

289 4540

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

WCUU
Corres.
Lo, Chung-shu 1939-1940
Lung, Chesan 1941

2
8
9
4
5
4
0

0806

West China

Lo, Chung-shu

2

8

9

4

5

4

0

0807

St. Peter's Hall

Cambridge, England

August 26, 1939

Dear Mr. Cressy

It is more than two years since I had the pleasure to be at your home at Shanghai. I heard that you have been in West China. I wish I were there to welcome you.

Herewith I send you two papers I wrote on Chinese women's education. I hope they will be of interest to you. The plan for Cultural Co-operation is warmly received in Great Britain & other countries. Great scholars of world reputation are interested in it & have written very good comments on it. I have received more than seventy favorable comments from scholars of different nations. People like Bertrand Russell, A. D. Lindsay, J. J. Thomson, John Dewey, Max Planck, H. Bergson, Hans Driesch, Cristiano di Italy, and many others are interested in it now. Practical plans have been proposed. I have met quite a few eminent scholars

who are willing to come to China as visiting professors. Dr. A. D. Lindsay, the former Vice-Chancellor of Oxford has promised to come. If there is no war in Europe, he will come next Spring. He will go to North China & West China, & possibly to East China too. If he comes to Shanghai, be sure to give him a hearty welcome. He is a very influential person in this country. I have had many interest talks with him about university education. I am visiting various university centers in Great Britain. I have visited 14 universities in the Continent including Paris, Geneva, Rome, Florence, Pisa, Bologna, Athens, Prague, Berlin, Brussels & others. Can you supply me some information of Chinese university education now? I want to know the facts, statistics & present situation etc. If you have statistics of elementary & secondary education, I shall also be interested to know. Please send me as soon as possible & I need such materials for talks & lectures. Kindly let my papers to be read by Dr. Pott, Dr. Han Yü-shan, Dr. Inao, Dr. Li & Mr. Silcock or others who might be interested in it. Kindly let Chinese university people to consider my proposal. Yours sincerely C. S. Lo.

Christian &
non-Christian
univ.

0809

2894540

The Past and the Present of Chinese University Education.

An Address delivered at the Annual Conference
of the International Student Service, on
August 4th. 1939, at
Grove House, Roehampton, London.

Chung-Shu Lo, M.A.
West China Union University, Chengtu,
at St. Peter's Hall, Oxford.

It is a very difficult task to talk clearly on Chinese University education in a short time. When I first went to Oxford two years ago, a group of Czechoslovakian friends and I were taken by the Professor of International Relations, Sir Alfred Zimmern, to see New College. After telling the group that New College is more than 550 years old, Professor Zimmern turned to me saying, "This is not old to you, as Chinese Universities must have much longer histories than Oxford." My answer to him was "Yes and No." I say 'Yes' because our University education has a history of more than 4,000 years; I say 'No' because none of the old universities exist now and none of the Chinese Modern Universities has a history longer than sixty years.

An ancient sage, Emperor Shun, who was supposed to have reigned in China between 2285-2208 B.C, established a two-grade system of education. The Upper grade was to accommodate adult scholars for higher studies, and all the retired higher officials were their professors. The lower grade was to receive elementary students and the elders of the common people were their teachers. There is no time for me to trace the development of higher education through the past 4,000 years. However, it is necessary to point out a few facts to indicate the nature of the Old Chinese University education. I think you all know of our great sage Confucius who lived between 551-479 B.C. Like Socrates, he was a great philosopher and an educator. He devoted his life to the study of ancient culture, and to teaching the young people of his time, after he himself had failed to put into practice his ideals in practical politics. He claimed himself to be a transmitter of Ancient Culture. He compiled the classics which have been used as the subjects of studies throughout the past 2,500 years in China. His ideals of education centre on personal development, character-building, cultural appreciation, the understanding of human relationships, and the practice of one's duty to the family, the community, the State, and indeed the world at large. Chinese culture and social life have certainly been moulded by his ideals during the past 2,500 years. The educational systems in China have changed from time to time, but the educational ideals have remained the same throughout

0810

2

8

9

4

5

4

0

The Past and the Present of Chinese University Education.

An Address delivered at the Annual Conference
of the International Student Service, on
August 4th. 1939, at
Grove House, Roehampton, London.

Chung-Shu Lo, M.A.
West China Union University, Chengtu,
at St. Peter's Hall, Oxford.

It is a very difficult task to talk clearly on Chinese University education in a short time. When I first went to Oxford two years ago, a group of Czechoslovakian friends and I were taken by the Professor of International Relations, Sir Alfred Zimmern, to see New College. After telling the group that New College is more than 550 years old, Professor Zimmern turned to me saying, "This is not old to you, as Chinese Universities must have much longer histories than Oxford." My answer to him was "Yes and No." I say 'Yes' because our University education has a history of more than 4,000 years; I say 'No' because none of the old universities exist now and none of the Chinese Modern Universities has a history longer than sixty years.

An ancient sage, Emperor Shun, who was supposed to have reigned in China between 2255-2208 B.C., established a two-grade system of education. The Upper grade was to accommodate adult scholars for higher studies, and all the retired higher officials were their professors. The lower grade was to receive elementary students and the elders of the common people were their teachers. There is no time for me to trace the development of higher education through the past 4,000 years. However, it is necessary to point out a few facts to indicate the nature of the Old Chinese University education. I think you all know of our great sage Confucius who lived between 551-479 B.C. Like Socrates, he was a great philosopher and an educator. He devoted his life to the study of ancient culture, and to teaching the young people of his time, after he himself had failed to put into practice his ideals in practical politics. He claimed himself to be a transmitter of Ancient Culture. He compiled the classics which have been used as the subjects of studies throughout the past 2,500 years in China. His ideals of education centre on personal development, character-building, cultural appreciation, the understanding of human relationships, and the practice of one's duty to the family, the community, the State, and indeed the world at large. Chinese culture and social life have certainly been moulded by his ideals during the past 2,500 years. The educational systems in China have changed from time to time, but the educational ideals have remained the same throughout the centuries. In 124 B.C., Emperor Wu of the Han Dynasty, first established a kind of National University for doctors and students to study the Confucian Classics. In the reign of Emperor Shun of the Eastern Han Dynasty, a National University was established in 131 A.D., with 23 buildings of 1,850 rooms accommodating more than 30,000 students. In the seventh century there were many foreign students, chiefly from Japan and Korea studying in the Chinese University of that time. From the beginning of the Tang-Dynasty, 631 A.D., Japan was one of the regular tributaries to China. Japanese students were annually enrolled in the Chinese Imperial University. In the Sung Dynasty, a new form of University called "Shu Yuan" was established. In 1009 A.D., a private scholar Tsao Chong

2
8
9
4
5
4
0

0811

founded a Shu Yuan or Academy of 150 rooms with a library of a few thousand volumes. Noted scholars were invited to give lectures there. There were four very famous academies in the Sung Dynasty where great scholars gathered thousands of pupils to study and discuss together. The Heads and Professors of these academies were very highly honoured and well provided for, and they exerted great political influence. The students received regular allowances just like the scholars of Oxford and Cambridge. In fact, the community life in these academies was very much like that of Oxford and Cambridge. This type of University education was carried on till China adopted the Western type of University education only about half a century ago.

Modern Universities in China were first established by Christian Missionaries from America and Europe about 60 years ago. The first Modern Government University was opened in Peking 1905. The organization and curriculum of the Modern University are very similar to the American and European Universities, but they are more like the former than the latter. Before the Sino-Japanese war, which started just a little over two years ago, there were in China 42 Universities; of these 13 were National, 9 Provincial and 20 private. In addition to these full Universities, there were 28 Independent Colleges and 31 Technical Schools, making a total of 111 institutions of Higher Education. A Chinese student enters the University at about the age of 18, after 12 years of education in school. Arts, Science and Law require 4 years of study, while Medicine officially only requires 6 years, but there are some private Medical schools which require 7-8 years' study to complete the course. Although all the Universities are open to women on an equal basis with men, yet there are a few Women's Colleges, and they still close their doors to men. The number of women students is increasing every year. Some Universities have one third of their undergraduates who are women, while others have even a higher proportion. In the Universities there are women professors and administrators; in fact, women joined the staffs as professors before the Universities opened to women undergraduates. Some of the Student Union Societies have women as their presidents and secretaries. Chinese University life is greatly enriched by having women on an equal basis with men. There is a great demand for women as teachers in schools. Many of them receive professional training as physicians, dentists, and social workers.

Chinese Universities provide residence for their undergraduates, they have to live on the University compound. However, the residences for students are merely hostels or dormitories. They can hardly be called Colleges in the sense of the Oxford or Cambridge College system. There is in them no community life as in the Old Chinese Universities, where the senior and junior members had personal contacts and individual guidance. However, this varies from place to place. In some private Universities there are personal contacts, but there is no tutorial system, though they are certain places where they are experimentally working.

2
8
9
4
5
4
0

founded a Shu Yuan or Academy of 150 rooms with a library of a few thousand volumes. Noted scholars were invited to give lectures there. There were four very famous academies in the Sung Dynasty where great scholars gathered thousands of pupils to study and discuss together. The Heads and Professors of these academies were very highly honoured and well provided for, and they exerted great political influence. The students received regular allowances just like the scholars of Oxford and Cambridge. In fact, the community life in these academies was very much like that of Oxford and Cambridge. This type of University education was carried on till China adopted the Western type of University education only about half a century ago.

Modern Universities in China were first established by Christian Missionaries from America and Europe about 60 years ago. The first Modern Government University was opened in Peking 1905. The organization and curriculum of the Modern University are very similar to the American and European Universities, but they are more like the former than the latter. Before the Sino-Japanese war, which started just a little over two years ago, there were in China 42 Universities; of these 13 were National, 9 Provincial and 20 private. In addition to these full Universities, there were 28 Independent Colleges and 31 Technical Schools, making a total of 111 institutions of Higher Education. A Chinese student enters the University at about the age of 18, after 12 years of education in school. Arts, Science and Law require 4 years of study, while Medicine officially only requires 6 years, but there are some private Medical schools which require 7-8 years' study to complete the course. Although all the Universities are open to women on an equal basis with men, yet there are a few Women's Colleges, and they still close their doors to men. The number of women students is increasing every year. Some Universities have one third of their undergraduates who are women, while others have even a higher proportion. In the Universities there are women professors and administrators; in fact, women joined the staffs as professors before the Universities opened to women undergraduates. Some of the Student Union Societies have women as their presidents and secretaries. Chinese University life is greatly enriched by having women on an equal basis with men. There is a great demand for women as teachers in schools. Many of them receive professional training as physicians, dentists, and social workers.

Chinese Universities provide residence for their undergraduates, they have to live on the University compound. However, the residences for students are merely hostels or dormitories. They can hardly be called Colleges in the sense of the Oxford or Cambridge College system. There is in them no community life as in the Old Chinese Universities, where the senior and junior members had personal contacts and individual guidance. However, this varies from place to place. In some private Universities there are personal contacts, but there is no tutorial system, though they are certain places where they are experimentally working on the tutorial system which is after all the traditional method of Chinese education. I was told that the Chinese Government is now interested in introducing the tutorial system again. It seems to me that a system can not be instituted merely by government orders. It can only be worked out gradually by those who are zealous in devoting their lives to education, and care to live with students, and take time to understand and share their interests and problems. The present-day Chinese system of University education will have to be greatly modified before the tutorial system in the real sense can be established. Teachers must be given more time for study, research and association with students rather than only to giving lectures and attending committees. Students also should give more time to study and thinking rather than only attending lectures and accumulating credits, a

2
8
9
4
5
4
0

system we have borrowed from America.

As for the subjects of studies, Chinese Universities are not very different from American and European Universities. There are faculties of Arts, Science, Law, Medicine, Agriculture and Engineering. Theology is not an officially recognised faculty as in the American and European Universities. In Christian Universities, there are either faculties of theology or schools of Religion. Great stress is laid in Chinese Universities on scientific and technical studies. The study of science is more popular than the study of the humanities which was the only study in the Old Chinese Universities. Some students also have a keen interest in social, economic, political and international problems. In fact, many students know more of World history and Western culture than of their own history and culture. Some students can write better in English than in Chinese, as Chinese is a language in which it is not easy to acquire the skill of literary style. There are Chinese students who prefer to write to each other in English than in Chinese because they know that their Chinese is not good enough to be called literary. I am not ashamed to state the fact that Chinese like to become world citizens rather than narrow-minded nationalists. But I am shamed to say that I have met some Europeans and Americans who value our culture more than some Chinese do. Another thing that I must say here is that, on the whole, Chinese University students know more about world affairs than Europeans and Americans know about the affairs of the Far East. I hope you will pardon my speaking frankly like this. It is not because I have any pride in Chinese students, but because I would like an International Conference of this nature to face this fact and see how we university people at any rate can get to know each other better.

May I take this opportunity to express our deep gratitude to friends of all the European, American and Asiatic nations represented by the International Student Service for your deep sympathy to China and your generous help in relief work for Chinese University students in China and abroad in enabling them to carry on their studies in this time of our national crisis. All that you have done for us is not only appreciated by Chinese University people, but by our Government and our people as a whole. At present, every one of the Chinese Universities is greatly hampered by this most tragic war. Chinese Universities are the objects of Japanese bombers. Fifty-two of them have been destroyed or partially damaged, forty-five of them have moved away from their original location to supposed less disturbed areas. Some Universities have moved more than once and are now more than one thousand miles from their original locations. Students and faculty members had to march on foot for one or two months to find safer places. If you can imagine that you ladies and gentlemen here had to leave your Universities at Uppsala and Oslo to walk on foot for days and weeks to seek new homes somewhere in Siberia, getting across big rivers, climbing over high mountains, and furthermore, under occasional threat of air-raids, from enemy bombers, then you can understand what the Chinese University students are going through.

0814

2

8

9

4

5

4

0

system we have borrowed from America.

As for the subjects of studies, Chinese Universities are not very different from American and European Universities. There are faculties of Arts, Science, Law, Medicine, Agriculture and Engineering. Theology is not an officially recognised faculty as in the American and European Universities. In Christian Universities, there are either faculties of theology or schools of Religion. Great stress is laid in Chinese Universities on scientific and technical studies. The study of science is more popular than the study of the humanities which was the only study in the Old Chinese Universities. Some students also have a keen interest in social, economic, political and international problems. In fact, many students know more of World history and Western culture than of their own history and culture. Some students can write better in English than in Chinese, as Chinese is a language in which it is not easy to acquire the skill of literary style. There are Chinese students who prefer to write to each other in English than in Chinese because they know that their Chinese is not good enough to be called literary. I am not ashamed to state the fact that Chinese like to become world citizens rather than narrow-minded nationalists. But I am ashamed to say that I have met some Europeans and Americans who value our culture more than some Chinese do. Another thing that I must say here is that, on the whole, Chinese University students know more about world affairs than Europeans and Americans know about the affairs of the Far East. I hope you will pardon my speaking frankly like this. It is not because I have any pride in Chinese students, but because I would like an International Conference of this nature to face this fact and see how we university people at any rate can get to know each other better.

May I take this opportunity to express our deep gratitude to friends of all the European, American and Asiatic nations represented by the International Student Service for your deep sympathy to China and your generous help in relief work for Chinese University students in China and abroad in enabling them to carry on their studies in this time of our national crisis. All that you have done for us is not only appreciated by Chinese University people, but by our Government and our people as a whole. At present, every one of the Chinese Universities is greatly hampered by this most tragic war. Chinese Universities are the objects of Japanese bombers. Fifty-two of them have been destroyed or partially damaged, forty-five of them have moved away from their original location to supposed less disturbed areas. Some Universities have moved more than once and are now more than one thousand miles from their original locations. Students and faculty members had to march on foot for one or two months to find safer places. If you can imagine that you ladies and gentlemen here had to leave your Universities at Uppsala and Oslo to walk on foot for days and weeks to seek new homes somewhere in Siberia, getting across big rivers, climbing over high mountains, and furthermore, under occasional threat of air-raids, from enemy bombers, then you can understand what hardships those Chinese University students are facing now. Difficult as it is, practically all Chinese Universities are still carrying on their work in the interior provinces. The Chinese Government encourages the Universities to carry on their work in spite of this terrible war and the resulting financial difficulties, because the leaders in China wisely see that the future leaders who are to build up the nation must come from those who can benefit by a University education.

Before the war I twice had the honour to be invited by our national leader Generalissimo Chiang-Kai-Shek to discuss educational matters with him together with a few officers and professors from my

0815

2
8
9
4
5
4
0

own University of West China and the National University of Szechwan. We were all deeply impressed by his vision on education. We can certainly be proud to have such a leader who launches a policy which puts the "reconstruction of the nation" before the campaign against aggression even at the very moment of the Sino-Japanese War.

Mr. H.G. Wells told me the other day that his son who is a professor of biology at London University had a Chinese pupil. After completing his research studies in biology in London University a year ago, this Chinese student went to see his teacher. Professor Wells asked him what his plans for the future were. The Chinese student answered that he was returning to China to carry on research work because he felt China was safer than Europe as there were still places where people could carry on study and research. Such is the attitude of the Chinese people and Chinese Government.

Now Chinese students are led to see that although our neighbour in geography wants to destroy us, we have at least neighbours in spirit like you who are doing their best to help us in our time of great distress. Such good will from you has certainly laid the foundation of world peace. As you know that the Chinese are a peace-loving people, I can assure you that after we get through the present struggle, and win our national independence and liberty, we shall also do our best to contribute to world-peace, and play our part to improve the international situation so that the world may become a happy home for every person to work cheerfully, to think creatively, and to enjoy life fully.

2

8

9

4

5

4

0

0816

Chinese University Education and British Universities:
A Plea for Co-Operation.

Chung-Shu Lo
West China Union University, Chengtu, China
at St. Peter's Hall, Oxford, England.

1939

Having resided in Oxford for two academic years, I have had the pleasure of exchanging opinions with some of the senior members of the University in regard to the specific nature of Oxford Education in general, and the Schools of Classical Greats and Modern Greats in particular. The conclusion at which I have arrived is that there is great similarity between the traditional type of classical education in China and present day Oxford education. The College system, under which the students and the younger teachers live in the same building, the tutorial system, entailing close personal contacts and individual supervision, the emphasis on character building, the special position of the classics, the stress on philosophy, history, literature and the humanities generally as the central studies of the University, are what I presume to be the characteristics of Oxford Education. But they were also the characteristics of the traditional Chinese classical education. It is true that conditions in this respect have changed in recent years. The contact between China and the Western powers during the past century proved China to be militarily inferior. As a result, the Chinese people awoke to the need of assimilating Western scientific technique. This led the Chinese leaders of the past sixty years to have recourse to Western education and methods, at the cost of abandoning the traditional system which has been passed down from generation to generation from the time of the ancient sages more than two thousand years ago. Modern Universities were established on Western lines chiefly after the model of the American system. Scientific and technical subjects are very much stressed in modern Chinese Universities, since they are regarded as the instruments through which the Western countries had gained power and supremacy.

Personally, I share the feeling that there is a great need for scientific and technical studies in China in order to build up the nation materially, especially at the time of the present conflict with Japan and in view of the urgent needs of reconstruction after the war. While at present the life of the people in China is very much disturbed by the war, yet practically all the Universities are carrying on in any possible circumstances by moving from one place to another and into the less disturbed areas, and I have faith that China is not going to be subjugated by Japan but is building up a new nation on the old foundation. With this hope in mind, I feel strongly that while we urgently need all the scientific and modern education of the West, it should not entirely neglect the traditional Chinese classical education.

0817

2

8

9

4

5

4

0

Chinese University Education and British Universities:
A Plea for Co-Operation.

Chung-Shu Lo
West China Union University, Chengtu, China
at St. Peter's Hall, Oxford, England.

1939

Having resided in Oxford for two academic years, I have had the pleasure of exchanging opinions with some of the senior members of the University in regard to the specific nature of Oxford Education in general, and the Schools of Classical Greats and Modern Greats in particular. The conclusion at which I have arrived is that there is great similarity between the traditional type of classical education in China and present day Oxford education. The College system, under which the students and the younger teachers live in the same building, the tutorial system, entailing close personal contacts and individual supervision, the emphasis on character building, the special position of the classics, the stress on philosophy, history, literature and the humanities generally as the central studies of the University, are what I presume to be the characteristics of Oxford Education. But they were also the characteristics of the traditional Chinese classical education. It is true that conditions in this respect have changed in recent years. The contact between China and the Western powers during the past century proved China to be militarily inferior. As a result, the Chinese people awoke to the need of assimilating Western scientific technique. This led the Chinese leaders of the past sixty years to have recourse to Western education and methods, at the cost of abandoning the traditional system which has been passed down from generation to generation from the time of the ancient sages more than two thousand years ago. Modern Universities were established on Western lines chiefly after the model of the American system. Scientific and technical subjects are very much stressed in modern Chinese Universities, since they are regarded as the instruments through which the Western countries had gained power and supremacy.

Personally, I share the feeling that there is a great need for scientific and technical studies in China in order to build up the nation materially, especially at the time of the present conflict with Japan and in view of the urgent needs of reconstruction after the war. While at present the life of the people in China is very much disturbed by the war, yet practically all the Universities are carrying on in any possible circumstances by moving from one place to another and into the less disturbed areas, and I have faith that China is not going to be subjugated by Japan but is building up a new nation on the old foundation. With this hope in mind, I feel strongly that while we urgently need all the scientific and modern education of the West, it should not entirely supplement the tradition of Chinese education in which the character of our people is rooted. It is a tragic thing to see that, in the keenness to adopt the new education of the West, there is a tendency among the Chinese to discard practically all the values of our traditional system of education. However, there is a limited number of educators in China who realise the value of the old Chinese educational methods. The value of Chinese classical studies lies in their sound basis. Chinese thought is never dissociated from life. A system of thought is a way of life. In spite of the fact that there are different types of thought which are opposed to each other, they all aim at a harmonious life, a life in harmony with one's fellow human beings and also in harmony with nature. Learning or study is regarded as one way of self-cultivation rather than as a

0018

2
8
9
4
5
4
0

purely intellectual pursuit. It has its weakness, but the weakness is its greatness. We can profess that with the single exception of the ancient Greek thinkers, no system of thought has influenced the practical life of a nation or people to such an extent and for so long as the Chinese classical philosophers. Even the illiterate people in China are refined by Chinese thought to a great extent in their practical life. It would be a great pity not only for China, but for the world, if Chinese classical education and the traditional educational methods were to disappear altogether, and were not to be propagated in the Western Nations.

I had the opportunity of discussing the problems of University education with a number of University faculty members in different parts of China before I came to Oxford. My time at Oxford has convinced me that Chinese Universities are easily adaptable to the Oxford system which is after all fundamentally similar to our old educational methods: by so doing, the old values may be preserved. Chinese Universities are small. Very few Universities reach the figure of one thousand students. Practically all Chinese Universities provide residential accommodation for students to live in the University Compound. With some modification of their system of administration, and some revision of their curriculum, Chinese Universities can easily adopt the model of the Oxford and Cambridge system of College residence and tutorial instruction. After exchanging opinions with some of the senior members of Oxford, I was advised to write out the general ideas in my mind, so that we may have further discussion with those who are interested in the problem. If the peculiar features of Oxford education can be diffused in China, or rather if China can revive her old educational methods, not only will China be benefited, but the Oxford system of education may be even strengthened by having sister institutions in other countries, especially in China, a nation of old tradition and culture. Furthermore, permanent peace can only be established when each nation tries to make its special contribution to the World, and to understand and co-operate with every other, so as to assimilate the highest values. It is in this spirit that the following practical proposals have been formulated.

1. It is necessary for the Chinese to have a deeper understanding of Western Culture. So far, very few Chinese scholars, certainly none of whom I know, can read philosophical works in Greek and Latin intelligently. It seems to me that it is necessary for China to send students to Oxford to study in the Schools of Classical Greats, and to prepare themselves to translate the Dialogues of Plato and Works of Aristotle from the Greek text. It may require long years of study, but it is very necessary. As Greek and Latin are not taught in Chinese Schools and Universities, it may be necessary for those who are fitted to take up such study to come to England for the study of these languages, for two years or so, and then to read for the School of Classical Greats. As there are very few Chinese students who are interested in the study of philosophy and Classics nowadays, it may be necessary to work out a project to ensure that all teachers of philosophy in Chinese Universities should regard it as a duty to watch for and to pick out among the undergraduates those who are philosophically minded, who have the literary ability to express ideas in good Chinese, and also have the linguistic ability to undertake the study of Greek with profit. It is also necessary to make financial provision to enable this type of student to come to Oxford for such a long period of study. It may take time to select such students. But it is very urgent to recognize the need of doing it, and to begin the training of this

2
8
9
4
5
4
0

0819

type of student in China. Unless the philosophical writings of the great philosophers of the West are translated into good Chinese by Chinese from the original text, there can be no real understanding of Western culture in China, no matter how great an effort we make to adopt Western education and scientific studies. Greek history, literature and art should also be included in the scheme for the selection of students.

2. As there will only be a very small group of people who are suited to study Greek, and to work on translation, there should be an increasing number of Chinese interested in the study of Greek thought and culture through the medium of English translations. As English is a required foreign language in China, there are a number of Chinese who would be benefited by coming to Oxford to study Greek philosophy, history and art with English scholars at Oxford or other suitable places that the professors of Oxford recommend. There are many common elements between Greek thought and Chinese thought. If Oxford can attract more Chinese scholars to come here to study Greek culture, enabling it to be seen through the Chinese mind in a different perspective, this will also help the Chinese better to appreciate their own culture and to assimilate Western culture more deeply. When these scholars return home, they will have caught the Greek spirit, and may be able to blend it with the Chinese spirit. Of course, there will be others who come to Oxford either for general education or to study specific studies such as the Natural Sciences, Medicine, Geography, Rural Economy, etc. They should be encouraged, as they may have very potent influence in China after their time at Oxford.
3. It might be a good plan for Oxford University in co-operation with other British Universities to send mature scholars to Chinese Universities regularly as visiting professors to promote interest in the study of Western culture and Classics, and also to form Schools like Modern Greats. The same would hold good of any other branches of study which Oxford and other British Universities deemed it helpful to send scholars to promote. The detail of the programme, and the financial responsibility, and the particular University centres, remain to be discussed by people at Oxford and those in China who are interested in such a plan.
4. It may be necessary to form a committee at Oxford to promote interest in the problem, and to enter into relations with Chinese Universities. On the other hand, it is equally necessary for a committee to be formed in China, to work out plans and means of carrying out the project most effectively.
5. The same committee at Oxford might regard it as a special duty to give advice to Chinese students who come to Oxford to study, and to help them to be acquainted with people in England, so as to get the best out of their time at Oxford. When they return to China they may thus be in a better position to adjust the Oxford system of education to Chinese needs.
6. As to China, what she can contribute to Oxford remains to be said by friends at Oxford. It may be thought desirable to promote interest in the study of Chinese thought and culture in Oxford as a consequence of the recent establishment of an Honours School of Chinese at Oxford. Study groups on Chinese culture and problems may be formed. Visiting lecturers from China may be of help. Better arrangements for British Universities to receive publications from Chinese Universities and learned societies can be made. If scholars go to China from Great Britain,

2
8
9
4
5
4
0

Chinese Universities should make provision and facilities for study and research in China, contacts with Chinese scholars, and connections with the institutions in which each individual is especially interested. The translation and publication of Chinese philosophical, historical and literary works in English should be encouraged. The setting up of a board at Oxford to be in charge of translation work in order to avoid duplication may be of practical value. As for the detail of the projects, it remains to be discussed by friends at Oxford and other British Universities interested in China.

Although the above statement is a personal opinion, I believe it expresses the common thought of a number of people in this country as well as in China. If the above plans appeal to you, you are invited to endorse them. If you have criticism on any point, your opinion will be greatly appreciated. When the opinions are so formulated as to represent the common view of those who are interested in it here at Oxford and other places in Great Britain, then the plans will be sent forward to friends in China for further discussion. We hope some definite and practical project can be worked out in the near future.

Last, but not least, I, as a faculty member of a Chinese University, would like to take this opportunity to express my deep gratitude on behalf of the Chinese Universities to all friends in Great Britain who initiated and generously support and work for the Oxford University Appeal for Chinese Universities. Nothing can be more encouraging to our countrymen than to see friends of this country show such a deep sympathy and to give such substantial help to the Chinese Universities which our Government tries by every means to enable to carry on their work, and which are the very objects that Japan deliberately destroys. What has already been done by British Universities for Chinese Universities is not only deeply appreciated at this time of their desperate need, but has opened the way for cultural co-operation for centuries to come. If we can seize this opportunity to work on more far-reaching projects such as I have outlined in this statement, I hope that not only will China assimilate Western culture in a deeper way and on a sounder basis than it has already done in the past, but that we can in return make Chinese culture intelligible to the Western world and make our contribution to the family of nations.

I firmly believe that perpetual peace in the world depends on such co-operation between nations, upon understanding and mutual appreciation between the peoples of all races and different types of culture.

2
8
9
4
5
4
0

File under
Chung-Shu LO

A SUGGESTION OF CULTURAL CO-OPERATION BETWEEN CAMBRIDGE UNIVERSITY AND
CHINESE UNIVERSITIES.

A talk given at a meeting to discuss with some of the Senior members of Cambridge University a project for Culture Co-operation between Cambridge and Chinese Universities, at the Lodge of the Vice-Chancellor of Cambridge University, on December 8th, 1939.

Chung-Shu Lo, M.A. (Yenching); B. Litt. (Oxford); Dean of the College of Arts and Prof. Of Philosophy, West China University, Chengtu, China.

It is very kind of the Vice-Chancellor to ask me to meet you this afternoon and to consult you about the idea of cultural co-operation between Cambridge and Chinese Universities. I have had the pleasure of discussing with most of the friends here individually about the memorandum, I wrote seven months ago at Oxford. The memorandum was written before I had had much contact with people outside Oxford. Since then I have taken advantage of an opportunity to come to Cambridge in June and had the pleasure of exchanging opinions with some of you here. The more I become acquainted with friends at Cambridge, the more I feel that Cambridge has a vital part to play in the project of cultural co-operation between Britain and China. When I talked with the Vice-Chancellor a few days ago about the formation of a committee recently at Oxford to develop interest and to consider the practical procedure of such a co-operation, I was asked by the Vice-Chancellor whether it would be desirable to have a centre at Cambridge too. I need not say what was my answer. I am very grateful to you that we can meet here to discuss the matter,

I think I should first state briefly here what Cambridge has already contributed to China in recent years along the line of cultural development. Apart from the fact that a large number of Chinese students are

0822

File under
Chung-Shu LO

A SUGGESTION OF CULTURAL CO-OPERATION BETWEEN CAMBRIDGE UNIVERSITY AND CHINESE UNIVERSITIES.

A talk given at a meeting to discuss with some of the Senior members of Cambridge University a project for Culture Co-operation between Cambridge and Chinese Universities, at the Lodge of the Vice-Chancellor of Cambridge University, on December 8th, 1939.

Chung-Shu Lo, M.A. (Yenching); B. Litt. (Oxford); Dean of the College of Arts and Prof. Of Philosophy, West China University, Chengtu, China.

It is very kind of the Vice-Chancellor to ask me to meet you this afternoon and to consult you about the idea of cultural co-operation between Cambridge and Chinese Universities. I have had the pleasure of discussing with most of the friends here individually about the memorandum, I wrote seven months ago at Oxford. The memorandum was written before I had had much contact with people outside Oxford. Since then I have taken advantage of an opportunity to come to Cambridge in June and had the pleasure of exchanging opinions with some of you here. The more I become acquainted with friends at Cambridge, the more I feel that Cambridge has a vital part to play in the project of cultural co-operation between Britain and China. When I talked with the Vice-Chancellor a few days ago about the formation of a committee recently at Oxford to develop interest and to consider the practical procedure of such a co-operation, I was asked by the Vice-Chancellor whether it would be desirable to have a centre at Cambridge too. I need not say what was my answer. I am very grateful to you that we can meet here to discuss the matter,

I think I should first state briefly here what Cambridge has already contributed to China in recent years along the line of cultural development. Apart from the fact that a large number of Chinese students are coming to Cambridge to pursue different lines of study, we have had also distinguished scholars coming from Cambridge to China. The visit of Mr. Bertrand Russell to China not only created in China a strong interest in western philosophy and scientific outlook, but his appreciation of Chinese culture and his sympathetic attitude towards China certainly brought about a better understanding between Britain and China among many persons in both countries. The visit of Mr. I.A. Richards created in China an interest in literary criticism and basic English, and his search into the

0823

"meanings of meanings" has also led him to study Chinese thought. I mention here only two Cambridge men, not because there are no other persons whose thoughts have influenced China and also have brought something back from China, but because they are those I happen to know, and who had spent some time in Chinese Universities. I am glad to learn here that the Vice-Chancellor, the President of Queen's College, and Prof. Moule have also visited China at a time when China was making every effort to assimilate Western Culture.

In spite of the fact that the eagerness to absorb Western Culture has made the Chinese neglect the cultural values of their own nation, still I feel that it is very necessary for China to assimilate Western Culture so as to rejuvenate the nation. The trouble is that we have not yet gone deep enough. Western Culture is usually taken to mean the material civilisation. There are certain persons in China who regard Western Culture to be motor civilisation. They seem to think that if China can become as highly industrialised as the Western powers, China will be strong and the people will be happy. I entirely agree with these people in thinking that the material wealth of the nation should be greatly increased by scientific methods in order to raise the general standard of living. The improvement of communications, the development of industry, the increase of agricultural products, and the improvement of the health of the people all require scientific knowledge and technical skill. There can be no over-emphasis of scientific study in China. What worries me is this: that if we stress scientific application too much and neglect the study of pure science and other branches of cultural studies, there will be no advance of science and culture. I do not mean that there is no study of pure science in China now. I mean the tendency to stress the materialistic outlook of Western Culture and the practical use of sciences make any branch of study which seems to be of no immediate use less and less attractive to students in Chinese Universities. It is in this respect particularly I feel that the spirit of Cambridge will provide a corrective. Cambridge is well known as a centre for scientific studies. It is said that in Oxford sciences are studied philosophically, and in Cambridge philosophy is studied scientifically. Although we cannot take ^{this statement} this statement seriously, yet we must admit that on the whole there

difference in the trend of the Oxford and Cambridge education. In spite of the fact that I am associated with Oxford, nevertheless, I have a great admiration for the outlook of Cambridge. After completing my studies at Oxford, I made up my mind to come to Cambridge for a few weeks to soak myself in this atmosphere and to associate with scholars here. When I first arrived here I was asked why I should come to Cambridge? My answer was: "My education in this country cannot be called complete unless I get some education at Cambridge." It is a great satisfaction to me to have a short time here. I have had the opportunity of visiting the laboratories of various departments. I am deeply impressed with the way scientific work is carried on here. The scientists whom I have met here are not only specialists in their particular lines of study, but they also have a broad view of life. On the other hand the philosophers I have met here represent a type of analytical and critical mind, and tend to develop scientific thought. It is the critical and not the speculative philosopher who finds a home at Cambridge. What Prof. Whitehead said about the interrelation between science and philosophy seems to represent the Cambridge view. He writes in the "Modes of Thought": "It is evident that the scientist sometimes wants a new idea, and the philosopher is enlightened as to meanings by the study of scientific consequences. Their usual mode of intercommunication is by sharing in the ~~uninvited~~ current habits of cultivated thought."

One of the most striking things of scientific and philosophical development here at Cambridge is the fact that it does not lead to materialism. In fact, it is the eminent philosophical-minded scientists and the scientific-minded philosophers here who have done so much to destroy materialism. Although materialism has lost ground in science and philosophy, the materialistic outlook of life still prevails. Once I was asked to speak in a Socialist club in one of the British Universities. I spoke on the theme how it is possible to create a new social order based on the principle of social justice which will encourage the development of personal values and individual freedom. After my talk I was accused of being too idealistic. The members of the club tried to convince me of the soundness of materialism. I told them I wished human life was so simple that it could be explained by materialism and the theory of economic

determination. I noticed there are in China some people who are very keen in philosophy for a time, but are gradually led to believe and propagate dialectic materialism. I also met some persons who are very keen on pure science for a time but are gradually led to think and advocate that knowledge is for the sake of utility. It is this materialistic outlook of life and the utilitarian view of education that we are looking for the spirit of Cambridge to eradicate. When I described to Prof. Eddington the tendency of China now, he told me that the pure scientific work carrying on in this country has contributed very much to the development of scientific applications and the solution of practical and technical problems. However, it is in the desire to seek knowledge for its own truth's sake that we can have the advance of science and culture, and the utility of knowledge will gradually come as the by-product. I believe that if we can get scholars from Cambridge to come to China to promote the study of pure science and other branches of studies, the time will come that from China there will arise great scientists and scientific teachers who can make original contributions to the world of thought.

There is another thing that impresses me at Cambridge. In spite of the fact that Cambridge is regarded as a centre of scientific studies and the development of scientific thought, you have also done here so much good work in classical studies and the study of the humanities. After looking over the bibliography of books on classical subjects written at Cambridge between 1919 and 1932 in the Cambridge University studies, I think it is completely wrong to say that Cambridge is only eager about scientific studies. I often held that the study of the humanities should have an important place in University education. It is the broad outlook and deep insight that a person needs to cultivate in his time of University education, and such spirit can be caught in the study of the humanities and cultural subjects which deal with the general aspect of life. It seems to me that the college life in Oxford and Cambridge is particularly good for the cultivation of such a spirit. In each college there are scholars of different lines. The scientists have the opportunity to dine with the philosophers, theologians, scholars of economics, law or any other branches of studies. You mix together, and discuss together, in the common room, problems of general interest and also gain

some knowledge from each other's special line of study. I think this is the most stimulating atmosphere. I speak from personal experience because I had the pleasure of dining at the high table at some of the colleges in Oxford and also some in Cambridge even in this short period of staying. When I sat just behind the portrait of Charles Darwin at Christ College last night, I was deeply moved to feel that I was associated not only with the living scholars with whom I was dining, but also with eminent scholars of past ages. The social and intellectual fellowship in the colleges is very inspiring. This leads me to think that if in future the project of cultural co-operation is carried out in Oxford and Cambridge, some arrangement could be made that will enable certain faculty members of Chinese Universities to spend a part of their sabbatical year in this country to enjoy college life. In return, we may hope to create centres in Chinese Universities where scholars of Oxford and Cambridge and other British Universities might stay and have the opportunity of meeting Chinese scholars.

I would like to make here another point. As Cambridge has published great works of history, I wish that a new world history could be compiled. If such a time arrives, I sincerely hope that the section on Chinese history may be written by Chinese historians in collaboration with English historians who know Chinese history. China is a nation which cannot be neglected in world history. May I point out here what Prof. "Whitehead" wrote in his letter to me some months ago: "China and its civilisation is one of the great supports of human civilisation. We have much to learn from you - especially in your fundamental outlook on life." I hope this will be the general attitude of the Western world. As the Chinese are fundamentally a peace-loving people, I believe if Great Britain and other peace-loving peoples were to co-operate with China, it would mean a great stabilising factor for world peace. The best approach for co-operation is mutual understanding and mutual respect. I think a good history on China written in English will help people of this country and of the English-speaking world to understand China better. I am very glad to say that a Cambridge-educated Chinese, a member of Emmanuel College Dr. Wu Lien-Te who is one of the most eminent medical men in China has written a very good history of Chinese medicine in English. I hope a

general history of China will some day be published at Cambridge which I believe will be another great contribution to historical knowledge from this University.

As far as the study of Chinese culture is concerned, Cambridge has already laid a good foundation. The numerous works of the late Professor Giles on different aspects of Chinese culture, its history, language, religion, and philosophy, prepared the way for many people to become interested in Chinese studies. You have here in your library a collection of Chinese books. Moreover, Cambridge is one of the few British Universities where there is a chair of Chinese studies. As we are so keen in China on acquiring Western Culture, I hope that the Western world will take up Chinese studies more seriously and that Cambridge will be one of the important centres for Chinese studies in this part of the world. In China, it is not a limited few who are studying Western Culture, all the modern-educated people are eagerly taking up different lines of Western studies. Although I have pointed out, before, the danger in China of stressing the materialistic aspect of Western Culture, and the necessity for the Chinese to assimilate Western Culture in a deeper way and on a sounder basis, yet we have to admit the fact that we are more serious in assimilating Western Culture in China than you are in respect of Chinese Culture in the Western world. I sincerely hope that the time may come that in European and American Universities, the students in philosophy, history, art, or other cultural subjects will not only follow the cultural development of the Western world, but also the corresponding development in China, just as Chinese students who are taking up the study of their own culture pay equal or even more attention to that of Western Culture. I believe that the free choice of cultural values of different types of culture and the inter-penetration of the better elements of the culture of the West and of the East will not only lead to better understanding, and therefore better co-operation, of the Western and the Eastern nations, but the life of the individuals of each nation will also be greatly enriched. Thankyou all for your interest and attention in the matter of cultural co-operation which I propose. I hope that practical steps will be taken at Cambridge to work on this project even at this time of

2
8
9
4
5
4
0

0828

international disorder. The very fact that we are now discussing cultural co-operation between nations may be an indication that a new world order can be established if we have the vision and the courage to work for it.

APPENDICES.

1. The following were present at the meeting.
Mr. E. A. Benians, the Vice-Chancellor of Cambridge University.
Professor R. S. Creed (Divinity)
Professor C. D. Broad (Philosophy)
Professor Moule (Formerly in the Chair of Chinese)
Professor Owst (Education)
Dr. J. A. Venn, President of Queen's College
Professor Ernest Barker (Political Science)
Dr. Meredith Jackson (Law)
Dr. J. Needham (Biochemistry)
2. After some discussion, it was agreed to form a Cambridge Committee with Dr. Venn as Chairman and Dr. Needham as Secretary.
3. A statement will be prepared to express the desire for such cultural co-operation from Cambridge. The statement is to be signed by the faculty members of Cambridge who are interested in this project.

2
8
9
4
5
4
0

Mr. J. J. ...
8th DECEMBER, 1939 .

A Suggestion of Cultural
Co-operation between Cambridge
University and Chinese
Universities.

Chung-Shu Lo,
M.A., (Yenching)
B. Litt (Oxford)
West China University,
Chengtu, CHINA.

2
8
9
4
5
4
0

0830

RECEIVED
UNIVERSITIES
MAY 1 8 1940
JOHN ROBERT
MD

2 8 5 5 5 0

1 8 8 0

SOME IDEAS ON CULTURAL CO-OPERATION

A talk given at a meeting to discuss with some of the Senior Members of Oxford University a project for Cultural Co-operation between Britain and China, at Mr. H. N. Spalding's House, 9, South Park Road, Oxford, on November 15th, 1939.

Chung-Shu Lo, M.A. (Yenching). B. Litt. (Oxford).
Dean of the Faculty of Arts and Professor of Philosophy,
West China Union University, Chengtu, China.
at St. Peter's Hall, Oxford, England.

It is a great joy to me to see that a meeting of this nature is still possible in the present state of the world. The meeting to be held now at this place is not without significance. You all know that our friends, Mr. K. J. Spalding, here, and his brother, (who is unfortunately not here at his home) have been interested in promoting cultural relations between the East and the West. Although Mr. H. N. Spalding is in America now, we all know that his spirit is with us. It is very kind of Mr. K. J. Spalding to make arrangements to hold the meeting here, and to act as our host. I am sure that he is going to inform his brother about our meeting and also send our best wishes to him.

I take this opportunity of thanking you for your keen interest in the memorandum I wrote six months ago. The ideas have been in my mind for years. It was written out, only through your encouragement and advice. It has been a great joy to me to have the opportunity of exchanging opinions with you, during the past two years at Oxford, about Cultural Co-operation, university education, international relations, and many other problems.

I am speaking here as a student of this university, to thank you for your instruction, for the inspiration given me and the interest shown in me as a student, and in the ideas which I have put forward and which we are going to discuss here now. I cannot express in words my deep gratitude for all your kindness to me in various ways during the past two years.

My time at Oxford has been the most happy time in my life. Although it took me quite a little time to adjust myself to the good English weather and food, yet I found myself at home in the academic and social atmosphere from the first day of my arrival. I know how busy you all are. However, you have always given time and attention to me for the discussion

0832

2
8
9
4
5
4
0

of the problems in which we have a common interest, and you have made the effort to come to this meeting this afternoon at the most busy time of the term.

In spite of the fact that we are having a war in China and you are having a war in Europe, yet, at this very time you feel as much as I do the necessity to work here and now, to look beyond here and now. The eternal values without national distinctions, and the perpetual peace which is to prevail over the whole world are what we all desire to have and what we all have to work for. Although there are many ways of promoting mutual understanding between nations and peoples, cultural co-operation is the most far-reaching approach. All the cultural values developed by the different peoples of the world are the common heritage of mankind. Every effort to make the cultural values, created by the geniuses of different nations in the past, intelligible and vital to our present day life, is a desirable thing. In spite of the fact that we are living in the modern world, in a different political, social, and economic situation from that of our ancestors, we believe that the present is connected with the past; that the fundamental problems are common to different peoples; that the different approaches to these fundamental problems in the different ages by different peoples should be made intelligible to the people of the present age, so that they may be made to enrich our life and widen our outlook. Better understanding of the past will certainly guide us toward better adjustment to the present situation; and better understanding of other peoples will certainly lead to mutual appreciation and mutual respect, and, therefore, to better co-operation between nations, in other aspects of international life. It is true that the problems between nations are complicated. Political, economic and racial differences still offer serious obstacles to international co-operation. We do not want to minimize the issue, and we do not attempt to solve big problems in a simple way. However, better cultural co-operation will lead to better understanding, and better understanding is a foundation for better adjustment between nations.

The desirability of cultural co-operation between nations is generally accepted by thoughtful persons of all nations. The problem which lies before us is how to carry out such co-operation in a deep-rooted way. It is easy to co-operate in a superficial manner.

0833

2
8
9
4
5
4
0

But it takes time to make the fundamental ideas and mental outlook of one nation intelligible to other peoples. The proposals I made in my memorandum are one form of approach to cultural co-operation which I believe will lead peoples of the West and the East to understand each other in a deeper way. I have received comments from most of you in writing and from all of you in discussion on the memorandum. I have also received comments from teachers in other British Universities and from scholars outside of Universities. Furthermore, I have received comments from scientists and philosophers of some other European nations and also of America and India. They all regard this proposed project of Cultural Co-operation as a hopeful one. As I shall leave Oxford in a short time, we feel it necessary to meet and discuss the practical procedure to take in order to carry out the proposals I mentioned in the memorandum. Now is the time to take action in what we believe to be the right direction. I should like to indicate a few points here about the urgency of the situation, especially in China, which make it necessary to work on a definite project and to take action now.

Firstly, we all expect that, when the war in the Far East and the war in Europe are over, we may have a new world-order, where truth, justice, liberty and happiness will prevail. But how can we meet the new world situation and how can we create such a new world order. I believe that if the peoples of each nation of the world can place spiritual values before economic and material values, and if the political leaders and scholars of each nation can have a wide outlook and a deep insight into the affairs of the world, the perpetual peace which we all desire can be established.

Secondly, the utilitarian view of education is one of the great dangers for the world of the present day, and especially for China. If undergraduates come to universities just to acquire some technique and skill in a profession, in order to earn a living and to enjoy material wealth, there will be no advancement of science and culture. I say this just because I want to thank you that Oxford is still maintaining a strong tradition in the studies of the humanities and is a University in the true sense. Personally I am interested in studying the Universities as human institutions. I had visited a number of Chinese Universities before I came to this country and I have visited also some Continental Universities and 13 British Universities during the past three years.

0834

2
8
9
4
5
4
0

I hope I may have the opportunity of visiting some American Universities on my way back to China. A University is international in its character. It is the centre for the study of all types of culture, with teachers and students of different nations. It brings together the higher types of mind, belonging to different nations, to study and discuss freely, and to investigate and practise research, disinterestedly, for the sake of getting truth. Lacking this attitude and spirit, there is no true university education. China is now keen on science, especially applied sciences. The utilitarian view of education is too strong. Very few persons will study the subjects which seem to produce no immediate result. The spirit which seeks knowledge for purely intellectual satisfaction is lacking. If the materialistic view of civilization and the utilitarian view of education are not countered with a movement of humanism, China might completely lose her rich heritage and eventually become a nation as dangerous as the present aggressive nations, which we are fighting to subdue.

Thirdly, if China can go to the root of Western Culture, namely the spiritual heritage which is derived from the Greeks and Christianity, and if European and American nations can make an effort to study Chinese Culture seriously, both sides will benefit. There is not the slightest doubt that the interpenetration of the best of the two cultures will produce a fruitful result. We do not want to underrate the importance of scientific studies. We only want to correct the tendency which will result in making scientific investigation impossible. We do not want to neglect the material needs of mankind. We only desire that human life may be led towards its fullest development. This is why we feel that we should work on a project which we hope will lead to the understanding of the deeper aspects of the culture of both the East and the West.

Fourthly, as Oxford has the prestige of being a great University, and the Oxford system has so much in common with the classical education in China, I believe that Oxford can be a link to connect the cultures of the West and the East. Because the Oxford University Appeal for Chinese Universities has so much moved university people, educators, and political leaders in China, and because of your keen interest in China, I believe that the Chinese Universities and Government would support the project that we are going to discuss. Although I do not want to see such a movement

2
8
9
4
5
4
0

confined to Oxford in this country, or confined to Great Britain only, yet it is very essential to have a centre for further development. My visits to the Universities in this country, and the exchange of opinion I have so far had with other countries, either by correspondence, or by discussion in person, have made me feel that other developments might be linked up with Oxford University in future. I would like to see Oxford become the centre for studying Chinese culture, not only for Great Britain, but for Europe and for all the Western nations as Oxford attracts students from different parts of the World to study in this University. I should like to see a Museum of Chinese Art treasures, like the Ashmolean for Greek culture; if possible, a Museum built in Chinese Architectural style, and furnished and decorated in Chinese manner. There, Western scholars of different nations could meet Chinese scholars, to discuss problems, and to get mutual inspiration. I believe it is a necessity to create similar centres in China, where scholars of this country and other western nations might meet Chinese scholars, and meet in a natural way. I believe that the contact of the best minds in the world will induce creative thinking and lead to better understanding between peoples and nations. It is in this way that a new world order might be established, even if it should be a very slow process.

A Chinese thinker wrote, centuries ago, a story about how a fool removed a mountain. An old man was disgusted with the mountain facing his house, which hindered him from having a wide view, and he determined to remove it. He immediately took a mattock and shovel to dig the earth and put it in a pond. Day after day he dug and dug, but the amount of earth he removed was very little. All his friends and those who passed the mountain laughed at him and ridiculed him, saying that he could never expect to remove the mountain as he was already so old. This fool said "If I cannot live to see the mountain removed, my children, and my grand-children and my great-grandchildren, and my great great grandchildren would go on working at it and continually removing the earth. There will be a time when my future descendants will see that the mountain has been removed. So he persevered in digging the earth day after day. Because of his sincerity and persistence, God was moved, and angels were sent to remove the mountain immediately for him. He eventually saw the mountain removed. I know when I return to China, some might look upon me as a fool for working at a project

of cultural relations which seems so remote from the immediate need of the nation. If I am going to be regarded as a fool, like the fool who attempted to remove the mountain, I can at least count upon you as angels to remove the mountain for me. Thank you all for your constant inspiration.

APPENDICES

1. The following were present at the meeting:-

Dr. W. G. S. Adams, Warden of All Souls College
Dr. A. D. Lindsay, Master of Balliol College
Sir Richard Livingstone, President of Corpus Christi College
Sir W. David Ross, Provost of Oriel College
Prof. E. G. Collingwood, Professor of Metaphysical Philosophy
Prof. H. J. Paton, Professor of Moral Philosophy
Prof. E. R. Dodds, Regius Professor of Greek
Prof. Sir Alfred E. Zimmern, Professor of International Relations
Rev. E. R. Hughes, Reader in Chinese Religion and Philosophy
Mr. K. J. Spalding, Fellow of Brasenose College
Mr. C. W. H. Sutton, Tutor of Philosophy, St. Peter's Hall
Rev. Frank A. Smalley, Professor of Political Science at
West China Union University.
Mr. Yui Ming, Balliol College.

11. Following discussion at the Meeting, a Committee was proposed as follows, to promote interest in cultural cooperation between Britain and China, and to make Oxford a centre for such purpose:-

Dr. W. G. S. Adams, Warden of All Souls College
Dr. A. D. Lindsay, Master of Balliol College
The Right Honourable H. A. L. Fisher, Warden of New College
Sir Richard Livingstone, President of Corpus Christi College
Sir W. David Ross, Provost of Oriel College
Prof. E. G. Collingwood, Professor of Metaphysical Philosophy
Prof. H. J. Paton, Professor of Moral Philosophy
Prof. H. H. Price, Professor of Logic
Prof. E. R. Dodds, Regius Professor of Greek
Professor Sir Alfred E. Zimmern, Prof. of International Relations
The Rev. E. R. Hughes, Reader in Chinese Religion and Philosophy
Mr. K. J. Spalding, Fellow of Brasenose College

It is proposed that an Executive Committee be formed from the above Committee.

The Rev. E. R. Hughes was elected as Secretary.

The Executive Committee is to keep in touch with the plans to be developed in China, after the return of Mr. Lo.

A Sub-Committee, consisting of Professor Dodds, The Rev. E. R. Hughes, and Mr. Lo was asked to draft a statement which may be signed by all who

2
8
9
4
5
4
0

are interested in the project.

This statement, when signed, is to be sent to China to arouse interest on the other side.

111. The scope of Cultural Co-operation suggested in the memorandum, and amended after exchanging opinions with people of other Universities, outside Oxford, - may be briefly stated here as follows:-

1. As it is necessary for the Chinese to have a deeper understanding of Western Culture, it is suggested that Chinese students should make an effort to study Greek thought and culture seriously, and that students specially selected from China, should be sent to this country to make such study with the object of translating the classical works of the Greeks into good Chinese.
2. As there will be only a very small group of people who are suited to study Greek, and to work on translation, there should be an increasing number of Chinese interested in the study of Greek thought and culture through the medium of English translations. Chinese scholars should be encouraged to come to this country for such study, and to be in contact with scholars of this country.
3. The tutorial system and College life, which are the special characteristics of Oxford and Cambridge education, should be developed in Chinese universities, as they are quite similar to the traditional Chinese educational methods, which had been abandoned not long ago. The value of this type of University Education is widely recognised by Educators. There are increasing numbers of universities adopting such educational methods in this country, as well as in America. If we can get scholars from this country to go to China to encourage the establishment of such an educational system, not only China will benefit from it, but it also will lay the foundation for cultural co-operation in other lines, by which both sides will benefit.
4. In order to promote the study of the humanities and pure sciences in Chinese Universities, to counter the utilitarian trend of Education in China, it is advisable to send mature scholars from this country to Chinese Universities, regularly, as visiting Professors, to cultivate interest in the study of Western Culture in a deeper way.

8.

There the Western scholars would have the opportunity of meeting Chinese scholars to discuss problems and to gain mutual inspiration.

5. Greater stress should be laid on the study of Chinese culture in British Universities. The study of Chinese philosophy, history, literature, and Art may be gradually introduced to respective schools in the universities as a part of basic studies, apart from those who would take a school in Chinese studies. A project may work out that Chinese Universities would assist the development of Chinese studies in British Universities by sending visiting Lecturers from China, and providing facilities in Chinese Universities for people from this country to carry on Chinese studies in China.

6. Better arrangements should be made for British Universities to receive publications from Chinese Universities and learned societies. A definite system can easily be worked out for the exchange of publications between British and Chinese Universities.

7. The translations and publication of Chinese philosophical, historical and literary works into English, should be encouraged. A plan for Chinese and Western scholars to collaborate in work or translations may be desirable.

8. As Oxford University has already established a centre to work on the project of Cultural Co-operation between Britain and China, when another centre is established in any other British University, it may be desirable to link up with the Oxford centre for better collaboration.

The above are merely a few hints on the scope of cultural co-operation between Britain and China. The details can be gradually worked out according to the situation and the needs of the time.

0839

2
8
9
4
5
4
0

Precincts

There the Western scholars would have the opportunity of meeting Chinese scholars to discuss problems and to gain mutual inspiration.

Greater stress should be laid on the study of Chinese culture in British Universities. The study of Chinese philosophy, history, literature, and art may be gradually introduced to respective schools in the universities as a part of basic studies, apart from those who would take a school in Chinese studies. A project may work out that Chinese Universities would assist the development of Chinese studies in British Universities by sending visiting lecturers from China, and providing facilities in Chinese Universities for people from this country to carry on Chinese studies in China.

Better arrangements should be made for British Universities to receive publications from Chinese Universities and learned societies. A definite system can easily be worked out for the exchange of publications between British and Chinese Universities.

The translations and publication of Chinese philosophical, historical and literary works into English should be encouraged. A plan for Chinese and Western scholars to collaborate in work or translations may be desirable.

As Oxford University has already established a centre to work on the project of Cultural Co-operation between Britain and China, when another centre is established in any other British University, it may be desirable to link up with the Oxford centre for better collaboration. The above are merely a few hints on the scope of cultural co-operation between Britain and China. The details can be gradually worked out according to the situation and the needs of the time.

2897570

CULTURAL COOPERATION BETWEEN CHINA AND BRITAIN

OXFORD, 15th NOVEMBER, 1939.

Professor C. S. Lo of the West China University who has been a member of St. Peter's Hall for the last two years has interested a number of the senior members of the University in the possibilities of cultural cooperation between China and Britain. Some of them asked him to put his thoughts in a memorandum. The result was that a dozen other universities in England and Scotland became interested and Prof. Lo has since visited them all at their request.

Such interest has been aroused in Oxford that yesterday a group of people met at the house of Mr. H. N. Spalding in South Parks Road. Those present were Dr. W. G. S. Adams, Warden of All Souls; Dr. A. D. Lindsay, Master of Balliol; Sir Richard Livingstone, President of Corpus Christi; Sir W. David Ross, Provost of Oriel; Professor E. R. Dodds, Regius Professor of Greek; Professor R. G. Collingwood, Professor of Metaphysical Philosophy; Professor H. J. Paton, Professor of Moral Philosophy; Professor Sir Alfred E. Zimmern, Professor of International Relations; Rev. E. R. Hughes Reader of Chinese; Mr. E. J. Spalding, Fellow of Brasenose College; Mr. Sutton, Tutor of St. Peter's Hall, Mr. M. Yu of Balliol, The Rev. Frank A. Smalley, and Prof. C. S. Lo of West China Union University. The Vice-Chancellor and the Warden of New College expressed regret at being unable to be present.

After some introductory remarks by Mr. Hughes, Professor Lo addressed the group and, after expressing gratitude for the instruction and inspiration he had received at Oxford, and also his gratification that such a meeting was possible with the world in its present state, proceeded to urge the world-situation can be met only if the peoples of the world can place spiritual values before economic and material values and can learn to appreciate the cultures of nations other than their own.

In the second place he spoke of the dangers of a purely utilitarian view of education at the present day, especially in China, urging that there will be no true advance in science and culture as long as such a view of education prevails

0841

Oxford, he said, still has a very strong tradition in the study of the humanities, and is thus a university in the real sense, because it brings together the minds of peoples of different nationalities to study freely, to undertake research, and to discuss problems of all kinds for the sake of gaining knowledge of the truth.

Thirdly, both parties will benefit if China can understand the roots of Western culture, and if the European and American nations will make an effort to study Chinese culture seriously.

The fact that the Oxford system of Education has so much in common with the former classical system of China makes it possible that Oxford might become the bridge between the culture of East and West, and Prof. Lo expressed the hope that Oxford might become the centre of the study of Chinese culture, not only for Britain but also for Europe.

As a practical step it was suggested that, as the Ashmolean is a museum for the study of Greek culture, so there might be a museum of Chinese art treasures in a building of Chinese architecture, furnished and decorated in Chinese manner. There Western and Chinese scholars might meet together to discuss problems and to gain mutual inspiration. Similar centres should be established in China.

All those present expressed keen interest in the ideas presented and as being very much in sympathy with the general idea. A remark by one of the Professors, which was typical of many others was "I am very willing to give a considerable part of my time to helping Chinese students of philosophy who can be sent to England - and I feel that I shall be the gainer."

In conclusion it was proposed that a committee should be formed from amongst those interested (a committee which includes five Heads of Houses) in order to foster the suggested cooperation, and a sub-committee was also formed to draft a memorandum suitable for sending to China.

2
8
9
4
5
4
0

CULTURAL COOPERATION BETWEEN CHINA AND BRITAIN

Following discussion at the meeting held at 9, South Parks Road, on November 15th the following committee was proposed to promote interest in cultural cooperation between Britain and China, and to make Oxford a centre for such purpose:-

The Warden of All Souls
The Master of Balliol
The Warden of New College
The President of Corpus Christi
The Provost of Oriel
Professor Collingwood
" Paton
" Price
" Zimmermann
" Dodds
The Rev. E. R. Hughes
Mr. K. J. Spalding

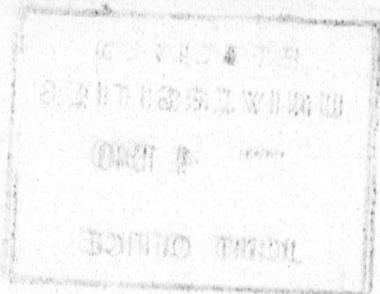
It is proposed that an Executive Committee be formed from the above committee.

The Rev. E. R. Hughes was elected as Secretary.

The Executive Committee is to keep in touch with the plans to be developed in China after the return of Mr. Lo.

A sub-committee composed of Professor Dodds, The Rev. E. R. Hughes and Mr. Lo was asked to draft a statement which may be signed by all who are interested in the project. This statement, when signed, is to be sent to China to arouse interest on the other side.

OXFORD 1939.



2
8
9
4
5
4
0

CULTURAL COOPERATION BETWEEN CHINA AND BRITAIN

Following discussion at the meeting held at 2, South Parks Road, on November 15th the following committee was proposed to promote interest in cultural cooperation between Britain and China, and to make

Oxford a centre for such purposes:-

- The Warden of All Souls
- The Master of Balliol
- The Warden of New College
- The President of Corpus Christi
- The Provost of Oriel
- Professor Gellibrand
- " Taylor
- " Price
- " Simeon
- " Dodds
- The Rev. E. R. Hughes
- Mr. E. J. Spalding

It is proposed that an Executive Committee be formed from the above committee.

The Rev. E. R. Hughes was elected as secretary.

The Executive Committee is to keep in touch with the plans to

be developed in China after the return of Mr. ... A sub-committee composed of Professor Dodds, the Rev. E. R. Hughes

and Mr. ... is asked to draft a statement which may be signed by all

who are interested in the project. This statement, when signed, is

to be sent to China to express interest on the other side.

RECEIVED
UNIVERSITIES
MAY 4 1940
JOINT OFFICE

SECRET 1939

2894540

0844



C. M. S. House
6, Salisbury Square
London E. C. 4
England

Ack.
2/2/40

December 10, 1939

Dear Mr. Farside,

I believe Mr. Castleton, the secretary of Christian Universities Committee at London has written you about my visit to United States. I am on the staff of the West China Union University - the Dean of the College of Arts + professor of philosophy. I have just completed my study at Oxford. Apart from my research work, I have made the study of university education as one of my main objects for observation + investigation. I have visited a good number of European universities on the Continent + 14 of the British universities where I was invited to speak to meetings + to discuss with the faculty members. I have also working on a project of Cultural Co-operation between British universities + Chinese universities. This project has been warmly accepted by different universities I have visited. A committee had been formed at Oxford about one month ago to carry on the project, + a similar committee had been formed at Cambridge a week ago. Some of my friends here + those in the States advised me to come to visit America. In fact, the University of Southern

0845

California has offered me a scholarship if I can go. I
 think that I can not decide the date of coming is
 because I still have not secured the travelling
 expenses. I was offered a free passage by the
 Blue Funnel Line of Liverpool from China to England &
 also the free passage for the return trip. I have
 just found out that the Blue Funnel Line can not
 transfer the passage. That is to say, if I do not
 take their ship to return China through the Mediterranean,
 I have to provide my own passage. I like very
 much to come to the States to visit universities &
 to make contact for China. It might be possible
 that I can provide the passage from England to
 New York. But I have to travel in the States to
 visit university centers. If only I can have the
 opportunity to speak on Chinese Culture at
 different university centers or other societies, I might
 find enough money to cover my travelling expenses
 through the States and also from States to China.
 This was suggested by friends here, but I do not

2
 8
 9
 4
 5
 4
 0

know whether this is practicable. If this could be done or some other plan can be worked out, which will bring me to United States, it may not only be good for me to take up my work more intelligently & effectively in West China, I may also work on the project as I have done here in this country & also make good contacts for Chinese Christian Universities.

Herewith I send you three of my papers concerning the project of cultural co-operation & Chinese business education & also one account of the meeting at Casford written by Mr. Smalley, a faculty member of Western China. If you can do something for my visit to the States & to make contact for me to visit the humanity centers in U.S.A., I shall be much obliged.

0847

2894540

4

The learning centers suggested by friends prompt
me to visit one the following:

Harvard, Yale, Columbia, Princeton
Cornell, Johns Hopkins, Stanford, Chicago,
California, Northwestern.

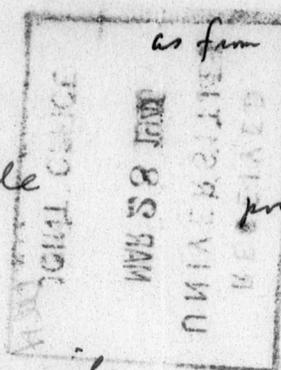
Of course there are other learning centers
which are especially well connected with West
China, e.g. Dr. Beecher's University or others
which you think I should visit, I also
would like to do so. All these depend on
whether I can secure the travelling expenses
to do so. I have no time to discuss
this matter with Dr. Beecher or other
West China people as the war makes
the situation change rapidly. Otherwise, they
would have made suggestions to you or made
arrangement for me before. Kindly let
me know what is the best thing for me to
do.

yours sincerely
C. S. Lo.

0848

2895540

Dr. Garside
New York.



as from West China Union University
Chengtu, China,
January 18, 1940,
posted from Port-Saïd to
England.
Ack. 3/29/40

Dear Dr. Garside,

I think my former letter and the letter of Dr. Castleton have reached you. I am sorry to say that the situation calls me to return China early and it is impossible to accept the fellowship offered by the University of Southern California as I was expected to be there at least one year. I must have caused you some trouble to make arrangements for my visit to the various university centers suggested in my former letter. It is a great pity that I could not manage to come. However, I am expecting to visit United States after a few years service at West China. We hope we shall meet each other in the States. ^{then} I shall be glad to receive the information from your committee.

Yours sincerely
C. S. Lo

0849

0850

7 5 7 5 8 2

C. S. Cho

your sincerely

the information for your own use. I will be glad to receive
China. We hope we shall meet each other
later after a few years service in that

However, I am expecting to visit London

right that I could not manage to come.

suggested in my former letter. It is great

for my visit to the various university centers

cannot you ever think of making arrangements

to that at least one year. I would have

I believe California is I was expected to

to accept the fellowship offered by the University

me to return China early and it is important

I am sorry to say that the situation calls

the letter of Dr. Cullen have reached you.

I think my former letter and

Dear Mr. Forester,

New York

Mr. Forester

RECEIVED
UNIVERSITY
MAR 28 1940
JOINT OFFICE

Ack. 3/23/40

letter from Dr. Cullen &
informant.

January 17, 1940

Chief Mr. Cullen,
last Chinese University

February 2, 1940

Mr. C. S. Lo
C. M. S. House
6 Salisbury Square
London E. C. 4
England

Dear Mr. Lo,

I am extremely sorry that your letter of December 10 has been so long unanswered. Due to the war, the letter was delayed several weeks in reaching us. Since its arrival, I have been trying to give serious study to the problem you raise -- that of securing funds for your travel from England to America, and back to England, together with funds for your travel and living expenses while in the United States.

All of us covet for you the privilege of having a period of study and visitation in the United States, and covet for ourselves the privilege of meeting you and having you share your message with other friends of the China Colleges. I am sure you would find such a visit here interesting and worth while, and I know that it would be valuable for all of us to have this contact with you.

But the practical problem is that of finding funds for your travel and for your living expenses. It is difficult even in normal times for us to count upon securing a reasonable amount of funds to cover such expenses as these -- either from honoraria received in connection with addresses, or from gifts and grants. During the last two or three years these difficulties have been multiplied many fold. There is an unusually large number of Chinese graduate students and faculty members studying in American universities, and many of them have found their financial resources cut off by conditions in China and by the drop in the value of the Chinese dollar. As a result, all of the individuals and organizations where one could ordinarily look for financial assistance are already so swamped by more appeals than they could meet that any further assistance would be almost impossible to obtain. American universities, or interested groups in these universities, which would ordi-

0851

2

8

9

4

5

4

0

Mr. Lo

2.

February 2, 1940

narily be willing to provide honoraria for Chinese speakers of special interest and attainments, are now facing such difficulties and so many demands that it would be very hard to secure any adequate response.

Already our China Colleges office is doing everything we can to help a number of our Chinese staff members who are now studying in America to find additional financial support which will enable them to complete their studies and to return to China. Some of these very fine men are facing rather serious financial problems and should have much more help than we have been able to give them. For us to encourage anyone not already in America to come here in the hope of securing financial help would seem somewhat unfair to those who are already here.

In the past when members of our China Colleges staffs have come to America for a series of lectures in American university centers, it has usually been necessary for some member of our China Colleges executive staff to give a substantial amount of time assisting in the setting up of such a schedule, and helping with the arrangement of innumerable practical details. Unfortunately this year we are handicapped by the absence of one member of our regular staff, and by special obligations, complicated by unsatisfactory health, in the case of another. So those of us who are on the job are already finding it extremely difficult to keep the regular work going and to carry on the increasingly trying task of securing the special funds which our Colleges must have to keep going forward with their work.

Because of all these considerations, we have not as yet been able to see any way in which we could give you any encouragement to hope that you could obtain the funds you would need for travel and living expenses if you were to make a trip to the United States. We very much regret that this is the case, both because we are anxious to have you come, and also because this report may seem lacking in enthusiasm for your coming. But it would be most unfair to you, and might involve you in serious difficulties, if we encouraged you to make the trip to America without having all of the funds for your travel and living expenses definitely in sight before your trip began.

We will not dismiss this suggestion as hopeless, but will continue our thinking and our seeking to see whether some source of support can be found. Meantime, if you should be able to work out arrangements which would justify your coming to America, we would be very happy to greet you and to give you every assistance we can.

0852

2
8
9
4
5
4
0

Mr. Lo

3.

February 2, 1940

I have read with interest the three papers which you enclose with your letter. They represent a great deal of clear thinking and constructive work.

I hope that you will continue to keep in touch with us, and that in some way plans may be developed whereby we may have the privilege of meeting you here.

Very sincerely yours,

BAG:ms

2
8
9
4
5
4
0

0853

HOW CAN THE WEST MEET THE EAST?

CHUNG-SHU LO, M.A.,

West China Union University, Chengtu, China,
at St. Peter's Hall, Oxford

“EAST is East, and West is West, and never the twain shall meet.”
I refuted this verse of Kipling when it was quoted by a European student in a discussion at the Geneva School of International Studies in justifying his statement that he could not understand the situation of the Far East. I told him that West is no longer West and East is no longer East, and that they are meeting at every point. If a European or an American fails to understand the East, and if a Chinese fails to understand the West, it is not because West and East cannot meet; it is merely due to one's prejudices, indifferences, narrow-mindedness and mental sluggishness.

Although scientific discoveries have brought people of every part of the world to meet each other easily and to know each other without difficulty, yet the psychological barrier between people is still very great. The war in the Far East does not seem of much concern to people of the West, and the European war cannot give the Chinese the same feeling that it gives to the European; yet it is only too obvious that China is fighting the same cause as the Western Democracies in overthrowing tyranny, military oppression and aggression. Geographical distance may lead some to think it is not the “same war”. Actually, if we desire to win the war on the West Front, we must give equal assistance to the nation fighting the same cause on the East Front. History will show that unless China can regain her national independence and integrity, not only will there be no peace in the Far East, but peace in Europe or in any other part of the world will not be ensured. Is it not a historical fact that because the European and American nations failed to work together to stop one aggressive nation that the other aggressive nations came up one after another and this situation led to the outbreak of the present war in Europe? If that is the case, we should make an effort now to work for the cause of perpetual peace without any distinction of West and East.

The Christian Universities—Centres for promoting Peace

I believe the Christian Universities in China are the centres through which to work for the cause of promoting perpetual peace. With their staffs of Westerners and Chinese living and working together not only for higher education, but for the special type of higher education which places spiritual values and the development

0854

2

8

9

4

5

4

0

of sound character before everything else, they are indeed the institutions to shape the future of China. The contribution of the Christian Universities to the building up of a new China cannot be over-estimated. Already there are many leaders in practically every aspect of national life who have received their education in Christian Universities. The Chinese Government is doing much for University Education and even in wartime is making annual grants to the Christian Universities. But no matter how much attention the Chinese Government may give to higher education, if we want to maintain the unique characteristics and special contributions of the Christian Universities to the national and international life, it is necessary for the Christian Universities to secure more financial help and staff from the world Christian community. The constant help given by Christian friends in countries of the older churches of the West is not only greatly appreciated by Christian Churches in China, but also by the Chinese Government and the people as a whole. It seems to me that it is necessary to endow the chairs in the Christian Universities in order to ensure the constancy and permanency of the work. There is no more effective way to build up the Church and to extend the Kingdom of God in China than by helping this work to carry on continually and securedly. These Christian Universities provide leaders for the Chinese Church as well as for the community. Christian Universities are the centres to promote international understanding and goodwill, therefore to help Chinese Christian Universities is also to work for the promotion of international peace.

The Importance of West China Union University

I need not say how important is the place of the West China Union University among the Christian Universities. Indeed, it is the only Christian University in Free China where the work is still carrying on on the original compound without moving, although the University has suffered one air raid so far. At present, three other Christian Universities and one Government medical school are housed in that University. There is no doubt that the future of China depends on the development of the west, north-west, and south-west of China. That University has a great mission to fulfil.

The University—A Centre for Cultural Studies

May I also state here my personal ideal in regard to the West China Union University? As I have had a long association with this University and also have discussed with my colleagues about the policy of the University, I feel strongly that this University

2
8
9
4
5
4
0

0855

must not become a mere professional and technical school, but a University in the real sense, a centre where the cultures of both the West and the East meet. I have had the pleasure of exchanging opinions with educators and scholars of this country and also with educators of continental countries as I have travelled during the past two years to university centres in Europe. I have also exchanged letters with educators and scientists in America like Professor John Dewey and Professor Albert Einstein and scientists in Germany like Professor Max Planck in regard to university education, and I have been deeply convinced with their approval that we should put the study of humanities in its proper place. The humanities are too much neglected in Chinese Universities now. I believe a Christian university like the West China Union University should be a centre for cultural studies where scholars of the West and the East could meet and where researches in humanities and the study of international relations should have an important place. If we want to make a unique contribution that is the line the West China Union University should develop. Will you by your gifts help to make this possible.

FUKIEN UNIVERSITY

“**W**E continue to do our part in building the Kingdom of God on this section of the earth, even during these trying times. We are meeting unprecedented opportunities for Christian work. Our University work is going ahead in spite of constant threats of invasion and bombing from the air. We are holding a special summer term for students who have been delayed in their studies through war conditions. We are grateful to all friends in England who support the Christian Universities of China.”

PRESIDENT C. J. LIN from Shaowu.

PERSONAL SERVICE OF CHEELOO STUDENTS

OUR Cheeloo students have shared with students from the other four Universities in religious and social activities. A dozen joined the student Christian Choir ; many have shared in the wartime Service Club, raising money and giving personal service to soldiers and refugees ; most of the students belong to a Bible Study Group ; a dozen have given their summer holiday for helping wounded soldiers in transit ; while thirty others have gone to the country with a professor to assist the villagers in the new reconstruction plans of the Government.

March 29, 1940

Mr. C. S. Lo
West China Union University
Chengtu, China

Dear Mr. Lo,

Thank you for your letter of January 18, written while you were en route from England to China. We are sorry that the change in your plans prevented your coming to America, but at the same time we are happy to know that you have been able to return to China earlier than you expected.

You have gotten back to China at a time when the need is greater than it has ever been, and I am sure that all of your colleagues in Chengtu will give you a hearty welcome. We hope that you will have a very fruitful period of service there in West China, and that before many years there will be another opportunity for you to visit the United States.

With all good wishes, I am

Very sincerely yours,

BAG:MS

0857

2

8

9

4

5

4

0

West China
Lung Chuan
1941

2
8
9
4
5
4
0

0858

Rochester Dental Dispensary
Rochester, New York
June 7, 1941

ack 6/12/41

Mr. C. A. Evans
Associated Boards for Christian Colleges in China
150 Fifth Avenue
New York, N. Y.

Dear Mr. Evans:

I was very glad to have made acquaintance with you during my short visit in New York. I got back here yesterday. I shall finish my course at the 2nd of August. I would like to get a job in the summer vacation in case I can not get back to Chengtu. I like to work in the camp very much. Will you please find such a job for me?

I have written to Dr. Beech and asked him to recommend me to Yale Medical School to study oral surgery in case I can not get back to Chengtu. But I am still hoping that I may get a chance to get back after I finish my course here. Did you hear some news from the steamship company?

I would like to tell you in detail who am I and what have I done, in case some opportunity comes, then you can help me.

I graduated from the West China University College of Dentistry in 1933 with a degree of D.D.S.

- 1933-34 - I was on the staff of the Municipal Health Administration at Nanking.
- 1934-37 - I was on the staff of the second Health Station at Peiping, which was affiliated with the National Peiping University Medical College.
- 1927-38 - Internship in children's dentistry at ~~the~~ Forsyth Dental Infirmary, Boston, Massachusetts
- 1938-41 - Internship in orthodontia and children's dentistry at the Rochester Dental Dispensary, Rochester, New York

2
8
9
4
5
4
0

0859

I expect to devote myself to teaching rather than general practice upon my return to China. If I can not get back to China this year, I will like to take a course in oral surgery. I was told that Columbia University Dental School and New York University Dental School have such course. But I do'nt know how can I get financial support from them. I only wish that I could get a little money for my maintenance. If opportunity comes, I wish you would like to help me.

Thank you very much.

Yours very truly,

Chuan Lung

2
8
9
4
5
4
0

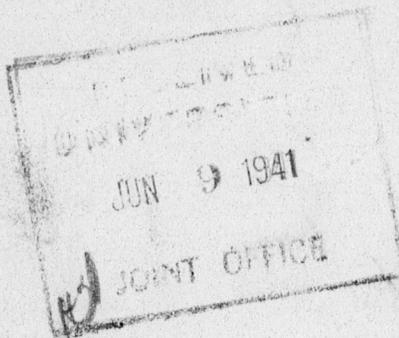
0860

I expect to devote myself to teaching dentistry
and general practice upon my return to China. If
I can not get back to China this year, I will like
to take a course in oral surgery. I was told that
Columbia University Dental School and New York Uni-
versity Dental School have such courses. But I don't
know how can I get financial support for that. I
only wish that I could get a little money for my
maintenance. If opportunity comes, I wish you would
like to help me.

Thank you very much.

Yours very truly,

Chuan Chang



289450

0861