September 7, 1928

Mr. Dryden L.Phelps,
1800 Thousand Oaks Blvd.,
Berkeley, Cal.

Dear Dryden:

That $28.50 will be paid to you in Chengtu if your exchequer can carry it until that time.

I wrote to Weigle, extending a long arm to him, one end of which was in Chengtu.

I am sailing tonight from New York. For ten days I will be at Friends House, Euston Road, London, N.W.1, care H.T.Silcock. Then I hope to go by way of Siberia to Chengtu. My address in Shanghai will be care Rev.W.A.Main, Associated Mission Treasurers, 23 Yuen Ming Yuen Road. You may be ahead of me or behind me.

Really, I do not know how to advise you regarding that Ph.D. If I were in Chengtu I might say, - come, and get your Ph.D when you can. If I were in Berkeley I might say - get your Ph.D and go when you can. I think you have a better grip on the situation as to the desirability of remaining for your Ph.D., and you know the sentiment of your own Board. I think you can come to a better conclusion than I. However, you may be sure I am very sympathetic whichever way you may decide.

Cordially,

JB-H

Sent w/ Mr. Linell's letter 3/8/34

THROUGH THE SANDALWOOD DOOR

By

Dryden Linsley Phelps

"What country are you from?" asked a farmer of the Union University students who had come to his door.

"We discovered that the farmers' life is absolutely different from ours," exclaimed a member of the student rural team.

Thus two worlds met in the activities of the ~~the~~ Students' Rural Spring Conference. Into a country district fresh and fragrant under Spring's warm ~~[illegible]~~ fingers came a group of eager boys and girls bent on understanding and helping their unknown friends on the farms.

They entered an atmosphere of Fear. Like the graceful turrets of ~~F~~ châteaux on the French landscape, high massive white watch-towers rise from the hills. To these the embattled farmers may flee with their chattels like the ancient Israelites to their Cities of Refuge. A small group of students began calling at the farmhouses. They met barred doors. A woman's frightened face peered from a lattice. Friendly explanations opened the ~~door~~ portal a crack until manifest good intentions won them their way to the inner courts. "We thought you were tax-collectors from the Military, or deputies from our landlords... " So at their approach all men vanished, fearing also to be taken bodily as soldiers' servants.

But loving friendliness breaks all barriers. At one sprawling manor house courts reeked and old and young portrayed disordered ignorant living. The Team played Chinese airs on a victrola; everybody issued forth from dark hovels. In a trice the girls had the urchins in a gay ring of games. The boys talked to the farmers of new ways of hygiene, agriculture, religion. "And now I will show you a better way" was their motto. Three times the old farmer of this clan came to headquarters begging the team to return. "We can't; we've got to go elsewhere." Finally the team could not resist his entreaties. They found to their amazement that courts, rooms, noses, hair, clothes... had been

cleaned spick and span!

I found this conference unique in several ways. We ate, slept and held our meetings ~~all~~ in a rambling farmhouse and its woodlot. This brought us all bang-up against actual country living conditions, very different from spacious sequestered aesthetic temple corridors where students conferences usually convene apart from China's throbbing life.

Twenty men and ten women students formed three teams. They were like a big family <u>not too big</u>. Every one was on the inside whether of worship, Bible study, work or games. There was no fringe of the indifferent where morale and esprit de corps leak away. Everybody was a "leader" with his own job cut out.

There was a happy marriage between ideas received in morning Bible study ~~and conference~~ and the practical expression of them in the afternoon. At most former conferences I have attended most of the expressional program consists of swatting the volley-ball and taking picturesque strolls in picture-book scenery about the temples.

There was another union, none the less felicitous, between work and play: a full morning of study, thinking, planning; a hot long afternoon of trudging, talking, energetic activity; then an evening of games, appraisal and worship. Better yet, <u>work was play</u>! As one youngster remarked of his job: "Its happy and hard." These young people suddenly woke up to a fact which many persons die without discerning: that adventures in friendship, risks in aggressive creative understanding, are the supreme game human and divine.

I was stunned by the thoroughness, intelligence and accuracy of their planning and later self-criticisms and appraisal. Maps were drawn, graphs plotted. Out of this grew several significant continuation committees. Teams will visit every school and church to report. Teams will be organized in the schools. Teams will periodically revisit the farms and "carry on." A committee will go into the matter of just the finest way of making the religion of Jesus to be understood, welcomed and adopted by these farm folk. By pictures, by short religious plays, how?

So I say "Three cheers for the Student Christian Movement!"

December 31, 1936

My dear Mr. Phelps:

The letter which you so kindly wrote me a month ago is not at present in my hands, but I do want you to know that I appreciated your telling me of Dr. Beech's desire to have you help. We in the New York office have heard recently of his success in obtaining a moderately substantial gift from one of his friends in this part of the world, but we do not know exactly what are his plans for the immediate future. If you do come East you will, of course, allow the members of the New York office staff to renew their acquaintance with you. I myself have been in Detroit and Ann Arbor for six weeks, and am now returning to the Middle West, where I can be addressed at The Wardell, 15 East Kirby, Detroit. We, of course, never know just when we will move on from one promotional chapter to another, because the moves are dictated by productivity.

It is probably unnecessary to tell you that we find it somewhat difficult to assist Dr. Beech, because of his individual techniques in money-raising. When I was with him in New England, I found it delightfully easy to work with him, but we did not develop projects in which I could carry on after our close association in the East came to an end. There are a number of things growing out of the New England weeks which could be developed if I could again be with Dr. Beech long enough to talk them through. Some of them ought to be put into operation rather immediately.

May I conclude with a personal request? I have tried unsuccessfully to secure from Shanghai a copy of your volume on Mt. Omei. My order went forward five months ago through the R. H. Macy book department and no results have been obtained. Can you tell me how to secure the book?

I hope that your anxiety in regard to the health of your parents has been somewhat relieved, and that you have been enjoying the holiday season.

Sincerely yours,

Mrs. T. D. Macmillan

Dr. Dryden Lindsay Phelps
1800 Thousand Oaks Boulevard
Berkeley, California

The Ministry of Music

FOUR O'CLOCK IN THE AFTERNOON

A Christmas Oratorio by Johann Sebastian Bach

ORGAN PRELUDE —

CHORAL PRELUDES - - - *Bach*

Vom Himmel hoch, da komm' ich her
Wachet auf, ruft uns die Stimme

PROCESSIONAL HYMN - - No. 111

(*The congregation is asked to stand as the choir enters and to join in singing the entire hymn.*)

CALL TO WORSHIP - DR. HELLSTROM

(*Congregation seated*)

INVOCATION (*The Minister*)

THE LORD'S PRAYER (*Choral Chant*)

SCRIPTURE LESSON

LITANY OF PRAISE

MR. TIBBETTS AND THE CHOIR

OFFERTORY —

The services of worship and the work of this church are dependent upon the contributions of its members and visitors.

A CHRISTMAS ORATORIO

Christians, be joyful, and praise your salvation,
Sing, for today your Redeemer is born.
Cease to be fearful, forget lamentation,
Haste with thanksgiving to greet this glad morn!
Come, let us worship, and fall down before Him,
Let us with voices united adore Him.
Prepare thyself Zion, with tender affection,
The Purest, the Fairest, this day to receive;
Thou must meet Him with a heart with love o'erflowing,
Haste then, with ardour the Bridegroom to welcome.

How shall I fitly meet Thee,
And give Thee welcome due?
The nations long to greet Thee,
And I would greet Thee too.
O Fount Light, shine brightly
Upon my darken'd heart.
That I may serve Thee rightly,
And know Thee as Thou art.

And she brought forth her first-born Son, and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn.

For us to earth He cometh poor,
Our redemption to secure,
And rich in heaven to make us stand,
All number'd with His Angel-band.
O Lord have mercy!
Who rightly can the love declare
That fills our tender Saviour's breast?
Yea, who can understand, or share
His grief for man by sin oppressed?
Himself the Son of God will give,
That we may be redeem'd and live;
So now for this as Man behold Him born.
Mighty Lord, and King all-glorious,
Saviour, true, for many victorious,
Earthly state Thou dost disdain.
He who all things doth sustain,
Who all state and pomp supplieth,
In a lowly manger lieth.
Ah! dearest Jesus, Holy Child,
Make Thee a bed, soft, undefil'd,
Within my heart, and there recline,
And keep that chamber ever Thine.

And there were shepherds in the same country, abiding in the field, keeping watch over their flocks by night. And lo! an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid.

Break forth, O beauteous, heavenly light,
And usher in the morning;
Ye shepherds, shrink not with affright,
But hear the angel's warning.
This Child, now weak in infancy,
Our confidence and joy shall be,
The power of Satan breaking,
Our peace eternal making.

And the angel said to them, Be not afraid; behold! I bring you good tidings of great joy, which shall be to all the people. For today is born to you in the city of David a Saviour, which is Christ the Lord.

What God to Abraham revealed,
He to the shepherds doth accord
To see fulfilled.
To shepherds, lo! our gracious Lord
His purposes unfoldeth.
That blessing which, in days of old,
He to a shepherd first foretold,
A shepherd first beholdeth.
Haste, ye shepherds, haste to meet Him;
Why should ye delay to greet Him?
Haste this gracious Child to see,
Glad and joyful ye should be
Of His wondrous love partaking,
Him your hope and comfort making.

And this is the sign to you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

Within yon gloomy manger lies,
The Lord who reigns above the skies:
Within the stall where beasts have fed
The Virgin-born doth lay His head.
O haste ye, then! ye shepherds go,
Since you this wonder know.
And seek for God's Almighty Son,
Within a manger lying lowly;
And there, beside that cradle holy,
In sweet harmonious tone,
Sing all with one accord,
To soothe your infant Lord.
Slumber, beloved, and take Thy repose,
Soon will Thou waken, our joy
and salvation.
O! may Thy breast find gladness and rest
In our heartfelt exultation.

And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying: Glory to God in the highest, and peace on earth unto men in whom He is well pleased.

'Tis right that angels thus should sing,
To us this day such joy doth bring;
Come, then! our voices let us raise,
And join with them in songs of praise.
With all Thy hosts, O Lord, we sing,
And thanks and praise to Thee we bring:
For Thou, O long-expected Guest!
Hast come at length to make us blest.

PRAYER AND VESPER HYMN

RECESSIONAL HYMN - - No. 127
(*Congregation standing*)
(*The congregation is asked to be seated at the close of the last stanza to await the Benediction.*)

BENEDICTION

Cut out—

Church Notes

TWO WEDNESDAY EVENING LECTURES

BY

Dr. Dryden Linsley Phelps

NINTH FLOOR 8:00 P. M.

DECEMBER 13 — *Jesus Through Chinese Eyes.*

DECEMBER 20 — *Jesus Through the Eyes of Some of Our Contemporaries.*

DR. PHELPS holds degrees from Yale and the University of California and was Yale Fellow at Queen's College, Oxford, England. Since 1921, Dr. and Mrs. Phelps have been at the West China Union University at Chengtu where he is a member of the faculty.

The Riverside Auxiliary will hold its Work Day Meeting on Monday, December 11, from 10:30 A. M. to 4:30 P. M. on the Fifteenth Floor. Children's luncheon is by reservation.

* * *

Our War Service Committee has learned that on Sunday, December 24, and on Christmas Day there will be service men in the city for whom invitations to dinner in homes will be in order. Any of our people who wish to extend such hospitality to one or more service men are asked to leave their names and telephone numbers at the Cloister or Narthex desks or to write to the committee chairman, Mr. Robert Walmsley, 490 Riverside Drive.

All men of the church and congregation are cordially invited to share in the program of activities carried on by the Men's Class. The men meet regularly on Tuesday evenings at 6:30 for dinner (75¢), a worship service at 7:30 in the Chapel, and group meetings at 8:30.

* * *

ANNUAL CANDLELIGHT SERVICE

On next Sunday afternoon at four o'clock, the Annual Candlelight Service will take place. The service will unite the various organizations in the church with the Riverside Choir. Again this year, in addition to our own choral groups, we shall have the choir of the Midshipmen's School. Mr. Grover Oberle, organist and director of the Midshipmen's Choir, will be at the console. The service will be under the direction of Mr. Kinsley.

TELEGRAPHIC ADDRESS: "HUATA"

WEST CHINA UNION UNIVERSITY

私立華西協合大學

DIVISION OF RELIGIOUS STUDIES
THE COLLEGE OF ARTS
文學院

CHENGTU, SZECHWAN
四川成都

Tuesday 8 April 1941

Dear Dr Garside

The Minutes of the Executive Committee of the Board of Governors, Toronto, 16 October 1940, were handed to me by Vice-Chancellor Robertson, in order that I might make brief report, as Chairman of the University Committee on Religious Life and Chairman of the Division of Religious Studies and minister, with Bishop Song, of the Church Services in English, of present achievements and plans relative to the religious life and purpose of this and sister universities on this campus. I am sending this statement by Clipper, in order that it may be available to the members of the Board of Governors at their May meeting. If Dr Beech, Dr Decker, Dr Lobenstine, Dr Shafer, Professor Dye, or Dr Agnew are present, they can give added information. The enclosed recent photographs cover certain phases of our religious activities.

The major purpose of all the religious activities on this campus under the supervision of the University Committee on Religious Life, as also of all courses under the Division of Religious Studies, is: to make new Christians and deepen the life of old ones. We believe that Christians can stay alive, and grow, only by active and continual religious functioning in helping others to be come Christians, and in working for the kind of a society where the Kingdom of God can come into actuality. We believe non-Christians become intelligent and zealous Christians best when Christians provide opportunities for them to receive the full impact of the mind and religion of Jesus. And we find that Christians new and old function best within the fellowship of an organic church busy at work building new lives and a new order of society. Making knowledge of the Way of Jesus available to all, staff and students; groups for fellowship in living this Way; and a living Church wherein all may receive, and give to others - these are the bases of our religious program here. We are more concerned with life, than with the purveying of academic information only; we care more for actual functioning within an organic church, than with the conduct of 'religious services in an intellectual atmosphere' only.

Therefore, within recent years, in addition to courses on Psychology, Ethics, Christian History, and the Bible, the Division of Religious Studies - whose "Religious Electives" must be taken for the first two years, three hours a week, by all students of Science, Arts, Medicine, Dentistry, Pharmacy - has conducted seminars in the Study of Jesus, as his life and teaching may be discovered by critical discussion and group-thinking. We want no student to leave this campus ignorant of Jesus; and to this end these curricular courses are planned, with strict and definite requirements; and the summer seminars, where young Chinese faculty members may receive training in the leadership of such seminars. For we have found that outstanding teachers in the departments of Science and Medicine, for instance, can draw, and hold, their own students in this study far more effectively than even highly trained theological specialists. Students know and respect the teachers of their own department more than any others. They will listen to them. And here's another angle: perhaps the greatest loss to the Christian movement in China is the falling away from the Church and from active religious activity, of university graduates and teachers. Well, we have discovered a vital way for them to function, a way congenial to their profession and scientific training. Believe it or not, our young professor of mathematics, who has spent considerable time analyzing and absorbing the mind and religion of Jesus in these seminars, is more convincing to these modern Chinese students than most of the products of the theological seminaries. We are out for results.

For the purchase of two seminar bungalows on White Deer Summit, and the erection of the Seminar Lodges on Omei and Lung Ch'uan Ih, private donors have already given some US$5000 or $6000. By summer 1941 the three mountaintop lodges will be equipped and ready. For the overhead running expenses of these three Lodges, in addition to the majority share which members themselves pay, we still need US$5000 as endowment. This amount we urgently need, and ask your help in raising.

For some twenty-five years, the students and staff of this campus have been without a church. Those who wished to do so have gone the distance of half an hour or more in to the city to attend the various city churches. And those city churches have depended for life on the student attendance, instead of developing and relying upon their city constituencies. This has not been good for the students nor for the city nor for the churches. Now, about 90% or 95% of the universities' staffs and students a ttend no churches. On the other hand, in the city, the churches are finding new life from the many refugee Christian alumni; and on the campus, the morning and evening services are remarkably well attended, as is also the

TELEGRAPHIC ADDRESS: "HUATA"

WEST CHINA UNION UNIVERSITY

私立華西協合大學

UNIVERSITY COMMITTEE ON RELIGIOUS LIFE

CHENGTU, SZECHWAN

Church Service in English just inside the New South Gate (13 minutes from the campus). But these services, and the many varied activities of the Student Christian Movement, are not equal to the experience the faculty and students would derive if, during their years on the campus, they could belong to a real church. So we propose the building of a beautiful and efficient church plant, with fellowship for all, and from which, upon graduation, students may take letters of membership to the churches in cities and towns to which they go. It is strongly felt that this church should not be in the heart of this campus, cut off from the New Village, the suburban community, and the new campus of the Szechwan National University - where it might tend to become too academic; but that it should be on the edge of the campus, with direct access to the wider constituency also. In this church all services and religious activities would have their central home. With the many finely cooperative denominational bodies here, we should be able to make an outstanding church, whose influence and voice would be felt throughout Free China. An appropriate site is available. The university architect, Mr Canning Yang, estimates that ~~will~~ US$35,000 will be needed to erect this church and its adequate institutional church equipment. We want to start at once, for the new medical and dental plants, which you have so generously and wisely provided, are about ready, and will bring with them to the campus new and large numbers of students, staffs, and patients. The community around the university is growing by leaps and bounds; and this suburban population will not be markedly affected even by the end of the war and the return of the refugee guest universities. On the contrary, Szechwan National University will then return to its new campus just east of us. Will you accept this glorious opportunity to complete the life and equipment of this great university center, in its most urgent and basic aspect - the religious? These are definite ways in which you and we can work together to implement in action the Minutes of your October meeting of the Executive Committee. You may be sure that we ask you for these two amounts, the US$5000, and the US$35000, only after appreciable amounts have been raised on the field.

With cordial good wishes to all members and guests,

Sincerely Dr. Dryden L. Phelps

Dryden L. Phelps

May 23, 1941

Ack 8/27/41

Dr. Dryden L. Phelps
c/o American Express Company
4 Des Voeux Road Central
Hongkong, CHINA

Dear Dr. Phelps:

Your letter of April 8 to Dr. Garside reached us in time for presentation to the meeting of the West China Executive Committee on May 7.

The members of the Committee were very much interested in your report and after it was read at the meeting, considerable discussion took place. Your suggestion regarding the need of a building on the campus for an organized church was given real consideration, but it was felt that any suggestion of this kind which involves a building program would have to come before the Board through the regular channels of the University administration. A minute to this effect will be included in the minutes of the Executive Committee meeting, and will be called to the attention of the University administrators in Chengtu.

I wish to thank you most heartily for this splendid report for it has helped us to know more of the actual situation in regard to this all important matter.

Sincerely yours,

Assistant Secretary

JIP:VW

Via S.S. "Pres. Lincoln"
San Francisco, Calif.

Stencilled 10/21/41 DD

Ack. 11/1/41 DDP

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The Omei Seminar Lodge for the Study of Jesus
Green Dragon Hill, Hsing K'ai Ssu, Mt.Omei
Wednesday 27 August 1941

Dr Joseph I Pahn
Associated Boards of Christian Colleges in China
150 Fifth Avenue
New York City NY USA

Dear Dr Pahn

Thank you for your letter of 23 May. I am glad that my letter of 8 April arrived in time for the meeting of the West China Executive Committee of 7 May. It was my hope that this might be the case.

You will understand that the University Committee on Religious Life here was aware that any plan of this kind should go through the usual channels, and this is being done - as the enclosed Minutes indicate. But we felt it essential that the Committee in New York be informed at the earliest possible moment, without waiting for the slower process.

This fall there will be an enlarged meeting which will include the various participating elements in the new union University Church, which will make definite recommendations.

In the meantime, will you bring this Plan to the attention of all the members and Boards connected with colleges which now have units in Chengtu, that plans may be initiated for the raising of funds without too great delay. At the same time, now that the initial work has been done here, and already the Plan has received favourable consideration not only from the UU General Faculty, but also from a large group representing all the churches, missions, and other Universities in Chengtu, we will give definitive shape to the Plan which in due course will reach you through the usual channels.

I make this request, not because there is any thought of avoiding usual procedure, but because the time element is urgent. If funds for this grand part of the religious life of these associated universities is to come at long last into reality, the gathering of them cannot wait until America is so deeply involved in the war that their

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collection is made more difficult. We will need between US$50,000 and 60,000.

I enclose also the Statement which was presented, or rather, is the result of, the findings of the enlarged Meeting of Mission, Church, Universities, and Community people to consider this Plan. It contains one paragraph which did not need to be included in the UU Minutes. I shall be glad if you will see that this letter and material also come to the notice of Dr Beech. Would it be possible to have copies made of the Statement, to be sent to Members of the Associated Boards?

And now, if you will refer again to my letter of 8 April, you will see reference to Seminars for the Study of Jesus.

This letter is being written from Mount Omei. The characters across the top are: STATIONERY OF THE OMEI SEMINAR; and across the bottom: YOU MUST SEEK TRUTH; TRUTH WILL MAKE YOU FREE. The large faint seal characters in the center are phrases from the Chinese Classics, like: STUDY BROADLY; DISCRIMMINATE CAREFULLY; ACT FAITHFULLY..

Earlier in the summer in this beautiful new Lodge was held a Seminar, 3 weeks, for University students from several universities in Chengtu, Chungking, Kiating etc.

Now we are in the midst of a second Seminar for the Study of Jesus, 3 weeks, composed of YMCA YWCA SCM and University religious leadefs in student work from all parts of China, including many National Secretaries - 29 of us. Each morning 3 1/2 hours are devoted to the study of Jesus life and teaching, using Dr H B Sharman's JESUS AS TEACHER and RECORDS OF THE LIFE OF JESUS. Various discussions of university religious work take place in the afternoons and evenings. I believe that there has never been held - certainly never in Free China - such a seminar-conference on the mediation of religion to university students. It is Christian evangelism in a form calculated to meet the requirements of the present situation.

With cordial good wishes,

Dryden L Phelps

Dryden L Phelps
Chairman University Committee on Religious Life

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WEST CHINA UNION UNIVERSITY

University Committee on Religious Life — Chengtu, Szechwan

Saturday 27 September 1941

Dear President Dsang

Along with the Division of Religious Studies, which is responsible for seeing that every student in our University before graduation has gained some grasp of the mind of Jesus and of Christianity through curriculum courses, the University Committee on Religious Life - closely cooperating with the student organizations of the UU Student Christian Movement, the Students' "Lien" of the four Christian universities on the campus, and the Chengtu SCM Lien of all the Christian schools in the city - aims to provide and maintain religious meetings and varied religious activities wherein: a) non-Christian students and staff members may become vital religious persons; and b) wherein Christian students and staff may function as Christians, knit in distinctive fellowship, and work together definitely towards a new social Christian order in society.

We began the year with a Panel on Religion, in which 5 or 6 Chinese and western faculty members discussed questions handed in by the freshmen. The result: about 10 freshmen decided to become Christians.

At the Chinese New Year vacation, and again at the close of the academic year, Student Conferences were held, with concurrent discussions of the meaning and application of Jesus' religion, and the creation of a new Christian social order. In all these discussions, the place and function of the Church receives major attention.

Throughout the year Thursday evenings were reserved for student fellowship groups, lead by Chinese and western faculty members in faculty homes. They dealt with subjects ranging from religion, friendship and marriage, the social order.

Besides religious meetings organized by small groups of students, and chapel services, there are held every Sunday a large morning Chinese service, an afternoon Church Service, an afternoon Church Service in English, and the University (union) Evening Service. These are all well attended, and exert a wide influence.

Festivals of music and drama and worship are held each Christmas and Eastertime. Oratorios are sung, religious plays given, and the Christian message given in services of worship.

Many extra-curricular groups meet each week, composed of students and staff respectively, for the study of the records of the life of Jesus, of the national and international political situation, with the air to discover what Christians should do.

On three mountain tops near Chengtu buildings have been purchased and erected to serve as Seminar Lodges for the study of Jesus by groups of university students and of faculty members. During the summer of 1941 a 3-week seminar for university students, representing many universities and provinces, was held at Mt. Omei; and then a seminar for university religious leaders - National YMCA YWCA and SCM secretaries - from all parts of China, for another 3-week period. The mornings were solely devoted to the study of the mind and religion of Jesus; the afternoons to the problems of student religious work.

At the same time many of our Christian students engaged in the Border Service organization in the Tribes' Country.

These are a few vignettes of the varied religious activities continually going on in this great university center.

Sincerely

/JP

(Sgd.) Dryden L. Phelps

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WEST CHINA UNION UNIVERSITY

Division of Religious Studies
The College of Arts

Chengtu, Szechwan

Saturday 27 September 1941

Dear President Dsang

You will, I am sure, be gratified by the measure of success attained by the University Division of Religious Studies, through the cooperation of the Administrative Staff and of the various Deans of the Colleges, in carrying out last October's Minute from the Board of Governors relative to courses in religion for all our students, and to the general religious life of this university.

Indeed, for an extended period of years, our aims, briefly, have been these: to provide courses in religion that shall make available to every student passing through our institution, not only information concerning the history and significance of the Christian Movement from its inception, but also seminars in the mind of Jesus whose process of group-thinking is one congenial to the scientifically-minded students of this generation, and whose compelling content directly challenges each participant to make a fundamental religious decision. But in planning these courses we have sought to bear in mind not alone the needs of the students, but also those of our younger Chinese staff, encouraging and training the latter to become seminar-leaders of classes and groups - both within and without the formal university curricula - for the study of Jesus.

Thus, every single student, as he passes through this university, of whatever department, takes at least one year (2 or 3 hours a week), as in the case of students of the College of Arts and Science, or two years, as in the case of students of Medicine, and Dentistry, of the "Ethics" or religious electives. ("Ethics" is the term assigned by the Chinese Ministry of Education to these courses; they are actually 'Required Electives', which cover choices in Sociology, Economics, Psychology, Philosophy, Religion - given by Christian professors, and from the Christian view-point.) What we aim at is that every student shall in one year gain a knowledge of the Christian Movement from one angle or another; and in his other year spend the full academic two-term period in a concentrated study of the mind and religion of Jesus.

For instance, this fall term, electives are offered in General Psychology, Christian Ethics, Christianity as a Social Institution (under Sociology a new orientation course for Medical and Dental students on Religion & Civilization - lectures and seminars by regular and invited professors, which shall include a study of religion from its primitive forms to its full flowering out in Jesus and in Christianity. Then in addition to these, there are three simultaneous seminars in The Mind of Jesus, two of them led by competent members of our Chinese staff (Professor Djou Yun-wen of the Department of Mathematics; Miss Liao Hung-ying of Oxford, of the Department of Chemistry).

During the summer, training seminars were held at Omei, for university students, and for university graduates. Here future leaders of these seminars gain knowledge and practice in the method of the leadership of seminars in group-thinking. The second one this summer was attended by 28 leaders in University Religious Life from all parts of China.

In one large Chinese Christian University, only 39 students out of a total enrollment of some 600, take any courses in religion. In the West China Union University, every single student has at least one year, and most of them two years, of definite courses in religion.

Sincerely

(Sgd.) Dryden L. Phelps

/JP

THE UNIVERSITY CHURCH

Recommendations from the University Committee on Religious Life to the West China Union University at the Meeting of the General Faculty 8 June 1941

Renewed attention to the religious life of this institution, and to the purpose for which it was founded, was urged by the Minutes of the Executive Committee of the Board of Governors at its Toronto meeting of October 16, 1940.

This Minute brings to a focus the problems, Ing with us, relating to the religious life of our staff and students, Our purpose is to create Christian men and women, training them in the practical ways of religious living and working which shall best bring the Kingdom of God to actuality in all areas of Chinese life.

This aim involves the deepening and strengthening of those who come to us as Christians; and the winning to God and a religious life of all who are not Christians.

It is a fact of experience that such growth, and such a life-dedication, occur most effectively within the body of the enduring, closely-knit religious fellowship which we call the Church.

Yet for more than the twenty-five years of its existence this university campus has been without a church. Effective religious services and varied student activities have ever been a vital part of our life here, Now the feeling of the Board of Governors is reflected in our conviction that a new step in unity needs to be made.

There are a number of factors which make the present time decisive for such a church. The guest universities on this campus of the University of Nanking, Ginling College, Cheeloo University; and the new campuses near by Chao Yung and Szechwan National University, all need a central place of worship and Christian activity. While these guest institutions are with us, they can give to the new church the impatus of their religious resources - a gift that will remain to enrich the life of this campus and city long after their departure.

The New South Gate has been opened, connecting the campus with university communities in the city. The adjacent New Village suburban development is tangible evidence of the rapid growth and large commity need about us.

To meet these varied and pressing needs it is proposed that a union University Church be organized, and that a building beautiful and afficient be erected. It should be a genuine, organic church in which the University would undoubtedly be the major participant, but whose governing body would be elected by, and responsible to, its members. It should be a union church in which the ritualistic differences and varying forms of expression of the distinctive participating denominations would be given free scope - the present moment in Free China, and at this campus, makes possible a great experiment to enrich and not divide. It should be a union church in which university staffs are students would worship and work side by side with

members of the whole community, and all get the vital experience of a powerfully functioning church, modern and alive to human needs. If any so desired, he could be received into membership by the pastor of his own demomination; and at the close of his years of life and work in the church on the campus, the church would give him a Letter of Membership to his new church.

The University Committee on Religious Life recommends to the West China Union University that plans be immediately set in motion towards the organization of a union University Church; and the gathering of funds for the erection of an appropriate building for religious worship, with adequate space and equipment below for student and community religious activities. The Hall of Worship should seat a minimum of 1000 persons. The total building - Chinese style - and equipment will come to US $50000.

The site should be adjacent to the campus on the east, readily accessible not ojly to our own university staffs and students, but also to the Tung Hang Tzu community, the New Village suburbs, Chao Yang Ta Hsueh, Szechwan Ta Hsueh, and the New South Gate.

There stands a Christian University Church, built in all the dignity and beauty of Chinese architecture on a slight rising in a grove of pines. A Hammond electric organ, and antiphonal choirs fill it with music. On Sundays the voice of Christianity will speak from Free China to all of China in Chinese and English services broadcast over XGOG. On Sundays and during the week services in which all join and in which all give distinctive contribution will be held. At the great Christian religious festivals of Christmas and Easter, drama and music, scripture and sermon will carry the mewsage of the Kingdom of God to individual and to society. Beneath the Hall of Worship will be rooms and equipment for Sunday Schools, prayermeetings, night schools, community religious activities. In this church teachers, students, and community become one, served and guided by a pastoral staff of Chinese and foreign ministers of worship, staff and student directors of religious activities, and counsellors for personal quidance.

"THAT THEY MAY HAVE LIFE, AND HAVE IT ABUNDANTLY."

Minutes of the combined meeting of the special committee of the Hua-Ta Religious Life Committee and representatives of Missions and other universities held on June 12, 1941, to discuss the proposed University Church.

Present, Dr. Phelps, Dr.Graham, Mr.Sewell, Dr.Jessie Parfit, Dean Mary Streeter, Miss Rutchinson, President Wu I-fang, Pastor Gwoh Cheng-i, Miss Liao Hung-ying, Mr. Wu Kuo-chang, Mr.Ho Pao-chang, Dr.Andrew Roy, Dr. Sparling, Pastor Chang, Dr.Luther Shao, Mr.Albert Lutley, Mr.Homer Brown, Dr.Lijestrand, Dr.Francis Jones, Mr.Cheo Hai-Tan, and Leatrice Huang.

Dr.Phelps reported general approval of the plan for a University Church by the general faculty of the West China Union University. Purposes of this meeting defined as: (1) what is the next move. (2) expressions of opinion & ideas from different mission representatives.

Discussion contributions:

Mr. Lutley: Need of clarifying phrase 'Union University Church'. Is it a university church, community church, or outside church giving students practical outlet for Christian energies. Set-up of the church would depend partly on its general function.
If there is such a church emphasis should be on pastoral work.

Dr. Jones: All questions on detailed plans should be postponed until decision is made on whether it is to be a community or university church. A committee should be functioning this summer to think through the project, to visit university and non-university prospective members of the proposed church to get their ideas and cooperation. Decision on the pastor and set-up of the church should be made by a representative group of prospective members.

President Wu. If it is to become a real church it must be a community church because the student population constantly changes. The community church should serve the better educated people who are now lost to the church. Such people would not be taken away from the city churches because they would not go anyway.

Mr. Brown: Very few students attend the city churches. The city churches would be better off if they never depended on students except for help on certain projects. Hence, he approved the proposed church.

Miss Hutchinson: If it a community church, it willnot serve many students. Many students are not attending services now because the worship is too far away. Hence church should be located in a central position on the campus.

Dr. Price: The justification for such a church is the existence of a university community that needs to be served, but the wider community around the university is really within the sphere of the denominational churches.

Dr. Roy, Mr. Sewell, Dr.Lijestrand, Dr.Sparling also expressed approval of the community church idea.

There was general approval of the suggestion that a small committee work on this project during the summer, especially to visit prospective members of the other universities and members of the community around us. The members of this working committee would be composed of representatives from the committee on the Hart College Sunday morning service, the Church Service in English, the Hua-ta Religious Life Committee, and other representatives not connected with Hua-hsi-ba. The spontaneous support of such a group would make a wider appear abroad than if the proposal came purely from the Religious Life Committee feeling the need for them.

It was recommended that a mimeographed information sheet on the proposed church be sent to the respective religious life committees of each university for discussion and suggestions. It was also recommended that representatives of these committees the student Christian fellowships of Hua-hai-ba universities, Chao Yang, and Chuan Ta universities meet together for discussion of this project.

REPORT CONCERNING THE ERECTION ON THE UU CAMPUS OF THE YOUTH CORPS CENTER

In October 1942, upon the occasion of his visit to the campus, Mr. Chang Chia-nao, then Minister of Communications in the Chinese government, and President of the University Board of Directors, proposed the building on the University Campus of a canter for the Youth Corps ("Ching Nien T'uan").

At a meeting of the Executive Committee of the Board of Directors on October 17, 1942, the following were present: Mr Chang Chia-nao; President Dsang, Vice-Chancellor Fong, and Acting Vice-Chancellor Lindsay (University Administration); S C Yang (Friends Mission); Albert Lutley (CMS); G S Bell (UCCM). (It is not the custom to have all the missions participating in the University necessarily members of the Executive Committee of the Board of Directors. The Methodists, the Baptists, and the Woman's Missionary Society of the UCCM had no representatives present).

A letter was read from the Youth Corps Headquarters, in Chungking; the following action was taken:

Voted:- That we agree to the erection of this building by the University with funds to be supplied by the Youth Corps Headquarters, and that if in the future the University desires to take over this building for its own use, the University will refund to the Youth Corps Headquarters the amount donated by that organization.

On December 19, 1942, two months after the above action was taken, the Minutes and covering letter were sent to the Board of Governors. No reply, or authorization for the erection of the building, has as yet - February 13, 1943 - been received.

On or about January 5, 1943, ground was broken for the new building near the clock tower; the building is now in process of erection. Some NC $70,000 has been received towards its cost; but, as the final cost of the whole structure may come to between NC $ 250,000 and NC $350,000, it is planned to postpone the completion of the central portion of the building.

On January 9, 1943 Mr Small, Secretary of the Property Committee, wrote:

"It is not a rumour but a fact that the Youth Corp building is going to be erected west of the Clock Tower. The Chairman of the Board of Directors urged it when he was here. The foundations are being put down right now. The Property Committee gave their O.K. and now it proceeds. As to the wisdom of such a step, the future alone will tell, but times are changing. Sincerely, Walter Small."

On January 15, 1943 Mrs. Salquist, Secretary of the Baptist Mission and member of the Board of Directors, received her copy of the Minutes of the October 17, 1942 meeting. This was the first notice she had of the action taken three months before and which in the meantime had resulted in the building operations. Dr Francis Jones of the Methodist Mission also had received no notice until this time.

Mr. Lutley, present at the October 17 meeting, stated that members of the Executive Committee had had no previous notice of the proposal; that there was little discussion; and that they were unaware of its implications to the University.

At a meeting of the University Committee on Religious Life February 12, 1943, Vice-Chancellor Fong stated that the Youth Corps is the Generalissimo's organization to give guidance to youth in their political thinking, as a preventive to communism. He said that this center on the campus is also to be headquarters for Youth Corps activities for Government and Mission schools and universities of the whole Chengtu area. He emphasized that officers in the Youth Corps and in the Student Christian Movement are the same persons; that it was important that there should be close harmony between the two organizations. "It is essential to Christianize the Corps," he said.

On January 28, 1943 a member of the Campus Universities' United Religious Activities Committee having just returned from a two months' trip to 17 universities centers of the northwest, reported his observations: In all of the universities, and in most ot the middle schools, there are Youth Corps organizations. Most of them have little life, except that they permit the Christian fellowships only to hold services of worship and Bible study for their own members; social or service activities the Youth Corps reserves for itself - and then does nothing, but opposes the Christians doing anything. In the Northwest University, the leader of the Youth Corps was formerly the head of the Student Christian Movement but has now turned against it, and actively opposes organized student Christian work.

When the building of a center for the Youth Corps for the Chengtu area on the University Campus was proposed in the Executive Committee of the Board of Directors, President Dsang and Vice-Chancellor Fong, it is reported, assumed full responsibility that the activities which should go on there would in no way contravene, academically or religiously, the purposes of this Christian university. While no one doubts their sincerity, it is recognized that the policy and methods of

the Youth Corps stem back to the Kuomingtang Party of the Central Government, of which it is the youth section; that its aims and methods are neither academic nor religious, but political - and political in the strict sense of a one-party system. It is furthermore known that the actual tactics of the organization do not derive always and wholly from the ideals of the Generalissimo but often fall into the hands of smaller men of devious motives. Cases are known of great pressure exerted on Christian Chinese faculty members and students to join the Youth Corps as Advisors and members. It is the policy of the Youth Corps, not only to take advantage of the prestige of the Christian movement but also to absorb or bring within its sphere of influence and control all other youth organizations. Many members of the University Committee on Religious Life therefore felt that it would be exceedingly unwise for the Student Christian Movement to become a part of the Youth Corps, or to become identified with it in any way which might compromise its distinctive nature, religious purpose, and supreme allegiance.

It is unfortunate that pressure should be brought on the University by any political group or individual, leading to action which may invilve the fundamental policy of the University - an action which received scant consideration from the Executive Committee, no consideration from the full Board (though most of the members were in Chengtu and could have been called to a meeting), and neither the consideration nor the authorization from the Board of Governors (who were not informed of the action until two months after it was taken; and the erection of the building has not waited for any word from them).

Reference to the relevant sections of the Constitution of the West China Union University Board of Directors, herewith attached, makes apparent the nature of this proceedure;

Article II. The object of the University shall be the conduct of higher education in West China under Christian auspices and for the advancement of the Kingdom of God.

Article IV, Section 4. Any action of the Board of Directors or other University bodies involving a change in the general policy of the University... erection of an important building ... shall require the authorization of the Board of Governors.

The Board of Directors, Section 5, par. 2. The Board shall annually , or for a period to be fixed by the Board, elect an Executive Committee of eight members who shall transact inter-board-meeting business when necessary. They shall not transact business of unusual importance or reverse actions of the Board unless unforeseen contingencies demand it.

Section 7, par. 5. ... It (the Board) may not change the character of the University buildings, make alterations in them, or erect buildings on the property of the University without the concurrence of the Governors.

This is an immediate question, but one which also involves the relation of the Christian universities in China, of which five are directly affected by this decision taken without consultation with the Governors, to a trend of which we have here a specific example.

According to the wording of the Minute, the University cannot take over the building - if its activities should make this step advisable - without paying the Youth Corps Headquarters the cost of the building, which will come to between NC $ 250,000 and NC $ 350,000. The payment of so large a sum of money from the University Budget would probably act as a sufficient deterrent, even if it appeared urgent that the University assume real control of this center and its activities. And the fact that it is to be a center for all the universities in the Chengtu area, both Mission and Government, involves unpredictable complications.

There are still some weeks of time before the building will be finished and come into actual use in which its status can be clarified and the University given more adequate control of this building on its campus.

EXCERPTS FROM THE CONSTITUTION OF THE WEST CHINA UNION UNIVERSITY BOARD OF GOVERNORS

Article II. Object.

The object of the University shall be the conduct of higher education in West China under Christian auspices and for the advancement of the Kingdom of God.

Article IV. The Board of Governors. Section 4.

Any action of the Board of Directors or other University bodies involving a change in the general policy of the University... erection of an important building... shall require the authorization of the Board of Governors.

In the case of any action of the Board of Directors to which all the representatives of one Missionary Organization and their related Church Body are opposed, those representatives may appeal to the Board of Governors, provided that such appeal is approved by the said Missionary Organization.

(Constitution of UU Board of Governors - Art.IV, Sect. 4, cont.)

In that case the proposed action shall not become valid unless or until it shall be reviewed and acted upon by the Board of Governors.

(Section 3, par.3: The Board of Governors may likewise from time to time and as may be permitted by law, delegate to the Board of Directors or other bodies that may be constituted, such matters of administration and academic responsibility as may be agreed upon.)

THE BOARD OF DIRECTORS

Section 5, par. 2. The Board shall annually, or for a period to be fixed by the Board, elect an Executive Committee of eight members who shall transact inter-board-meeting business when necessary. They shall not transact business of unusual importance or reverse actions of the Board unless unforeseen contingencies demand it. They shall be the Board's Financial Committee, and shall prepare or review the budgets before presentation to the Board; they shall, when necessary, or when ordered by the Board, authorize expenditures under the budget, but they shall not involve the Board of Directors in indebtedness. They shall call special meetings of the Board on their own initiative, or on written request of any nine members of the Board. They shall prepare the agenda for Annual Meeting, and seek to make effective the actions and policies of the Board. They are amenable to the Board, and are required to report annually.

Section 7. Responsibilities, Powers, and Duties of the Board. Par. 5. ... It may not change the character of the University buildings, make alterations in them, or erect buildings on the property of the University without the concurrence of the Governors.

Section 8. By-laws and Amendments. This constitution may be amended at a regular annual meeting of the Board of Directors by a two-thirds vote, provided that notice of the exact change proposed has been given in advance to all members of the Board at least three months prior to the meeting. It is also provided that changes or amendments which would modify the purpose, Section (3); the composition of the Board, Section (4); the responsibilities, powers, and duties, Section (7); or that shall change the character of the University, its administration, or modify its relation to the Governors or the colleges, and the relation of these bodies to the University, shall not become effective until approved by the Board of Governors...

Translation of Final Agreement between West China Union University and Youth Corps Office
(translated February 13, 1945)

1. The purpose of the Ch'ing Nien Kuan on the West China Union University campus is to provide a place for the welfare of the students as well as for their social service.
2. With reference to the erection of the Ch'ing Nien Kuan, the West China Union University shall be responsible only for renting the land required for the building; the cost of the whole building will be undertaken by the Headquarters of the Ch'ing Nien T'uan.
3. Concerning the location of the Ch'ing Nien Kuan, the Property Committee of the West China Union University and the Ch'ing Nien T'uan will appoint a joint Committee to decide upon the site. The site cannot be definitely decided upon until it is approved by both parties.
4. Plans for the building will be drawn by selected architects, and approved by the Property Committee of the West China Union University.
5. When the Ch'ing Nien T'uan stops using the Ch'ing Nien Kuan, it will donate the whole building to the West China Union University; and shall not transfer, sell, or rent it to any other party.
6. If any of the activities in the Ch'ing Nien Kuan are contrary to the original purpose for which the building was erected, or any hindrance to the work of the West China Union University, the University shall have the right to take ownership of the building, and pay for the building according to the current price at that time.
7. The abive agreement will become effective as soon as it is approved by both parties, the W.C.U.U. and the Youth Corps Central Office.

This contract, in Chinese and in English, was read for the first time at a Faculty Meeting of the University on Thursday, March 6, 1945, months after the site was chosen and erection begun. Nothing was said of any permission having been received from the Board of Governers. No mention of any amount to be received for "renting the land required" (#2) was mentioned. The purpose herein stated does not mention the known purpose of the Ch'ing Nien T'uan, as defined by Vice-Chancellor Fong at the University Committee on Religious Life: "to give guidance to students in their political thinking, as a preventive to communism."

At a meeting on March 6, 1945 of the Reference Committee of the West China Baptist Mission, the following Minute was passed:

"Voted: To send a report to the Board regarding the building on the U.C.U.U. Campus erected contrary to the Constitution of the University and regulations of the Board of Governors."

CHRISTMAS ON THE CAMPUS OF THE WEST CHINA UNION UNIVERSITY: CHENGTU, 1943
By Dryden Linsley Phelps, PhD, of the Division of Religious Studies

How will it dawn, the coming Christmas Day?
Oh blessed day, which giv'st the actual lie
To self, and sense, and all the brute within;
Oh, come to us, amid this war of life;
To hall and hovel, come; to all who toil
In senate, shop, or study; or to those
Who sundered by the wastes of half a world,
Ill-warmed, and sorely tempted, ever face
Nature's brute powers and men unmanned to brutes.
Come to them blest and blessing, Christmas Day.
Tell them once more the tale of Bethlehem;
The kneeling shepherds and the Babe Divine;
And keep them men indeed, fair Christmas Day!

How little Charles Kingsley, with all his imagination, writing that prayer in 1868, could visualize the wastes of half a world and more in which the Christmas of 1942, seventy-four years later, would be celebrated. Nor, perhaps, could he have foreseen how actually in Chinese hall and hovel, senate, shop, and study, the birth of Jesus would be remembered by countless loving hearts. One realizes with especial vividness at Christmas-time how deeply into the Chinese heart has sunk the spirit of Jesus through the years, so quietly, so pervasively. I thought of this, and the strangeness of it, one day while teaching Shelley's Ode to the West Wind to the students of the Szechuan National University. His lines have become more than a poetic prophecy:

Drive my dead thoughts over the universe,
Like wither'd leaves, to quicken a new birth;
And, by the incantation of this verse,

Scatter, as from an unextinguish'd hearth
Ashes and sparks, my words among mankind!
Be through my lips to unawakened earth

The trumpet of a prophecy! O Wind,
If Winter comes, can Spring be far behind?

Five Christian universities gathered together about one campus, of some two thousand students and five hundred faculty, brought to the festival of Christmas 1942 every talent of voice and instrument, of drama and worship. How rich this paean of joyous remembrance may be realized by the letter of an alumnus who knew he would miss it all, lonely in a distant city. He wrote: "I teach in a non-Christian school. To nobody will I say 'Christmas;' and nobody will say 'Christmas' to me."

Long before dawn on the chill Sunday morning before Christmas sixty students of the Student Christian Movement of West China Union University met together in a room resembling a clearing in a wintry forest. For in the midst of great bamboo stems around the walls hung hundreds of threads of cotton puffs like drifting snow. Sweet Chinese voices sang the old loved carols. O. Henry's story: "The Gift of the Magi," was told in Chinese. The Service closed with a carol of dedication, each person holding in his hand a lighted red candle. Then all joined in a Fellowship Breakfast.

Sunday morning services of worship, and Vespers of reading and singing, drew large audiences of students and staff of Union University, University of Nanking, Ginling College, Yenching University newly established in Chengtu, and Cheeloo University. Later in the week Yenching put on a Christmas Pageant. On the Friday before, the Visual Education Department of the University of Nanking threw on a great outdoor screen before uncounted hundreds of spectators the beautiful paintings by William Hole of the Royal Academy, in color, with carol accompaniment and appropriate passages of Scripture over the loud-speaker. On Saturday, the University of Nanking held a jolly Christmas Party for members of their staff and families, with gifts for all. This is a tradition of many years' standing. On the following Tuesday, Mrs Small and her friends, as their custom has been for years, gave a garden party for some three hundred children of Chinese staff members and servants. The accompanying pictures show the throngs of children arranged for games and refreshments, with William Small, the new Bursar of Union University, and his able assistants in charge.

On Sunday afternoon the associated Student Christian Movements of the many schools and colleges in the Chengtu area held a Christmas Service together. This is a union organization which plans Winter and Summer Student Conferences. On Tuesday afternoon was held the Christmas Party of the Woman's College of Union University; and in the evening the Senior Middle School students put on a Christmas Concert. On Thursday evening, Christmas Eve, organized bands of carolers went singing all about the campus among the dormitories and faculty residences, ending up at pre-arranged homes for refreshments of doughnuts and tangerines, candy and drinks. At 11 PM a Watch Service began which continued until after the hour of midnight; the great hall was packed with hundreds of faculty members and students, refugees far from their old homes. These and other Services, parties, meetings, were held for groups large and small of faculty and students all over the campus during the days of the Christmas Season.

Christmas was remembered in the homes as well. Small cypress trees were brought in and gaily decorated. British and American aviators sat around many a festive board, mingling with missionary teachers and Chinese colleagues. Dickens' Christmas Carol and Washington Irving's Christmas Sketches were read. "The Birds' Christmas Carol" was performed for an enthusiastic audience of western and Chinese faculty members, and the aviators.

In several of the homes on the campus a Family Chapel has been built. In one of them, a closed-in corner of an upper porch, the ceiling is deep night-sky blue with stars of silver and gold, like the chancel ceiling at Rheims. The windows are lattice: the blue great Circle of the Universe encloses the yellow Square of Earth; through this runs the scarlet Cross of Christ by the black Jên character for Man. The young daughter in the home planned the Family Service, in which every member, including Chinese guests, participated. Dr Wu Yao-tsung of the Associated Christian Literature Societies, read the Scripture; Miss Karine Liu, a young poetess and translator, also read. Dr Gordon Agnew sang "O Holy Night." Miss Maud Russell of the YWCA told the Christmas Story. In another Family Chapel on the other side of the campus, the two small sons sang Christina Rossetti's lovely carol:

What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb.
If I were a wise man
I would do my part.
What can I give him?
Give my heart.

and ended the Service with the prayer: "Lord of Love, inspire our hearts and our hands to make the words of the angels' song come true, each in his own life, and over all the world."

A unique part of the campus Christmas was the family service held in the home of Professor and Mrs William P. Fenn, of the University of Nanking. They have two charming little daughters. This year President and Mrs Chen and their lovely children, Governor and Madame Chang Ch'ün joined with a few other friends to form a circle about the Crèche. One by one each read his portion of the old old story, and as animals, angels, and persons of the story were mentioned, each had his figure and went up with it to place it in proper position about the Manger. It was a blessed experience to share in this sacrament of Christmas and with these men and women and little children a vision of the New World which Jesus came to bring.

West China Union University
Chengtu, Szechuan

Lewis Hodous

West China Union University
Chengtu, Szechuen

- "THE CHENGTU UNIVERSITY CAMPUS", page two -

In spite of the war the associated students of Christian Movements of the many schools in Chengtu stes held a Christmas Service forsaken. This is a union and combined in the Chengtu Theological College of Union University: and moon was held the Christmas Party of the Women's College on a Christmas Concert. On the evening the Central Middle School students put on a Christmas play entitled "Christmas Eve" organized bands of carolers went singing through the campus among the dormitories and faculty residences, singing up at all spots the campus among the dormitories and faculty residences, singing and giving pre-arranged games for refreshments and fireworks to celebrate the end of midnight! At 11 PM a March Service began with continued until after the hour of midnight! The great hall was packed with hundreds of faculty members and students, refugees from other old homes. There and other services, parties, meetings were held for Christmas large and small of faculty and students all over the campus during the days of the Christmas season.

Christmas was remembered in the homes as well. Small children flees were thought in and gaily decorated. Bright and American christmas are strong men & festive dinner. Dickens, Christmas Carol and Washington Irving's Christmas Sketches were read. "The Birds, Christmas Carol" was performed for an enthusiastic audience of western and Chinese faculty members, and the students.

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Christmas was remembered in the homes as well. Small children flees were thought in and gaily decorated. Bright and American students are strong men & festive dinner. Dickens, Christmas Carol and Washington Irving's Christmas Sketches were read. "The Birds, Christmas Carol" was performed for an enthusiastic audience of western and Chinese faculty members, and the students.

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Must can I give him;
Poor as I am;
If I were a shepherd,
I would bring a lamb.
If I were a wise man
I would do my part.
What can I give him;
Give my heart.

and ended the service with the prayer: "Hold to Love, impartial and pure and bring of make the world to the angels, soon come true, each in his own little, and

Never all the world."

A unique part of the campus Christmas was the family service held in the home of Professor and Mrs William E. Henn, of the University to Mankind. They have two charming little daughters. This year President and Mrs Chen and family lovely children Governor and Madame Chang Ch'un Tolled with a wi s after tiredness of 10m s cir-cle spent the Christ. One by one each been his portion to the old old story, and as animals, angels, and persons to the story were mentioned, each had his tinsel s saw it with it of to place it in proper position upon the manger. It and men seemed with the Christmas time to impress experience of state in this season which least came to print. moment and little children

Dr. Gerald S. Bell.
United Church of Canada
Chengtu.

18 March 1943

Dryden Phelps

Dear Gerald:

Thank you for your letter of March 13.

When I received a copy of our Ref. Com. Minute: "Voted: to send a report to the Board regarding the building on the WCUU campus erected contrary to the Constitution of the University and regulations of the Board of Governors," I naturally, but erroneously, assumed that the report passed on by our Chengtu Station Council to the Ref. Com. was the one referred to in the Minutes, since no other report had been presented. I am glad to get the facts straight on that point.

You are right, I feel, that the paragraph which points out the close time-sequence between Mr. Chang's leaving the Ministry of Communications, and the trial of the Chungking finance corporation manager for corruption on the Burma Road, in its implications, is a debatable one, not strictly relevant to the case.

I have seen the covering letter sent by our Ref. Com. with the minutes to our Y Board. It deals with the technical question of the authority of the Board of Directors or its Executive Committee to authorize such a building. It also, by the citation of Article 11 (Object) and other sections of the Constitution, and by remarks at the end of the letter, points to the implications of this action.

Perhaps a brief statement of certain factors in the situation may help you to understand the procedure which was followed. About the 9th of January wesaw a building being started, and began hearing rumours about it. Several of us began to enquire, and felt that something should be done, if possible - seeing in this Centre serious implications for student religious work on the campus. No time was to be lost. Soon after the matter was brought before our Station Council (I was not present, though I had suggested that it be discussed), and a special Committee of enquiry was appointed. Data was gathered; members of the University Administration were called on by several members of the committee. Mr. Robertson had been ill in the fall, had only returned to his office and knew nothing of the matter. Dr. Kilborn, member of the resident's Council, knew little of the matter, and said that either the question had not been raised, or had just been mentioned in passing. Lutley said he knew practically nothing of the matter save that he has been present when it had been passed, with little discussion, at the Executive Committee. Dr. Lindsay, who had been acting Vice-Chancellor during the transaction, was interviewed, but saw no involvement for the University. As perhaps you know, his young Chinese dental colleague is head of the Ch'ing Nien T'uan for this area. Sometime later, at a full meeting of the University Committee on Religious Life, of which I am chairman, I raised the question of CH'ing Nien T'uan and its relation to the student religious work. Vice-Chancellor Fong was asked to make a full statement, and did so. The relation of the Youth Corps to the Student Christian Movement received extended consideration. Mr. Roy repeated what he had reported a few days earlier at the United Religious Activities Committee of the Five Universities. The opinion of the majority was that the situation was pregnant with difficulty for student Christian activity.

The date was now before us; some weeks had passed; the building was going forward. It was apparent that steady and concentrated pressure was being exercised by political organizations not only on our Chinese

Administrators, but also on Chinese faculty members and on leading Chinese student members of the SCM. The committee felt it would be unwise for any of us, or even for a Mission - in view of the highly delicate situation - to approach the President directly; but that rather the report should be presented to our Councils, and passed on to the Ref. Com. with the recommendation that the facts be sent to the Home Board and there taken up with the Board of Governors, the feeling being that it would be more appropriate, and less difficult for the President and his colleagues, if the matter came in that manner. The Board of Governors will have the facts of the situation, as they should have, and will do as they think wise.

Two things will, I trust, be clear from this brief statement; First: that there is not the slightest desire to blame or involve any person or group; but that Second: It is urgent that the Missions and the Board of Governors, whose responsibility is the maintenance of these Christian Universities, should have before them all possible data. To withhold this information, and its relevance to the rapidly moving situation here, from those whose care these institutions have been entrusted might prove to be the very step which, as you say, might jeopardize the work and influence of Christian Universities and Christian work in general.

Yours sincerely,

Dryden L. Phelps

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THE AIMS OF THE UNIVERSITY

by

Dryden L. Phelps, Ph. D.
West China Union University

Diversity within unity, and unity within diversity, is the flexible phrase which describes not only the administrative organization, but also the cooperating bodies, their methods and purpose. For the West China Union University is composed of six different residential colleges: five are administered by different church bodies: the Church Missionary Society of Great Britain, the Society of Friends of Great Britain and the United States, the Baptists and the Methodists of the United States, the United Church of Canada - each of these administer a Men's Residential College, while the Woman's College is administered by the Women's Societies of three of these church bodies. These different national groups and denominations might well account for a wide range in religious outlook and educational method. And it is this very diversity that has for more than twenty-five years enriched the life of this university in unique fashion. The unity comes from a common religious purpose: to administer an institution which shall produce Christian educated men and women.

This aim grew out of the need of the various churches in West China for university trained Chinese leadership. It was based on the conviction that only a Christian university could produce leadership competent to guide the Chinese Christian Church. It was not enough to be a Christian only; one must possess university training. It was not enough to be a college graduate; one must be a Christian of many years of nurture. It was felt that the distinctive Christian contribution to Chinese society lay in this very combination of Christian character and university equipment. This is the raison d'etre of Christian universities.

In early years, this fundamental aim was restricted in scope and method to the training of men and women who would serve almost entirely in Christian churches, schools, and hospitals. But now these denominational institutions cannot begin to absorb all our graduates; and the years have rightly brough insistent calls from government and secular life. Other factors which bear on the aims of the university are: that now only a minority of our students come from Christian middle schools; only a fraction are Christians when they come to us; the plant and departmental organization have so grown that denominational finances have needed to be supplemented by large supporting contributions from government and other Chinese sources; the realization that if the nation is to be Christianized, graduates must be sent not only for the maintenance of Christian institutions, but also into every field of Chinese life; the emergence of the war, now in its sixth year, and its profound changes in Chinese society, creating radically new outlooks and personal equipment; the coming of global war, with Christian university education needing immediately to visualize China's place in the family of nations, and preparation for the post-war world. Think of the repercussion which the impact of these facts has on the teaching of history, of languages, of science, of economics, of philosophy! And then we have our perennial problem of how Christianity may best be expressed in the widely diversified forms of Science, Chinese Culture, Pharmacy, the Arts, Dentistry, Education, or Medicine, to say nought of whole groups of other courses and pursuits, such as commercial chemistry, economics, or research.

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Sometimes the Christian educator breathlessly asks himself this question: "Now just what would Jesus, the intellectual as well as the religious centre of the Christian religion, do in a maelstrom like this?" Well, it is a sign of vitality to ask uncomfortable questions. In a troubled world like ours today, solutions hang on searching questions rather than on facile answers. Such questions, bearing directly on the Christian aims of the university, have been under the fire of constant discussion on this campus during the past year, first during the summer conference on education called by the National Christian Council; then in a Continuation Committee; and recently in a Faculty Conference. If I share with you some of the questions raised, and the discussion they elicited, you will grasp in some measure how Christian faculty members are approaching these problems.

"As educationalists, we are peculiarly related to the future. Unlike merchants or lawyers or doctors who are concerned always with the immediate present given situation, we have work that is definitely and characteristically in terms of the future. Therefore we are, by the very nature of our work, committed to being concerned with the post-war world; otherwise we are traitor to our profession.

"As educationalists we consciously want a better world. We are always being frustrated in our work...We are always wishing we were freer to be good educationalists, freer to use the ideas and methods that seem to better express ourselves...So of all professional people, the educationalist is most conscious of dissatisfaction, most desirous of a better social set-up...

"The educational process stresses: learning by doing, becoming by participating, acquiring values by doing, meaningful evaluated experience. The aim of Christian (education) is to help individuals to become balanced, harmonized, non-frustrated, rightly related, responsible, creative persons who are consciously concerned with creating the better society...The educationalist assumes he is dealing mainly with a situation - a learning situation; he sees the teacher and the students all as participants, as all having a contribution - the students' experience and desires different, but of equal worth; both students and teachers as learners, not only as one imparting and one receiving; learning not only facts, getting not only information but also new attitudes, new relationships, new skills, a new sense of responsibility. The teacher aims at producing the educated man, but the educationalist aims at producing the growing person - himself included..."

Questions about the organization and orientation of the educational material deal with four areas of living, besides the economic; marriage, citizenship, philosophy of life, and use of leisure. How large these areas appear when one thinks of university education not merely as an imparting of skills for livelihood, but to produce people who know how to live. Thus, such questions as the following are raised: "How much is college education oriented towards these common major concerns of human beings? Why is there practically no help on, no preparation for marriage throughout the whole sixteen years or more of our academic education? Why no organization of material so as to give knowledge and understanding on the physical side of marriage and sex relations? (What a world of pain would be avoided!) and on the psychological side? (What a world of adventure and achievement in the realm of personality we could fire our youth with!) The administrative side of home-making: just teaching girls cooking and sewing, and boys carpentry is not enough. We teach our students to admire

the successful business man; does not home-making demand as great administrative skills? Every single one of us faces this question of marriage and the fact of sex life. Whether we eventually marry or not, our whole lives are colored by the fact of marriage as one of the basic social phenomenon. The unmarried have as great a need in this sphere as the married. They too have to understand and know how to use harmoniously and creatively their sex desires and their sex energies... It is sheer cruelty that our educational system neglects this fundamental aspect of our being. What can be a more important function of education than to prepare all for this realm of life?

"What pointed preparation for citizenship do we get out of our sixteen years of academic education? True, we learn some civics, usually formalized and idealized; we may take a course in public speaking. Here are some things one sees with graduates of this system: a) They do not have an inkling of an understanding of 'society;' say the word 'society' and they think of the swanky social life of the well-to-do; say the word 'community', and no picture of a rich, intriguing complex organization of human activity comes to their minds. They don't know how to read newspapers: Who owns the paper? Why this editorial? Why this news, given first place today? Why use the particular news agencies? Many read the facts, but not the significance. They have no appreciation of social forces: What makes certain things happen in their city? Where are the controls of the community's life, and why? What are you up against when you try to change society, and why? They have few skills to use in fulfilling their civic obligations; they become prominent because they have money or have the right relatives. They do not think of themselves as citizens. How can we present the lure of intelligent enthusiastic participation in community affairs? A surprisingly large number of university graduates are anti-social in their attitudes and behaviour: 'What do I get out of it?' they ask. One of the causes is that too much use of books is made to the neglect of the actual life situations that have educational value.

"How can it be that so many come out of our educational system with no awareness of the universe in which we live? Its wonders, its inexhaustible new realms that are unendingly inviting us into new worlds of appreciation and living and creativity! How can it be that so many come out ignorant of their marvelous human heritage? Ignorant that each of us is heir to all the fruits of man's long effort upon this earth? Are they thrilled to think that they are the possessors of all that mankind has achieved? Are they thrilled to be a part of this long trek of the human animal out from darkness toward light? Are they thrilled to be a part of a race that has yet such inconceivable possibilities? Are they learning the skills and techniques and attitudes that are to make them forever explorers in this universe? That will make them wake up every morning glad to be alive, but irked that there are only twenty-four hours in a day? Has the educational experience helped them in their making of a philosophy of life that will make them want to take their fullest possible share in this marvellous adventure of being a human being? Here and there a few are fortunate enough to find teachers who set them on fire with living, who help them find the tools for endless adventure.

"How much is this period spent in academic education helping students to know how to use leisure? This is closely related to the question of a philosophy of living. It is surprising - and devastating - how little the graduates of our system know how to use leisure. They are not taught to read - in fact they seem to rejoice that graduation means they don't have to be bothered with books again. Do we teach no subjects that have any enjoyment in them after

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graduation? Do we handle books in such a way that students get a prejudice against them? The leisure of the college graduate differs in no noticeable way from that of people who have not had the privilege of a college education: talking, movies, eating, gambling, sex life. This question of leisure - of training and motivation for right use of leisure is now more serious than ever; all the indications are that technological advances and improvements are going to give us more and more leisure. As we think about the post-war world, we ought to be gravely concerned with this question as to how we are training our students in the appreciation of time and its creative and happy use.

"So much of the time and energy in the educational process is spent in preparing people for earning a living; are not these four areas of living - these areas that concern every single person - of equal importance? Our educational concern must be with the future; our dissatisfaction with the present system. But the present system under which we live is not concerned mainly with the development of the whole person. Property values are more important than personal values; learning to make money is its main demand on the educational system... Witness the phenomenal increase of students in such departments as Medicine, Dentistry, Pharmacy, Economics, and commercially applied Science.

"What are we expecting from the post-war world? The war will end some day; the situation will be different from what it would have been had there been no war. Then what? There will come no sudden world upon us, but we may face either revolution - an overturning of the present system, or a period of lethargy. Do we educationalists, whose major obligation is the care of the future, know what our stand will be in this post-war world? If it is revolution, on which side will we be? If it is lethargy, what will we be doing to insure that the old unsatisfying system does not take advantage of this to get more entrenched? Are we ready for the post-war world period? To remove the educational dissatisfaction of the present system? To take our peculiar part, our professional obligation, in creating a satisfactory future? We are always, even in steady peace times, under this obligation; now that a time of world-wide decision is upon us, where will we be?

"The basic tool for us educationalists, if we are going to fulfill our professional obligation - our responsibility for the future, our peculiar responsibility is to have a clear, social philosphy; is to take sides consciously, deliberately, passionately, and intelligently. The greatest professional adventure in the world is to be an educationalist. It is the one profession that will never be outdated. No matter how perfect society becomes, education will always be one of its major concerns. The more perfect society becomes, the more educational activity it will have. No imaginable society can ever dispense with education. A very present part of this adventure lies in being ready for seizing the opportunity which a war gives us - the opportunity which a war, and the changes which follow it, give us for creating the kind of world in which we can be freely and fully our true selves as educationalists."

I should now like to invite you, friends on the air, to participate in a few meetings of the Continuation Committee on the Christian Aims of Higher Education. These must be considered from several aspects: a) as a private institution; b) as a missionary or international institution; c) as a Christian institution; and from the three phases of the academic, that of personal living; and the social.

. . . . .

In general, educational policy under capitalism must necessarily be conservative - an effort to maintain the status quo for the ruling class; so our responsibility is to show new, progressive roads of advance out of the status quo. There is a great need for students of open-mindedness at this time of flux and crisis. We must prepare students to have an understanding of the great problems of present-day society: war, unemployment, racial and national questions. ....We must turn out students who can be leaders in the change to a higher form of society, socialism, the Kingdom of God. Which courses require to be taught under Christian auspices for full effectiveness? Which do not? There is need also to bring some of the western emphases: honesty in education, accuracy. The democratic process of group-thinking, known in the west as the science seminar, should be made available for all faculty members, and the possibility of instruction through seminar discussion should be considered in all departments to see how far this method may be able to supersede the more passive pedagogy of the formal lecture. Faculty members should be asked by their departments to prepare questions on the subject matter of their courses suitable for such seminar discussion. Every department in the university should be encouraged to organize and carry on for its staff members regular seminars for the discussion of the relation of their field to society, and of their field's contribution to a new social order. Faculty members should be encouraged by departmental heads to attend the seminars for the study of Jesus during the summer or during the academic year, in order: a) that they may come to understand for themselves the central reality of the Christian religion; b) that they may grasp the seminar method in its academic, as well as religious, possibilities for the discovery and mediation of truth.

The importance of having a medical educational institution teaching according to Christian ethical standards, with its leading towards socialized medicine, was felt to be of primary importance, especially as such large numbers of students are electing this course for economic as well as altruistic motives.

Christian education should be definite and compelling, so that Christian university graduates should go out into society with as much conviction and loyalty as Communists go out and give themselves to the cause of Communism.

A sense of social responsibility with a far broader outlook than their own particular specialty should be given the students, so that they will serve from inner conviction, rather than from a sense of duty resulting in a patronizing attitude. They should feel a sense of debt to others in different classes of society; the farmers, artisans, workers; that they are all together in one common community, interdependent. The students should be given a clear understanding of the issues in our present social system, and the imperfections which must be changed. They must be given opportunity for critical, clear, objective thinking; taught to ask significant questions. This process should be started in the middle schools. The aim is a conversion from ego-centricity. This is perhaps the fundamental aim. Three immediate factors working against this are: a) the students are too well looked after; they do not have to work for themselves, or take responsibility; b) our pedagogy is based on the idea of the individual receiving, instead of upon personal and group discovery; c) the students aim to get an education in order to secure their own future. There should be staff meetings to consider pedagogy, emphasis, and direction, so that students will be led to think and work in personal discovery instead of their being a sponge.

What are some of the hindrances in the way of the development of our aims? Old forms of Chinese society which regard the family as the central unit demand-

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ing supreme loyalty for its advancement; the lack of a sense of personal responsibility to society; old educational ideas: the memorizing of classics, the non-critical and non-experimental attitude; problems of face, favour, and fate. In modern Chinese society, there is the tendency towards educational regimentation; the over-cautiousness of university administrators; the discouragement sometimes given to faculty members of originality and initiative; the persistent continuance by many teachers of the old pedagogy of the lecture method. The low standards of the middle schools, with little experience either in laboratory work or in the capacity for incisive thinking, are a deterrent to Christian aims in higher education. The over-crowding of the required curriculum, giving students neither time nor strength for thought, reading, or discussion outside of the classroom.

Frequent occasions should be found to bring all the staff members together to discuss these questions, so that they may be fully aware of these problems and be thinking towards solutions. They should be led to realize social issues, instead of each keeping in his little corner of professional work. They need to be educated as to how and what to assign students to do and what questions to give them so that students will be made to think for themselves. The Chinese should be led to protest, helped to organize to protest, led to see that as democratic citizens they must speak out in protest against things that need to be changed. They should not speak as from Christian institutions, but as citizens. We should request the Ministry of Education to allow us to have courses in education. We must try to have the salaries of Chinese staff members raised. Paying more to staff could be accomplished by shutting down on the number of students and the number of faculty. We should strive persistently for quality rather than for numbers.

Questions like the following arise from these suggestions: "Our responsibility is to show new, progressive roads of advance out of the status quo." Just what are these roads? "There is necessity to think of the curriculum as a whole, so to present the different courses that all may be integrated with real Christianity, and the values taught be consistent with those of Christianity." What are these values which are consistent with Christianity? What are the values which are inconsistent with Christianity? "The main job is to make persons Christians." Just what does it mean to make a person Christian? "Every student should come up against the challenge of Jesus so that he will have to choose for or against." Just what is the choice that must be placed before the students as a challenge? "Students should practice, while in college, applying religion to life - changing individuals and society." Just what kind of change in individuals should they be working for? What kind of change of society should they be working for? Just what can they do? How much of the present social service is effective in this?

Some of the objectives of Christian institutions of higher learning may be summarized as follows: First, as private institutions: the main emphasis here is on the need for greater educational freedom for the following purposes: one, experimentation in methods, courses, and new departments; two, keeping a right balance between different types of subjects and courses as a matter of internal policy, and not simply following the pattern prescribed by external pressure; three, developing a more progressive attitude toward society - not simply interested in maintaining the status quo; four, developing in students attitudes of open-mindedness, independence, critical and constructive thinking.

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Second, an international institution with western influence: first, the development of effective reciprocal understanding of Western and Chinese culture; second, the development of those moral attitudes, habits of work and accuracy which the western system of work makes necessary; three, the effective teaching of English as an essential element in higher education, and as a good means of international communication; four, the development of Chinese as an effective medium of education through a) help in development of standard terminology in various subjects; b) translations of the best books; c) the continuous use of Chinese in advanced subjects; d) cooperation with Chinese who are working for a phonetic written language, to make education more available in earlier stages.

Third, as a Christian institution: one, the direct service of the Christian movement through education and the recruiting of Christian pastors, doctors, teachers, etc. (It is necessary to decide in what professions it is particularly important to have professional training provided in a Christian environment). The importance also of educating strong Christian laymen with a sense of responsibility for community and church; two, bringing the challenge of Jesus' life and teaching to every student; three, the integration of the curriculum so that it all helps, directly or indirectly, to build up Christian understanding of the world, and a Christian system of values and also to deepen understanding of the Christian faith and philosophy; four, the development of the practice of service, and the right attitude towards service; five, the development of a sense of social responsibility and an understanding of the society in which they live, in all students so that they are prepared to grow and to work towards reform after they leave school; six, the conversion of all students from ego-centricity to an integrated personality; seven, to work towards socialism.

The main external hindrances to the attainment of these objectives is: one, the supreme loyalty of the individual to the family with little sense of the direct responsibility to society; two, the problems of face, favour, and fate; three, the attitude of the present government towards the regimentation of education; four, the application of wrong standards of success both in China and abroad; and five, the low standards of many middle schools resulting in ill-prepared students. The internal hindrances are: one, the lack of a clear educational policy and the courage to follow it; two, the perpetuation in faculty and students of old methods of teaching, and learning, and too much emphasis on lecturing and memory with too little on thought and independent work and critical constructive thinking and norms; three, the pressure of circumstances, from outside or from another department, to lower standards; four, the lack of democratic methods in the running of the institutions; five, the frequent tension between Chinese and Western members of the staff due in part to: a) the difference in basis of appointment and tenure of position; (b) the difference in standard of living; six, the fear of consequences of independent thinking, and the opposition to accepted standards - loss of financial support, loss of students, political consequences; seven, the relegation mainly to extra-curricular activities of the Christian purpose of the institution; eight, the lack of sufficient numbers of real and active Christians - both faculty and students.

Were it possible to achieve radical changes in these institutions some of the results might be as follows: one, creative and courageous administrators who believed that educational institutions, while serving the nation, should be autonomous bodies developing their own policy from within rather than simply following patterns laid down; two, a faculty capable of creative thinking and teaching who can build up amongst themselves and the students the sense of fellow-

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ship in the pursuit and discovery of knowledge for its own sake, and the sake of society; three, a faculty of high Christian character and deep Christian experience who could influence the students effectively towards a Christian decision; four, a courageous facing by both faculty and students of main material issues, and a desire to know and understand the truth; five, well-prepared students capable of doing accurate and independent work; six, some students with Christian experience and background who are outgoing and active in their relations with other students.

Although none of this may be entirely possible at the present time, there are some things that can be done, such as: one, every effort should be made to develop and bring to a head the feeling which does exist among many members of the faculty that the government curriculum is too rigid and too full, and that more flexibility and less actual courses would be a good thing; two, there should be a clear understanding in each department as to what they wish to do with that greater freedom if they should obtain it, so that if they do, the students will realize consciously the great benefit of more freedom and more time; three, every effort should be made by whatever channels possible to bring home to the administration and faculty as a whole the fact that an educational institution should have a policy and a corporate sense of that policy, so that they may work with clear objectives and a greater sense of fellowship. This can be done by departmental and faculty meetings; four, a real effort should be made to take up the question of teaching methods, arousing a public consciousness on this matter, beginning with the faculty, and extending later to discussion with the students; five, there should be a determined effort to bring important social issues before faculty and students alike, not with an axe to grind, but for educational purposes. This can be done by panel discussions, etc.; there should be an effort to do more for the Christian life of the faculty.

I have shared with you some of the problems, and some of the proposed solutions, which are being constantly and earnestly considered by both faculty and students of this Christian university, so that the purpose of developing Christian men and women for Chinese society may be realized.

West China Union University
Chengtu, Szechuan, West China
8, December 1942

Dryden L. Phelps, Ph. D.
Chairman
Division of Religious Studies;
University Committee on Religious Life

8/20/43

September 1943

UNIVERSITY COMMUNITY CHURCH

Statement prepared by Dr. Dryden L. Phelps

From the fall of 1941 to the spring of 1943 discussion of plans for the church continued, and consideration of and negotiations for the most suitable site, continued. The fact of the bombing of Chengtu, the war in Europe and then in the Pacific, the rapid rise in building costs and the derangement of economic conditions, all had their bearing on the project.

The Field Committee of the Methodist Church, and the Board of the Woman's College, gave favourable consideration to the possibility of making available the ideal site east of the University Library for the new church. This site, continuous to the campus, is also accessible to the Tung Hang Tze suburb, the New South Gate community, the New Village, and the new campus of the Szechwan National (Government) University. With all these new elements in the situation, it seemed wise to call another large open meeting, representative of all the Missions, educational units, suburbs and communities involved, in order to have a new and thorough discussion and review of the immediate factors bearing on the proposed church. The following Missions were invited to send representatives: The American Baptist Foreign Mission Society, the Church Missionary Society, the Friends' Foreign Mission Association, the Methodist Episcopal Mission, the United Church of Canada, the Presbyterian Mission, the Disciples. The following educational units and other organizations were represented: The West China Union University, the West China Union Middle School, the University of Nanking, Ginling College, Cheeloo University, Yenching University, Szechwan National (Government) University, the Union Theological College, Nanking Theological Seminary, the National Christian Council, the South Gate Community.

The nature and function of the church were discussed, under the chairmanship of Dr. Cheng Wei-ping and Vice-Chancellor Fong Su-hsuan. The church must serve both university and community, be accessible to both. It was unanimously decided that steps should be taken towards the organizing of an organic church - one in which all members of educational staffs, student bodies, and communities, might find an adequate religious home for worship and service; one to give students who would later go elsewhere a vital experience of an organic, socially functioning church.

It was resolved: To elect a Church Preparation Committee empowered to plan for the new church; that the membership of this Committee shall be generally representative of the churches, the educational units, and the community, to serve for one year; that the Committee shall have power to coopt other members, to receive and dispense funds, and to undertake plans looking toward the formation of the new church.

It was resolved: On report of the Nominating Committee, to elect the following persons as members of the Church Preparation Committee:

1. President Dsang
2. Dean Fong
3. President Chen
4. Dr. Helen Djang
5. President Mei
6. President T'ang
7. Mr. B. C. T'ang
8. Mr. A. T. Roy
9. Dr. Phelps
10. Miss Streeter
11. Dr. Luther Shao
12. Dr. W. P. Cheng
13. Rev. D. Sargent
14. Dr. Yuan Pei-ch'iao
15. Mrs. Anthony Yoh
16. Dr. George Sparling
17. Prof. J.E. Moncrieff
18. Rev. Stanway
19. Dr. Agnew
20. Miss Annie Ward
21. Rev. Wallace Wang
22. Dr. Frank Price
23. Miss Hutchinson
24. Pastor Kao Chung-i
25. Rev. Olin Stock

For some months Dr. Phelps had been in correspondence with a Chinese Christian gentleman who had made generous gifts to various churches. On Christmas Day 1942 a letter was received promising a gift of NC$500,000., and a few weeks later the money was received, making the first gift to the new church. Most of this money was turned into the Chinese Government "Time Drafts," payable in US gold in N. Y. (Exchange 20 x 1) at 3% interest.

On April 9, 1943 the Church Preparation Committee met, elected the following officers: Chairman, Vice-Chancellor Fong Su-hsuan; Associate Chairmen, Dr. Cheng Wei-ping and Miss Streeter; Executive Secretary, Dr. Phelps; Recording Secretary, Dean Wallace Wang; Treasurer, Mr. William Small.

It was voted that these officers also act as officers of an Executive Committee, with the following as additional members: Mrs. Anthony Yoh, Dr. Sparling, Dr. Yuan Pei-ch'iao, Rev. Douglas Sargent, Mr. B. C. T'ang. Pastor Kwoh Chung-i, and a member of the Christian Fellowship of the (Government) Central Medical College, were added.

It was voted that the disposition of the half million dollar gift should be as above described, keeping only NC$100,000 fluid in National Currency to meet payments in connection with land and building materials.

It was resolved that two Christian students of the Student Relief Committee should make an initial religious survey of the Lan T'ai Ssu area.

On April 16 the new Executive Committee held its first meeting. It was decided that NC$50,000 would be adequate to retain as a fluid fund.

The following statement was written in response to the felt need for a statement at this time concerning the new church, one which could be presented to prospective members. This was translated into Chinese, and formed part of the Statement and Questionnaire used in the initial summer survey:

The University-Community Church

PURPOSE: The purpose of the Church shall be to provide an adequate center for Christian services of worship, and related religious and social activities serving the community and universities adjacent to the Church.

ORGANIZATION:

BASIS: Membership in the Church shall be open to all Christians; that is, to any person pledging whole-hearted loyalty to the will of God, and willingness to follow Jesus Christ.

Members join the Church as individual persons, although the Church will maintain the closest fellowship with the groups and organizations to which they belong. The services and activities of the church will include the distinctive contributions of the various communions.

MEMBERSHIP: Members will be received by the Pastoral Staff and Membership Committee; and those who desire to retain concurrent membership in a church elsewhere may do so. All students will be urged to do so.

New members may, if they desire, be received by the pastors of their own denomination, and by whatever mode of baptism or reception they prefer.

University Community Church
Organization (cont'd)

CHURCH BOARD: When the Church Congregation comes into being, it shall elect a Church Board of its members, generally representative of the various participating units. It is proposed that the Board shall consist of 25, to act for one year; and that, when a new election occurs, at least one-third of the former members shall be continued. The Board shall elect an Executive Committee of 12. Both the Board and its Executive Committee shall have power to coopt.

The Board shall be responsible for the inviting of the Pastoral Staff; the raising and dispersement of funds; the creation of the building; the maintenance of building and grounds; the coordination of the Church's activities, including the appointment of Committees (Deacons, Membership, Building and Grounds, Finance, Music, Sunday School, etc.,etc.).

On May 4, 1943 a meeting of representatives of the Church Preparation Committee with the Fellowship of City Pastors and Church Workers. Three resolutions of importance were taken:

1. Unanimous approval of organizing an organic church ("not another denomination") outside the South Gate at or near the campus, to serve university and community.
2. To request rooms in the new church where city pastors may meet students of their respective denominations.
3. To elect a Committee of Five, to collaborate with the new church. This cooperation and expression of comity from the city pastors was felt an essential step by the Church Preparation Committee. The plans have now received the hearty endorsement of every church body, educational unit, and of the Szechwan Christian Council.

Rev. Hu Jen-an of the Department of the City Church in the Nanking Theological Seminary, Chengtu Branch, is cooperating in the first steps of organizing the congregation. Two Christian students working under the Student Relief Committee have been making a religious survey of the entire South Gate district. This is the initial stage in the pastoral calling which will be a fundamental part of the service which the church will render to this community of students and teachers, missionaries, business men and officials, military men and professional men, tradesmen and laborers.

These are the steps taken towards the realization of the new union University-Community Church in Chengtu. The first great gift has been made by a Chinese donor. Members of the Field Committee of the Methodist Church, and of the Woman's College Board, have given favorable consideration in the matter of making the site available. The Committee and Boards of the Union Morning Service, the Church Service in English, and the University Union Evening Service, are all ready to participate, as well as members of the community at large.

Early in September 1943 a full meeting of the Church Preparation Committee chose a small committee consisting of Hu Jen-an, Pastor Kwoh, Douglas Sargent and D. L. Phelps to make plans for the presentation of the CHURCH PLAN OF ORGANIZATION to the three Congregations (Hart College Morning Service, the Afternoon English Vesper Service, the Evening University Service) with sermons dealing with the Church in general and later this particular Church on the Sundays of September 12th, 19th and 26th, with a statement on Basis of Membership and Purpose to be presented September 19th and/or 26th; and the first meeting of those who desire to join the Church on Sunday morning, October 3rd, at 10:15 A.M. in the Hart College Hall.

University Community Church

Miss Streeter, Dean of Women, has forwarded to her College Board a full statement about the proposed Church, requesting that they write or cable willingness to sell their land - about one English acre - to the official Board of the new Church when constituted. It is our understanding that the Methodist Church will do the same with their land.

* * * * * * * * * * * *

Dr. Dryden Phelps has been asked to continue to act as Executive Secretary going on furlough, doing what he can abroad in the interests of the new Church.

Dryden L. Phelps

University of Nanking
Chengtu, China
December 3, 1943

Dear Dryden:

I was glad to read Margaret's letter telling of the wonderful trip to Chungking and I was happy to learn of your quick trip to India.

We are enjoying your house very, very much. We kept an extra man and the garden looks trim and the trellis is raised and straightened. I wish you could drop in and see us. This little room upstairs is a "godsend" for the winter.

Paid #30.00 5/23/44 Mailing No. 7947

I am chagrined to learn by cable that my account is blocked. Please send my check to Mr. C. A. Evans, Associated Boards of Christian Colleges, 150 Fifth Avenue, New York City and they will according to my instructions reimburse you in such fashion as you direct. Please forgive me for this annoyance to you.

With all good wishes to you and the family in which Lomay joins,

Cordially yours,

Lossing Buck

P.S. Sorry this got held up accidentally. We are glad you arrived home safely after actually sailing. We are leaving for neither a month or maybe one path will now. My home address is Pleasant Valley, N.Y.

Cordially
Lossing

University of Nanking
Chengtu, China
December 3, 1943

Dear Dryden:

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all good wishes to you and the family in which

Cordially yours,

Lewis

Very confidential

The following is a transcription of a conversation held with Dr. Dryden Phelps, Tuesday, February 15th, 1944.

Youth Corps Building

The Youth Corps is distinctly a political organization patterned very much upon the Youth Organization established in totalitarian countries during the past number of years. Educational institutions in China are thought to be the most fruitful ground for developing the organization and thus an effort is being made to establish branches in every educational institution in China. It is not known why West China was selected to have a building erected upon its campus and paid for by the government, unless political connections seemed to make it easier to take such an initial step. The building was half erected when the original appropriation was exhausted but additional funds have been secured and the building is now completed and probably occupied. Apparently the aim of the Youth Corps is to take over some of the social functions of the student church movement which is very effectively operating, but does not desire to have any religious affiliation. As the government does not wish to have the Youth Corps get out of hand or " do anything " the actual effect would be to stultify the student church movement and not accomplish much with the Youth Corps.

Apparently nothing can be done at the present time as the Corps has the backing of the government and it is firmly established on the West China campus. Pressure from America should be continued to maintain the character of the work which is going on in the building and insist that the Student Christian Movement continue its activities among the students on the Chengtu campus.

The New Church

This project promises to become a reality in the not distant future. It has been thoroughly canvassed with all of the Missions in West China, the heads of the colleges, the leaders in local Christian work in the Szechwan area, and there has

been universal approval. While splendid religious services are being conducted on the Chengtu campus, still the effectiveness of church relationship is totally lost as there is no church building on the campus. Effort has been made to establish a community church nearby which would serve both the community and the student body. This seems possible now through the securing of a piece of land adjacent to the campus, directly back of the library and the Women's College and near the south gate. $LC500,000 has been subscribed and practically the entire amount could be secured in China but it is hoped that at least $50,000 can be secured in the United States through religious channels. Y.M.C.A. authorities have also been in on the discussions regarding the project and are in thorough agreement with the proposed plan. In this connection, and also regarding the Youth Corps, it is suggested that probably the most understanding person at the present time in West China is Andy Roy, not an aggressive individual but very tactful and understanding, keen in his perception of the situation.

Health among the Students in Chengtu

Up to the present the student body seems to have been fairly well supplied with money to purchase extra food if desired and obtainable but there are some signs at the present time of past savings being used up. On the whole, however, the student body has enough to eat although it is not of a wide variety. They have enough at least, of such food which is obtainable. Health is looked after by the doctors of the hospital and Dr. Greene has insisted that every student be ex-rayed and there is probably a better record of this large body of students, including five universities, than was ever the case on any or all of the campuses before. Tuberculosis and malnutrition, of course, are higher than usual but far less than that of the general public. As regards health, the West China campus and Yenching University are to be looked upon as an oasis of hope and progress in a desert of sickness and destruction. All is being done at the present time for the student health which can be expected to be done under prevailing conditions.

2-15-44

Other subjects were discussed but not at length, such as:

(a) Political influence in the colleges
(b) Cooperation of faculty and student
(c) Capacities of various Presidents on the campus

Time did not permit the development of any of the foregoing three subjects but it is hoped that at the Executive Committee Meeting Dr. Phelps will be given further opportunity to speak on these subjects.

WEST CHINA UNION UNIVERSITY

私立華西 協合大學

ack 7/6/44 Cal/aw

UNIVERSITY COMMITTEE ON RELIGIOUS LIFE

CHENGTU, SZECHWAN

1800 Thousand Oaks Blvd
Berkeley 7 California
Saturday morning 6 May 1944

Dear Mr Evans

I am terribly sorry that I must miss the meetings of the Associated, and WCUU, Boards. I trust that you received at once from Dr Jackson of the ABFMS my telegraphic word.

I have just unearthed, from a parcel come from China by indirect route, the Report I made on the building of the Youth Corps building on the campus. You may have already received a copy of this, but if you have not, you should see it. Will you please keep my name as anonymous in connection with this, for it actually might militate against my return to the field.

With cordial good wishes for splendid meetings.

Sincerely Dryden L Phelps

Dryden L Phelps

PS I also enclose my letter to Dr Bell, who was present in the Board of Directors when the Minute was first passed.

May 24, 1944

Rev. Dryden L. Phelps
1800 Thousand Oaks Blvd
Berkeley 7, California.

Dear Dr. Phelps:

Thank you very much for the kind greeting in your letter of May 21. I have been very fortunate in the warmth of my welcome as I have taken up this new work. Incidentally I have always wished that things had worked out so that I might have become better acquainted with you during the months that you spent at Yenching. Last week I was attending the meetings of both the Baptist State Convention and the Congregational State Conference at Rutland, Vermont. One of the speakers was Dr. Joseph Robins, whom I have known since boyhood as he was a classmate of my uncle's at Vermont Academy where I was a student myself and where he spoke one time at our chapel service. Your ears would have tingled at the reference he made to you in the course of a very fine address.

As to the next West China Union University meeting, I find it is supposed to occur during the first week of November, the exact date to be determined by the chairman and secretary. I notice that November begins on Wednesday and that the following week, the first full one, includes both Election Day and Armistice Day. How this may effect the date ultimately agreed upon I do not know, but will surely keep you informed.

We have no information here about any of the people who were waiting in Bombay for passage early in April. It seems highly improbable, however, that the catastrophe which occurred there on April 14 could have affected many of our friends without word having reached us before this. Certainly Dr. Arnup made no mention of anything of this kind when he was here for the annual meetings. I am writing him and should he have any definite word about those folks I am asking him to communicate with you directly. Meanwhile, we will keep the matter in mind and pass on anything that comes here as soon as we get it.

Very sincerely yours,

Earle H. Ballou
Executive Secretary

EHB
fb

POSTAL TO: REV. DRYDEN PHELPS
1600 Thousand Oaks Blvd
Berkeley, 7, California

May 26, 1944

I answered your airmail letter too promptly. Yesterday I ran on to Mr. Baught, and this morning met Mabel Nowlin. They were both members of a large contingent which left Bombay just the day before the catastrophe, and among the passengers were the Willmotts. It may be that information of this nature has reached you by this time from other sources. In any case there evidently is no need to worry about any of our friends.

Very sincerely yours,

EHB
fb

File

1800 Thousand Oaks Blvd
Berkeley 7 California

Sunday 21 May 1944

Dear Dr Ballou

Congratulations upon becoming Secretary of the Associated Boards. We are very happy to welcome you, and shall do everything to make your task a successful and pleasant one.

I was so sorry not to be able to get to New York for the May meeting. I expect to be in the east in the autumn. Will you kindly keep me informed of the schedule of Executive, as well as of general meetings of the WCUU and Associated Boards? I have been rather intimately associated with the religious and administrative situation on the Chengtu campus, and could perhaps bring information regarding the state of affairs there.

About April 11 1944 there were gathered to embark for the US in Bombay a large company of missionaries, and probably some 30 or more from the WCUU campus. An airgraph from the Willmotts received in Tonronto seemed to indicate that they might be sailing within a few hours. But that may have turned into a delay of days, as ours was on the 28th of last December 1943.

So they may have been caught in the terrible TNT explosion (viz. TIME, 22 May 1944: India) of 14 April. Will you kindly send me airmail information just as soon as you receive it, if the WCUU people, and especially the Willmotts, were involved? D.P.

involved?

Sincerely

Dryden L Phelps

Dryden L Phelps
West China Union University
Chairman of Religious Studies
Chairman of University Committee
on Religious Life
Executive Secretary of the new
union University-Community
Church

May 31, 1944

Rev. Dryden Phelps
1800 Thousand Oaks Boulevard
Berkeley 7, California.

Dear Phelps:

After some inquiries I feel sure that the person to whom you should write to get the information you want about the WCUU property transfer is

Mrs. G. D. Atkinson
35 Admiral Road
Toronto, Ontario, Canada.

Perhaps Miss Sallie Lou MacKinnon of the Methodist staff should be able to answer your question but she has only recently come into the picture so far as WCUU is concerned, having previously been one of the Southern Methodist people she has not yet familiarized herself with the situation and does not have available the information you want. She feels quite sure, however, that the matter is still in abeyance. Perhaps your inquiry of Mrs. Atkinson will start the ball rolling again.

I am sure before you receive this letter you will have had word from me, and probably also from Dr. Arnup's office, that all of our friends were safely away from Bombay before the explosion. I had a talk with Kennard this morning and lunched last Friday with Miss Nowlin. They have much to say about general conditions in West China, not altogether I would expect in perfect agreement one with the other.

Very sincerely yours,

Earle H. Ballou

EHB
fb

July 5, 1944

Dr. Dryden Phelps
1200 Thousand Oaks Boulevard
Berkeley 7, California

Dear Dr. Phelps:

I have discussed your letter of May 6th regarding the Youth Corps building on the West China campus with a number of the West China Board Members. Dr. Kinnard has also been in the office and talked with us at length. The consensus of opinion is, that for the time being no further action be taken but that we all be prepared for eventualities. Your letter has certainly put us on our guard more than ever before and we appreciate this contribution to our knowledge.

We were greatly distressed not to have you with us at our spring meetings of the Associated Boards and the West China Executive Committee. We are looking forward, however, to the time when you can be with us and hope that next fall will be that time.

With continued best wishes, I am

Very sincerely yours,

CAE:EW

C. A. EVANS

5/29 File

1800 Thousand Oaks Blvd
Berkeley 7 California
Tuesday 23 May 1944

Dear Dr Ballou

Can you give me the full name and address of the Secretary of the Women's Boards of The Woman's College in the West China Union University at Chengtu? Many months ago the Woman's College (Miss Mary-Elizabeth Streeter, Dean) wrote for permission to sell to the new union University-Community Church on the campus the land which the Woman's College had got from the MEM and which the Woman's College does not need. Well, no word of reply or permission seems to have come. Can you give me any information about this, as well as the address?

Sincerely

Dryden L Phelps
Executive Secretary

Dr Lacy having coming (not before Sept.)

I am still terribly concerned lest a ship leaving Bombay about April 14 1944 have been caught in the TNT explosion of that day.
Do inform me as soon as you learn. Thank you.

Mrs. G. D. Atkinson, 35 Admiral Road Toronto, Ontario
Miss Sallie Lou McKennon 150

$16, two president

BALLOU
REC'D 6/20 rec.
ANS'D file
ans. by phone

Apt 5-C 439 W 123 St NY 27

19 June 1945

Dea r Dr Ballou

A cable has just come from Gordon Agnew of WCUU in Chengtu requesting US $500 for the summer seminars for the study of Jesus.

As you know, these seminars, both during the academic year, and through the summer at Mt. Omei, Pei Lu Ting, and Lung Ch'uan I, mountains are the focal point of the campus student religions activities for all our Christian universities in Chengtu.

I have now available only US$100 to send to Agnew (I enclose cheque). Can the Associated Boards not add to this two or three hundred dollars, or more, and inform Gordon by cable? At the last seminar before I left West China there were present faculty members and students from 14 different universities.

Please add to the cable that Crozer Theological Scholarships available George Dsang Karine Liu.

Will you kindly put this information, together with that about money for the summer seminars as compactly as possible in an immediate cable to Agnew?

With cordial good wishes

Sincerely Dryden L Phelps

Dryden L Phelps