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Joint Committee of the Board  
of Managers of Chen-tu Union  
University and the Board of  
Trustees of Nanking University 1911

MINUTES OF CONFERENCE BETWEEN REPRESENTATIVES OF CHEN-TU AND NANKING UNIVERSITIES.

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A meeting was held in Mr. Speer's office on Friday, December 15th, 1911, at 3 P.M., attended by Dr. Goucher, Bishop Lewis, Dr. Shore, Dr. Hodgkin and Professor Bowle, representing the Executive Committee of the Board of Managers of Chen-tu University, and by Dr. Cobb, Mr. Horne and Mr. Speer, representing the Board of Trustees of the Nanking Union University, together with Mr. Williams, Vice-President of Nanking University, and Dr. Beebe, representing the Nanking Union Medical School.

Dr. Goucher was called to the chair. Prayer was offered by Dr. Cobb and Professor Bowle.

Dr. Goucher called upon Mr. Speer to state the object of the meeting.

Mr. Speer stated that inasmuch as the two universities represented similar aims and principles and were closely akin in their character, and were about to begin campaigns for funds for equipment and endowment, it seemed very desirable that from the outset there should be such cooperation as would refute any possibility of collision in their campaigns and would secure to each University the good-will and assistance of the other.

Mr. Speer and Dr. Hodgkin made statements as to the character of each University's scheme, its present status and its purposes for the immediate future.

After general discussion as to the possibilities of cooperation between the two enterprises, the following resolution was adopted:-

RESOLVED: That it is the sentiment of this conference, composed of representatives of the Board of Trustees of the Nanking University and the Board of Managers of the Chen-tu University, that, recognizing the full freedom and duty of each Board to take advantage of every opportunity to secure the funds it requires from any friends to whom it may be able specially to appeal,

the two Board should at the same time seek to cooperate in every way that may be found to be practicable, with earnest effort on the part of each Board to facilitate and support the appeals of the other; and that, as a practical step, the two Boards arrange for joint appeal to a few selected individuals with regard to the possibility of large special gifts, and for a few joint parlor meetings at which the general cause and claim represented by the two universities shall be presented, to be followed up by special personal work on the part of the representatives of the two institutions.

It was further voted that a committee of four, consisting of Dr. Goucher and Mr. Mornay Williams, representing the Chen-tu University, and Mr. Speer and Mr. Banton, representing the Nanking University, be appointed to devise such measures as might be practicable for the carrying out of the above resolution.

MINUTES OF CONFERENCE OF JOINT COMMITTEE OF THE BOARD OF MANAGERS OF CHEN-TU  
UNION UNIVERSITY AND THE BOARD OF TRUSTEES OF THE NANKING UNION  
UNIVERSITY.

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A meeting was held in Mr. Speer's office on Wednesday, Dec. 20th, 1911, at 11 A.M., attended by Dr. Goucher and Mr. Mornay Williams and Mr. Speer, members of the Committee of Four representing the two universities appointed at the conference between representatives of the two universities held on Friday, Dec. 15th. Mr. Banton was not able to be present, but Mr. Severance and the Rev. J.E. Williams were present in behalf of the Nanking University, and Bishop Lewis in behalf of the Chen-tu University.

Dr. Goucher was called to the chair. Prayer was offered by Mr. Speer. The resolution adopted by the conference on Dec. 15th was read. Dr. Goucher made a general statement of the educational conditions in the Yangtze Valley and especially of the importance of Nanking as an educational center. After a general discussion of what might be accomplished in the line of cooperative effort to secure support for the two universities, it was voted to arrange, if possible, for four parlor conferences, in New York, Philadelphia, Chicago and Cleveland. Mr. Mornay Williams and Mr. Speer were appointed to consider and suggest what could be done in New York; Bishop Lewis to look into the situation in Chicago on his prospective visit and report what could best be done there; the Rev. J. E. Williams to consult with Mr. Severance, Mr. Swazey or others as to the best plans for Cleveland; and Mr. Speer to correspond with Mr. Wanamaker or anyone else who might be deemed more available regarding the possibilities in Philadelphia.

Mr. Speer was appointed to prepare a brief statement regarding the two universities and their common interest, which might be used as a joint leaflet.

The meeting adjourned.

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Secretary.



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To meet the members of the  
Boards of Governors of ~~Nanking University~~  
and the  
West China Union University  
and to hear of the present political situation  
and educational opportunity in China  
The Rev. J. F. Goucher  
and  
Mr. L. H. Severance  
request the pleasure of

company at dinner  
on Friday evening, November the eighth  
at seven o'clock  
at the Union League Club  
Fifth Avenue and Thirty-ninth Street

Kindly address reply to  
Mr. L. H. Severance  
Waldorf Astoria

Henry T. Hodgkin, M. B., Secy Friends'  
Foreign Mission Assn. of Great Britain  
The Rev. J. E. Williams, Vice Pres. of  
Nanking University

A CHRISTIAN UNIVERSITY FOR CHINA.

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1. International co-operation, especially of English and Americans, in the establishment and development of education in China should be carried as far as possible. But actual participation of English and Americans in the conducting of a single school may be purchased at a dear price. Friendly division of the field may in some cases be better than an attempt to unite forces so diverse in aims and ideals that they cannot effectively work together.

2. It is desirable that there should be for some time to come but one Christian university in the Yangtze Valley from Ichang to the sea. But it is better that there should be more than one rather than that there should be too great delay in the effort to secure union, or that for the sake of union the enterprise should be so cumbersome as to interfere with its own effectiveness and crush the enthusiasm of the workers.

3. There is need of some clear thinking as to what is meant by a university. One hesitates to interject an academic question into the discussion, but without some clear agreement on this point real progress will be impossible.

4. The so-called Wuhan cities have their points of advantage as the location of an institution of higher education in China. No one can visit them without being impressed with their importance. But there are two sides to the question. It is especially open to doubt whether they furnish the best location for the one Christian university of the Yangtze Valley, if there is to be but one. The considerations which justify this doubt are as follows: First - These cities have a very trying climate, so much so that actual educational work would be limited to about eight months of the year. Second - Though commonly spoken of as the Chicago of China it is by no means certain that Hankow will ever achieve such commercial importance as this phrase suggests. Professor Chamberlin was led by his study of the water courses and mountain ranges of the country to the conviction that Hankow was certain to be relatively less important in the future than it has been in the past. This judgment is confirmed by that of other ob-

servers, and still more by the fact that already the influences which Professor Chamberlin observed are making Nanking a much more important center than Hankow. If to this be added the fact that Nanking can be reached by ocean-going steamers at all seasons of the year, the water at her landing being 120 feet deep, while Hankow is inaccessible for such steamers in the period of low water, it will appear that there is considerable reason to doubt whether the importance of Hankow has not been overestimated. Third - It is to be feared that there would be considerable difficulty in uniting in one effective organization the various elements which it is proposed to bring together in connection with the university at Wuchang. There is first of all the United Universities scheme of England which embraces in itself elements from Oxford, Cambridge, and the newer universities, from the nobility of England and the untitled classes, from the Church of England, and from the most democratic of non-conformist bodies. Next it is proposed to bring in the representatives of the American universities from the Atlantic to the Pacific. Finally these must co-operate both with one another and with the missionary educators at Hankow and Wuchang. These latter are some of them able and talented men, but there are also in the missionary group at this point some whose experience has given them little sympathy with the best ideals of education and little apprehension of its problems. Even an enthusiast in the matter of union efforts may have to confess that his enthusiasm is staggered by the thought of welding these diverse elements into an effective educational agency.

5. The advantages of Nanking have already been hinted at. It is the city which above all others the Chinese love. In 1909 one of the presidents of the Wai-Ku-Pu expressed very strongly his judgment in favor of Nanking above all other cities as the place for an educational institution which should seek to win the favor of the Chinese. It will almost certainly be the capital of the new China. Its climate is good, and its communication with other parts of the country will in a few years be the best of any city in the Empire. Its accessibility from the sea has already been mentioned. The difficulty of effecting a union of the diverse elements which it is sought to combine into one university would be great at any



point, but perhaps a little less at Hanking than at Wuchang.

6. Shanghai has its manifest points of advantage as the seat of an educational institution, but is distinctly inferior to Hanking in that the city is itself odious in the eyes of the Chinese. The same official referred to above said respecting it, "Shanghai is the monument of foreign aggression and injustice. We do not like the kind of foreigners that are in Shanghai and we do not like the Chinese that are in Shanghai."

7. There seem to be three possibilities to be considered:

a) We may have three universities in the Yangtze Valley; one at Wuchang, one at Hanking, and one at Shanghai. In that case the one at Wuchang should be predominantly under British influence, and if Americans take part in it they should do so with the understanding that British ideals are to control and are here to have their opportunity of development and testing. The one at Shanghai would of course be St. John's and would be under the control of the American Episcopalians. The one at Hanking would remain as it now is, under the predominant influence of non-Episcopal Americans. It ought eventually to rally to itself all the forces that come under this head and that are working in the lower Yangtze Valley.

b) We may have two universities, combining some two of the above. The most practical combination would be that of the United Universities and St. John's with location at Shanghai. This would be an international institution but would bring into its combination the American element that can most easily unite with the British movement. The latter originated in the English church, and despite the cordiality with which the original movers have worked for the cooperation of non-conformists, is likely always to remain under the predominant influence of the English church and the older universities. There are objections to be sure to Shanghai, but they are to some extent offset by the fact that St. John's already has a strong foundation and a firm foothold in Shanghai and in the respect of the Chinese people.

c) We may have one university by securing agreement that one of the three above named shall undertake the university work properly so-called, and the rest consent to be contributory colleges.

8. The effort to create one university only will, it is to be feared, result in the existence of three. There is little reason to believe that St. John's would relinquish its ambition to be a university in favor of an institution 600 miles away at Wuchang. Nor does it seem reasonable that an institution which has already a good beginning, with faculty, students, and endowment, should give over its work to one that as yet exists only on paper. St. John's, (though with insufficient land) has a good location, buildings, one hundred college students, the beginnings of at least two professional schools, and the name and charter of a university. It is equally not to be expected that Nanking, which has of late been making rapid progress, should abandon its hopeful plans to make way for another institution that is as yet only a plan. Especially is it not to be expected that Nanking should do this for a city which there is so much reason to believe is in every respect a less desirable location for a great university. Nanking also has land, buildings, faculty, students, and an enthusiasm which has recently expressed itself in the decision of the Board of Trustees to attempt to raise half a million dollars for land, buildings, and endowment.

9. The attempt to unite in one institution at Nanking has much to be said for it but also involves serious difficulties. One institution will by all means be better than two if we can actually secure enthusiastic and successful cooperation in the development of it, and Nanking is the best location. The difficulties in the way are partly local and personal, partly deeper. To the first class belong, of course, the reluctance of the United Universities scheme to shift their ground again, although this is an opportune moment for them to say to their backers that the revolution and the practical certainty that Nanking will be the new capital put a new face on the situation and make expedient the change in their proposed location. To the same class belong also the natural reluctance of St. John's to forego its plans and ambitions, already partly realized, to be more than

a college, and the difficulty of deciding whether there shall be at Nanking a college as now and a university, or the college shall be part of the university, or there be a university only, doing only higher work. In this connection one must also remember the difficulty of securing actual and effective cooperation between Episcopalians and non-Episcopalians even when both are Americans. To the second class belong the difference between British and American ideals of education. At times these have seemed unimportant and it has more than once been said that they could easily be overcome, but as one comes closer to the problem this difficulty becomes more serious. The matter is difficult to state, but it may be worth while to try:

a) The watchword of British education is thoroughness. In discussions of the difference between British and American ideals of education this word is always prominent, and the constant British criticism of American education is that it is superficial. They may be right. At any rate this is their point of view. The American on the other hand is disposed to put practical efficiency above thoroughness. An Oxford don said lately that in his judgment it was not worth while to learn anything about a subject unless one was going to learn everything about it. The American is disposed to feel that he has not time to learn more about a subject than he needs to know for the end he has in view.

b) The great word in the new type of American education is investigation. Again perhaps Americans overwork it. This is not the place for estimating values but for stating facts. Over against this the British education emphasizes acquisition in the sense of storing the mind with the accumulated results of the study of one's predecessors. This, of course, not absolutely but relatively. But if one goes to Oxford he finds the emphasis laid not upon investigation of unsolved problems, but upon the acquisition by the new generation of the common store of knowledge. In an American university all this work is considered as rather preliminary to the work of pushing on into unbroken fields. Moreover, Americans are disposed to believe that at the present moment the idea and spirit of investigation need to be emphasized in any education that is developed in China.

The Chinese idea of education has been acquisition carried to an extreme. Education was the learning of what the sages of the past taught and acquiring skill in repeating it. A Jewish rabbi said that he was a perfect teacher who received from his teacher a brimming cup and passed it on to his pupil without adding a drop or spilling a drop. This has been the ideal of Chinese education. If the new China will deal successfully with its problems it must supplement this ideal with the ideal of investigation. Until the Chinese learn to look facts in the face and ask not what did the sages say but what do the facts mean, they will not have achieved the type of education that they need.

c) The British have much to say about specialization and so have Americans, but practically they mean a rather different thing by this too. The difference here is less importance than in the two preceding cases, but nevertheless amounts to something. The Oxford undergraduate after one year chooses his speciality and goes in for honors in Law, Theology, or the Classics. His specialization is in his undergraduate course. The older type, and what many of us regard as the better type of American education, devotes the undergraduate course mainly to non-specialized studies, and thereafter the student enters upon his professional course. Connected with this is the practical difficulty, which is considerable, of securing an understanding between British and Americans as to what is meant by a university, and this is in the present case somewhat important because the United Universities plan lays great stress upon the fact that it is a university for the Yangtze Valley which they are aiming to produce.

A still further difficulty in creating one university must be squarely faced however much we should prefer to gloss it over. It has been clearly evident from the beginning that Britain looks to America to furnish the major portion of the money for any such scheme. It has been as evident that without definite intention on their part, and certainly with no purpose to be unfair, they have expected to dominate the institution with their ideals. Why should they not expect to do it? It is in the blood of every Englishman that English education is

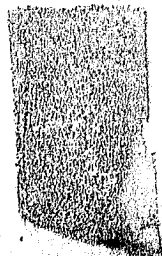
the best there is in the world. But will Americans be continuously generous enough, fair enough perhaps, to furnish the bulk of the money for an institution which is controlled by the ideals of another nation, which ideals, however mistakenly, they do not believe to be best adapted to develop for China the type of education which they in this juncture in their history need? One might be willing wholly to waive his predilection for anything that America represents in education but for the fact that this situation will inevitably operate to check American enthusiasm for the enterprise and American cooperation on the financial side, without which the institution cannot be a great success.

10. As one confronts these difficulties it becomes almost impossible to expect that all the forces can be united in the development of one university. This is of course the ideal, and if on the one side the interests represented at each of these three cities can surrender enough of that which stands in the way of cooperation, and if the inherent difficulties in the situation which are not personal or local can be overcome, and if, these things being done, a really effective organization can be developed, then certainly we should all be in favor of one university rather than two or three. But there are those who, not in a partisan spirit but simply in an effort to weigh all the elements in the situation, have become convinced that this cannot be done either at Wuchang or at Shanghai. It is doubtful whether it can be done at Nanking.

11. If it is impracticable to secure one university for the Yangtze Valley, would it be possible to secure two? Could the representatives of the United Universities scheme see that to go on at Wuchang is not to secure one but to make three, could they take advantage of the rapidly changing situation in China to justify a change in their plans, could they make overtures to St. John's and proceed to develop at Shanghai an international university of elements much less diverse than those which they are seeking to combine at Wuchang? Could all the forces proceed to develop an international university at Nanking to which the existing institutions at Wuchang should be in a sense tributary and in which American influence and non-Episcopal influence would predominate, as in the other

case British and Episcopal influence will be most influential? If so perhaps there is more hope of real unity along this line than in the effort to secure one university at any one of the three points.

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UNION IN EDUCATIONAL WORK IN CENTRAL CHINA.

\* \* \* \* \*

The Christian Church has set before her at the present time in China the greatest educational opportunity ever presented in human history.

Four hundred millions of most virile people, with almost forty centuries of unbroken national history and more than forty centuries of continuous racial existence, have broken away from their traditional forms of education and political organization and are calling at once for all the light that the West can give them; a people industrious, frugal, peace-loving; an intellectual race from the earliest period of its history, with a voluminous literature far exceeding, both in quantity and breadth of learning, the combined literature of the Western world up to the period of the Renaissance; her scholars have been her rulers! She was formerly able to sit in the splendid isolation of her great valleys, self-contained and self-sustained. And while she has been intensely conservative and self-satisfied, this period is now past beyond chance of return. China aspires to become one of the great nations of the world. She desires and intends that her race shall take an equal place with the other races of the world in future history. Like all great bodies, she has been difficult to move; but now started on the road to progress, nothing will check her advance in attaining to what she deems to be her destiny.

China is fully committed to the new learning. A full educational program, beginning with the kindergarten and passing through all grades to the university, professional and technical schools, has been mapped out. While this scheme is still far from perfect and will undoubtedly be greatly modified when it comes to be worked out in practice, this very fact gives Christian educational institutions the advantage. For we do not need to spend time and energy in experimenting, but can go forward in the use of those methods that have been found most successful in our home lands, and adapt them to the con-



ditions that experience has shown to be vital with the race among whom we work. Here is an opportunity to make the Church of Christ the leader in this great national movement; to place before this people the object lesson of a thoroughly organized, fully equipped institution, operated upon the most improved modern methods; to prepare those who shall be leaders among their own people in developing their educational system, and extending it to every village and hamlet; and to contribute to the moulding of the educational policy of the government. The opportunity of demonstrating the advantage of character building, as something differing from and superior to mere mental and physical training, is unique.

These opportunities are also urgent. We seem just at the present time to be at the strategic moment for pushing this work. This people is searching the earth for methods of development. They have sent some of their most honored and trusted men abroad to study Western methods and civilization. The development of their educational system is one of the things most sought after by these envoys. Why shall we not bring right here among them, in one of the greatest cities of the empire, the object lesson they seek? We are confident that we can offer them the very best in methods and training. There has never been such an opportunity before in the history of the world for the demonstration of the value and superiority of Christian education. The nations of the world are awakening in a marvelous way to the claims of Christian civilization. But up to the present the Christian schools established in non-Christian lands have been too limited in scope, plant and staff to leave a very decided impress upon the races among whom they have been established. Neither were their opportunities equal to those afforded at the present time in China.

But the necessity is upon us in another sense. The Chinese government is already building and equipping large educational institutions. It will not be long before Christian institutions will be brought into active competition with these. If we are to maintain Christian education in the empire, we must be able

to not only meet but excel in this competition. Else, not only will we be unable to reach the developing leaders of China, but we will be unable even to provide Christian training for the children of our Christian constituency. The native church of China is yet, and will probably for some time to come, be unable to provide educational institutions of a high order; and the children of Christian parents will be forced to go into government institutions for all advanced work. That the moral and religious influence of these institutions will be such as Christian parents would like to have surround their children is scarcely to be hoped. So the Christian missionary organizations must help to supply this lack, else it cannot be supplied in the near future. What is needed at the present time is not the small college, however useful that may have been found to be in America. As a provision for the needs of our Christian population; as an object lesson to the Chinese of the best in educational methods and appliances; as a fulcrum of power for influencing the future life and national development of this race, we need to develop as rapidly as possible the different departments of a university.

And above all, Christian institutions are needed at this time to give the Christian Church in China the leadership which will make it the great self-extending and self-governing force which it must be if it is to do the work which it alone can do in the evangelization of the vast population of the Empire.

For convincing reasons the higher educational institutions which are to meet the need of the present hour must be union institutions.

1. Because in union there is strength.
2. Because in union there is economy in plant and equipment, enabling much more work to be done with the same expenditure that would be required in smaller schools.
3. Because of the urgent necessity of the work, and the fact that no one society will be willing or able to do all that ought to be done.

4. Because the tendency of the present time at home, and especially on the mission field, is towards union. This union will inevitably come sooner or later, and it would seem that this is the psychological moment here when union in educational work is **not** only advisable, but most urgently demanded.

5. The greatness of the work of the Church demands it. However willing we may be to strengthen the evangelistic forces in China, it is utterly hopeless to multiply such forces sufficiently to evangelize the Empire! We must depend upon training a native Christian force, not only of ministers, but also of Christian workers in every employment in life; and for this purpose we must have strong educational institutions.

6. No one mission could begin to meet the educational demands and opportunities without giving all its energies to this work, and so getting out of sympathy with the other parts of the of the great work of establishing the Kingdom of Christ. While by combining, no undue prominence need be given to educational work in any of the co-operating missions, and by mutual interaction both educational and evangelistic work can be done much more efficiently.

7. Other missions and churches not having educational work will much more readily send their children to a union institution; thereby widening the influence of the school among the Chinese Christians **beyond** the membership of the cooperating societies.

8. Because, above all, in every way in our power we must express the one Gospel of our Lord, not only by the unity of our spirit but also by the unity of our works.

Two union educational institutions in the Yangtze Valley, established to meet this opportunity and based on these principles, offer themselves for the support of the home churches - The University of Nanking at Nanking, and The West China Union Christian University at Chen-tu.

The University of Nanking is located at the ancient capital of China, which may also be the future capital. It is the center of the lower Yangtze Valley, with a tributary constituency of 120,000,000 people. It is in a real sense now or soon to become the railroad and perhaps the commercial center, as it is the historic, the literary and the educational center of the Empire. The West China Union Christian University is located at Chengtu, in the Province of Szechwan, the chief city in Western China, which comprises the three great provinces of Szechwan, Hunan and This is a region with a distinct life of its own, offering a unique field, rich in resources and with a strong and self-respecting people. Among 90,000,000 Chinese this will be the only Christian university.

Both these schools stand alone in the fields which they occupy at the present time, the Nanking University in the lower Yangtze Valley and the Chengtu University in the upper. Both are already in existence, each with a plant worth approximately \$150,000.00 Gold. Nanking has already graduated its first college students.

Both institutions are instances of organic Christian union. The University of Nanking is under a Board of Directors representing the Methodist, Christian and Presbyterian Churches, which have officially united in this work, and it is expected that through the Biblical and theological and medical departments the Baptists, North and South, and the Southern Presbyterians will also be officially united in the work of the university. The Chengtu University represents a similar union of the American Methodists, Northern Baptists, Canadian Methodists and the English Friends.

All the property of the universities will be held by their respective Boards of Trustees at home. The Nanking Trustees are incorporated under the Regents of the University of the State of New York. In the case of the Trustees or Managers of the Chengtu University, which represents Canada and England as well as the United States, the property is for the present held in trust for

the Trustees by the Methodist Church of Canada.

There are other notable educational institutions, many of them union enterprises, seeking to meet the present need of China in various parts of the Empire. The two universities whose interests are here set forth rejoice in the progress of all other institutions, but as occupying the upper and lower sections of the great valley of the Yangtze, as being instances of official and organic Christian union, as being already in existence and with the first foundations established, as having the same purpose of being avowedly Christian and missionary in every department and in all their aims and character, and as representing officially the Church bodies cooperating, the two universities put forth this joint statement for the information of friends who may wish to give to one or the other in this hour of unprecedented educational opportunity.

The immediate conditions and more pressing needs of the two institutions may be summarized as follows:-

THE UNIVERSITY OF NANKING

|                  |                  |                      |                  |
|------------------|------------------|----------------------|------------------|
| Foreign Teachers | Chinese Teachers | Preparatory Students | College Students |
|------------------|------------------|----------------------|------------------|

NEEDS.

PROPERTY

|  |           |
|--|-----------|
| Three residences for three new teachers at \$3500. | \$10,500. |
| Model Training School                              | 15,000    |
| Land, one half amount needed                       | 20,000    |

COLLEGE BUILDINGS.

|                                       |        |
|---------------------------------------|--------|
| Central Building                      | 35,000 |
| Chapel                                | 6,000  |
| Science Hall                          | 20,000 |
| Dormitory to accommodate 200 students | 20,000 |
| Library, special                      | 30,000 |
| For water and lighting plant          | 10,000 |
| Second Science Hall                   | 20,000 |

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\$176,500  
300,000

ENDOWMENT

WEST CHINA UNION CHRISTIAN UNIVERSITY.

Foreign Teachers      Chinese Teachers      Preparatory Students      College Students

NEEDS.

PROPERTY:

|  |          |
|--|----------|
| For Medical School, Segregation Hospital | \$5,000. |
| Eye, Ear and Throat Hospital             | 5,000.   |
| Tuberculosis Hospital                    | 5,000.   |
| Pathological Laboratory                  | 5,000.   |
| Training School for Nurses               | 5,000.   |
| Normal School Building                   | 6,000.   |
| Administration Building                  | 15,000.  |
| Chemistry Building and Equipment         | 15,000.  |
| Physics Building and Equipment           | 15,000.  |
| Applied Sciences and Equipment           | 25,000.  |
| Library Building                         | 15,000.  |
| Assembly Hall                            | 25,000.  |
| Power, Light and Water                   | 25,000.  |
| Ground                                   | 34,000.  |
| NUCLEUS OF ENDOWMENT                     | 300,000. |

We know of no greater opportunity now presented to Christian men than that which is offered in the situation in China at this hour.

BOARD OF TRUSTEES, UNIVERSITY OF NANKING.

BOARD OF MANAGERS, WEST CHINA UNION CHRISTIAN UNIVERSITY.

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