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Chao, T.C. 1927-1933

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JUL 22 1927

The
CHRISTIAN CENTURY

A JOURNAL OF RELIGION

Robert L. Willett
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440 South Dearborn St., Chicago

20 July 1927

Rev. Henry W. Luce, D.D.
Peking University
150 Fifth avenue
New York, N.Y.

Dear Dr. Luce:

T. C. Chao preached a sermon before a congregation in Peking about two months ago that caught my eye. I sent a copy of it on to Joseph Fort Newton, with the suggestion that he use it as his "Sermon of the Month" in McCall's Magazine. I have a letter from him this morning in which he says that he will be very glad to do this, making it the "Sermon of the Month" for the Christmas issue where it will be specially featured provided that I can get a photograph of Chao in time.

Of course you understand that with their circulation of about a million and a half the Christmas number will go to press early in September. Now it seems to me that this is an unprecedented opportunity for some publicity for one of your Chinese faculty who is still not well known in this country. Can you not see that a good photograph of Chao is provided immediately, even if it requires some cabling to China? I am sure that you are familiar with this feature of McCall's Magazine, but if you are not you can look at a copy on a newsstand and you will see that every month they devote two or three pages to a selection of the event of the month, the book of the month and the dramatic event of the month, the musical event of the month, and so on.

I am forced to send this to your New York office. I wish I knew exactly where you are because it requires very swift action.

Faithfully yours,

Paul Hutchinson

PH-G

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July 25, 1927

Dr. J. Fort Newton
Overbrock, Pa.

My Dear Dr. Newton:

Paul Hutchinson has just written me about a photograph of Professor T. C. Chao to go with his sermon which you are planning to have published in McCall's magazine at Christmas. Dr. Hutchinson told me of the urgency of having this photograph in September and so I am cabling for the same. I will communicate with you at once on its arrival.

For years I have regarded Mr. Chao both in the depth of his spiritual insight and his power to express his rare spiritual experiences in clear and understandable English as not only one of the four or five greatest religious leaders in China but ranking high with any I know anywhere in the world. It is quite possible you discovered this through his sermon even if you have not known him in familiar ways. I have been wondering if, in due time, sometime before publication I might glance over the sermon? There is a chance of course that it might be too modern and too radical for us to suggest to some of our constituency that it might be well to buy the Christmas issue of McCall's. On the other hand if it were such that we could unreservedly recommend it to those interested in China and in Yenching it would be a most helpful thing to do in many ways. Most of the sermons of Mr. Chao that I have read have moved in those higher spiritual atmospheres, high above the contentions of either modernists or fundamentalists. I think it would be an eye-opener to a good many of our people (and no doubt you have this in mind) to read at such a time a sermon from such a man.

Very grateful for this very great service which you are rendering,
believe me,

Very sincerely yours,

HNL/S

0401

AUG 2 1927

THE RECTORY
THE MEMORIAL CHURCH OF ST. PAUL
OVERBROOK, PHILADELPHIA

August 1, 1927

Rev. Henry W. Luce,
150 Fifth Avenue,
New York City.

Dear Brother Luce:

I am very grateful for your kind letter about Prof. T. C. Chao, and for your goodness in sending for a picture of him to accompany the review of his sermon in McCall's Magazine. It will be very striking and interesting to more than two million readers of that journal to know the spiritual insight and high thought of a Christian leader in China.

I deeply appreciate your cooperation.

Cordially and fraternally,

Joseph F. Weston

0402

T.C. Chao

October 31, 1927

✓X

~~Dr. Joseph Fort~~ Newton
The Rectory
Memorial Church of St. Paul
Overbrook, Philadelphia
Pennsylvania

My dear Dr. Newton:

Under separate cover we are sending you the photograph of Professor T.C. Chao which you wished for use in McCall's Magazine. This is in accordance with the suggestion in your letter of September 3rd that we send it about the last of October. We are enclosing some facts about Mr. Chao that may be of interest to you.

Very sincerely yours,

Office Secretary

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Dr. Joseph Fort Newton,
The Rectory
The Memorial Church of St. Paul
Overbo

October 31, 1987

0404

7 November 1927

filed to T.C. Chao
Dr. J. Leighton Stuart
Peking University
150 Fifth Ave.
New York
U.S.A.

Dear Dr. Stuart:

copy
From our University Bulletin I have been glad to learn that you had a pleasant voyage across the Pacific and were proceeding to New York. We are missing you very much here especially during this time when we need your advice and presence in many of the Christian activities. However we know that your absence is good for us and will be fruitful for further advancement of the cause to which we have all pledged ourselves.

copy
I take this opportunity to make a short report to you concerning the activities of the Yenta Christian Fellowship. Two weeks ago the Fellowship carried on a membership campaign as a result of which seventy four members were added to our number, twenty three men students, thirty two women students, fourteen faculty members and their wives and five workmen. We have therefore now on our list 254 members. There may be others whose names are missing from our roll, but who are members. We have just made a budget for this year's activities which amounts to \$1800. This looks a little big but unlike last year's budget it includes the separate budgets of the S.V.B., Y. M. C. A. and Y. W. C. A. of the University as these organizations have merged into the Christian Fellowship. From last year's budget we have still a balance of \$804.69, so this year we need only to raise something over \$1000. It is hoped that this year the Committee on the Community Chest will raise our budget for us, together with its own solicitations.

The Social Fellowship Committee of our Yenta Christian Fellowship headed by Mr. T.S. Hsu had arranged one social meeting right after the membership campaign. The meeting was held last week and was reported to be fairly successful, manifesting a real Christian spirit of joy and enthusiasm. I was absent from the meeting because I was away at Wo Fu Ssu attending a Y.M.C. A. Secretaries' Conference to which members of the Faculty of our School of Religion made some rather interesting contributions. During our social meeting the new members were given a welcome and all were asked to sign up for some definite activities in the Christian Fellowship. Not all the members attended, but forty-three students signed their names and pledged themselves for Christian Fellowship activities.

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Just a little before this social meeting of the Fellowship we had a Recognition and Communion Service on October 23rd. As we had been experimenting on some new religious forms we found this service more successful than last year's. The procession was preceded by a woman student carrying a cross, while the choir sang "In the Cross of Christ I glory", the scene was very dignified and solemn.

copy
The Chinese Sunday services have been especially well attended. Every time the Ninde Hall Chapel has been filled. Our service has been better planned with our own hymns, responsive reading especially prepared from time to time, written prayers, and quite well prepared sermons. Various faculty members have been asked to lead and to preach. A week from now a student, Mr. Yang Chang Tung, will preach for us. I do not know very much about the other services, but I hope they are going on nicely also. A few weeks from now I am planning to have a Vesper Service of Song and Praise under the light of lamps and candles. Just now several of us are designing a standard in the form of a cross maybe on a globe or spherical figure for use in our processions. I hope to write you more about this service later on.

The Social Service Committee of the Fellowship are doing the following work. There is a plan to establish a F'ing Ming Hsueh Hsiao for working women. Recently there was held a meeting of women workers at Haitien which was also a successful event. There is a plan to have services in the villages with a fourfold programme, namely: 1. Lectures. 2. Games. 3. Social investigations. 4. Home visitations. Besides these things there will be some winter philanthropy. For this a budget of \$300 has been proposed. Attention is also paid to public health work. There may be some other things in the programme of the Social Service Committee besides those that I have already mentioned.

copy
The Religious Committee is divided into three committees as you know. The Students' Volunteer Band have been reorganized into what is now called the Li Chi Club. The Short Course students and our former student volunteers are members of this club which carries on meetings for discussion of various subjects from time to time. The most hopeful thing that I want to report is the work of the General Religious Life Committee composed of six faculty members, one workman representative and fourteen students. This Committee is subdivided into several committees, namely: Morning Chapel Committee, which takes charge of arranging for morning chapels. Up to the present our chapel services both on Tuesdays when both the Men's and Women's College students are together and on other days when the Men's College and the Women's College have separate services have been very well attended. From fifty two to seventy or eighty students sometimes attend the regular chapel hour. I was told by a woman student a few days ago, that the Women's College Chapel Services have increased in attendance from seven or eight to over thirty. There are three series going on of subjects - one on Christianity and Society, one on Why I believe in God? Another on yearning needs. The second sub-committee of the General Religious Committee is on Sunday Schools. There are now:

- copy
- 1 Sunday School for the children of our faculty members, administrators and officers, held in the Ninde Hall with Mrs. Andrew Ch'eng as superintendent.
 - 1 Kindergarten Sunday School held at Chiang Chia Hutung under the care of Mrs. S. Ts'ai

copy
1 in the Yenching Primary School at Chian Chia Hutung in which Tsing Hua Primary School children are also included.

1 at the three banners.

1 at Haitien, Pei Yuan School

- All

1 at the Yenching model primary school, under the management of our men and women students.

The third committee of this General Religious Life Committee is on religious books and pictures. Religious books will be gathered together from faculty members and students and placed in the reading room of the School of Religion so that those who want to read them and get acquainted with them may have access to them easily. This Committee also plans to introduce good religious moving pictures from time to time. The fourth committee is on literature, whose duty it is to publish reports of religious activities in the Yenching Fu Kan and publish special pamphlets at Christmas and on other occasions. The fifth committee is a public lecture committee which takes charge of the work of inviting religious speakers from time to time to give lectures in the Yenta Christian Fellowship and also to send people out to give lectures outside. The sixth committee is a committee on publicity which has done a great deal of good work in preparing attractive posters and announcements. The last committee is the committee on discussion groups which is most important and very active. Two faculty discussion groups have been formed, one under the name of "The Quest", under the leadership of Mr. Porter and Mr. Ritter, and another under the leadership of Dr. Sharman. In regard to the students' groups Mr. Fang Tso Ying and Miss Li Pei Kuang have been very active in the work. So far seventeen groups with seventeen faculty members as leaders have been formed for the discussion of eight subjects as follows:

copy
1. Christianity and the Student Life.

- a. Mr. Ritter, six students
- b. Mr. P.C. Hsu, five students.
- c. Miss Margaret Hsieh, twenty seven students.
- d. Miss Speer, fourteen students.

2. Christianity and the Problems of Youth

- a. Mr. T. S. Hsu, twenty students.
- b. Mr. C. W. Luh, twenty students.
- c. Miss Cheney, four students.
- d. Miss Gooding, four students.

3. Christianity and Science

Dr. Galt, eight students.

4. What can and should we believe?

Mr. T. C. Chao, twenty students.

5. Christianity and Social Problems

- a. The Political Question, Mr. L. T. Hwang, twenty students
- b. The Economic Question, Mr. Taylor, eight students.
- c. Social Question, Miss Ward, eight students.

6. Christianity and Chinese Culture.

Mr. Wu Lei Chuan, twenty students.

7. Devotional Life

Miss Hancock, six students

8. Bible as Literature.

Mr. A. C. Y. Ch'eng, eight students

Altogether we have 198 students, men and women, in the discussion groups.

0407

Of course among this number a few students attend more than one group, but as some of the discussion groups have swelled a little bit we may safely say that we have about two hundred men and women students in these groups this year. Please let me give you no interpretations of the figures stated above, they show quite clearly their own meaning.

copy
Two weeks ago Mr. K. S. Wang, national secretary of the Y.M.C. A. for the Students' Volunteer Movement was here. He had personal interviews with our students and made a very good impression on them through his earnestness and enthusiasm.

As I have not the time to concentrate on the translation of hymns, the writing of responsive meetings and prayers, I am sorry that it will not be possible for me to compile a hymn book for the university during this semester as I expected. So far we have put together all our hymns into a mimeographed copy which is now being used.

In regard to the Truth and Life Dr. T. T. Lew wrote me as soon as he arrived at New York that it was very difficult for him to raise money in America for anything in China. It is also difficult to ask Dr. Galen Fisher for contributions because the Institute of Social and Religious Research has contributed large sums of money for Christian literature to the National Christian Literature Association which ought to allot a small portion to the Truth and Life. So may I request you to recommend Dr. Lew again that unless some fund is secured for Truth and Life this year it is probable that its continuance will be seriously endangered. Personally I feel that Truth and Life has been doing a good work although its circulation is not wide. It should by all means be carried on through this difficult time. It is not difficult at all for me to secure material for the journal and to secure statements of appreciation from our leaders. The only difficulty lies in the lack of funds which is due both to its limited circulation and to the difficulties of the time.

While at the Wu Fu Ssu Conference I made a proposal to Mr. E. B. Barnett and Mr. L. T. Chen that the business Department of the Association's Press take up the responsibility of having our paper printed and distributed under certain conditions. The Peking group of writers will keep the paper under the same name, will pay for the printing and will send the material to Shanghai to be printed on stated dates, while the Y. M. C. A. Press takes upon itself the work of having it printed and circulated. This proposal is made on the basis that the Y. M. C. A. need the cooperation of our Peking group of writers who are all Y. M. C. A. members, and the Truth and Life needs some organization like the Y. M. C. A. for its distribution. It is clearly understood that the paper is an independent paper which expresses the freedom of thought of an independent group of Christians. Any time we or the Y. M. C. A. see fit, the agreement can be terminated, it seems to me the advantages of this proposal are that it will save us the cost of a separate office which amounts to over \$800 a year and that there will be closer cooperation between the Y. M. C. A. National Committee and its members and that there may be a wider-spread of our thoughts and writings. I would like to have your reaction on this matter. I shall report to you before long what the Y. M. C. A. thinks about it.

The School of Religion seems to go on in a more enthusiastic way this fall as we have with us the twenty short course students. Every Wednesday morning we have a special School of Religion Chapel Hour which is well attended. From twenty to thirty sometimes attend these meetings. Both teachers and students speak at these gatherings and things seem to be interesting. There is not much to report except that personally I have been more interested in teaching my own subject, Philosophy of Christian Religion, as I study it more I begin to see certain truths in a new light. I have been asked by the Y. M. C. A. to write a Life of Jesus for the 29th centenary of Jesus' ministry and now I have been seriously considering the matter.

The Yenta Series Committee has had two meetings this fall. As business is more or less at a stand-still the Commercial Press with whom we have a contract for the publication of the manuscripts of our series is not able to accept manuscripts from us for publication. Miss Margaret Hsieh's poems, the collection under the title "Spring Water" translated by Miss Grace Boynton was sent to the Commercial Press and sent back to us. It seems that when we have some manuscripts that we want to publish and the Commercial Press is not able to do it for business reasons, we should have, set aside, a definite fund for the purpose. Next time when our committee meets the question will be discussed as to the nature and character of the series as well as the question of the promotion of scholarly writing among our Faculty members. I wonder if we may have some fund from the Yenching-Harvard Fund for Chinese Studies for our publications. We would like to hear from you on this subject.

by
Some time ago after some discussion/the Executive Committee of the School of Religion the matter of my leaving for the Jerusalem Missionary Conference was recommended to the Faculty of the School of Religion. It was unanimously voted to give me leave of absence during the coming spring. So I am seriously planning to go. My difficulties have been those of securing needed funds for personal use on the trip. I am looking forward to the pilgrimage to Jerusalem with a great deal of anticipation, something like the feeling that the Buddhist monks must have had when they looked forward to a trip to India

All members of our family are well and happy and contented. My father and my wife join me in sending you our best wishes.

Affectionately yours,

T.C. Chao

Copy
P.S. I must not forget to say that I have been holding P.P. in remembrance and thought. Please give him my love when you see him.
T.C.C.

December 7, 1927

My dear T.C.:

Your fine letter of November 7th reached me day before yesterday and brought me much comfort and pleasure. When so continuously occupied with financial and other more or less secular interests, I am happy to know of the religious activities that others, notably yourself, have been carrying on so effectively at Yenching. I shall share this letter with various people here who are vitally interested in this aspect of our enterprise.

I want to assure you of the pleasure it has given me to have you write so fully. I hope that your own health is not being at all impaired by the strain of work which others impose upon you and your own fitness for it encourages. Take good care of yourself.

With the help of Mr. Gayland Fisher I am trying to get a special grant for Truth and Life. If successful, I shall report promptly. Meanwhile certain encouragements in our financial efforts make me all the more confident that after this year the University can take over the subsidy up to \$1,000 silver at least. We must therefore keep it going somehow until next summer.

My greetings especially to the Committee members of the Yenta Christian Fellowship and to the faculty of the School of Religion. I cannot tell you what a joy it is to me to know that you are so active, especially in these two groups.

I have had cables from Shanghai urging me to go to Jerusalem but the very fact of being delayed here longer than I had expected, makes me all the more unwilling to stay away any longer from Yenching. I am very glad that you are going and you can represent all that we both stand for much better than can I. Dr. Mott and others have insisted that I write a paper on Confucianism and Christianity and I finally attempted it, although it is a very hurriedly prepared and unsatisfactory statement. Even such as it is, I have drawn chiefly upon the knowledge of yourself and others.

Affectionately yours,

Dr. T. C. Chao
Yenching University
Peking, China

LS:IM

0410

Telegrams—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

Telephone—Central 8731

THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

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Rev. Wang Kang-ho
Dr. David Z. T. Yui

Nazareth, Palestine, April 9 '28

Dr. J. Leighton Stuart,
150 5th Ave. New York, N.Y.
U.S.A.

Dear Leighton:

On the first day of the enlarged Meeting of the International Missionary Meeting Council Dr. Wallace handed me the two books which you loaned me to read and the kind letter accompanying them. I read your kind words with joy and appreciation.

The fortnight that has just passed was one filled with memorable experiences. Mount Olivet with Gethsemane at its foot below and with Jerusalem the Holy City spread out in front of it in full view, is one of those sacred places that bring one back in thought and imagination to the days when He walked the earth. The gathering itself, 240 delegates from some 50 nations, with its wonderful Christian spirit and fellowship, fills one with a feeling the depths of which touch ultimate reality. The deep calls unto the deep. It is impossible for me to describe in my inadequate words how all the delegates of the Conference have been blessed by the interstimulations and discussions, the intense work and the unfettered fellowship of the conference, and how I personally have felt the presence of God.

My participation in the activities made the meetings very interesting to me, although I had all too little to contribute. I served as chairman of the Committee on Confucianism and as one of the 25 members of the Committee on the Message. During the later part of the work, when a smaller committee was needed to write out different portions of the Message I was again called on to participate. Bp. Wm. Temple was asked to write the whole statement, and he incorporated what I wrote with slight verbal modifications, in the central part -- the Message itself -- which follows the preamble and precedes the Lausanne statement which was also included.

During the last two years a change has come about in my religious thinking largely as a result of my reaction against the type of religion merely conceived in terms of ethical and scientific principles. It seemed that the depth is not touched at all. While reason should be exercised to the utmost, it should not deny or destroy the deepest and highest of our human experiences. Man's communion with God as objective and ultimate reality must not be crowded out of existence. More or less with this conviction, I came to Jerusalem, and during the last few days I seemed to have seen God in my Saviour Jesus Christ.

0411

Telegrams—"CHICONCOM" Shanghai
Codes—Missions, C.I.M.

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THE NATIONAL CHRISTIAN COUNCIL OF CHINA

The Missions Building, 23 Yuen Ming Yuen Road
SHANGHAI, CHINA

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Rev. C. G. Sparham
Miss Ting Shu-ching
Mr. H. C. Tsao
Rev. Wang Kang-ho
Dr. David Z. T. Yui

Quite recently the thought came to my mind that I should be ordained a minister of the Gospel. The implications of such a step appear to me to be important. I need your advice and assistance and want to know from you your idea concerning its worth and its procedure if it is some thing that I should do. /

There are many things that I desire to talk over with you regarding our School of Religion and its relation to the Christian movement in China. I shall not attempt to begin here on these problems in spite of my strong impulse to do so, because I am traveling with a party and cannot do as I please. I need quiet time to write on important things, which cannot be made clear in a word or two.

I met Dr. Schell of New York, at Jerusalem, and learned from him how successfully you have been in your labour for Yenching. I hope that your health is good. I pray that God may richly bless you and your work by being with you in all your plans and activities.

You may have heard that through Tom. Barker I received an invitation from Mr. Tatlow to visit England and speak to British students. In a few days I shall leave for Europe and after 10 or 15 days in Italy, Switzerland, and France, shall go to London. The plan is that I stay in England for three months, May, June, and July, leaving for China in August to be back in Yenching just before school opens in the fall. I may also go to the Netherlands to speak. /

I read and re-read your paper on Confucianism with much interest and thoroughly enjoyed it each time I read it as it showed such broad sympathy, deep insight, and profound understanding. I count it a great blessing to think, work, and live in the institution you have by your faith created and to share in my small way the labour needed to realize the idea set before many of us mainly by you.

With kindest regards,
I am,

Yours in Christ,

T. C. Chao. /

0412

April 4, 1930

My dear T.C:

Thank you heartily for writing me so fully in your letter of February 13th. It was extremely informing, and I have noted carefully all its contents.

You will doubtless have heard from Dr. William Adams Brown direct. He hopes to renew his grant later, but is not quite sure when this can be done.

I have written to Dr. Galt in some detail as to the extreme difficulty of raising any money in America now. Every one has had the same experience among those whom I have met in similar financial efforts. You may be assured that I am watching for any opportunity to strengthen the School of Religion, and feel confident that in time this will be possible.

The local aspects of the problem in relation to the Government, etc. I am deeply concerned about, but cannot even make comments at this distance that have any value. This is only a hurried note as I am leaving the city again to be gone for nearly two weeks.

With every good wish and constant remembrance.

Very sincerely yours,

Dean T. C. Chao
Yenching University
Peiping, China

JLS:KK

Dr. Stuart could not wait
to sign this letter.

0413

April 23, 1930.

Mr. S. J. Chuan, secretary,
Grounds and Buildings Committee,
Yenching University.

Dear Mr. Chuan:

I have recently visited Prince Ching's garden which seems to me to be a very suitable place for our School of Religion, if and when it is necessary for us to be separated from the university. I also heard recently that the garden is for sale, and that the university is contemplating securing it for residential purposes. While I have not had the time to call a faculty meeting of the School of Religion to discuss the question of asking the university to secure the garden for the School of Religion, I am able to write this informal letter to you requesting you to present our case to the Grounds and Buildings committee.

Last year we had discussed the advisability and the necessity of moving our School of Religion to Tien Pei Yuan if that place could be secured, and the whole faculty was unanimous in thinking that such should be done. I am sure that the majority of the faculty, if not all, will agree with me as to the need of a place like Prince Ching's garden for our purpose. Since we cannot secure the Tien Pei Yuan, it seems to me that we should make an effort to secure Prince Ching's garden if at all possible for the work of the school. The reasons are as follows:

- 1) The time may come and it may be very soon, when the Ministry of Education will require us to be separate from the university. Then, we shall be in need of a place where we can do our work unmolested. All this depends upon the political developments. But, for the sake of both the university and the School of Religion, some preparation should be made to meet the emergency which may arise at any time in the immediate future.

0414

2) The School of Religion really is in need of an environment where students and faculty may be close enough together to create the right kind of spirit and atmosphere in which to cultivate religious life and to do thorough work in religious research, and to make experiments in religious forms, organizations, activities, and thought.

3) We need a place which will be near enough to the university for us to be of religious service, as well as in academic relation, to the university. Our students will be in need of the university library, will need to attend certain classes in the colleges, and to attend certain public lectures which the university will provide. They will need to associate with the other students of the university, and to make some kind of contribution, intellectual as well as religious, to the university community. The moving of the School of Religion to such a place will not mean that the faculty and student body of the school will be entirely separated from the university, but will be separate enough to insure the individuality of the School of Religion, and close enough for the school to render efficient service to the university, as well as for the school to enjoy the privileges that the university can offer. Thus, in spirit if not in letter we still shall be one.

4) If the university desires to secure the garden for its own use as a residential compound, it might as well assign the place to the School of Religion, in as much as some if not all of the faculty of the School of Religion will have to move to the garden, leaving their residences free for other professors of the university. Thus, the securing of the garden by the university will still meet the university need for a residential compound.

5) Many of the buildings in the garden can still be used after careful repairing. These buildings are suitable for our religious purposes, though not suitable for other kinds of work, so it seems to me it would be an economic proposition if that place was given to the School of Religion rather than to any department in any of the colleges. The School of Religion will need the whole place by itself, because in addition to the residences for the faculty, it will need a main building of the School of Religion, a section for administrative purposes, a dormitory for students with maybe a smaller dormitory for girl students, and if there is a vacant space it may be well even for us to place our university chapel over there.

Of course, there are many questions involved, as for instance, the use of the Ninde Hall when the school moves away, the desires of the donors of the building should be respected and wherever possible followed, and then the question of the finances. But

some things must be done in faith, and must be done early enough.

I therefore, informally ask you to present my thoughts to the **Grounds** and **Buildings** Committee to see if something can be done to reserve the place for the School of Religion, when you secure the garden. In other words, my request is that the **Grounds** and **Buildings** Committee permit the request of the School of Religion to be the first one to be considered in connection with the future use of the garden.

Very sincerely yours,

Dean of the School of Religion.

學大京燕
YENCHING UNIVERSITY
School of Religion
Peping China

Office of the Dean

April 24, 1930.

→ School of Religion
→ The Brier Fund
✓ Graduate students

Dr. J. Leighton Stuart,
150 Fifth Avenue,
New York City.

My dear Leighton:

Some time ago I received your letter in which you expressed hopes for the School of Religion, although at present nothing very much can be done. I also noted that five hundred dollars from the McBrier Fund has been set aside for religious books. Since then I have received a letter from Dr. William Adams Brown promising to help in our literature program next year. He is not able to help us this year. I learned from several sources that it was now impossible to secure the Tien Pei Yuan. Recently I heard that Prince Ching's garden just next the University is for sale. The place is really a very much better one than the Tien Pei Yuan. For one thing, it is just across the street from the front gate of the University, and is a very good place in which to build our University Chapel. It seems that government requirements may make it necessary for us to move away from the University, and in that case, the Prince Ching's garden is the best place that we can find for our purpose. I do not need to elaborate on this point. I am only enclosing herewith the copy of a letter written to Mr. Chuan, secretary of the Grounds and Buildings committee, informally requesting him to reserve the use of the garden when secured for the School of Religion. I think that a special effort should be put forth for securing it just at this opportune moment. If political disturbances continue, and if some sort of government is formed here at Peping we may not be able to secure that place. There may be competition in the bidding for it. At present, if we can negotiate with the owners and secure the place, it will be a great asset to the University as a whole, and especially to the School of Religion. You will allow me to urge it on you to exert your influence in the appropriating of that place. In my own thoughts we need a real religious centre where all religious activities should be organized, and where the religious

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life should be centered. Also, the School of Religion should in the future, have its work divided into parts; first, as a professional school for the training of an educated ministry, and second, as an institute of religious research, both into China's past, and into the unknown realities of our religion. The buying of a place like this is for the time being a matter of faith. You are the man of faith who is leading us on and on and who is giving us the needed aspirations. We are all hoping to live up to the height of faith which you have. It is only my desire to share something of this creative imagination that makes me suggest that a real religious centre should be built in a place like Prince Ch'ing's garden, where we can have the chapel, the School of Religion, the religious centre of our Yenta Christian Fellowship, men's and women's dormitories for the school, the religious conference ground, and the professors' residences. The place is ideal for this combination of religious tranquility with ardent religious activities. It is my sincere regret that I am by temperament and disposition unable to share the great activity of raising the funds, but I certainly will do all I can to back up you and those others who are doing this difficult task for the university as a whole.

I want also to report to you that we have good prospects for graduate students for next year. The one thing that we need is to increase our scholarship funds. There are several applications from Canton Theological College, all of which have to be met with a partial loan of some sort or a subsidy. Even where the churches are willing to stand behind the students and support them financially, the money that is forthcoming from that source will still be insufficient for the students. I am trying to provide some work for them in the school, and to retain the best of them as students throughout the three year course. I am glad to report that the academic standard of the school is really being raised this year. The work that our students are doing is now really graduate work, and the quality of the students has also improved. All of our students are above the average both in intellectual attainment and in personal character.

The chancellor has just called a meeting of the faculty next week to elect the new dean of the School of Religion. This is, of course, only a formality which the school has to go through, for everybody knows that with P.C. Hsu absent for the coming year, J.F. Li unwilling to do any administrative work and with both T.T. Lew and William Hung busily occupied, the burden will fall upon my shoulders again. I am really afraid of continuing to serve as dean for another term, because

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the work of the deanship while not so very heavy, takes so much time and makes me so divided in my thinking, that I find it quite impossible for me to do concentrated intellectual work. Then again, the political situation is uncertain. We do not know what the leftists may do when they get into power. While we are very peaceful here in the university this year, and while the spirit of the students is very much better than last year, I had been confidently told by one of the students who was a communist himself, that there are from 80-100 students who are quite radically inclined. In Tsing Hua as well as in the city they are showing signs of another anti-Christian movement. I personally feel that they will not do much damage, but it seems that to be in a responsible position in the School of Religion just at such a time will mean some strain on me. There are again so many needs which we must meet sooner or later. For instance, there is a need of securing another person full time for the Department of Religious Education. It seems to me that with T.T. Lew's preparation and equipment and thorough training in Religious Education, it is a pity for him not to do full time work in the school, yet I am becoming convinced that he will not do much along that line. Therefore, sooner or later we shall have to secure a full time Chinese who will be in charge of our work in religious education. I feel that that department is at present at least ^{the} one department which will serve the Christian Movement in its most practical and urgent needs. Yet, we are not doing very much. However, I hope that the one year of graduate work in religious education which will be experimental next fall, may prove a thing of great value to both the Christian educational institutions and the church.

Hoping that you are keeping well through the strenuous days in America and anticipating with eager desire seeing you again in China soon,

Very sincerely yours,

T. C. Chao

P.S. I am going to the South again for the School on May 10th, to be absent for a month. While I am doing such work, I am also looking forward eagerly to the sabbatical year when I can study in some quiet institution. I wish I could go to Oxford for a year and something University in U.S.A. for a summer. My trouble will be financial stability to carry out my purpose. Strange it may seem, I have ^{not} been in more stringent financial condition than the last 2 years and ^{likely} the years ahead. Ample scholarship will be needed for me to go to Eng. or U.S.A. to study. T.C.C.

COPY

S. S. Fengtien

May 11, 1930.

My dear Leighton:

I wrote you day before yesterday in regard to Lu Chen Chung whom the School of Religion desires to help and to secure for 1930-31 as a graduate teaching fellow. We cannot make him a fellow, because under his present circumstances, with a family of 5 (he has 3 children) and with the distance between Amoy and Peking, to which he must move his family in case he comes to us, he needs about \$2,000. Mex. for the year. As you know him far better than I do, there is no need for me to describe him as a scholar, a mystically inclined religious person, a musician, and a pleasant and promising personality. There is, of course, no sense in having him come to us, if after 1930-31, he cannot have a chance to be sent abroad, somehow, and continue his studies in the New Testament. We shall need such a person in the School in the future to start our Correspondence Course which, in my own opinion, is more and more needed. Mr. Lu is better in Chinese writing than J. F. and Andrew and is, therefore, more able to do this type of work, with my own help, if in the future I can be freed from the Dean's work and given a portion of the correspondence course to teach. It seems that our School is not doing its proper share in the Christian movement at such a time as this, if we do not soon start something like the Correspondence Course. For the next year, Mr. Lu, if he can come, i. e. if you can secure the \$2,000 Mex. will help us greatly in teaching some of the Short Course courses and in assisting in the Dept. of Biblical Literature and Exegesis.

Re the Short Course, we want to give it again in 1930-31. In fact, it bears more immediate and practical fruits than the 3 years course we are having. The students come to us with a period of working experience and a determination to go back to their organizations, to continue Christian services with a will and willingness to learn and to observe. When they leave us, they immediately put in effect many of things that we are doing in Yenching in the way of worship, groups, discussions classes, etc. etc. They become more able to associate themselves with the student class. They give good impression to others of the good work done for them in Yenching and they love the teachers and Yenching more even than our regular graduates. I wish we could have an army of them. I am now on my way to the South to see the Y authorities and Church authorities for Short Course students. It is worth our while to turn out 10 persons every year on the Church and Christian movement in China.

Within the School of Religion, there are certain difficulties which it is not necessary for me to relate to you inasmuch as you know them better than I do. Eg. the Religious Ed. Dept. will need a full time person who is a Chinese and can push the work energetically. As it is, the department is not working in smoothness. T. T. has entirely too much to do, is too eager for limelight vanities, and too quick to anticipate outside difficulties, and possesses entirely too many ideas to have much done in a practical way. We shall, e. g. have very little production in the way of Christian literature, at a time like this. I am personally feel tired in expecting the impossible from our Faculty. T. S. Hsu

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is not going to help much, nor T.T. because without pay they will not produce literature and will not have time for it. I do not know how much to expect from William. J. F. and Andrew depend on me too much for help. P. C. will be absent for a year or two. The rest are foreigners. With additional work to do, with the burden of the Chaplain's duties (for 1930-31 again) with the administration of the School of Religion (from 1930-23) and with added teaching load because of the absence of P. C., I shall not be able to write very much. I wrote but two poems during the whole of last year. There seems to be a sort of intellectual disintegration going over me because of the choppiness of my duties. I cannot begin to imitate T. T. for irregularities in work, in sleep, and anxieties make me nervous, miserable, unable to meet my regular duties. I had to enter P. U. M. C. for 8 days this spring and to feel below par for the last three months. However, this is not a matter to worry over. This trip will be a tonic and make me happier.

It seems that I am seeing two visions these days, one for our School of Religion and one for the Christian movement as a whole. Let me relate them to you as my friend and counsellor, guide and leader, who will be sympathetic & encouraging. Briefly, the task of our School is twofold, to help the Chinese Christian movement to lay the foundation of thought and to help it in the building of the Christian life. Consequently, the School should later on if not now, be a place for people to do research work in religion and should continue to be a professional school where an educated ministry, (including writers, social workers, teachers) is trained. At present we are doing the latter part of the work, with a tendency toward the former. Within this year, we have raised our standard of teaching and we have done real graduate work, partly because we have had qualified students and partly because our teachers have wanted to elevate our work. The one thing that we are not satisfied with (especially I) is that we have not been as intensively devotional and active as we should be and have not ^{been} as aggressive in our participation in the religious activities in the University as we should have done. There always are excuses. But they are not sufficient ones, and will never be.

There has been some talk and discussion in regard to the segregation of the School, from the University. This appears to be a thing which, if emphasized on account of outside pressure, will make us apparently opportunists. What I want to emphasize is not opportunism, not expectancy, but an educational policy. As the situation stands, it will be difficult for the School of Religion, even to suggest segregation. The University, if it is farsighted, Christian, and adventurous enough, should take the initiative. All the Chinese members of the faculty of the School of Religion are unanimously in favor of segregation, and I think their opinion should have real weight. I am not in favor of separation, or independence. I want us to maintain the internal, organic relation between the University and the School. If possible, we should have an internal constitution drawn up in black and white, for the maintenance of this permanent relationship. But for the sake of the work of both the University and the School, the School should be moved to the ----- when it is secured. We shall need a beautiful environment, a semi-monastic life, and an aggressive and adventurous religion which is not monastic but thoroughly social. I do not have the desire to see all religious activities withdrawn from the University, for religion cannot be separated from life. I do want to see a great religious centre formed where people can meet their God, prepare themselves, and issue forth as "flaming prophets" to speak the word of God and to live the Christian life. For the

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Prince Regent's Estate

sake of the School, I am anxious to see teachers and students live near each other, students have their own dormitories, in humbler form than the University buildings; teachers have humbler residences, not less comfortable perhaps but less elaborate and imposing. The School of Religion should be the home of pastors and religious workers in their years of study and rest; should be a training centre of short term students, should be a divinity school and research centre, should be a correspondence school and a religious experimentation station, a religious centre for retreats and conferences. It is necessary for us to secure the ----- which is just opposite the University and which, though now a bit too large for the School, will not be so in the future. Let me say it here - though it be too far distant - that when it is secured it should be given entirely to the School of Religion. It is not to be shared. If it is shared, the School will have to be driven out (or segregated again). If American Christians have decreased their interest in missionary enterprises and therefore in gifts, they have no reason to decrease their interest in this new adventure. In the future, we have to conquer in thought and in literature and in a new religious education. All these three things depend upon a religious conviction based upon a strong faith in the loving God whose purpose is the making of a new humanity, a race of Christs who may truly be called his children. I cannot fully describe this my vision. I am certain that you share it with me. In fact it is yours, more yours than mine. For since I came to Yenching, I have been trying to catch a glimpse into the intensity of your life and insight. I now have shared a bit of it; but it is you and through you that this vision may be realized. It seems that the whole University will suffer if this kind of a thing is thought to be foolish or impossible.

My second vision is this. In simple words, our time has come for us individual Christians to combine and to organize and to fight against injustice perpetrated on us by the Anti-Christians and through them by the Government. There are not a few Christians in the political, military, educational, commercial and student world. Efforts should be made to get this dispersed power gathered up, to write, to work, and to create opinion, fighting against evils and injustice. If Christians do not stand and struggle, suffer and resist, they shall have no ground to stand. Voices should be raised against militarism, communism, for instance. The Christians should become a secret society, a tang, a power, not by the sword but by the love of God. It is because the Church stands for nothing that our youths are alienated from it. It is because it stands for social justice that our youths will rally to it. I shall talk this matter over with leaders in Shanghai and elsewhere and see what they think. I am only too conscious of my own inability, lack of strength, to start a movement like this. Personally I am essentially a quiet preacher and teacher; not a fighter, organizer, or administrator. I cannot lead or manage men and women.

I see my own part in it as a writer and speaker, teacher and editor. But I lack a thorough preparation. After 1931-32, I should be sent abroad to do, if possible, two years of hard study, to regain a spiritual power through meditation and reading. I am not the stuff that a Martin Luther is made of. I wish there could be one and I become his follower. Our T.T. has been losing

ground, and it will be difficult for him to assume a position of a Kagawa, for instance.

(Resumed on June 1, 1930)

It is inexcusable for me to have started this letter and wait so long to complete it. It will not be completed, During these three weeks I have been going around and have seen so many things that it is impossible to disentangle all the strands of thought just at this moment. All along I see the organized Church unable to meet the present situation, the "Tang" is fighting against Christianity, the young generation is being led astray by communism, atheism, and other evils. A whole generation will pass away before Christianity will have a chance to be deeply rooted in China. The only thing for us to do, under grave difficulties, will be to keep the fire burning.

I am keeping well though rather tired. I hope that you are well. Hoping to see you in China soon, and to report to you and hear you face to face on things with which we are deeply concerned.

Affectionately yours,

(signed) T. C. Chao

The Writings of Swedenborg and
of Collateral New-Church Authors

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BOWDOIN ST.



BOSTON
MASSACHUSETTS

June 9, 1930

Dr. J. L. Stuart,
President, Yenching University,
150 Fifth Avenue,
New York City.

Dear Sir:

In accordance with request from Mr. George
C. Warren, we are today mailing to you a package
containing the following books for the Yenching
University Library, Peiping, China:--

Author	Title
Ager	Path of Life
Chetty	New Light upon the Phil. of India.
Hodgett	Reasonable Religion
Silver	Holy Word in Its Own Defense
Spalding	Kingdom of Heaven
A Laymen	Brief Introduction, etc.
Bigelow	Bible That was Lost, etc.
Hite	Swedenborg's Historical Position.
Worcester	Swedenborg Harbinger, etc.
Haseltine (compilation)	Life After Death
Fischer & Hoock	Matthew } Commentaries
	Ezekiel }
	Psalms }

There is one other commentary (Fischer's "John"),
which we could not include with the other commentaries as
it is now out of stock. As soon as we get another supply, we
can send a copy direct to the Yenching University (gratis).
Will you kindly give us the address so that we may have it as
soon as copies of the book are available?

Yours very truly,
MASS. NEW-CHURCH UNION,
Per E. F. Shaw.

*copy sent
Dean T. C. Cho
see letter
to him
v.*

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學大京燕
YENCHING UNIVERSITY
School of Religion
Peping China

July 14, 1930.

Office of the Dean

My dear Miss Kinder:

We shall be glad to accept the books
donated to Yenching University by Mr. Geo. C. Warren
of Boston and to have them on our reference shelves
in our Library. We are thankful for the gift and
shall be obliged to you for sending them to us.

Very sincerely yours,

T. P. Chao.

YENCHING UNIVERSITY

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OFFICERS OF THE TRUSTEES

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PEKING, CHINA

Christian — International — Co-educational

WU LEI-CHUAN
Chancellor
J. LEIGHTON STUART
President
HENRY W. LUCE
Vice-President Emeritus

AMERICAN OFFICE
150 FIFTH AVENUE
NEW YORK CITY

OLIN D. WANNAMAKER
Assistant to the President

November 24, 1930



To the Members of the Board of Trustees:

TRANSFER

Because of the discussion at the recent meeting of the question whether the School of Religion should be established on a site separate from the University campus but adjoining it, I think the following extract from a letter written by Dean T. C. Chao to President Stuart last May will be interesting and informative to each of you. I referred to this letter during the discussion before the Board.

Sincerely yours,

INDEXED

Olin D. Wannamaker

Excerpt from letter of Dean Chao to Dr. Stuart, dated May 11, 1930 referring to the Segregation of the School of Religion:

"There has been some talk and discussion in regard to the segregation of the School from the University. This appears to be a thing which, if emphasized on account of outside pressure, will make us apparently opportunists. What I want to emphasize is not opportunism, not expectancy, but an educational policy. As the situation stands, it will be difficult for the School of Religion even to suggest segregation. The University, if it is far-sighted, Christian, and adventurous enough, should take the initiative. All the Chinese members of the faculty of the School of Religion are unanimously in favor of segregation, and I think their opinion should have real weight. I am not in favor of separation, or independence. I want us to maintain the internal, organic relation between the University and the School. If possible, we should have an internal constitution drawn up in black and white, for the maintenance of this permanent relationship. But for the sake of the work of both the University and the School, the School should be moved to the Prince Regent's Estate when it is secured. We shall need a beautiful environment, a semi-monastic life, and an aggressive and adventurous religion which is not monastic but thoroughly social. I do not have the desire to see all religious activities withdrawn from the University, for religion cannot be separated from life. I do want to see a great religious centre formed where people can meet their God, prepare themselves, and issue forth as "flaming prophets" to speak the word of God and to live the Christian life. For the sake of the School, I am anxious to see teachers and students live near each other, students have their own dormitories, in humbler form than the University buildings; teachers have humbler residences not less comfortable perhaps, but less elaborate and imposing. The School of Religion should be the home of pastors and religious workers in their years of study and rest; should be a training centre of short term students, should be a divinity school and research centre, should be a correspondence school and a religious experimentation station, a religious centre for retreats and conferences. It is necessary for us to secure the Prince Regent's Garden which is just opposite the University and which, though now a bit too large for the School, will not be so in the future. Let me say it here - though it be too far distant - that when it is secured it should be given entirely to the School of Religion.

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November 24, 1930

It is not to be shared. If it is shared, the School will have to be driven out (or segregated again). If American Christians have decreased their interest in missionary enterprises and therefore in gifts, they have no reason to decrease their interest in this new adventure. In the future, we have to conquer in thought and in literature and in a new religious education. As these three things depend upon a religious conviction based upon a strong faith in the loving God whose purpose is the making of a new humanity, a race of Christs who may truly be called his children. I cannot fully describe this my vision. I am certain that you share it with me. In fact it is yours, more yours than mine. For since I came to Yenching, I have been trying to catch a glimpse into the intensity of your life and insight. I now have shared a bit of it; but it is you and through you that this vision may be realized. It seems that the whole University will suffer if this kind of a thing is thought to be foolish or impossible.

"My second vision is this. In simple words, our time has come for us individual Christians to combine and to organize and fight against injustice perpetrated on us by the Anti-Christians and through them by the Government. There are not a few Christians in the political, military, educational, commercial and student world. Efforts should be made to get this dispersed power gathered up, to write, to work, and to create opinion, fighting against evils and injustice. If Christians do not stand and struggle, suffer and resist, they shall have no ground to stand. Voices should be raised against militarism, communism, for instance. The Christians should become a secret society, a tang, a power, not by the sword, but by the love of God. It is because the Church stands for nothing that our youths are alienated from it. It is because it stands for social justice that our youths will rally to it. I shall talk this matter over with leaders in Shanghai and elsewhere and see what they think. I am only too conscious of my own inability, lack of strength, to start a movement like this. Personally I am essentially a quiet preacher and teacher; not a fighter, organizer, or administrator. I cannot lead or manage men and women.

" I see my own part in it as a writer and speaker, teacher and editor. But I lack a thorough preparation. After 1931-32, I should be sent abroad to do, if possible, two years of hard study, to regain a spiritual power through meditation and reading. I am not the stuff that a Martin Luther is made of. I wish there could be one and I become his follower."

J. C. Chao

TRANSFER

YENCHING UNIVERSITY

School of Religion
Peking China

Office of the Dean

YENCHING

January 30, 1931.

President J. Leighton Stuart,
Yenching University.

Dear Dr. Stuart:

INDEXED

Though I have had several interviews with you concerning the School of Religion and its budget for the next year since your return from Shanghai, there are quite a few matters about which I have as yet had no chance to speak to you, both because of the pressure of other things, and also because of the need for thinking through on fundamental questions concerning the future of the School and its tasks. Strange as it may seem, the making of the budget for the next year and the need of addition to the staff of the School of Mr. Tu Chen Chung led me to a more or less thorough-going analysis of the situation confronting our School.

First, let us reiterate the aim of the School of Religion. As stated in our Bulletin, it is "To help in laying the foundation of Christian thought for China, and in building up Christian life in China through men and women with a vital personal Christian experience; a progressive Church consciousness; a passion for individual and social regeneration; with the historical sense and the scientific attitude and technique". In carrying out this aim we want, among other things, a group of people fully devoted to each other, to Yenching, to China, and to God; who have time, energy, ability, and financial support to do research work, to teach, to carry on personal evangelism, to produce literature, and to come into contact with the practical social and religious situation, both in the cities and in the villages, and with other workers in the Christian Movement through retreats, conferences and campaigns. We seem to be doing all these things, but none of them too well, because we have been waiting for a better financial situation and more energetic financial support. In my opinion, we cannot carry on this School, the only Graduate School of Religion in China today, in the fashion in which we have been carrying on. I do not know how much attention and thought our Board of Trustees has put into the future of our School of Religion, but recent events have indicated that they are now taking the work of our School seriously. It is very unfortunate that at this juncture we have to face a deficit in our budget and at the same time the urgent demand for budgetary retrenchment.

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Before I enter into the discussion with you of the budget may I be permitted to report to you what we have been doing within the School, the University, and the Christian Movement in China. In addition to the regular three-year theological course, we are continuing our Short Course for Social and Religious Workers. This work has proved itself to be of great usefulness to the churches, as the students who come to take this course are mostly Christian workers who have had some years of experience as church pastors, Y. M. and Y. W. C. A. secretaries, and religious teachers. Up to the present we have had nearly forty students from many parts of China who have taken this course, and have gone from us with a new zeal and a new hope for their own future and for the Kingdom of God in China. This course does not cost us much, as the budget shows.

We are also giving a one-year graduate course in Religious Education for the training of teachers of religion in the elementary and secondary schools, and even in colleges, as there is a very special need for such people in the Christian educational institutions. This course, too, does not cost us very much, as the budget shows. We ought to be a laboratory of Christian thought and practice for the Chinese Church by testing methods of evangelism and of religious education. We are also carrying on our religious literature work, under great handicaps. During the last few months, besides the work of our group for the "Truth and Life Journal", Dr. Andrew Ch'eng has completed his "Life of Saint Paul"; Dr. J. F. Li has finished his translation of "Lamentations" from the original language; Dr. Lew has been translating three books at the same time; and I, myself, have three books that are now being printed. This, too, does not cost us very much. There are only one thousand dollars in the budget for publication. We are under great difficulties because one book of about six hundred pages properly printed by ourselves will cost nearly eight hundred dollars Local Currency. The distribution of literature is a very difficult problem. The matter of Christian Literature agencies is another problem. The Christian Literature Society at present seems to me personally an organization which has neither vision nor character, with Western ruthlessness in business grabbing but without Western accuracy and efficiency. It is very difficult to deal with it. Under the present circumstances, several members of the School must travel for Christian conferences of various kinds, for retreats and visits to churches, for conducting student visits to various types of Christian work, and, most of all, for recruiting for the School of Religion throughout the country from Christian colleges and universities. This, too, does not cost us very much, as the budget shows.

Professor Ariga, from Doshisha University, visited us last year, and in return we are under the obligation of friendship to send somebody from amongst our Faculty members to Doshisha University to carry our message of good-will and intellectual fellowship. But for such a thing there seems to be no place in the budget.

In addition to these things, the School has been serving the University right along. Professor Philip de Vargas, a full-time teacher in the School of Religion, has been giving more than half time to the University as Acting Chairman of the Department of History. Professor Blaise Viant, a full member of the School of Religion, is now the head of the Department of Music of the University, and is giving more than half time to it. Most of the other teachers are teaching in the University. Then the Faculty of the School of Religion as a group has become, from last year, the Faculty of the Department of Religion in the University. It has maintained the right to teach Religion in the University from the academic stand-point and on a broad basis. But this Department costs the University almost nothing. For the next year it needs no budget at all.

As to the relation of our group to the religious life of the University, we regret that we have not done as much as we earnestly desired to do. There are many reasons why we cannot do very much, but the little that we have been doing is not inconsiderable. One of us has served successively for four years as Chaplain of the Yenta Christian Fellowship. The Sunday services are now very much better attended. Another member of the School, now working in Europe, to be back after two years, had served the Fellowship as Chairman of its Executive Committee for two years. Under his leadership, the Workmen's Social and Religious Center was built, and many other important activities were initiated. I cannot tell you how much time the members of our Faculty have spent with students in personal interviews; how much money we have spent for helping students personally in a friendly way; or what expenses we have incurred in order to entertain them at our home, though in a very simple way. Another member of our School has been the adviser of our Sunday Schools, eleven in number, with a student-body of nearly three hundred children. Quite a number of us are advisers and leaders of Discussion Groups. Besides all this, we are demanded by students in the country and in Hopei Province from time to time, by churches in Peiping to preach and to lecture, by the Y. M. and Y. W. C. A.

At the present time, although we are holding our Faculty together, and have been right along developing a sort of corporate personality, we have been distracted into university activities for the sake of the general good of all. Professor

William Hung, originally a full member of the School, is now spending less than one-sixth of his time with us. Professor T. T. Lew will be half time next year, but at present he also is a one-sixth-time teacher. Dr. de Vargas and Professor P. L. Hsu are both away, and will be away for a year or more. Professor Barker will be on furlough next year, and may not return to us during the coming years. Under such circumstances, we need the addition of Mr. Lu Chen Chung, who may help us to teach the short course, do a little editorial work, and to study himself under our direction. And yet there is no budget for this purpose. I have just written to him that there is slight hope for his coming to us. It is a disappointment to me, and it will be a disappointment to him. I have also hoped that among the graduates of our School we could choose the most religious, and those intellectually equipped and able to be further trained, so that they might become prepared to be our colleagues and successors. I do not know what such a thing will be possible. It is most important that in a School of Religion like ours we should be one in spirit and in truth, we should be devoted to each other, to the work, to the University, to the Christian Church, and to God. But we have been very, very patiently waiting. The work is not ours, nor, I think, yours, nor the Board of Managers, nor the Board of Trustees, but God's. What, then, is God's will for us?

I have long hoped to see the School become a post-graduate school, with high academic standards, for the training of students for the holy profession of preaching and ministering to the little Christian flock in China, with adequate equipment for creative Christian literature work, and for experiments in practical applications of Christian principles in life, and with possibilities of starting and developing experimental stations for town and rural evangelism. My conviction is that only through scientific study and experiment, conducted and directed by thoroughly-trained people, can the Christian message be made effective in the country. The New Christian Movement in Tientsin has given us an example. This, of course, is the perfect dream of my own at present.

Among our graduates there are now four persons who are ready for us to invite in, because of their scholarship, intellectual acumen, deep religious experience, and strong character. These are Lu Chen Chung, Lo Ch'uan Pang, Han Hsi Tsen, and Yang Chang Tung. We could use all these men at once, but we are not in a position to invite any of them, because of the lack of financial support. The interest accruing from the endowment fund is \$9,000. Gold per annum. Almost half of this sum has to be paid out as salary to two members of the Board. The rest will be cut as salary to two members of the School. The rest will be turned into local currency dollars. I shall not bother you

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with details because the tentative budget speaks for itself. If we add medical allowances, and five per cent of the teachers' salaries for annuities, and the needed funds for dormitories, we shall have a very large deficit next year. At times it seems to me either we will have to close down or some desperate effort must be made to meet our needs. The third alternative is to do superficial work and drag on, which we cannot endure for our own sakes for any considerable time.

In regard to the need of a dormitory for our regular and short-term students, may I say that it is an urgent matter - a matter that we cannot afford to postpone for settlement. The student enrollment of the University is swelling all the time, and it seems to be inevitable that the question will come up among the students that, as the School of Religion has no legal standing in the University, its students have no right to occupy the rooms in the dormitories, and crowd out regular University students.

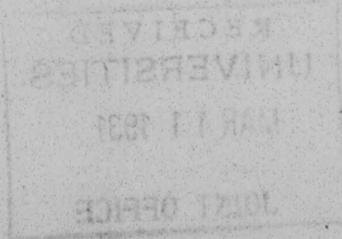
Our students need not only dormitory space, but most of them need scholarships. We cannot afford to decrease the sum of \$1,800 for scholarships for the next year. Any cut in this means a decrease of students in the School of Religion, which in turn means the defeat of our purpose. In regard to this matter I have a great deal to say, but I do not want to bother you with details. Suffice it to say that during these recent years the moral and intellectual caliber of our students has been entirely above the average line, and the help that we give them has made it possible for most of them who are poor and have heavy family burdens, to carry on studies with us.

I have said these things, not because you have not thoroughly understood them, but because I have felt the need to say them to you for my own relief and for my own good. I am absolutely sure that you have the School of Religion at heart - much more so than any one of us can realize. I do not want to add any more worry to your many worries. The matter of your health and welfare has been on my heart always. On you, more than on any other, we depend for carrying us through in these difficult times. Let me assure you, though it is not necessary, that the whole School stands by you under any and all circumstances, knowing that you are doing your best for it under the present difficult circumstances.

Faithfully yours,

(signed) T. C. Chao

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C. Chao

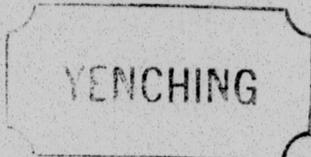
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Acknowledged
by 4

學大京燕
YENCHING UNIVERSITY
School of Religion
Peping China

Sent to Institute with docket of May 18, 1931

Office of the Dean



March 5, 1931.

President J. Leighton Stuart,
Yenching University.

TRANSFER

Dear Leighton:

INDEXED

I am glad that we had such a good meeting last night with Dr. Warnshuis. Everybody, including Dr. Warnshuis, is deeply convinced that during the coming five years, at least, our School of Religion should be adequately provided for, so that it may serve the Church and the Christian Movement in China effectively. The more I think of the matter, the more am I convinced that the coming five years will be critical for the Christian Movement in China. I am also convinced that if we are better equipped our group can make a definite and effective contribution to the Christian cause, without which it will suffer greatly.

May I bring your attention again to the needs of the School, in the order of their urgency?

First, the \$1,800 local currency in the budget is not sufficient to cover scholarships for students in 1931-32. This sum of money is enough for only six students; that is, enough only for those who are already here. But up to the present moment I have had the opportunity to know and to secure for the School a dozen new students, all of them college graduates, and all of them in need of scholarships. I would like to give you the names of the students. They are:

Tsai Yun Chun
Ch'iu Tao Kun
Miss Li Yu Lin
John Wang
Ping Ming Shou
Mr. Sun

WangChin Hsien
Miss Li Kuan Yuan
Fang Kuang Yu
Hsieh P'in Te
Mr. Tsang, of Shanghai
Liu Kang Chih

Among these, three will be graduates of our own University. So next year we shall have five graduates of our own University studying in the School of Religion, the largest number of our own graduates in any one year. But all these twelve people need scholarships. I can provide for two of them outside of the sum placed in the budget. But the other ten will have to need a sum of money to be secured. That means \$3,000 L.C. I must confess that I cannot turn any one of them away, and I am launching out on the venture to accept them in the faith that

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money will somehow be secured for this group of promising young people.

Last night I was very much gratified to hear from one of our best teachers that the students we now have in School are really first-rate students in intellectual caliber and moral strength. I am sure that the students who are going to come next year will be of the same grade. Nothing is more hopeful than this. I have the faith that Christian people in America, though under present depressing conditions financially, will be glad to hear this and rejoice with us and will help to support such a group of students in school. We need fellowships very much. We should have at least ten fellowships, six hundred dollars local currency each, for the immediate future, in order that we may enable young pastors and ministers to come and carry on advanced studies and do research work in our School. If such things can be done, I am sure that within ten years Christianity in China will become really indigenous, rooted and grounded in Chinese life.

Our next need is dormitories. We need a dormitory for women, and another for men. We do not expect to have buildings of expensive type like those we have now, but buildings sufficient for our purposes. This is all the more urgent at a time when the University is growing. Undergraduate students may raise the question of our legal standing in the University, and if our students crowd them out the whole University may be involved in great difficulties. It is only by friendship between our students and the undergraduates of the University that we may exert a real Christian influence for the institution. I very much hope that our Trustees will seriously take this into consideration.

As to staff, new projects of research and experiment, and library for such purposes, we are in very urgent need. We are the only graduate school of religion in China today, and we should perform our functions properly to justify our existence for the whole Christian Movement. Although there has been a good deal of talk about the fabulous sum of money Nanking Theological Seminary is supposed to be on the verge of getting, yet we know that it is not money but personalities that will count in the work that we are doing now. We also know that whatever may happen, we are needed here to do just the type of work that we are doing, without much change. We are willing to die ourselves for the sake of unity, for doing away with duplication and waste, but we are also aware that there is something more valuable than even unity and wealthy endowment. At any rate, the interim between now and the time when Nanking can secure its money will be a critical period for the development of Christian thought and life in China. Nothing, therefore, can invalidate our claims for the support of those who have founded our School of Religion, have maintained it, and are now supporting it.

President J. L. Stuart - 3.

3-5-31

I take this opportunity to wish you God-speed on your difficult mission to secure funds for the University as a whole. Our hearts are with you at work and in prayer. Our hope is that out of the many difficulties our work will issue in glorious victory for the heart that you and all of us have put into it.

Very sincerely yours,

T. C. Chao

TCC-LC

P. S. May I mention here again that through our conversations together, and through careful thinking, I am convinced of the necessity of securing financial independence for the School of Religion. I am willing to leave the issue of the segregation of the School from the University alone for the time being. I am afraid that this question of segregation may very likely come up again, and may have to be decided by external compulsion, but, as I say, I am willing to let it alone. At present I feel that if the School of Religion is not financially independent of the other units and the University as a whole, it will be in a very precarious position.

T. C. C. *T.C.C.*

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NORTH CHINA YUNG LI HUI

(American Board Mission)

29 Teng Shih K'ou, Peiping, China

March 20, 1931

Dr. B. A. Garside, Secretary
Yenching Board of Trustees
150 Fifth Avenue
New York City

Dear Dr. Garside:

Your letter of November 28th to Dr. Stuart treating at length of the question of the School of Religion of Yenching University, has been considered by the Board of Managers, and a committee was appointed to discuss the subject further. Mr. Gleysteen and myself were asked to draft a reply.

We have read this letter with appreciation and sympathy, and share your concern that no action be taken which is detrimental to the well-being of the School of Religion, to Yenching as a whole or to the Christian cause in China. The faculty of the School of Religion and the Board of Managers do not feel that segregation would violate any fundamental principles for which a Christian institution in China should stand.

However, segregation is not a pressing problem at present. At the same time, the School of Religion has a vital contribution to make during these critical years, and of this we would write today.

A short time ago, we heard Dean T.C. Chao and Miss Wood tell of the work of the School of Religion and were thrilled at the possibilities which it has for service to the cause of Christianity in the North and throughout China. Four main lines of work are being pursued.

1. The regular three-year course, with a present enrolment of six and twelve prospective new students for next year. Students of high mental caliber, strong social passion and deep religious life are being drawn to this institution. Already there are men of unusual ability in the school, and others from Canton, Shanghai and elsewhere are planning to come this fall.

2. Courses in Religious Education in the University itself, which this semester jumped to an enrolment of seventy.

3. A Religious Education special course designed to draw teachers in middle schools as well as religious educators. This was well started last fall and is going to help to put a needed religious emphasis in Christian middle schools.

4. A Refresher Course for preachers. Although the enrolment at present is small, the School of Religion is really rendering an invaluable service to the Church in China, and there are truly encouraging signs of progress as over against the uncertainties of recent years.

T.C. Chao
~~Secretary~~
Religion

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Dr. Garside

-2-

The faculty of the School of Religion makes a unique contribution in a number of ways. The literary output is quite remarkable. The Truth and Life magazine and The Amethyst, a publication of worship, are written almost entirely by members of the faculty. Dean Chao and Mr. Wiant have just gotten out a new hymnal with scripture readings and one hundred hymns translated by Dr. Chao. In church and student conferences, local and national, members of this School of Religion faculty are almost always on the program. They are in constant demand for preaching services in Peiping and vicinity. An effort is being made to relate the work of the School of Religion more closely to the actual needs of China.

Everything great has a great soul. This the School of Religion unquestionably has in the person of its head, Dr. T. C. Chao. Throughout China, he is known to combine the head of the scholar with the heart of the saint, and through this blending of elements seldom found in the same person, one is impressed with the presence of the mind of Christ here in China. We wish to emphasize the fact of the singular personality of Dr. Chao as one of the most reassuring signs of life and health in this center of religious training.

Yenching University School of Religion is a vital part of the Christian Church in China. Its influence is nation-wide. It is a graduate school in a unique position to provide research in life and thought, to prepare high grade workers, to inspire and lead the Christian movement.

President Stuart will be reaching New York by the time this letter does, and he will be able to give you a clearer picture than we have been able to do.

Sincerely yours,

(Signed) ROLAND M. CROSS

FR. H. GLEYSTERN

RUC:MD

W

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Chao
JLS

學大京燕
YENCHING UNIVERSITY
School of Religion
Peping China

Office of the Dean

April 1, 1931.

Dr. J. Leighton Stuart,
150 Fifth Avenue,
New York City. ✓

my dear Leighton:

On my visit to Nanking I had ample opportunities to meet and talk with K.S. Wang. He told me in a detailed manner his needs. At present he is living in a house which costs him \$50 a month and he has also to support his mother and his brothers and sisters as well as his own family, because at present his father is again out of employment. He is working very hard to secure some position for his father in official circles. He seems to be confident that this can be done as he knows so many people in the government service. But if he is to come as a graduate student in the University he needs more than an ordinary scholarship. He told me that you wanted him to make up a budget and let you know how much he needed for the year. He told me that he needs at least \$100 per month if he is to move his family to Peping where the cost of living is lower than in Nanking. He will have to bring his mother with him also. He has now three children. I personally felt that his estimate was very moderate. I do not see how he can live on less than \$100 a month even in Peping with such a big family. Since coming back I have looked up his academic records and find that his grade ratio was less than 1.2. In that case it would be very difficult for the Graduate Studies Committee to accept him as a regular graduate student. I do not know whether you can offer him a fellowship of \$100 a month when he cannot be accepted as a regular graduate student in the University. While in Nanking I learned from K.S. that he would like to study Philosophy if he becomes a graduate student in Yenching. But in case he could not be admitted as a regular graduate student in the University he would like to be a regular student in the School of Religion. I wonder if the fellowship can be applied to him if he enters the School of Religion. He also mentioned that in case the fellowship is

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less than \$100 a month which he really needs, he would be glad to offer some of his time to work either in our Christian Fellowship or in some other capacity. His interest is in religious activities and friendship with the students. I wonder if being a student in the School of Religion would deprive him of the opportunity of availing himself of the fellowship and would limit his influence over the students in the undergraduate colleges. If being a student in the School of Religion does not imply these limitations I would be glad with your permission to accept him as one of our own students. I feel it would be good for our school to have him.

Only a few days ago there appeared in the Leader the news that the last sister of the family which was supposed to have promised a large contribution to Nanking Theological Seminary had died. It was reported that G\$12,000,000 will be given to that institution. This was in direct contradiction to the statement made to me personally by both Mr. Lobenstine and Dr. Warnshuis in Shanghai recently. Both said that the will was not very clearly made out and would have to be attested, and that even if there was any money at all for Nanking it would have to go through the Methodist Mission Board, and that some kind of a Foundation would have to be organized for the control and placement of the money. I was told by Dr. Warnshuis that we should go on as if no money of this kind was in existence. He also told the people on the Council of Higher Education that very probably no money would come to China at all, and that it was a blessing. I am glad that because you are in America you can have some kind of control over this new and unexpected situation for theological education in China.

I found that Mr. Cressy had made very poor preparation for the theological conference to which I was called. Only four were present; Dr. White of Shanghai College, Dr. Stanley of Cheeloo, Mr. Mark of Union Theological, Canton and myself. The conference discussed the question of standards in a very desultory way. The only thing that Mr. Cressy seemed to desire to do was to secure a special fund for theological internships. The next morning, on the 17th of March, the Council on Higher Education met. Yenching was questioned about those special funds which we are to secure besides the amount allotted to us in the correlated program. Mrs. Frame said that Yenching would support the correlated program. I confirmed what she said, and added that we would do so on two principles, namely, if the colleges emphasized quality of academic work, and if they also emphasized the really Christian character of the institutions. After a long report, Professor Knight gave a talk in which he committed himself to nothing. Then a number of items were voted upon. G\$120,000 was voted for the erection of a building for the Law School of the East China Federated University. This was because Soochow University offered to give the land on which the present

Law School stands to the so-called Federated University. It would be the beginning of an Administration centre for this dreamed of institution. Then, it was voted to raise L.C.\$30,000 every year for three years for a Central China College. I had a special luncheon with Francis Wei in which he told me that he did not quite understand the letter that you wrote to him, Bishop Roots, and Bishop Huntington. He called together the representatives of the five institutions which have become a constituent part of the Central China University. They unanimously turned down what you proposed to Dr. Wei. Wei's position seems to be much more reasonable than the position of East China University since he wanted only 240 students for that institution. Cressy wanted him to increase to 300, but he insisted that he would not make it a university or a large college. Hangchow College wanted to be a college of arts and also a college of science. The proposition to the Council on Higher Education was turned down by a vote of 14 against 5. L.C.\$10,000 was voted every year for administrative purposes for the Council on Higher Education. Some other items were also voted concerning Lingnam University which are not very important. On the 19th of March I had an opportunity of leading the devotional service at the opening of the enlarged meeting on the C.C.E.A. in which I conveyed the thoughts that I had acquired from you. This statement of mine will appear in the Educational Review later on as Dr. Idabelle Lewis has asked me to write them out for her.

Just at present we seem to be having a few difficulties in the Department of Religious Education and Psychology. Cooperation among the members of that department is becoming more and more difficult. I am beginning to wonder if we really should get somebody from America to join this department, someone who is able to be in charge of both the theoretical and practical sides of religious education. There is nobody among Chinese in sight for this work. May I leave this matter in your hands, so that when opportunity appears you may know what seems to you is necessary to be done for the School.

Both T.T. and I are planning to attend the Biennial Meeting of the National Christian Council this month. I was again coopted and I consented after careful consideration because this year the Council is placing a great deal of emphasis on the problem of youth and probably I can help out on this subject.

Hoping that you are enjoying good health and that this strenuous trip does not make you too tired, and hoping earnestly that it will be possible for you to return to us before school closes this year,

very sincerely yours,

T. C. Chao

學大京燕
YENCHING UNIVERSITY
School of Religion
Peping China

Office of the Dean

April 23, 1931.

My dear Leighton:

I have just returned from the biennial conference of the N.C.C. which was attended by ten Yenching people, four graduates of the School of Religion, two college graduates and four from our faculty. Tayler, Mrs. Frame, T.T., and myself represented the faculty. Several of us made some very substantial contributions during the meetings, especially in the Youth Group.

Up to the present I am definitely assured of seven new college graduates who will come to study in our School of Religion, but as our scholarship fund as budgetted for next year is only enough to cover the number of scholarships offered to the students who will continue to study with us from this year, we shall have to secure L.C. \$1,500 to meet the needs of our new students. I have been trying to get the students on the faith that somehow money will come. I have put my thought on students first. If we can secure them and if they are the best quality of young folks we shall find the means of helping them through their education in our school of Religion. May I inquire if Mr. McBrier will be willing to consider the setting apart of a portion of his contribution as a scholarship fund for the School of Religion, say L.C.\$2,000 per year. It is only by investing good money in good young people who will do the Christian work in the future that the Christian cause can be maintained and furthered in our land. I can assure you that the young people that we are able to secure for the School of Religion are those full of idealism and earnest desire to serve their country, both in the rural districts and urban centres.

You may be interested to know that we are considering a new Bible Correspondence Course. Courses in the Old Testament and New Testament will be offered to pastors, ministers, Y.M. and Y.W.C.A. secretaries, teachers in Christian schools and others who want to know the Bible more thoroughly. We do not have a budget for this. According to our calculation L.C.\$200 will be needed, but I am sure that quite a number of students will be glad to avail themselves of the opportunity of this correspondence course. I shall be in charge of all the routine work. Andrew and

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J.F. will be the teachers. For the next year our teaching load will be made very full.

I do not need to urge upon you the needs of the school. It seems that while China needs only two great Christian universities for the furtherance of the Christian cause, it needs at least one full fledged graduate school of religion adequately supported for religious and social research for the preparation of ministers and other Christian workers. For the time being we are the only group in China prepared to meet this need, although we are still weak in many respects. There are reports in the newspapers concerning the large sum of money contributed by Miss Wendell to the Nanking Theological Seminary. Nothing definite has come to our notice. I very much hope that when the money does come it will come through a committee for a Foundation created for the placement of the fund so that it may be profitably employed for the furtherance of the Kingdom, not against it. The greatest danger to the cause of Christianity in China is religiosity and bigoted individualism, and disjointed, blind ignorance.

Hoping you are well and strong enough to meet your many pressing problems and expecting your return before the school term ends,

Very sincerely yours,

T. O. Chao.

YENCHING

Yenching University

April 25, 1931

TRANSFER

Dean T. C. Chao,
Yenching University
Peiping, China.

My dear Dr. Chao:

President Stuart has handed me the letter you wrote him on March 5, 1931, discussing various matters affecting the School of Religion.

At the annual meeting of the Yenching Trustees on April 15 it was not found possible to give any large amount of time to a discussion of the various pending problems affecting the School of Religion. But the Board agreed at that time that another meeting should be held before Dr. Stuart leaves us during the latter part of May, so I hope that at this second meeting of the Board we may have time for a full discussion of all matters affecting the work and development of the School of Religion. We will have your letter of March 5 mimeographed for distribution to the members of the Yenching Board.

With warmest regards, I am

Very cordially yours,

BAG-H

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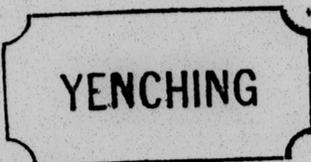
J. C. Chad

TRANSFER

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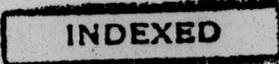
Office of the Dean



March 14, 1932

ack. 5-5-32
B.A.G.

Dr. J. Leighton Stuart
150 Fifth Avenue
New York City



Dear Dr. Stuart:

Before you left for America you instructed me to write to you in regard to the financial situation facing the Christian Journal "Truth and Life".

As you know, it has depended upon the contributions, for the last two years, from Mr. McBrier.

This year, besides the L.C. \$250.00 which you sent to the Life Fellowship and besides the membership fees of the Fellowship, we have not been able to raise any money on account of the heavy pressure upon our members and our friends to make contributions to the Flood Relief and to the war sufferers. We are actually drawing upon our small reserve. Even then we shall not be able to get through this year without raising a small sum to defray all the expenses.

We generally need L.C. \$1,000.00 besides the contributions that we make ourselves, to cover all expenses of the journal.

At present we have a circulation of 600. This seems to be a very small subscription but in fact our journal goes to every large church reading room and to every library of the Christian Colleges. It also reaches a few non-christian centers. It is especially published for preachers, church leaders and Christian students.

Up to the present it has rendered a very considerable service in stirring up Christian thinking on devotional topics and social problems. It lays special emphasis on the understanding of the Bible.

Professors J. F. Li and Andrew Cheng have continually contributed articles on the Old and New Testaments. Important religious books have been translated and serially published in the journal. It occasionally publishes sermons, lectures, and articles

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on vital social and religious problems of the day. For instance, at such a time as this when the country is suffering greatly because of internal strife, floods and the Japanese invasion, Christian people are turning toward us for a message of encouragement and hope. The young people desire to know what they should do to help their country and what is the relation between their religious faith and their political duties. Although the task is exceedingly difficult, we are trying our best to do our little bit in guiding Christian thought and upholding Christian faith.

It therefore occupies a place in Christian literature which is of great importance to the church.

As far as I know, if we are not able to secure L.C.\$1,000.00 for the next year we shall not be able to continue the work at all. It is a great pity indeed for it to cease to be, as there is at present nothing of the same kind in the field to take its place.

May I therefore urgently request you to see if you can help us in this matter while you are in America. According to my present knowledge, our budget is something as follows:

Printing - - - - -	\$700.00
Printing of a small series of books of articles from "Truth and Life" - - -	500.00
Salary of Manager - - - - -	180.00
Postage - - - - -	100.00
Stationery, wrappers & large envelopes	80.00
Office expense, including incidentals	100.00

	\$1460.00

Income:

Membership fees - - - - -	-\$ 200.00
400 subscriptions @ \$.80 - - - - -	320.00

	\$ 520.00

The members receive each five copies of every issue of the paper for distribution. That covers 200 copies.

From the above you can see that we need nearly L.C.\$1,000.00 besides the contributions and subscriptions, to defray all our expenses. I realize that our subscription is frightfully small but under the present circumstances we cannot extend it. If we can maintain it for some time, we feel that we are successful.

Hoping that you are having a successful visit to your own country-

Faithfully yours,

R. O. Chao

TCC/P

YENCHING

TRANSFER

INDEXED

May 5, 1932.

Dean T. C. Chao,
Yenching University,
School of Religion,
Peiping, China

My dear Dr. Chao:

President Stuart has turned over to me your two letters of March 14th in which you ask for an appropriation in 1932-33 of L.C.\$1,000 as a subsidy toward the expense of publishing "Truth and Life". This matter was taken up with the Committee on the McBrier Foundation for Biblical Instruction and Christian Work, and that Committee on April 14th, in connection with the budget for 1932-33 approved the increase in the appropriation for "Truth and Life" to the figure of L.C.\$1,000 as you request. In this connection, however, the Committee adopted the following resolution:-

"To inform those responsible for the publication of "Truth and Life" that while the Committee has, in compliance with their urgent request, appropriated L.C. \$1,000.00 toward the support of this Journal during 1932-33, it is almost certain that appropriations for this objective will have to be greatly reduced in future, and that therefore, those in charge of this publication should, during the coming year, make whatever adjustments may be necessary to permit them to go forward hereafter on a substantially decreased subsidy from the McBrier Foundation funds."

In projecting plans for the work to be supported by the income from the McBrier Foundation during the coming year, the Committee's main anxiety was that we should make every effort to live up to both the letter and the spirit of the Deed of Trust by which this Foundation was created. We are desirous, therefore, that each individual and organization deriving support from this Foundation shall be familiar with the conditions under which this Foundation was created, and shall seek earnestly to realize the ideals therein set forth.

I am sure that you are already familiar in a general way with the conditions of Mr. and Mrs. McBrier's gift, and possibly you have seen a copy of the resolution by which this gift was accepted. I am, however, enclosing for your convenient reference a copy of this resolution. This is sent with an expression of sincere hope by the Committee on the McBrier Foundation that "Truth and Life" will render a very distinctive service during the coming year in this definite field of Christian service.

You will note from the budget estimates 1932-33 that we are appropri-

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Dean T. C. Chao

May 5, 1952.

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ating for next year substantially more than we will receive in income. Obviously this cannot be continued very long. It now seems quite certain that for 1953-54 the range of activities deriving support from the McBrier Foundation will have to be more rigidly restricted. It is extremely unlikely that as much as L.C. \$1,000 annually can again be appropriated toward the expense of "Truth and Life". The Committee wished, therefore, to sound this note of warning so as to give ample opportunity during the coming year to adjust your plans accordingly. It would, of course, be premature to attempt at this time any forecast as to just how much support may be available for this publication next year.

With warmest regards, I am,

Very cordially yours,

BAG:PC
Enc.

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**ACTION OF EXECUTIVE COMMITTEE
TRUSTEES OF YENCHING UNIVERSITY
June 19, 1929, accepting the
"MCBRIER FOUNDATION FOR BIBLICAL INSTRUCTION AND CHRISTIAN WORK"**

"E - 2623 VOTED that the Executive Committee on behalf of the Board of Trustees of Yenching University, records the profound gratitude of the University for the generous and wisely planned gift of Mr. and Mrs. E. M. McBrier to be known as the "McBrier Foundation for Biblical Instruction and Christian Work"; and hereby approved the following resolution:

"(a) "The Trustees of Peking University (Yenching University) agree to accept this gift of One Hundred Thousand Dollars (\$100,000.00) on the understanding that same is to be known as the "MCBRIER FOUNDATION FOR BIBLICAL INSTRUCTION AND CHRISTIAN WORK", the principal sum to be maintained intact as a permanent fund, and the income therefrom to be used as indicated in the manner hereinafter described. The Trustees may, if they so desire, consolidate the investment of this fund with the investment of other endowment funds similarly to be held in perpetuity, but the accounting of this fund is to be kept administered separately from the income from other funds."

"(b) "We understand that the purpose of the donors in creating this Fund is to provide an annual income which is to be used outside of the regular budget items of the University to promote and carry on such types of Christian work and Bible study among the students as will be instrumental in leading them into a personal experience of faith in and obedience to Jesus Christ as their Saviour and Lord; that the object to be attained by the use of the income from this Fund is to make the University more decidedly a Christian Institution by increasing the distinctly Christian Work among the students; that no part of said income is to be used for salaries or expenses of the regular teaching staff or the regular curriculum work in any department, but is to be used exclusively for supplementary and special types of distinctly Christian work which the regular teaching staff may not find it possible to undertake; all this in order to enlarge and emphasize the distinctly Christian character of the University."

"In accepting this gift the Trustees do hereby obligate themselves to insure that the income accruing therefrom be continuously and entirely devoted to the purposes designated by the donors and that definitely Christian work be carried on among the students in the form of evangelistic or other public meetings, lectures, personal evangelism, personal interviews, Bible study, and other activities, all of which shall have as their object the relating of individual students to the Lord Jesus Christ and leading them to adopt His program of life; this work to be done by men and women selected because of their special fitness and equipment for this type of service; and that this work shall be conducted in conformity with those beliefs which in the history of the Christian Church have always been recognized as Evangelical, and with the express intention of leading to or strengthening faith in our Lord Jesus Christ as the Son of God and Saviour of the world. It is understood that this action does not commit the University to the defense of any particular school of Bible criticism or of theological thought, but it does provide for the preaching of the gospel and teaching of the Bible upon this Foundation as the abiding source and stimulus of vital Christianity."

"(c) "The Trustees agree, that in the event that future conditions should be such, that work could not be conducted in the Peking University (Yenching University),

then the principal of this foundation and any unused income therefrom shall be paid over to the Board of Foreign Missions of the Methodist Episcopal Church, incorporated by the legislature of the State of New York, or its successors, on the condition that the Board will assume the responsibility of teaching the Bible and conducting such work as is herein described, in any of the fields in which it works, and will conduct such teachings according to the principles and conditions mentioned in this resolution."

"(d) "The Trustees further agree to provide a committee of three of their members upon whom shall devolve the responsibility of seeing that the terms and conditions of this trust shall be fulfilled."

Mr. McBrier spoke of his earnest desire that the conditions set forth in the above resolutions be carefully observed at all times.

TRANSFER

學大京燕

YENCHING UNIVERSITY
School of Religion
Peiping, China

YENCHING

INDEXED

Office of the Dean

June 6, 1932

ack. 7-9-32

Mr. B. A. Garside
150 Fifth Avenue
New York City

Dear Mr. Garside:

I have just received your letter of May 5 informing me that the Committee on the McBrier Foundation for Biblical instruction and Church Work has approved of the increase in the appropriation for "Truth and Life" to the figure of LC \$1000. as requested in my letters to President J. L. Stuart. On behalf of the Editorial Board of "Truth and Life" I want to express our gratitude for this help.

I also note the resolution the Committed adopted that "those in charge of this publication should during the coming year make whatever adjustment may be necessary to permit them to go forward hereafter on a substantially decreased subsidy from the McBrier Foundation funds."

There will be a meeting of the Fellowship in which all our business items are discussed and acted upon. On Sunday June 12 I shall make a careful report of your letter and also the enclosed statements in regard to the purpose of the McBrier Foundation for Biblical instruction and Christian Work.

May I state here that in carrying on the "Truth and Life" as we have been doing in the past two or three years, we are doing a work which in spirit is in full agreement with the purpose of this Foundation. You may have noticed that in the journal we have at least two and sometimes three articles on the Bible interpreting the old and new Testaments to Christian Pastors and Christian students who read our paper, and also place a strong emphasis in our paper on Christian work.

The paper seems to have exerted a great deal of influence among Christian workers. The circulation is not large but it finds its way into nearly all the Christian schools and libraries and church reading rooms. On an average we trust that at least ten people read one copy of the paper; consequently though the circulation is small its influence is not in proportion to the number of copies subscribed by our readers.

With best regards, I am

Very sincerely yours,

*Copy sent to Members - McBrier
7-9-32*

M. C. Chao

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CHAO.

1, Winchester Road
Oxford, England, April 27, 1933

Dear Leighton:

Yesterday I received two letters from P. C. Hsu urging me to go back home by way of America so that I may confer with our Board of Trustees on the question of the financial autonomy of the School of Religion. I am not able to do so because I cannot leave here and cannot go without appearing in conflict with your ideas. You are in America now and if you are in agreement with the idea of The School of Religion's autonomy, you can do it far better than I can. Moreover, I need your approval. And even if you approve of my going to the States, I shall not be able to do so, unless my way is paid for me. Then I am very tired physically already. Any more work will really be injurious to my health.

Let me say that I agree with P.C. in his pursuit of the policy of autonomy for the School of Religion. I also have been pressing the point though rather ineffectively. May I urge you to consider the matter and present it to the Board as you see fit?

Let me quote what P.C. says in his letters:

"I wrote to you sometime ago about the necessity for the School of Religion to have financial autonomy. Since then we have discovered to our surprise that the School of Religion is the only unit in the University (with the exception of the Women's College which is financially independent) that has been paying towards operation and maintenance. What is more, the annual payment, which has been \$6,000.00, is about four times the figure according to actual consumption worked out by Mr. William Woo of the Power House. This over-charge is due to the basis worked out by the Board of Trustees a few years ago when the School of Religion budget amounted to one fourth of the total budget of the University. For this coming year the University is allowing us a reduction of \$1,500.00 because the School budget only represents one-twentieth of the University budget. But there is still considerable difference between this figure and Mr. Woo's figure. Though the School budget for next year shows no deficit, yet this is made possible only by calculating gold at the rate of 1:4.70. At the same time Andrew and I have refrained from joining the annuity plan and from asking for a raise of salary or promotion in rank. So you can see how precarious a situation the finances of the School are in. It seems to me and to the Faculty absolutely necessary to get the following issues clarified with the Board of Trustees:

1. To ask the Board of Trustees to furnish is an exact statement showing the sources of income to the School including the names of donors and the terms of donation.
2. To ask the Board of Trustees to consider the following questions with regard to overhead maintenance:
 - (a) The other units of the University ought to be made to pay towards operation and maintenance as the School of Religion has been doing. Otherwise, the School should also be exempted from paying.

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(b) Beginning with 1934 the School should pay only according to actual consumption, and the other groups, such as the Music Department of the Arts College which occupy 7 rooms in the Ninde, should make a proportionate payment.

3. Any interest that may accrue from the Munger's gift should be for the School of Religion."

I have quoted P.C at length because I cannot make the situation clear without so doing. I must say it is also a surprise to me to find out things as they are stated in P.C.'s letter. I feel it is urgent that we come to a definite understanding. Otherwise there will be serious discontentment which will impede our work badly. I do realise that the University is in serious financial difficulties especially in view of the financial depression in America and of the fact that America has gone off the gold standard. But something must be done. I have leave it to you to say what it is to be done. You have raised the money for the School. On you also is the burden of the whole University. But in spite of all this, the matter must be straightened out.

In regard to myself, I have been working right along without much rest. I have almost finished giving lectures for the Universities' China Committee. It has been a tremendous amount of labour for me. I shall have to give four lectures in Sedly Oak Colleges soon. Yesterday and day before yesterday, I spoke in the China Committee meeting of the L.M.S. making a strong appeal to it for our School of Religion. I also spoke to the Board of Directors' meeting of the London Missionary Society. This term I shall concentrate on Kant. The weather here is so enervating that I sometimes can hardly keep awake. I have booked passage on the Tristino Line to leave Venice on July 12 and to arrive in Shanghai on Aug.5. I shall not be in Peiping till the end of August.

I am much depressed over the situation in N.China and in China in general. I still hope, against hope, that U.S.A may do something to prevent the world from going to pieces, morally and economically. At times, I am so worried for Yenching that I cannot eat or sleep. Somehow God is sustaining me. And so far I have not been really sick.

I hope you are well. I think of you very, very often, during these difficult days.

Affectionately yours,

T.P. Chao

P.S. Pardon this poor paper and bad stenographic work. I have other kind material just at this moment. T.P. C.

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Attention of Mr. Garside

TRANSFER

YENCHING

May 8, 1933.

Dr. T. C. Chao
1, Winchester Road
Oxford, England

My dear T.C.:

Your letter reached me a few days ago and I am taking the first opportunity to reply, which must be hurried as I am again leaving the city.

My strong opinion is that it is not worth while for you to come to this country and that your health is far more important than what you might do here. The problems of the finances of the School of Religion have already been presented to our Trustees and you can be assured of their thoroughgoing interest in its welfare. I do not believe that it is necessary to contend at all for its interests. The whole University is passing through an extremely difficult time and while I hope it will soon be possible for this unit to be on an entirely independent basis, I doubt if it is really to its interest to have this enforced in the midst of the present depression.

I hope you are not over-working. Above all else take care of your health. You mean more to Yenching and to the Christian cause in China than you can possibly realize. I shall reach Shanghai on June 13 and shall therefore be there when you arrive. Meanwhile cabled news from there is quite reassuring. I also am seriously troubled about the Japanese aggression but have faith in the ultimate victory of China and all the values we care most about.

With admiring but somewhat solicitous affection,

Very sincerely,

JLS.A

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TRANSFER

學大京燕

YENCHING UNIVERSITY

School of Religion

Peiping, China

YENCHING

Office of the Dean

November 20, 1933.

ack 12/28/33

Mr. B. A. Garside,
~~Executive Secretary,~~
~~Office of~~ Yenching University,
150 Fifth Avenue,
New York City, N.Y.,
~~U. S. A.~~

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My dear Mr. Garside:

With the permission of President Stuart and on behalf of the School of Religion I am writing to you to say that the School of Religion, on account of the shrinkage of interest and of the rate of exchange, will be facing a very serious financial situation. It does not seem improbable that its income for the next year will be reduced to one-half of the present year's amount. Consequently, we feel that the very existence of the School of Religion is being threatened. We are at a loss to know as to how we may maintain our work for the next year. In case of necessity we may have to reduce our staff, which will mean the break-up of a group of people who have associated themselves together for these many years and have forged into corporate personality whose disintegration can only mean the disintegration of our school. On the other hand, as we want to preserve ourselves intact and tide over the present situation, we have to live on reduced salaries. But this is now impossible, inasmuch as the University is launching its million-dollar campaign, and inasmuch as members of the School of Religion, being also members of the University, are making their proportionate contributions. It seems that our salaries can be reduced no further. We, therefore, have to appeal to our authorities in America and through them to the Churches that maintain us that some way may be found for the continuance of our work.

There is another matter that I like to bring before your attention. Last year the Acting Dean of the School, Dr. P. C. Hsu, wrote to Dr. Stuart while he was in America concerning several matters in regard to its finance. Dr. Stuart left this letter with our authorities in America. Recently a letter was received from Mr. C. A. Evans, Associate Secretary and Associate Treasurer of the Associate Board for Christian Colleges in China, giving a list of funds designated for the School of Religion. It is as follows:

Funds designated for School of Religion

- 2517 Seattle House Fund designated for Dr. T. C. Chao
- 2520 Mrs. Mary Barbour Blair Residence Fund for T. T. Lew
- 2307 Ninde Memorial Building
- 2410 Finley Estate Dormitory Fund-\$30,000. received through Presbyterian Board for purely religious work

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- 2411 Presbyterian Jubilee Fund
- 2105 Anonymous Gift No.115 - \$29,500.00 of this \$50,000.00 used to match Harkness gift. Possibly all of the \$50,000. to be considered as a Theology School Fund
- 1102 Harkness Endowment Fund
- 1104 McBrier Foundation for Biblical Instruction & Christian Work
- 1401 Burt Friant Student Loan Fund
- 1304 Boyd Scholarship Fund

Upon inquiry at the Treasurer's Office of our University and upon information given by President Stuart we found that of this list only Nos. 2105 and 1102 actually belong to the School of Religion besides the Seattle House Fund and the Blair Residence Fund and Ninde Memorial Building. The School of Religion desires to know the exact status in regard to the endowment fund designated to the School of Religion if this can be made known from your office. During all these years the School of Religion has been expecting to develop its work through the help of the authorities in America who are primarily interested in the religious development of Christian education in China. But, because the University has so many needs that must be met first, the School of Religion has kept itself quiet only in prayer and in patient waiting. As now its very existence becomes a question, we have to tell you the actual situation.

The School of Religion has understood that Miss Munger's gift of \$50,000.00 was originally promised to the School of Religion. But, because of the urgent need of the College of Natural Sciences, it was diverted to match the fund from the Rockefeller Foundation without consultation with our School. May we ask whether the interest from the Munger Gift can be designated for the School of Religion beginning with the fall of 1934? It is only fair that we should receive that portion of income of the University for the maintenance of our work.

As you well know, our School of Religion occupies a unique place in the Christian program and movement in China. We have also been reduced to the minimum so far as both finance and staff are concerned. The question is "Shall we continue to exist to make our contributions on the one hand to the religious life of the University at large; and on the other, to Christian thought and life of the churches in the country?"

I trust I have made the situation very plain and I shall deeply appreciate a reply from you at your early convenience.

Very sincerely yours,

T. C. Chao
T. C. Chao
Dean

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Very sincerely yours,
[Signature]
Dec 26 1933

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YENCHING

TRANSFER

Yenching

December 28, 1933

INDEXED

Dean T. C. Chao
School of Religion
Peiping, China

My dear Dr. Chao:

Let me acknowledge receipt of your letter of November 20th.

I can assure you that our Yenching Trustees are deeply concerned over the financial problems of the School of Religion, as they are over the problems of all the other divisions of the University. It is very distressing indeed that reduced income from all sources makes the curtailment of work for the present so inevitable.

I am having copies of your letter (with the exception of the paragraph in which you ask for specific information as to certain funds designated for the School of Religion) mimeographed for distribution to the Yenching Trustees. Some of the questions you raise will be brought to the attention of the Finance Committee at its next meeting, and the full Board or the Executive Committee may wish to take action on certain others. I can, however, give you information on some points without awaiting formal action.

Funds designated for School of Religion. We mailed to the office of the field Treasurer a fortnight ago a rather voluminous "Register of Trust Funds of Yenching University" in which we have brought together all the essential information we have available with regard to every capital fund thus far received here in the west for Yenching University. You will find in this Register practically all the information we possess in regard to each of the ten funds listed in your letter. I would suggest therefore that you study through this information and then if there are any questions which have still not been cleared up, we will be glad to give any assistance we can.

Miss Munger's Gift. It is my understanding that Miss Munger's gift of \$50,000 was never formally designated for the School of Religion either by the donor or by the Trustees. Miss Munger's pledge was an unconditional one in which she promised simply to give \$50,000 for the work of Yenching University. In a personal conversation with one of our Yenching representatives Miss Munger expressed a desire that the \$50,000 be used "either for the religious or the personal side of work at Yenching." It was pointed out that the entire program of Yenching University is essentially a religious one, regardless of what the specialized field of the different departments may be, and with this view, Miss Munger seemed to be quite in agreement. So when Miss Munger was for her approval of the proposal that
asked

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this \$50,000 be made a part of the Natural Science Endowment, she gave her assent without raising any objection and, I believe, without any thought that her money was being seriously diverted from a use in line with her original intention. However, from the other aspect, our Yenching Trustees are anxious to restore this \$50,000 in as large measure as possible to the specifically religious aspect of the work at Yenching, and have already taken an initial step in that direction. It is possible that at least a small part of this \$50,000 can be set aside as an endowment fund for the School of Religion before the beginning of the fiscal year 1934-1935. This, however, is a matter on which action has not yet been taken, and it should be understood that this ^{expectation} ~~expectation~~ of hope is purely unofficial and informal. The question of whether the income received on this \$50,000 can be diverted from the Natural Science work and allocated to the School of Religion is one on which I will not attempt to pass any judgment. We will ask the Finance Committee to consider this at its next meeting.

With all possible appreciation for the very fine service being rendered by the Yenching School of Religion, and in the earnest hope that solutions can be found to these serious financial problems now confronting us, I am

Very sincerely yours,

BAG:MP

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