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UBCHEA ARCHIVES
COLLEGE FILES
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Ranking
Academic
Related to faculty and staff
Biographical information
Baile, Joseph (see also under
Bowen, Arthur J. College of
Chen. & G. Agricul. & Forestry)

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Dr. Szeming Sze is son of former Ambassador Alfred Sze.

Professor Joseph Bailie.

(Died November 15, 1935)

From the North China Daily News -20,II , 35.

Dr. Szeming Sze writes:

I have read in your issue of NOV. 17 with a deep sense of sorrow of the tragic death in California of Prof. Joseph Bailie .

Many of your readers will undoubtedly remember Professor Bailie as a missionary and teacher in China, but few know of his work in England to secure for Chinese engineering students suitable practical training. I would like to place on record the great debt of gratitude of the Chinese student body in Great Britain to the late Professor Bailie for his particular efforts in this direction-efforts which happily now have borne fruitful results, thanks to the preliminary spade work done by him.

Some eight years ago, when I had the honor of serving as president of the Central Union of Chinese students in Great Britain, it was my privilege to come in contact with the work which Professor Bailie was doing to help Chinese engineering students to work in British works and factories. In those days, it was extremely difficult for a Chinese student to obtain entrance to these works, owing to the prevailing fear that trade secrets would be lost to persons who would become competitors. Happily, the situation is now completely reversed. Through the Studentship Scheme, jointly fostered by the Federation of British Industries., the China Association and the Universities China Committee (not forgetting the co-operation of the P.&O. Steamship CO. and the Blue Funnel Line), Chinese engineering students are being encouraged and welcomed. At the present moment, there are some twenty students distributed among various British engineering firms and this number is bound to increase in future years as, in the words of the Chairman of the Joint Committee Sir George Macdonough, the supply of students is short of the demand.

That the Captains of British industry have been in the last few years converted to the view that the training of Chinese students in their works will bring returns in the form of orders, etc., is very largely due to the pioneering work done by the late Professor Bailie. There must be few who really knew the tremendous amount of time and trouble he devoted to calling on innumerable company directors and factory managers throughout Great Britain to explain his self-appointed mission-a task fraught with discouragement and with no prospect of success. By the Chinese student body in Great Britain and by the growing body of British Returned Students in China, the late Professor Bailie will always be remembered with gratitude, reverence and esteem. He is gone, but not forgotten.

0151

**THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.**

156 FIFTH AVENUE

NEW YORK

OFFICE OF SECRETARY

THE CENTENNIAL YEAR
1937

January 20, 1938

Mr. John L. Sample,
S.E. corner Main & Walnut Streets,
Madison, Indiana

Dear Mr. Sample:

We are sorry that your letter of December 17, 1937 has not received earlier attention. It was necessary for us to take up the question with one of Mr. Bailie's friends to see if we could get any other information.

We give you below a transcript of our records to the time that Mr. Bailie resigned from the work at Nanking. Dr. B.A. Garside, Room 903, 150 Fifth Avenue, New York City can probably give you further information of Mr. Bailie's activities at Yenching and Nanking as well.

Sincerely yours,

Ralph C Wells

China Office

FG:B

Joseph Bailie

Born: July 11, 1860 - Ireland, County Antrim
Sailed for field under P.B.F.M. Sept. 17, 1890
Resigned Dec. 5, 1898
At Soochow, China 1890-1898
Reappointed Feb. 19, 1912
Resigned Nov. 17, 1919
At University of Nanking 1912-1918

Educated at Queen College, Belfast)
Royal University of Ireland) Graduated 1888?
Union Seminary, New York " 1890
Also a year's Theology in Assembly's College, Belfast

Mr. Bailie resigned from the work at Nanking in 1918 to go to North China but had been in North China since 1917.

REMINISCENCES

The ~~my~~ earliest thing in my life that I remember, is when my father woke me up one night and carried me out to see the stars. I had heard a great deal of the stars but could not keep awake long enough to see them, so at my urgent entreaty he came and wakened me and took me out. That sight has never been forgotten, and often to this day when I look into the the heavens at night my mind returns to the intense delight I had that first night in my father's arms.

Another of my earliest recollections, is one Sunday afternoon when the elder children had gone to Sunday school, and my father had gone to see my grandmother, my mother was sitting in the kitchen reading and I was sitting on the floor at her feet. In the quiet Sunday evening she was reading one of the Sunday School books that had been given to one of the children. It was a description of Juggernaut and it gave an account of one of the great festivals to that god. She read about the great car on which the ugly heavy god was drawn, and how the worshippers tortured themselves in various ways to appease the wrath of the fiend. Some had set up poles on the top of which were set cross pieces that could revolve about their centres, and from the two ends of this cross beam were hung ropes with hooks at the lower end. The poor benighted worshippers would allow the skin of their backs to be pinched up and these hooks stuck through several places in their backs, and then to be suspended by these hooks, so that each pole was like a pair of scales with a human being swung from each end by hooks stuck through the skin of his back. This cross piece was then swung around with these benighted devotees dangling in the air and suffering intense pain, while the car of the god passed. Others threw themselves prostrate on the ground before the car and were crushed to death by the ponderous car, while mothers threw their little children in front of the car believing they were doing good. The tears were streaming down my poor mother's face as she read. When she came to the place where the mothers were throwing their babies in front of the car, she stopped reading and said to me, Joseph when you grow big wont you go and tell these poor benighted people of the love of Jesus? I was affected to tears as she was, and forgot whether I answered her verbally or not, but from that moment I made up my mind that I would become a missionary and try to prevent those people from doing so senseless things. Young as I was I knew that would involve my going to college and spending a long time in preparation before I would be sent out by the Presbyterian Board. I knew that we were too poor to pay for the expense involved, but secretly in my own heart I determined that the one object of my life was to prepare for getting to the Mission field. Every time I read of other poor boys who had overcome difficulties like what I had, it gave me hope, and if a description of my difficulties may reach some boy or girl whose soul burns to go out and carry the lamp of the Gospel of Jesus Christ to those that are sitting in darkness, and give in or her encouragement to go ahead doing the thing nearest at hand with the one end in view, I am glad to tell what the Lord has done for me.

During the latter half of the 19th century it was a common practice for Theological students in the Presbyterian Church in the North of Ireland to go to Princeton for their second and third years in the Seminary. For students who were short of funds, this was very inviting inasmuch as there were free scholarships. There were also scholarships at Union Theological Seminary New York city, but these were given in remuneration for work in the Missions in that city. I decided that it would be of more value to me to earn my living while taking my two years theology, by doing mission work than to continue teaching as I had been doing for over a year in Belfast. The free scholarships at Princeton didn't appeal to me. Hugh Kane a class-mate decided to go to Alleghany for his last two years and we agreed to cross the Atlantic together. Kane dared me to go by the cheapest vessel we could find and he found a cheap passage in steerage on one of the regular lines. Some one told me that there was still a cheaper ticket possible and of course I dared Kane to take it. We took that cheapest passage and, although neither of our pocket-books was bulging with money, we would gladly have given double the difference on the fare on this cattle-ship and a decent vessel before we were on board an hour. It was one of the Warren Line vessels that carried cattle alive from America to England and then washed out the tween decks and set up stalls after the same fashion as Third Class Chinese accommodation is arranged on the Yangtse River boats. The boat was lying out in the River at Liverpool. When we got on we had to wait until a train brought other passengers. We were almost horrified when we saw the nondescript fellow passengers that came aboard. The greater number were from Poland and of course the poorest of the poor as this boat gave the cheapest rates for entry to the land that flowed with milk and honey. Then we had a few from England who were just of the class that ought to be with the Europeans. Neither Kane nor I were very squeamish as to the people with whom we mixed, but these new continentals who were as Macaulay described the Russian ambassadors that came to England in his day as "drooping with pearls and lice". Kane hadnt the pearls, but they had the other and what they had were as big as pearls. Kane and I got two berths together and barricaded them with our rain-coats. Fortunately we did not understand the language of the Poles, but if it was anything like the filth that we heard for 14 days from the English, we were fortunate in being ignorant. We could not however be blind to the sink of immorality in which we had immersed ourselves. Why shiploads of such degraded creatures should be admitted to the United States and an exclusion act should be passed to keep out Asiatic be they ever so refined, is past my comprehension. Anyway, Kane and I were glad to part company with the vessel and the passengers when we reached Boston.

I should not have forgotten to tell about a young Irishman from Cork who came across with us. He made no secret of the fact that his passage was paid by Tammany Chief and that although he would be in America only a few months before the election, he would vote the ticket Tammany told him to vote. Those days were not so exact as these, nor was Tammany the only sinner. Although I hadnt even expressed my intention to become an American citizen, the young men in the Seminary on the day of election pinned a ribbon on my coat with the motto "PROHIBITION" on it and I went with the other boys to watch the polls. Although I didnt vote, I had access to the booth at the counting of the votes, but knew nothing of what was going on. Who did?

New York was a revelation to me. The first impression was how unkempt everything about the city seemed. The next morning after my arrival, I afforded amusement to the boys by asking what little thing it was that kept singing around my head all night. That was the first mosquito I had ever heard, but if I meet any of the boys to this day I can hear about that mosquito. In the Seminary classes, the thing that struck most was how orderly the students were. Never had any one except Macquinn a Scotchman dared to ask a professor a question that would draw hilarity from the class. Every one was in earnest. What an uncivilized lot our classes in Belfast would have seemed to these perfect students could they have had a peep into one of Professor Killen's classes when Duncan and Henderson drew the satire of our Professor of History, "Barney" as he was called. These boys would have looked on me with holy horror had they known I had ever been in such a bedlam. Sixty ninth street was a new world for me. I enjoyed both professors and students. Dr Schaff, the Historian was perhaps the one for whom I had the greatest reverence. He would come rushing into the class room with portfolio in hand and rush to his rostrum and, irrespective of whether the boys were in their seats or in groups all around the classroom, in conversation, begin his opening prayer which he had often half finished before we had all slipped into our seats. Oblivious of what was going on in his class, he would at once launch out into the most eloquent explanation of the point where he had left off in the previous lecture. His quizzes were unique. No sooner had he begun to listen to the student than he had some remark to make and perhaps the student hadnt another opportunity to say a word until he would call for the next. Of course we all got good marks. He had the knack of always asking me about St Patrick, much to amusement of the class and when he found out what they laughed at joined in the fun.

Dr Charles A. Briggs was of sterner stuff. His Old Testament History was a good deal beyond me, but I satisfied him in my Hebrew. I always studied my Hebrew with Miles and Miles and I talked everything in the world but Hebrew most of the time. I learned more about America from Miles than I ever did from a book and he likewise heard more wonders concerning Ireland from me than he heard since or before. Miles was the first to give me an idea of the methods Rockefeller used to ruin other companies by pouring oil into the districts they were serving and then buying them out for a song. He spoke of the ruin of widows who lost their all and were left desolate through these tricks. Nothing he told me made me so mad as these accounts of companies all of which he knew by name and knew some of the shareholders and officials.

The President of the Seminary, Dr. Hastings was courtesy personified. He gave lectures on Homiletics and how a pastor should conduct himself in his calling. He seemed always very lenient on me, I wondered whether he really gave me credit for knowing even the little that I knew. I shall never forget the round he and Dr John Hall had in the meeting of the General Assembly in 1889. Revision was the subject under discussion. Revision of the Confession of Faith of the Presbyterian Church of course. Dr Hall in a fiery speech had said something to the effect that his opponents had said that Revision was in the air meaning that it was the wish of the church that the Confession should be revised. But Dr Hall added, "We know who is the Prince of the power of the air". Never have I heard such scathing comment as Dr Hastings poured on Dr Hall's head. Finally Dr Hall jumped up and wasnt man enough to withdraw but crawled out of the expression he had so unjustly applied to his opponents.

Dr Prentiss was husband of Mrs Prentiss who wrote Going Heavenward. The old saint was wrapt up in the love of Christ and of God as no other man whom I had met was. That is what he seemed to me to be. I dont remember of his ever getting angry with anything or anybody.

Dr Shedd, Professor of Theology was the most acute philosopher we had on the faculty. We asked him questions that gave him some trouble to

answer as many a child has done to its mother. The old man was grieved over the questions asked by the class that followed ours so much that he wished to resign. When any of the Princeton boys came up or we went down to Princeton, if we seemed to get the better of them on our defense of the Union theology, they never forgot to tell us that in Dr Shedd's two large volumes of Theology, he had a whole half of one of the Volumes on Hell and only two pages on Heaven. I, having come from Belfast was rather surprised to hear a theologian quote Shakespeare and especially Milton as proof or even as side proof of his doctrines. I was foolish enough one day to ask him if only the Hebrew words in which the O.T. was written were true, then translations would not be true. He was a verbal inspirationist. He looked over his glasses at me and said he would answer me tomorrow. I was very sorry that I asked him, for neither I nor Dr Wm Adams Brown who occupied the chair after Dr Shedd's resignation, was perfectly satisfied. I mention Brown for before leaving the class room that day, Brown came to my seat and said I was correct not to answer. Dr Shedd had asked me after he had spoken for about 20 minutes on the question "Is that enough?" I answered quite crest fallen, "Yes Dr. Shedd". Brown I heard only a short time ago has followed his predecessor to his eternal rest.

Briggs, I passed over too rapidly. He was a born fighter. It was over him and his theology that Union was in such hot water with the Old School presbyterians. Indeed it was over him that Dr Hastings and Dr Hall had the spat referred to above.

Dr Vincent was our N.T. Greek Professor. I always thought that the students in Union were rather weak in Greek.

Between our 2nd and 3rd years we were sent out to take care of Home Mission churches for the summer. I was sent to Minot N.D. which had been the terminus of the newly constructed N. Pacific R.R. until a few weeks before I went there. This was a revelation to me. There hadn't been time for things to change from the wild-west state of affairs which had prevailed there during the months when it had been the chief point for the construction of the line until the Headquarters were moved to Helena. While there were a few devoted christians in the community, there were men like Judge Gregory who handled me and my doctrines without gloves. Fortunately for me, I enjoyed the rough handling as much as my opponents enjoyed their side of the game. Nobody lost temper and things soon went smoothly. We had objectionable characters sometimes to deal with. Mr Horn an Elder in the Presbyterian church, which I was sent to attend to for the summer, was my strongest supporter. But Horne one day astonished me. We had been trying to have some characters punished. The judge always shied of convicting them, having shared their gains. One day I read in the paper that at the coming election Horne was nominated for candidate for Police Judge. I ran over and congratulated him. To my utter consternation, he said "Bailie, I darent take that position". What? I said and we have been praying all this time for the removal of this evil and now that you can have power to control it you refuse to accept office. Then I thought Horne a coward. Later I modified my opinion but not even yet do I exculpate him.

Before I started for the west, I had intended to spend my last year in Chicago. A group of us students went together as far as Chicago before diverging to our different charges. Before leaving that great center, we went as a group to see some of the sights. At the slaughter-yards the workers did everything they could to splash dirt on our garments.-some of the boys were in clerical attire- On the street cars some of the conductors were anything but pleasant to us. Things seemed to me so hostile that I determined to return to Union for my last year. We all had various experiences to relate when we got together again and our final year was greatly enhanced in value to us after our experiences for we realized how very poorly equipped we were for the necessities of the work.

During my first year in Union, I was appointed to do Mission Work at Broom Street Tabernacle and during the last year at the DeWitt Memorial Church. Dr Schaufler the head of the City Missions thought that as I was from Ireland, it would be a good thing to station me among my fellow country men, not making allowance for the fact that I was from North Ireland, while the New York Irish are almost to a man from the South of Ireland, all of whom are Catholics. Looking back at this distance, I consider that most of what my so called mission work consisted in was really an outrage. I did question the work of my first year myself even then. The homes, if homes they can be called, that I visited were for the most part in tenement houses. I wasnt long coming to the conclusion that it wasnt mission work that was needed but a decent place to live that every family needed. Sometimes a family of six or seven were crammed into two rooms, men women and children being compelled to spend their nights in that plight as best they could. To talk to these people about their souls when the soulless owners of the tenements into which they were crammed, and who were pocketing the rack rents which they were paying, were members of leading churches up-town, to ask these people to attend meetings seemed to me a mockery of true religion. Many of the people I met were intelligent enough to see the unreasonableness of what I asked some of them to do, and it wasnt long until I shared their views. So much was I taken up with the injustices that I then saw that I wanted to get the poor people to leave the city and go to the country to live on farms where they could at least have pure air and a clean place to sleep. The smell of those tenements and the cockroaches that were always crawling over the walls floors and ceilings made the places sickening. Some of these very tenements were owned by some churches. No better breeding place for communism could be imagined than these very places I was visiting. I question whether what I learned from the people among whom I was supposed to do mission work wasnt the best education I received while attending Union Theological Seminary. Men were godless and told me so, and I dont wonder they were godless when religion to them meant what their landlords held and which helped to keep permanent the present state of society. It was discouraging to go about from door to door and be told how unwelcome you and your religion was. I remember one day when I had been driven from door after door coming to the door of a devoted old lady who was a Catholic. Although she didnt talk just in the terms of my religion, it was most restful to sit there for a while and talk with her. Proselytizing was never to my liking.

CHINESE ARBOR DAY

In the year 1913, I had already been working on the Forest-colony on Purple Mountain (Tsz Kin shan) outside of Nankin for nearly three years. We had planted over half a million forest trees of various species, mostly transplants, the greater number of which are still growing. That spring we had special gifts of fruit trees from Mr Roeding of Fresno, and Mr Morse of San Francisco, besides some ten thousand native fruit trees that we purchased in Shanghai.

We had almost finished our planting when the national festival called TSING MING occurred. This festival is the Chinese Easter, and from time immemorial has also been their Decoration Day or the day on which people of all walks of life ~~believe themselves~~ ^{gather} to the ~~homes~~ ^{graves} of their ancestors. These graves in the vicinity of Nanking are surrounded with a circular dyke of earth almost in the shape of a horse shoe with the opening on the southern side. The principal grave is just opposite the opening immediately south of the northern part of the path or dyke. In some instances this is the only grave in the enclosure though that enclosure may be two or three acres in extent. Usually however it is only 20 or 30 ft in diameter.

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When the worshippers come, a sod of earth is cut from some place outside of the enclosure of the grave. This is circular and smaller at the bottom than at the grassy side. It is then set on the top of the grave mound with the grassy side down, so that it looks like an inverted flower-pot. These are called Mao tsz or caps by the Chinese. After the cap is put on, the filial descendants, stick branches of willow into the graves, and then go to the entrance and having lighted incense sticks and stuck them into the ground, prostrate themselves or kneel at the entrance, pouring out libations of wine, on the grave, and often putting sweet-meats on the mound.

Over the coffins of the buried, are raised mounds resembling the half of an orange. These mounds and the surrounding enclosures vary in height according to the station in life of the deceased, or rather according to the time and expense the living can afford to spend on them.

After having finished their duties to the dead, they betake themselves to enjoying the scenery, and have a good time in general. While on this release from the cares of this life, and when the spirit of the mountains has filled the hearts of ~~the~~ ^{branches} the crowds with gladness, they select willow ~~and~~ ^{branches} and strip off the bark and leaves, but leaving the bunch of bark and leaves at the end of each little twig of the branch so that the holiday keepers each has a willow peeled willow branch with the tops of the twigs bent down as if bearing fruit.

On TSING MING of 1913 the crowds of soldiers students and people in general came trooping over Tsz Kin Shan, and as most of them were ignorant of whether a tree was a willow or an apple tree, our poor trees began to melt away, despite the attempts to station as many as 50 work men at different places over the planted area. The soldiers were the worst. They meant no harm, they were merely doing as they had always been doing on TSING MING, and when asked why they plucked out the apple trees, would answer just to see what it was like! A good many of the trees were carried away and never seen again, but some were thrown down, not far from where they had been pulled out and Alas! too often broken.

We spent a few sad days after this destruction salvaging as much as possible of what was left.

The different Railroads had given me free passes in consideration of the work that I was doing, and when I was depressed I would run down to Shanghai for a rest away from all my cares, from Saturday to Monday.

Somehow the Railway trip acted as a sedative and enabled me to think out things that I could not think out with the constant stream of trouble that the poor people had to tell me when in Nanking. On this particular trip, I was sitting looking out of the window at the naked hills till I came to a place called Peng Niu not far from Chingkiang, and there I beheld the graves decorated with the willow branches stuck in the ground on and around the graves. Strange that never up to that moment the idea never came into my mind, to try to change the practice of sticking branches that would wither and die into the graves, and substitute real trees, and to have the day converted into ARBOR DAY. This was like sunshine after the darkness of the previous week, and I could hardly contain myself till I got to Shanghai, when I wrote a letter to Mr Ngan Han who was then Secretary to Mr His Excellency Chang Chien who was then Minister of Agriculture, telling Mr Han what had happened my trees on Purple Mtn. and what I proposed to do to remedy the situation. To my delight Mr Han wrote me that he would do his best. He put the matter before his chief at once, with the result that before three months, Yuan Shih Kai had issued an Edict proclaiming TSING MING as Arbor Day for all of China.

But this was not all. His Excellency Chang and Dr Reinsch the American Minister to China, consented to come to Nanking and plant trees in commemoration of the establishment of Arbor Day for the nation. Owing to the secret machinations of Yuan Shih Kai to make himself Emperor, His Excellency Chang had very important business at home which necessitated his coming down earlier than the date appointed for Arbor Day, but informed us that he would perform the function of the planting on the 14th of March instead. As it was utterly impossible for Dr Reinsch to be present on that day, he appointed as his representative, the American Consul Mr Williams, to act as his representative.

When the day came, each planted a Hek Tao (Walnut) not far from our little house on the mountain. Farther down a pair of Bai Shu, Arbor Vitae, and just a little from the entrance of the estate from the main road two Pai kuo (Ginkgo biloba) trees one on each side of the road leading up the mountain. Both His Excellency and Mr Williams gave appropriate addresses at the planting of these last trees. The one part of these speeches that I still remember was when His Excellency likened the two Ginkgo trees one on each side of the road as ~~being as~~ ~~new,~~ but to the two great Republics on the two sides of the Pacific, as growing bigger and as they grow larger would also grow closer.

Needless to say when the Minister of Agriculture visited the place all the officials from the Tschun down either were there or had each his representative plant a tree. On the same day that His Excellency planted these trees, he appointed Purple Mountain as the first Demonstration Station in Forestry for the Province of Kiangsu. He also opened our Forestry School in the University of Nanking. That same morning he opened the Hydrographic School of Nanking of Mr Hsu the present head was appointed the President.

TSING MING of 1914 finally came. To my great delight the different schools Government schools and Mission schools - all came out from Nanking with banners, while the soldiers and many private citizens also brought trees for planting, so that on that ~~day~~ TSING MING not only were none of our trees pulled out but thousands of trees were planted in and around Nanking. Not only so but speeches were delivered showing the advantages of forestry, thus creating a public sentiment in favor of protecting and planting trees. That day our workmen had to keep guard but not the guard that they kept a year previous. We had thousands of trees ready for those wishing to plant, and a supply of spades and diggers. Arbor Day was not observed merely at Nanking but all over the country, and continues to become more popular every year. over place

Second Twenty years in China

As soon as I saw from the papers in Berkeley, California, that the University of Nanking had been re-organized as a Union University I decided that I ought to be connected with it in some capacity. I therefore took the first vessel sailing for Shanghai. On my reaching that port, I called on my old friend Mr J.A. Wattie, the Managing Director of the China Mutual Insurance Company. He was very glad to see me and said he wanted me to go to Hangchow at once and take charge of the affairs of the Company at that place and straighten out matters that had been left in a perfect tangle by the agent who had been in charge. He had collected Premiums and had given bogus receipts and had pocketed the money to the extent of upwards of ten thousand Taels. I frankly confessed that I had not returned at this time to re-enter the employment of the China Mutual but with the intention of finding my way into the University of Nanking. He still insisted that until I had an appointment with the University I go to Hangchow and clear up the muddle at that place as he had no other man to send. With this understanding, I accepted the position and found ~~things in a~~ that people had been swindled out of their money and the receipts they had carried no weight with the Company. I set to work to issue true receipts for these bogus ones, taking care that I didnt get taken in myself by bogus bogus receipts.

UNIVERSITY OF NANKING.

By the time I had the mess in Hanchow pretty well cleared up, an advertisement appeared in the papers that The Christian Mission wanted a teacher of English as one of their representatives on the teaching staff of the University of Nanking. I applied. In due time, I received an answer asking me for credentials as to my faith. It seems that my previous association with the Imperial University where the members of the Faculty had to participate in ceremonials connected with honors paid to the memory of Confucius, had dubbed me as Atheist or something worse. On receipt of such a letter from a member of a Mission not holding to any Confession of Faith like our Westminster Confession, I confess to have been a little ~~settled~~ chagrined and as it was on the morning of Patrick's Day (17th of March) I prepared a reply, basing it upon the three leaves of the shamrock that St Patrick used in his conversion of the Irish. I read it over more than once and tore it up. It had a thread of satire running through it which I fear was intentional. I said to myself, here, this is a matter not to be trifled with. You came back with the one idea of entering this University and you are now virtually refusing to enter. Thank the Lord, I was restrained from sending this foolish effusion. I sat down and wrote something to the effect that I would not treat them to any negatives but give a positive statement, the ~~purpose~~ of which was that I believed that the Gospel of Jesus Christ was the only salvation of China. I received a letter by return mail appointing me to the position. Mr Wattie was good enough to offer me a very inviting salary if I remained in the China Mutual. He couldnt understand my leaving his company for a salary which was only a fraction of what I was ~~to receive in the University.~~ I told him that by going to the University I would be carrying out the intention for which I came to China be able to continue the work for which I originally came to China. He looked at me with a sort of pity and said the offer he made would be open for me whenever I decided to return. In my heart I was saying 'poor Wattie you cannot see anything but the money side' and I know that he wanted to say 'Poor Bailie you're a dupe to your idealism'

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hold
back
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later

Back again in the congenial air of the University, I decided that I would devote my spare time in perfecting my Mandarin both spoken and written. I was continuing to carry this out when famine refugees

Middle School

I had not been long teaching English in the University/when I heard President Bowen express himself to the effect that he ~~would~~ was at his wits end to know how to get the mathematics in the several classes into shape. As I had been taking my turn with the other teachers in the oversight of the students during the evening study hours, I had learned that the boys as a rule were deficient in mathematics and that ~~those in each class were not of equal attainments.~~ they ~~boys~~ weren't properly classified. They were studying Arithmetic and Algebra from books in English and very often the highest difficulty was not the working of the propositions but the translation into Chinese. The time that should have been given to Arithmetic was being spent in a lame way on English. Consequently the boys were not grounded on the ~~multiplication table.~~ elements of mathematics and especially on the multiplication table. When I put my finger on what I deemed the weak point in the mathematics, President Bowen asked me whether I could in any way remedy the defect. I said the only way was to reclassify all of the boys in mathematics irrespective of how they stood in all the other subjects. He said he believed I was right and asked me to do it. I said it would involve throwing all of the boys back into Addition, and he knew what a furor that would create. He said he would stand behind me if I tackled the job. I did. Wasn't there a howl. I explained that although the good mathematicians would be thrown back among the rest, that if they passed the tests I gave in the simple rules, I would give them tests as far as they could go and as fast as they could go. In this way the best boys at once left the others and in less than a week were up to and past the places in their arithmetics where they were when we started. But now the good boys were all together and made more progress in one month than they had been doing in three as there were no laggards holding them back. Other classes gradually got through the simple rules but not without knowing their tables. They followed the first class and made excellent progress. The boy that couldn't keep up with one class dropped into the next below. Some boys never got out of the simple rules until other events finally called me off the mathematics.

The first of these was the influx to Nanking of somewhere around one hundred thousand famine refugees from the Huai River floods. Poor creatures, they were not permitted to camp on the most sanitary places of the city, but on the contrary were compelled to put up their mat huts in the midst of the most congested places and their presence added to the filthiness of the most filthy parts of the city. They also spread out over whatever places they were permitted to occupy. Such misery as resulted from this congestion and famine can not be imagined. It compelled the hardest heart to see it. One night as I was in my bed in the garret of the science building, I heard a poor man crying "O Sz" "O.Sz" which means, "I am dying with hunger". Although I understood what he said and had heard many a beggar say the same before, I went to sleep, but in the morning on going out of our front gate, this man was stark dead right in my path. I felt convicted and had to apply the parable of Dives and Lazarus to myself. I knew I had dollars in the bank and a very few of them would have saved this man's life. I went about like one crazy for a couple of days without letting any one know what was within my soul. (Fortunately, about this time, my wife and I came to an agreement to divide the family possessions so that I

I felt that I was not wronging my family by devoting ~~my share~~ what remained of my share over and above my own expenses, to helping these people who were dying with hunger. I called in some of the huts and gave small sums to the very needy. Such gratitude I had hardly ever seen before. I had learned earlier in my sojourn in China that to go into a crowd with money for distribution was a dangerous thing and did not commit that mistake.

I had a Bible Class of students every morning. We memorized the Sermon on the Mount, and other passages in the New Testament. My soul being on fire for these poor refugees, I couldn't hide this from the boys, who very soon became as eager as I was to help them. Some of the boys asked me to permit them to accompany me as I went around among the huts. Later the whole class accompanied me, and later still other classes asked permission to come. I took about ten at a time. Among my Bible Class boys was the son of the district magistrate of this district, Mr T'an. He was not a professing Christian, but was like Nathaniel, a guileless intelligent boy. He delighted in the beatitudes and in the explanations I gave. He was among the first or second group that accompanied me on my visits to the huts of the famine stricken. The day he came, it happened to be rainy and the places through which we had to go were so slushy that I had to put on my rubber boots. That day most of the boys balked and turned back not venturing through the dirt. Not so Mr Tan. He had on his silk top boots and followed me through the dirtiest places. Finally when we returned to the University, he came up and thanked me for letting him see what he had seen. He said he had lived in the midst of this all his life and had never conceived there was such misery around him until, I a foreigner had come and taken him where he could see it.

But I didn't stop with taking the boys to see the misery, I tried also to point out the remedy. The visits to the slums were on Saturday afternoons when classes were finished. With President Bowen's permission, I took the same group out next day (Sunday) to Purple Mtn. where large tracts of arable land were lying idle with the grave of some ancient warrior occupying in many cases three or four acres of land. At some points a man with more courage than usual, had gone to some secluded part of the mountain and had cultivated a patch of ground which although small, he had made produce fine crops. His children, though mostly ragged and almost naked, were mostly ruddy and healthy. I contrasted the condition of these families that had come surreptitiously into the mountains with the thousands of refugee families in the huts in the city, and explained that hundreds of families could be provided for on the arable lands now occupied by these tombs. The boys saw the truth of what I said. We usually had a very good time on these trips to Purple Mountain. The day on which Mr Tan whom I mention ~~above~~ above accompanied me, we went to the top of the mountain. Before reaching the top we passed the site of an ancient temple and from that we ran up to a spur overlooking the temple grounds and giving an excellent view of the Yangtse River which almost makes a semicircle around Nanking. I had reached the summit of this spur ahead of the boys—we came up on a run from the temple. When Mr Tan reached the spur, he looked at the scenery with delight and panted out to me "Let us pray God to give this to the poor." Never before or since was my faith put to such a test as it was at this time. I hardly know what passed through my soul but I reasoned that if my faith wasn't enough to secure the answer to this prayer, that the simple faith of this boy was. We stood on that spur, bent our heads in prayer to God to give this place to the poor. No sooner had I uttered the words than I felt my feet standing on ground that was ours. The ground I felt was hallowed by that boy's faith.

1. Purple Mountain colonizer and other flood Relief.
2. Founder of Arbor Day in China
3. Founder of School of Agriculture and Forestry at Nanking.

② 4. Awarded ^{Peking-}medals and Chinese Govt. decorations.

5. Colonization in Manchuria.

6. Helping students in American colleges to supplement and coordinate their college work, with practical experience in our industrial plants, farms etc.

7. Asked to return to China by Chinese who named "Baile Club" in his honor.

8. Trying to relieve child labor in factories in Shanghai.

9. Sets up new tax collection system in Anhwei.

10. Died in California Nov. 15, 1935

Mrs Effie W. Bailie
2459 Ashby Ave
Berkeley Calif.

Mr. A. J. Bowen
Board of Foreign Missions
New City
N. Y.

A RESTATEMENT OF THE MOTIVES ACTUATING ME IN THE WORK I AM NOW DOING.

Things now transpiring in China remind me that I have been neglectful of late in keeping the younger Chinese students in this country informed as to my reason for commencing and carrying on the work of giving engineering and industrial students in America, as good an opportunity as possible of learning in a practical way both the shop practice and the treatment of the personnel in the best shops in the United States.

When I was a child of about 7 yrs old, one Sunday afternoon when the other children of the family were at Sunday School, I was at home with my mother. She was reading a little book about Juggernaut and I was sitting on the floor at her feet. She read how women brought their babies and threw them down in front of the great idol, and how his car was pulled over the bodies of these little ones crushing them to death. She said to me in tears, Joseph, when you grow big, wont you go and tell these poor people of the love of Jesus? I was greatly moved and though only a child, I determined that I would devote my life to telling of the love of Jesus to prevent cruelty to children and women. We were poor and I had great difficulties in obtaining an education, so as to be permitted to go as a missionary. Finally I was ordained as a missionary to China by the Presbyterian Church of the United States of America. From the first day that I reached China, September 11 1890, my heart went out to the poor little children, and especially to the children doomed to work in the factories.

At first I turned my attention to alleviating the condition of famine refugees by taking as many families as I could and placing them on vacant land on Purple Mountain outside of Nanking, and feeding them while they built huts and broke up some of the land on which they grew crops for their sustenance. Then at Lailan Hsien, I was instrumental in having another little colony placed on vacant lands. In that place there are now 125 families, numbering over 1,000 human beings, who before being placed were destitute. These are all now well-to-do farmers and are returning the money lent them by the Inunghui, and the place which before was a nest of bandits, is now a peaceful district.

Later I went Ichisung near Omusien in Kirin Province, and was getting a beginning made in colonization made at that place, when in June 1919 bandits came and beat me leaving me unfit for work so strenuous as colonization. I then decided to devote my life to the helping of the little children in the factories in Shanghai and other places in China, thinking all the time what my mother had said on behalf of the little children, and believing that the using of little children and women for the making of things in factories, when they were receiving wages not sufficient to keep them alive was far worse than allowing them to be crushed under the wheels of Juggernaut.

After some vain appeals to the Factory Managers, I decided that the only thing for me to do was to appeal to the generosity of the literati class in China, and to try to create a feeling of sympathy among the students for their down-trodden little brothers and sisters in the factories.

My mind at once turned to the Chinese students in America, as being the most powerful instrument for helping their country. How it came that my mind turned in this direction was that when I had in 1916 travelled over the United States seeking men to teach in the College of Agriculture and Forestry in the University of Nanking, I saw a great many engineering students who were like sheep without a shepherd, not knowing where to find practical training. In thus turning to the Chinese students in America, I gratified both my desires of helping first these students, and secondly in preparing them for the actual development of their own country's resources for the benefit of the poor in such a way that the workers should not be exploited but have a fair share of the product of their own hands. Merely to meet the students at the halls of the different Universities and inspire them with a sympathy for the exploited women and children, without at the same time giving them an opportunity of preparing themselves for actually carrying out their good intentions, would

have ended in generating bitterness against the oppressors without showing the way out, while on the contrary my mission given me by my mother was to tell of the love of Jesus. Hate can never accomplish real advance in the social system. Love will act constructively. This brings me to the present crisis.

As some of the older students who have heard me address meetings know, I have spoken in no uncertain terms condemning some of my own countrymen of their oppression of the poor factory workers in Shanghai. I have spoken with no less seathing terms of those of your own countrymen who have used as a pretext the practice of the foreigner as excuse for their exploiting the little children that ought to grow into intelligent citizens, but are doomed to be coolies with weakened bodies and dwarfed minds. These my dear boys are our little brothers and sisters. No matter by whom exploited we are to come to their help. They are helpless. We must help. But in helping them, let us not lose our heads and instead of helping make things worse both for them and for ourselves. Two wrongs can not make a right. one side or the other I do not now wish to enter on a defense or otherwise of the shootings in the shootings in Shanghai, Hankow or other places in which some of our fine young students were shot down when showing their sympathy for their little brothers and sisters. I admire these young heroes, and wonder whether it was possible for them to do otherwise than they have done. But my dear boys, we have as opponents, not merely the British and Japanese, but powerful agencies among the Chinese people themselves. Driving out the British and Japanese were that possible (and I believe the Boxer Movement proved that that is not possible) would not get us anywhere nearer our goal. We have to begin with ourselves. Gandhi of India is I believe on the right track. Self-denial, with a flaming enthusiasm of love for the people, is the only thing that will finally overcome. But self-denial without having the heart full of love will only plunge us deeper and deeper in misery. I have been in China for 35 yrs. and have had to bring relief to the sufferers of war in various war zones. Outside the Tai Ping gate in Nanking after the fighting on Purple Mountain, I shall never forget when the wounded and injured of the families that were happy before the war, came to our camp for relief coming out of their hiding places. Not one tenth of the old population left, and that tenth better dead! No! Don't tell me that war is going to get us anywhere. I have been on too many battlefields in China not as a soldier, but as cleaning up the mess, and in administering help to the wounded, and those who ought to suffer on account of war go scot free, while the population suffers. So to raise the passions of our poor fellows so that they demand war is worse than murder. The only passion that we must incite is love. Love is constructive. Hate is negative and destructive.

Let us each map out some constructive work to which we shall devote our whole soul and energies, and let us put determination into our every thought. Selfishness is our worst enemy. Ignorance is the next. Lack of enthusiasm places us in the position of a blacksmith who tries to weld iron without a fire. Without enthusiasm our acts are like sparks rising a little and then in blackness falling back. Enthusiastic emotion for our ideal, obliterates self, and makes us part of our ideal, thus raising us from being mere mortals into immortality. Ideals can never perish. My ideals are those of Jesus, and if others have ideals which are not named by that name but which are the same, then be that ideal. I am striving to be my ideal. May God help me!

Joseph B. Ilie.

Mr Bowen
for your information
By Liu.



ARBOR DAY

Allow us to call your attention at this time to the Ching Ming festival which comes on April 5th. You will remember that by a presidential mandate of July 21, 1915, the Ching Ming has been made the Arbor Day for China. Such a mandate is most significant from a forestry standpoint.

We have sent out thousands of pamphlets and circulars urging schools, clubs, and officials to observe the coming Ching Ming as Arbor Day. It is hoped that all will

ARBOR DAY FOR CHINA

The object of this day is to call the attention of some of the missionary schools which may not have received our pamphlets and previous circulars and also to furnish in a small way some practical suggestions as to how the day might be observed profitably in China.

The planting of a few trees by the young people under the direction of teachers should not doubt be the main thing in the program for the day, but it is to be remembered that the diversion of sitting under a few trees, although exciting and calling forth enthusiasm, must be regarded only as a means to the desired end rather than as the end

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ARBOR DAY

Allow us to call your attention at this time to the Ching Ming festival which comes on April 5th. You will remember that by a presidential mandate of July 31, 1915, the Ching Ming has been made the Arbor Day for China. Such a mandate is most significant from a forestry standpoint.

We have sent out thousands of pamphlets and circulars urging schools, clubs, and officials to observe the coming Ching Ming as Arbor Day. It is hoped that all will co-operate and observe the Day with due emphasis.

Arbor Day in the West has been observed as an occasion for impressing upon the minds of the young people the importance of the tree in the life of a nation, hence the true message of Ching Ming should be the tree, and it must be remembered that the tree that is significant in the life of the Nation is the *forest tree*.

The object of sending out this circular is to call the attention of some of the missionary schools which may not have received our pamphlets and previous circulars, and also to furnish in a small way some practical suggestions as to how the day might be observed profitably in China.

The planting of a few trees by the young people under the direction of teachers should no doubt be the main thing in the program for the day. But it is to be remembered that the diversion of setting out a few trees, although exciting and calling forth enthusiasm, must be regarded only as a means to the desired end rather than as the end

itself. The students should be taught on Arbor Day the use and value of the tree in the life of the nation, and it is essential that permanent results—lasting impressions—be left in their minds.

It is suggested that one of the following things be done to assist in making Arbor Day more memorable or the impressions of it more lasting in the minds of the students.

(1) After the planting ceremony is over, the students might be given an opportunity to write or to discuss the importance of forest trees; how they supply material for homes, for fuel and for thousands of industries; how they store water for streams to quench men's thirst, to irrigate their lands, to drive their mills and to fill their rivers deep for vast traffic of inland navigation; how they influence rainfall, humidity, sanitation; and how they protect the useful wild life and increase the beauty of the country.

(2) It would certainly be very profitable for the teachers to take the students out, after having observed the planting ceremony, to visit some of the hills and mountains in the vicinity and have some features of soil erosion, freshets and gullies explained to them. In nearly all the mountainous districts of China, we see freshets and gullies on mountains and hillsides that have come to exist as a result of deforestation. If the teachers should take pains to explain and to impress on the students on that day the results of deforestation and make them remember by asking them to write themes on what they have seen after they come back. Arbor Day would thus mean a great deal for students.

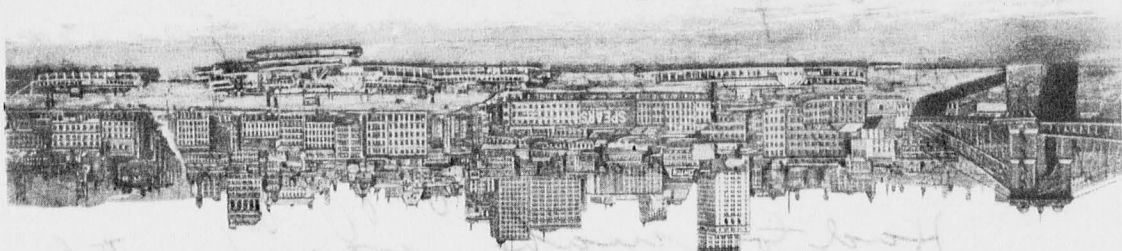
Life -

over

Book of Mormon at Sunday School
Mother read story of Juggernaut.
Had to make way - parents poor
Jupit teacher in Ballymena
Model School. - studied hard ^{for} ~~the~~ ^{classics.}
Course in Teacher Train. School
in W. Dublin -
Dosi - City of Cork as classif.
Teachers 1st asst.
Studied in Royal Univ of
Ireland

Meta physics under John Park
of Queen's College - Belfast -
Degree in Philosophy -
(2 yrs) Assembly college of Presby.
School of W. Ministry - ~~at night~~
after hours to support self.
(2 yrs) Union Theol. Seminary U.S.
Grad and ordained A.M.
Presby. to Central China Mission
in Presby. Mission 1890-1898
when appd Prof. in Imperial
Univ. when Progressive Party
in Power in Peking.

The Queen City - Gateway to the South



Siege of Peking - with wife &
3 children - youngest and 2nd
died for lack of milk, all destroyed
but bought silver ingots
taken from Treas. of Empress
Wanagee. To Calif on Transport

Agent of China Mutual Life
Assn. Co. Sold policies to
wealthy people. 4-5 years
then returns to Calif - built
4-5 badly const. houses
morgaged to - Eliz - Florence
Union School formed at
Nanking 1896-1897 - Taught Engl.

Anti Opium Crusade.
First Berol. and Colonization Mark.
Opened Dept of Agr.

Landlords - sold -
Chinese Arbor Way -

JOHN L. HORGAN
MANAGING DIRECTOR.

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1. University of Hankow (report of Pres. - Aug. 1911)

Under 3 Boards -

Pres. - A. J. Bowen

Sec. - Rev. Frank Garrett

Board of Managers - Rev. J. E. Ingham - 1914

" J. W. Drummond 1913

" E. C. Robertson 1912

" J. C. Garrett 1911

also on Exec. Com.

Hankow - 6 hrs. by rail from Shanghai
24 " " steamers }
is at the terminus of the trunk line of
Transasia, accessible to great plains at north,
while the great Yangtze, with its numerous
branches and canals with their steam
launches, make its center of vast food
with excellent facilities for trans-
shipment. The great inland rivers
the projected lines west through west
are completed. This will not be long
before ocean steamers are discharging
cargo directly on Hankow wharves, &
loading for foreign ports.

Hankow next to Peking - both politi-
cally and educationally. As the vicar
of 3 great Yangtze valley provinces,
with the 40% of population nearly that
of the whole United States centered here,
it has a commanding influence on
national affairs. There are nearly
100 gov. & private schools along Hankow
line from primary to coll. grades in
Hankow, & these 3 provinces send nearly
as many students abroad as all the rest
of China. Most cordial relations
exist between officials & country & the mass.

2/

about 500 students.

(Report of Jones - 1912 - Aug.)

Prof. Baird released for Famine Relief and Colonization work.

Revolution began Fall of 1911

(Report of Special Bulletin - Univ. 1913-14)

Union of Presb., Methodists, & Baptists) Medical College (East China Union) became part of Univ.

Col. Work is developing into Agricultural Dept. 1000 acres on Pamplo Mt. Gov. & Gen. have granted 10,000 acres of land 30 miles north of Hankow to the Col. Assn.

University owns 70 acres in center of Hankow

Students procession on Recognition Day - 4000 students from the colleges of Hankow, mostly government students, used the University as a concentration point before proceeding to the Am. Consulate. Express thanks for the recognition of the Chinese Republic by the U. S.

The Univ. has the unqualified approval of officials and people. Members of the University staff - both in the revolution which overthrew the Manchus, and in the revolt of 1913 - acted as peace surrogates between the contending parties, and prevented great slaughter in the city. The citizens have been lavish in their expressions of appreciation.

ARTHUR JOHN BOWEN, LL. D.

MISSIONARY --- EDUCATOR

FORTY YEARS SERVICE IN CHINA, under the Board of
Foreign Missions of the Methodist Episcopal Church ;
First President of the University of Nanking.

BY DR. EDWARD JAMES, D. D.

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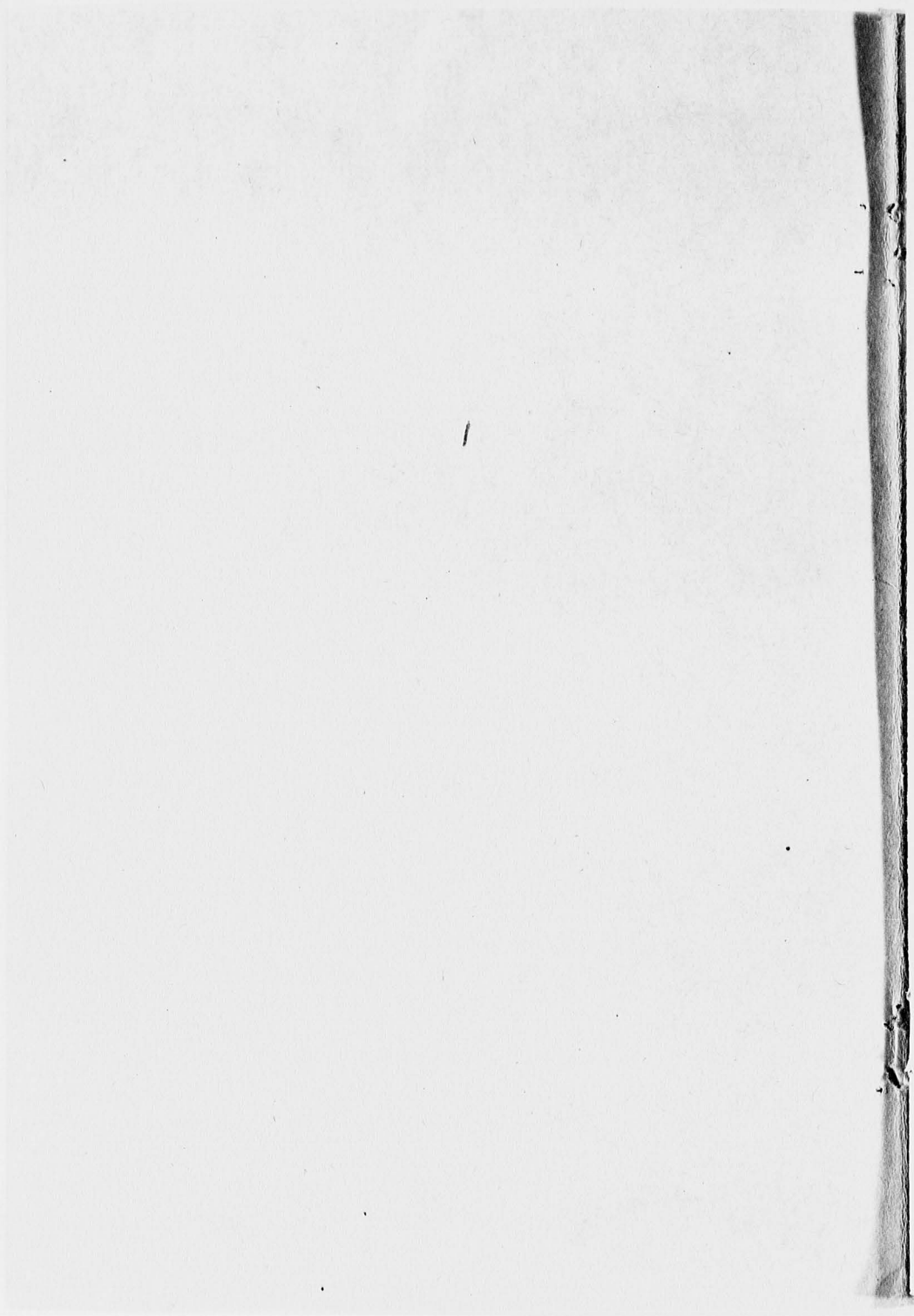
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ARTHUR JOHN BOWEN, LL. D.

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AN ACKNOWLEDGMENT

The family acknowledges with deep appreciation the services of Dr. James in compiling, with so much sympathy and understanding, this account of the life of his friend and associate of many years.



Monrovia Printing Company
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Monrovia, California, U S. A.

MEMORIAL OF ARTHUR JOHN BOWEN

"The good that men do lives after them,
The bad is interred with their bones."

With respect to the subject of this sketch, there is much that lives after him.

Birth and death are personal events; heredity is fixed before birth; every moment between entrance and exit is more or less under the influence of environment. Environment and response make the outline and fill in the details of life.

It is our pleasant task, in honor of one whom we loved and trusted, with whom we had forty years of unbroken confidence, to assemble these grateful memoirs from persons who felt and appreciated his friendship.

Arthur John Bowen was born on a farm near Neponset, Illinois, January 12, 1873, and died at Altadena, California, July 26, 1944. The period marks "an age on ages telling", and he left his "footprints on the sands of time".

His father, William Bowen, came to America from England; his mother, Sarah Jane Norton, came from Canada. They married and settled on land near Neponset, Illinois. To them were born three sons, George, Arthur John, and Frank, and three daughters, Effie, Molly, and Ada. The father was accidentally killed during a hunting trip in Canada, leaving to the mother the management of the estate and bringing up the family. She was a woman of great practical ability and charm of character. Under her direction their six-hundred acre farm, worked with intelligence

and diligence, yielded abundantly, giving the family a comfortable competence, so that the children grew up in an atmosphere of thrifty Christian generosity. One can hardly imagine a better social background for a life of consecrated Christian service.

The early years of Arthur John's education were at the little Bowen school, at a corner of the farm, where Miss Nora Jones was teacher for one year. Then came years at Knox Academy, at Galesburg, carrying on to graduation from Northwestern University, at Evanston, in 1897. During his college years he attended a student conference at Lake Geneva, Wisconsin, where his interest in missionary work was aroused, and he reached the decision to dedicate his life to this work of God. In this he never faltered through long and stormy years. It was his life-long habit in private devotions to rise early and have a half-hour for prayer and Bible study before breakfast. The effect of this was calmness, confidence, and strength.

There is a photograph showing A. J. as one of eight young men who, as students at Northwestern, partly for the fellowship, and partly for economical living (though his parents abundantly provided for him), organized the "Royal Victoria" boarding club. Of these eight young men, four became foreign missionaries, four ministers in the home land; and among some of them the fellowship, personally or by correspondence, continued to his last days.

Upon graduation from college he was married to Miss Nora Jones, daughter of Nelson and Sara Munson Jones, and their honeymoon was the journey to China. Before going to China, A. J. arranged to pay the Methodist Board of Missions \$1000.00 per year to cover his salary. One has written of him that he gave China not only himself but also much of his modest fortune.

"My wife, Nora Jones Bowen, and I went to China for the first time in August, 1897, as missionaries under the Board of Foreign Missions of the Methodist Episcopal Church for educational missionary work, living in Nanking; we returned for the last time October 26, 1937." (Quoted from Dr. Bowen's papers.) Here in Nanking they were to live, move, and have their being, to get and give, to serve and grow, to be a vital part of that

historic community during the ensuing forty years,—years fraught with historic interest to all who shared in the kaleidoscopic experiences of the times.

The physical plant of the University, which was for many years a Methodist institution, included about three acres of land, at Kan-ho-yen, with four substantial buildings. Central was the administration and classroom building known as San-tseng-lo (three story tower), and the Sleeper Memorial Chapel. A refectory and dormitory, with a Y.M.C.A. club room, completed the plant. Outside were residences for the staff of Chinese and foreign teachers.

The University had been founded in 1888 by the Rev. John Calvin Ferguson. Though these were days of small things, under his competent aegis the school had gotten off to a pretty fair start, with Preparatory, Arts and Sciences, and Theological Departments. Three or four missionaries with several Chinese literati made up the staff. The English language was a required study,—though by no means as popular then as it became later,—anticipating an expanding curriculum in subjects not then domesticated to the Chinese language. Western education had to work its way, and earn its right to success and triumph, as of the national education reform of 1905. One good man whose son was going through the university courses emitted this sad wail: "Such education cannot prepare one for official position,"—redolent of ancient China. Much attention was given, too, to athletics among the students. For a long time Chinese students disdained to put off their long gowns to play tennis, baseball, or to engage in track training. It was a prime concern of the foreign teachers to drill the students into fair-play.

The Bowens had residence in a small mission house on the edge of the campus, and at once geared into its life and work; it was not long until they were recognized as valuable additions to the missionary community. Missions operating in Nanking at that time were Presbyterian, Quaker, United Christian Mission, Christian Advent, and Methodist, all of whom had ironed out their peculiarities and points of friction and were now in delightful Christian fellowship.

To understand the early missionary life of those years, it is necessary to know that Methodist Missions in China had a four-years course of study to prepare missionaries for most effective living and serving among the Chinese people. During our first Conference year we, theoretically, had no other appointment but language study, to hear, speak, read, write Chinese. Stiff courses were prescribed, and only by assiduous application several hours each day with personal teachers, or alone, or associated with the people,—any way and every way,—only thus could one make the schedule. Mr. Bowen was one of the first, and of the very few, in the Mission history to complete the four years course on schedule time. Along with the prescribed studies in language, history, etc., as a sort of diversion and recreation, he gradually took some English teaching in the Department then under the direction of Wilbur F. Wilson, who had come to China and the University the preceding year for this work.

The Nanking community of those years maintained two social institutions of great value, (1) The Nanking Literary and Historical Society, with a monthly meeting devoted to research into things Chinese; (2) Weekly Sunday afternoon worship service in English. The entire community, then scarcely more than a score, met in the small room at back of the chapel. The few children were gathered for Sunday school, which was followed by a preaching service conducted by the Missions in turn. Vigorously alert, the Bowens entered into every aspect of community life, educational, recreational, social, religious. An occasional Saturday afternoon was given to tea-tennis on the campus, when all who were at liberty turned out to share in the pleasure for tennis, or for the tea which was served by two or three of the elder missionary ladies. This function, too, was of educative value to see how in western society the sexes freely mingled. At least a brief view of several matters is necessary for understanding the intellectual atmosphere into which new missionaries came at that time, and which inevitably conditioned their reactions to the life about them. After two and one-half centuries of growth and decline, of glory and of grief, the Ming Dynasty in 1644 had given place to the Ta Tsing, or Manchu Dynasty, with

its northern capital at Peking; but Nanking (southern capital) still retained reminders of departed glory in extensive ruins of old palaces, massive gateways, "the forbidden city", the moat with its five bridges about the imperial dwellings, the two-story building where his imperial majesty was wont to incarcerate his obstreperous and recalcitrant wives. Palace grounds were in the northeast part of the city. About a mile outside the city, at the foot of Purple Mountain, are the remains of the ancient Ming Tombs, approached via an avenue of monolithic figures in heroic size of warriors, priests, horses, and camels. The Manchu Dynasty, withdrawing its capital to the northern city, planted a colony of Manchu Guards, "Chi Ren" (Banner men), between the old Ming palaces and the northeast gate of the city. All these were remainders of the continuing sameness in the changing vicissitudes of the centuries. From 2853 B.C. to 1911 A.D., nearly 5000 years, some thirty dynasties had held quiet or troubled sway. In presence of the pyramids of Egypt, Napoleon sought to enthuse his soldiers with the challenge: "Men of France, forty centuries look down upon you." Wide-awake and responsive, A. J. Bowen felt upon him the challenge of the illustrious past in the promise of a more potent future. "Who is sufficient?" To understand Dr. Bowen's later years, we should examine in some detail these earlier years. From the beginning of their work Methodist Missionaries at Nanking have maintained a mid-week prayer-meeting, an hour of spiritual fellowship in worship, led by a member of the mission, man or woman, and always spiritually refreshing: great hymns of the Church, brief Scripture reading and application, much prayer connecting human needs with heavenly supply. Brother Bowen was at home in this atmosphere. For several years, while they lived on that campus, the meeting was held in the Bowen home. His Scripture exposition was always pertinent, and prayers vital. In song his voice was low-pitched, and he usually sang the air an octave below others. This mid-week service was a spiritual cohesive, building us into a common hope and purpose and common consciousness of divine grace. Dr. Henry F. Rowe used to remark that the prayer

meeting was not an elective with him, but a required course. The brief period of social intercourse following served for spread of information or plans of common interest, and there was no interest of the Mission that could not get Brother Bowen's attention.

He eagerly accepted all opportunities for learning of the new life into which he was gearing; and it may not be out of place to mention here one such incident. The evangelistic work of Nanking District under Edward James included two city churches and several country towns north and south of the river. The house-boat, *Glad Tidings*, was manned by a captain (Lao-pan), and two hochees. Preparation for a ten-day trip required a cook and commissary department. Also we usually took a colporteur, and a teacher whereby time between ports could be well utilized in language study. The boat affording comfortable accommodations, upon several occasions he invited guests on these trips, Dr. Beebe, Dr. Jellison, Bro. W. F. Wilson, and Bro. Bowen. A. J. eagerly entered into all the interests of the trip,—scenes along the river, evenings tied up with other boats at the anchorages, the swish and dash as with sidebreeze the boat cut the waves when driving upstream, donkeys or wheelbarrows on inland roads, country chapels and congregations, raising a bevy of pheasants, baptizing and administering Communion at such places as Ho-cheo, and Tai-ping-fu; then when all is done, with goodbyes to preachers, members and people, weigh anchor and set sail down river homeward bound. How long it will take to reach Nanking depends upon tides and winds, anywhere from six hours to two days. What a glorious time to sit out on front deck, with an occasional dash of spray; but what can be worse than a head wind when tacking downstream? The mighty Yangtze rises and rolls in turgid wrath, and our houseboat heaves and tosses. At noon the cook invited us to lunch of fish and sweet potatoes. Brother B. felt that discretion is the better part of valor, and declined both the cabin and the lunch, being, in his own vivid phrase, "Sick as a hen." But a piece of dry toast greatly helped and comforted. Of course, we got safely home after a long day of battle. A. J. was a good all-

around sport. He played brisk tennis, was a crack shot with the rifle, and a sturdy hiker, but he was no sailor. And here it may be opportune to remark that recreation was as necessary as work for A. J. B. Ordinarily a couple of brisk games at tennis would fill the bill. Frequently on a Saturday afternoon, with one or two others likeminded, he would take his gun to the woods, or to the hills within or without the city, and return toward evening with a bag of pheasants, ducks, small deer, or wild hog; but most conscientiously he never transgressed the seasonal restrictions.

Much of one's years of fitness and usefulness depends upon the intellectual discipline and content of one's first term in China. In these first years Brother Bowen gave himself without stint to the task, conscious of its importance in preparation for coming years. A study of Chinese history and literature, together with the language, is well calculated to tax one's mind to the utmost. The history of great alternating cycles of prosperity and adversity, imperial expansion or timid isolation; the poetry, drama, fiction, philosophy, peculiar to the people, having little if any discoverable rootage in other surviving civilizations,—a vast mass of history, belles-lettres, etc., collected chiefly in the Four Books and Five Classics. Chinese philosophy is moral rather than political,—“All within the four seas are one family; What I do not wish others to do to me I do not do to others; Man is by nature good, but becomes bad through associations.”

The study of Chinese is fascinating as gradually one memorizes the symbols and their meanings, analyzing their construction, the architecture of the more complicated characters, where often a considerable bit of history of philosophy is epitomized in one symbol, greatly exercising the student's analytic imagination. Western philosophy owes no such debt to China as to Greece, but a study of the dialogues of the Confucian school will require no less acumen than a study of Plato.

Briefly, then, by steady application in these semi-private years, Arthur John Bowen was getting the discipline and culture so richly rewarding in the publicity of later years. His mind and

heart were in rapport with the life around him, and he could meet Chinese scholars and officials on a common plane of Chinese thought. Great success does not just happen; it is the harvest of much honest toil.

The turn of the century, 1900, was a fateful year for China, for the Boxer Uprising threw most of the country into unprecedented uproar. Originally anti-dynastic, a vengeful uprising against their Manchu oppressors, with rare political skill the court fended the assault and turned it against western foreigners, offering all foreigners throughout the land as ample field for vengeance, loot and blood. Many hastened to safety in Shanghai, or left the country; and of those far in the interior who did not or could not leave, hundreds were mercilessly slaughtered by the inflamed rabble. Mrs. Bowen and the two children left Nanking and went with the Brockman family to Japan where they spent several months. Mr. Bowen remained at his post in Nanking as representative of the missionary body and custodian of mission property. Spring of next year saw the disturbance subsided, with the workers and families returned to their rounds of duties.

Summer of 1904 the Bowen family returned for first furlough to the homeland. Like so many others on such occasions they sought opportunity for refreshment, replenishment, and adjustment to most modern methods and ideals in education, so they spent the academic year 1904-1905 at Columbia University, New York. Nor is it altogether aside from this study of his ideals to state that Mr. Bowen did not find a great measure of inspiration at Columbia University.

A short return stop is necessary. Winter of 1897-1898 the Chinese Government commissioned Dr. John C. Ferguson to found a government university at Shanghai, known as Kiangnan-university, later changed to Chiao-tung. Dr. George A. Stuart was then called from the hospital he had builded at I-chi-shan, Wuhu, to become President of the University at Nanking. Mr. Bowen was doing a little teaching then, and the following year was made dean of the Preparatory Department. Dr. Stuart served with the university's steady growth until failing health neces-

sitated change of climate and work, and the Stuart family moved to Shanghai, where he carried on his work of preparing a materia medica in Chinese. In the Autumn of 1908 A. J. Bowen was merged into the position as President of Nanking University. But before this another interlude must be recorded.

Autumn of 1906, by ill-health in his family, Edward James had to leave his work as itinerant evangelist and district superintendent in southern Kiangsi, and Bowen was called to take up the onerous task. For some years a type of mass evangelism had been rampant throughout this region, whereby a great many so-called self-supporting churches had been built and some tens of thousands of people hastened into the protective membership of this influential American Methodist Church, whereby they could defy official cognizance and escape official taxation. When later the Mission repudiated the movement, violent deflation set in, threatening hardship to many people and disaster to the real work of the Church. The process of re-adjustment initiated by Edward James was to be continued by Bowen. He was constitutionally well fitted for the services required there. Their residence was in Nanchang, with two city churches and Baldwin Academy Chapel. The two fine rivers, Kan and Fu, flowing northward through the length of the province, afforded much water transportation; but supervision of the two districts required much land travel. It might take as many as five weeks to make one round trip. James and Bowen were both sturdy pedestrians, by physique and temperament adapted to negotiate the distance between stations in record time. With frequent severe trials, it was a field in which one could invest all his resources of body, mind, and spirit. That A. J. B. did not spare himself may be deduced from a letter written during those days: "I have just come, after walking ninety mountain li (30 miles), but I must finish this letter before I go to bed."

Brother Bowen was an outdoor man, and there are many regions of China where the flora and fauna, the hills, plains, and rivers offer rich rewards to the intelligent nature-lover. The natural richness of the country produces also a spirit of

liberality and generosity in the people, whose hospitality many messengers of the Christian faith have often enjoyed. That he had a successful ministry there in association with loyal pastors, teachers, and members, encouraging them in their peculiarly trying situation, helping in their pecuniary as well as their social and spiritual problems, is all part of the record of those two toilsome years. Autumn of 1908 circumstances at the University called for his return to Nanking.

In 1905 by Imperial edict China's ancient system of education was abolished, and the government launched out upon the sea of western education. No greater testimony to the success of Christian Missions could be imagined. And now Christian Missions, in co-operation with Government sought to strengthen and expand their educational work. In Nanking the Presbyterian Mission, under educational leadership of Rev. John Williams, and the United Christian Mission, with the leadership of the Rev. F. E. Meigs, were organizing Middle Schools for boys. Needs and opportunities were greater than individual missions could compass, and the educators got together to plan for co-ordinating the educational work of all the Missions into one institution. Thus was born the Union University of Nanking, in 1908, with A. J. Bowen as President, Williams, Meigs and others being on the staff.

The physical plant of the University was greatly extended; large acreage was secured; new buildings for Arts and Sciences; for the Agriculture and Sericulture Departments; for Administration and Library; and a fine, commodious Chapel. The medical work of Methodist and Christian Missions was united in the University Hospital with greatly enlarged plant, equipment and staff. Thus Christian educational work in Nanking was off to a new start with the experience and prestige of twenty years' successful work and of growing popular favor.

To mould this somewhat incoherent mass into a vitally co-ordinated body, smoothly functioning, was a task of no small magnitude and importance. Much must depend upon the temper and temperament of the chief executive. That A. J. Bowen was by nature, grace and discipline well constituted for the position

is attested from all sides, both by contemporaneous records and from later appreciations. First and foremost was that Dr. Bowen was thoroughly committed to the Christian interpretation of life, of all life. He was a thorough-going educator, but often has he been heard to remark that he had no interest in education that did not promote the principles and character of the Christian faith. One many years on the staff writes: "A man of deep religious convictions when he first came to China, Arthur John Bowen never wavered in his faith in the efficiency of the Gospel, and in his belief that it must be presented to the Chinese people. To achieve this he labored untiringly, not only as a Christian teacher and administrator, but also as a Christian minister."

He was extraordinarily diligent. He never wasted time. He seemed to be fore-(four) handed. His hands had a two-way service. Writes one: "He always was a hard worker, and he expected everyone else to do the same. He did not ask of anyone else what he himself was not willing to do. No one arrived at his office earlier, or stayed later, and his office door was open to all comers."

Again, Dr. Bowen, by his self-effacement was able to gain the unlimited confidence of his fellow-workers. "As an administrator," writes one, "Dr. Bowen satisfied every demand of the growing University. From the beginning he was not only able to go along with his associates, but they all cordially supported him. With so many Missions working together there were great possibilities for friction and criticism. On a Board representing so many views, differences of opinion could not be avoided, but Dr. Bowen was never the point of criticism. He was approachable from any angle."

Dr. Bowen believed in "China for the Chinese". In church and in school he was always eager for the preachers, teachers and students to push ahead as fast and as far as they were able and willing to go in authority and responsibility. His was the attitude and policy well adapted to find and develop responsible leadership in his associates.

It was not in him to curry favor with cash, but he was not penurious when he felt that financial help was necessary for getting over a stile; and many a pastor and student blessed his kindly hand. Another correspondent writes: "I find it difficult to define or describe Dr. Bowen. It is easy to describe a stormy day when your attentions are turned toward the weather; but a calm, perfect day which attracts no attention to itself, but rather to the beauties all about it, is harder to describe; and I think this is true of Dr. Bowen. It was not the soul in its storm and agonies which he mostly enjoyed or displayed, but a calm, sweet, and quiet disposition which won the respect and affection of all who had the good fortune to come into close association with him."

For a brief period during the summer heat in the Yangtze Valley, many people took opportunity to go to one or another of the mountain resorts. Once the Bowen family went to Kuliang, near Foochow, Fukien; but the sea voyage discouraged a repetition of this experience. Once they went to Moh-kan-shan, out from Shanghai; but local conditions aggravated Dr. Bowen's tendency toward malaria, and this was not repeated. Usually they went to their own comfortable cottage on Kuling, which journey included a most restful and enjoyable thirty-six hours on river steamer to Kiu-kiang. Kuling was a healthful place and community for the family; but Dr. Bowen frequently spent most of, if not the entire summer, in Nanking. A daily bout at tennis with anyone who might be available, he spent most of the time planning University affairs, and preparing detailed reports for the Autumn Managers' Meeting. Such was the clarity and inclusiveness of these reports that they gave charm to the meeting and memorable pleasure to the Board.

Though fitting so magnificently into university and community life, the Bowens were essentially family folks. As the years passed, seven children came to their home, of whom four have grown up and survived their parents, Alice, Olive, Sarah, and Philip Norton. In the Autumn of 1909, after a peculiarly trying Summer, the Lord called Arthur John, Jr., to Himself. The loss

of this beautiful child was keenly felt, but bravely borne. There was a wonderful volume of sympathy from the entire community, and many kindly letters from other parts. But out of this distress came another blessing. Feeling that such calamities might be averted if proper medical care were provided, the Bowens built and gave to the community a two-story building capable of caring for eight patients. This was called the Memorial Foreign Hospital. Miss Iva Hynds, R.N., was secured as capable of caring for eight patients. This was called the Foreign Memorial Hospital. Miss Iva Hynds, R.N., was secured as nurse, and the doctors at University Hospital assumed medical responsibility. This arrangement well served the foreign community for several years. Later the University Hospital was enlarged to provide a "foreign ward", and Miss Hynds continued her work there. The building and its ground contiguous to the newly built Bible Teachers' Training School was deeded to that institution as dormitory for teachers.

The children's education was carried on in the home, in the local foreign school, in Miss Jewell's School at Shanghai, and in the Shanghai American School, and finally in American Colleges.

Though busy and well-disciplined, the home by no means was the "all work and no play that makes Jack a dull boy". Nanking and its environs affords ample field for recreations for all sorts and conditions of men. Parties and picnics were frequent to Lotus Lake, Spirit Valley, Purple Mountain, Minb Tombs, to famous Buddhist temples and monasteries, Lai-tsz-An, Si-liang-shan, Yuen-li-tsz, etc., where in spacious halls redolent of incense, the laughter of children mingled with reverberations of the great bell sounded by the long-robed priests, all set in beautiful groves of trees; then there were donkey rides through the quiet lanes, and among the many gardens in the western section of the city; there was plenty of outdoor exercise and interest to provide pleasant memories for later years. But our attention must now be directed to more challenging matters.

In the political revolution of 1911, China changed from mon-

archy to republic under the leadership of Dr. Sun Yat-sen; but as years followed these hopes were not realized. Instead, China lapsed into a lot of separate provincial governments, severally ambitious, mutually jealous and menacing. Public morale was low. In no way was the primary hope of the revolution being realized. In 1926, under the military leadership of General Kiang Kai-shek, inspired by Dr. Sun, armies started from Canton northward on the mission of unification by subduing the provincial armies and merging all authority in the central government. Under Russian Communist influence the movement soon became strongly anti-foreign and anti-Christian, spreading terror and destruction all along its route. By early spring of 1927 the southern armies had crushed all opposition and reached the Yangtze River at Hankow. Thence they proceeded eastward toward the coast to consolidate all south of the river. Late in March, Nanking was captured and the city given over to the soldiers and populace for fire and loot.

In anticipation of some trouble many of the wives and children had been sent out of the city, either to Shanghai or to the British and American cruisers anchored at the port. The storm that broke upon Nanking was quite beyond the most pessimistic expectations. Companies of bandit soldiers with pitched bayonets, shooting hither and yon, rushed throughout the city, attacking foreigners and looting their homes. At the University several of the foreign staff, including Dr. Bowen, had met for consultation. They were held up by a bunch of bandits; Dr. John Williams was shot down as he stood at Bowen's side. It was a shock to Bowen from which he never recovered, and doubtless hastened his death. Imminent death faced them all. Fortunately students and Chinese professors, seeing what was happening against the University and their beloved western associates, interceded with the bandits and brought about cessation of violence at this point, probably greatly reducing the damage the University would otherwise have suffered.

No such relief was found in other parts of the city where foreigners lived. Most of these were robbed and their homes

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looted; several homes were burned, and the people driven into hiding, while the city was given over to bandit soldiers and the populace.

About mid-afternoon a salvo from the cruisers brought some of the army and city officials into conference with the ships' officers, who demanded immediate restoration of order throughout the city, under threat of bombardment. Some missionaries had gone to the University, but others continued in hiding during the night, not knowing what the day might bring. Next morning Dr. Bowen got a group of army officers to go with him to bring them all to the University as a common meeting ground. A group of six men, including Dr. Price, James, Drummond and others, were held as hostages at the old Methodist Hospital until Dr. Bowen's relief party came. They were then marched under official guard about a mile over to the University, while great crowds lined the roads, weeping and crying out.

During the morning refugees were brought in from various parts of the city, altogether about 120 persons. But still we were hostages in the hands of our captors. Ships' officers demanded immediate release. City officials wanted to negotiate terms. The officers' reply was notable, "Gentlemen, the time for talk has passed, the time for action has arrived; unless every man, woman and child is safely out of the city by sundown, we will bombard all military establishments in the city."

While we were waiting in the city, as with St. Paul at Melita, "the people showed us no little kindness, ministering to our needs with food, clothing, money," weeping and lamenting. Local officials provided autos, carriages, rickshas, with military escort, whereby all were delivered safely at the river bank before dark. Within two days all were taken to Shanghai. There is a photograph, taken in Shanghai, of the "big four", Bowen, Wilson, Rowe, James, who for so many years had worked together, a mutually loyal team.

So great was the confusion throughout the country, especially at Nanking, it was impossible to predict future activities, these four and many others returned to America, leaving only a couple

of the younger men with Bishop Birney to watch events and carry on as best they might from Shanghai. This event closed one era and opened another, both in Mission work and in national life, and in the life and work of Dr. Bowen.

Dr. and Mrs. Bowen returned to America with the conviction and the expectation that their years of service in China were ended. They went on to Minneapolis to be with the girls who were attending school there. Soon they took residence at Palo Alto, California, and joined heartily in the activities of local Methodism, teaching a Bible Class, giving six weeks' courses in Missions, doing deputation work for the Board of Missions.

But the pull to, for and from China was strong; and for two more years they were there, some time assisting at the Nanking University, and one year acting as General Treasurer while W. A. Main was on furlough. In the Spring of 1930 they returned to America.

It should be mentioned that for several years Dr. Bowen had suffered with malaria, subtle and stubborn, which drew heavily upon his strength. He had also digestive troubles, so that his health was seriously impaired.

He had sustained administrative responsibility for the University during all those critical years of re-organization and adjustment to the changing conditions in politics, education and national psychology. He had keenly looked forward to the time when a Chinese administration would take up the burden and responsibility. The affairs of March, 1927, brought all these things to a head. Dr. Bowen retired from the Presidency, and Dr. Y. G. Chen, one of his former students, was elected to that position, and has served most satisfactorily ever since.

In 1915, Northwestern University honored both itself and Arthur J. Bowen by conferring upon him the degree LL.D. In 1930 the Chinese Government also conferred a decoration for valuable services to the Chinese people.

Dr. and Mrs. Bowen bought a home at Altadena, Calif., where amidst natural beauties and the advantages of a salubrious climate they entered into many social and religious activities,

for it was not in him to be idle. However, in 1936, yielding to repeated solicitations from Pres. Y. G. Chen and other friends of the University and of the Church, they returned to Nanking to join in the varied services there. It is not out of place in this memorial to quote some sentences from the address of the President of the Board of Managers of the University at the reception offered Dr. Bowen:

"Fellow-members of the Board, we all join most heartily in welcoming our former President, Dr. A. J. Bowen. He has spent the best part of his life educating Chinese youths and promoting the Christian ideas and ideals for which the University was founded. There is no doubt that he and his associates and predecessors have done a wonderful piece of work which will go down to history as fitting testimony to the type of life most unselfish and altogether devoted to the Christian cause such as he has been living. . . It is no small honor to the University to be the first Christian institution registered by the Chinese Government. . . We have been getting hundreds of thousands of dollars of actual support. Dr. Y. G. Chen is only carrying on the unfinished work of our beloved former President, Dr. Bowen. . . . If it were not for his faith, vision and foresightedness as first President of the Union Institution, for his strong conviction and unshaken faith in China for the Chinese, in his intensive training for Chinese leadership whenever it was possible, we should not have been in our present favorable state. . . To Dr. Bowen, it is only a reflection of his sound educational policy, and the much-deserved credit of his past labors. Therefore, with due recognition of the splendid work and achievements of the present administration, everyone will endorse it when I say all that is good in the administration of the University should go to the credit of Dr. Bowen. His reserve as against conservatism, his modesty opposed to false pride, his sincerity of purpose, have helped to put the work of the University on a very solid foundation. His faith in God and man made him so big-hearted and far-sighted that he had no terms or conditions on his resignation. He had absolute confidence in those entrusted to carry on. . .

We are glad he is back with us to continue his help and advice in our common interest and mutual expectation that it will keep on growing to the glory of God and benefits of men."

By this time, Dr. Bowen's health was precarious, and his accustomed resiliency diminished, but he energetically entered into various activities during the winter and spring. For summer vacation of 1937 they went to Peitaho, near where Dr. Willard and Alice (daughter) Simpson were carrying on extensive experiments in agriculture. Several times in his letters to us he remarked on the tremendous growth of Japanese interests and influence in North China, and the vast numbers of Japanese troops entering the country. In August, Japan opened war on China with bombardment of Shanghai. Dr. and Mrs. Bowen returned to America to their home in Altadena.

Here it may be apropos to insert a paper written by Dr. Bowen on "The Joy and Satisfaction of Being a Missionary Teacher in China":

1. Fundamentally, I am sure, the joy and satisfaction of being a missionary teacher is that of any teacher in contact with young and expanding life. But there are many other additional rewards for the missionary teacher in China.
2. There he is working with extremely alert and keen young men and women, hungry for all the new learning of the West. He approaches them from the vantage ground of sympathetic appreciation; of unselfish offering of his best in education and science, in religion, and personal interest and concern. Very soon he gets gratifying responses and appreciative reactions that grow into some of the finest friendships the human heart can desire.
3. Moreover, when he is working with Chinese students he has the satisfaction of knowing that they have come out of a great and splendid civilization and culture extending back thousands of years. Their ancestors were Yao and Shun, Confucius and Mencius, discoverers of new arts and inventions, founders of immortal dynasties, with the longest unbroken history of any

human beings. But he has the conviction that great and glorious as the past has been, a greater and more glorious future lies ahead of these people whose sons and daughters he is teaching, and his joy and satisfaction is profound.

4. But finally, above all this, his very deepest joy is in the consciousness that he has been privileged among many other teachers and disciples, in that he has been able more directly to obey the Great Teacher's command: "Go ye into all the world and make disciples of all nations, . . . and lo, I am with you alway, even to the end of the world." In obedience to this command he has taught what the Master has taught him, and has shared his priceless gift with others.

Returning from China in the fall of 1937, Dr. and Mrs. Bowen and Olive went to their comfortable home in Altadena, Calif. In the ample rooms indoors were many decorations and utensils brought from China, reminiscent of the Nanking home, including pictures, vases, urns, and many volumes of Chinese history, art, politics, religions, etc., in which they had always found so much pleasure. Later most of the books were bequeathed to Nanking University Library.

Outdoors the back and side gardens continued the beauty and sources of interest with flowers, shrubbery, vines and fruit trees, in which Mrs. Bowen and Olive had always been so proficient. There is a photograph showing Dr. Bowen displaying a magnificent cluster, in full bloom, of a rare lily whose bulbs, with other plants, they had brought from China. They had an exceptionally fine rose garden; these with callas, etc., they generously shared with friends and frequent visitors.

Mrs. Bowen's health had sadly deteriorated during the toils and hardships of previous years, and a fatal disease set in, from which she died the 14th of January, 1938, mourned by a large circle of friends far and near. It is recognized by all who knew Dr. Bowen's work that the wise counseling of his wife enabled him more clearly to understand the complex problems which were so numerous in his work. Her strong intuition and

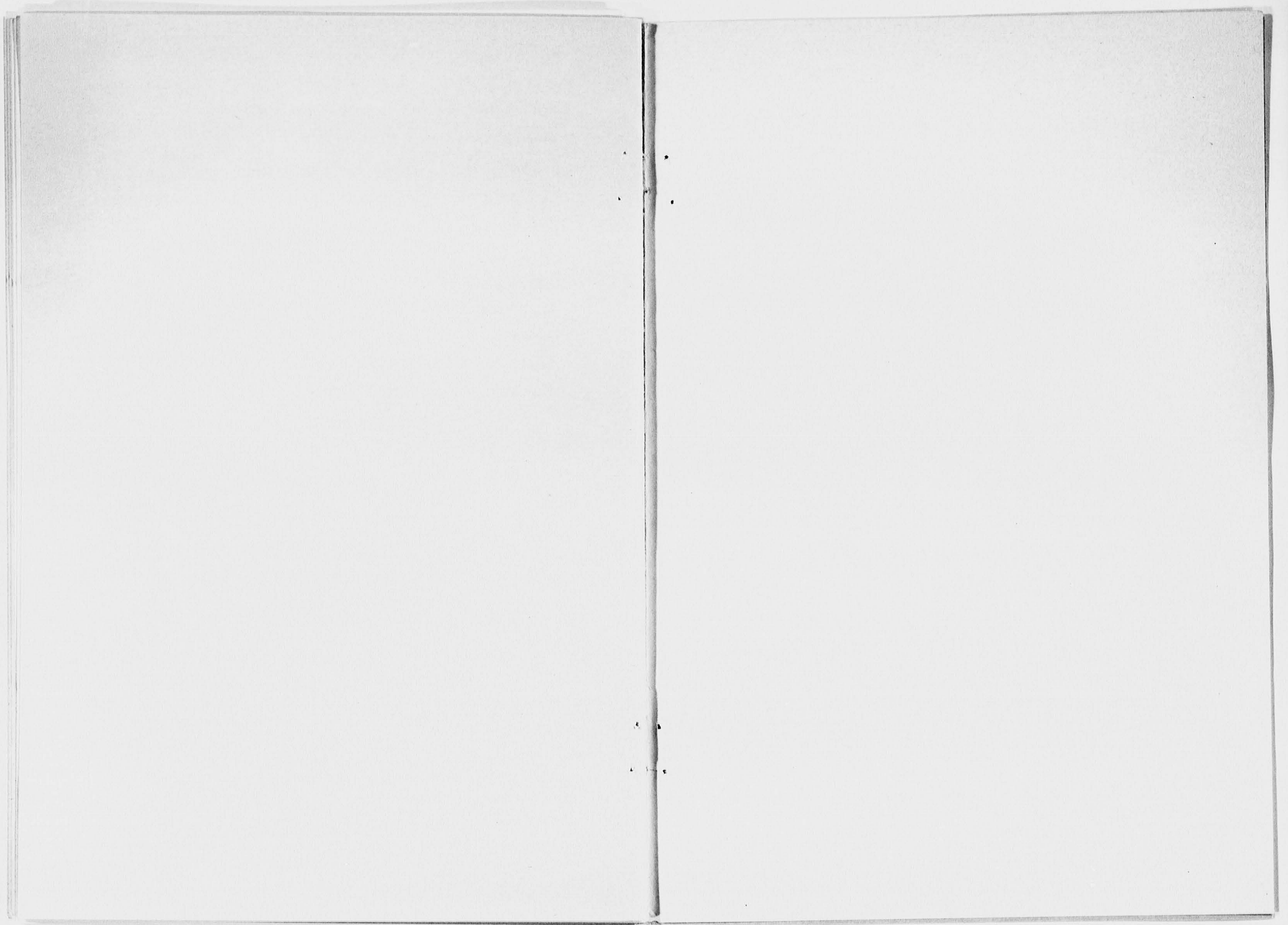
judgment of values in people and situations contributed always to his success. Dr. Bowen and Olive continued to live in the home on Pepper Drive. They lived a busy life. Joining the Washington St. Methodist Church, for some time he taught a Sunday school class, and occasionally took charge of the midweek prayer service. He responded to calls from many churches for missionary addresses, and with the Inter-Denominational Missionary Association. Having a good automobile they frequently drove many miles here and there, enjoying the scenery and visiting friends. One such trip of five days was to Death Valley with a party of old China friends.

Dr. Bowen was much interested in public affairs, and was distressed at the compromising and contradictory attitude of America toward China and Japan. He wrote many strong, reasoned letters of protest to Congressmen, to the Department of State, and to the President. He also maintained a very considerable correspondence with former fellow-workers, teachers, students, friends of former years. "There had always been a lot of talk about union work in China, but probably Dr. Bowen may be considered the outstanding individual who actually put it into practice. He did it, while others talked."

He had the great joy and satisfaction of seeing his grandson, A. J. II, and his granddaughter, Marcia, born to his son Philip and wife. Dr. Bowen well illustrated Edwin Markham's familiar quatrain:

"For all your days prepare
And meet them ever alike;
When you are the anvil, bear,
When you are the hammer, strike."

He was bravely fighting, but a losing battle with malaria, digestive trouble, and other complications. His physical stamina gradually depleted, and his outdoor activity decreased; trips to hospital became more frequent. The last year was mostly in bed; but still he enjoyed reading, writing and visits of friends.



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UNIVERSITY OF NANKING
NANKING, CHINA

List of Christmas Cards received Y. G. Chen

Jan. 1937

G. W. Sarvis
146 W. Lincoln Ave.
Delaware, Ohio
(Dept. Sociology
Ohio Wesleyan University)

Benjamin A. Andrews
Teachers College
Columbia University
New York, New York

M. H. Purcell (Miss)
16A Carlton Rd.
Brockley, London, SE 4

(Dr. Raymond C. Books
Pres. Cummmock School
5353 West Third Street
Los Angeles

card announcing change of
address.)

(A. D. Hurst, President
Continental Optical Company
Indianapolis -- not card,
in ans. request)

Rufus B. von KleinSmid
Pres. University of Southern
Los Angeles, California

Nmy Heminway Jones
Mary L. Winn

Clyde and Fleda Myers
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Y. G. CHEN (陳裕觀) M.A., PH.D.,
President of University of Nanking

President Y. G. Chen of the University of Nanking is a native of Chekiang province and was born March 8, 1893. After graduation from the University of Nanking in 1915 he spent one year in the study of the Chinese classics. He went to America in 1916 at private expense, entering the Case School of Applied Science in Cleveland, Ohio, as a special student in chemistry. From 1917 to 1922 he was engaged in graduate work under the direction of the Faculty of Pure Science of Columbia University, where he received the degree of Master of Arts in 1918, and Doctor of Philosophy in 1922. While in America he was elected General Manager of "The Chinese Students' Monthly," 1919-1920; President of the Chinese Students' Club of Columbia University for 1920 and 1921; and Chairman of the Chinese Committee for the Famine Relief Drive in America, 1920-1921.

In 1922 Dr. Chen returned to China, going to Peking, where, until 1925 he was head of the Department of Physics and Chemistry at the Peking National Normal University. During this time he also served as Dean of the Administration and for two years acted as Chairman of the University Council, acting for the President of the institution. In the fall of 1925 Dr. Chen returned to the University of Nanking and the following year was made Dean of the College of Arts and Science. He was elected President of the University in November 1927.

HERMAN C. E. LIU (劉湛恩), M.A., PH.D.,
President of Shanghai College

Dr. Herman Chan-en Liu, who was inaugurated President of Shanghai College on February 25, 1928, is a native of Hangyang, Hupeh, where he was born in 1896. He received his primary education under missionary auspices, following which he attended Soochow University, where he graduated in 1918, receiving the degree of Bachelor of Science. He then went to the United States and attended Chicago University, where he received the M.A. degree, and Teachers College, Columbia University, New York, which conferred on him the Ph.D. degree in 1922. Upon returning to China, Dr. Liu was appointed National Educational Secretary with the National Committee of the Y.M.C.A., which position he held until his election to the presidency of Shanghai College. He was secretary of the Chinese Government Educational Commission to the United

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