

323 4946

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Yenching
Corres.
Chow, Lucy 1940
Chu Yau-kwang 1928

1252

3

2

3

4

9

4

6

Chow, Lucy
1940

1253

June 7th. 1940

Dear Miss Van Sciver,

Here I am sending you a treasurer's report of the Yenching Alumni Association of our New York Chapter. I am sure you are interested in knowing how things had been going on with us Yenching students. Our final account came out to be quite balanced with a shortage of 29¢ which the secretary Dr. H.C. Kao told me that he is willing to take care of that. So, everything is paid and cleared up.

Its been so nice of knowing you, Miss Van Sciver. In fact, you are the only one among our Yenching officers whom I know better. I feel sorry for not being able to see you much when I went to school in New York.

I am visiting my friends in Washington D. C. and will stay here for two weeks. Then I plan to join Kuan Yu-shan and two other Yenching fellows for acrossing the country in a car. We will be travelling for a month or so trying to visit all the interesting spots in this country before we leave for home.

I certainly have had a most pleasant time during my two years of stay in this country. I am glad to tell you that I had enjoyed both my academic work and my outside activities tremendously and I shall never forget how nicely and friendly our American friends have treated us.

If you are not too busy in writing, I wish to hear from you when I go back to China. I am so attached to Yenching that

1254

I want to know how Yenching Alumni and all you people in our Yenching Office are getting along in the States after I return home. My address in Shanghai is "64 Great Western Road, Shanghai, China" in case you care to write me.

So-long, Miss Van Sciver! I hate to say "good-bye", so shall I use our Chinese term and say to you " See you again!"? I am

Sincerely yours,

Lucy Chao

INTERNATIONAL STUDENT HOUSE

Sponsored by The American Friends Service Committee



1708 NEW HAMPSHIRE AVENUE
WASHINGTON, D. C.

Director
Grace S. Lowry

Telephone
Michigan 4007

1708 New Hampshire Ave.
Washington, D. C.
June 21st., 1940

Dear Miss Van Sciver,

On account of my leaving New York in a hurry, I am sorry that I didn't come to see you about the carrying-on plan of our Yenching Alumni Association. Kuan Yu-shan told me that he went to talk to you before he left and you suggested of sending out notices for nomination of new officers until the beginning of the Fall Term. All records, treasurer's report and a balance of a few dollars had been turned over to Hsia Yun in case you need to look up any thing. I feel sorry for seeing so many Yenchinians leaving the city this year. But I am sure our new comers will prove their better abilities in organizing and carrying on our Alumni Association under your supervision.

May be you have heard about a Yenching graduate of the year '38, Miss An-lin Wang who has been an assistant to Miss Ruth Stahl, her major professor in the Music Department since then. I believe that you may have learned that the scholarship for the foreign student from Wellesley College has been awarded to a former Yenching student, Mary Kwang, a graduate of St. John's University of '39, and so An-lin Wang is now on the waiting list which makes the chances of coming abroad rather small. Another tuition scholarship is given to An-lin by a Music Conservatory in Boston. As you understand that just room and board besides tuition will amount to quite a bit of money and it will be rather hard for the family to take care of all the expenses on account of the depreciative value of our Chinese currency, I wonder whether the Yenching Office has any suggestions or do anything for her so as to make her coming to study in this country possible. As An-lin is such a brilliant girl and her years of undergraduate work appreciated by all the faculties and friends and her scholastic achievement being awarded with a Phi Tau Phi golden key medal, I hate to see

1256

INTERNATIONAL STUDENT HOUSE

Sponsored by The American Friends Service Committee



1708 NEW HAMPSHIRE AVENUE
WASHINGTON, D. C.

Director
Grace S. Lowry

Telephone
Michigan 4007

that she finds no means of getting some further education as she has been wanting to do. Being a very good friend and a classmate of her's, I write this letter to you, hoping that our Yenching Office may have some advices or means of financial aid for her.

Another Yenching graduate of this year, also a good friend of mine has got a fellowship from a college in the middle-west and will be coming to the States in September. As the American dollar is so expensive in terms of Chinese currency and so hard to get, this friend of mine has sent me some fifty pieces of Yenching Crafts products, such as luncheon set, linen handkerchiefs with cross-stiches hand work, knitting and shoe bags, dress runners.....etc. They are all very nice things with fine beautiful hand work. Since I will be sailing for China next month, I am afraid that I won't be able to sell very much for my friend due to the limited time. Would it be possible for me to send some of these things to you? Perhaps you may help my friend by selling these things around Christmas. Or perhaps our Yenching Office may like to do that favor for us. I hope you will kindly let me know whether you would like me to send you the linen things or not before next Wednesday as I will be leaving for the west coast on the evening of the 25th.

My friends whom I have mentioned and I, will appreciate very much whatever you can do to help us Yenching students.

Hoping to hear from you very soon, I am

Very sincerely yours,

P.S. The package of linen has just arrived yesterday. That's why I have to send this letter to you right a way so that I may hear from you soon. I am very sorry for doing this in such a rush. I hope you understand.

1257

June 22, 1940

Dear Mrs. Mead:

The enclosed excerpt from Lucy Chow's letter to me this morning is self-explanatory. After talking over her letter with Mr. Carside, we agreed that because of the tremendous amount of work we have in here to raise funds for the colleges, we could not take the time involved with trying to sell linens for the students, as much as we would like to help any or all of them. So I had to write to her that this would not be possible for us to do.

But I took the liberty of suggesting that she might get in touch with you, to see if you had any suggestions to make for disposing of these linens for her friend - she doesn't give me the name of the Yenching student to whom she refers. I thought that you might know someone who could sell this for her, or possibly you might be able to sell it along with some of your own things from the Yenching Craftwork Shop. I am sending this note to you by special delivery so you will understand the whole matter if Lucy gets in touch with you. I hope I am not imposing upon your goodnature too much by making this suggestion to her, but the time is very short before she leaves and I feel that I must try to help her in some way. I have told her that if she cannot possibly make any other arrangements, she can ship the material in here to me and I will at least keep it safely packed away until the friend arrives in the fall and can tell me what to do with it.

I wonder if you received one of the notices we sent out a few days ago about some Chinese merchandise we did take from Kuan Yu-shan and one of the other students, and which we are trying to sell in order to raise some money to help Kuan in his financial difficulties. It is the one and only time we have tried such a thing and we find that some of the things are moving very slowly. If you know of anyone who might be interested, particularly in one of the Mandarin coats or one of the gowns, we would be glad to display the articles at any time during the day. The less expensive things have sold quite readily. The place cards are of course very inexpensive and lovely, so we are having little difficulty in selling them. We still have plenty left, however.

I know Lucy Chow will appreciate it very much if you can give her any help in her problem, but of course you will feel free to say that you cannot help her, just the same as we here in the New York Office had to do, if you have no suggestions for disposing of the material for her.

Sincerely yours,

1258

and with the hope that I may hear from you when you get back to China. I have enjoyed very much knowing you this winter and feel that I have become better acquainted with the 1933-34 group here than with any others. I will send you a letter next fall, just to let you hear from us here and to send you any news we may hear. I shall hope to hear from you from time to time. Now this year we have a very busy year.

June 22, 1940

Dear Miss Chow:

I have your letter this morning and will send you an answer at once about the linens, and I will refer the other part of your letter to Mrs. Macmillan and Mr. Garside for consideration.

I am sorry to have to tell you that I do not think we could undertake the sale of the linens here in our office. Our space and our staff are both so limited that we cannot see how we could do it, much as we would all like very much to help either your friend or any other Yenching student who comes and who needs our help.

But it occurs to me that perhaps Mrs. Lawrence Mead might be able to help with your problem. I know she herself sells from time to time linens from the craftwork shop at Yenching and recently said she was not able to get all she could use for her sales. Why not get in touch with her by telegraph at once and see if she could offer any suggestions, or whether she would be willing to help sell the material along with her own supply and make some arrangements with your friend for the proceeds? Her address, as you probably know, is 25 Alexander Street, Princeton, New Jersey. I am writing her immediately, so if you telegraph her, she will understand the matter beforehand.

On the other hand, if you cannot make any definite arrangements either with Mrs. Mead or anyone else, before you have to leave, you can express the material up here to me, and I will be glad to keep it until your friend arrives and can tell me just what to do with it. I am sorry not to be able to say that the Yenching office will attempt to sell it for you, but know that you will see that our time is so occupied with the efforts to raise funds for the colleges that we could not undertake the responsibility for selling the linens and other things for your friend.

Please let me know what you decide to do with the material, and I want to say again how sorry I am that we do not feel we could undertake to dispose of it here in the office for you.

I have sent out the notices to the Yenching alumni, as Kuan Yu-shan suggested, and will hold any information I get here until fall, and then will turn it over to Hsia Yun or whoever is the proper one to receive it. I do not imagine I will have much, but may have a few changes of address, or something of that kind. I am glad to help in any way I can.

With best wishes to you all for a safe and enjoyable trip back home,

Very sincerely yours,

0501 SS 0000

International Student House

1708 New Hampshire Avenue

Washington, D. C.

I am sorry to have to tell you that I do not think we could under-
take such a large project in our office. Our space and our staff
are both so limited that we cannot see how we could do it, much as we would
like to. I am sure that you will understand my other working student
and your own who needs our help.

the matter beforehand.
I am writing you immediately so if you telegraph her, she will understand
and see, as you probably do, in 35 Alexander Street, Princeton, New Jersey.
I will make some arrangements with your friend for the proceeds? Her
husband will be willing to help sell the material along with her own
and by telegraph or once and see if she could offer any suggestions, or
help to get all the goods into the store. Why not get in touch with
Linares from the westward shop at Princeton and recently said she was not
to help with our trip and I know she herself calls from home a time
and is coming to me that perhaps Mr. Lawrence's head might be able

For the other hand, if you cannot make any definite arrangements either with the head or a vice head, perhaps you have to leave. You can always the material up here to me, and I will be glad to pass it until your friend arrives and can tell me just what to do with it. I am sorry not to be able to say that the Yenching office will attempt to sell it for you, but know that you will see that our time is so occupied with the efforts to raise funds for the colleges that we could not undertake the responsibility for selling the linens and other things for your friend.

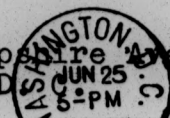
I want to say again how sorry I am that we do not feel we could undertake to dispose of it here in the office for you.

I have sent out the notices to the Yenching alumni, as Kuan Yu-shan suggested, and will hold my information I get here until fall, and then will turn it over to Hsiao Yun or whoever is the proper one to receive it. I do not imagine I will have much, but may have a few changes of address, or some- thing of that kind. I am glad to help in any way I can.

With best wishes to you all for a safe and enjoyable trip back home.

1260

Lucy Chow
1708 New Hampshire Ave.
Washington, D.C.



June 25th.

Ack. 7/2/40 BAG

Dear Miss Van Sciver,

Thank you so much for your exceedingly prompt letter. I appreciate all what you have done for me and my friends.

I have written to Mrs. Lawrence Mead about the possibility of selling the linens for my friend. I think I will hear from her very soon. I understand perfectly that its too much extra work and rather unsuitable for the Yenching office to undertake the selling of Chinese things.

I am wondering whether Mrs. Macmillan and Mr. Garside have some idea of getting some financial aid or suggestions for An-lin Wang as I had mentioned to you in my last letter. As I shall get in touch with An-lin when I return to China in August, I am very anxious to get whatever news as possible so that I can tell her about it. If you please, will you kindly ask Mr. Garside to write me about whatever suggestions or arrangements he can make for An-lin?

I was planning to leave for Chicago this evening as I had told you in my last letter. Since the sailing date of SS President Coolidge has been postponed, I have changed my plan and expect to stay in Washington for two more weeks. If you wish to write me, you may reach me through the address on the envelop.

Thanks for your offer for keeping my friend's linen for me. Since I may send some to Mrs. Mead or one or two other friends, I think I better keep it here for the time being now that I won't leave for Chiaago till two weeks later.

Thanks again for your long prompt letter. I am

Very sincerely yours,

Lucy Chow

July 2, 1940

Miss Lucy Chow
1708 New Hampshire Avenue
Washington, D. C.

My dear Miss Chow,

Miss Van Sciver has handed me your letter of June 25. In this you inquire as to any financial aid which our offices here in New York might give to Miss Wang An-lin.

The problem of providing financial assistance for graduate students and staff members coming from our China Colleges for study in America is an extremely difficult one because the number and variety of such students is so great, and the amount of available assistance is so small. Each year numerous requests for help are made to our office, which we are regrettably compelled to decline because no funds whatever are available.

The general policy on which the Yenching Trustees, in cooperation with the Associated Boards for Christian Colleges in China, are working at the present time is this: Each year the Associated Boards has been securing a small amount of funds set aside for financial assistance of Chinese faculty members of the Colleges who are planning to study in America during the coming year. Our office in New York asks the Presidents of each of the Colleges to send us nominations, six or eight months before students are due to start for America, of members of the staff whom they would like to have study in America. On the basis of these nominations, the Associated Boards selects as many staff members as possible within the limit of the available resources. The field is notified which staff members we are able to support, and arrangements are then completed for their coming to America. Thus, all our available funds are allocated, upon direct recommendations from the field, long before staff members come to America. We have nothing whatever available to assist any graduate students or staff members from our Colleges unless arrangements are made in this way. I am afraid, therefore, that we will not be able to help Miss Wang with her expenses next year.

With all good wishes, I am

Very sincerely yours,

BAG:MS

1262

July 8th., 1940

Dear Mr. Garside,

Thank you very much for your letter of July second. I am glad to learn something about the general policy of our Yenching Trustees in cooperation with the Associated Boards for Christian Colleges in China and I understand perfectly that its hard to take care of all the Yenching people who wants to come abroad and you have been doing your best to help the staff members of our school and others already. I shall write and explain this situation to my friend, An-lin Wang.

From the latest Yenching News which I have been receiving from school, I just learned that a Wellesley scholarship has been awarded to An-lin. Since I knew that another friend of mine Miss Mary Kwang had got the scholarship, I am not sure whether the news about Miss Wang's is accurate or not. However, I shall write to get some information

from Wellesley College. I hope that Wellesley is giving out two scholarships for the coming year so that both Miss Wang and the other girl can come to further their studies here in America.

I wish to thank you again for your kind letter. I have met you at Miss J. Rathborne's tea on May 28th. I hope you remember me. I feel very ashamed for not getting to see you often during my whole year's stay at Columbia University. I am on my way to San Francisco to take SS. President Coolidge for returning to China. I am anxious to go back but I am sure I will miss this country very much.

Very sincerely yours,

Lucy Chow

Chu Yau-Kwang
1928

1264

May 29, 1928

My dear Mr. Chu:

One of my friends has a manuscript dealing with certain Chinese problems, approximately ready for publication. He has been under tremendous pressure and unable to give detailed attention to the finishing stages of preparation of this manuscript. He has now had to leave for China. Just before going he laid on me the task of supplying certain concrete illustrative material to render clear some of the important general statements in his manuscript. I am not in a position to supply this material. I have been far too long out of touch with China.

The writer of the manuscript is so well known and so extremely friendly to the Chinese people that I am sure his book will do good in this country. I therefore feel justified in asking such a friend as you to help me in supplying this concrete material. I hand you herewith a memorandum giving in each case several sentences of context where the illustrative material is needed. I hope these quotations are clear enough to enable you to see what is required. I shall be very grateful if you can give me something to fill in the gaps.

In quoting a few sentences out of their context I run the risk of giving a quite misleading impression of the spirit of the manuscript. Some of these brief quotations sound very harsh in their expression regarding the Chinese. Please be assured that this is due only to their being removed from the statement as a whole.

The publishers are eager to get this book as quickly as possible, asking for it indeed by June 1st. I shall be very grateful if you find it possible to take the time to give your early attention to this matter.

Sincerely yours,

Mr. Chu Yau-Kwang
International House
500 Riverside Drive
New York City

CDW:BB

1265

May 29, 1928

Memo

Can you supply me with concrete examples or imaginary cases to illustrate the following general statements in regard to Chinese conditions and habits of thought? I have been asked to edit a manuscript dealing with China and it will be much more satisfactory if such concrete details can be supplied. I quote the sentences from the context in order to show just what is needed.

#1. "To the Chinese the way in which a thing is done is usually of far more consequence than the thing that is done. Much in our manner of life must seem to them not only uncouth but inconsiderate and therefore wrong. Even hypocrisy and prevarication are often justified by them as necessary in order to preserve the obviously more important duty of saving face or of avoiding rudely causing pain. How to escape the insincerities, the morality of standardized externals, and the baffling sense of unreality which such an attitude creates, while retaining the gracious amenities of mutual intercourse, is one of the problems for the present generation."

#2. "Despite the recent influx of new attractions from foreign lands this still remains their supreme interest. The negative criticism of other persons or groups of the young intellectuals today all centers on moral issues. While often caustic and cynical, it is always shrewd. The irony of the present distress in China is that her international humiliation, her political corruption, her economic wretchedness, her social deterioration, and her mass illiteracy, are all fundamentally moral issues, easily to be overcome under a moralized leadership, whereas no people have ever appreciated with clearer insight the importance of character, especially in their leaders, as the true source of prosperity and stable government."

#3. "This stone wall of agnosticism is more difficult to surmount than open hostility, because the agnostic is always self-satisfied. The practical fruition of classical agnosticism in the intelligentsia of today is atheism and naturalism freely avowed or practically accepted." (Needs enlargement and concrete details.)

#4. "His (Confucius') conception of truthfulness was not lofty. This vitiated not only his conduct, but his very attitude to truth. 'Do the dead have knowledge of our service and worship?' one of his disciples asked. 'If I say 'yes'' was the answer, 'filial sons and grandsons will ruin themselves in such services and offerings. If I say 'no' the unfilial will leave the dead unburied.' Such pragmatic treatment has resulted in the most radical defect, not only of Chinese character, but of their mental processes as well, not only their immoral indifference to truth but their illogical indifference to fact. There is an elusive sense of unreality playing over everything Chinese. They manifest a perverse lack of interest as to whether a given doctrine or fact is historically or objectively true. All that matters is whether or not it functions well."

The writer probably got the background for this statement from such plays as O'Neill's "Marco Millions" or "The Silent House," or the like.

#5. "This ethico-spiritual culture rises to its finest in two brothers of the Sung dynasty and their philosophic school which flourished through the four succeeding centuries. They emphasized the distinction between knowledge through the senses and moral intuition derived by self-examination and discipline. This from Wang Yang Ming is typical: "The basis of the human heart is heaven-derived principles. When this illumines the spiritual consciousness, it results in moral intuition, an attainment equally possible in sage and common man, through all ages among all mankind." (Note: Please name the two brothers.)

#6. "Chinese immanent conceptions should make them peculiarly receptive to this doctrine, especially in view of the current Western emphasis on Divine Immanence (that is the doctrine of the indwelling spirit of God).

*When you have finished with
this matter, please
return.
Shu De*

International House
Riverside Drive
May 31, 1928

Mr. O. D. Wannamaker
150, Fifth Ave.
New York City

Dear Mr. Wannamaker:

Your letter was received this morning. I pondered for some time over the question whether I would do more to promote an accurate understanding of the Chinese, as they really are, by supplying what is wanted or by not doing so. I realize that we all tend to exaggerate racial differences and under-estimate wide differences within each race. We are all fond of following the conventional, stereotyped, proverbial rather than scientific ways of looking at a people. I myself have often made similar generalized statements about Americans and American habits of thought. No doubt, these dramatic statements by vivid contrasts will be very interesting to the readers. But the trouble seems to be that while all these are true, they do not represent the whole truth. It is easy enough to find single incidents to illustrate these statements, but illustrations, of course, do not constitute proof. I could just as easily find single incidents to illustrate the exact opposite of many of these statements. This I have done in some cases. Whether these generalized statements about so broad a subject as Chinese life will eventually do more good or more harm in promoting a better and more accurate understanding of Chinese, I leave it with the writer himself. My own opinion is equally divided. It seems to be a choice between half-truths full of human interest and dull and mosaic scientific ~~xxx~~ truths.

Cordially yours,

Y. K. Chu

Y. K. Chu

Encl.

- #1. To illustrate the statement: When a host meets a guest at about meal time, a common question for the host to ask is whether the guest has had ~~it~~ his meal. The guest will usually answer that he has in order to avoid bothering the host, no matter how hungry he may actually be. (*)

In discussing a controversial issue or a problem at a public meeting, the discussion is likely to turn toward questions of whether this or that is legal or constitutional or whether this is the technical procedure, etc. This overmuch concern with parliamentary or legal or outward propriety often delays action unduly or may even prevent the thing from being done in the best way.

To illustrate the opposite of the statement: In making efforts to save the life of a seriously ill child, the parents would be willing to worship Buddhist idols, pray to the Christian God, bring in a fortune-teller, subscribe a sum to a benevolent organization, call in a Chinese old-styled doctor and a Western doctor, give the patient both Chinese and Western medicine, and would not hesitate to do all these things at the same time. The only question is to get the result desired and they do not in the least care how it is achieved.

The striking characteristic of Chinese politics is that the politicians and generals would form alliances or make compromises between different factions and to shift them so long as they serve to achieve the desired end. Few would defend certain political principles, pure and simple, and would disregard the immediate practical results desired.

(*) Note:- Every people have some such devices as this. In the West, when a host doesn't want to receive a caller, the latter is told that the host is not "at home". The only difference is that you rationalize the lie by saying that it really means "not at home to you", whereas the Chinese would expect the caller to have the common sense of knowing that it is to be taken as a lie! Would you interpret the difference by saying that the Westerner is interested in technicality while the Chinese in practical effect? If so, what side of the statement does it illustrate?

- #2. This statement simply means that the Chinese do not do what they know they ought to do morally. All instances of corruption and graft are superbe illustrations. I think it is too well-known to need any elucidation by concrete examples. But I like to ask which country is free from this indictment? Why does the writer pick out the Chinese? Moreover, this statement over-simplifies the situation. The difficulties confronting the world and China are not merely those of morality and cannot be solved by any one formula.
- #3. The agnosticism is based upon the belief that men can be moral without involving any power outside of human life. Confucius said, "If we don't know what life is, how can we know what death is?" So long as a Chinese fulfills ethically all of his social obligations, he is free to acquire any ^{new} faith or belief in Buddhism, Mohamadinism, Taoism, Confucianism, or ^{more} commonly, an inconsistent

misxture of all, for to the mind of the Chinese, these things do not really matter. Unless Christianity can demonstrate that faith in God or the "inwelling spirit of God" is essential to the improvement and maintenance of socio-ethical relations, it will not have a strong hold in the hearts of the Chinese, and their agnostic attitude will still persist.

#4. To illustrate the statement: The Chinese language has long been adapted to purposes of art rather than to scientific description. The writer is free from the limitations of the objective world and may completely ignore the latter. For instance, in describing a trip, he might write about the glorious weather, when as a matter of fact, it rained heavily. In teaching composition, rhetorical beauty is much more preferred to accurate description of facts. An old-styled Chinese scholar would find it quite difficult to describe such simple things, as the different plays in a football game or how to ~~an~~ drive an automobile, even if he knew what to describe.

To illustrate the opposite of the statement: The old-fashioned Chinese scholars used to spend much time and energy in digging up evidences and arguing such hair-splitting questions as whether Loatsz ever met Confucius. I should say that they had an abnormal interest in finding out (in the words of the writer) "whether a given doctrine or fact is historically or objectively true".

If the Chinese had really been acting upon the principle that "all that matters is whether or not it functions well", as the writer says, we ~~would have~~ should have given up the ideal of a republic and democratic government by this time.

#5. I think the witer refers to Cheng Yi (程颐) and Cheng Ho (程浩).

#6. So far as I know, the Chinese conceptions of Heaven or any other superhuman power have always been transcendental, not immanent.

June 4, 1928

Dear Mr. Chu:

Thank you heartily for answering so promptly my inquiry about certain specific things to be included in a manuscript I have been editing.

I wish to assure you that the writer of this manuscript is one of the most devoted friends and admirers of the Chinese people. As I said in connection with the request for information, the extracts taken out of their context do not at all represent the spirit of the manuscript in question. The writer would agree entirely with you that sweeping generalizations about a whole people are always at best only half true. The statements which I extracted from the manuscript are balanced by other statements which I did not have any reason to quote in the present correspondence.

With renewed appreciation and hoping to see you again in the near future,

Sincerely yours,

Mr. Y. K. Chu
c/o Professor H. Koyes
204 Marshall Street
Syracuse, New York

ODW:BB