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Correspondence
Letter from A. P. Happer, Jr.
to Sarah Carrington 1896
Alexander Benter to
James Henry, 1925

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Newchwang, China.
12, August, 1896.

Miss Sarah Carrington,
Colebrook, Connecticut.

Dear Madam:-

I owe you a letter of thanks for the very full answer you gave to my questions in your long letter of the 9, Mch. 1895, and I suppose you will be interested in hearing something more about the school for which you and your friends raised a permanent scholarship. I was at the school last autumn and have known it of old, because I once taught in one branch of it. The fact is, the Trustees, led by Dr. Ellinwood, have simply adopted the Presbyterian boys and young men boarding schools of the mission at Canton, and are seeking to endow them with the money that father collected for a very different object. Father wished to build up an institution on the lines of the Beirut College, Syria, and Roberts College in Turkey, which use English as a medium of instruction, because he saw the day had come when the youth of China would demand an education in English and the Western Sciences, and his plan was to provide such an education under Christian auspices. That branch of the educational work in China the Presbyterian Board did not feel called upon to undertake, hence it was proposed to be inaugurated as an independent work, and father was to seek subscriptions from individuals rather than from the church, and as such he was recommended to the Christian public. Father set his standard high, and sought to interest other denominations in the enterprise and raise such a large endowment that it might, from the start, take a first place among Anglo-Chinese colleges in China. He succeeded, as you know, in raising something over \$100,000 and on arrival in Canton began with giving instruction in the rudiments of English as the first step in the education laid out for them, pending the settlement of the location of the college. One of the largest donors agitated for a closer union with the Presbyterian Board of Missions, and from that agitation began a crusade against the teaching of English as hostile to evangelization work, and that party carried the day so far, as said above, as to purchase the plant of a strictly denominational boarding school and a Presbyterian Theological school and endow them so far as they have the funds, governing the school as re-organized, under a Board of Directors chosen entirely from the Canton Presbyterian Mission, who in making a list of studies have excluded English entirely. Father foresaw the exclusion of English when the Board of Directors was elected the winter before he died, and when they ratified the purchase of the school buildings, and thus irrevocably committed the school to a policy utterly different from the one described in the Prospectus he demanded the return of the bond wherein he promised to pay \$10,000 towards the endowment of the college, as he wanted to give the money to some other object. The Trustees refused to return the

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Miss Sarah Carrington

12, August, 1896.

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Bond, alleging that nothing had been done that was contrary to the Prospectus. Then the curriculum had not been drawn up in Canton. Father's demand was not withdrawn and the following autumn father died, intestate. As one of the Administrators of the estate appointed by the Probate Court of Wooster, Ohio, I could not admit the binding nature of the Bond since the signer of it had demanded its return, consequently it was in anticipation of trouble arising therefrom that I addressed you my letter of March 1895. As long as the question of English was unsettled, I thought they might have grounds to sue the estate, never dreaming that they would have the hardihood to do so when shutting out English altogether, as the last act in overthrowing the whole structure that father contemplated to build; for I had discussed the subject of English with him myself. As I understand the news now from the U.S. the Trustees are going to sue for the payment of the Bond on the ground that the wording of it does not stipulate for the teaching of English in the college. I looked up the copy of the receipt the Treasurer of the college gave you, and I find they were careful to avoid any language of that kind in your document, although, as I read your correspondence with father, it was with the hope of giving your protegee an English education that you and your friends subscribed for the scholarship. I do not deny the right of large donors to an enterprise, planning for something different from the original plan, to agitate for it, but I claim that all, no matter how small the sum subscribed, should be consulted, and should they not agree to the change, and they are outvoted, then their subscriptions and interest on it too should be paid back to them. I wonder what you say to my view of the case? Yet it is very strange that what seems to be such a plain question with us is looked at differently by interested parties. If you lay any stress on the English education of your scholarship, I fear it is all finished, for I consulted some of the Directors in Canton, and they are strongly opposed to its being taught.

I shall be glad to hear from you should you feel like writing.
I give my full address below.

Yours respectfully,

(signed)

A. P. Happer, Jr.
Newchwang,
c/o I. M. Customs
Shanghai, China.

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Copy of letter written March 26, 1925, by Alexander Baxter, Vice President and Acting President of Canton Christian College to President James M. Henry.

Death of Dr. Sun Yat-Sen

You will be interested to have a brief report of the memorial and other services connected with the death of China's great leader. The news reached the College on the evening of the day of his death and a meeting was at once called by the Student Council to consider what steps they should take to commemorate the occasion.

Two deputations came to see me on the matter urging that we should immediately grant a general holiday so as to enable the students fittingly to express their sorrow at the death of their leader. The second deputation came to my house about 11:30 p.m. and I had to spend quite a little time trying to persuade them that we would be unwise to take action as a school, and that the government would certainly take steps to proclaim a general holiday. I gave them the assurance that the College would fall in with any such governmental recommendation. In the end this seemed to satisfy them and they made arrangements to have a meeting on the following evening. I thought it best to leave the arrangements entirely in the hands of the students, and I must say that they handled the meeting in a most praiseworthy manner; in fact, I have never been at a meeting of the students which so impressed me by its dignity and sincere feeling.

An attempt was made to get Civil Governor Wu Hon Man to give an address as representing the Government, but he replied to the students who interviewed him, that he would only do so if there were no religious observances whatever connected with the meeting. Wong Po Shang, President of the Student Council, spoke to me about this and said that he personally was not in favor of cutting out the religious element in the meeting, even if it meant doing without the Civil Governor.

To make a long story short, another and in many respects a more acceptable representative was found in General Ng Tit Sing who, as you know, has been a very close and intimate friend of Dr. Sun's, and belongs to the moderate rather than the extreme wing of the Kuomintang. The hall was draped in black and white streamers and along the walls and on the curtain of the platform were many scrolls with quotations from Dr. Sun's writings and speeches, and commemorative sentences. Fifteen minutes before the meeting, which was held in the evening at 8 o'clock, the College bell was tolled at minute intervals, and during this time the whole student body assembled on the paths in front of Swasey Hall. The College students were in caps and gowns and the students of the lower schools in their respective uniforms.

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At eight p.m. the band inside played a funeral march and to the accompaniment of this the students marched silently into the hall and took their places. Of course every seat was filled and many of the students had to stand. After they had filed in, the platform speakers marched down the center aisle and took their places on the platform. Mr. Wong was chairman and carried out his duties in a very dignified and reverential way.

The first part of the program was another march by the College Band. This was followed by a brief announcement of the nature of the meeting and a eulogy of Dr. Sun by the chairman. Then followed prayer led by Rev. Chan E'sap Ng. The prayer was most carefully prepared and read from manuscript. It was a beautiful prayer and very suitable as well as very Christian.

I forgot to say that in the center of the platform was a large framed portrait of Dr. Sun. Following the prayer the commemorative ceremony was carried out in the form of three bows before the portrait, by everybody in the hall, and a short time of silence, all standing. The various representatives gave brief addresses. Mr. Lei Po Tung spoke representing the student body. I spoke representing the foreign staff, and Mr. Ko representing the Chinese staff; then one of the foremen spoke representing the workmen, and he spoke quite well. This was followed by the main speech of the evening by General Ng; his address was of a very high order and was marked by a singular absence of political partisanship. He spoke of his friendship with Dr. Sun and his special opportunities for getting to know his character and his ideals. As great qualities in this leader he instanced courage, physical and moral, perseverance, believing the best in men, absence of feeling of revenge and, of course, a consuming love of country. Gen. Ng then called upon the students to commemorate the life of this great leader by dedicating themselves to the ideals he stood for and striving to carry them forward in China. The meeting ended with another selection by the band, after which the audience remained seated until the speakers had passed out of the hall.

On his way to the wharf Gen. Ng spoke repeatedly to Mr. Ko of the tremendous impression the meeting had made upon him, and Mr. Ko felt that the meeting was something of a surprise to the General in view of remarks so often passed about our Christian schools, that they do not train students in patriotism. I am told also that in reports in the Chinese press most favorable comments have been made, first, as to the promptness with which the meeting was arranged. I believe it was the first service to be held in Canton.

Reference was also made to some of the things I had said, regarding the attitude of the foreign teachers to China's great patriot. Altogether it was a very satisfactory affair, and there was nothing in it at all unseemly or out of place.

The following Tuesday I attended the official memorial service at the Kwangtung University. There was a very large turnout of Chinese officials, all the foreign consuls were present, and a fair number of foreign businessmen. The central hall of the University had been specially prepared for the memorial services. The platform was a mass of flowers and in the center was a large portrait of Dr. Sun. The service followed very largely that held by the students here and, in fact, I have been told by one or two Chinese that the government copied our service. There was one difference, however, and that was the scrupulous care taken to avoid anything that could be considered as religious.

Following the ceremonial part we went into the assembly hall where speeches were delivered in Chinese by Wu Hon Man, and in English by C.C.Wu. You will find reports of both and of the reply by Sir James Jamieson representing the Consular body in recent issues of the Canton Gazette. In addition the Russian Bolshevist Consul gave an address in Russian, interpreted into Mandarin by a Chinese student, and this seemed to be very acceptable to the crowd of Chinese present. I have not been able to find out exactly what he said as I have seen no report of his speech either in Chinese or in English.

A number of holidays were declared by the Government during that week so as to give all classes of the community an opportunity to attend a memorial service. The day fixed for students was Thursday, March 19, and we declared a general holiday for that date. I was not present with the students but I believe the whole College student body went along with a fair number of representatives from lower schools. During my residence in China I have never come across any event which has had a greater effect on the Chinese generally, with the exception of the Revolution, than the death of Dr. Sun. It is interesting how in face of his death his past mistakes are rapidly forgiven and forgotten, and from all parts of China, north and center, as well as south, the messages given here have been eulogistic to a very high degree. It is also significant of the influence which after all Christianity has had on Dr. Sun's life, that the first memorial service connected with his funeral in Peking, was a Christian service conducted by Christian Chinese and using Christian hymns and prayer. This in a marked contrast to what has been done here in the south, where under the leadership of such anti-Christian leaders as Wu Hon Man and his party, everything connected with Christianity has been rigorously excluded from all commemorative services.

There is no doubt but that the loss of Dr. Sun has cast a gloom over most of the students of China; an extreme instance is the suicide of a student in Hongkong, attributed to his despondency at the loss of this leader. One wonders who, if any one, will take the place of Dr. Sun in the affection and worship of the Chinese student body. Recent indications show that it is not to be easy for a successor to him to be appointed. I am told on good authority that the various sections of the Kuomintang are divided on this point, and that recommendations as to a leader from different centers indicate preference for different men. Only yesterday I learned that the Canton section have sent a very strong telegram to Shanghai and Peking, stating that they are not prepared to accept the leaders proposed by these two places, namely, Tong Shao Yi, but are determined to have Wu Hon Man as Dr. Sun's successor, and to follow out to the letter the policy and program of their late leader. Some of the Chinese are pessimistic as to the future of the Kuomintang and think it may split up into factions, and as a strong party cease to exist; others feel that its future influence may be assured if the members of the Party will agree to be led by a group rather than an individual. However, it is a matter for the future to decide, altho it is a matter that may mean a great deal to the unification and future strength of China. Meanwhile severe fighting goes on still in the Swatow District and we are by no means at the end of the local troubles. How long the various generals will work together in the absence of a popular leader, remains to be seen. Most people are not very hopeful.

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