
臺規日堂顏思

樓鐘及館備

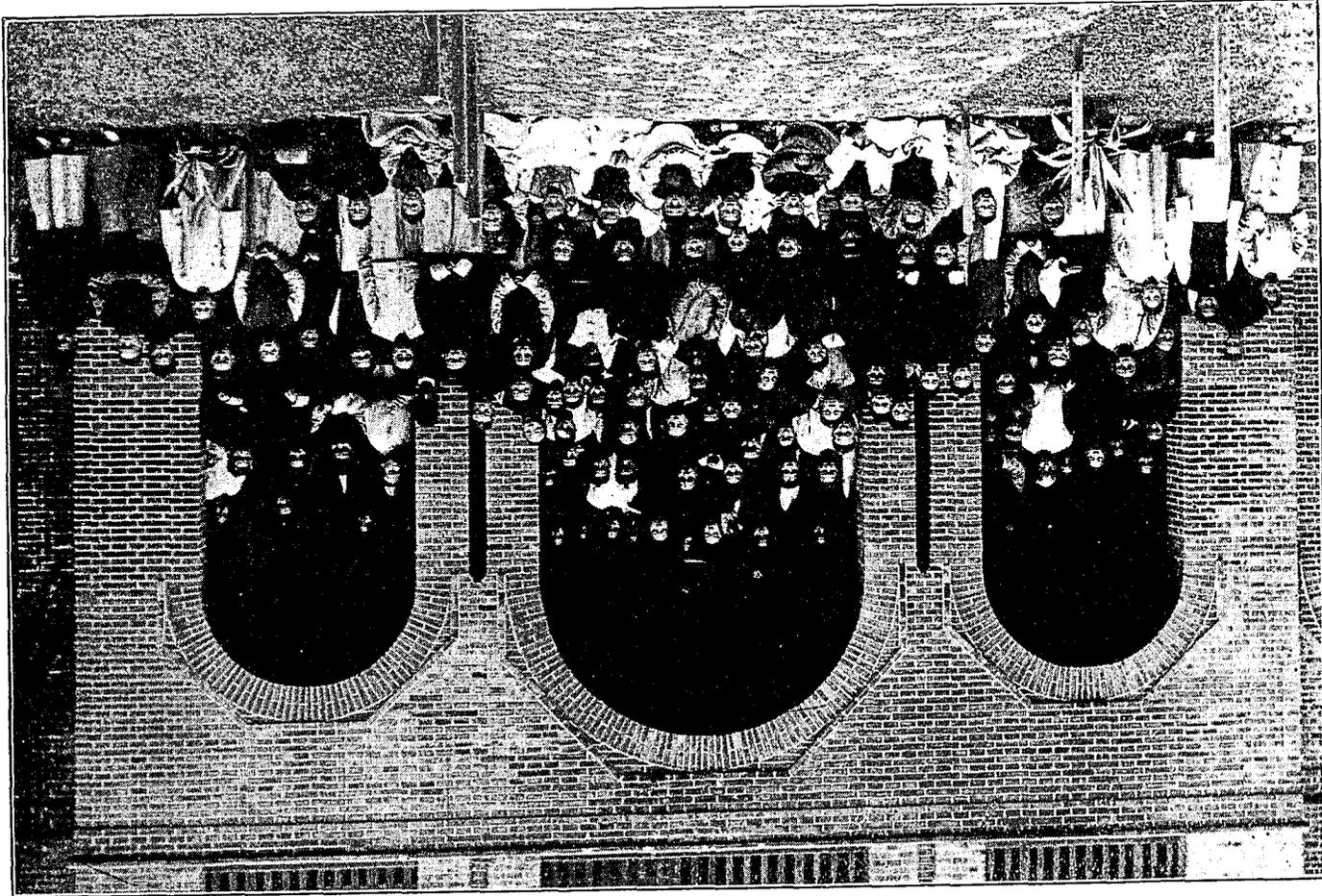
Sundial Yen Hall
Preparatory Building Clock Tower
The University Front (West)

Science Building



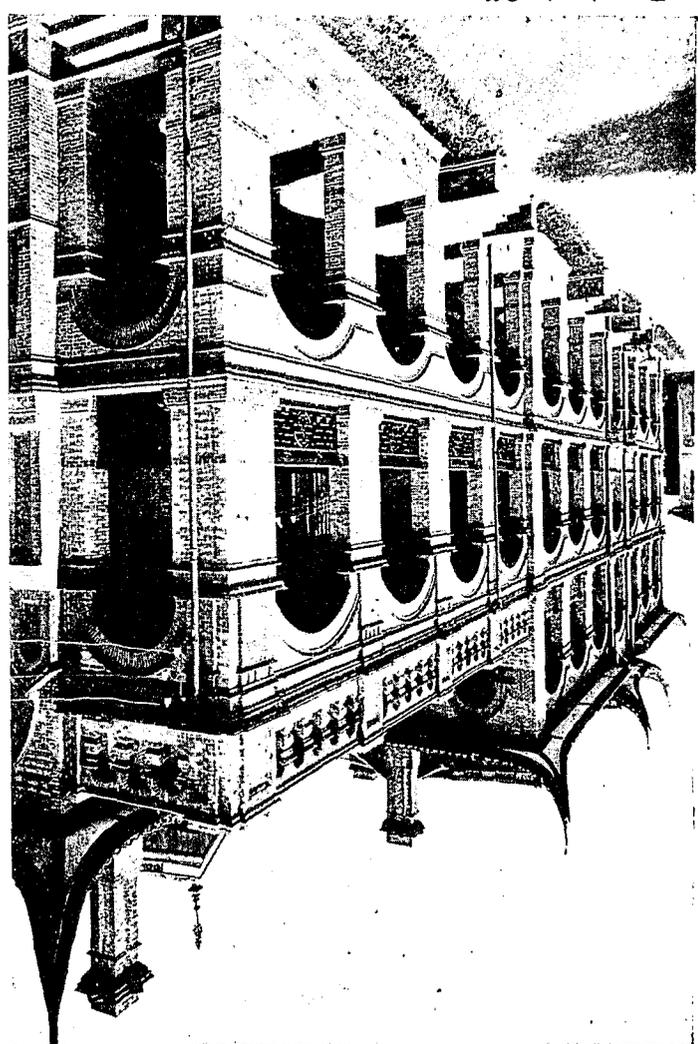
室致格

The Students of 20 years ago.



影攝生與體全前年廿

形部前堂顏恩
處公辦督監



President's Office
Yen Hall Front

景之眺下高居

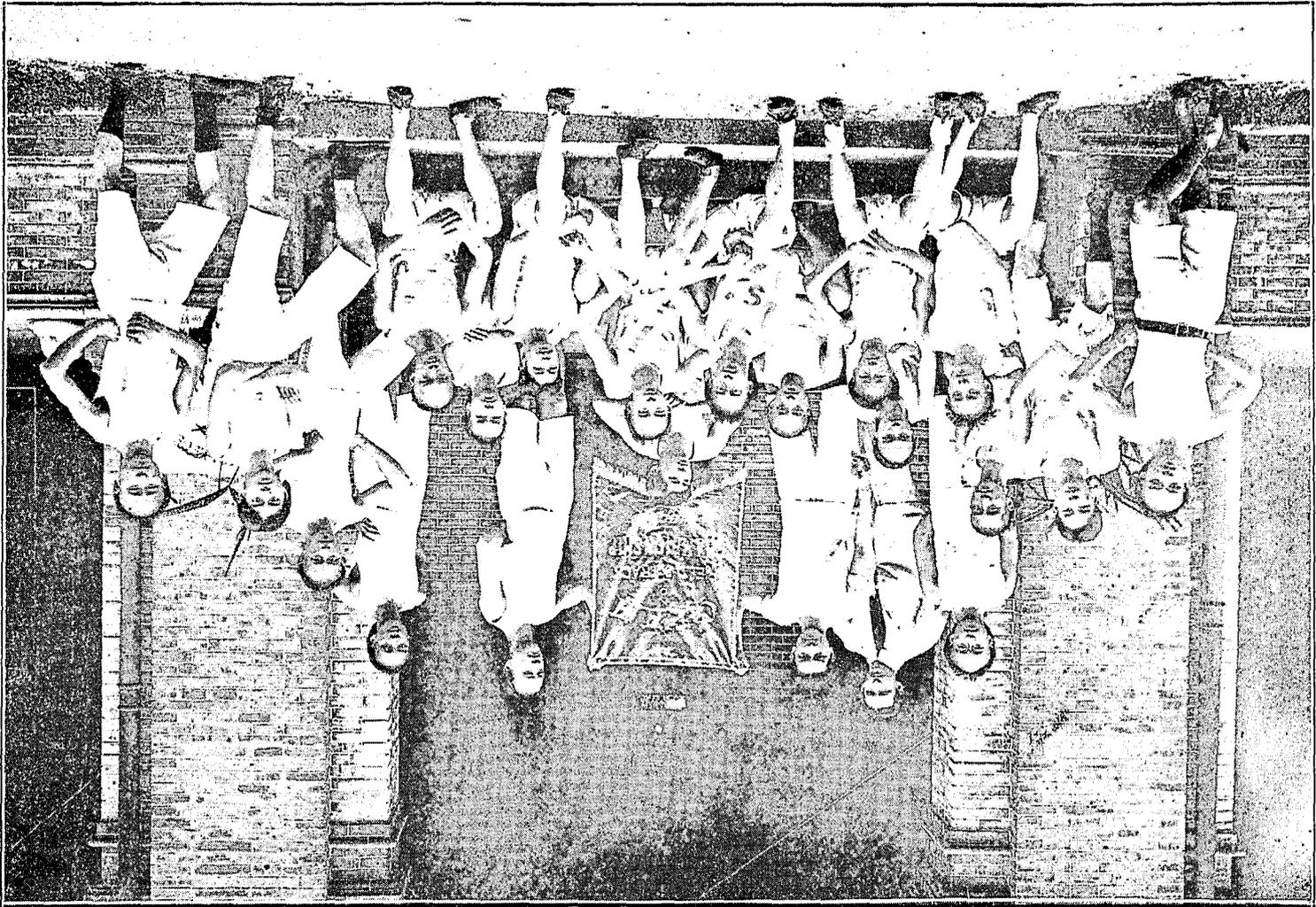
堂禮

堂顏恩



University Chapel
View From College Tower
Yen Hall

S. J. Athletic Team

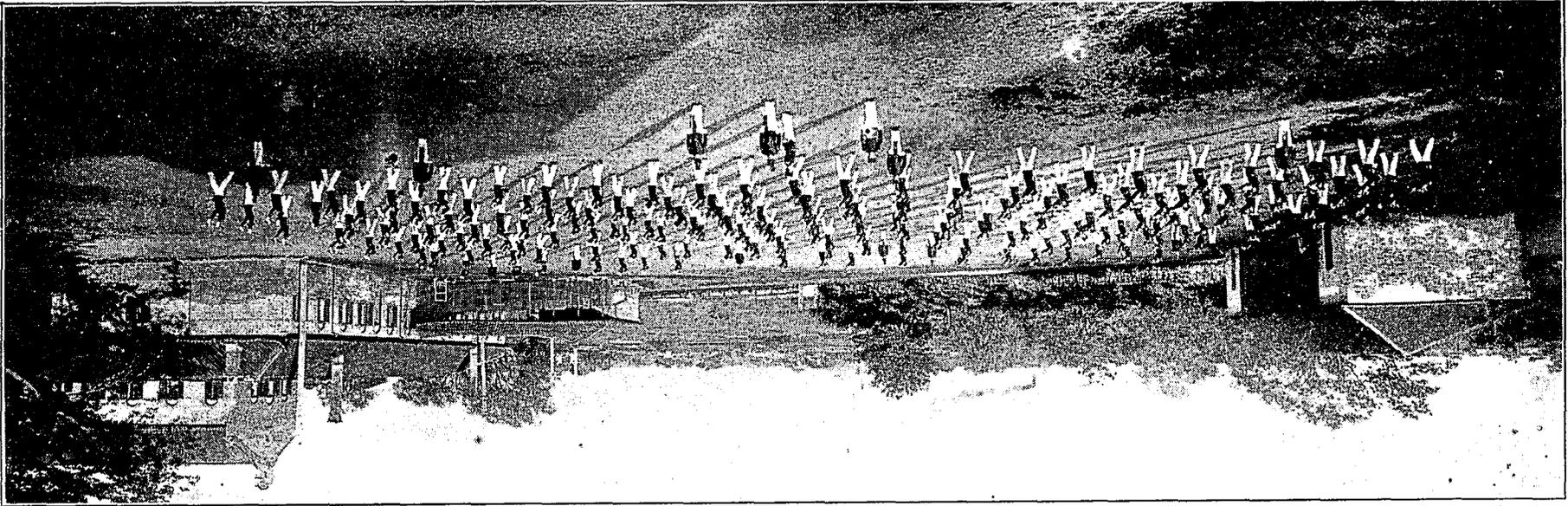


隊動運生學

Gymnasium

Students at Drill
Soochow Creek

Rear View of Prep. Building



房身健

圖操體生學

河州蘇

形部後館備

圖 操 兵 生 學 體 全 時 現

堂 禮

宅 住 教 主

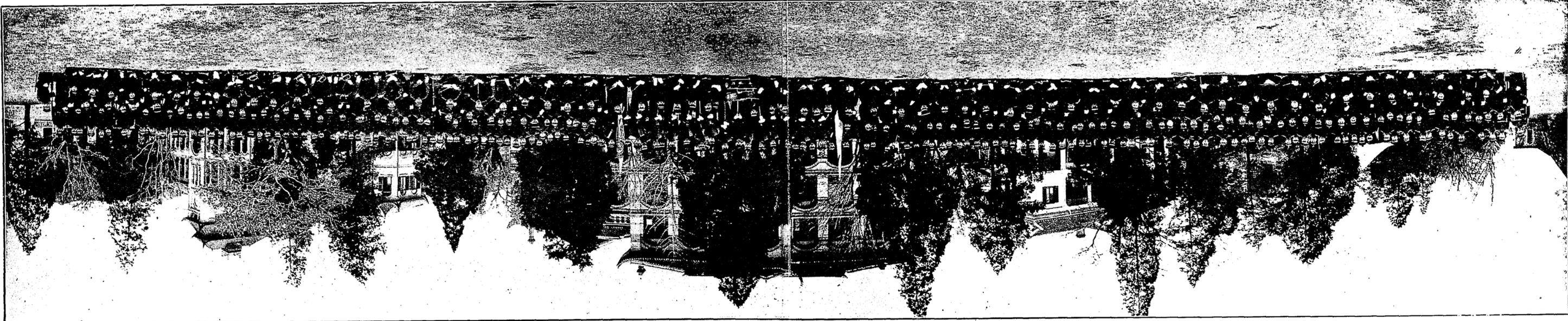
宅 住 員 教

堂 顏

廳 門 回

樓 鐘 及 館 備

室 致 格



University Chapel

Bishop's House

Professor's House

Yen Hall

Alumni Hall

Prep. Building College Tower

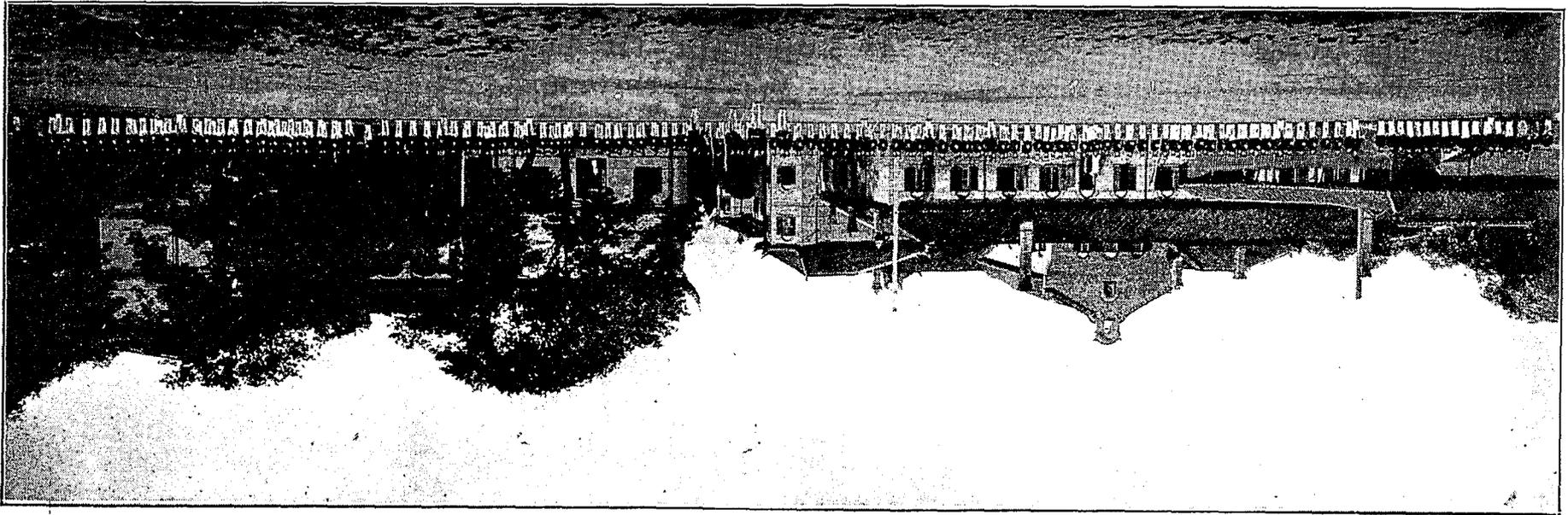
Science Hall

St. John's University Volunteer Corps in Nineteen Thirteen

Rear View of Prep. Building

Military Drill

Rear View of Yen Hall

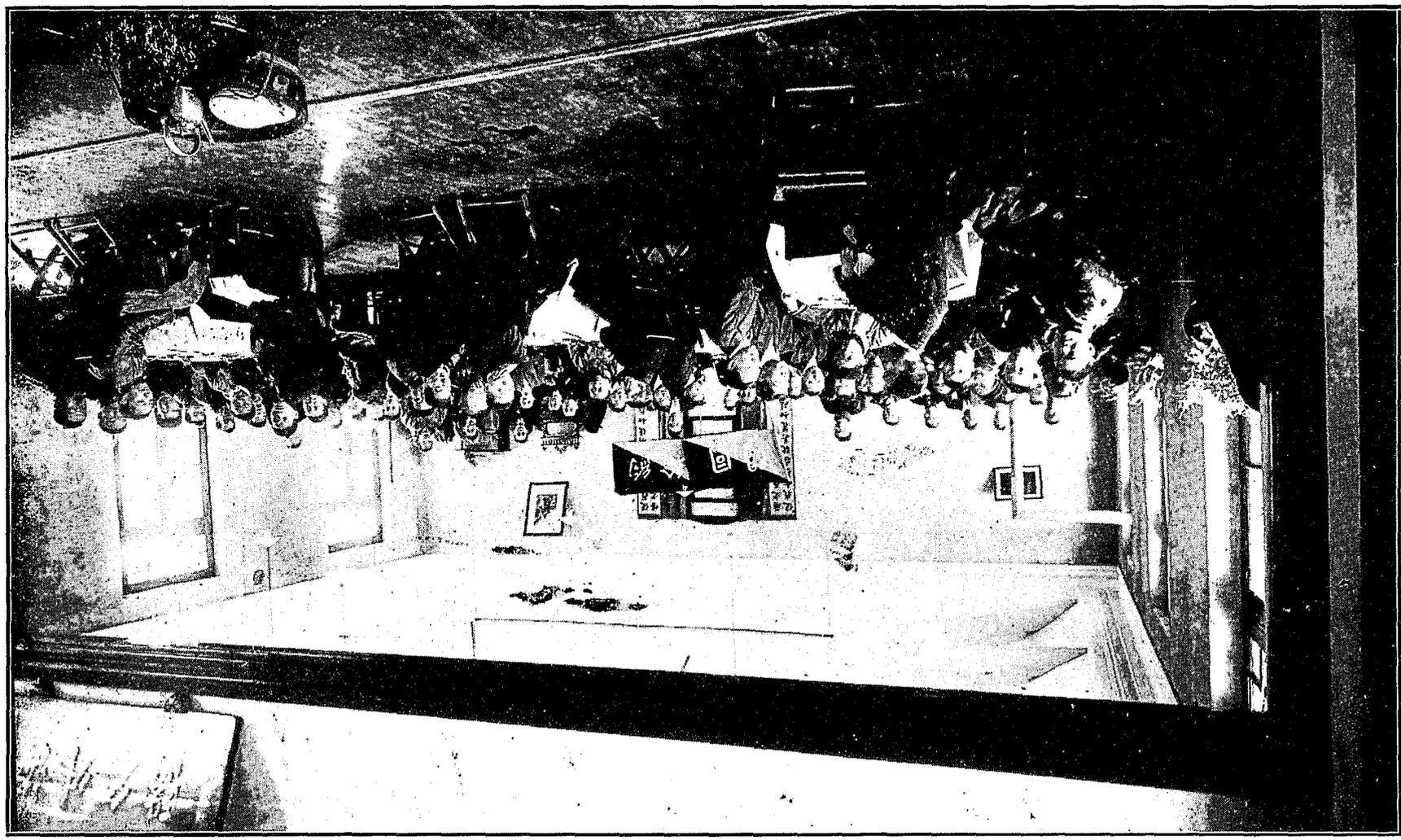


形部後館備

圖操兵

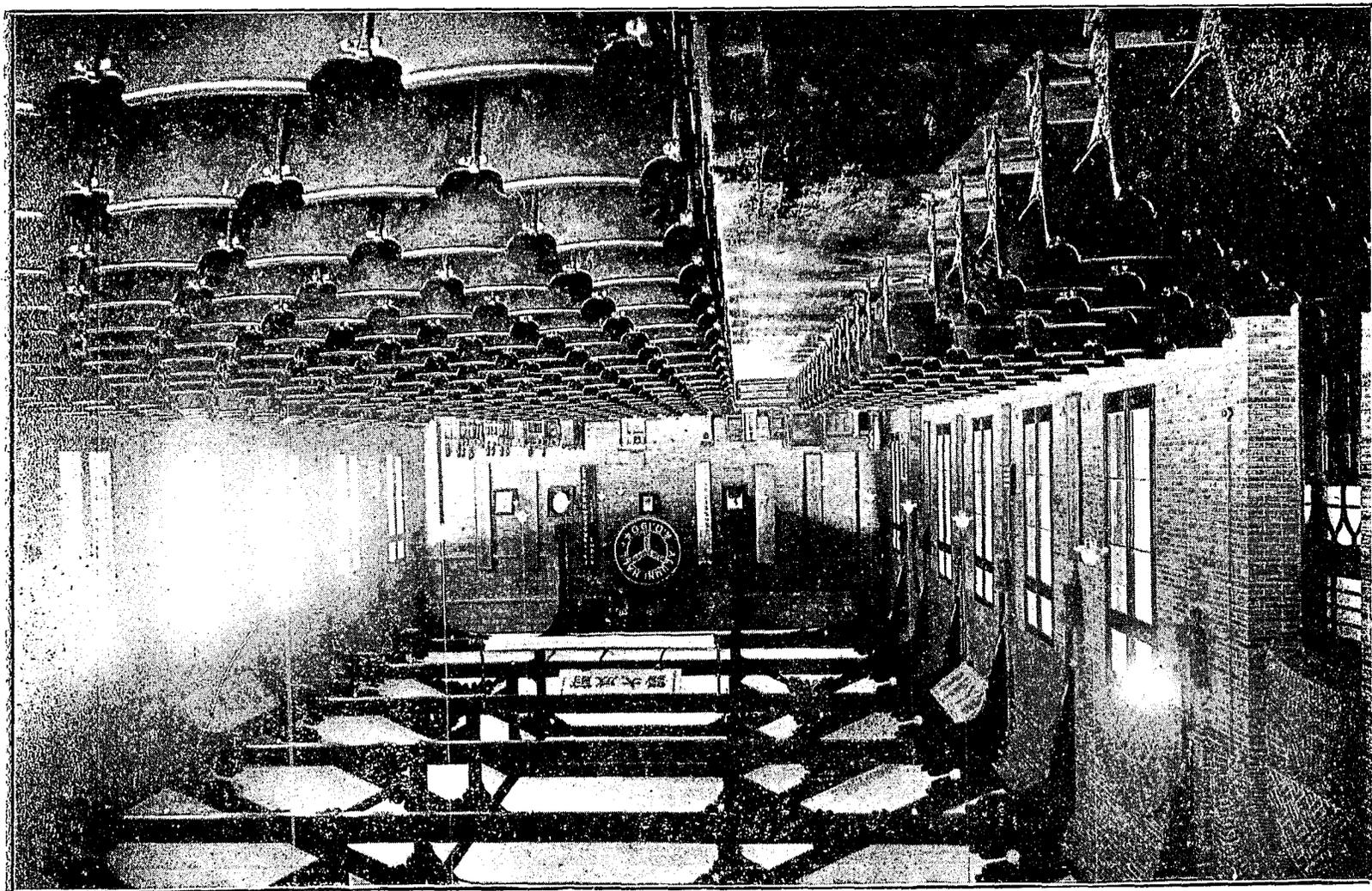
形部後堂顏思

Alumni at Reunion Luncheon



影攝時飲宴誼交友會門同

Alumni Hall



同門廳

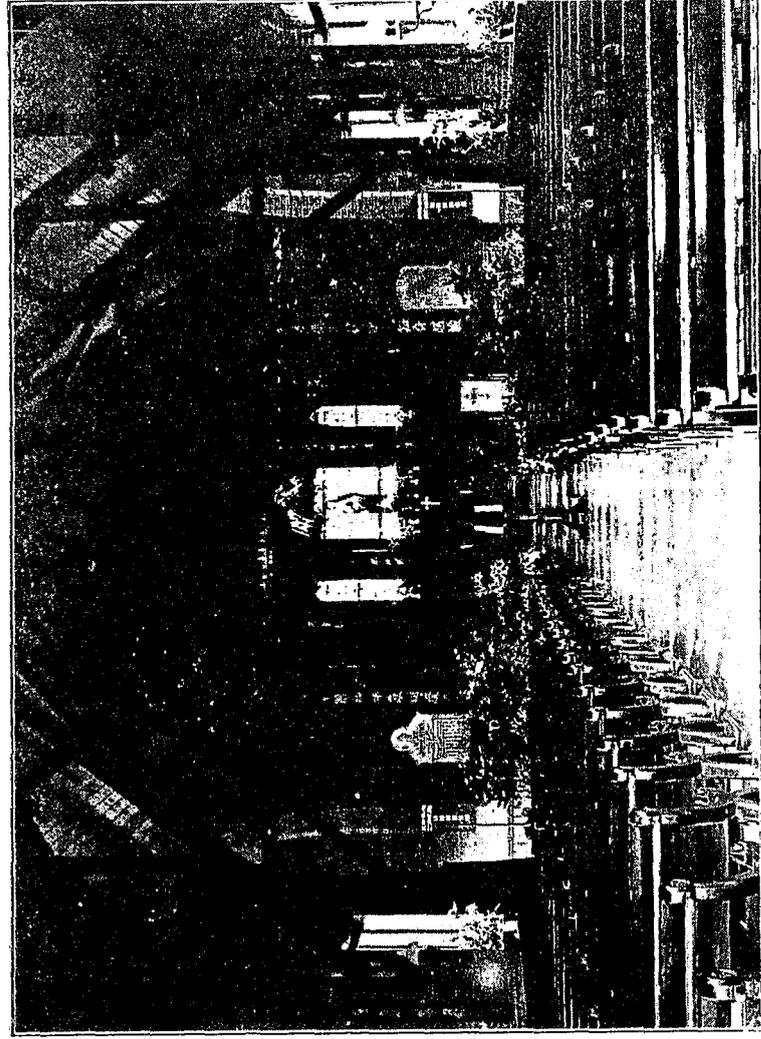
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形部外堂禮

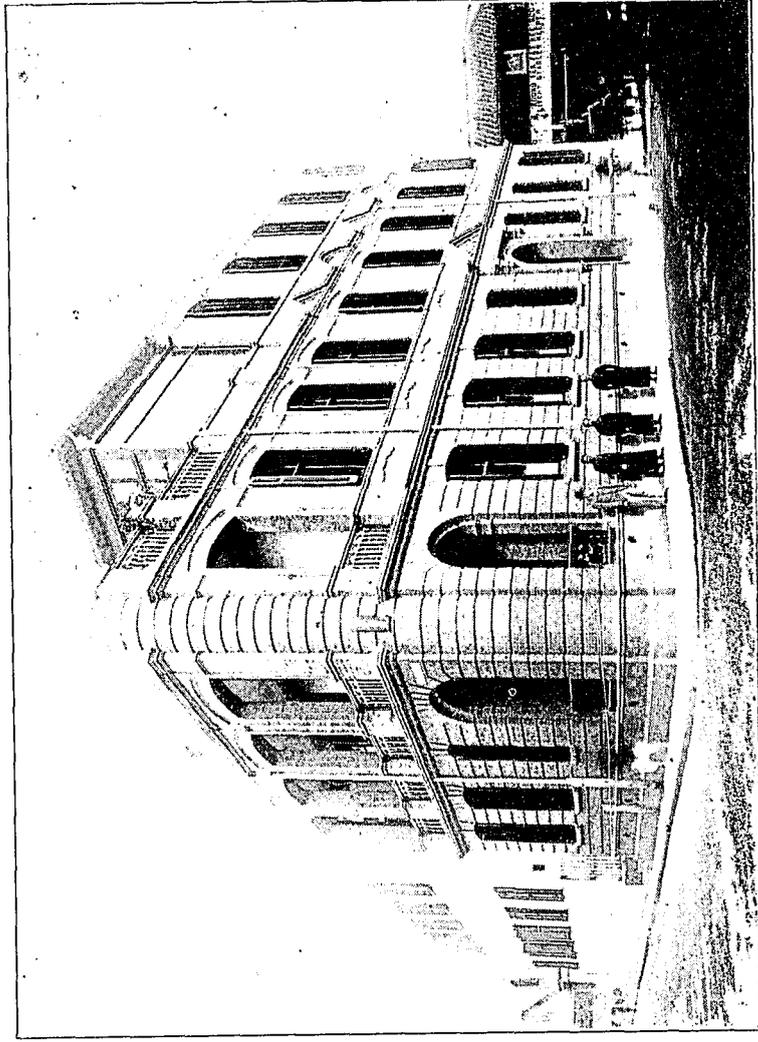
University Chapel: Exterior View

禮堂內部情形



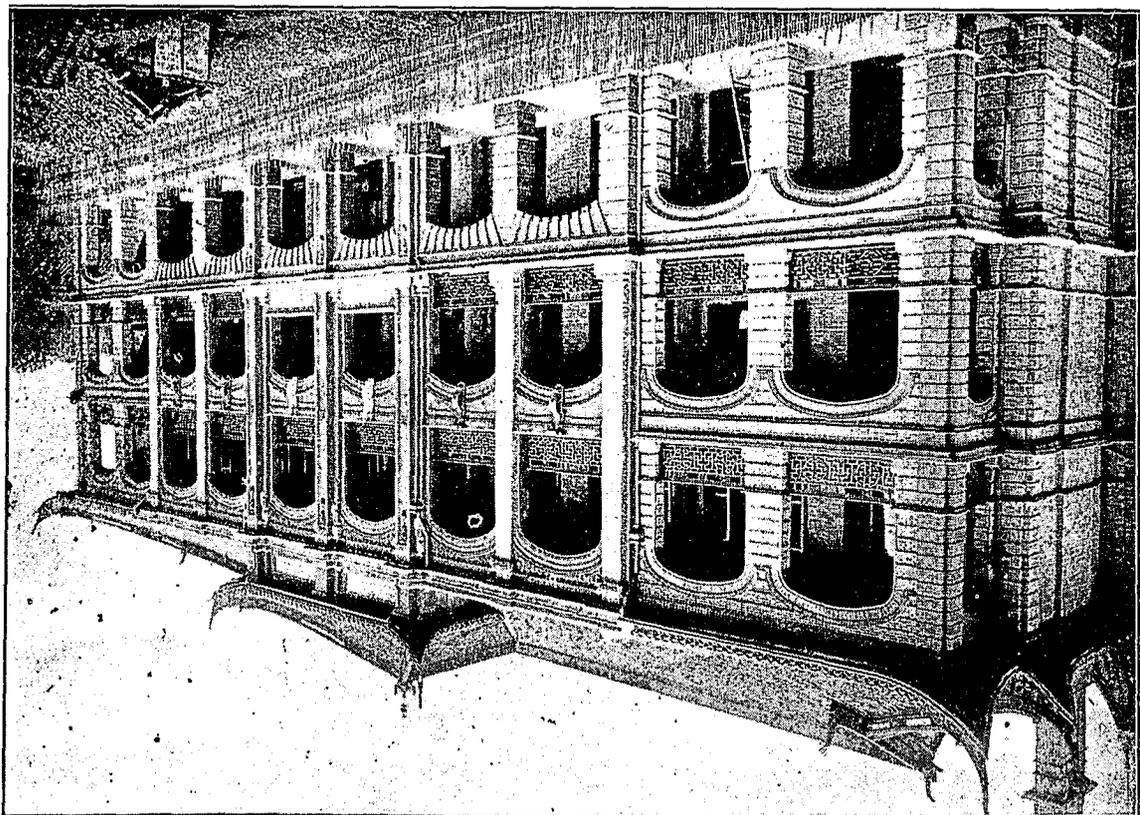
University Chapel: Interior View

本院醫科實驗處同仁醫院



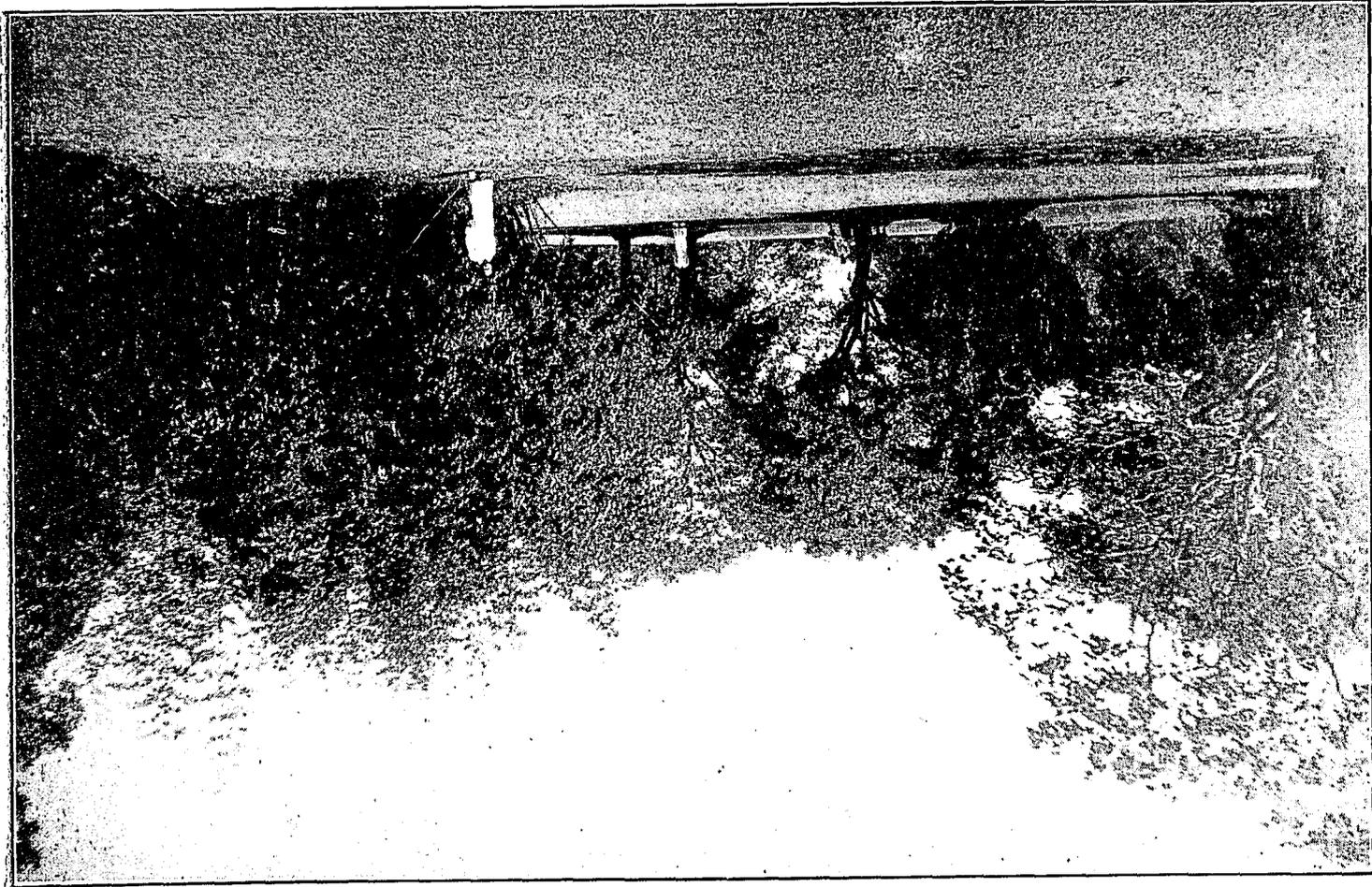
St. Luke's Hospital: Medical School

Mann Hall



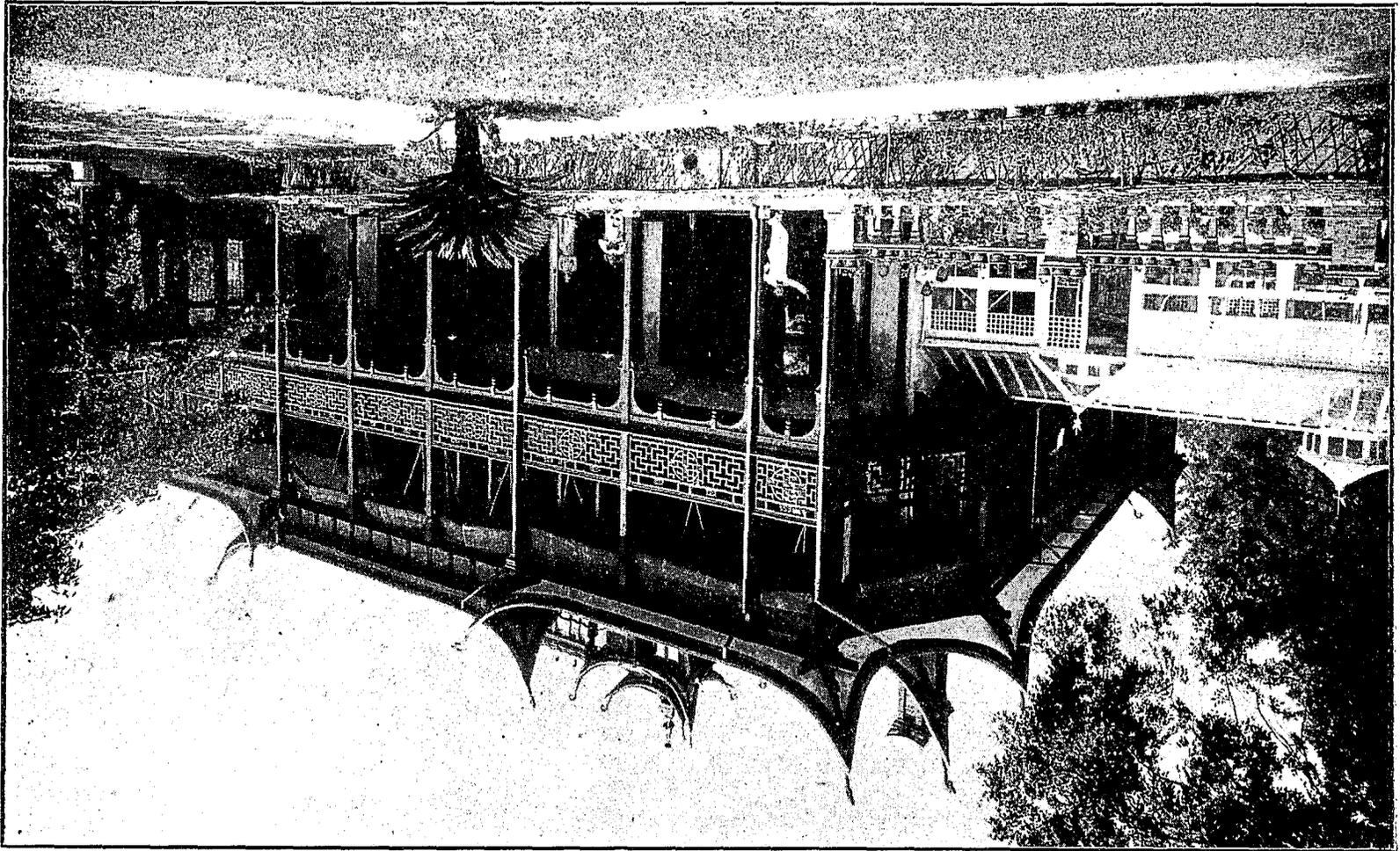
曼 尼 思

Part of University Campus



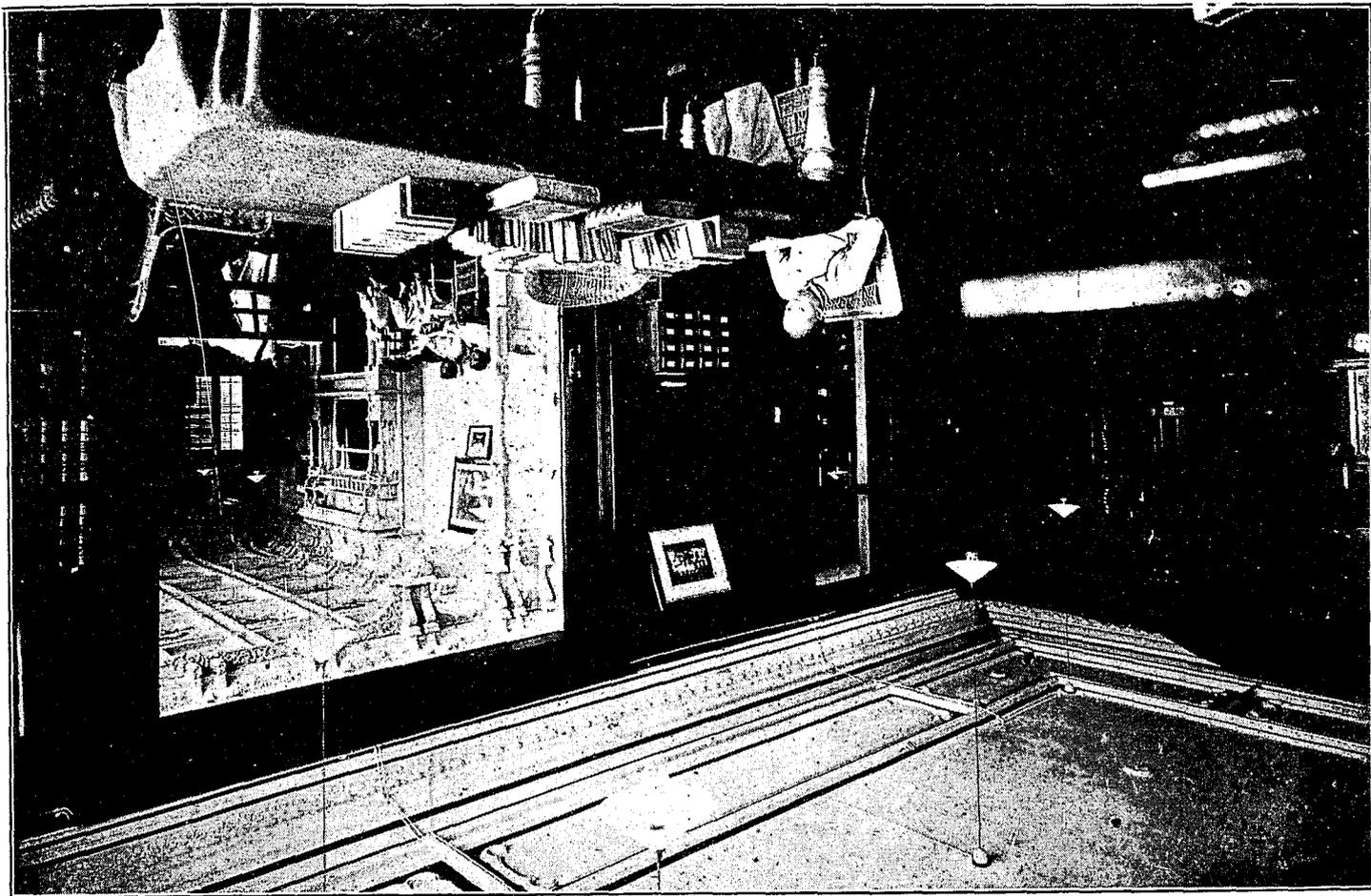
圖致景園花

President's Residence (Second Floor) & University Library (Low Library)



室書藏賢宅住督監

Reading Rooms of Library



圖書館閱覽室

University Extension Work: The University Y. M. C. A. School.



影生學體全校學會年青設附校本

To condense into a few pages the history of the growth and remarkable development of St. John's is but to write tables of dates and events which would be insipid reading and poor history. Rather may I claim your consideration of one typical example of educational evolution in this vast land and show how one strong personality has by steady patient labour evolved the greatest and most influential university in China from an almost unnoticed village school.

When Dr. Hawks Pott was called to the position of headmaster of St. John's College in 1888, he came fired by an inexhaustible ardour to bring the humanizing influences of Western education into this old world Eastern empire and for the past quarter of a century he has ever kept to the noble motto of "Light and Truth" for these children of the Orient—the brave patient sons of the land of his adoption.

The task has not been an easy one and had he not the essential qualities of the "superior" man he would have utterly failed but in addition to his indefatigable energy, his sound culture and his unbounded belief and hope he has been lighted on his way by flashes of the most brilliant intuition. His study of the Chinese language and literature went hand in hand with that deeper subtle study of the Chinese mind and character and how frequently during the last decade, when the nation was in the throes of a mighty revolution, has his insight into that complex organism—a Chinese mind—enabled him to steer the University clear of shoals and quicksands.

By 1890 Dr. Pott felt that the sole College building was utterly inadequate for the needs of St. John's and such was the confidence the Chinese had in him as an educator that T's. 1,000 was raised towards a new building and Dr. Pott himself pleaded so eloquently for the cause in America in 1893 that sufficient funds were raised to build the Preparatory building.

This building capable of accommodating, in dormitories and recitation rooms, 180 students was soon filled to overflowing which necessitated a reorganization of the College and fuller preparation for carrying on advanced

THE REVEREND R. L. HAWKS POTT, D.D.
AN APPRECIATION, BY A MEMBER OF THE FACULTY.

work. This change in the status of the College was signaled by Dr. Pott becoming in 1896 president instead of headmaster and he, with rare insight, saw that instruction in Natural Science was one of the crying needs of the nation. He bent all his energies to the raising of money for the erection and equipment of a Science building, his students and their friends contributing a large sum, while friends in America gave the balance needed, so that by 1899 the present Science Hall was erected. The important part that Physical Science was to play in the later educational work in China was but dimly guessed at in those days but the step taken is a good illustration of how St. John's has ever been ready to adapt herself to her changing environment.

To stimulate the growing *esprit-de-corps* the Alumni Association was founded in 1899 and has been a tower of strength to the University ever since. The members have been indefatigable in their endeavours to raise the standards of their Alma Mater and have been most generous contributors to her financial needs. They feel themselves members of one family bound together by tradition, common interests, and with a love for their college and country which has stood the test of time. The annual banquet, at which the President spins his "tale of woe" is an event to look forward to and here new links between the sons of the "Blue and Black" are forged.

Space does not allow of more than a brief mention of the building of the Yen Hall in 1903, with its fine Assembly Hall capable of seating 700 persons, (a magnificent tribute to the generosity and loyalty of the Alumni) of the increase of the teaching staff and the expansion and "stiffening" of the curriculum.

By 1905 all higher subjects were taught through the medium of the English language and several additional advanced courses were introduced. The classes were reorganized and arranged as in most Western universities, demanding a four years course for collegians and preparing for the incorporation of the college as a University empowered to grant degrees. By Act of Congress in the District of Columbia, United States of America, St. John's was in January 1906 duly incorporated and a new phase of her educational life commenced. Courses in Latin, European languages, Philosophy, International Law, &c. were offered to the students so that from this date onwards Chinese students have been able to get in their own country that international culture which had hitherto been only possible abroad.

At present there are three departments, that of the Arts and Sciences, the Medical and the Theological. Degrees of B. A. and M. D. have been conferred upon the graduates completing the prescribed Courses. Courses are now being offered leading to the degree of Bachelor of Science, and Master of Arts. It is hoped in the near future to include departments in Law and Engineering.

In 1907 the Alumni showed its appreciation of the work being done by presenting \$5,000 towards the purchase of an Athletic Field and in 1909 friends in China and abroad raised a permanent memorial to the late Reverend A. S. Mann, in the form of the Mann Memorial Hall—a dormitory building to house ninety students and two foreign professors.

The latest addition, the "Unkaza" property, with its superb grounds opens up vast possibilities as the College is no longer shut into a pocket of land but can expand with the times.

Exactly what vision Dr. Pott sees we none of us know but as a tribute to the loyalty and devotion of him who as teacher, constructor and leader has done more to develop the physical, mental, moral and religious life of "Young China" than any man living—we should unite in striving to show in a practical manner our appreciation of his magnificent effort on behalf of enlightened education.

Remember that in the short space of two and a half decades the lads being educated at St. John's have quintupled in number, that the standard of education has risen by leaps and bounds, that the demand for Western education is greater than ever.

Do you not want to help your brother—your friend—your fellow countryman? Do you not want to help others to obtain the privileges and benefits you have yourself received?

If so, show by the munificence of your gift to commemorate the twenty-fifth year of Dr. Pott's connection with St. John's that you comprehend and appreciate the self-denying efforts of the "Arnold" of China and that you most earnestly desire that the beneficent influences of education shall reach to every corner of your Fatherland, and China shall take her rightful place among the great nations of the world.

United we stand, divided we fall.

OUR PRESIDENT AND OUR UNIVERSITY

BY AN ALUMNUS.

St. John's University, then St. John's College, was founded in 1879 by Bishop Schereschewsky on its present site at Jessfield. At that time our people did not appreciate the value of modern education, and so the college was not able to do extensive work. In 1888 Dr. F. L. Hawks Pott became President of the institution, and from that year dates the rapid development of the University. This fact is told in the following comparative statistics :

	1888	1913.	
Number of Students.....	80	412	
Number of Teachers.....	8	40	
Amount of Tuition.....	\$ 2,544	\$ 60,962.45	
Amount of Expenditure.....	\$10,000	\$107,811.84	
Land in acres.....	15	40	
Buildings, valued.....	\$15,000	\$245,000	
Total value of University Property.....	\$500,000		

During the years between 1888 and 1913 there have been erected four buildings, namely the Quadrangular Preparatory Building, (1893) the Science Hall, (1899) the Yen Hall, (1903) and the Mann Hall (1908). In 1908 was acquired a large athletic field, and a year ago (1911) the new Unkaza Property, with its beautiful lawns and residential building. The other features of special interest in the history of the 25 years are the development of the Collegiate Department since 1896, the founding of the Alumni Association in 1899 and the incorporation of the University in the District of Columbia, U. S. A. in 1906 to grant degrees.

It is not too much to say that the building of the institution from a small college to one that is known far and wide within the country and without as the leading Christian University of the land is the result of President Pott's labors. President Pott is an American citizen, but he loves China and her people. He has come to us as a Christian missionary and educator to help us toward moral and intellectual progress. Already St. John's

University has turned out hundreds of graduates, who hold responsible places in all walks of life, as teachers, preachers, diplomats, merchants, doctors, engineers, who by their character and aims unmistakably show the influence of their Alma Mater.

That the Chinese people appreciate the good work done by the University is shown in two ways: First, the increase in the number of students. The parents believe that St. John's does give what they want for their sons' education and up-bringing; and so unceasingly have they sent them there. The college was opened with 70 students, but now takes care of 400, with many more who would like to come had the University accommodation for them. Secondly, the increase in voluntary contributions of the Chinese for the support of the University. The following table gives the facts at a glance:

CHINESE CONTRIBUTIONS

1893 for Preparatory Building.....	Tls. 1,000
1899 " Science Hall.....	" 2,500
1903 " Yen Hall.....	" 14,595
1908 " Mann Hall.....	" 10,000
" Athletic Field.....	" 5,000

In the reconstruction of China following the Revolution of 1911, education of the young will necessarily play an important part. It is a hopeful sign therefore that there is a greater demand for modern education than ever before. St. John's has felt the pressure of this demand. Its dormitories and classrooms are already over crowded; and yet there were two hundred more candidates seeking admission at the last entrance examination than it could receive.

In view of the great opportunity for extending the usefulness of St. John's, the Alumni, teachers and students of the University have started the raising of a fund, known as the University Expansion Fund, and they hope that the friends of the University and all those interested in its welfare will respond and subscribe to it. Such a Fund will be a fitting expression of our deep appreciation of Dr. Pott's work for China and a way to commemorate the 25th Anniversary of his Presidency at St. John's.

Remarkable Development of the University during
 Dr. Pott's Presidency-1888-1913.

Comparative Statistics

	1888	1913
Number of Students	80	412
Number of Teachers	8	40
Amount of Tuition	\$2,544.	\$60,962.45
Amount of Expenditure	\$10,000.	\$107,811.84
Land property in acres	15	40
Building, valued	\$15,000.	\$245,000
Total value of University property to-day		\$500,000

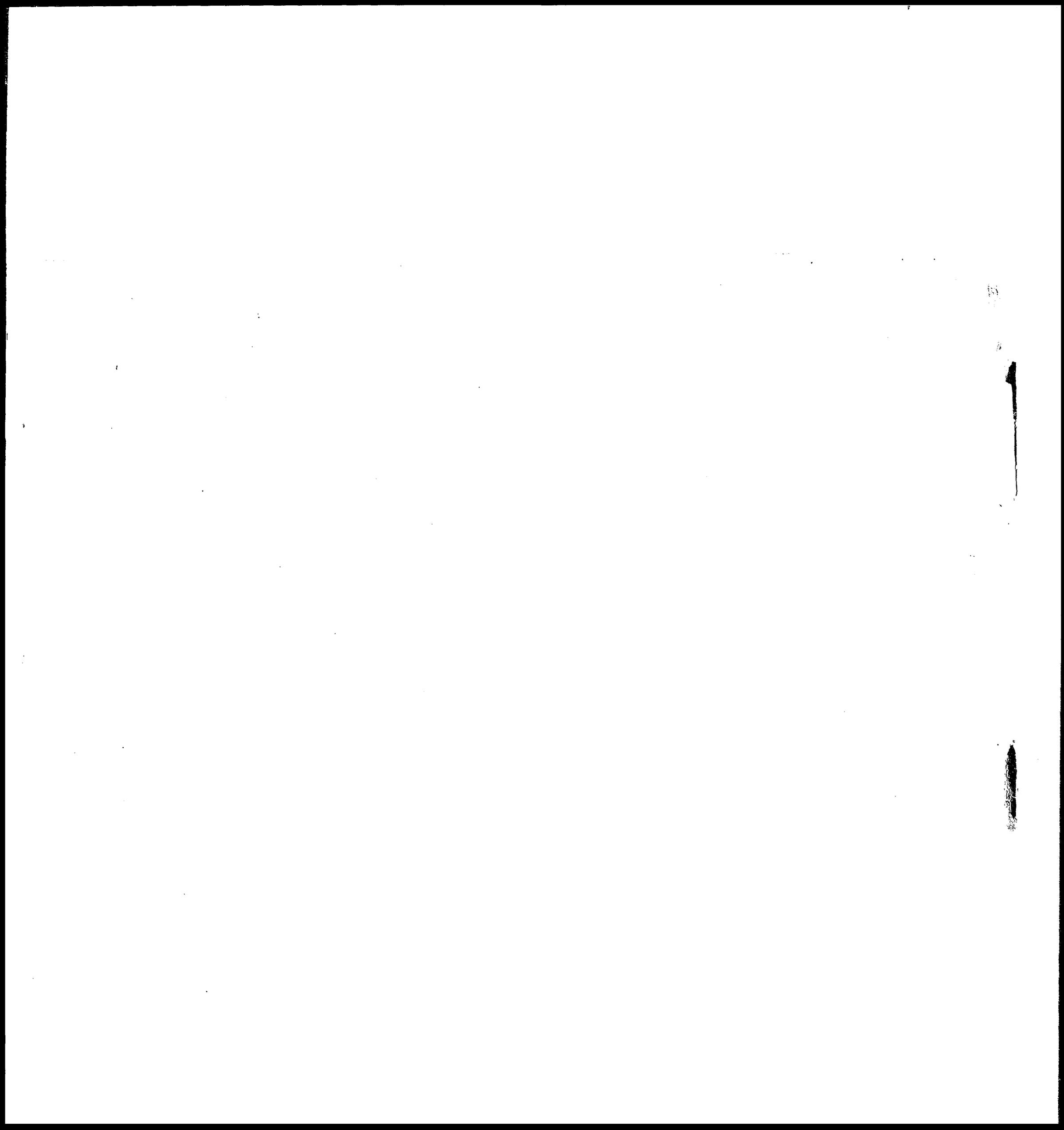
Chinese Contributions

1893	Tis. 1,000 for Preparatory Building
1899	Tis. 2,500 " Science Hall
1903	\$14,595 " Yen
1908	\$10,000 " Mann
	\$5,000 " Athletic Field

Special Features in the History of the Quarter Century.

- 1.—Development of the Collegiate Department, 1896,
- 2.—Founding of the Alumni Association, 1899.
- 3.—Incorporation to grant degrees, 1906.
- 4.—Purchase of "Unkaza" Property (Tis. 140,000) 1911.

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: : SHANGHAI : :



File in St. John's

Extracts from speeches of Ambassador J. Leighton Stuart and Dr. Y. C. Tu at installation of latter as president of St. John's University, Shanghai.

Speaking at the installation ceremony of Dr. Y. C. Tu as the president of St. John's University Dr. J. Leighton Stuart, U. S. ambassador to China, stressed that higher education in China at the time when the constitutional stage is being started should take up the responsibility of training the younger generation for an "intelligent, patriotic and courageously active citizenship."

"China has gone through the military and tutelage stages and is now passing into that of real democracy," Dr. Stuart stated. "At this time the university should teach the young people to adapt to the new circumstances by inspiring, guiding and equipping them for the supremely important task to build a peaceful, free and strong China."

Without qualified citizenship, the American ambassador continued, there can be no clean and efficient democratic government.

Dr. Tu pointed out the defects and timely demands of modern education.

"As we all notice the effects and contributions that science has brought to the world, we must simultaneously notice that the development of science has widened relations between the people," Dr. Tu said, adding that the field of learning at present is so specialized and narrow that it mechanizes the mind of the individual.

"We need no more scientific improvement at the present moment," Dr. Tu stated. "What we need are the intensification of personal relationships and the heightening of common sense among the living people."

Dr. Tu was invited by the Board of Directors of the University to head the prominent Christian institution. His installation was marked by Dr. Stuart in his speech as the "starting of a new era of the University" after its past 67 years of glorious contributions "not only to China but to the world as well."

Present at the the meeting were Dr. J. Leighton Stuart, Monnett B. Davis,

(more)

U. S. Consul General in Shanghai, A. G. N. Odgen, British Consul General in Shanghai, Dr. W. W. Yen and Dr. H. N. Kung, representing the Board of Directors, Dr. F. L. H. Pott, former president of the university and chairman of the installation ceremony, S. P. Wong, representing the Alumni Association, all the staff members and 500 other guests and students.

St. John's UniversityFormer and Present American Faculty Members
in North America.

Name	Present Occupation	Address
G. N. Steiger	Professor, Simmons College	11 Shepherd Street Cambridge, Mass. (1919)
H. H. MacNair	Professor, University of Chicago	5533 South Woodlawn Ave., Chicago, Ill.
C. F. Remer	Professor, University of Michigan	Washington (Univ. of Michigan, Ann Arbor, Michigan.)
Rev. James A. Mitchell	Rector	125 Engle Street Englewood, N.J.
Dr. C. F. S. Lincoln	Retired	Brunswick, Maine
Dr. E. Fullerton	Retired	2440 Mountain Avenue La Crescenta, Calif.
Harold B. Barton	Resigned 1914	Worcester, Mass.
R. A. Sawyer	Librarian, N.Y. Library	N. Y. Library
Rev. Percy Urban	Professor, Berkeley Divinity	North Haven, Conn.
Harry J. Post	Resigned 1912	Mattewan, N. J.
Lewis K. Urquart	Retired	84 Moulton Street Lynn, Mass.
Horace P. Sailor	Resigned 1920	Ithaca, N.Y.
L. H. Schultz	Professor, Univ. of Pittsburgh	
B. D. Causey	On furlough; studying at Harvard	206F, Holden Green, Cambridge, Mass.
Dr. W. H. Jefferys	City Missions, Philadel- phia.	225 South 3rd Street. Philadelphia, Penn.
Dr. F. H. O'Hara	On furlough	410 Arts Building Vancouver, Wash.

Name	Present Occupation	Address
Rev. W. H. Holt	Teaching	Box 135, Sonoma, Calif.
Kelley	Teaching	
W. S. A. Pott	President, Elmira Coll.	President's Office, Elmira College, N.Y.
Rev. J. F. Davidson	Wyclif College, Toronto	
M. P. Walker	On furlough in U.S.A.	100 Morningside Drive New York City
Mrs. M. P. Walker	On furlough in U.S.A.	100 Morningside Drive New York City
Miss Florence C. Hayes	Librarian	Watertown Public Library Watertown, Wis. (1926)
Rev. Joseph C. Wood	Rector	3505 Stuart Avenue Richmond, Va. (?)
Miss Grace Brady	On furlough in U.S.A.	3835 $\frac{1}{2}$ Georgia Street San Diego, Calif.
Rev. J. Thayer Addison	Vice-President of National Council P.E. Church	60 Gramercy Park New York City
J. A. Ely	Professor Hawaii Univer- sity	University of Hawaii Honolulu, T.H.
Mrs. P. B. Sullivan	On furlough in U.S.A.	1214 Greymont Avenue Jackson, Miss.
Mrs. M. H. Throop	On furlough in U.S.A.	Belleayre Apt., Stewart Ave. Ithaca, N.Y.
Miss Helen VanVoast	On furlough	Northfield Seminary E. Northfield, Mass.
Miss Alice Gregg	On furlough in U.S.A.	99 Claremont Ave., New York City
David Poston	On furlough in U.S.A.	1810 Hinman Avenue Evanston, Ill.
Dr. A. W. Tucker	On furlough in U.S.A.	1616 Ambleside Drive Raleigh, N.C.
Dr. H. H. Morris	On furlough in U. S. A.	Villa Nova, Penn.
Dr. Frances W. King (Mrs. R. J. Salmon)	On furlough in U.S.A.	126 Melbourne Ave., S. Minneapolis, Minn.

<u>Name</u>	<u>Present Occupation</u>	<u>Address</u>
Dr. L. M. Disosway	Alaska Mission Hospital	Fort Yukon, Alaska
Mrs. J. R. Norton	On furlough in U.S.A.	2330 Rose Street Berkeley, Calif.
Rev. E. L. Sanford	Rector	207 West Main Street Moorestown, N.J.
W. M. Porterfield	Resigned 1934	Lancaster, Pa.
Henry Porterfield		
J. N. Major	Retired	Mitchell's, Virginia
Rev. Giles B. Palmer	Rector	5804 Grove Avenue Richmond, Virginia
Miss Budd	Retired	Mrs. W. Vaughan 536 Garden Street Mt. Holley, N.J.
Rev. F. L. Hawks Pott	On furlough in U.S.A.	Hotel Holley Washington Square New York City
Rev. Fleming James	Professor	Sewanee, Tenn.
Mrs. D. Roberts	Professor at St. John's	Honolulu, Hawaii.

January 1942

LIST OF PRESENT AND FORMER WESTERN STAFF MEMBERS
OF ST. JOHN'S UNIVERSITY NOW IN NORTH AMERICA

CALIFORNIA

Brady, Miss Grace	3835 $\frac{1}{2}$ Georgia St.	San Diego
Fullerton, Dr. E.	2440 Mountain Avenue	La Crescenta
Holt, Rev. W. H.	Box 135	Sonoma
Norton, Mrs. J. R.	2330 Rose St.	Berkeley

CONNECTICUT

Urban, Rev. Percy		North Haven
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ILLINOIS

MacNair, Prof. H. H.	5533 South Woodlawn Ave.	Chicago
Poston, Mr. David	1810 Hinman Ave.	Evanston

MAINE

Lincoln, Dr. C. F. S.		Brunswick
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MASSACHUSETTS

Causey, Mr. B. D.	206F, Holden Green	Cambridge
Steiger, Prof. G. N.	11 Shepherd St.	Cambridge
VanVoast, Miss Helen.	Northfield Seminary	E. Northfield

MICHIGAN

Remer, Prof. C. F.	University of Michigan	Ann Arbor
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MINNEAPOLIS

King, Dr. Frances W.	126 Melbourne Ave. S.	Minneapolis
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MISSISSIPPI

Sullivan, Mrs. P. B.	1214 Greymont Ave.	Jackson
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NEW JERSEY

Budd, Miss	c/o Mrs. W. Vaughan, 536 Garden St.	Mt. Holley
Mitchell, Rev. James A.	125 Engle St.	Englewood

NEW YORK

Addison, Rev. J. Thayer	60 Gramercy Park	New York
Gregg, Miss Alice	99 Claremont Ave.	New York
Pott, Rev. F. L. Hawks	Hotel Holley, Washington Sq.	New York
Pott, President William S. A.	Elmira College	Elmira
Throop, Mrs. M. H.	Belleayre Apt., Stewart Ave.	Ithaca
Walker, Mr. & Mrs. M. P.	100 Morningside Dr.	New York

NORTH CAROLINA

Tucker, Dr. A. W.

1616 Ambleside Drive

Raleigh

PENNSYLVANIA

Jefferys, Dr. W. H.
Morris, Dr. H. H.

225 South 3rd St.

Philadelphia
Villa Nova

TENNESSEE

James, Rev. Fleming

Sewanee

VIRGINIA

Major, Mr. J. N.
Palmer, Rev. Giles B.
Wood, Rev. Joseph C.

5804 Grove Ave.
3505 Stuart Ave.

Mitchells
Richmond
Richmond

WASHINGTON

O'Hara, Dr. F. H.

410 Arts Bldg.

Vancouver

WISCONSIN

Hayes, Miss Florence C.

Watertown Public Library

Watertown

ALASKA

Disosway, Dr. L. M.

Alaska Mission Hospital

Fort Yukon

ONTARIO

Davidson, Rev. J. F.

Wyclif College

Toronto

HAWAII

Ely, Prof. J. A.
Roberts, Mrs. D.

University of Hawaii

Honolulu
Honolulu

Returns

Excerpts from Chinese News Service

New York, June 3, 1946

CHUNGKING, June 3 (CNS)Arrangements have been made between the Szechwan-Shensi Highway Administration and education authorities to assign at least 450 buses every month to repatriate 15,000 students from Szechwan Province to their respective universities and schools in the liberated areas.

It is estimated that at least 100,000 students are still in Szechwan Province waiting for repatriation.

NANKING, June 2 (CNS)William Z.L. Sung, acting president of St. John's University in Shanghai, will be arraigned before the Kiangsu High Court shortly to answer charges of collaborationist activities.

Sung assumed the post as acting president of St. John's University in 1937 immediately before the outbreak of the Sino-Japanese war when Dr. F. L. Hawks Pott, former president of the university, retired and returned to the United States. After V-J Day, Sung was bitterly opposed by the student body and later resigned.

The National Council
Protestant Episcopal Church
281 Fourth Ave, New York 10

The Rt Rev Y Y Tsu, PhD, Bishop of Kunming, was elected in 1939 by the House of Bishops of the Church in China, to become Assistant Bishop in the diocese of HongKong, with oversight of the work of the Church in the Provinces of Yunnan and Kweichow. At much personal sacrifice he accepted the call and was consecrated on May 1, 1940. He served through the war period, and resigned in 1946 to become General Secretary of the newly-created National Council of the Chung Hua Sheng Kung Hui, with headquarters office at Nanking.

Bishop Tsu was born in Shanghai, December 18, 1886. He is the son of the Rev L D Tsu, one of the priests of the Diocese of Shanghai, who was for many years an assistant to Dr F L H Pott at St John's University. After graduation from the College in 1905, he continued his studies in the Theological School. As a student he displayed marked intellectual ability, but also took part in extra-curricular activities, was a good athlete, sang in the choir and glee club, and was editor of the college paper.

After his ordination by Bishop Graves in 1907, he spent the first years of his ministry in the diocese of Shanghai, and then was sent to the United States for further study. He received his BD from the General Theological Seminary in 1909, his PhD in the Social Sciences from Columbia University in 1912, and was advanced to the priesthood by Bishop Greer in 1912. Upon his return to China he joined the faculty of St John's University as Professor of Sociology and Chaplain of St Mary's Hall.

He later returned to the United States to study on a Fellowship awarded by Union Theological Seminary, New York, for the year 1920-21. He was General Secretary of the Chinese Student Chris-

Bishop Tsu.....2

tian Association in America 1921-24. Before returning to China he was offered the position of Secretary of Religious and Social Work at Pekin Union Medical College where he was stationed from 1924-1921. The following year he was Visiting Professor of Missions and Chinese Culture at the Pacific School of Religion, Berkeley, California, and the General Theological Seminary.

The many religious organizations having their center in Shanghai called upon his time and services, and from 1932-1934 he was a Secretary of the National Christian Council of China. In 1934 he was offered the position of General Secretary of the Council, but declined. From 1935-1939 he was Professor of Sociology at St John's. When the call came to him to assist in the organization of the Youth Movement for the Government he felt it was his duty to ask leave from the University to take part in this important work. During the first year of the hostilities between China and Japan he did useful service in inspiring the youth of China and training them to serve their country. From 1937-1938 he was Executive Secretary of the International Red Cross of Shanghai.

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INFORMATION BLANK

FOR

CHINA CHRISTIAN COLLEGES' FACULTY MEMBERS

Among the main contributions the Christian Colleges are making to China is their faculty members. For it is you teachers who are training China's future leaders.

One of the most effective and graphic stories we in America, who are trying to get financial support for your college, have to tell is the story of our teachers, and the contribution they are making in their chosen field of endeavor. You, as one of these faculty members, are part of that story.

Publicity about the Christian Colleges' teaching and administrative staffs can do much to inspire confidence in these institutions by making it known that trusted and competent persons are responsible for their policies. But to tell this story we need much detailed information about you and our other teachers. We should like to know in some detail about the books you have written, the research projects you have undertaken, your experiences during the war, etc.

This kind of information we do not have in our files. So we are asking you to fill out this information blank and return it to us as promptly as possible.

Please mail to: PUBLICITY DEPARTMENT
ASSOCIATED BOARDS FOR CHRISTIAN COLLEGES IN CHINA
150 FIFTH AVENUE
NEW YORK 11, N. Y.
U. S. A.

323 Fernald Hall
Columbia University
N.Y. 27, N.Y.

DATE October 25, 1947.

黄嘉德



1. NAME Huang, Chia Teh (In English) 黄嘉德 (In Chinese)

2. ADDRESS House 27, St. John's University, Shanghai, China.
(Street & Number) (City), (Province)

3. PERMANENT HOME ADDRESS House 27, St. John's University, Shanghai, China.

4. NAME AND ADDRESS OF NEAREST RELATIVE IN U.S. Miss Lucy Huang
Marshall College, Huntington, West Virginia.

5. NAME OF UNIVERSITY St. John's University, Shanghai, China.

COLLEGE College of Arts DEPARTMENT Chinese Literature

6. PRESENT RANK Professor DATE JOINED FACULTY February, 1931.
(Title, i.e. Prof., Ass't Prof., etc.)

7. AT WHAT OTHER UNIVERSITY HAVE YOU TAUGHT? Dean of Discipline; Associate
Dean, College of Arts, St. John's
University, Shanghai, China.

No. _____ DATES _____

8. LIST GOVERNMENT OR BUSINESS POSITIONS HELD (WITH DATES) _____

9. ANY OTHER SPECIAL ASSIGNMENTS Editor-in-Chief, The West Wind Monthly, Shanghai, China.

10. LIST BOOKS YOU HAVE WRITTEN See attached list. See Page 4.

11. DESCRIBE ANY SPECIAL RESEARCH YOU HAVE DONE _____

12. DESCRIBE THE WORK YOU ARE NOW DOING. LIST THE COURSES YOU TEACH AND ANY SPECIAL PROJECTS YOU ARE ENGAGED IN
History of Chinese Novel; Contemporary Chinese Literature; Translation;
Chinese Classics.

13. OF WHAT CLUBS OR SOCIETIES ARE YOU A MEMBER? _____

14. ARE YOU A CHRISTIAN? Yes WHAT DENOMINATION? Presbyterian
15. DATE OF BIRTH October 15, 1908. PLACE OF BIRTH An-Chi, Fukien, China.
 (Month) (Day) (Year) (City) (Province)
16. MARRIED? Yes 17. WIFE'S MAIDEN NAME Lo, Tao-An 18. BIRTH Sept. 23, 1912. Hongkong.
 (Date) (Place)
19. WIFE'S PERMANENT HOME ADDRESS Hongkong. 20. COLLEGE AND DEGREES Belilial
College, Hongkong
21. NUMBER OF CHILDREN three NAMES Huang Hsun-Ying; Huang Yu-Nung;
Huang Hsun-Yi.
22. WHAT WAS FATHER'S OCCUPATION? Pastor of Protestant Church.
23. DID EITHER PARENT ATTEND A CHRISTIAN COLLEGE? No.
24. WHICH COLLEGE? _____

EDUCATIONAL BACKGROUND

(IN CHINA)

25. MIDDLE SCHOOL ATTENDED Talmadge College LOCATION Changchow, Fukien
 (City) (Province)
26. COLLEGE ATTENDED Fukien Christian University DATES Sept. 1925 - June, 1927.
 (From) (To)
27. DEGREE RECEIVED B. A. MAJOR SUBJECT IN COLLEGE English Literature
St. John's University, Shanghai. Sept. 1928-January, 1931.
28. SCHOLARSHIPS OR OTHER HONORS RECEIVED _____
29. WHAT ATHLETIC TEAMS WERE YOU A MEMBER OF? _____
30. TO WHAT DRAMATIC, DEBATING, MUSIC OR LANGUAGE CLUBS DID YOU BELONG? _____
31. HAVE YOU STUDIED IN ANY OTHER COUNTRY? No. (Country) _____

(ABROAD)

32. COLLEGE OR UNIVERSITY ATTENDED _____ LOCATION _____
 (City) (Country)
- DATES ATTENDED _____ DEGREES RECEIVED _____
 (From) (To)
33. SCHOLARSHIPS OR OTHER HONORS _____
34. EXTRA-CURRICULAR ACTIVITIES PARTICIPATED IN _____

35. WHAT ARE YOUR HOBBIES? _____

36. WHERE WERE YOU AND WHAT DID YOU DO DURING THE WAR? I was in Shanghai during the war, and served in St. John's University in the capacity as Assistant Dean of the School of Arts and Science.

37. PLEASE TELL BRIEFLY ABOUT ANY UNUSUAL EXPERIENCES YOU HAVE HAD. FOR EXAMPLE, WERE YOU INTERNED, CAPTURED, BOMBED, ETC? _____

List of Books Published:

1. "Consequences", a novel by Julia Ellsworth Ford (Translated into Chinese), published in 1932.
2. "George Bernard Shaw", a biography by Frank Harris (Translated into Chinese), published in 1934.
3. "A Village Wooing", a play by George Bernard Shaw (Translated into Chinese), published in 1935.
4. "The Making of Citizens", by Charles Edward Merriam (Translated into Chinese), published in 1935.
5. "The Historical Evolution of Modern Nationalism", by Carlton J. H. Hayes (Translated into Chinese), published in 1936.
6. "The New Womanhood", A collection of Original essays in Chinese, published in 1936.
7. "A Correspondence", *by* Ellen Terry and Bernard Shaw (Translated into Chinese), published in 1938.
8. "Great Britain: A Study in Civic Loyalty", by John M. Gaus (Translated into Chinese), published in 1938.
9. "The Autobiography of a Supertramp", by W. H. Davies (Translated into Chinese), published in 1939.
10. "Selected Essays on Translation", a collection of Chinese essays on translation, edited for the use of college students as a book in the course on translation, published in 1939.
11. "The Importance of Living", by Lin Yutang (Authorized Chinese Translation), published in 1941.

BACK FROM U.S.A.



C. T. HUANG

*Associate Dean, College of Arts,
Professor of Journalism and
Chinese Literature.*

*Who's Who in St. John's***Prof. C. T. Huang***By Bettie T. T. Liu**DIAL Staff Writer*

After an absence of sixteen months for having a visit to the United States, Professor C. T. Huang, Associate Dean of Arts of the University, is now back to the campus again.

Professor Huang was granted a fellowship by the United Board for Christian Colleges in China for 1947-1948, studying English literature in the department of English and Comparative Literature of the Graduate Faculty of Philosophy of Columbia University, New York. Completing the study for the degree of Master of Art in English literature in September 1948 with honor, professor Huang also took some advanced courses in Journalism while in Columbia.

Mr. Huang might have arrived here much earlier, but due to the maritime strike in San Francisco it was impossible for him to return from the Western Coast. This, though, gave him chances to visit many places in Central America, since he was returning via the Panama Canal.

He left New York on board the Danish freighter m. s. Marchen Maersk on October 22, 1948. The ship visited Newport News and Norfolk in Virginia, Cristobal, Colon, Panama City and Balboa in Panama and passed through the Panama Canal. Sailing across the Pacific he visited also Manila, Cebu, and Iloilo in the Philippine Islands, Haiphong, in French Indo-China and Hongkong, arriving at Shanghai on December 23, 1948. The whole journey took him exactly 2 months.

Mr. Huang was an old St. John's graduate of the class of 1930, with the degree of Bachelor of Arts in English literature. He has been connected with St. John's University ever since, first as instructor in English in St. John's Middle School, then as Professor of Chinese literature in the University. Before he left Shanghai, he has been the Associate Dean of the College of Arts and Dean of Discipline concurrently.

Besides activities on the St. John's Campus, Mr. Huang kept himself busy in doing literary and journalistic work. He was editor-in-chief of the Chiao Sheng Pao (僑聲報), an independent Chinese newspaper, and publisher of the non-partisan "Ping-Lun Fortnightly" (評論半月刊), a Chinese Magazine, in 1945. He started the West Wind Monthly in Shanghai in Sept. 1936, and has been editor-in-chief of the magazine ever since.

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West Wind Monthly is a Chinese periodical devoted to the introduction and interpretation of Western culture, and since its publication in 1936, it has been dedicated to the promotion of international understanding and good will. It has been one of the most popular magazines in China, and is generally regarded as "The Reader's Digest of the Orient." When Prof. Huang was on leave, his brother, Huang Chia-ying, was in charge of the editorial work for the magazine and he is still in close connection with it.

Professor Huang has published since 1932 eleven books in Chinese on literature and the social sciences, including translations of a biography of George Bernard Shaw, "The Autobiography of A Super-tramp," by W. H. Davies, "The Importance of Living," by Lin Yu-tang, "The Making of Citizen," by Charles E. Merriam, and "The Historical Evolution of Modern Nationalism," by J. H. Hayes.

Mr. Huang devoted himself especially to the work of translation and wrote a book, named "Selected Essays on Translation." His writings are so popular that he is generally regarded as an authority in that field.

Starting work once again in St. John's this term as the Associate Dean of the College of Arts and Professor of Journalism and Chinese literature, Prof. Huang still plans to continue his work in Christian institution of higher learning and in journalism, and to carry on research work in comparative literature.

The professor has a family that ranks among the happiest. A kind and able mistress plus three cute and lovely children make perfection. Every visitor can feel the true, grace and joyous air which is absent from so many homes, especially in these uncertain times. To those who are planning to build a family, the reporter recommends a call to the professor's.

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

(SERVING DURING CURRENT SEMESTER)

FALL 1948
SPRING

St. John's UNIVERSITY

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Jackson, H. Vernon	23	Lecturer	English	New				A.C.M.	
Perry, Charles Elliott	40	Professor Acting Head	History	17	M.A.	Harvard	1935	A.C.M.	
Roberts, Frances Markley	47	Professor	History	22	M.A.	S.t. John's	1931	A.C.M.	
Van Voast, Helen	39	Assistant Professor	History Religion	6				A.C.M.	
Roberts, Donald	59	Professor Head	Government	33	M.A.	Harvard	1915	A.C.M.	
Tyau, Min-chien	60	Professor	"	6	LL.D	London U	1916		
Tsen, Dah-chang	51	"	"	16	M.A.	Columbia	1921		
Phen S-tse	40	"	"	7					
Ku, Yuan-ho	46	Assistant Professor	"	21					
Chao, Shao-ting	51	Professor Head	Economics	27	M.A.	U. of Chicago	1925		
Cheng, Hui-i	48	Professor	"	8	Ph.D	Ohio State	1928		
Cheng, Shao-wu	49	Professor	"	New					
Chu, Hsin-pao	30	Assistant Professor	"	7					
Lovejoy, Allen P	36	Lecturer	"	1				UBCCC	
Chang, Hsun	25	Assistant Asst. Prof.	"	$\frac{1}{2}$					
Chang, Tsu-chang	30	Acting Head	Education	6					
Pott, James Hawks	57	Professor	Education	22	M.A.	Michigan	1932	A.C.M.	
Norton, John Randall	58	Professor	Education	35	M.A.	Columbia	1917	A.C.M.	

FACULTY AND ADMINISTRATIVE STAFF

St. John's UNIVERSITY

FALL } 1948
SPRING }

	ADMINISTRATIVE OFFICERS CLERKS						PROF'RS			ASSOC & ASST. PROF.			INSTR.			LECT.			ASS'TS			TECHN'S			TOTAL			PART. TIME*			TOTAL**			TOTAL (Admin & Teaching)		
	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T
<i>School</i> COLLEGE OF Medicine	1	1	2				17	2	19	1	1	2				1		1	1		1	2	1	3	23	5	28	45	2	47	26 ³ / ₄	5 ¹ / ₆	31 ¹ / ₁₂			
DEPT. OF <i>School of Engineering</i>	1		1				2		2	1		1				2		2	2		2				8		8	5		5	11		11			
<i>School of Agriculture</i>	1		1				3		3																4		4	2		2	4 ³ / ₄		4 ³ / ₄			
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COLLEGE OF DEPT. OF <i>President's office</i>			2																						2		2				2		2			
<i>Dean's office</i>	1		1	1		1																			2		2				2		2			
" <i>Registrar's office</i>	1	1	2	5	2	7																			6	3	9				6	3	9			
" <i>Treasurer's</i>	1		1	2	1	3																			3	1	4				3	1	4			
" <i>Secretariat</i>	1		1	2	1	3																			3	1	4				3	1	4			
" <i>Business office</i>	1		1	6	2	8																			7	2	9				7	2	9			
" <i>Publication</i>	1		1	1		1																			2		2				2		2			
" <i>Library</i>	1	1	2	5	2	7																			6	3	9				6	3	9			
" <i>Dean of Woman</i>		1	1																						1		1				1		1			
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TOTAL	15	4	19	22	8	30	47	5	52	12	4	16				8	2	10	9	2	11	5	1	6	118	26	144	66	9	75	131 ¹ / ₂	28 ¹ / ₁₂	160			

* Under this heading give the number of individuals regardless of how large or small a teaching load each carries.
 ** Part-time teachers should be included on the basis of teaching load rather than as individuals. For example, 5 part-time teachers may constitute the equivalent of only 1½ full-time.

WESTERN PERSONNEL NEEDS

St. John's University

Date *Nov 10, 1948*

In order to be of the greatest assistance to the Colleges, the Associated Boards need to know, at least a year in advance, the probable requirements of the Colleges in the way of Western personnel.

I. Please give your understanding of the Mission quotas for your institution:

MISSION BOARD	NUMBER	SPECIAL ASSIGNMENTS OR RELATIONSHIPS
	<i>Mission Quota - 12</i>	
	<i>Present Personnel: 12 full time</i>	
		<i>2 wives = 1 1/2 time</i>
		<i>2 men = 1/2 time each</i>
		<i>1 woman = 1/2 time</i>
	<i>Total mission P. = 15 1/2</i>	

II. Please list changes in Western personnel anticipated during the next three years:

NAME	POSITION	SUPPORT *	EXPECTED DATES DEPARTURE RETURN
<i>Unknown!</i>			

III. Please list new Western personnel desired during the next three years. Be *realistic*, be *definite*, and indicate *relative* priorities.

POSITION	SUPPORT *	DATE DESIRED	PRIORITY
<i>None!</i>			

* Please indicate whether support is by a mission board (giving particular board), from university funds, or from some other source.

Card

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

FALL 1948
~~SPRING~~

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Tsha, Tsung-wo	54	Professor Dept. Head	Chinese	31 yr	M.A.	St. John's	1931		
Wong, Hyung-foo	48	Professor	"	22					
Tseu, Ts-me	52	Assistant Professor	"	16					
Wong, Tien-pe	56	Assistant Professor	"	12					
Hong, Yu-han	45	Assistant Professor	"	7					
Wang, K. T.	48	Assistant Professor	"	7					
Cheng, Chia-ai	29	Lecturer	"	2	M.A.	St. John's	1946		
Chen, Kuan-chih	27	Lecturer	"	2					
Wong-Quincey, John	61	Professor Dept. Head	English	7	M.J.I	London U.	1913		
Sullwold, George	36	Assistant Professor	"	4	M.A.	U. of California	1936	American Church Mission	
Thoop, ^{Montgomery} <i>Hunt</i>	63	Professor	"	31	S.T.D	West.Theo. Sem.	1932	A.C.M.	
Lamberton, Mary	65	Professor	"	18	M.A.	U. of South. California	1930	A.C.M.	
Throop, Elizabeth Nichols	66	Lecturer	"	7				A.C.M.	
Falck, Elizabeth Hartman	54	Assistant Professor	"	6	M.A.	Columbia U	1946	A.C.M.	
Chang, Lena	44	Professor	"	2					
Roberts, Lilian	63	Lecturer	"	2				A.C.M.	
Tsaung, Zang-tuh	50	Lecturer	"	New					
Lovejoy, Jean Hashings	35	Lecturer	"	New				U.B.C.C.C.	

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's

UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

FALL

1948

SPRING

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Chen, Hsuan-shan	45	Professor	Education	4	Ph.D	Columbia	1928		
Chen, Ko-mei	51	Professor	"	2	M.A.	Chicago	1926		
Djao, Chwau-chia	50	Professor	"	2	M.A.	Colorado State Coll.	1937		
Yeh, Hui-chuan	29	Lecturer	"	2	M.A.	St. John's	1946		
Gregg, Alice Henrietta	50	Lecturer	"	2	Ph.D	Columbia	1945	A.C.M.	
Votaw, Maurice E.	49	Professor Head	Journalism	26	M.A.	U. of Missouri	1921	A.C.M.	
Huang Chia-te	40	Professor	"	17					
Woo, Kya-tang	36	Professor	"	1	M.A.	U. of Missouri			
Hsu, Edmund	43	Professor	Philosophy	8	Th.D	Harvard	1940		
Lo, Si-fong	35	Lecturer	"	New					
Li, Bing-hua	57	Professor	Sociology	10	Ph.D	Wisconsin	1931		
Baker, Gilbert H.	38	Lecturer	Religion	2	M.A.	Oxford	1946	A.C.M.	
Ho, Gertrude	46	Assistant Professor	Music	1					
Yang, Chia-ren	37	Assistant Professor	Music	1	M.Mus.	Michigan	1939		
Lee, Michael	40	Director	Physical Education	3					
Peh, Chih-wei	33	Assistant Director	P. E.	2					
Tseng, Shun-jen	28	Assistant Director	P. E.	New					
Chu, Chi-kung	42		P. E.	New					

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

FALL 1948
~~SPRING~~

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Tucker, Ellis Nimmo	56	Professor Head	Math.	27	M.A.	U. of Virginia	1916	A.C.M.	
Tso, Da-juin	35	Assistant Professor	"	8	M.S.	St. John's	1942		
Yue, Sung-yao	31	Assistant Professor	"	4	M.A.	St. John's	1944		
Mao, Ke-jen	28	Lecturer	"	1					
Chao, Siu-hung	52	Professor Head	Physics	30	Ph.D	Chicago	1935		
Tang, Shan-tao	28	Lecturer	"	4					
Chen, Yu-liang	23	Assistant	"	2					
Share, Ting-siang	30	Assistant	"	8					
Zung, Yen-chung	46	Professor Head	Chemistry	26	M.S. M.S.	Yenching U Wisconsin	1930 1948		
Chen, Lien-pan	41	Professor	"	17	M.S.	St. John's	1932		
Liew, Chun-yieh	51	Professor	"	6	M.S.	Washington	1925		
Tao, Tung	43	Professor	"	3	M.S.	Chicago	1932		
Yen, Tsing-tae	30	Assistant Professor	"	7	M.S.	St. John's	1944		
Shen, Nai-kuei	29	Lecturer	"	4					
Yao, Tien-jung	25	Assistant	"	3					
Wu, Kuan-yung	25	Assistant	"	1					
Tsu, Zung-yen	31	Assistant	"	13					
Yue, Chih-ying	23	Assistant	"	New					

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

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(SERVING DURING CURRENT SEMESTER)

FALL 1948
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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Chu, Yuan-ting	52	Professor Head	Biology	29	Ph.D.	Michigan	1934		
Chen, Yen-cho	37	Professor	"	16	M.S.	St. John's	1936		
Chen, Ying-chen	23	Assistant	"	New					
Nyi, Pao-chun	50	Professor	School of Medicine	20	M.D.	Johns Hopkins	1927		
Tucker, Augustine W.	65	"	"	42	M.D.	Virginia	1905	A.C.M.	
Morris, Harold H.	65	"	"	39	M.D.	U. of Penn		A.C.M.	
Tyau, Edward Sing-teh	69	"	"	33	Dr.P.H.	"	1919		
Koo, Ung-khaung	65	"	"	39	D.T.M.	Harvard	1921		
Hsu, I-min	58	"	"	26	M.Sc.	Penn	1922		
Tsang, Foh-sing	46	"	"	16	M.Sc.	Penn	1931		
Ting, Winston Koo	54	"	"	14	M.Sc.	Penn	1930		
Wong, I-kyung	50	"	"	17	M.Sc.	Penn	1929		
Halpern, Fanny	45	"	"	13	M.D.	Vienna U.	1924		
Chen Ji	52	"	"	15	M.Sc.	Penn	1933		
Hwang Ming-sing	39	"	"	12	D.Sc.	Penn	1939		
Chang, Francis K. S.	42	"	"	18	Ph.D.	Cornell U			
Dunlap, Albert Monzo	64	"	"	11	M.D.	Harvard	1910		
Van, Zung-jih	52	"	"	17	M.A.	Michigan	1930		

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

(SERVING DURING CURRENT SEMESTER)

St. John's UNIVERSITY

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Wong, Amos Ih-hwei	50	Professor	School of Medicine	12	M.D.	St. John's	1923		
Pan, Chi-shen	42	"	"	8	M.D.	Nat'l Med. College	1935		
Chiu, Stanley L	42	"	"	2	M.Sc.	Mayo Found.	1942		
Deng, Yu-lan	45	"	"	7	M.D.	S'hai Women Christ.Col.	1930		
Rottenstein, Hans	35	"	"	9	M.D.	U. of Graz Austria			
Chang, Hung-teh	45	"	"	2	Ph.D	Chicago	1933		
Lan, Hsi-chun	42	"	"	5	M.D.	Cheeloo U	1933		
Guo, Koda	39	"	"	New	D.T.M.	U. of Hamburg	1936		
Ranson, F. T.	46	Associate Professor	"		M.B.				
Chao, Jung	37	Assistant Professor	"	8	M.D.	St. John's	1937		
Chen, Pang-ti		"	"		M.Sc.	Penn			
Pih, Kathleen, Annei	42	"	"	8	D.O.M.S	London			
Chen, Pang-hsien	36	"	"	3	M.D.	St. John's	1938		
Chien, Chien-chu		"	"	1					
Tsao, Yu-fang	36	Associate	"	11	M.Sc.	Penn	1937		
Tyau, Yu-dau	41	"	"	11	M.Sc.	Penn	1936		
Iai, Siang-bing	40	"	"	9	M.Sc.	Penn	1938		
Mao, Chun-yue	37	"	"	3	D.Sc.	Penn			

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

(SERVING DURING CURRENT SEMESTER)

St. John's UNIVERSITY

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Dao, Chin	37	Associate	School of Medicine	13	M.D.	St. John's	1936		
Adolph, Paul E.	47	"	"		M.Sc.	Penn	1946		
Kwauk, Dick	37	"	"	7	M.Sc.	Penn	1937		
Shih, Wen	39	"	"	11	M.B.	Tung Nan	1947		
Thorngate, George	55	Lecturer	"		M.D.				
Tsu, Arthur, Pau-ling	39	"	"	11	M.Sc.	Penn	1936		
Zee, Zoong-ung	42	"	"	1	M.D.	St. John's	1934		
Lonser, Ewald Reinhold	37	"	"	1	M.D.	Col. of Med. Evangelists			
Tung, Fong-chung	33	"	"	New	M.Sc.	Penn	1947		
Li, An-fong	33	"	"	New	M.D.	S'hai Women Med. College			
Tsao, Foh-kong	39	Assistant	"		M.Sc.	Penn	1938		
Jui, Hong-jih	35	"	"	8	M.D.	St. John's	1940		
Chen, Yen-yu	33	"	"	8	M.D.	St. John's	1940		
Daun, Sun-yuan	31	"	"	4	M.D.	"	1942		
Chai, Hsiang-chien	35	"	"	New	M.D.	"	1940		
Li, Kia-ken	36	"	"	New	M.D.	"	1939		
Lu, Ju-shan	25	"	"	1	B.S.	"	1947		
Wu, Tuh-ping	32	"	"	New	M.D.	"	1944		

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

FALL 1948
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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Lin, Shun-hua	30	Assistant	School of Medicine	New	M.D.	St. John's	1944		
Chiang, Shao-chi	30	"	"	"	"	"	1945		
Ho, Chih-hsung	36	"	"	"	M.D.	"	1939		
Ho, Shang-chih	35	"	"	New	M.D.	"	1941		
Dao, Ling-yuan	30	"	"	"	M.D.	"	1944		
Han, Kai-tai	28	"	"	"	M.D.	"	1946		
Chin Yun-tsung	29	"	"	"	M.D.	"	1946		
Chen, Wei-hs	28	"	"	"	M.D.	"	1946		
Fu, Fu-yuan	27	"	"	"	"	"	1947		
Young, Quoling	57	Professor	School of Engineering	7	M.S.	Michigan	1915		
Chang, Wen-ting	38	"	"	9	M.S.	Illinois	1937		
Tseu, Fonber Q.	43	"	"	New					
Yue, Sung-yau	31	Assistant Professor	"	8	M.S.	St. John's	1946		
Ou-Yang, Ko-ching	27	Lecturer	"	5					
Huang, Henry Johnson	34	"	"	6					
Mandelker, Mg. J.	48	"	"	6	D.Sc. Ex&S	U. of Vienna			
Paulick, Richard	45	"	"	4					
Chang, I-chang	31	"	"	New	M.E.	U. of South California			

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Chen, Tien-yu	26	Lecturer	Engineering	1					
Chu, Chao-hung	20	Assistant	"	1					
Chu, Chao-hsien	18	"	"	1					
Yao, Hsing-huang	53	Professor	School of Agriculture	4	Ph.D	New Jersey	1923		
Shao, Teh-hsing	54	"	"	2	M.S.	Nanking U			
Hsia, Cheng-pih	35	"	"	2					
Marbach, William	33	"	"	2					
Hsu, Shih-li	33	"	"	1					

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's

UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Woo, Tsing-tai	67	Chairman, Administrative Council		New					
Pott, James Hawks	57	Vice-President		22	M.A.	Michigan	1932	A.C.M.	
Chao, Siu-hung	52	Dean of the Uni.		30	Ph.D.	Chicago	1935		
Tucker, Ellis Nimmo	56	<i>Acting</i> Dean, College of Arts		27	M.A.	Virginia	1916		
Huang, Chia-te	40	Associate Dean, College of Arts		17					
Chu, Yuan-ting	52	Dean, College of Science		29	Ph.D.	Michigan Chicago	1934		
Nyi, Pao-chun	50	Dean, School of Medicine		20	M.D.	Johns Hopkins	1927		
Young, Qualing	57	Dean, School of Engineering		7	M.S.	Michigan	1915		
Yao, Hsing-huang	53	Acting Dean, School of Agriculture		4	Ph.D.	New Jersey	1923		
J. Wong-Quincey (Mrs)	63	Dean of Women		3					
Chang, Tsu-chang	30	Registrar		6					
Yao, Hui-en	32	Asst. Registrar		7					
Tung, Chen-chu	34	Assistant		13					
Poo, Ken-yun	42	"		24					
Chang, Chiu-chow	41	"		3					
Yao, Chen-huan	23	"		5					
Mao, En-si	40	"		9					
Wong, Yu-tse	40	"		6					

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

(SERVING DURING CURRENT SEMESTER)

St. John's UNIVERSITY

FALL

1948

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Loo, Ching-ai	26	Assistant		1					
Kyong, Pao-tseung	44	Registrar, School of Medicine		6					
Zia, Down-vung	39	Treasurer		11					
Tsiang, Yuoh-ling	58	Bursar		15					
Chin, Ya-sung	42	Asst. Bursar		18					
Tseu Hsiang	30	Assistant		1					
Chang, Ke-lau	53	Chinese Secretary to the President		20					
Chung, Bessie	44	English Secretary to the President		2					
Nyi, Ding-tshung	37	Chinese Secretary		11					
Woo, Ping-yih	35	Assistant		2					
Tsu, V.D. Thomas	57	Publication Manager		2					
Hsu, An-jen	54	Assistant		4					
Li, Cen-zeu	64	Business Manager		42					
Chou, Sung-tsou	30	Assistant		4					
Yui, Tse-young	44	Assistant		20					
Chang, Ping-yong	44	Clerk		22					
Woo, Zen-oen	43	"		24					
Ho, Kettie	32	"		9					

LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

(SERVING DURING CURRENT SEMESTER)

St. John's UNIVERSITY

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~~SPRING~~

1948

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Chu, Hsing-chien	63	Clerk		15					
Chien, Hui-chen	67	"		2					
Han, To-chia	57	"		6					
Roberts, Frances M.	47	Acting Librarian		22	M.A.	St. John's	1931	A.C.M.	
Li, Wen-yu	40	Assistant		17					
Chang, Fu-chi	36	Assistant		12 $\frac{1}{2}$					
Chow, Persis	43	"		6					
Chow, Faith	31	"		6					
Hou, Zing-sung	33	"		14					
Ho Chin-to	27	"		$\frac{1}{2}$					
Shao Ping-sheng	37	"		18					
Koo, Zei-yen	36	Technician, Dept. of chemistry		10					
Chu, Chi-hsun	34	Technician, Dept. of biology		11					
Hsu, Yang	26	Technician, School of Medicine		New					
Ho, Yung-hsiang	20	"		New					
Meng, Chao-hou	34	"		New					
Sih, Ven-pien	47	Clerk		1					
Pih, Kwe-yoong	30	Clerk		8					

LIST OF FACULTY AND ADMINISTRATIVE STAFF—B

(ON LEAVE)

St. John's UNIVERSITY

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	WHERE ON LEAVE?
					Degree	Institution	Date		
Foo, Thoong-sien	40	Professor and Head of Education		9	M.A.	St. John's	1942		
Chao, Chen	40	Asst. Professor of History		4					
Wong, Vi-lien	52	Librarian		29	M.S.	Columbia			

Yu Ta-wei (David Yu)

St. Johns

PhD from Harvard; Ran Free China's small-arms factories. In charge of reconstruction of railroads; rank of general; head of Communications Ministry; Time considers him as one of best China administrators.

THOSE WHO HAVE BEEN ADDED TO THE STAFF SINCE YOUR FALL LIST
LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

(SERVING DURING CURRENT SEMESTER)

UNIVERSITY

FALL

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 SPRING

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Dzau, Yu-lin	26	Assistant	English						
Hsieh, Shu-sheng	30	Assistant Prof.	Economics		M. A.	Columbia	1948		
Brady, Grace	54	Lecturer	Education						
Liang, Hubert S	46	Professor	Journalism		M.A.	Chicago	1926		
Li, Chi-tung	25	Assistant	P. E.						
Yang, Wei-chin	23	Assistant	Biology						
Hu, Pei-chuan	30	Assistant Prof.	C. E.		Ph.D.	Michigan	1944		
Tsung, Andrew	30	Lecturer	A. E.		M.S.	Brooklyn Polytechnic	1947		
Woo, L. S.	58	Professor	Medicine	8	M.D.	St. John's	1916		
Li, Ching-te	21	Clerk	Secretariat						
Chen, Chun-shan	38	Tech.	Medicine						
Lee, Ru-tsang	38	Assistant	Social Secretary						
Li, Teh-hua	25	Assistant	C. E.						
Yang, Shih-ching	23	Tech.	Medicine						

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LIST ONLY THOSE WHO HAVE LEFT TO MAKE YOUR FALL REPORT
LIST OF FACULTY AND ADMINISTRATIVE STAFF—A

St. John's UNIVERSITY

(SERVING DURING CURRENT SEMESTER)

FALL
SPRING 1949

NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Throop, Montgomery Hunt	64	Professor	English	31 yr	S.T.D.	W. Theo. Seminary	1932	A.C.M.	
Lamberton, Mary	66	"	"	18	M.A.	U. of South. Calif.	1930	A.C.M.	
Throop, Elizabeth, Nichols	67	Lecturer	English	7				A.C.M.	
Tsaung, Zang-tuh	51	Lecturer	English	$\frac{1}{2}$					
Gregg, Alice Henrietta	51	Lecturer	Education	2	Ph.D	Columbia	1945	A.C.M.	
Votaw, Maurice E.	50	Professor	Journalism	26	M.A.	U. of Missouri	1921	A.C.M.	
Ho, Gertrude	47	Assistant Professor	Music	1					
Morris, Harold H.	66	Professor	Medicine	39	M.D.	U. of Penn		A.C.M.	
Mandelker, Mg. J.	49	Lecturer	Engineering	6	D.Sc.	U. of Vienna			
Chang I-cheng	32	Lecturer	"	$\frac{1}{2}$	M.E.	U. of Calif.			
Yao, Hsing-huang	54	Professor	Agriculture	4	Ph.D.	Rutgers College & New Jersey U.	1923		
Shao, Teh-hsing	55	"	"	2	M.S.	Nanking U			
Hsia, Cheng-pih	36	"	"	2					
Marbach, William	34	"	"	2					
Hsu, Shih-li	33	"	"	1					
Woo, T. T.	68	Chairman Ad. Council		$\frac{1}{2}$					
Yao, Hui-en	33	Assistant Registrar		7					
Li, Wen-yu	40	Assistant	Library	17					

left since fall report

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~~THOSE ON YOUR FALL LIST WHO HAVE LEFT THE INSTITUTION~~
LIST OF FACULTY AND ADMINISTRATIVE STAFF--A

(SERVING DURING CURRENT SEMESTER)

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NAME	AGE	RANK	DEPT.	LENGTH OF SERVICE With Instit.	ADVANCED DEGREES			SUPPORT (in case of Western members)	STUDY ABROAD (in case of Chinese) Where? When?
					Degree	Instit.	Date		
Meng, Chao-hou	35	Technician	Medicine	$\frac{1}{2}$					
Hsu, Yang	27	"	"	$\frac{1}{2}$					

PLEASE INDICATE CHANGES SINCE FALL REPORT
 PLEASE INDICATE CHANGES SINCE FALL REPORT
 WESTERN PERSONNEL NEEDS

St. John's University

Date March 11, 1949

In order to be of the greatest assistance to the Colleges, the Associated Boards need to know, at least a year in advance, the probable requirements of the Colleges in the way of Western personnel.

I. Please give your understanding of the Mission quotas for your institution: 1949 Fall.

MISSION BOARD	NUMBER	SPECIAL ASSIGNMENTS OR RELATIONSHIPS
National Council (Episcopal)	8 or 10	Faculty

II. Please list changes in Western personnel anticipated during the next three years: *Incomplete*

NAME	POSITION	SUPPORT *	EXPECTED DATES DEPARTURE RETURN
J. H. Post	Mission Rep. & Camp Director	Mission	May '49 Feb '50
C. E. Perry	Prof of Hist.	"	May '49
H. H. Morris	Prof of Geog.	"	Jan '49
M. E. Volcan	Prof of Latin & Dean of Arts	"	Jan '49
M. H. Throp	Prof Eng.	"	Jan '49
	Others changes uncertain		

III. Please list new Western personnel desired during the next three years. Be realistic, be definite, and indicate relative priorities.

POSITION	SUPPORT *	DATE DESIRED	PRIORITY
<i>Unnecessary</i>			

* Please indicate whether support is by a mission board (giving particular board), from university funds, or from some other source.