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TO THE CHINA CHRISTIAN EDUCATIONAL ASSOCIATION
FROM ITS PRESIDENT, DR. T. T. LEW

Message No. 2.

December 3, 1925.

REGARDING REGISTRATION OF CHRISTIAN SCHOOLS WITH THE GOVERNMENT

To the Members of the General Board, of the Three Councils, the Executive Committee of the Regional Associations, the Presidents and Deans of Universities and Colleges, and the Principals of Middle Schools:

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Dear Fellow Workers:

For the last two years the China Christian Educational Association had a Committee on the question of registration of Christian schools with the government, of which committee I have been serving as a member. Informal personal conferences with the various members of the Ministry of Education have been carried on from time to time ever since I began to serve on the committee. Since the new administration of the General Board, last April, the problem of registration has become more pressingly important for the Mission Schools. In September this year our Associate General Secretary, Mr. Sanford Chen, came to Peking and it happened at that time Mr. Chao, the Chairman of the Hunan Christian Educational Association was also in Peking on business. We three called on the Minister of Education, and were received by his most trusted representative, the head of the Bureau of Higher Institutions. We had an informal conference at the office of the Minister assuring him of the loyalty of all Christian educational workers to the Chinese government, and stating that we Christian educators are not, as is widely and wrongly asserted by the anti-Christian forces, the agents of imperialism and of organizations which desire to do harm for their own selfish interests.

We found that the officials of the Ministry were not fully acquainted with the important facts of the progress made in Christian education in recent years, and that ^{their} conception of Christian educational work in China was not based upon the most recent facts. We, therefore, decided to prepare a brief survey of the progress made in Christian educational work in China during the last few years. This statement was drawn up and carefully gone over by all three of us. A subsequent visit was made at the Ministry and these statements were presented to the Minister, the Vice-Minister, the members of the Council of the Ministry, and the Head of Bureau. It was clearly stated this summary was merely a statement of facts without expressing any judgment, and that it was entirely unofficial, its aim of being to furnish information in order that the officials might get better acquainted with what is going on in Christian educational work. The same statement has since been published in the Chinese Educational Quarterly of our Association.

During those two conferences the attitude of the officials, so far as we could ascertain, was that if the Mission Schools desired to be registered they would have to conform to the regulations of the Ministry as promulgated by the Ministry in past years. We frankly told them that those regulations were too stringent and some of the requirements were too difficult and almost impossible for any of the mission schools to conform to. We told them that the Christian schools were here in China to serve the Chinese people, and that the missionaries as well as the Chinese Christians who were in Christian educational work were serving China unselfishly without ulterior motive, and that their general opinion now is to have their institutions registered with the Chinese Government, and to meet the requirements of the Government, but that some of the requirements in the regulations published thus far involved almost insurmountable obstacles. We expressed the hope that the Ministry might revise these regulations and remove such difficulties.

After the visit, Messrs. Chen and Chao left Peking. Further private and unofficial conferences were held between some of the members of the Ministry and myself alone. I have in the last few months received letters from different schools in the country and from individual Christians expressing their eager expectations that something would be done to facilitate the registration of Christian Schools with the Government. The impression which I had from these letters is that the situation is just as urgent in other parts of the country as it is in Peking. The Ministry of Education has taken up the question in the last few months with renewed interest. The attitude and actions of Christian educational institutions and of Christian missionaries in Peking and elsewhere toward Chinese national problems in the last few months has made a favorable impression upon the general public and thoughtful people among officials. In spite of a most aggressive propaganda by

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the anti-Christian forces to discredit the Christian Church, her missionaries, and her educational work, these thoughtful people found an effective refutation to such propaganda in the declarations and the attitude of the Christian educational authorities toward national issues. This in no slight way has cleared the atmosphere for a new action on the part of the Ministry of Education. The application of the Soochow University School of Law for registration, - a case which has been before the Ministry for nearly a year without final action - was again pressed for decision. Several meetings were held in the Ministry by order of the Minister, and the question of Christian school registration was discussed afresh by the Councillors and Heads of Bureaus. The result of these official meetings was the promulgation of a new set of "Regulations, governing the recognition of educational institutions established by funds contributed from foreigners." They were officially published on November, 1925. The full text in Chinese is as follows:(Omitted here)

While there is no official text in English published by the Ministry, the following translation undertaken by me has been looked over and revised by one of the Councillors (an American returned student) who had a part in framing the original Chinese document. Unofficially he has assured me that the translation is a faithful interpretation of the original.

REGULATIONS GOVERNING THE RECOGNITION OF EDUCATIONAL INSTITUTIONS ESTABLISHED BY FUNDS CONTRIBUTED FROM FOREIGNERS. (Unofficial translation).

Promulgated by the Ministry of Education, on 16th November, 1925.

1. Official Promulgation

Regarding the educational institutions established by funds contributed from foreigners the Ministry has taken the position that such institutions should receive the same treatment as other private institutions established in the country. This Ministry has taken several actions in the years past. On the sixth year of the Republic, (1917) we promulgated Official Notice Number 8 in which was set forth the regulations governing the standards and treatment of the institutions with the rank of technical and professional schools and above, established by Chinese and foreigners. Again in Official Notice, Number 11, published in the ninth year of the Republic (1920) it was once more stated that educational institutions of the rank of professional and technical schools, and above, if established by foreigners should be allowed to report to the Ministry and to be treated according to the various regulations governing technical and professional schools or colleges and universities. Again in April of the tenth year of the Republic (1921) the Ministry published the regulations governing the registration of middle schools established by Christian Churches. Such regulations have been officially sent to the educational authorities of each province of the Republic. Recently there has been an increasing number of such schools applying to the local educational authorities for registration. This Ministry deems it necessary that there should be a revision of the former regulations and the promulgation of a uniform set of regulations for observance. We hereby officially set forth six regulations governing the application for recognition by educational institutions established by funds contributed from foreigners. These regulations are now explicitly promulgated. From now on all the regulations which have been promulgated by this Ministry in the past regarding the matter are hereby declared void, namely the regulations set forth in Official Notice Number eight of the sixth year of the Republic, Official Notice Number eleven of the ninth year of the Republic

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and the regulations which were put into operation in the fourth month of the tenth year of the Republic concerning the registration of the secondary institutions of the Christian Church.

II. REGULATIONS GOVERNING THE PROCEEDURE OF RECOGNITION

1. Any institution of whatever grade established by funds contributed from foreigners, if it carries on its work according to the regulations governing various grades of institutions as promulgated by the Ministry of Education, will be allowed to make application for recognition at the office of the proper educational authorities of the Government according to the regulations as promulgated by the Ministry of Education concerning the application for recognition on the part of all educational institutions.

2. Such an institution should prefix to its official name the term "Szu lih" (privately established).*

3. The President or Principal of such an institution should be a Chinese. If such President or Principal has hitherto been a foreigner, then it must have a Chinese Vice-President, who shall represent the institution in applying for recognition.

4. If such institution has a Board of Managers more than half of the Board must be Chinese.

5. The institution shall not have as its purpose religious proselytisation.

6. The curriculum of such an institution should conform to the standards set by the Ministry of Education. It shall not include religious courses among the required subjects.

I feel it is my duty to call attention to this officially promulgated notice with its regulations as published by the Ministry of Education, and to the following facts.

1. In comparison with former official statements published by the Ministry of Education, this is the most explicit and comprehensive one. These regulations cover more than Christian mission schools. They apply to all the educational institutions established in China by nationals other than Chinese. These include non-Christian institutions established by foreigners, schools established by the Japanese in Manchuria, and other institutions of similar kind. From the standpoint of the Ministry the regulations govern all such cases and treat all alike.

2. This official notice places the Christian schools in the same position as the private schools established by Chinese. We are asked to conform to no new standards other than those which have been set forth by the Ministry for any institution established by Chinese. We are placed under no more stringent regulations than any other private institutions. It is, I am convinced, the most equitable treatment we can expect to get from the Government in the near future.

3. Regarding the presidency or principalship of the institution, I learn from reliable sources that the original proposal was "Chinese only." It was a thoughtful suggestion on the part of some members of the Ministry, taking into consideration the difficulties of requiring that all presidents and principals become Chinese at once, that has resulted in the present version of Article 3.

* It was suggested by the Councils that we had better use the term in the romanized form rather than translate it literally, because "private" or "privately established" does not exactly express the idea of the original.

The Vice-President or Vice-Principal is of course merely a measure for the transitional period, and it is limited to those institutions which have already had foreigners as presidents or principals. It implies, of course, that no new institutions should be begun with other than Chinese headship, and that ultimately all institutions should have Chinese principals or presidents.

4. Regarding the Board of Managers, the purpose is to insure a Chinese majority which will in turn insure the Chinese quality of the institutions so as to avoid its being placed in a position which invites public criticism as foreignized and unpatriotic. To use a homely analogy, it is the fifty-one percent shareholders idea of a business corporation. The term "more than half" does not insist upon any preponderant majority of Chinese, nor has it any idea of working against foreigners who are sincerely and faithfully doing their part to help China in purely educational work without ulterior motive.

5. Article 5 is one which requires explanation. It is maintained by the Ministry, by the public in general and almost unanimously by the educational leaders in China today that the primary aim of an educational institution should be education, and education alone. There has been a serious struggle going on to free educational institutions from the influence of politics and of propaganda of any kind. There has also been a struggle ever since the establishment of the Republic to free the state from any official connection with any religion. The fight against making Confucianism the state religion and to keep it out of the constitution has been continuing even as late as this year. The educational leaders find that the only safe way to insure against any attempt to establish Confucianism together with a requirement to study the Confucian classics as a prescribed course in schools is to exclude all religion and required religious courses of any kind from educational institutions. The situation was made doubly critical by the inclusion in the Twenty-one Demands of the right on the part of Japan to promulgate Buddhism and to establish schools in China. In some of the schools established by the Japanese in Manchuria it was reported that the worship of Japanese Emperors was also introduced under disguise. Therefore, taking all factors into consideration, the natural conclusion on the part of educational leaders in the country is to insist that religion should not become the aim in establishing schools.

Considered from the point of view of the theory of education it is maintained by the specialists in education that the chief aim of education should be education itself, and that it should not be used as a means to some other end.

From what I can learn from the Ministry that article was carefully considered before it was included, and the purpose of the inclusion is not to embarrass but rather to help missionary institutions. If we compare Article 5 of the new regulations with Article Four of the "Regulations governing the registration of middle Schools established by Christian Churches" published by the Ministry on April 9, in the tenth year of the Republic, which reads, "The contents and method of teaching of all subjects should not contain any thing of a religious nature," the present Article 4 of the new Regulations, which only requires that the purpose of such institutions should not be religious proselytisation or propaganda, is clearly a great improvement. It replaces the old Article 4 for the middle schools, and thereby removes that stringent prohibition.

I was unofficially told one of the reasons why, after taking such a liberal attitude toward the religious nature of the institution, such an article should still be included. The story is briefly as follows. One of the missionary institutions issued a catalogue some years ago which has since been on file in the Ministry of Education. The catalogue in one of its articles on the aim of the said institution included the following sentences: "The Government of China is

hopelessly weak and corrupt, the people of China are pitifully poor and ignorant. This is because there are very few men or women sufficiently capable and conscientious to effect constructive reforms." That catalogue was passed around at almost every meeting held by the Ministry when considering the question of Christian school recognition. It was used as an example of reflection upon the dignity of the country, and as a misrepresentation of the true facts. At least, they claim that it is no longer true from the point of view of educators even if the lack of modern education in years past were admitted. That catalogue with the aim of Christian institutions so unskillfully put was used every time as an argument against mission schools. It was, therefore, decided by those participating in the discussion at the meeting of the Ministry that it should be clearly set forth as one of the articles in the regulations that Christian schools should have as their chief aim educational and not religious propaganda or proselytisation. It is therefore an article included to relieve embarrassment, to remove obstacles and to replace the two stringent "Regulations for Christian Middle Schools" published in the tenth year of the Republic. Viewed from this standpoint it is a great improvement, and all that it says is to require that educational institutions established by foreigners should have an educational aim, and not be merely the means to some other end, especially that of the proselytization of any religion.

6. In regard to Article 6, two facts stand out prominently: (1) that the curriculum should meet the standards set up by the Ministry, and (2) that religion should not be included as one of the required courses. The second point is decidedly conciliatory and a great improvement. It does not in any way prohibit the teaching of religion or the including of religious courses in the curriculum as electives. It only requires that such religious courses should not be made compulsory. Comparing this with the former Regulations referred to above, which prohibit not only any form of religious teaching but also anything of a religious nature in methods and content, it is, as has been suggested to me, "a wonderful improvement."

In the above I have been trying to present to you the results of my attempts to get a correct understanding and interpretation of those Regulations from the standpoint of the Ministry, and of those who took part in framing them. It has not been my purpose to give my own personal opinion. I have, however, the following suggestions to submit for your careful consideration.

1. So far as I can gather from the opinions of trustworthy and experienced people among the Chinese, these Regulations will perhaps represent the best terms Christian schools can get from the Government with reference to recognition and registration.

These regulations will not be favorably received by many Chinese under the present circumstances. A few days after the publication by the Ministry of these Regulations the Anti-Christian Association in Peking held a meeting and announced that they would take definite steps to have a nation-wide protest against these regulations, which they considered to be partial to mission schools and against the wishes of the educated public, and as making the conditions of government recognition and registration far too easy; they further argued that such recognition and registration would give stability and public recognition to Christian schools, and thereby make them more permanently established in China, so that religious propaganda through schools could not be exterminated; therefore these Regulations should be opposed.

It would seem to be the duty of all Christian educational workers to give these Regulations careful consideration. Any indifference or hesitancy or purposeful delay will place the responsibility of the future of Christian schools entirely upon missionary agencies and Christian educators. The Government has

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gone as far as it can to make it possible for the Christian schools to get recognition and thereby to secure a permanent place in the educational system of China. What steps should be taken will of course entirely depend upon Christian educators themselves. But from now on we can scarcely blame the Chinese Government for not removing stringent regulations nor failing to meet us in a generous way.

2. The general trend of public opinion and the increasing conviction on the part of Chinese educators, - especially those who are liberal and progressive and kindly disposed to Christian schools from a realization of our difficulties and an appreciation of our service - is that the future of Christian schools will depend largely upon the official recognition they secure, by which they will be received and recognized as a permanent part of the educational system of the country; that the disabilities of the graduates of Christian schools will only be removed by such recognition; and finally that misunderstandings and unfair criticism, insidious propaganda with wild accusations against the motives of educational missionaries, the embarrassing position which constitutes an obstacle to the securing of capable men, - all these and many other troubles can only be removed by such recognition. It is, therefore, high time for all the Christian schools carefully to consider these Regulations.

3. With reference to compulsory religious education my personal position is that it is a problem which should be determined on its own merits. If compulsory religious education is the best way to win students to Christ then we shall not give it up under any conditions. But, if compulsory religious education both in the spirit of Christ and in the light of the soundest principles of pedagogy is not the best way to lead our students to Christ, then it should be given up, irrespective of government regulations. The problem should be settled in each case by carefully ascertaining the actual facts, and decisions should be reached only after earnest prayer and a reverent appeal for divine guidance.

4. All the secondary schools should realize the importance of their registration, for, unless the middle schools are registered, the colleges and universities will be greatly embarrassed after their own registration. The registered college or university cannot receive students from unrecognized middle schools.

Graduation from an officially registered middle school is one of the necessary qualifications for anyone who desired to take entrance examinations to be a regular student in a registered college or university. The colleges and universities, after being registered, have to report annually their student enrollment showing from what middle school each one of the students comes. The failure to be registered on the part of the middle schools will, therefore, result in two difficulties; first, the mission colleges and universities after being registered cannot receive their students; second, even if they are received such students cannot be granted official diplomas. If, however, the middle schools are registered, their students will have not only the advantage of receiving official diplomas through a registered missionary institution (if they desire to enter one) but also the privilege of taking entrance examinations and of being admitted to government institutions or any other officially recognized private institutions. It removes all the disabilities under which the graduates of Christian middle schools are placed at present.

I trust that these facts and suggestions may be of some use to you, and I submit them with my earnest prayer that all of us will receive divine guidance in whatever steps we may take. These are critical days, and we must not rely upon our own wisdom, or be led by our own preference. He is all-sufficient for us, and He will lead us to do the right thing if only we will trust Him implicitly."

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

March 17, 1926

REGISTRATION OF CHRISTIAN SCHOOLS IN CHINA

The following Minute was adopted by the Executive Committee of the Presbyterian Board of Foreign Missions on January 15, 1926 for recommendation to the Board. In view of the absence of any recommendation from Presbyterian agencies in China, the Board thought it best to defer action and has now approved of this Minute being sent informally from the Executive Council to the Presbyterian China Council.

"The Presbyterian Board of Foreign Missions has learned with deep interest of the revised Regulations of the Registration of Christian schools announced on November 16, 1925 by the Ministry of Education of China and is gratified to note that the constructive and altruistic objectives of Christian education are therein recognized more clearly and more favorably than was apparent in similar previous announcements. However the Board notes with regret certain religious inhibitions or disabilities unusual to private institutions and it ventures to hope that the Ministry of Education may have still larger opportunity to consider the useful place which unhampered private education fills in the life of the nations, and to become more fully cognizant of the high idealism, the fraternal motive, the true patriotism and the educational method of Christian schools and also of the indispensable and beneficial place which religious thought and expression occupy in a Christian program of a comprehensive training for life. The Board unequivocally intends that each school with which it is connected shall fully satisfy all just requirements and aims of the Chinese Government in supervision and management, in curriculum and standards, and in close relationship to the present needs and future aspirations of the community and of the nation, and shall seek wisely, harmoniously and unselfishly to serve the highest interests of the people of China. The Board authorized the Presbyterian China Council, if it should deem wise, to convey this action to the Ministry of Education, to express to the Ministry and to other educational leaders of China the Board's sincere appreciation of their tremendous task, to congratulate them upon the remarkable progress made in their school system in recent years and to make known the earnest desire of the Board and of its missionaries, both to cooperate cordially in the general educational advance of China and also to effectuate a mutually satisfactory coordination of the supervisory functions of Government with the essential and generally recognized rights and privileges of private schools. Upon this whole question, the Board will await later report in the light of the further investigations that are intimated above and of the findings of the Evaluation Conference."

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CHINA CHRISTIAN EDUCATIONAL ASSOCIATION

REGULATIONS FOR PRIVATE SCHOOLS

Issued by the Canton Government 1926

Article 1. Any school founded by a private person or a legally recognized body is considered a "private school". This term applies also to a school founded by foreigners and missions.

Article 2. The name of such a private school shall definitely indicate its nature, and shall be prefixed with the word "private".

Article 3. The founder of a private school shall organize a board of directors, on whom shall rest the whole responsibility of running the school. Regulations governing the board of directors are issued separately.

Article 4. Permission for the founding of a private school, or for any change to be made therein, shall be secured through its board of directors from the responsible educational authority. A student studying in, or graduated from, a school not yet sanctioned by the said authority, shall have no recognized standing.

Article 5. Permission for the suspension of a school shall also be secured through its board of directors from the responsible educational authority. All the school property and belongings will then be liquidated by the government appointee together with the school authority.

Article 6. The president or principal of a private school shall take charge of the affairs of the school, and shall be absolutely responsible to the board of directors. The school officers and teachers shall be appointed by the president or principal.

Article 7. A foreigner shall not act as the president or principal of a private school. In special cases, the school may invite him to be an adviser.

Article 8. A private school must be under the supervision and direction of the educational authority.

Article 9. The organization of a private school, together with its curriculum, time schedule, etc. shall be planned on the basis of the government educational code.

Article 10. Except in the case of a special department (or school) of religion, a private school is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction.

Article 11. A private school is not allowed to compel students to participate in the religious exercises of the school, if there are any.

Article 12. In both administration and instruction a private school shall follow the government regulations and the orders from the educational authority, and shall report to the latter from time to time.

Article 13. In case of mismanagement or of failure to follow the government regulations, a private school can be dissolved by the government at any time.

Article 14. The responsible educational authority reserves the right, if it sees fit, to dismiss any president or principal, officer and teacher of a private school.

Article 15. All private schools which have not yet registered shall apply for registration within the prescribed date after the promulgation of these Regulations.

Article 16. These Regulations are to take effect from the day of their promulgation.

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學大京燕
YENCHING UNIVERSITY
PEKING, CHINA.

TRANSFER

March 24, 1927.

The Director.

Dear Sir or Madame:—

As a result of the recognition of Yenching University by the Ministry of Education of the Government several changes will have to be made in the present regulations of the University, especially those governing the admission of new students. The Ministry requires that students of the Freshman year be admitted through examination with no exception; that they be in possession of a certificate of a middle school which is registered with the Government; that transferred students hold a certificate of a registered college; and that the examination papers and certificates of such students be presented to the Ministry for investigation. Consequently, the present arrangements of admitting graduates of accredited and affiliated middle schools by certificate and admitting transferred students from unregistered colleges will have to be discontinued.

In view of the present situation in China, it seems to be a matter of necessity that all schools should secure the recognition of the Government. It would facilitate things a great deal not only in enabling the middle school graduates to enter the University and a college student

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to be transferred, but in other respects as well, if the registration of your school with the Government could be completed before June, 1927. If, however, there is really no possibility of your school's doing so, please let us hear from you in regard to the actual difficulties, and we shall try on the basis of reasons that you may present to arrange with the Government to let us go on for one more year admitting graduates from unregistered middle schools to the entrance examinations. Whether or not we shall succeed in this is a matter of great uncertainty. The immediate registration of your School with the Government will, of course, facilitate matters more than anything else.

Yours sincerely,

Alicia B. Frame

Mrs. M. S. Frame,
Dean, College of Arts and Sciences
for Women

William Hung

William Hung,
Dean, College of Arts and Sciences
for Men

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YENCHING

Box 263 Yale Divinity School,

New Haven, Conn.,

Nov. 26, 1933

Mr. B.A. Garside,
150 Fifth Avenue,
New York, N.Y.

INDEXED

Dear Mr. Garside:

Thank you ever so much for your help last term when I was in your office. At present, somewhere in my thesis, I need the mentioning about the registration of Christian colleges before the regulations promulgated by the Nationalist Government. As I understand that Yenching was registered under the Peking government and the College of Agriculture of the University of Nanking did the same. I am in need of the material to show the date and the process of such registration. I shall be very much obliged if you can furnish me the material and also designated the sources so that I can use them for my footnotes.

Trusting that I can hear from you very soon.

Yours sincerely,

Luther C. S. Shao

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YENCHING

Box 223 Yale Divinity School

New Haven, Conn.

Nov. 28, 1933

Mr. S. A. Garfield
120 Fifth Avenue
New York, N. Y.

Dear Mr. Garfield:

Thank you ever so much for your help last term when I was in your office. At present, somewhere in my thesis, I need the mentioning about the registration of Christian colleges before the regulations promulgated by the Nationalist Government. As I understand that teaching was registered under the former government and the College of Agriculture of the University of Szechwan in the same way. I am in need of the material to show the date and the process of such registration. I shall be very much obliged if you can furnish me the material and also designate the sources so that I can use them for my footnotes.

Trusting that I can hear from you very soon.

Yours sincerely,

Handwritten signature

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YENCHING

Yenching University

December 1, 1933

TRANSFER

Mr. Luther C. S. Shao
Box 263
Yale Divinity School
New Haven, Conn.

My dear Mr. Shao:

I have your letter of November 26 asking for information as to the registration of Yenching University, and of the College of Agriculture of the University of Nanking under the registration promulgated by the Peking Government.

The information I have been able to find in our office on these matters is not entirely complete, but I send it to you for what it may be worth:-

Registration of Yenching (Peking) University. In March, 1926, the field authorities of Yenching University were actively engaged in seeking registration with the Chinese Government, then located in Peking. The field Board of Managers requested permission from the Board of Trustees to apply for registration, and this permission was granted in April, 1926. At that time, however, the Ministry of Education was in a disorganized state, and progress was quite slow.

After various investigations and negotiations, the University was accepted for registration in February of 1927. Attached hereto as Appendix "A" is a free translation of the official dispatch from the Ministry of Education granting this recognition to Yenching University.

I am attaching hereto as Appendix "B" a copy of the "Regulations Covering the Recognition of Educational Institutions Established by Funds Contributed by Foreigners," promulgated by the Peking Ministry of Education on November 16, 1925. These are the regulations under which Yenching University was registered. (*Com. for Christian colleges - "Registration" folder*)

Registration of College of Agriculture of the University of Nanking. I am attaching hereto as Appendix "C" an excerpt from the tenth annual report of the College of Agriculture and Forestry of the University of Nanking for the year 1923-24. This is all the information I have been able to obtain regarding the registration of the College of Agriculture at Nanking. I am afraid that in order to get any more complete information you would have to write to Dean K. S. Sie, College of Agriculture and Forestry, University of

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Mr. Shao

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Nanking, Nanking, China.

With all good wishes for the continued success of your work, I am

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Very cordially yours,

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LETTER FROM THE MINISTRY OF EDUCATION OF THE PEKING
GOVERNMENT FEBRUARY 1927

"In compliance with the request for registration made by Yenching University together with the filing of regulations, Bulletins, etc. of the said institution the Ministry of Education accordingly dispatched commissioners to make the necessary inspections. The report submitted to the Ministry as a result of the inspection states that the buildings of that university are suitable, its financial resources are adequate and its general condition is in no respect contradictory to the six rules promulgated by the Ministry with regard to the registration of schools or institutions established by foreign contributions. The report further adds that the curriculum is quite adapted to university education, the instructors are doing faithful teaching and the students are fairly industrious and assiduous in their studies. Commendation has also been given to the equipments and the general student's spirit. Having examined carefully into the report, which testifies that the said university has satisfactorily fulfilled the conditions required in Article VII of the regulations governing the recognition of privately supported institutions of higher learning; and that it is also in full accord with the regulations governing schools supported by foreign funds, this Ministry hereby grants official recognition to the said university. The Ministry is of the hope that the said university will be encouraged in its management in fulfillment of all the worthy aims of higher education as promoted by this Ministry."

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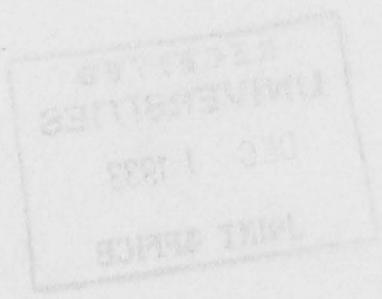
appendix C

University of Nanking
From the Tenth Annual Report of the
College of Agriculture and Forestry
and Experiment Station, 1923-1924

(Page eight)

Government Recognition

By an unfortunate oversight in the last annual report the recognition by the Peking Ministry of Education of the College of Agriculture was not recorded. This recognition was accorded in 1922 after an investigation made by a special committee appointed by the Ministry. The department of forestry was not registered, partly on a point of technicality and partly because it was understaffed. Since the College was registered by the Ministry it has practically doubled in number of faculty and size of budget with a commensurate increase in the work of instruction, research, and extension. The forestry department has been greatly strengthened and its program enlarged so that we hope to have it also recognized at an early date.



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University of Nanking
from the tenth annual report of the
College of Agriculture and Forestry
and Experiment Station, 1932-1933

(Page eight)

Government Recognition

By an unfortunate oversight in the last annual report the recognition by the Peking Ministry of Education of the College of Agriculture was not recorded. This recognition was accorded in 1932 after an investigation made by a special committee appointed by the Ministry. The department of forestry was not registered, partly on a point of technicality and partly because it was understaffed. Since the College was registered by the Ministry it has practically doubled in number of faculty and size of budget with a commensurate increase in the work of instruction, research, and extension. The forestry department has been greatly strengthened and its program enlarged so that we hope to have it also recognized at an early date.

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YENCHING

Yale Divinity School,
New Haven, Conn.,
March 8, 1934.

all 3/13/34

Mr. B.A. Garside,
150 Fifth Ave.,
New York City, N.Y.

Dear Mr. Garside:

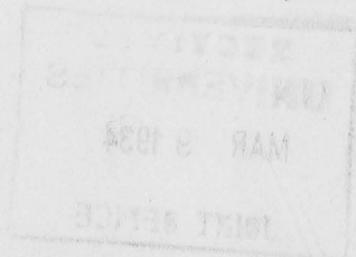
I have been grateful to you for your constant help of supplying me with materials. To-day I come across something which I am unable to find here in our library. So far I have looked up from several sources, but still cannot find them. Will you please furnish me the following information?

1. The exact date or month and year of the registration of each of the following colleges or universities, Shanghai, Lingnan, Soochow, and Yenching. (*See Attached*)
2. As I understand that Hwanan College and St. John's University are not yet registered, what is their situation now? What is the attitude of the Central Government toward them.

I shall be very much obliged if you can send me an early reply by the returned mail. Thank you very much for your kindly assistance.

Yours very truly,

Lu Hsi Shao



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Yale Divinity School,
New Haven, Conn.,
March 8, 1934.

YENCHING

Mr. S.A. Garside,
150 Fifth Ave.,
New York City, N.Y.

Dear Mr. Garside:

I have been grateful to you for your constant
help of supplying me with materials. As day I come across something
which I am unable to find here in our library. So far I have
looked up the several sources, but still cannot find them.

Will you please furnish me the following information?
1. The exact date or month and year of the publication of each
of the following articles or university. Shanghai, Linman,
Bochner, and ...

are not yet registered, what is their situation now? What
is the attitude of the Central Government toward them?

I shall be very much obliged if you could send me an
early reply. By the returned mail. Thank you very much for your
kindly assistance.

Yours very truly,

Linman

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YENCHING

March 15, 1934

Mr. Luther Shao
Yale Divinity School
New Haven, Connecticut

INDEXED

My dear Mr. Shao:

I have your letter of March 8th asking for certain information.

Dates of Registration of Institutions. In my letter of December 1st, 1933 I stated that Yenching was accepted for registration in February 1927, under the old Peking government. Its date of registration under the Nanking government was early in 1929. The University of Shanghai was registered on March 1929; Lingnan University was registered in 1930. We have no information available as to the date when Soochow University was registered. You might be able to obtain this by writing to Dr. W. G. Cram Board of Missions, Doctor's Building, Nashville, Tennessee.

Hwa Nan College has recently been accepted for registration by the Nanking Government. I am informed that the date was June, 1933. St. John's University has not registered nor made application for registration. Their situation has been a somewhat anomalous one. Because of their location in Shanghai and the fact that quite a number of their graduates are prominent in government circles the University has not thus far been seriously disturbed by any pressure from the Chinese government. I understand, however, that the situation is growing somewhat more difficult with the passage of time.

I trust this supplies the information you desire.

Very cordially yours,

BAG:MP

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