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UBCHEA ARCHIVES
COLLEGE FILES
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Yenching
Academic
re Faculty + staff
Biographical information
Lowry, H. H.
Luce, Henry Winters
Minor Ogilvie, Charles
Porter, Lucius C.
Stuart, J. Leighton
+ others

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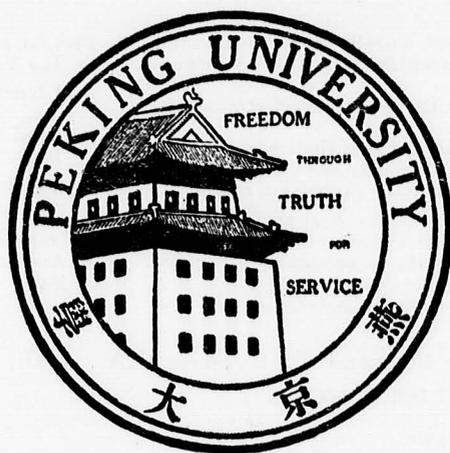
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0085

PEKING UNIVERSITY

MEMORIAL SERVICE

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THE REVEREND H. H. LOWRY D. D.,
1843—1924.

President Emeritus of the University

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ASBURY METHODIST EPISCOPAL CHURCH
PEKING, CHINA

JANUARY SIXTEENTH
NINETEEN HUNDRED AND TWENTY-FOUR
AT THREE O'CLOCK

0086

Order of Procession

Faculty Marshall
The Choir
The Faculties of the Colleges of Arts and Sciences
The Faculty of the School of Theology
The Board of Managers
The Deans of the Faculties and the Acting President

Order of Service

I. Processional Hymn—Hark, hark my soul

- | | |
|---|--|
| 1 Hark, hark, my soul, Angelic songs are swelling
O'er earth's green fields and ocean's wave-
beat shore;
How sweet the truth those blessed strains are
telling
Of that new life when sin shall be no more.
<i>Refrain:</i> Angels of Jesus, Angels of light
Singing to welcome the pilgrims of the night. | 3 Far, far away, like bells at evening pealing,
The Voice of Jesus sounds o'er land and sea;
And laden souls, by thousands meekly steal-
ing,
Kind Shepherd, turn their weary steps to
Thee. |
| 2 Onward, we go, for still we hear them singing,
"Come weary souls, for Jesus bids you come,"
And through the dark, its echoes sweetly ring-
ing,
The music of the gospel leads us home. | 4 Angels sing on, your faithful watches keeping;
Sing us sweet fragments of the songs above;
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless
love. |

II. Invocation—The Reverend T. T. Lew, M.A., B.D., Ph. D. Dean of the School of Theology of the University

III. The Lord's Prayer

IV. Hymn—Nearer My God to Thee

- | | |
|--|---|
| 1 Nearer my God, to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to Thee
Nearer to Thee. | Angels to beckon me
Nearer, my God, to Thee
Nearer to Thee. |
| 2 Though like the wanderer,
The sun gone down,
Darkness be over me;
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee. | 4 Then with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise,
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee. |
| 3 There let the way appear
Steps unto heaven;
All that thou sendest me
In mercy given, | 5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee. |

V. Reading of the Scripture—Acting Dean Walter W. Davis, B.A., M.S.

VI. Address—Associate Dean Tsai-hsin Ch'en, M.A., Ph. D., representing the Men's College of Arts and Sciences

VII. Address—The Reverend Professor J.F. Li, A.M., Th. D., representing the School of Theology

VIII. Address—Mrs. Murray Scott Frame, B.A., B.D., Dean of the Women's College

IX. Address—Mr. Shao-ming Tung representing the Students

X. Address—Mr. Hou-Chai Wang, representing the Alumni

XI. Address—The Reverend C. A. Felt, D.D., representing the Board of Managers

XII. Prayer—The Reverend Professor Howard S. Galt, D.D., Acting President of the University

XIII. Hymn—For all the Saints

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| 1 For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest. <i>Alleluia!</i>
<i>Alleluia!</i> | 5 And when the strife is fierce, the warfare long,
Steals on their ear the distant triumph song,
And hearts are brave again, and arms are strong, |
| 2 Thou wast their rock, their fortress, and their
might;
Thou, Lord, their captain in the well-fought
fight;
Thou, in the darkness drear, their one true light. | 6 The golden evening brightens in the west;
Soon, soon to faithful warriors comes thy rest;
Sweet is the calm of Paradise the blest. |
| 3 O may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win with them the victor's crown of gold. | 7 But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on his way. |
| 4 O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine. | 8 From earth's wide bounds, from ocean's farthest
coast,
Through gates of pearl streams in the countless
host,
Singing to Father, Son, and Holy Ghost. |

XIV. Benediction—The Right Reverend Frank L. Norris, M.A. D.D., Bishop of North China
(Church of England Mission), Member of the Board of Managers

XV. Recessional Hymn—Jerusalem the golden

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|---|---|
| 1 Jerusalem the golden,
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest.
I know not, oh, I know not,
What joys await us there,
What radiancy of glory,
What bliss beyond compare. | 3 There is the throne of David,
And there, from care released,
The song of them that triumph,
The shout of them that feast;
And they, who with their Leader
Have conquered in the fight,
Forever and forever
Are clad in robes of white. |
| 2 They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng,
The Prince is ever in them,
The Daylight is serene;
The pastures of the blessed
Are decked in glorious sheen. | 4 O Sweet and blessed country,
The home of God's elect;
O sweet and blessed country
That eager hearts expect.
Jesus, in mercy bring us
To that dear land of rest,
Who art, with God the Father,
And Spirit, ever blest. |

Order of Recession

The Choir
The Deans of the Faculties and the Acting President
The Board of Managers
The Faculty of the School of Theology
The Faculties of the Colleges of Arts and Sciences

Members of the Congregation are requested not to sing the hymn after the choir has left the hall but to remain standing until the entire academic procession passes out of the hall, and until the choir sing "Amen".

注意 儀式退席時，請諸位來賓與同學起立，留座，待聖樂隊教職員等全體退後，聽樂隊唱「阿們」方散。
再者：樂隊退後，繼續唱歌，堂內會衆，請停止唱歌，站立靜聽。

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HIRAM HARRISON LOWRY, D.D.

Hiram H. Lowry was born in Zanesville, Ohio, May 29, 1843. He served as a private in the Union Army during the Civil War, and after his honorable discharge from the army in 1864, he entered Ohio Wesleyan University. He graduated in 1867. He received the degree of D.D. from the same university in 1895.

While still a student at the university he married Miss Parthenia Nicholson who was his loyal co-workers in the foreign field for fifty-two years. Within an hour after receiving his diploma from Ohio Wesleyan, Dr. Lowry was given his commission as a missionary of the Methodist Episcopal Church.

Dr. Lowry sailed for China, August 10, 1867, arriving in Foochow October 10, 1867. In March 1869 he was transferred to Peking, where in cooperation with Dr. and Mrs. L. N. Wheeler, he founded the North China Mission of the Methodist Episcopal Church. He was the first Methodist missionary to cross the Pacific in a steamship.

As a pioneer missionary his work was difficult - he played a prominent part in the exacting work of purchasing the original Methodist Mission Compound in Peking, and in the seven years' struggle to gain a foothold in the Southern City. He made first missionary trips to Tsunhua, Lanchow, Shanhaikwan and Shantung.

Dr. Lowry was Superintendent of North China Mission of the Methodist Episcopal Church from 1873 to 1893. In 1894 he succeeded Dr. L. W. Pilcher as President of Peking University, and held this office until 1918 when the University was organized on a federated basis. At that time he was made President Emeritus, but led the University as Acting President for a year, and continued as President

of Peking Academy until he retired in September 1922. Dr. Lowry, who had been in poor health for several years, died at his home in Peking, January 13, 1924, in his eighty-first year, a missionary record of fifty-seven years.

This Board makes record of the facts in the long and useful life of one whose influence in China is a part of its Christian history. It adds to this recital of events its warm appreciation of the service of Dr. Lowry in the earlier development of one of the constituent institutions out of which the present Peking University was formed and of his later association with the University as its President and President Emeritus. *The*

Board also takes this opportunity to express its very sincere sympathy with the members of his family in their bereavement.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK

The Rev. Henry Winters Luce, D.D.

Memorial Minute

Adopted December 15, 1941

On December 7, 1941, occurred the death of the Rev. Henry Winters Luce, D.D., for thirty-one years a missionary of the Board in China, and one of the outstanding leaders in the work of Christian Education in the Far East.

Henry Winters Luce was born September 24, 1868, at Scranton, Pennsylvania. He was a descendant of Henry Luce who arrived in America at Martha's Vineyard in 1643, the founder of a family active in civic and legal service in this country. He took his undergraduate work at Yale University where he secured his B. A. in 1892, receiving honors in political science, history and law, and his theological work at Union and Princeton Theological Seminaries, receiving his B. D. degree from the latter institution in 1896. He was given an honorary Master's degree by Yale in 1913 and a D.D. by Wooster in 1920.

Dr. Luce was Secretary of the Student Volunteer Movement for Foreign Missions for a year following seminary graduation. On June 1, 1897, he married Miss Elizabeth Root, a member of a family which has made distinguished contributions in the political and religious life of this country.

Dr. and Mrs. Luce were appointed by the Presbyterian Board and assigned to the Shantung Mission and sailed for the field in September 1897. In his application, Dr. Luce had stated: "My desire is to be so stationed in China that in the event of work opening up among students there, I may be able to cooperate with such men as Lyon (under the Y.M.C.A.) and Pitkin of the American Board." His hope that he might work with Dr. D. Willard Lyon was fulfilled in part although they were never in the same station; his friend and Yale classmate, Horace Pitkin, met his death at the hand of the Boxers in 1900. Dr. Luce entered educational work and for twenty years was a member of the staff of Shantung Christian (Cheeloo) University. When he first joined the faculty of the Shantung College of Arts and Sciences, the institution was located at Tengchow. In 1904 following the Boxer outbreak, at Dr. Luce's urgent insistence, the college was moved to the city of Weihsien and, in 1917, as a union university, to the city of Tsinan. During his furlough years, Dr. Luce was the active and successful leader in promotional work for the university, and almost single-handedly secured the funds for the university's new plant at Tsinan; from 1917-1919, he was a Secretary of the East China Educational Association; in 1919, he was elected Vice President of Yenching University and for the next nine years, in cooperation with Dr. J. Leighton Stuart, the President, and others, he represented the university in America and was largely responsible for securing the funds for the new plant - a duplication in larger terms of what he had accomplished for Cheeloo. On October 1, 1928, he resigned from active missionary service but remained as Vice President Emeritus of Yenching University and was active in the service of the Associated Boards of Christian Colleges in China until his death. From 1928 to the fall of 1935, Dr. Luce was Professor in the Chinese Department of the Kennedy School of Missions in Hartford, Connecticut. The following year, he spent in travel and in study in the Orient, and after 1936 devoted himself to the organization and promotion of a conference, an "Institute" which provided an opportunity for the study of Far Eastern problems.

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Shortly after his first year of language study on the field, Dr. Luce began the translation into Chinese of an Outline and Harmony of the Gospels. This book was later published and was one of five valuable volumes in Chinese that Dr. Luce produced relating to religious education in China.

In Dr. Luce's message to the Weihsien Station of the Shantung Mission on its Fiftieth Anniversary in 1933, there is a revealing paragraph. He was speaking of the situation in 1898 when he had suggested the moving of Shantung College from Tengchow to Weihsien:

"Of course there was not in all the horizon any sign as to how the removal might be accomplished. There was no money in sight and, so far as we could see, no tangible evidence that there might be in the future. But I learned then a principle which has ever since seemed to me a very valid one; that is: that the way to tackle a problem is first to decide whether, in the interest of the Kingdom of God, it ought to be done, and then make plans and estimates in some detail, regardless of whether or not the money was in sight. Perhaps the consequent results are due to the fact that, in the process of planning, conviction grows as to the soundness and wisdom of the enterprise which in due time is caught by others able to make the dream a reality."

Steadfast adherence to this principle and Dr. Luce's vision, indomitable determination and sacrificial service were important factors in the formation of the plans and the establishing and financing of Cheeloo and Yenching Universities.

Dr. Luce, an able student of the Chinese classics, was an example of an American who transcended limitations of race and language, incorporating in his own character and spirit the best of the two cultures and civilizations of the East and of the West. The Analects of Confucius contain many references to "the Superior Man."

"The Superior Man wishes to be slow in his words and earnest in his conduct."

"Looked at from a distance, the Superior Man appears stern; when approached, he is mild; when he is heard to speak, his language is firm and decided."

"The Superior Man in the world does not set his mind either for anything or against anything; what is right, he will follow."

In a truer and deeper sense than was in the mind of Confucius, Dr. Luce was a Superior Man. He was superior because of his reliance upon a Superior Being to whom he owed complete allegiance and from whom he drew sustenance and strength. Revealing of his character and spirit are two excerpts from two personal reports made on the field, and from a personal letter. In the Boxer year, Dr. Luce wrote:

"We have much to praise God for this year; His goodness and mercy are unfailing. However much we ourselves may have been lacking, His goodness faileth never. That He has spared so many of our lives is surely a token that He has reserved for us larger opportunities for service in the coming days. Our eyes are unto Him."

And again in 1905:

"We look back on the past year and the preceding seven years with mingled feelings of regret and joy; regret that so perfect a Master has been so imperfectly served, joy that we have such a Master to serve."

A letter which Dr. Luce wrote to Mrs. John E. Williams a week after the death of her husband in Nanking in March 1927 was characteristic of his mind and heart; his words written fourteen years ago carry an appropriate message today.

"You two were so close together, so 'one' in everything, that I can understand how hard it will be for you and for the dear children to make the new adjustments. But I know that you will be given the needed strength day by day, and hour by hour. And Jack - brave, loving Jack - would not want you to sorrow overmuch; but rather smile through your tears, as a testimony to what God can do, even as one meets the greatest sorrow and loss.

"'And there shall be a new heaven and a new earth' - a new earth for you without his physical presence, but with his wonderful spirit and faith and the happiest memories to cheer you; 'a new heaven,' since, with him there, all will be nearer and more real and dear.

"The Kingdom of God 'costs,' but in the end we shall rejoice, even as we do now by faith."

The Board thanks God for Dr. Luce's faithful, able and loving service, and to Mrs. Luce, the two sons and two daughters, and to his many friends in this country and abroad, extends sympathy and prays that God will give them comfort and peace.

**In Memory of
Dr. Luella Miner**

**Anniversary Commemora-
tion at Yenching Yesterday**

12.2.26
A service of remembrance of the late Miss Luella Miner, Litt.D., a pioneer of higher education for women in China, founder of the North China Women's College, and first Dean of the Women's College of Yenching University, was held in Bashford Auditorium at Yenching University yesterday morning, Dr. J. Leighton Stuart presiding. The service included an address on the life and accomplishments of the deceased by Dr. John C. Ferguson; some personal impressions of Dr. Miner by one of her early students, Mr. Fel Ch'i-hao; a daughter of the Hsieh Ho Women's College, Dr. Marian Yang; and her successor as Dean of the Women's College of Yenching University, Mrs. Alice B. Frame.

Stuart opened the proceedings by reading a letter from Dr. H. H. Kung, Minister of Finance, in honour of the first anniversary of the death of Dr. Miner, paying Dr. Kung's sincere tribute to the important part which Dr. Miner played in the development of the modern education in China, the admirable purpose of her ideal in education—"Service to Mankind", and her living personality as a whole.

Dr. John C. Ferguson said that Dr. Miner was a gentle leader and a quiet worker. She always acted upon two principles: first to find something worth doing and then to go and do it. She had the ideal of giving girls in China the same opportunity of education that their brothers had, and so at the cost of no small effort she founded the North China Women's College in the year 1904. Moreover by her knowledge of the spoken and written language of China, she understood the spirit of the Chinese people.

Dr. Ferguson further pointed out that Dr. Miner was a deeply religious woman, believing in the divine ordering of the world. She was a real Christian who understood profoundly the principle of her faith. "She knew the world that was around her," said Dr. Ferguson; and she had obtained the true immortality, the immortality of personality and the life eternal.



MISS SUI WANG, A. B., A. M., Ph.D.
(First Chinese Woman to obtain degree of Ph.D. in an
American University)
Professor of Education, Yenching College of Peking University

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Ogilvie, Charles

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The last days of the old year, 1919, saw a new movement of great significance begun in the churches of China, - the movement whose thrilling watchword is "China for Christ". On December 16th there met together in Shanghai for a five day conference under the auspices of the China Continuation Committee, one hundred men and women, Chinese and foreign, representatives of the different missions all over China, to discuss how to initiate and carry on this new movement.

Among the Peking delegates was the Rev. Charles Lawrence Ogilvie, Professor of Religions in the Union Theological Seminary of the Peking University. He gave one of the first speeches of the Conference, - a speech which many who heard it agreed was remarkable, and struck the key-note of the entire Conference. In the words of one who was there, "He stood before us, - an inspired prophet, - and gave to the Chinese Church his message and challenge to self-sacrifice. 'Without absolute sacrifice of self, nothing can be accomplished.' Those were his words, and they moved his hearers profoundly." He returned to Peking from the Conference on Monday, December 22nd, and the next day was taken ill with pneumonia, from which he died just one week later, on New Year's Eve. Thus did our Heavenly Father give startling emphasis to that last message.

A great hole has been torn in the ranks of the Christian forces in China by the fall of this devoted leader. The Peking Theological Seminary has suffered a great blow, in the loss of one upon whose help Dr. Leighton Stuart, the new President of the University, was counting much. Early last fall the prospects for the Seminary were so bright. Dr. Stuart had come from Hanking to take the presidency of the University and teach in the Seminary, Mr. R. K. Evans was planning to return as soon as possible to Peking after war work in France, having refused the offer of the presidency of one of the great Cambridge Colleges, Mr. Oldham was coming from Scotland, Mr. T. T. Lew from Union Seminary in New York, where he has been assistant to Professor Coe, an honor never given before to a non-graduate of Union Seminary. And Charles L. Ogilvie was returning from furlough, full of enthusiasm and longing to be at work again, having refused tempting offers to stay in America. He was eminently fitted for his work in the Seminary, and now, just as the outlook was brightest, and everything ripe for stressing theological education in China, he who was needed so supremely has been taken away. No words can better express the place he filled than the words of the minute passed after his death by the Executive Committee of the Board of Managers of Peking University.

"The remarkable combination of exceptional qualities, physical, vigor and muscular skill, mental keenness, range and brilliance, social winsomeness, and spiritual insight, depth and inspiration, which made Charles Ogilvie the man we knew and loved, fitted him in a peculiar measure for meeting the difficulties incident to these creative beginning days of the University's new life, and for reaching forward into the opportunities of its alluring future. To his students he was an example of inspiring power consecrated to the service of Christ. To his colleagues on the faculty and the Board of Managers he was a source of wise counsel, clear-sighted determination and unflinching courage and faith. We can only wonder to what exalted service in the world of unfettered spirits God has called so gifted, buoyant, and energizing a soul. We pray that his spirit, already grafted into the life of our University, may fall in rich measure upon us who must carry on without his bodily presence."

Now the question comes to us all, how can his memory and his influence here in this University be perpetuated? There is one very definite and beautiful thing that can be done, and that is to erect, in connection with the new University plant, a memorial Theological Building, to be called the Charles Lawrence Ogilvie Memorial. This building would be the center for the Theological Department of the new University, and without it this vitally needed department of the University would be greatly handicapped. It is this building which we are asking you at home to give, you who loved him and who shared his enthusiasm for the advancement of Christ's kingdom in China.

The great controlling desire of his heart was to raise up young men for the Christian ministry here in China. Christian leaders, men of character, to be steady influences in the whirlpool of political and social temptation and sin in which China is today struggling. He had a vision of what China needed most, and how to meet that need. He felt very strongly, as do others who are in the same line of work, that there ought to be at least one first class theological school in China. A school for college graduates, which will appeal to bright young men, a school as good as the best in America. Hitherto the ranks of Chinese preachers have been filled by non-college graduates, men who made no appeal to the educated classes. Chinese college boys choosing a profession have not been drawn into the ministry. They have had no adequate conception of what the ministry really means. All they have seen are low-grade preachers whom they think of as employees of the missionaries.

The establishment of a first class Seminary is necessary, in order to raise the ministry as a profession to a place of honor in the estimation of the educated Chinese and attract them into it. Another reason for establishing such a Seminary is the fact that there are in China today large numbers of well educated Chinese, graduates of government schools, or men trained in the Universities of America, and Europe, who are drawing splendid incomes from the government or other sources, but who with their families are absolutely out of touch with Christian work. The low grade of preaching in most of the churches has repelled rather than drawn them. But many of these men will be touched by the wide sweep of the "China for Christ" movement, and there must be churches to take them in, with highly educated pastors to teach and shepherd them.

No better opportunity could be found for the establishment of the one really fine Theological School than in connection with the new Peking University. Peking as the Capital of China is undoubtedly the natural location for the Seminary, which as a part of the University will have the advantage of the University atmosphere and administration. The Arts College of the University will also act as a feeder for the Seminary.

The architects for the new University, Murphy and Dana of New York and Shanghai, have drawn plans for a beautiful Theological Building, in connection with the University plant, in the hope that such a building could be erected. The style of architecture would be like that of all the University buildings, wholly Chinese on the outside. The University plant is to be a spacious site outside the city walls, and as it is especially desirable in Peking, the Capital, to preserve the splendid heritage of Chinese architecture, it has been decided to have the buildings in an adaptation of the native style, as exemplified in the beautiful buildings inside the "Forbidden City".

The Theological Building as planned would contain six recitation rooms, three study rooms, a room for the theological library, four piano practice rooms, a studio for instruction in piano and singing, and a chapel. The chapel would be the heart of the building, a beautiful and churchly room, seating two hundred, where the spiritual life of the Seminary would have its centre. Here would probably be placed the brass tablet in memory of Charles Lawrence Ogilvie. And here in days to come men studying for the ministry would be inspired anew by the life-story of this splendid Soldier of God, who counted not his own life dear unto himself, but was faithful unto death.

The gift of this Theological Building is your great opportunity to carry on. So will the fire of his spirit be kept burning, so will the torch that he carried be held high, a light to lighten the darkness of this great heathen land.

C H A R L E S L . O G I L V I E

J. Leighton Stuart

The entire Christian movement in China has been tragically weakened by the death of Charles Ogilvie from pneumonia on New Year's Eve, 1919. Every circumstance seems to intensify the seriousness and sadness of this event. Only thirty-eight years old, with glowing physical health and vigor, brilliant mentality, a radiant and most lovable personality, deep religious experience and spiritual power, he possessed every quality of the ideal missionary. Not only so, but during his first term of service he had so mastered the Chinese language that he spoke it with an ease and idiomatic precision which led the Chinese to constant comment that he talked like themselves; he had attacked the written language with a thoroughness very rare in these days of crowding demands, and both read and wrote it with extraordinary facility; his sunny temperament, hearty friendliness and keen but kindly knowledge of their life won a good name for him among Chinese of all types; he had demonstrated that the same human qualities which bring one affection, influence, power of achievement, in the home lands are equally potent in the Orient; he had established his place among his missionary colleagues as one to be counted on for always ringing true and to be called upon for every variety of service. Letter after letter has referred to the hopes entertained for a future of surpassing usefulness. But the blow has fallen heaviest in that field of activity which he had come to see clearly could be his own best contribution for winning China to Christ, theological education. To taking advantage of the present thrilling opportunities for Christian advance nothing is more fundamental; although in no phase of missionary effort in China has the planning been less adequate to the demands of the situation than in the training of an educated ministry. As a

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professor in the School of Theology of Peking University, he had begun to exert a unique influence among the theological students who idolized him, as well as among the college boys in this and other North China institutions. It has not been easy to turn the thoughts of the best spirits in our Christian schools to the ministry. Every hindrance which exists the world over obtains in China, aggravated by the peculiar conditions at this stage of the Christian Movement in a country in transition. One chief deterrent influence has been the low standards of theological education and the lack of suitable teachers. Mr. Ogilvie was perhaps the most valuable missionary in China for this task.

Charles Lawrence Ogilvie was born in Boston, June 20, 1881. His Scotch father was a sea-captain in the days of far-faring sailing vessels. His mother died when he was ten years old of the same disease and at the same age as himself. As a boy he was full of mischief, and indeed never lost this boyish spirit of fun. Once when an old woman whose apple orchard had been raided reported at the school that she thought it was "that little Ogilvie boy" he escaped both detection and falsifying by speaking up, "I am not an ugly boy". But his conversion at twelve was a very real experience, and a few years later he began daily personal work, a habit which he maintained to the end. For years he kept a record of these conversations, and his note-books contain hundreds of cases. One of the most impressive statements at his funeral was that of the Chinese District Superintendent for the Methodist work in the city of Peking, who had accompanied him to the Shanghai Conference on the return from which he was taken ill. He said that as he watched Mr. Ogilvie talking to men in the car and at the stations he made the resolve to try to be always at it. Young Ogilvie left high school for business

and was advancing rapidly in a large grain concern when he decided to leave it for direct evangelistic work. This he undertook for about a year near Quebec, but feeling the need of training he went to the Moody Bible Institute, Chicago. Here he supported himself by working on the Elevated Railway, acting as physical director in a Boys' Y. M. C. A. and serving as dining room steward at the Institute. This enabled him to attend the Student Volunteer Convention at Nashville, Tennessee, shortly after which, under the influence of Dr. S. M. Zwemer he signed the volunteer card. His first thought was to go to Afghanistan as a place of peculiar difficulties where he was told there were no missionaries. Having been advised to take a regular theological course he applied to McCormick Seminary, and was received "on trial" not being a college graduate. He supported himself throughout by taking charge of the Foster Mission which grew rapidly under his vigorous and versatile management. He is said by one of the McCormick professors to have been the most brilliant student who ever attended the Seminary and was graduated from it in 1909 with the highest honors and the "Old Testament Fellowship" which entitled him to two years postgraduate study in Europe. While a student he composed in the course of about two hours both the music and words for the Seminary hymn, "Old McCormick". After his marriage to a fellow volunteer, Miss Abbie Miller, they went to Germany and Scotland where he studied under various famous professors and received a further equipping which proved its value in his later work. Having meanwhile been appointed to theological teaching in Peking, China, he and Mrs. Ogilvie went there direct from Europe.

On the Mission field all of his rare gifts found fullest

play. His physical prowess was outstanding. Just as he had won the Seminary tennis tournament in Chicago, so he successively won the International Tournaments in Peking and the summer resort at Peitaino, and all but won the championship of all Japan. On steamers he always led in the winning of first prizes. He was a first rate baseball player, usually either pitching or catching. He was also a strong swimmer, good at gymnastics, basket-ball, volley-ball, etc.

His mental power was as conspicuous as his athletic skill and showed itself in as varied forms. He mastered languages with the greatest ease, although not a college student, - Hebrew, Greek, German, Chinese. He was a thoughtful reader of philosophy and an acute critic. In practical affairs he was remarkably sane and shrewd, revealing in mission problems the grasp of detail, the quick insight and clear thought which - as his business chief's had pointed out long before, - would have made a successful financier. He was a notable preacher, the most popular among his many fellows on the mission field, whether in Chinese or English, ^{He was} no less in demand in Scotland and America, Even on the furlough from which he had just returned, despite the fact that missionaries too often lose that touch with life and thought in the West which enables them to speak to advantage to home audiences. His dominant intellectual interest was perhaps Comparative Religion, which was his chair in the Peking University, with especial attention to work for Moslems. Often he astonished his Chinese students by explaining facts or phrases in the native religion which they had not understood.

He had a fine appreciation of music, singing either tenor or base, and playing by ear his own accompaniments, whether comic songs or sacred. His voice alone would have attracted attention

wherever he went.

With all these natural talents he had a most winning social charm and was utterly free from conceit or self-consciousness. In travelling the sort of people who regard missionaries as insufferable always treated him as a good fellow. The attitude of the foreign community in Peking can be typified by one of them who spoke of "that ball-playing chap who is so human that you forget he was a parson".

The quality of his religious life was the dominant impression of those who came in touch with him. This was so rich and vital that both conservative and modernist advocates claimed him as theirs. On his desk under a slab of glass where it would catch his eye were these words: "Let this mind be in you which was also in Christ Jesus; who made himself of no reputation and humbled himself." And on the side of the desk this legend hung:

"Finally, whatsoever things are

{ true
honest
just
pure
lovely
of good report }

if there be any virtue, and if there be any praise, think on these things." The selection of these mottoes is self-revealing. It was strangely prophetic also that a few weeks before his death he preached for the last time in English, - the very incarnation of ruddy health and "the wild joy of living" - from the text, "I know that my Redeemer liveth", an impassioned argument for the reality of the life eternal.

But that which best describes him is the watchword of a splendid significant conference in Shanghai during which he probably contracted the disease which caused his death. One hundred missionary and Chinese leaders - one half of each - had been se-

lected with great care from all parts of China, representing also all types of work and of ecclesiastical connection, to project a Movement in China analogous to and bringing the inspiration of the Inter-Church World Movement into China. He gladly answered the summons to attend and acted as official interpreter (each speaker being free to use English or Chinese at will but having his remarks interpreted as he finished into the other language). He also made one address of telling power, and frequently entered into the discussions. He elected to serve on the Commission on Chinese Leadership which dealt especially with the imperative need of a Chinese Ministry to make effective the results of the North American Movement in China, and conserve any gains in the Chinese program. To the delight of all the missionaries present the Conference which had been largely occupied with a somewhat more comprehensive but none the less mechanical and too predominantly Western organization, "broke" on the last day by a spontaneous proposal by the Chinese present for a "China for Christ" movement under Chinese leadership, but in closest association with missionaries, all Chinese secretaries and other workers to be maintained by Chinese money. The small number of Chinese present underwrote \$4000.00 for the first year. The proposal captured the imagination of all present, and the rest of the time was largely an enthusiastic and irrepressible prayer meeting.

No one was more delighted than Ogilvie. The Peking delegates organized at once to launch their city-wide application of the dynamic idea which had been released. On the first Sunday of the New Year and of the Week of Prayer he was to have spoken at a great mass-meeting of Chinese Christians in the very church from which two days earlier, with no less a crowd of Chinese and

foreigners present, he was buried. The wreckage of many plans which depended on his consecrated capability is a mystery in which we can only trust with Charlie Ogilvie's radiant faith in a loving God. But nothing could have been more descriptive of his absorbing purpose than the watchword of the New Movement fresh from the accomplishing of which he suddenly ended his brief but brilliant life on earth:

C H I N A F O R C H R I S T

File

THE PASSING OF CHARLES OGILVIE

A great Conference in Shanghai with its slogan "China for Christ" was the last scene of the service on earth of Charles Ogilvie, a professor in the School of Theology at Peking University. The opening speech at the Conference had been his, and in it, he had prophetically affirmed the great conviction which ruled his life; "without absolute sacrifice of self, nothing can be accomplished." All through the fall, in the weeks after his return from furlough in America, he had seemed more intent upon redeeming every instant than he had ever been before. "The time is short," were words which were often upon his lips. It was, perhaps, an unconscious foreshadowing of what was to come, for the sands of his life were running low. There was no apparent diminution of vitality, for he was full of energy and throughout the Conference did "yeoman's service" as a speaker and interpreter. But he often spoke of being cold, and the day after his return to Peking, the last illness set in. The seizure was on the day before Christmas Eve. On New Year's Eve he died.

It is difficult to give an accurate idea of the place which Mr. Ogilvie filled in his day and generation. To be sure one can say that he was an energetic, sagacious, and immensely popular teacher in the Theological School, that he was lecturer upon Chinese religions and considered an authority upon that subject at the Union Language School, that he was an evangelist to the Chinese Moslems, and that no project for social or religious advancement was complete without him; but to make the statement even approximate, one must also tell how the children delighted in his rendition of the "sausage song", how his prowess in tennis made him a match for an English champion, how he was coveted as a guest and beloved as a comrade. The influence of such a man cannot be estimated by a recital of the organizations, institutions and movements with which he had to do. His personality, in which a fire of earnestness was mingled with tremendous virility and human winsomeness has gone its way in China as in America, and has touched uncounted lives. It seemed, when the final word of his passing came, that a shadow of sorrow had crept into hearts scattered throughout the length and breadth of China.

With all who mourned for him, there was at first a common sense of stupefaction. Mr. Ogilvie was so full of vitality, so alive in himself, that it was impossible to realize that now he was no longer in the visible tangible world. His superb stature, his quick glance and fresh color, his activity, his forceful speech, all combined to make such a thing as death unthinkable in connection with him. And there was the other reason for incredulity: his work was just begun. His life, amazing in its variety of incident and singleness of purpose, had been one long preparation for the task which he had chosen, and which he had been chosen to do. In an account of this preparation written in his Bible, he brought the narrative to a conclusion with these words: "Be not weary in well-doing, for in due season ye shall reap if ye faint not." That was barely five years before he died at the age of thirty-eight. The service which he had set himself to offer was taken out of his hands. Those who had built upon his youth and power, and the consecration of his brilliant gifts, were left aghast.

Two days passed before the funeral. This was held in the church of the Methodist Mission, chosen because of its nearness to the Ogilvie home and its large seating capacity. There were numerous offerings of flowers; from Chinese friends came the characteristic white banners lettered with tributes in the Chinese character. The students of Peking University, headed by their faculty, attended in a body, the theological students acting as pall-bearers. The members of the Presbyterian Mission to which Mr. Ogilvie belonged, came together, with Mrs. Ogilvie and her two sons in their midst. The audience was widely representative both of Chinese and foreign elements in Peking.

The service was in part English, in part Chinese. Dr. Stuart the President of the University where Mr. Ogilvie had been so indispensable, gave the address in English and had charge of the service. The Chinese addresses were delivered by a Methodist and a Presbyterian Chinese pastor. The feeling of the occasion was the solemn obligation resting upon those who remained, to carry on the enterprise for which Charles Ogilvie had so greatly lived. He had not been waiting until the technical preparation for his work was complete, to begin his living. That living had counted mightily in each hour and each activity which it included. He was taken away before his chosen task was done, but not before his power for righteousness and aspiration had been in comprehensive operation. His spirit, which had now put on incorruption, still stood before those who must go on without his bodily presence. As they faced the future, while they laid him away, the words of one of the service hymns carried the mood of mingled tribulation and triumph;

For all the saints who from their labors rest,
Who Thee, by faith before the world confessed,
Thy name, O Jesus be forever blessed!

Alleluia!

And when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.

Alleluia!

Excerpt from letter of J. L. S.
January 5, 1920.

File Ogilvie

The first item to mention is the saddest possible, and has to do with what seems to me the most serious loss the University could have sustained on this side of the ocean, the death of Charlie Ogilvie. With his splendid physique and athletic skill, his brilliant mental equipment and his specialization in Chinese religions, together with his rare gifts as a speaker and preacher, with his social charm and his whole-hearted consecration and spiritual depth, combined with his mastery of the Chinese language and his determination to confine himself to intensive training of Chinese preachers, he was easily the greatest asset we had in our School of Theology, and the strongest man in this work in China. He would also have been a great help in the religious life of the college students, to say nothing of his wide range of interests. He went with me to Shanghai to attend the China for Christ Conference, where he was one of the conspicuous figures. I was detained a day in Nanking to meet Mr. Murphy, so he got back twenty four hours earlier. He complained some of being cold, and was a little tired from a rather severe strain, but he seemed to be entirely normal. The twenty four hours until I arrived found him active as usual, attending a wedding of one of our Chinese teachers, etc., but that night he suffered all night from acute pain. The next morning Mrs. Ogilvie and I had a physician call, who did not think that it was anything serious, but fortunately we had already sent for another one, who came later in the morning and he was taken to the hospital on that day, which was Christmas Eve. It was not until Christmas afternoon that the doctors pronounced it pneumonia, but from the beginning I had felt strangely concerned about him, I suppose because it was so unnatural for him to be sick at all. The case was regarded as critical from that time on, though with his wonderful vitality he lingered forty eight hours or more beyond what the doctors thought possible unless the change came. I was with him more or less during the time of his sickness and can testify that everything possible was done. The doctors could scarcely have been more concerned over a patient and did not spare themselves in working even when their medical knowledge indicated that there was almost no hope. It is remarkable how the whole Christian community was stirred by this news and it showed the immense impression his life had made. There were groups of people, Chinese and Missionary, inquiring almost continually during the latter part of his sickness, and the sympathy of the people here has been deeply touching. Mrs. Ogilvie has been a marvel of clear strong faith and brave facing of the situation. She wanted the funeral service yesterday to be one of dominant triumph and of a determination to carry on, with a special challenge to the students to take up the work that he had to leave. I shall send you an account of all this as soon as we can get it prepared.

Yenching News ^{LC Porter}
Sept 1932
3



DR. LUCIUS C. PORTER

ON August 27th, Dr. Lucius Chapin Porter, professor of philosophy at Yenching University and lecturer on Chinese philosophy at Harvard University during the scholastic year of 1931-32, sailed from Vancouver for Peiping to resume his duties on the University campus.

Immediately prior to his departure he had concluded his present work at Harvard during an unusually successful Summer Seminar of Far Eastern Studies in connection with Harvard's Summer School of Arts and Sciences and of Education.

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LUCIUS CHAPIN PORTER

VITA

Born: Tientsin, China, October 31, 1880, of missionary parents.

Parents: Father - Henry Dwight Porter, M.D., D.D., American Board Missionary
in North China, 1872-1900; Physician, preacher, educator.
Mother - Elizabeth Colton Chapin, daughter of Aaron Lucius Chapin,
President of Beloit College, 1847-1886.

Brought up at the mission station, P'ang Chuang, near Tehchow, Shantung.

Education: Tutored by parents.

3rd grade one-half year and 5th grade one-half year at Strong
School, Beloit, Wisconsin, 1888-1890.

High School studies with father at P'ang Chuang.

Beloit College, Class of 1901, B.A. degree.

Yale Divinity School, B.D., 1906

Travelling Fellowship, 1906-07, Berlin University; Marburg
University; American School of Archaeology, Jerusalem.

Postgraduate studies, Union Theological Seminary, 1908

Teachers College, Columbia University, 1907-08

Columbia University, M.A. 1916.

Married Lillian Dudley, West Salem, Wisconsin, May 16, 1908.

Ordained, Clinton Avenue Congregational Church, May, 1908.

(Minister in China from Clinton Avenue Congregational Church, 1908-1941)

Commissioned as missionary by A.B.C.F.M., May, 1908.

Missionary in China 1908-1941:

Teacher of psychology and philosophy, coach in athletics
and music, North China Union College, 1908-1916

Assisted in organizing Yenching University, 1916-1918

Dean, Yenching University, 1918-1922, and Professor of Psychology
and Philosophy

Dean Lang Professor of Chinese, Columbia University, 1922-1924

Professor of Philosophy, Yenching University, 1918-1940

Executive Secretary, Harvard-Yenching Institute, Peiping office
1928-1938

On leave as visiting lecturer in Chinese Philosophy, Harvard
University, 1928-29, 1931-32

Lecturer, Far Eastern Seminar, Harvard University, summer, 1932;
International House, Berkeley, summer, 1934.

On leave as visiting professor of Chinese Philosophy, Claremont
Colleges, Claremont, California, Feb.-June, 1938

On furlough, visiting professor of Chinese Philosophy, Beloit College,
November and December, 1940; May, 1941

Honorary degrees: L.H.D., New York University, 1924

D.D., Beloit College, 1924

Publications: Book: "China's Challenge to Christianity", M.E.M., 1924

Articles:

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L.C. Porter:VITA

2.

Articles: Feng Shui, or How the Chinese Keep in Tune with Nature,
Chinese Recorder, December, 1921
Spiritual Exchanges in China, Life and Truth, Peking, 1925
Two Questions in Chinese Philosophy, Life and Truth, 1930

Booklet: Aids to the Study of Chinese Philosophy, H.-Y. I., Peking,
1933.

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~~Dr. Jack Adams~~

Yenching
311-4781

LUCIUS CHAPIN PORTER

Memorial Service

First Congregational Church,
Beloit, Wisconsin

September 10, 1958

0115

Organ Prelude

Mrs. John Gwin, Organist

"Brother Jame's Air".... Searle Wright
"Come, Sweet Death" Bach
"Come, Savior of the Gentiles"... Bach
"Ariosa" Bach
"Oh, world, e'en must
we leave thee" Brahms

Scripture Readings and Invocation

Dr. Stanley B. Crosland

Oh God, the Lord of life, conqueror of death, our very present help in time of trouble, and our Heavenly Father, comfort us who mourn; give us grace in the presence of death to still trust in Thee, the Everlasting God, that with a prayer of faith we may have a pure hope of eternal life and commit ourselves and our loved ones into Thy wonderful goodness, Thy tender loving care. Through Jesus Christ, our Lord ... who taught us to pray, saying:

(The Reverend Mr. Crosland then led the congregation in ((the saying of)) the Lord's Prayer.)

In Memoriam

Dr. Von Ogden Vogt

His name was Lucius. LIGHT. Often he signed his letters in the Latin form - L U X. No one could be more appropriately named. He was, as all of you know, a radiant person, vibrant with life as light is vibrant. He had light in himself, yet humbly, discerningly, he reflected also the light that he saw in others. I used to think of him as something like that white, Greek figure - the god of light - the radiant Apollo who was called in Rome, the Apollo Belvidere. Or you can think of him, if you like, as like that heroic David that Michelangelo carved in Florence -- poised and ready, standing forth as the champion of the Lord of hosts and the hosts of the Lord.

The great endowments that made him such a person he came by very naturally. The first president of Beloit College, Aaron Chapin -- who came out of the east to be a pioneer of education and religion in the west, was his grandfather. His father spent his life in China as a missionary physician and surgeon. His uncle, Robert Coit Chapin, was a distinguished social scientist not, like some, too witty to be wise, but both witty and wise. One of his family cousins was the venerable William Porter, professor of Latin, whose prayers in the College chapel were the most gentle, gentle utterances the college ever heard. Another of his cousins was Frank Chamberlain Porter of Yale University, the most profound teacher that I ever had. All these were men of Beloit College; all were learned Classicists; all were Puritan Christians.

In Memoriam (Continued)

Dr. Von Ogden Vogt

This seems a load of inheritance, heavy to carry on, but he bore it lightly. He was always himself, simple and natural, entering very easily into the common gaieties of life, or turning just as quickly to the sober discussion of the gravest issues of life. He was brightness to any company that he was in. I do not mean that he had no times of depression. Some of them were severe and heavy. Some of them were, possibly, a trifle amusing. I remember after he had pursued a lovely classmate and finally won her consent to share his life, we were traveling in Europe together and he had to bid farewell for a season of many months to this favorite damsel of his choice. The rest of us had no sooner returned to America and he to the continent for his further study when the letter I received from him began as follows: "Dear Von, Paris hot, Paris dusty, Paris uninteresting. Don't care for Paris anyway." So he had the ups and downs of life, the same as all of us. At all times and places he was a welcome presence. He was a friend to all sorts and conditions of men. He always lifted any moment to higher levels.

When I remember, as some of you here do, the rippling muscles of his body -- his youthful body on the athletic field, and the later full movements of his flashing mind in the chambers of high talk, we must say with Shakespeare:

"What a piece of work is a man
In form and movement how express and admirable
In reason how like an angel
In apprehension how like a god."

Lucius Porter was not only a radiant and charming person, he had a distinguished professional career. This is not the place to cite the long labours of his life as professor of philosophy and dean of Yen-ching University. This was the major work of his life. Interspersed were many other works, any one of which merited the great honors he frequently received. He was the reorganizer of the department of Chinese history and culture at Columbia University in New York City. He was one of the founders of the Harvard-Yen-ching Institute of Oriental Studies. Interspersed also with these were innumerable travels -- journies for lectures or series of lectures, meetings, conferences, both within the line of his duties and beyond the line of his duties. I like to think -- I could hope that you would share with me -- this thought: I like to think that even now in these times of such strange and onerous tyrannies of the mind within the China that he loved, that perhaps there may still be many former pupils of his or their descendants who still carry in their very loins the seeds of enlightenment that he sowed when he was their teacher.

In Memoriam (Continued)
Dr. Von Ogden Vogt

Finally, he was a great Christian. Do not make any mistakes about this. Do not think that underneath all the other aspects of his life -- his varied and brilliant life -- he was anything else than the missionary of Christ. Do not make another mistake, an added mistake, that his conception of that high calling was a conventional one. It was far wider and deeper than is commonly supposed. He was not bound by official theological conceptions of the nature of Christ or of Christianity. I recall, vividly, more than once he quoted to me his distinguished cousin, Professor Porter of Yale, speaking of Christ, not in terms of dogmatics, but as Lucius said to me that his cousin said to him concerning Christ: "He is the one to follow." And follow Him he did. I well recall the days of his decision to return as a missionary to China. (And by a strange coincidence, ten minutes ago in his house, I learned that there was received in Beloit today a certificate from the Missionary Board, taking note of the fiftieth anniversary of the occasion I now mention.) I was present when he was ordained to the ministry as the special missionary of the great Congregational Church in Brooklyn, New York, where Dr. Nehemiah Boynton was the pastor. And the preacher -- the ordaining preacher -- on that occasion was the Reverend Professor Edward C. Moore, who was then president of the American Board of Commissioners for Foreign Missions. That was the beginning of his true career which he never abandoned. But to follow Christ, for him, was not to be cribbed, cabined, and confined in a static world but rather to be a Christian, for him, was a path of enlightenment with the joyous freedom of mind and spirit.

That made him, as he often said, not only an interpreter of western religion and philosophy to the East, but of eastern philosophy and religion to the West. He very early discerned the great treasures of spiritual experience to be found in the East, especially the long strain of nature mysticism in his own China that he might tell to the West. He had a keen appreciation of the glories and the validities of other strains of religious life and their rich experience. I have a late testimony of this. It was only last month, and very typical of all his life, that he journeyed to Chicago to attend the sessions of the International Association for Religious Freedom, addressed by representatives of other faiths of both East and West. It was while he was there and we were having dinner together that he made for me this drawing. This little sheet of paper contains the circle divided into three parts. It is, Lucius said to me, to be found upon the walls of many a Chinese home. The three parts contain the idiograms, the Chinese characters -- first, J E N, ... which means the human heartedness of Confucianism; T A O, ... the way of Taoism; F O, ... the third one, the divinity of Buddhism. As Lucius said, that means that the Christian way is not an exclusive one. It is the way of respect that quickly apprehends Truth wherever it may be found. I like to think that it is the way to achieve those fusions of the mind and spirit of man which may generate the guiding lights of the future.

In Memoriam (Continued)
Dr. Von Ogden Vogt

He was ever eager for more light. Like Tennyson, a
" . . . spirit yearning in desire
To follow knowledge like a sinking star
Beyond the utmost bound of human thought, "

with a purpose -- for he loved the lines and often said them --

" . . . to sail beyond the sunset, and the baths,
Of all the western stars until I die. "

His name was Lucius. LIGHT. He was born of a great race of
Western men, yet he was born in China, the flowery kingdom of
the far East. Now he has passed through that great moon-gate
which stands upon the very borders of East and West to shine for
us evermore in the kingdom of immortal light.

"The Eternal Goodness" by Whittier Mrs. Herbert Buehl, soloist.

For Beloit College

Dr. Miller Upton

Although I had the opportunity to gain a real personal affection for
Lucius Porter in the four years he and I were next-door neighbors
and fellow-citizens of the community of Beloit, I clearly don't presume
to speak today as Miller Upton but, rather, as president of Beloit
College and the symbol of the institution that was so inextricably a
part of his whole life.

I will never be able to think of Lucius Porter without thinking of Beloit
College, and I'll probably never think of Beloit College without having
some opportunity to think of Lucius Porter. As the president of the
Alumni Council when I was being considered for the presidency, he
was one of the first people officially connected with the institution that
I had the privilege to meet. Dr. Vogt has already given you some ap-
preciation of the unique, the remarkable ties to the college that he
inherited. Not least of these, of course, is the fact that he was the
grandson of the first president of the College and even bore Aaron
Lucius Chapin's name. But to me, his relationship to the college and
the college's relationship to him goes far beyond even these hereditary
ties. He represents, it seems to me, so clearly a living continuum of
the college from its very earliest beginnings to the present day. Several
times he told me of living in the northeast room of his grandfather's
home while he was a student at the College (which room is now the

guest room of the President's house.) And only last spring he was sitting on the veranda with Mrs. Upton and me, overlooking the lawn between our two homes, and he pointed out the very large linden tree in the side yard there, and commented upon having been present when that tree was planted, and how it was planted in order to fill a void that had been created by the removal of a diseased oak tree.

I would hope, however, that the strongest ties to the College are represented by the qualities that Dr. Vogt has referred to -- the qualities that he possessed to such a remarkable extent and which I would hope would constitute part of the trademark of a Beloit College education. He referred to his remarkable, insatiably inquiring mind. We're wont to say that we would hope our graduates would look upon education as a continuing process. And in this regard I would say Lucius Porter personified this basic principle. He was ever growing intellectually. He was ever challenging himself to prod and to inquire into new things -- things, at least, which were new to him. He possessed a youthfulness of spirit and a youthfulness of outlook which would put many of our present-day students to shame. He also represented, so ideally it seems to me, the balance between intellectual effort, physical fitness, and social gregariousness. No one would question the depth of his intellectual ability; certainly no one would question the extent to which he put importance upon physical fitness (he again personified the principle of a healthy mind and a healthy body); and certainly no one who knew him would question his great love for people and his sociable nature. He was, at one and the same time, comfortable in the presence and respected in the presence of the athlete, the great scholars of the day, and his friends of the community -- with whom he would join on Tuesday noons and sing lustily: "R-O-T-A-R-Y, that spells Rotary."

He also made no artificial distinction -- no hard-and-fast cleavage -- between religion and education. He saw the great relevance of each in the quest for the single, great universal Truth, and, as Dr. Vogt has said, he did not cloud his thinking by narrow precepts or theological dogma. Nor did he look upon intellectual endeavor in the pursuit of this Truth as an idle pastime of some ivory tower occupation; rather, he looked upon it as the groundwork for intelligent social action. In this regard, I propose there are many of us who might challenge certain beliefs of the moment that he held to, but I can't imagine anyone challenging the precepts by which he lived. Nor did he look upon life as merely the passage of time, but rather -- in tying it to his great respect for physical fitness -- I would choose to use the analogy of the relay race in which he recognized that every generation and every individual bears a substantial responsibility for the ultimate progress of the whole.

It has always seemed to me that Lucius Porter had a sense of destiny in the life and the growth of Beloit College. Indeed, I would say that as long as Beloit College lives up to the highest qualities that he wished for it, there will always be a real sense of the presence of Lucius Chapin Porter.

Prayer

Mr. Leon Peterson

Oh Heavenly Father, we come in a spirit of deep humility to offer supplications to the memory of Dr. Lucius C. Porter, a devout man of Thy own creation.

In sorrow we assemble, submissive to the divine will of Thy Omniscience. And we are thankful, oh God, that it has been our rare privilege to know and to share the joys of fellowship with this humble servant of God. This great American born of Missionary parentage, in a foreign clime, nurtured in a cultural atmosphere steeped in piety, fully prepared himself for his particular career in life.

We are grateful, oh God, for his manifestations of love for his fellow man. His love of Christ knew no line of demarcation, as he shared it equally with the rich as well as the poor, with the learned as well as the illiterate, and with those in high and low stations in life. It extended to Christian and non-Christian alike, spreading to all denominations, sects, creeds, and nationalities.

As a scholar of arts and science, with a comprehensive knowledge of Oriental culture and philosophy dating back to 500 B. C., he stood as a mental giant towering in the sky, yet he always appreciated the association of any individual possessing an education of a lesser status.

In all his community and religious activities, he exhibited strength of character. His convictions were direct, but his sincerity and charm were his chief assets for success.

We pray God's blessings upon those of his bereaved family, and if it is Thy Holy will, comfort and console them in this, the darkest hour of sorrow. Oh Lord, we are not unmindful that it was only through their collective courage, that the high Christian ideals exemplified in Dr. Porter's life, were effected here today.

Prayer (Continued)

Mr. Leon Peterson

We are also grateful, blessed Lord, for the beautiful painting of this marvelous character, which was unfolded before our eyes, portrayed in varying degrees of verbal skill on this special occasion.

Grant, dear Lord, that many here assembled shall become so inspired by his Christian example, that they will strive resolutely to accept the Christian teachings so completely demonstrated by our beloved brother in his sojourn here on earth; as it is expressed in the 17th chapter of Acts, the 26th verse: "And hath made of one blood all nations of men for to dwell on all the face of the earth."

In conclusion, Almighty God of the universe, bless us abundantly in our meagre individual efforts for the promotion of world peace, and for the promulgation of that Christian tenet -- the Fatherhood of God and the brotherhood of man. This is our fervent prayer, oh Lord. Amen.

Hymn No. 50 (second tune)

Congregation

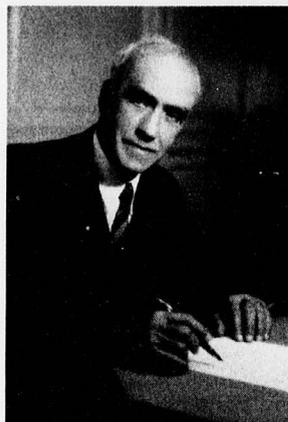
Benediction

Dr. Joseph C. Cleveland,
representing
The American Board of Foreign
Missions

Unto God, gracious and eternal protection and love, we commit you; may the Lord bless you and keep you; may the Lord make his face to shine upon you and be gracious unto you; may the Lord lift up the light of his countenance upon you, and give you peace. both now and forevermore. Amen.

Postlude

"Fantasia in G. Minor"..... Bach.



A Memorial Service honoring
Dr. John Leighton Stuart
will be held under the joint auspices of
The Yenching Alumni Association

and

The United Board for
Christian Higher Education in Asia

Friday, November 30th

at four o'clock

Chapel of the Interchurch Center
475 Riverside Drive, New York

The Reverend Henry P. Van Dusen, Presiding Minister

Appreciation

Dr. Shuhsi Hsu

Miss Margaret B. Speer

Dr. Eric M. North

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J. Leighton Stuart on Sixtieth Birthday

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Stuart

Yenching Alumni News

Special Number

for

President J. L. Stuart's

Sixtieth Birthday

June 24, 1936

Yenching University

Peiping, China.

0 126

YENCHING ALUMNI NEWS

Special Number

for

Dr. J. L. Stuart's

Sixtieth Birthday

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美國駐華大使題詞

J. Leighton Stuart

The American Protestant missionary brought a conception of education new to the Orient. Born and bred in an environment where it was believed that everyone had a right to learn to read and to write and to cipher, and that the responsibility for providing a free opportunity to learn these things rested fundamentally with the State, he brought that belief with him when he came to the Orient to preach the Gospel of Christ.

He arrived to find that education in China was of a highly individualistic kind and that, whereas any individual who had the means and the desire and the persistence might, whatever his origin, obtain an education, the way was hard, and the State took little or no interest in paving the road or providing facilities for the student. He was shocked to find that the great mass of the people were illiterate and therefore unable to read the religious message that Protestant Christianity had to present. He was shocked to discover that no effort was apparently being made by the State to provide a free education for the mass of the people, - the "yü min" or "stupid people" as they were called.

The Protestant missionary set about to remedy that situation at once. He organized schools of his own where the people might learn to read his message and perhaps communicate it to others by writing. Two things then happened, and the American Protestant missionary was largely responsible for both. First there was introduced into China the American ideal of a free public school, maintained by the State in the interest of the people. Second, there began the use of vernacular Chinese for the expression in writing of thought other than that involved in the telling of popular and romantic stories.

The American Protestant missionary school was the forerunner of the Chinese State-maintained schools and colleges of to-day

where Chinese youth from all over the country can collect in large groups for the purpose of achieving a common end.

The use of the vulgar tongue by the American Protestant missionary as a medium for putting into Chinese the Bible, the sermon, and various English texts, in order that the simply taught students of the Protestant schools might read the message which the missionary brought, paved the way for the literary renaissance of today. Now patriotic intellectuals no longer bury their thoughts under the embroidery of simile and literary allusion borrowed from China's great wealth of classical literature. They are putting their thoughts simply into the plain, unadorned, frank speech of the common people, for the common people to read.

Dr. Stuart, grandson of the President of that great pioneer American institution, Transylvania College, born in Hangchow where his father organized a school for boys, nobly represents the second generation of American Protestant missionary effort in China. True to his heritage, he soon found himself in educational work. He has been the President of Yenching University since 1918, and the institution as we now know it, beautifully housed on its sunny campus outside of the walls of Peiping, bears eloquent testimony to the idealism that inspired Dr. Stuart and those that went before him.

Dr. Stuart in his life and in his work belongs to a noble group of selfless men and women who have contributed greatly to the cause of education in the Orient. It must comfort him to see what effect that idealism has had and to know that those ideals of public education so established have been accepted and will remain as one of Protestant Christianity's more important contributions to the great culture of the Orient.

Nelson Trusler Johnson

The Dr. Stuart I Know

L. C. Porter

Mountain climbing and long-distance swimming are the two favorite recreations of John Leighton Stuart. In a definite way, these recreations express a distinctive characteristic of the man. Both of these recreations call for the spirit of adventure to a large degree. On a mountain path there is always the next corner to turn or the peak beyond to climb to; and in long-distance swimming one always wants to go just a little further. President Stuart in all his work exhibits the characteristic implied in these recreations. His is distinctly an adventurous spirit. Through the years he has repeatedly reminded us of the challenging opportunities before us as he has urged faculty and students to go forward in the spirit of adventure, trying new experiments and always leaving behind that which has become too much ordered and put in routine forms. In a very real sense the whole university undertaking has been an adventure of faith, and there is no question that the energy that President Stuart has shown not only in looking forward, but in living forward has been a factor, and perhaps the most important factor in the achievements made by the University during its short life time.

Repeatedly through the years I have been impressed by the value to Yenching in having at the head a leader adventurous himself, and encouraging new ideas and adventure into new methods, on the part of his colleagues. He would be the first to admit that many of his adventurous suggestions have not been successful, and that most of them needed, before they could be put into effect, the careful criticism of those members of the staff, gifted with the wisdom of caution, disinclined to new moves and persistent in demanding a close relationship between forward-looking plans and actual conditions. It is, of course, true that Yenching could not have succeeded as it has if there had not been in the team of workers men with just the wise conservative and critical caution needed to balance the enthusiastic venturesomeness of the President. But it is quite clear there is all the difference in the world between a team in which new experiments and suggestions are encour-

aged and venturing is typical of the leadership, and one in which the leadership is cautious and disinclined to make new moves. With a leader of that type new suggestions and venturesomeness among members of the staff is not encouraged, and there is a definite tendency towards slowing down the pace, and the rigidity that tends to creep over all human institutions.

Were it not for his life of adventure Leighton Stuart would have never come to Yenching. It was disharmony in the situation caused by the attempt to unite two universities each of which had its own long standing tradition that attracted him in the first place. His forward-looking spirit, his faith that a united Christian university for North China was necessary and possible were essential factors in realizing that possibility. Willingness to try the new and unexpected made possible the eventual selection of the present site outside the city walls. Experiments in various practical departments of work are a further expression of the President's willingness to try the new. Throughout the history of these years at point after point one can see what it has meant to have a leader always in advance of his time and encouraging initiative and new suggestions in his followers.

With this forward-reaching faith Leighton Stuart combines a gift for friendship, love and personal concern for his colleagues, students and fellow workers. He can convey to each individual in our community, from deans and professors to gate keepers and campus workmen, a sense of the particular importance of that individual's share in the task at which all work together; a sense too of his own special confidence in each one and of reliance upon each one to bear the responsibility of his own share of work.

Thus our President is the vital centre of the inspiration that has enabled Yenching to surmount obstacles and overcome difficulties, and pass steadfastly through each one of the many crises that have marked these confusing years in Chinese history. Armed with such inspiration at once devoted, steadfast, experimental and forward-reaching Yenching faces the future unalarmed.

BIOGRAPHICAL SKETCH OF DR. STUART

Grace M. Boynton

John Leighton Stuart was born on June 24, 1876 in Hangchow, China. He has a pioneer heritage which in view of his own career seems of especial interest. His great grandfather left Virginia to settle in the frontier state of Kentucky, where he became President of Transylvania College which is in a town near Lexington. The son of this Robert Stuart was David Todd Stuart, a cousin of Mary Todd, who became the wife of Abraham Lincoln. This grandfather founded an institution for the education of women which was called Stuart College, and was the first of its kind in that region. Pursuing the family tradition of new ventures, Dr. Stuart's father, Dr. John L. Stuart, came among the early missionaries to China. Faithful to the instinct to further education, he opened a boy's school in Hangchow, which, however, was closed by his mission because of their view that preaching was the proper function of the missionary.

It may not be out of place to speak at some length of the experiences and influences which were important in Dr. Stuart's youth. In his boyhood the family was school, hospital and society in one, and the bond was strong and the loyalties were deep through the isolation of that family unit in the midst of a different race and culture. And this perhaps, is the point at which to speak of Mary Horton Stuart, President Stuart's mother.

The writer never saw his father, but Madam Stuart is a vivid memory, from the days when she lived in her son's home in Peking. It is often said that a man who achieves is usually debtor to a great mother. In Dr. Stuart's childhood any missionary mother had need of remarkable gifts and powers. She must be not only the parent of her children but their doctor, nurse, tailor and teacher combined. She must do all this and at the same time give a large part of her attention and strength to her husband's work. All this Madam Stuart did, and she did it not only with devotion and success but with a sweetness and gaiety that in her old age exerted a peculiar charm over us who knew her. Even at the age of seventy, her energy seemed inexhaustible but it was never of the bustling kind. Rather, it was benign. It carried her into the hearts of us all. I do not know when it began, or who started it, but I remember that for the whole Yenching community, faculty and students alike, she was known as "Mother Stuart".

Outside of the family life the Stuart children, of whom there were three, John Leighton being the eldest, had a share in Chinese life. They went with their father on his journeys among the people. They learned to speak the language as

Chinese children learn it. They were also taught to read and write. But at the age of eleven, Dr. Stuart was sent to America. Then began the experience which brings suffering to many children of missionary parents, the consciousness of being "different" from the other children. The boy newly arrived from Hangchow, took a desperate determination to conceal that difference. He sometimes speaks of a school to which he was sent where he managed to keep it a secret that he had been born outside the south, and where no one was allowed to suspect that he knew anything more about China than other boys of his age.

In 1892 he entered Hampden-Sydney College, Virginia. This is one of the smaller institutions which has maintained a peculiar distinction, and has, it has recently been discovered, a higher number of graduates in *Who's Who* in proportion to their number, than Harvard University. During his college course, he found that his tastes were definitely scholarly and that his main interests lay in Greek and Latin. His general inclination was toward teaching, and his ambition suggested that to be a college professor in his chosen field was the thing he would like to do. Upon graduation he was awarded a scholarship, which would have made it possible for him to take his A.M. in the classics. For reasons which he has not explained, he felt it his duty to decline. He went as a teacher to his old school, Pantops, at Charlottesville Virginia, where he remained for three years.

There he soon found the possibility of a long period of what proved to be congenial work. The boys interested him; the principal was ageing. Why not settle into the life of this school, with further study and the college professorship as future objectives?

It took Leighton Stuart three years to work out the answer to that question. The obstacle which confronted him was the inner conviction that he ought to be a minister. It was an urge which he fought for three years because he knew that if he accepted ordination, the obvious and inevitable next step would be to return to China and share in his father's work. To the young scholar, who was fascinated with the Greek and Roman classics, the prospect of preaching in Hangchow presented no attractions whatever.

Religion is a subject upon which Dr. Stuart displays great reserve. It is characteristic of him to say very little which is intimate and personal upon this topic. But in the choice of his career, the religious motive was paramount. His faith demanded his whole life. In the autumn of 1899 he entered Union Theological Seminary. He remarks, in speaking of this decision, that as matters have turned out he was saved from entering a profession in which he probably could not have remained. "With the trend in education against the classics which has developed since that time, it is almost certain that I should have had to drop my Latin and Greek and go into some other field". This may be taken as a bit of the dry humor which is constantly appearing

in the President's remarks, but he made another comment which was entirely serious. "I have always found", he added "That when I have submitted to the dictates of my conscience, I have never had cause for regret."

He graduated from the Seminary in 1902 and with two classmates spent two years travelling among the churches of the South enlisting their support for Missions. These efforts were so successful that "money rolled in to the Board". One of the classmates was Lacy Moffett who later came to China at the same time as Dr. Stuart. These two young men, in the course of their work with the churches, went to New Orleans Louisiana. There they met two sisters, Aline and Catherine Rodd. Within a year there was a double wedding and the Moffetts and the Stuarts came out to China together.

Aline Rodd Stuart was married in November 1904 and arrived in China in December of the same year. Two years later, her only son, the Rev. John Stuart was born. He is at present a minister in Baltimore Maryland. From the time of his birth, the young mother's health declined, and when the Yenching Community knew Mrs. Stuart, she was very frail, and often so ill that she was confined to her room. Whenever her strength permitted, it was her joy to open her home to us all, and I remember her, a slender figure with a sweet pale face, soft hair clouding her forehead, and a smile that seemed both bright and wistful. Everything about her suggested delicacy - her pretty southern voice, her gentle ways, her beautiful hands. She was at once a perfect contrast and a perfect complement to Mother Stuart and if the latter was vivacity and energy, the wife had a pervasive exquisiteness which was drawn out toward those who knew and loved her as the perfume of flowers is drawn out in the rain and the dew. It was during the early Commencement which Yenching held prior to moving out to the new site, that Mrs. Stuart became critically ill. She died on the 5th of June 1926, and hers was the first grave in our cemetery. Dr. Stuart's close friends are aware that her memory is to him a perfect thing which lives with him, increasingly precious with the passing of time.

When Dr. Stuart returned to Hangchow in 1904, he joined his father and plunged into his work. He also began the scholarly study of Chinese which he says has in large measure taken the place with him of his Latin and Greek. He continued in preaching and studying for three years, and then was invited to join the faculty of the Nanking Theological Seminary. This was an opening into the academic life which he had supposed was closed to him when he sailed from America. He had even left his Greek and Latin books behind him, on the advice of his father who had known many missionaries to bring books to China which were never opened after they arrived here. The young man would not trust himself to decide. He left it to his Mission. His scholarly bent was evidently recognized and he was sent to Nanking. "You see" the President commented at this point "As a missionary I have gone

from bad to worse. First I left preaching for teaching, and then I left teaching for university administration."

The eleven years in Nanking were in some respects the most satisfying Dr. Stuart has known. He was absorbed in the routine of quiet academic life where the most intimate relationships were possible with his students and his colleagues. He published books in Chinese: among them *Essentials of New Testament Greek*, and *A Commentary on the Apocalypse*. He also compiled a Greek-Chinese-English dictionary for use in his courses. Then in 1918 he was invited to become the President of Yenching University.

There was nothing attractive about Yenching at the time. We were miserably housed inside the city, without facilities or equipment. The institution had been recently organized and was full of jarring factions. It had less than a hundred students, and a faculty with only two Chinese members (Dr. J. F. Li, and Dr. Ch'en Tsai Hsin). Many of the foreign members of the faculty had few qualifications for university teaching. The finances of the new venture were in the discouraging condition of a budget of \$50,000 and an income of \$25,000, which meant an annual deficit of half the running expenses. The trustees in America were men without any especial concern for Yenching. The University was to them only one of many interests, so that the President says some of them would come to a trustee-meeting rather doubtful whether the business to be voted upon concerned Yenching or Bayreuth College in Smyrna. In fact, the beginning was so disheartening that Dr. Stuart says there had been a long search for a man who would shoulder the load. When the invitation came to him, he knew of several people who had already declined it.

In the midst of the confusion and the discouragement however, Dr. Stuart saw possibilities. He saw that there might come into existence a Christian college broadly conceived, which would contribute to social progress in China. It might maintain the values of the early missionary motives of sacrifice and service, and give them a modern expression. It might become a place where Chinese and westerners could work together with no sense of difference, sharing alike in resources, difficulties and achievements. This last was the possibility which most appealed to him, and caused him to come to Peking. At the time of his coming he made one condition which he must now look back upon with amusement and wonder. He stipulated that he was to have nothing to do with the raising of money for Yenching. That was not to be his task.

In recalling this condition I am reminded of a remark of his when he returned from one of his many money-getting trips to America. "I never see a beggar", said he "Without a feeling that I belong to the guild."

It is quite impossible for the majority of us to conceive of the crushing responsibility which financial problems have brought with them. We have now

some five million, which is due in the main to the efforts of Dr. Stuart. For him there is never any relief from anxiety. The development of Yenching has been so rapid that when one realizes that it has all taken place since 1919, it seems hardly credible. The steps must be very briefly summarized; it should be remembered that each step entailed money, and money in large amounts. This is money which represents the coining of a man's vitality. The scholarly temperament does not enjoy the atmosphere of the business world. The man of affairs does not easily concern himself with the details of tactful approach to wealthy individuals. It is only fair to reckon with the fact that Yenching has been bought with a price. One may hazard the guess that it was no more difficult for the young man to enter the ministry than for the mature man to enter what is ironically known as "the money-raising game".

The first step in the development of Yenching was the finding (and financing) of a faculty. The next was the securing of a site outside the city walls where the Yenching Community could have its own life. The next was the construction of a plant. Each new building created a new demand for money for its upkeep. The power-plant was the worst. "It's like a great hungry beast", Dr. Stuart once said wearily. "You throw it all the money you can find, and it devours it all, but never has enough".

Faculty and plant attracted students in large numbers. Each student created a financial puzzle. Student fees cover (as is true in universities all over the world) barely one seventh of the cost of education. Yenching had no resources from which to supply the balance. An endowment became imperative. It is now the most crying need.

Dr. Stuart has been interested in many phases of education. From the beginning he has experimented with courses and departments which will contribute training for definite needs in society and assure the graduate of a job. Several such experiments has been given up because of lack of support, but we still have courses in Pre-medicine, Pre-nursing and in Journalism and Education which are of this nature. But on the other hand the President has never relinquished his interest in the scholarly world, and support has been won in various fields for important research. The most conspicuous achievement is the Harvard-Yenching Institute. This is concerned with Sinological studies and is made possible by a substantial gift for the estate of an Oberlin graduate named Hall, who left a will directing that his money be used in setting up foundations and institutions which should further the cultural contacts of East and West. Many gifts were made for this purpose, but the gift to Yenching was the largest. This, says Dr. Stuart, is because of the confidence the executors of the estate came to have in Yenching's future. They estimated that future in terms of Yenching's President.

It remains but to speak of Dr. Stuart's connection with affairs outside the University. He has for many years been a member of the China Foundation and the Institute of Pacific Relations. He has friends among men in public life in both the East and the West. But he considers his connections as limited and unimportant compared with his work for Yenching.

It is not possible in the life time of a given individual to estimate the significance of his career. But perhaps this statement may be ventured: in a time when East and West have been brought together into sudden, and for the most part inharmonious contacts John. Leighton Stuart has given himself to the attempt to found a university in which there should be "no sense of difference between westerners and Chinese, but where both should share in a common life, in resources, difficulties, and achievements alike."

It is for Yenching to demonstrate whether that attempt has succeeded and can survive.

司徒先生六旬壽序

作人壽考詩篇以頌文王養老膠序載生遠稽殷制是知典學者必得其年頤和者莫宜於學自三代而然矣欽維
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壽辰特刊

司徒校務長六十

燕入野醫

第一卷 第九期

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司徒先生六十壽

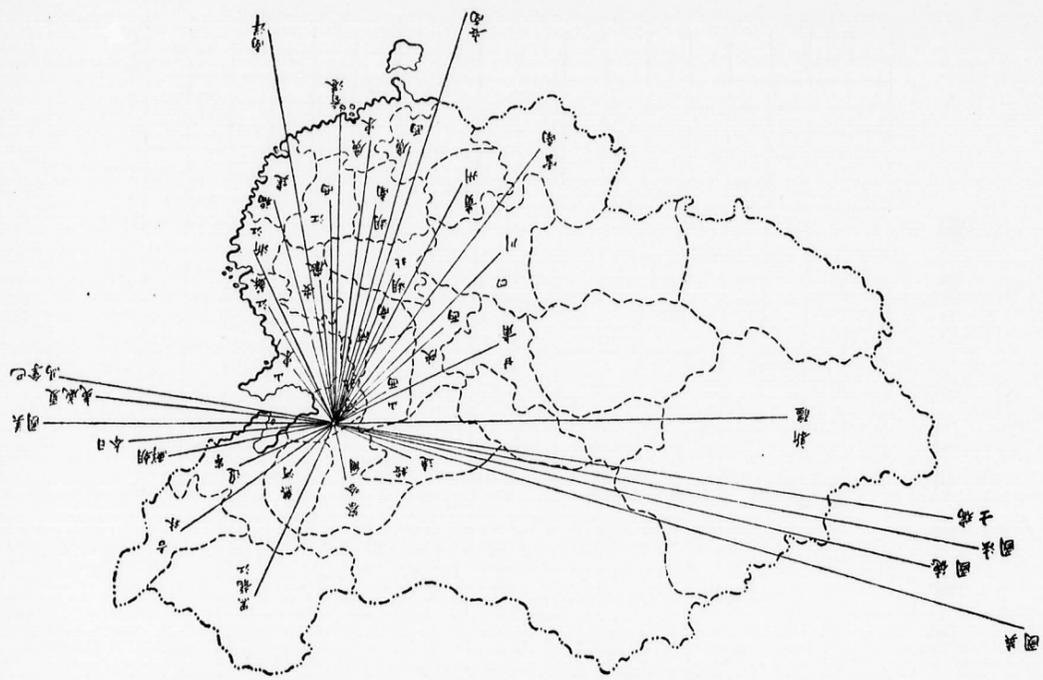
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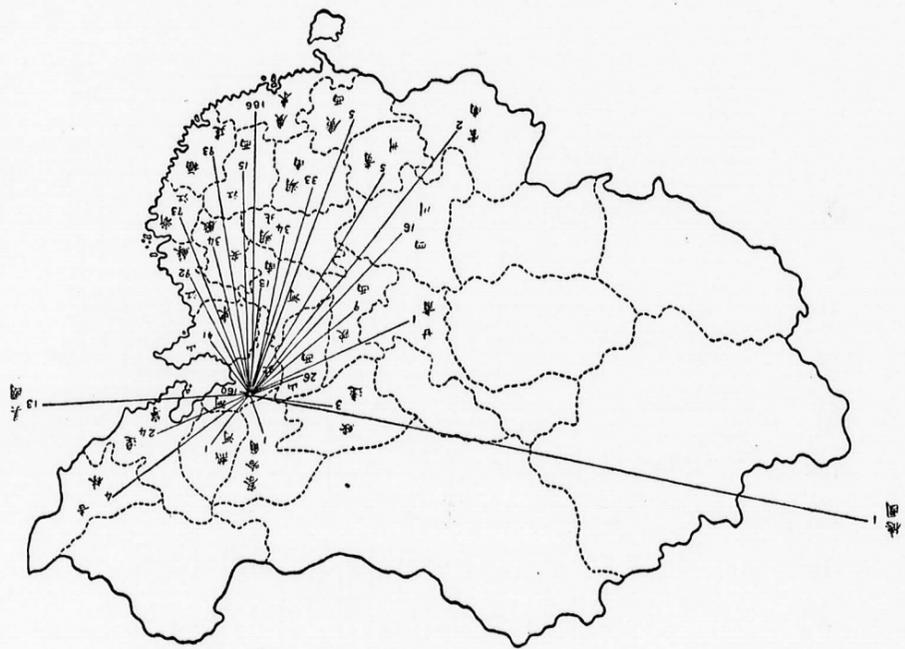


司徒先生六十壽辰

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學生籍貫分配圖 二十四年秋季

Stuart, J. L.

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COMPROMISE SEEN FREEING U. S. ENVOY

Stuart Due to Quit China Today
— Dignity Believed Upheld
on 'Guarantee' Issue

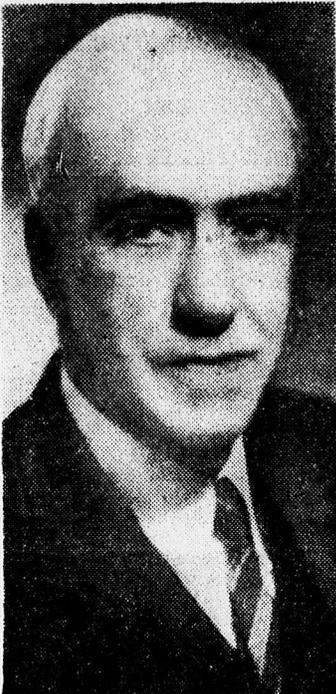
By HENRY R. LIEBERMAN
Special THE NEW YORK TIMES.

SHANGHAI, Aug. 1—After a two-week delay caused by local Communist regulations for exit visas, United States Ambassador John Leighton Stuart is scheduled to leave China tomorrow for a report and consultation in Washington. The United States Embassy in Nanking, which made the official announcement on his impending departure, said he was going home "in compliance with instructions received from his Government the latter part of April."

The instructions had given Dr. Stuart leeway in determining the exact time of his departure, once he had assured himself of the safety of American nationals in the lower Yangtze Valley. He was originally scheduled to leave about two weeks ago but his trip was delayed by the technicality of "shop guarantees."

This exit visa system under which a shop guarantor assumes responsibility for possible unsettled obligations of the person he endorses involved the question of diplomatic immunity in connection with Dr. Stuart and his party.

ENVOY ON WAY HOME



Ambassador J. L. Stuart
Associated Press

No Dent in Policy

An Embassy spokesman in Nanking declined to say until after the Ambassador's departure how the "shop guarantee" issue had been settled. It was understood here, however, that some compromise had been arranged to uphold the personal dignity of the Ambassador without making any appreciable dent in the Communist policy of not recognizing the legal status of either the United States Embassy or the United States consulates in China.

The first ambassador to leave Communist China, Dr. Stuart will fly out of Nanking in the C-47 transport assigned to the Embassy's air attaché staff there. The plane, which made a successful test flight on July 14 after being grounded since the Communist capture of Nanking on April 24, will be piloted by the United States Air Attaché, Col. John A. Dunning, of San Antonio, Tex.

Other members of the Ambassador's party, as announced by the Embassy, include John M. Cabot, United States Consul General in Shanghai; Harry A. Hinderer, Embassy administrative officer; Philip Fugr, the Ambassador's private Chinese secretary; William M. Olive, Shanghai Vice Consul who was beaten in jail after being arrested here July 6 on a traffic violation charge, and Mrs. Olive.

Stopover in Okinawa

According to the Embassy announcement, Dr. Stuart intends to proceed directly to the United States, except for normal stopovers and to change his plane en route. He is expected to arrive in Washington about Aug. 8.

The Air Force C-47, the only United States plane in Communist China, is scheduled to fly directly to Okinawa where most of the party will board a B-17, formerly assigned to the Nanking Embassy, for the completion of the trip. Other members of the party will proceed to Japan where they will board a commercial plane.

Nothing was expected to delay the departure of the Ambassador with the possible exception of unfavorable weather. The Nanking newspaper Hsin Min Pao said today that the Military Control Commission had "definitely ordered" the plane to leave Aug. 2 at 8 A. M.

An Embassy spokesman said China-born Dr. Stuart had no intention of resigning at this time and was expected to return to China. John Wesley Jones, political counselor, will be in charge of the Nanking Embassy when Dr. Stuart leaves.

The Ambassador's departure raises a new technical question on United States diplomatic representation in China. Dr. Stuart's senior aide, Minister Counselor Lewis Clark, is now in Canton as head of the United States mission in Nationalist territory. As Dr. Stuart's senior assistant, Mr. Clark normally would become charge d'affaires, thus shifting the top diplomatic representation from Communist to Nationalist territory.

PRESIDENT J. LEIGHTON STUART OF YENCHING UNIVERSITY

After 3 years, 8 months and 10 days of close confinement by the Japanese in the city of Peiping, Dr. J. Leighton Stuart emerged from his involuntary retirement on August 18, 1945, to resume at the age of 69, with no diminution of vigor or resourcefulness, the active direction of one of the most outstanding examples of Sino-American cooperation, Yenching University.

More than to any other individual, that institution owes its growth and reputation to Dr. Stuart, who has been its president since 1919 when 3 smaller Christian colleges were brought together to form a new and stronger union. A beautiful site - old palace gardens five miles outside the city, laid out originally by a scholarly official of the Ming Dynasty; a plant of modern fireproof construction which nevertheless retains the lines and decorative features of Chinese palace and temple architecture; an endowment, far from adequate, yet the largest of any private center of higher education in China; a staff of loyal teachers, Chinese and Westerners of several nationalities; and a choice student body drawn from all parts of the country; these are no mean achievements for any man in education.

Because of its American connections, Yenching was able to carry on after the Japanese invasion of North China in 1937 with its academic freedom unimpaired, and on Pearl Harbor day its enrollment stood at a peak of 1156. Senior members of the Chinese staff, more than a dozen of whom had undergone months of imprisonment and ill treatment following the seizure of their President, were eagerly awaiting the end of the war and Dr. Stuart's release, with a proposal that the University be reopened immediately if only on a limited scale. This was done for freshmen and sub-freshmen only on October 10, 1945, Chinese Independence Day, at the very hour when the formal surrender of Japan's armies in North China was being received in the ancient palaces of the Forbidden City in Peiping, less than ten miles away. Next autumn the 3 year old university-in-exile which has kept bright the name and reputation of Yenching in what was so long known as "Free China", will return to the campus outside Peiping.

Dr. Stuart was an "Old China Hand" when he first went to Yenching in 1919. Born of missionary parents at Hangchow and educated at Hampden-Sydney College and the Union Theological Seminary of Virginia, he had been from 1908 Professor of New Testament at Nanking Theological Seminary. A man who knows Chinese thought, language and literature as few foreigners ever do, his published works include a Greek-Chinese English Dictionary of the New Testament and two texts in Chinese. Enjoying the confidence and respect of all classes, he serves as a trustee of the China Foundation and has been decorated with the Special First Class Order of Merit of the Republic of China. Known as a trusted friend of the Generalissimo, on more than one occasion following the Japanese invasion, he was asked by those in control of Occupied China to transmit peace feelers to the war-time Chinese capital, Chungking.

It is not strange that on this record "Time" referred to him last October as "high in the ranks of U. S. educators" and "perhaps the most respected American in China." Dr. Stuart expects to return to Peiping early this spring in time to direct the reconditioning of the badly war damaged plant in preparation for full scale reopening next September.

1945

March 22, 1930

John Leighton Stuart, D. D.
President of Yenching University, Peiping, China

Doctor Stuart's parents were missionaries in China. He was born in Hangchow June 24, 1876; graduated with the degree of A. B. and received also the degree of B. Litt. from Hampden-Sidney College (Virginia) in 1896; B. D. from Union Theological Seminary of Virginia later, and D. D. from Hampden-Sidney College in 1915. He was married to Aline Hardy Rodd of New Orleans in 1904, and they went to China in 1905 as missionaries representing the Presbyterian Church in the United States. In 1908, Doctor Stuart became Professor of New Testament theology at Nanking Theological Seminary where he remained until 1919.

In 1919 he was chiefly instrumental in bringing about a union of three small institutions at Peking, and he was called to the presidency of the united institution, then called Peking University and at present Yenching University. Within the past ten years it has been his personality that has been primarily responsible in building up this small institution with its meager resources and inadequate staff to its present position of leadership in Christian higher education in China. On a site beautifully located outside the city, near the Imperial Summer Palace and Tsinghua College, and within view of the Western Hills, a splendid group of buildings has been erected during this short period of years with funds raised during the same period. This group of buildings constitutes perhaps the most striking example in China of the successful blending of Chinese classical architecture with modern scientific engineering and construction.

Doctor Stuart has been remarkably successful in winning the confidence of both Chinese and foreigners in China. He has been equally successful in gaining the interest of Americans in this leading Christian University in China. While taking the lead in securing funds for the development of the institution, he has been successful in drawing together at Yenching an exceptional cosmopolitan faculty of Chinese, Americans, and Europeans. The Chinese faculty of Yenching will compare favorably with any equal group of Chinese and also with the faculty of any American university of equal size. The same statement can be made about the foreign faculty. When Doctor Stuart became president, the enrollment of the University was 94. In the academic year 1929-1930 it is almost 750, which represents the limit of dormitory capacity. Each year a larger number of qualified applicants must be rejected for the lack of dormitory space. The student enrollment represents every province in China. More than one-half of the students come from south of the Yangtze River. Graduates are readily admitted to American universities for post-graduate study.

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March 22, 1930

Doctor Stuart's tasks for years past have been largely administrative. He has had extremely little time for literary or scholarly work. In 1916, however, he published "The Essentials of New Testament Greek" in the Chinese language; in 1918, the "Greek-Chinese-English Dictionary of the New Testament"; and in 1922, the "Commentary on the Apocalypse" also in the Chinese language. Great pressure was brought to bear upon Doctor Stuart to induce him to attend the International Missionary Council held in Jerusalem in 1928. Unable to be present at the conference because of the pressure of financial need in behalf of the University, he prepared one of the papers which was read, under the title "Christianity and Confucianism".

Doctor Stuart's position as an American resident in China is almost unique. So intimate is his relationship with Chinese associates and the leading spirits in the new China that his resignation of the office of President of Yenching on several occasions, tendered for the purpose of leaving the position free for the election of a Chinese head, was always insistently rejected by the Chinese Board of Managers. When finally it seemed wisest, because of the new educational laws promulgated by the Nationalist Government, that a Chinese administrative head should be elected, arrangements were made to the great satisfaction of the Chinese faculty and Board of Managers whereby Doctor Stuart should still retain the title of "president" and be the resident administrator on the campus.

Doctor Stuart is universally recognized as a leader in the whole Christian educational movement in China. Because of the high esteem placed upon his personality and his service to China, the Government of that country has conferred upon him the third class rank of Chia Ho. This honor is seldom granted by the Government to foreign educators. He is Honorary Adviser to the Ministry of Education of the Nanking Government. He is also Honorary Adviser to the Board of Education of Shansi and Chihli Provinces. He holds the same relationship to the Association for the Preservation of Chinese Culture and the Palace Museum of Peking. He is likewise a member of the China Foundation.

Y. P. MEI

Education:

Nan Kai Middle School, Tientsin
Tsing Hua College, Peking
Oberlin College, B. A. 1924
University of Chicago, Ph. D. 1927 (in Philosophy)
Cologne University, Germany

Experience:

Students Division Secretary, National Committee, YMCA, 1922-23
Yenching University
Registrar, 1928-31
Director of Studies 1931-34
Dean of Arts College 1936-38
Prof. of Philosophy 1936-38
Acting President Oberlin-in-Shansi 1934-36
Director, Kansu Science Education Institute 1938-40
General Secretary Chinese Industrial Cooperatives, 1940-41

Present Position:

Acting President, Yenching University 1942

Publications:

"The Ethical and Political Philosophy of Motse",
1929, Probsthain & Co., London
"Motse the Neglected Rival of Confucius", 1931,
Probsthain & Co., London

Honourary Degree:

LL.D., Oberlin College, 1945

Address in America:

Yenching University Office
150 Fifth Avenue
New York 11, N. Y.

Address in China:

Yenching University
Chengtou, China

Mr. Cheng Lin-chuang belongs to the Congregational Church. From 1935 to 1937 he supervised the students' field work on Rural Economics and Cooperation in Tsining, Shantung, a project of the North China Rural Reconstruction Council.

Mrs. Hsu Kung Lan-chen has given me the following information about herself:

1932 - Columbia University Ph. D.

1932-1941 - Yenching, Home Economics Department

1942-1946 - St. John's University Medical School

1947 - - Yenching, Home Economics Department

Religious denomination - American Church Mission

our file

Biographies

Ch'i Ssu-ho

- 1907 Born in Ning-ching, Hopei Province
1931 Graduated from Yenching, received the degree of B.A. in History
1933 Received the degree of M.A. in History from Harvard University. Went to Harvard in 1931.
1935 Received the degree of Ph.D. in History from Harvard University, June 1935.
1935-37 Professor of History, National Normal University, Peiping. Resigned on account of the removal of the institution to the interior on account of the outbreak of the Sino-Japanese War.
1937- Joined the Yenching staff in September, 1937. Became the Chairman of the History Department in 1939. Became full professor in July, 1940. Stayed in Peiping during the War Period, 1941-45. Returned to his old post after the re-opening of the University.

Publications:- 1) Contemporary Western History (in English) 1940
2) The Teaching of Western History (in Chinese) 1941 and numerous research articles appeared in the various learned journals.

Weng Tu-chien

Born November 28, 1906, Futsing, Fukien, China. B.A., 1932, M.A., 1935, Yenching; Ph.D. 1938, Harvard; Research Fellow of the Harvard-Yenching Institute at Sorbonne, Paris, 1938-39. Professor of History, National Yunnan University, 1939-40; Adviser to Fellows and Scholars of the Harvard-Yenching Institute and Lecturer in History, Yenching, 1940-41; private research work, Peiping, 1942-45; Adviser to Fellows and Scholars of the Harvard-Yenching Institute and Professor of History, Yenching, 1945 to date. General field of study, History of Asia; special field of study, History of the Mongols in the 13th and 14th centuries. Christian, Methodist.

Chou Yi-liang

Born January 19, 1913 in Tsingtao, Shantung. B.A. Yenching University, 1935. Research Assistant, Academia Sinica, 1936-39. Fellow of Harvard-Yenching Institute, Harvard University, 1939-44. Ph.D., Harvard University, 1944. Instructor, Harvard University, 1944-46. Assistant Professor, Yenching University, 1946-.

Lin Yueh-hwa

Professor of Social Anthropology in the Department of Sociology, Yenching University, took his Ph.D. at Harvard in 1940 and returned to China in autumn 1941, and accepted immediately the offer of the professorial chair of British Boxer Indemnity Fund affiliated with National Yunnan University. While in Yunnan, Professor Lin took the opportunity to investigate the aboriginal peoples of the Southwest China and published his "The Miao-Man Peoples of Kweichow" and "Kinship System of the Lolo" in Harvard Journal of Asiatic Studies, and many other articles in Journal of West China Border Research Society, Chengtu. His report on a study of a rural community in Fukien, entitled The Golden Wing, was published by the International Secretariat, Institute of Pacific Relations, 1944. The revised manuscript under the title, The Golden Wing: A Sociological Study of Chinese Families, has been accepted for publication in Kegan Paul's The International Library of Sociology and Social Reconstruction. Professor Lin joined Yenching faculty in the fall, 1942, and served as Acting Chairman of the Department of Sociology, Yenching University in Chengtu, 1943-46. He has taken part in the last few years in a number of field expeditions at the request of the National Government and subsidized by the Harvard-Yenching Institute, the Rockefeller Foundation and other institutions, to collect data about the indigenous groups in Yunnan, Sikang and Szechwan, as a basis for policies of protection and development in a period of greatly increased contacts of these peoples with the outside world. His mono-

graphic reports on the Lolos of Liang-shan, the Tibetans of Northern Sikang and the Giarung of Northwestern Szechwan, all in Chinese, will be published in the Frontier Study Series in succession by the Commercial Press, Chungking and Shanghai. Professor Lin is now thirty-seven, father of a three-year-old daughter and Christian of the Methodist Church.

Hsi Hsien-yü

June 1938 Ph.D., Washington University, St. Louis, Mo., with honors: Phi Beta Kappa and Sigma Xi.
 1938-39 Doing some more research work at the Department of Mathematics, Washington University.
 1939-41(Dec.) Lecturer, Department of Mathematics, Yenching University, Peiping.
 1942-46 Lecturer, Department of Mathematics, Catholic (Fu-Jen) University, Peiping, and concurrently Professor (honorable), Department of Mathematics, China University, Peiping.
 1946- Professor and Chairman, Department of Mathematics, Yenching University, Peiping.
 Religious denomination: Yenta Christian Fellowship.

Ch'u Sheng-lin

Ph.D., University of Chicago, 1935.
 Assistant Professor of Physics Lingnan University, Canton, Kwangtung 1935-38
 Acting Chairman of the Department of Physics Lingnan University 1937-38
 Professor of Physics National Tungchi University then at Kunming, Yunnan Spring 1939
 Assistant Professor of Physics Yenching University, Peiping 1939-Dec.'41.
 Lecturer of Physics The Catholic University of Peiping 1942-45
 Professor of Physics Chungkuo University, Peiping 1943-45
 Assistant Professor of Physics Yenching University 1945-46
 Professor of Physics Yenching University 1946-
 Chairman of the Department of Physics Yenching University 1946-
 Religious denomination: Presbyterian.

Shen Nai-chang

Yenching University 1932 B.S. Degree
 Tsinghua University 1933-36 Graduate work
 Université de Paris, Paris, France, 1936-38 Graduate work
 Yenching 1938-41 Department of Psychology
 After Pearl Harbor circumstances forced him to be unemployed from 1941 to 1945. He lived quietly in Chengfu just off the campus. He was in prison $\frac{1}{2}$ month in the summer 1942. In 1945 he returned to Yenching.
 Religious affiliation: Methodist.

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Hsu Hsien-yi

June 1938 Ph.D., Washington University, St. Louis, Mo., with honors; Phi Beta Kappa
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 1938-39 Doing some more research work at the Department of Mathematics, Washington
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 1939-41(Dec) Lecturer, Department of Mathematics, Yenching University, Peiping.
 1942-45 Lecturer, Department of Mathematics, Catholic (Fu-Jen) University, Peiping,
 and concurrently Professor (honorable), Department of Mathematics, China
 University, Peiping.
 1946- Professor and Chairman, Department of Mathematics, Yenching University, Pei-
 ping.
 Religious denomination: Yenta Christian Fellowship.

Ch'u Sheng-lin

Ph.D., University of Chicago, 1935.
 Assistant Professor of Physics
 Acting Chairman of the Depart-
 ment of Physics
 Professor of Physics
 1938-39 Tsinghua University, Canton, Kwangtung
 1937-38 Tsinghua University
 National Tsinchi University then at
 Kuaning, Yunnan
 Yenching University, Peiping
 The Catholic University of Peiping
 Changkiao University, Peiping
 Yenching University
 Yenching University
 Yenching University
 Chairman of the Department of
 Physics
 Religious denomination: Presbyterian.

Shen Nai-chang

Yenching University 1932
 Tsinghua University 1933-38
 Université de Paris, Paris, France,
 1938-39
 Yenching 1938-41
 After Pearl Harbor circumstances forced him to be unemployed from 1941 to 1945. He lived
 quietly in Chengde just off the campus. He was in prison a month in the summer 1942. In
 1945 he returned to Yenching.
 Religious affiliation: Methodist.



Caroline Chen

Graduated from Yenching Home Economics Department in 1926. M.A. degree from Columbia University in 1928. Taught Home Economics in Yenching University from 1928 to 1938. Taught Home Economics in South-Western University in Kunming 1938-39. Started Home Economics work in Aurora Women's College and Chairman of the Department 1939-46. Concurrently taught Home Economics in St. John's University. Spring 1946 came back to Yenching. Now Acting Chairman of Home Economics Department. Religious denomination - Methodist.

Yen Ch'un

(A Christian, member of the Anglican Church, Peiping)

Mr. Yen was graduated from Yenching University in July 1931 with philosophy as his major. After graduation he studied in Yenching Graduate School for three years, and did one year's research in Harvard-Yenching Institute.

In July 1935 he went to U.S.A. as an international exchange student, pursued his graduate studies in philosophy and western classical languages at Columbia University for three years; spent another year at Yale as a student of classical languages and literature as well as an assistant in the Department of Chinese.

He returned China in July 1939, joined Yenching faculty, teaching philosophy up to the time of Japanese occupation of Yenching campus in December 1941.

After that, he was appointed professor of philosophy in the Department of Philosophy and Education at The China University, Peiping, which was the only educational institution that never yielded to or made any compromise with the Japanese military authority or the Chinese puppet government.

Since the re-opening of Yenching, he is teaching as ever in the Department of Philosophy and is now on the rank of assistant professor.

Before going abroad, Mr. Yen published two books: "Plato--An Exposition & Criticism of His Philosophy", and "A Study of the Ethics of Aristotle". In the past few years he has been engaged in translating Plato's works from the original Greek into Chinese, and he has about one-third of them done. These will be published under the editorship of the Committee of Western Philosophical Classics, China Philosophical Association. Besides, he has also written two books on Chinese philosophy: A Study of the System of Thought in "The Book of Golden Means", and A Study of the System of Thought in "The Book of the Great Learning". He is now working on An Analytical and Critical History of Greek Philosophy, having finished the Pre-Socratic part.

Kao Ming-k'ai

Professor Kao Ming-k'ai, born on March 28, 1910, is a descendent of a Chinese Methodist family of Fukien Province. After graduating from Yenching University, he went to France and took his Ph.D. at the University of Paris in 1940. He returned to China to join the teaching staff of Yenching University in 1941. He shared the suffering of this university that winter and accepted the nomination of member of the Centre franco-chinois d'etudes sinologiques during the last three years of the war. Since the return of the University from Chengtu to Peiping, he has again joined the faculty of Yenching as a member of the Harvard-Yenching Institute. He is the author of A New System of Chinese Grammar (a theoretical and historical study of the structure of Chinese language), Essai sur la valeur reelle des particules prepositionnelles en chinois, La decouverte d'Anyang et les resultats obtenus d'apres les etudes d'inscriptions oraculaires, Schools of Contemporary Western Philosophy and several articles on Chinese philosophy and Chinese linguistic problems. He is the translator of B.

Russell's Outline of Philosophy as well as the 13 novels of H. de Balzac's Scene de la vie de province (the most important part of Balzac's Comedie Humaine).

Lin Ch'i-wu

1938 Summer M.A. in Physical Education, Columbia University
1938-40 Instructor, Yenching University, Peiping
1940-41 Lecturer, " " "
1942-43 Lecturer, Yenching University, Chengtu
1943-45 Assistant Professor, Yenching University, Chengtu
1945-46 Director of Recreation for 203 D. Youth Army, Colonel rank.
1946-47 Professor, Yenching University, Peiping
Religious affiliation Presbyterian

Agnes Fang-chih Chen

When I returned from Bryn Mawr College to join Yenching as instructor of political science in the winter of 1939, Peiping was in the second year of Japanese occupation. Thanks to its international status and American connections, the university was able to function in academic freedom. In another two years, however, the Pearl Harbor incident broke out. The university was closed down immediately and many of its faculty and staff members were thrown in prison as enemies of the Japanese empire.

In the spring of 1942 I joined a group of Yenching and P.U.M.C. faculty and students in a clandestine journey into Free China. Either through ignorance or misfortune, we took the southern route and very soon found ourselves surrounded by the Japanese army. For seven and a half months we played hide and seek with the invaders. We were harassed by difficulties and illness of every description; but it was the common lot of millions of war-refugees and we had hardly any good reason for complaint.

When at last we reached the western province of Szechuan, Yenching was in the process of reopening at Chengtu. To return to an old flock was an indescribable joy. The refugee institution gave us plenty to do. Last summer, a year after V-J Day, we migrated to Peiping again. My duties are divided between teaching and office work in the political science department. It is my cherished hope that normalcy will return before too long and that we may devote some time to research also.

Note: Miss Chen is a Christian.

Jao Yu-su (Mrs. Lin Yueh-hua)

Did her graduate work at Smith College and received her M.A. degree in 1940. She returned to China in 1941 and served a year as economic expert in the Yunnan Provincial Economic Council in Kunming. When Yenching University in Chengtu opened in 1942, she was called back to teach in the Department of Economics. Besides teaching she has undertaken some projects of research on China's international economic position. At present she is still serving in the same department. The courses she has taught are those in international trade, public finance and principles of economics.

see file

New Arrivals from England

The Reverend Martyn Lawrence Hughes, M.A.

Educated at Eltham College, London; read History at Magdalen College, Oxford, and Theology at Westcote House Cambridge. Ordained at Southwark Cathedral; served as Curate in St. John's Eltham. Sent to China by the Society for the Propagation of the Gospel in the spring 1947, now teaching New Testament in the School of Religion at Yenching.

Mary Dorothea Hughes, M.A.

Read English at Lady Margaret Hall Oxford, taught English in Secondary Schools in England. Came to China with her husband in the spring of 1947.

The Reverend J. Philip Lee Woolf, M.A., B.D.

Read Greats and Theology at Pembroke & Mansfield Colleges Oxford. Ordained to the Ministry of the Congregational Church at George Street, Croydon 1942 and served as Pastor there till 1944. Spent a year in America studying Chinese at Berkeley and at Yale. Spring 1946 sent out to China by the London Missionary Society; seconded by them to the National Christian Council for Christian work amongst students in government universities. Now working at Tsing Hua University - with close relation with the Christian Fellowship at Yenching.

Dr. Jean D. Lee Woolf, M.B., B.S.

Graduate from Kings College Medical School, London. Hospital work in England until her marriage in 1942. Is now teaching at Tsing Hua University and helping with clinic work at the Yenching Child Welfare Centre, Ch'eng Fu.

Dr. Tai Wen Sai

Read Mathematics and Astronomy at Yenching University and Cambridge. During the later years of the war was working with the Academia Sinica in K'un Ming. Now teaching Mathematics at Yenching.

The Reverend L. Malcolm McAfee

Studied at University of Chicago and Yale Divinity School. Has been working as English speaking secretary for the Yenching Christian Fellowship during the current year.

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Former Alumni Now on Faculty

Here are brief biographical sketches of Mr. and Mrs. Lin-chuang Cheng.

Lin-chuang (L. C.) Cheng:

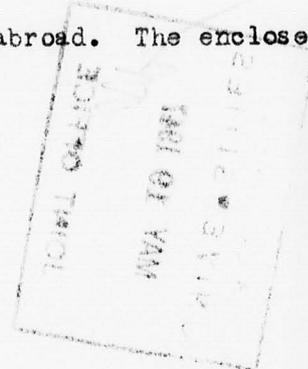
Born in Seoul, Korea. Father was a merchant.
Graduated from Jefferson Academy (American Board Mission middle school) in 1927.
B.A. (Department of Economics) Yenching University, 1931. Elected to the Phi Tau Phi Scholastic Society.
M.A. Columbia University, 1933.
Lecturer, Department of Economics, Ginling College, 1933-34.
Research Fellow, Department of Agricultural Economics, National Agricultural Research Bureau, Nanking, 1934-35.
1935-41 Instructor - Assistant Professor, Department of Economics, Yenching University.
Fled with family to West China in the spring of 1942 after the closure of University after Pearl Harbour Incident.
1942-46 Professor and Chairman of Department of Economics at Yenching in Chengtu.
44-46 Acting Dean of College of Public Affairs, Yenching in Chengtu.
Returned to Peiping in 1946.
Present position - Professor and Chairman of the Department of Economics.
Wife - Jui-wu Kuan, a classmate in Yenching.
Specialization - Agricultural Economics and Co-operation.
Continuous service in Yenching since 1935.

Jui-wu Kuan (Mrs. L. C. Cheng)

Born in Peiping in a wealthy Mandarin family.
Graduated from Bridgman Girls Middle School (American Board Mission) 1927.
B.A. Department of Sociology and Social Work, Yenching University, 1931. Elected to the Phi Tau Phi Scholastic Society.
M.A. School of Social Administration, Chicago University, 1933.
1934-37 Superintendent, Hsiang Shan Children's Home, Peiping.
1937-41 Lecturer, Department of Sociology and Social Work, Yenching.
Fled to Chengtu, 1942.
1942-46 Assistant Professor - Professor, Department of Sociology and Social Work, Chengtu Yenching.
While in Chengtu, started several nurseries (for children of professional women and those of workers) and promoted a children welfare project in slum districts by the application of social work methods which is highly appreciated by experts from America.
Attended International Conference on the Prevention of Traffic in Women held in Java in 1936, sponsored by League of Nations.
Specialization - Child Welfare Social Work.

Mr. and Mrs. Cheng were married in Chicago by President J. Leighton Stuart.

There are 25 Yenching graduates on our faculty who have studied abroad. The enclosed list will give you some information about each one.



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There are 15 teaching graduates on our faculty who have studied abroad. I have listed below their names and the universities where they studied. I will give you some information about each one.

Mr. and Mrs. Chen were married in Chicago by President J. Leighton Stewart.

Specialization - Child Welfare Social Work.

in 1930, sponsored by League of Nations.

Attended International Conference on the Prevention of Traffic in Women held in Havana, Cuba.

from America.

the application of social work methods which is highly appreciated by experts

those of workers) and promoted a children welfare project in six districts by

while in Chicago, started several nurseries for children of professional women and

Chicago, Yenching.

1934-38 Assistant Professor - Professor, Department of Sociology and Social Work,

1937-41 Lecturer, Department of Sociology and Social Work, Yenching

1934-37 Government, Liaoning Shan Children's Home, Peiping.

M.A. School of Social Administration, Chicago University, 1933.

to the Phi Tau Phi Sociological Society.

B.A. Department of Sociology and Social Work, Yenching University, 1931. Elected

Graduated from Bridgman Girls Middle School (American Board Mission) 1927.

Born in Peiping in a wealthy landowning family.

191-wu Kuan (Mrs. L. C. Chen)

Continuous service in Yenching since 1938.

Specialization - Agricultural Economics and Co-operation.

Wife - 1st-year classmate in Yenching.

Present position - Professor and Chairman of the Department of Economics.

returned to Peiping in 1945.

1945-46 Acting Dean of College of Public Affairs, Yenching in Chicago.

1942-45 Professor and Chairman of Department of Economics at Yenching in Chicago.

after Pearl Harbor incident.

1935-41 Instructor - Assistant Professor, Department of Economics, Yenching University.

Research Fellow, Department of Agricultural Economics, National Agricultural

Laboratory, Department of Economics, Peking College, 1933-34.

M.A. Columbia University, 1933.

Phi Sociological Society.

B.A. (Department of Economics) Yenching University, 1931. Elected to the Phi Tau

Graduated from Liaoning Academy (American Board Mission middle school) in 1927.

Born in Peiping, Korea. Father was a merchant.

191-wu Kuan (Mrs. L. C. Chen)

There are brief biographical sketches of Mr. and Mrs. Liu-chiang Chen.

Former Alumni now on Faculty



PROFESSOR WILLIAM HUNG
OF PEKING UNIVERSITY
PEKING, CHINA

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"He is a philosopher by virtue of Confucius and a wit by the grace of God. . . . Shorn of all its pleasing whimsicalities, his address was a scholarly analysis of the teachings of Confucius"—*The Forum, Portland, Oregon.*

"He delivered one of the finest addresses ever heard at a local Rotary meeting"
—*Wheeling Daily News, Wheeling, West Virginia.*

PROFESSOR WILLIAM HUNG (or more correctly Hoong We-lian) of the Department of History, Peking University, was the pupil of his father, the late Honorable Hoong Hee, of Shantung, China, well-known scholar and statesman. First instructed in China's history, philosophy and poetry, he afterward came to America for western education, and in five years' time captured three degrees from America's best universities, was elected a member of the Phi Beta Kappa and other learned societies, and twice awarded graduate fellowships.

He was the designer of the Chinese City in the Centenary World Exposition, and has spoken before numerous churches, schools, commercial, scientific and literary organizations in America.

Mr. Hung is deeply interested in interpreting China to America.

His knowledge of his native land and his profound study and life in America make him a unique figure of special significance to Americans interested in the relations of the East and West.

"The ovation that was paid him at the conclusion of his talk, when the Rotarians rose as one man and applauded until Mr. Hung had acknowledged the compliment several times, assures him of hearty recognition in the future. It was a scene rarely witnessed in Newburgh and coming from men of the standing of Rotarians, meant more than the mere applause usually given speakers"—*Daily News, Newburgh, New York.*

"The address was remarkably able and statesmanlike, and gave the audience a new conception of the great questions involved in the drama of human history now fast unrolling in the Far East"—*Cortland Standard, Cortland, New York.*

"He speaks English not only with the utmost fluency, but with the richest vocabulary, and a rare sense of discrimination. A man of great practical sagacity, of keen analytical mind, he has also that deep sense of humor which is often the counterpart of unusual insight and sane judgment in the appraisal of men and events. He will be a power to be reckoned with in the coming years of the influence of Peking University, for he has manifestly, along with deep love for his own land and people, a sympathetic understanding of the history and the soul of Christianity"—*The Congregationalist*.

"Professor Hung gave one of the most forceful addresses made before the Club this year. Rotarians not present missed an intellectual treat—missed an international text of supreme importance"—*Spokes of the Rotary Club of New York City*.

SOME OF MR. HUNG'S LECTURE SUBJECTS:

China in the World Drama
China after the Washington Conference
America and China, Their Relations on the Pacific
Militarism in China, Its Rise and Its Solution
China's Contribution to Prosperity
The Chinese Renaissance Movement
China's Scholarly Heritage
Confucius
Christianity in China, Its Program and Its Problems

"He is an orator of note, and his knowledge of English might well be envied by many an American"—*Pittsburgh Dispatch*.

"Professor William Hung, Professor of History in Peking University, gave the last of his series of Horizon Lectures this morning at Chapel. . . . The lecture was masterful, and following the speech, the student body gave to the speaker an ovation. Orators, teachers and entertainers have appeared before the student body of De Pauw University, but never in the late history of the institution has a speaker so well won the applause which was accorded to this great teacher from China today"—*Greencastle Banner, Greencastle, Indiana*.

"One of the most dramatic addresses of the Conference was given by a Chinese, William Hung. The audience interrupted him with frequent applauses and gave him a real ovation at the close of his address which was delivered with oratorical ability and in choice English. If any one present had doubted the ability of a Chinese to speak with fire and force, his doubts were dispelled by the impassioned speech of this young orator"—*Pittsburgh Christian Advocate*.

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Communications with reference to speaking
engagements should be addressed to:

PEKING UNIVERSITY
156 Fifth Avenue New York City

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Former Alumni Now on Faculty

Here are brief biographical sketches of Mr. and Mrs. Lin-chuang Cheng.

Lin-chuang (L. C.) Cheng:

Born in Souel, Korea. Father was a merchant.
Graduated from Jefferson Academy (American Board Mission middle school) in 1927.
B.A. (Department of Economics) Yenching University, 1931. Elected to the Phi Tau Phi Scholastic Society.
M.A. Columbia University, 1933.
Lecturer, Department of Economics, Ginling College, 1933-34.
Research Fellow, Department of Agricultural Economics, National Agricultural Research Bureau, Nanking, 1934-35.
1935-41 Instructor - Assistant Professor, Department of Economics, Yenching University.
Fled with family to West China in the spring of 1942 after the closure of University after Pearl Harbour Incident.
1942-46 Professor and Chairman of Department of Economics at Yenching in Chengtu.
44-46 Acting Dean of College of Public Affairs, Yenching in Chengtu.
Returned to Peiping in 1946.
Present position - Professor and Chairman of the Department of Economics.
Wife - Jui-wu Kuan, a classmate in Yenching.
Specialization - Agricultural Economics and Co-operation.
Continuous service in Yenching since 1935.

Jui-wu Kuan (Mrs. L. C. Cheng)

Born in Peiping in a wealthy Mandarin family.
Graduated from Bridgman Girls Middle School (American Board Mission) 1927.
B.A. Department of Sociology and Social Work, Yenching University, 1931. Elected to the Phi Tau Phi Scholastic Society.
M.A. School of Social Administration, Chicago University, 1933.
1934-37 Superintendent, Hsiang Shan Children's Home, Peiping.
1937-41 Lecturer, Department of Sociology and Social Work, Yenching.
Fled to Chengtu, 1942.
1942-46 Assistant Professor - Professor, Department of Sociology and Social Work, Chengtu Yenching.
While in Chengtu, started several nurseries (for children of professional women and those of workers) and promoted a children welfare project in slum districts by the application of social work methods which is highly appreciated by experts from America.
Attended International Conference on the Prevention of Traffic in Women held in Java in 1936, sponsored by League of Nations.
Specialization - Child Welfare Social Work.

Mr. and Mrs. Cheng were married in Chicago by President J. Leighton Stuart.

There are 25 Yenching graduates on our faculty who have studied abroad. The enclosed list will give you some information about each one.

AUG 30 1927

學大京燕
YENCHING UNIVERSITY
PEKING, CHINA.

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(others)

DEPARTMENT OF ECONOMICS

Bing Hua Li.

TELEGRAPH ADDRESS
"YENTA"

Born: November, 1892.

1907 - 1911 HingHua Gutherie Memorial High School.

1911 - 1915 Foochow Anglo-Chinese College.

1915 - 1918 Ohio Wesleyan University. B.A.

1918 - 1921 Fukien Construction Bureau.

1921 - 1925 Instructor in Economics, Yenching University.

1925-1926 March, Chicago University M.A.

1926 April to June London School of Economics.

1926 - Assistant Professor in Economics Yenching University.

0179

GIFT TO THE LIBRARY

A few days ago, our university library received from the late Mr. Yu Tang Shih of the Department of Chinese 1925-26, a valuable gift of a rare collection of Chinese classics, fiction, poetry, etc., and more than two hundred numbers of the Argosy Weekly, altogether amounting to several hundred volumes. Some of these, which are now out of print, are of exceptionally good type and binding. Mr. Yu came of a well known official family of Chekiang, his grandfather and father having held high official positions during the Manchú Dynasty. After he returned home from Japan, where he spent some time in studying, and from Korea, where he served as a secretary in the Chinese Consulate, he held several teaching posts in schools in Chekiang and Fukien. Just before his connection with us, which was sadly terminated by his untimely death, he was a librarian in the National Library of Peking. In his spare time he contributed articles and translated books from English into Chinese for publication by the Commercial Press.

A few months before his final departure from our midst, he began suffering from cancer on the esophagus and was repeatedly advised by our physician and friends to go to the hospital for treatment. But his keen sense of duty and great interest in his work outweighed the kind advice to take necessary care of his failing health. Thus, in spite of his poor physical condition, and in spite of the fact that his work is divided between the Men's College and Tungfu, he never failed to meet his classes.

As time went on, his energy failed and his vitality dwindled. Still we saw him dragging himself into the class room and spending what was left of him in lecturing. He seemed fully determined - to the fatal detriment of his health - that as long as there was one ounce of energy left in him and as long as he could move about, he would never leave his sheep without a shepherd. In the mean-time the disease took such a hold on him that he could eat nothing but ginger noodle soup. He was invited several times by friends to dinner, but he frankly declined the invitations because he could not retain any food. Outwardly he exercised such self-control that he showed no sign that each day he was drawing nearer to the shadow of death. He still appeared to many a big, strong, healthy person.

Things went on until that fatal day, March 18, when a shooting affray occurred in which we lost a student. As a result of this event a strike of the students was declared. It is needless to say that Mr. Yu showed every sympathy for the students who had to miss their class work; but as he could do very little under these circumstances, he thought it expedient to go to the hospital to have his disease treated. Accordingly he went to the P. U. H. C. But to the great disappointment of his many friends, who were especially concerned over his health, he was out of the hospital the second day the strike was called off. Instead of taking work easy when he came out of the hospital, he took upon his shoulders the financial campaign for the provision of food and clothing for the refugees who were suffering as a result of military operations in and around Peking. Poor as he was, he contributed a goodly sum toward this fund himself. Where can we find a better example of a man who had lived the Christian life of service and sacrifice for the sake of others? Yet with all of these Christian manifestations, Mr. Yu was only a Buddhist by faith.

At last about one month before the spring term was over, the malady took such a decided turn for the worst that he could no longer sustain himself, and it was impossible for him to go to class anymore. But still having the interest of his students at heart, he got a substitute in the person of a Mr. Sung, who served very faithfully in Mr. Yu's place.

During the final examinations, Mr. Yu sent a letter to the Deans' Committee stating that of all the positions he had ever held, whether in Korea, or Northern or Southern China, he neither found a better place to work nor a more congenial and intimate group of persons to work with than in Yenching. He hoped that he would recover from his illness and come back to Yenching. But rather than risk the interest of the university with a doubtful case it seemed advisable for him to tender his resignation so that Yenching could look for some one else in his place. This fine Christian spirit of service was manifest to the end. But Alas! Just when he had found the place where he could be of best service, he succumbed to his illness in July.

Altho his association with us had been brief, yet it was extremely profitable to both, and began to bear fruit at once. His students and colleagues accorded him a warm welcome, which was his due, while he himself was very proud of being able to be considered one among us. On his death-bed, he expressed

the wish that he be buried in our cemetery and thus be permanently connected with Yenching, a wish that was promptly granted. It was at this time, too, that he willed to our library his collection of books!

Thru a combination of unfortunate circumstances, Mr. Yu had lived for the last fifteen years a lonely life, his chief companions being books. But during all of these years he was inspired to live above the world of care.

His life is perhaps best summed up by the epitaph inscribed, at his own dictation, on the grave stone, on which he refused to have his name placed:

"Here lies a lonely man in this wide world"

天下畸零人之墓

One of his relatives by way of explanation inscribed on the reverse side of the stone the following:

"Rich in talents, but poor as to opportunities

才豐而遇吝
In a wicked world he maintained a life of
世濁而行芳 purity.

He called himself a lonely man - a state to be pitied"

自號畸零吁可傷

(This brief sketch is written for those who may have opportunities to read the books he willed to us, or who may have occasion to stroll over our cemetery and see the inscription so that they may know something of the life history of this noble gentleman.)

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MEMORIAL MINUTE - DR. EARL O. WILSON

The death of Dr. Earl O. Wilson on September 30, 1949 brought a sense of loss to the members of the Yenching Committee and others on the United Board who had come to know him as fellow-worker and friend.

Born in Newton, Michigan, on September 11, 1890, Dr. Wilson went through a typical American boyhood. Undergraduate work at Hillsdale College and Purdue University was followed by graduate training at Massachusetts Institute of Technology, culminating in the degree of Sc. D. in Ceramic Engineering in 1936.

Dr. Wilson's experience in China began at Peking National University, where he was instructor in English from 1916 to 1919. In 1921 he was appointed assistant professor of Industrial and Applied Chemistry at Yenching University. He became full professor in 1926 and held that position until 1944, when illness made it necessary for him to retire.

He was an excellent teacher. Many of the present leaders among the industrial chemists and chemical engineers of China were his students. However, his keenest interest lay in research, and he made significant contributions to industry. He gave himself unstintingly, and under his direction Yenching developed outstanding work in Ceramics and Leather Tanning.

The Yenching Committee make this record of the work of a noted scientist, respected teacher, and longtime member of the Yenching family with rededication to the support of the cause he served so well. We express to Mrs. Wilson and their three sons not only our sympathy but also our appreciation of the privilege of having been associated with a keen mind and a great spirit.