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COLLEGE FILES
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Yenching
Corres
McBrier Foundation for
Biblical Instruction and
Christian Work 1929-1935

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C O P Y

April 3, 1929.

Mr. J. Leighton Stuart, President
Yenching University,
Peking, China.

My dear Doctor Stuart:

Your letters of January 30 and February 9 were duly received, for which I thank you.

As both of these letters deal with the subject of the use of the income from the McBRIER FOUNDATION, I will answer the two letters at one time.

You make request that income from the McBRIER FOUNDATION will be used for the following items -

1. For half salary of P.C. Shu (Teacher in History and Philosophy of Religion.)
2. For salary for new man to replace Mr. Ritter, who has charge of the "Student service work."
3. Scholarships - for which I observe there is an item of \$1500 Mex. in your budget (\$715 gold at 2.10)
4. Travel - for which there is an item of \$500 Mex. in your budget (\$240 gold at 2.10)
5. Religious Books.

In my letter of December 31, I endeavored at some length to set forth just how I hoped the income from the McBRIER FOUNDATION should be used. Probably this letter was not in your hands when you wrote your letter of January 30; in fact, your letter of February 9 would seem to so indicate.

I hope I have not failed to make it very plain to you that it was not my intention that the income from this fund should be used to pay the salary in whole or in part of any regular Teacher or Professor, even though such Teacher or Professor was teaching a regular course of the Bible in some department of the University, or was teaching such in the school of religion or was doing, what might be called "Religious work" on the campus outside of his regular duties as a member of the faculty.

I have tried to make plain that I expect the income from the McBRIER FOUNDATION to be used for "extra" religious work outside of all the regular work of the employed teaching force; that same was to be used for the promotion of distinctly religious work, in order that the students may have a greater opportunity to be brought into personal and vital contact with a more helpful type of religious appeal and teaching, than they would or could have in their "religious" work.

I am now working on a more comprehensive statement of just what this fund should be used for, and I will soon send you a copy of your review.

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I think you have gathered from my letters what I am attempting to accomplish. I want this fund to make it possible for Yenching University to be a real Christian University, where the student body will have more emphatic, and more personal as well as Spiritual Christian teaching and leadership, than is the case in the ordinary so-called "Christian" University.

The above being the case, and in accord with what I have endeavored to explain, it would be inappropriate to have item Nos. 1 and 2 cared for from the income of the Foundation.

NO. 3 SCHOLARSHIPS

In accord with my letter of December 31 and in reply to yours of January 30, I am willing that this item of No. 3 Scholarships which is one of the items in your budget in the amount of \$1500 be supplied from the income from the McBRIER FOUNDATION. This will mean a grant of \$715 gold at the rate of 2.10.

I understand this sum is to be used for the sort of scholarships you describe on page 2 of your letter of January 30, i.e., for choice young men from different parts of the country who are willing to study for the missionary or for other forms of Christian work in order to help in the solution of their economic problems to prepare them for such work.

No. 4 TRAVEL

For this item you have \$500 Mex. in your budget. You say in your letter of February 9, that you felt the expense of travel of the Dean to Manchuria might be borne, at least in part by outside organizations. This should always be done whenever possible.

I approve of this item of \$500 Mex. in your budget, - \$240 Gold, being used for this purpose for the coming year. This will enable you to try it out and see whether this sort of travel will produce the type of student that you desire for various forms of Christian.

No. 5 RELIGIOUS BOOKS

I observe what you say regarding the need for religious books. In looking over your budget I observe \$12,000 Mex. in same for Library books. This is rather a large item for one year, although probably they are needed, since your library is still in the making. Whether any portion of this was intended for religious books or not, the budget does not disclose. There is an item of books in the Department of Religion.

To supply this need I am willing that \$2,000 gold from the McBRIER FOUNDATION income be used for this year (not to be repeated) for the purpose of supplying religious books.

I hope these books will be chosen with more than usual care and with a view to teaching real religion; and what I mean by this is the religion of Christ in terms of actual living rather than in theory.

Such a large percentage of religious books are nothing more or less than ecclesiastical speculations with theories, that they are of no spiritual help to anybody.

A summary of the items provided for are as follows:-

<u>No. 3 SCHOLARSHIPS</u>	-	\$715 gold
No. 4 TRAVEL	-	240 "
No. 5 BOOKS	-	<u>2,000</u> "
TOTAL		\$2,955

The money is in hand to apply as above.

TRUTH AND LIFE

Last November I sent \$500 gold which I understood from your letter of October 3, would care for the publicity of this little paper for the year. To what date did this amount cover the expense for this paper?

The reason I inquire is because I see an item in your budget for "Publication - Truth and Life, \$1,000 Mex." on page 10.

I thought the amount already allocated would cover for the next year or at any rate for a portion of the year.

In my letter of November 13 last - I referred to Dr. Robert P. Wilder - asking if you knew him and inquired if a man of his type could do the sort of work I am thinking of at Yenching.

I think Mr. Wilder could visit China and be at Yenching a few months, if an opportunity could be afforded him to undertake the sort of work I am thinking about.

I hope you can make some plans to bring into Yenching for "extra" religious work some outstanding Chinese Christian leaders of the higher type of spirituality; men who have that peculiar gift of personal leadership and personal evangelism, that may be secured for a few months to live on the campus among the boys and girls and lead in Bible study, discussion groups and meetings, and what not, in order to promote the type of Christian work and teaching which I am attempting to describe. Have you any plans for such work for the coming year?

There will be available for such work a considerable fund, not less than \$3,000 in addition to the amounts herein allocated, and I should like to see something definite attempted along this line this coming school year.

I should like to have you take immediate measures to locate one or two distinctive Chinese Leaders to do this type of work, and have them in Yenching at the beginning of the season. I should like to meet them next September, if possible. In one of your letters you mention precisely the sort of thing I desire to see done. I refer to yours of November 22. You say therein "Unless a certain type of personality, gifted at personal work with Chinese students, and with vital evangelistic purpose can be found, there is no advantage in adding to our staff. I have heard of a young Chinese now in Canton who seems to answer the description and I am making inquiry in his case." This is exactly the sort of man or woman, that I am hoping you can lay hands on, not necessarily for constant employment, but for a month, perhaps two or even three months stay on the campus, to do a particular piece of Christian work. The traveling expense and salary of such a man or woman for the period engaged would be paid from the McBRIER FOUNDATION income.

In some ways I think it better not to have man or woman employed all the year round for this sort of work, just as in the United States, Dr. Mott, Dr. Fosdick, also Dr. Robert P. Wilder and Dr. Poling, and other such leaders and teachers, visit the colleges to do a specific piece of Christian work for a definite purpose, similarly would it not be helpful to the religious work and Christian atmosphere of the University, to bring into Yenching outstanding Christian Leaders, of the type spiritually to do a specific piece of work for a few days, a week, or a month, more or less?

A half dozen different men and women who are adapted to and capable for this sort of leadership could be invited during the school year. I should like to see this tried out during the coming year. Let it be your definite program, that these leaders be chosen with the distinct purpose of leading individual members of the student body to personal faith in the Lord Jesus Christ and in obedience to his program.

For this type of work there will be during your next school year, not less than \$5,000 available for such men if it can be wisely used.

Please understand all of this must be entirely outside of your regular school program and budget and for the express purpose of increasing the distinctly Christian atmosphere of the University. I trust I have made myself plain in this, and that the coming year may witness a decided increase and emphasis of what to be seems to be the most important part of our work.

Wishing you every blessing and trusting your good health may continue and appreciating your many favors, I remain

Most sincerely,

(Signed E. M. McBrier)

S.

ACTION OF EXECUTIVE COMMITTEE
TRUSTEES OF YENCHING UNIVERSITY
June 19, 1929, accepting the

YENCHING

"MCBRIER FOUNDATION FOR BIBLICAL INSTRUCTION AND CHRISTIAN WORK"

TRANSFER

"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.

YENCHING

TRANSFER

June 27, 1929

Bankers Trust Company,
16 Wall Street,
New York, N.Y.

Gentlemen:

We are authorized to inform you that the Executive Committee of the Board of Trustees of Yenching University at a regularly called meeting held on June 19, 1929, and with a legal quorum present, acted on behalf of the full Board of Trustees of Yenching University, adopted the following resolutions:

- "(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 "MOLLIER 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 and 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 Savior 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 Chris-
"tian 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 teach-
"ing 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 teach-
"ing staff may not find it possible to undertake; all this
"in order to enlarge and emphasize the distinctly Christian
"character of the University

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"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 definite Christian work
 "be carried on among the student body in the form of evan-
 "gelistic or other public meetings, lectures, personal
 "evangelism, personal interviews, Bible study and other ac-
 "tivities, all of which shall have as their object the re-
 "lating 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 be-
 "liefs 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 Savior of the world. It
 "is understood that this action does not commit the Univer-
 "sity to the defense of any particular school of Bible crit-
 "icism or or 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 such 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 to 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 teaching according to the principles and conditions men-
 "tioned 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."

BAG-H

Very truly yours,

President, Board of Trustees

Attest

Secretary

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SEWARD PROSSER,
CHAIRMAN, BOARD OF DIRECTORS

ALBERT A. TILNEY,
VICE CHAIRMAN, BOARD OF DIRECTORS

HENRY J. COCHRAN,
PRESIDENT

BANKERS TRUST COMPANY

TRUST DEPARTMENT

H. F. WILSON, JR.	VICE PRESIDENT
R. G. PAGE	VICE PRESIDENT
H. N. DUNHAM	ASST. SECRETARY
I. MICHAELS	TRUST OFFICER
P. E. GODRIDGE	TRUST OFFICER
C. W. CAMPBELL	ASST. SECRETARY
J. H. LEWIS	ASST. SECRETARY
W. D. LITHGOW	ASST. SECRETARY
C. C. PRICE	TRUST OFFICER
G. LEWIS	TRUST OFFICER
H. A. WHEELER	ASST. TRUST OFFICER
H. M. EDDY	ASST. TRUST OFFICER
H. J. BOMHOFF	ASST. TRUST OFFICER

CABLE ADDRESS — NEW YORK & PARIS-BANKTRUST
CABLE ADDRESS — LONDON-BANTRUSCOM

NEW YORK
16 WALL STREET
FIFTH AVENUE AT 42ND STREET
MADISON AVENUE AT 57TH STREET
PARIS
3 & 5 PLACE VENDOME
LONDON
26, OLD BROAD STREET, E. C. 2

16 WALL STREET
NEW YORK

TRANSFER

September 5, 1929.

Calista C. McBrier Trust "B"

Mr. B. A. Garside, Secretary,
Board of Trustees of Peking University,
155th Avenue,
New York City.

My dear Mr. Garside:-

The terms of the Supplementary Addendum to the Trust Agreement dated January 14, 1926 for the benefit of Calista C. McBrier and others provide that when F. W. Woolworth Company Common Stock par value \$10. held in the trust sells at \$100. per share on the New York Stock Exchange, 1,000 shares of that stock becomes distributable, within three months, to the trustees of Peking University for the purpose of establishing an endowment fund known as "McBrier Foundation for Biblical Instruction and Christian Work".

F. W. Woolworth Company Common Stock reached \$100. per share on August 23rd, therefore, the trustees of the University are entitled to receive 1,000 shares of that stock within a period of three months from August 23rd. The Trust Agreement also provides for the payment to the trustees of the income in the trust in monthly installments as collected until the distribution of the above noted stock is made.

In view of the discretionary period of three months in which the distribution may be made, we have consulted counsel with regard to the date on which to distribute the stock. The advice of our counsel is that the distribution should be deferred until October 1st on which date, under the above noted clause, we may include all the unremitted income collected during the current month. Although we concur in the views expressed by counsel, we should like to have your approval to deferring the delivery of the stock until October 1st. We wish to point out also that after the distribution has been made, there will be no further payments of income from this trust to the trustees of the University.

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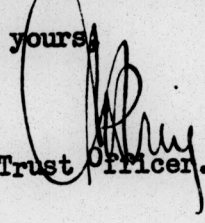
Mr. B. A. Garside.

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September 5, 1929.

We would request you to provide us with another certified copy of the resolution of your Board dated June 27, 1929 to which a certificate is attached stating that the resolution is still in full force and effect. When we have received a reply from you on the subject of the date of distribution, we shall request our attorneys to prepare an appropriate form of receipt and release covering the delivery of the assets to which the trustees of the University are entitled, which we shall submit to you for your approval and signature.

Very truly yours,


Trust Officer.

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RECEIVED
UNIVERSITY
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To be retained

TRANSFER

KNOW ALL MEN BY THESE PRESENTS, That

WHEREAS, by indenture dated the 14th day of January, 1926, EDWIN MERTON McBRIER and CARRIE L. McBRIER, of the Town of Montclair, New Jersey, assigned, transferred and set over to BANKERS TRUST COMPANY, of the City of New York, certain securities listed therein, for the uses and purposes therein set forth, and

WHEREAS, pursuant to the provisions thereof and amendments thereto said Bankers Trust Company holds certain securities and property thereunder in a separate trust entitled "Trust Fund "B", and

WHEREAS, Paragraph numbered "FOURTH" of said agreement, as modified by supplementary addendum, dated June 8, 1929, provides in part as follows:

"FOURTH: This TRUST FUND "B" shall terminate and final distribution shall be made as hereinafter provided, or upon receipt of a written notice to terminate same from said parties of the first part, or either survivor.

ITEM "A"- Three hundred shares of the F. W. WOOLWORTH CO. Common Stock, par value Ten Dollars (\$10.) per share, is to be transferred to the CALISTA C. McBRIER TRUST FUND "A" on July 2, 1929.

ITEM "B" - One Hundred Thousand Dollars (\$100,000.00) in the form designated under "e" or "f" hereunder, shall be paid to Peking University (Yenching University), incorporated in the State of New York, with offices at 150 Fifth Avenue, New York City, to be invested as an endowment fund for the purposes hereinafter designated, and to be known as the "McBRIER FOUNDATION FOR BIBLICAL INSTRUCTION AND CHRISTIAN WORK", the income from which is to be set apart for the teaching of the Bible and for religious work at Peking University (Yenching University) at Peking, China, the same to be paid to said Peking University (Yenching University) after the Trustees of said University or the Executive Committee of the Board of Trustees shall adopt the following resolutions and shall so certify to the Trustees."

(Here is set forth the form of certain resolutions, the adoption of which appears by certificate of the Secretary of the Board of Trustees of Yenching University, hereto annexed)

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"A copy of the above Resolution certified to by the President and Secretary of the Board of Trustees of Peking University (Yenching University) and delivered to the Trustees will be the required evidence for the payment of this gift. The Trustees shall not be bound to see to the application of such payment, but shall be fully protected in making such payment in reliance upon such certificate believed by it to be genuine.

- (e) The payment of ITEM "B" shall be made in the Common Stock of the F. W. WOOLWORTH CO., par value ten dollars (\$10.00) per share, within three months of the date when it sells at One Hundred Dollars (\$100.) or more per share on the New York Stock Exchange. One thousand shares of said stock are to be paid over to the Trustees of Yenching University as payment in full of ITEM "B". At the same time the Trustees are directed to sell in their discretion from the TRUST FUND "B" a sufficient amount of securities other than F. W. WOOLWORTH CO. Common Stock to pay the fees to which they are entitled upon the distribution of this portion of the principal."

and

WHEREAS, the common stock of the F. W. Woolworth Company, par value Ten Dollars (\$10) per share, sold for One Hundred Dollars (\$100) per share on the New York Stock Exchange on the 23rd day of August, 1929, and the resolutions referred to above have been duly adopted by the executive committee of the Board of Trustees of Yenching University on the 19th day of June, 1929, and the said resolutions are now in full force and effect, all as appears from the certified copy of said resolution hereto annexed, and three months from the date on which said stock sold at One Hundred Dollars (\$100) per share has not yet expired,

NOW, THEREFORE, the undersigned, PEKING UNIVERSITY (Yenching University), a corporation organized under the laws of the State of New York, with offices at 150 Fifth Avenue, New York City, New York, does hereby certify that it has received from said Bankers Trust Company, as Trustee

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as aforesaid, One Thousand (1,000) shares of the common stock of F. W. Woolworth Company, par value Ten Dollars (\$10) per share, represented by certificates numbered 20866 to 20875 inclusive for one hundred (100) shares each, and has likewise received from said Trustee the sum of (\$546.08) Five Hundred Forty-Six Dollars and Eight Cents. representing all income collected by the Trustee from the principal of the said trust fund, to which it is entitled up to and including the 1st day of October, 1929, and

In consideration of the premises and of the sum of One Dollar (\$1), and other good and valuable considerations, receipt of which is hereby acknowledged, the undersigned, the said Peking University (Yenching University) does hereby release and discharge said Bankers Trust Company, individually and as Trustee as aforesaid, of any and all liability or accountability to it in respect to the said One Thousand (1,000) shares of the common stock of said F. W. Woolworth Company, held by said Bankers Trust Company as part of Trust Fund "B" under said agreement of January 14, 1926, and satisfaction between said Peking University (Yenching University) and said Bankers Trust Company, as Trustee as aforesaid, to the extent of said One Thousand (1,000) shares of common stock of F. W. Woolworth Company, and the sum of (\$546.08) Five Hundred Forty-Six Dollars and Eight Cents, representing income to which it is entitled to and including the 1st day of October, 1929, is hereby acknowledged.

IN WITNESS WHEREOF, the undersigned has affixed its corporate seal and caused these presents to be signed by the President of its Board of Trustees and attested by

its Secretary, this day of , 1929.

PEKING UNIVERSITY,
(Yenching University),

By: Vice President, Board of Trustees.

ATTEST:

Secretary.

STATE OF NEW YORK)
COUNTY OF NEW YORK) : SS.:

On the day of , nineteen hundred
and twenty-nine, before me came

me duly sworn, did depose and say that he resides in

that he is President of the Board of Trustees of Peking University (Yenching University), the corporation described in, and which executed, the foregoing instrument; that he knows the seal of said corporation; that the seal affixed to said instrument is such corporate seal; that it was so affixed by order of the Board of Trustees of said corporation; and that he signed his name thereto by like order.

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YENCHING UNIVERSITY

(Incorporated 1889 as Peking University)

燕 京 大 學

PEKING, CHINA

Christian — International — Co-educational

AMERICAN OFFICE

150 FIFTH AVENUE
NEW YORK CITY

OLIN D. WANNAMAKER
Assistant to the President

OFFICERS OF THE TRUSTEES

FRANKLIN H. WARNER, *President*
WILLIAM P. SCHELL, *Vice-President*
MRS. J. M. AVANN, *Vice-President*
E. M. MCBRIER, *Treasurer*
ERIC M. NORTH, *Assistant Treasurer*

B. A. GARSIDE
Secretary and Assistant Treasurer

OFFICERS OF THE UNIVERSITY

J. LEIGHTON STUART
President

WU LEI-CHUAN
Vice-President

CHESTER E. JENNEY
Executive Secretary

September 10, 1929

Bankers Trust Company,
16 Wall Street,
New York, N.Y.

Gentlemen:

The Executive Committee of the Board of Trustees of Yenching University at a regularly called meeting held on June 19, 1929, and with a legal quorum present, acting on behalf of the full Board of Trustees of Yenching University, adopted the following resolutions, which are still in full force and effect:-

"(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.
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"tian 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 de-
"partment, 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 under-
"take; all this in order to enlarge and emphasize the dis-
"tinctly Christian character of the University.

"In accepting this gift the Trustees do hereby obligate

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9/10/29

"themselves to insure that the income accruing therefrom
"be continuously and entirely devoted to the purposes
"designated by the donors and that definite Christian work
"be carried on among the student body in the form of evan-
"gelistic 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
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"special fitness and equipment for this type of service;
"and that this work shall be conducted in conformity with
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"have always been recognized as Evangelical, and with the
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"our Lord Jesus Christ as the Son of God and Savior of the
"world. It is understood that this action does not commit
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"Bible criticism or theological thought, but it does pro-
"vide for the preaching of the gospel and teaching of the
"Bible upon this Foundation as the abiding source and stimu-
"lus of vital Christianity."

"(c) "The Trustees agree, that in the event that future condi-
"tions should be such, that such work could not be conduct-
"ed 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 Mis-
"sions of the Methodist Episcopal Church, incorporated by
"the Legislature of the State of New York, or to its suc-
"cessors, 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 teaching according
"to the principles and conditions mentioned in this reso-
"lution.

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

BAG-H

Very truly yours,
George E. Barber
Vice President
Board of Trustees

Attest

B. G. Garrido
Secretary

0628

YENCHING UNIVERSITY

(Incorporated 1889 as Peking University)

OFFICERS OF THE TRUSTEES

FRANKLIN H. WARNER, *President*
WILLIAM P. SCHELL, *Vice-President*
MRS. J. M. AVANN, *Vice-President*
E. M. MCBRIER, *Treasurer*
ERIC M. NORTH, *Assistant Treasurer*

B. A. GARSIDE
Secretary and Assistant Treasurer

燕 京 大 學

PEKING, CHINA

Christian — International — Co-educational

AMERICAN OFFICE
150 FIFTH AVENUE
NEW YORK CITY

OLIN D. WANNAMAKER
Assistant to the President

OFFICERS OF THE UNIVERSITY

J. LEIGHTON STUART
President

WU LEI-CHUAN
Vice-President

CHESTER E. JENNEY
Executive Secretary

THIS IS TO CERTIFY that the resolution adopted by
the Board of Trustees of Yenching University on June 19, 1929
accepting a gift of \$100,000.00, to be known as the McBrier
Foundation for Biblical Instruction and Christian Work, a
copy of which resolution is attached hereto, is still in full
force and effect.

B. A. Garside
Secretary, Board of Trustees of
Yenching University.

State of New York :
County of New York : ss.

Sworn to before me in the
City of New York, this 14th day of
September, 1929.

Edna G. Jerome

Notary Public.
NOTARY PUBLIC, New York County
New York Co. Clerk's No. 36, Reg. No. 0-2
Certificate filed in Kings County
Kings Co. Clerk's No. 34, Register's No. 100
My Commission Expires March 30th, 1930

0629

Form of certification to be attached to Resolution.

We do hereby certify that the foregoing Resolution was duly adopted by the Executive Committee of the Board of Trustees of Yenching University at a regularly called meeting thereof, held on the 19th day of June, 1929, and with a legal quorum present, and that the same is still in full force and effect.

Dated, October 1, 1929.

President, Board of Trustees,
Yenching University.

Secretary.

0630

CHINA UNION UNIVERSITIES

Fukien Christian University
Lingnan University
University of Nanking

Shantung Christian University
West China Union University
Yenching University

Princeton - in - Peking

CENTRAL OFFICE

150 Fifth Avenue, New York City

Cable Address
Nanfushan, New York

B. A. GARSIDE,
Secretary-Treasurer

C. A. EVANS,
Associate Secretary-Treasurer

Yenching University

YENCHING

Telephone
WATkins 8703-4-5

INDEXED

January 22, 1931

To the Members of the Committee on
McBrier Foundation for Biblical Instruction
and Christian Work

TRANSFER

Gentlemen:

We are enclosing for your information an excerpt from a letter recently received by Mr. McBrier from President Stuart making certain recommendations as to the use of the income from the McBrier Foundation. Mr. McBrier has asked that these recommendations be passed on to your Committee for whatever action you deem proper.

Can we arrange for a brief meeting of this Committee sometime during the coming weeks? Would a luncheon meeting be satisfactory, and if so, what would be the most convenient location. If you do not favor a luncheon meeting what other hours would you suggest? In general, what dates during the next two or three weeks would be most convenient for you?

Very cordially yours,

J. H. Gamble

BAG-H

Enc.

Mr. Gamble
Dr. Worth
Dr. Scott (Fenn)

0631

Excerpt from Dr. Stuart's letter to Mr. McBrier
December 10, 1930.

1) Dr. T. Z. Koo has resigned from his position as associate of Dr. David Yui of the National Committee of the Y.M.C.A. and has been invited by the Association of Christian Students of Hopei Province to come here next spring as full time secretary for religious work. You will recognise this name as one by which our province is now known. The association consists of groups of Christian students in government and private colleges and middle schools and is a student initiated and conducted organization quite active and full of promise. If we made a contribution not to exceed L.C. \$2,000 for twelve months to the expenses involved in Dr. Koo's salary and the other expenses involved we could claim his services for a large part of the time and see how he develops in this type of work. It might be desirable to take him into the University later as our own full time worker, though I doubt if this would be any more beneficial than the suggested arrangement. You doubtless know, or know of, Dr. Koo and do not need to be told of his brilliant gifts and Christian consecration. An advantage in this plan would be that our students and those in other schools in this region would be brought together in a common Christian purpose under very skilful and experienced leadership.

2) William Hung has made the to my mind admirable suggestion that we ask for the authorization to provide scholarships for students about to graduate from middle schools or from other colleges, the former to enter here as freshmen and the latter as graduate students. These would be selected personally by members of our faculty like himself entirely with a view to their active Christian influence. It is unfortunately becoming true that poor students cannot afford to come to Yenching and we are tending to be a school for the more well-to-do. If boys who would win the respect of their fellows were thus enabled to come here and knew what our intention was, they could do personal work and take an active part in leadership at the two points which count most which are the first year of the college course, and as graduates and therefore very much looked up to by other students. The increasing number of graduate students here more or less set the tone for the others. If these students were selected also with reference to geographical location and the schools from which most of our students are drawn, they would have a natural contact with

(Excerpt from Dr. Stuart's letter
to Mr. McBrier, December 10, 1930) -2-

their respective groups and could take definite responsibility for them. If we of the faculty kept in constant touch with them and tried to train them for religious work, they would also go out from here with that experience behind them to carry the method elsewhere. If furthermore we consulted with some of the other Christian colleges or middle schools and arranged for advanced students to come to us for some form of special training, with the thought of taking positions in these institutions, we would render the double service of helping to supply teachers of a much needed sort and with the experience gained while with us as well as of strengthening our own religious life. This idea has appealed to me more than any other that has yet been suggested and I very strongly recommend that you allow us to try it out. I should prefer that you allow me to take the responsibility of selecting ten such students to begin with and deal with them personally rather than through our official committee on Loans and Scholarships. I should, of course, consult with people like William Hung and others most interested in this project, and we would endeavor to keep in very close touch with the individual students. I could write at great length as to why this method seems to have more possibilities than others which would naturally suggest themselves to you out of your past experience, but shall only say that conditions being as they are among students in China and probably in other parts of the world, this method seems to offer more promise than any other.

Mr. Hung made the remark that ten such students a year wisely selected and assisted would transform the whole religious tone on our campus.

0633

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YENCHING UNIVERSITY
Peiping, China

YENCHING

October 6, 1933

Mr. E. M. McBrier
180 Fifth Avenue
New York, N. Y.

My dear Mr. McBrier:

I wrote Mr. Garside in regard to the use of the McBrier Fund for the current fiscal year. This is to give a little more in detail the expenditures already planned for, and to enclose a statement from our treasurer. You will note that there are five students being helped this semester in varying amounts. These have all been selected because of their active Christian leadership in the student body, and the necessity for some form of scholarship aid if they are to be enabled to continue their work. With one or two exceptions, even they themselves do not know what is the basis for the help they receive, I preferring to have them do this without reference to any financial considerations. Several of these men are the leaders in the student division of the Yenta Christian Fellowship and are working in this with fine results. It happens that we are now closing the membership week of this Fellowship and the campaign to enlist new students is being carried on entirely by students. The thought this year was to put the emphasis upon having a personal talk about religion with every student rather than to try to get as many members as possible for the Fellowship. In other words, this campaign for members makes the most natural occasion for a personal religious interview with every student, and this aspect has been organized so that the whole student body is being covered. It is too early to report the results of this annual effort, but it was begun after a devotional and social gathering in my house last Friday, when I spoke to them about the greater importance of these personal talks than of merely getting members. They seem to have started into it with this spirit. The central core of this fellowship consisting of forty or fifty members, mostly students with a few faculty members and employees, are to meet every other Friday evening at my home for the purpose of keeping themselves actively ready for religious leadership. It is distinctly encouraging in this time of disruption in much organized missionary work and radical thinking among Chinese intellectuals to find so many Christian students assuming the responsibility for what hitherto has been so largely done for them or even forced upon them by missionaries and their Chinese associates.

Of the men helped last year Wang Kuei Sheng has gone to Hangchow College to be the assistant for this year of the chaplain and director of religious work with the thought that he will take this over completely himself next year. It was his splendid work here for two years which largely fitted him for this new responsibility. Another man Lu Kuang Mien has developed a fitness for helping our Mr. Tayler in his efforts to improve the condition of farmers through rural industries, cooperative marketing, loans with small interest, etc. Whenever he returns to the campus he always gets a group of students together for religious discussion. The other items include assistance to a group of our students who went to Shanghai last August chiefly to carry the inspiration of this student-initiated Christian activity to other parts of China.

0634

I am still watching for some person who would seem qualified to come here and do full time religious work, but have not yet been able to learn of the right man. Meanwhile, I hope you approve of the continuance and extension of the present method.

Harry and Betty Price continue to fit into life here and win the good will of faculty and students just as I hoped they would. They are beginning to count more definitely also in the especial interests which you and I have in mind, while going on with their language study.

With all good wishes to yourself,

Very sincerely yours,

(Signed) J. Leighton Stuart

0635

YENCHING

REPORT OF EXPENDITURES FROM McBRIER FUND

1932-33

Balance on hand July 1, 1932

\$4,381.29

Scholarships:

Wang Kwei Sheng	\$1,918.00	
Lu Kuang Mien	850.00	
Fang Kuang Yu	100.00	
Wei Yung Ching	224.50	
Kuo Pen Tao	355.00	
Chen Meng Chia	135.00	
Wen Chin Hsun	40.00	\$3,623.50

John Hayes (Summer Conference)

100.00

Balance on hand June 30, 1933

657.79

\$4,381.29

\$4,381.29

REPORT OF EXPENDITURES FROM MC BRIER FUND

1933-34

Balance on hand July 1, 1933

\$ 657.79

Drawn from New York September 27

4,800.00

Scholarships for 1st semester:

Wei Jung Ching	\$102
Fang Kuang Yu	50
Chiu Yun Hsi	150
Chen Kuan Sheng	250
Ku Ting Chang	70
Wang Kwei Sheng (Jul. & Aug.)	300

Total for Scholarships

\$ 922.00

Travel - Miss Hsu Yuan

60.00

Estimated amount required for Scholarships
(2nd semester)

622.00

Balance of 1932-33 funds available

3,853.79

\$5,457.79

\$5,457.79

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YENCHING UNIVERSITY
Peiping, China

YENCHING

November 22, 1933

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

My dear Mr. Garside:

.....

Dr. P. C. Hsuⁿ - I wrote you under date of November 2 regarding the problem facing the School of Religion. As one possible form of relief which at the same time fits in directly with Mr. McBrier's wishes, I should like the committee in charge of the McBrier Fund to consider the provision for Dr. Hsu's salary next year from this fund. Dr. Hsu himself has been negotiating with Japanese friends of his to spend next year in that country, and thus carry out his strong convictions regarding the responsibility of Christians to help bring about a better understanding between these two countries than at present. These friends are endeavoring to secure his support, but he feels so intensely on this issue that he is even considering using up his savings in order to carry out this purpose. On the other hand, Dr. Hsu has become more and more the natural leader for the Christian work in the University. He has been elected chairman of the Yenta Christian Fellowship and is directing most of its activities, giving a large part of his time to these, and thus on religious work among the students. If he stayed next year under this fund, his teaching would be reduced even below what it is at present, but even his courses of study are on the application of Christian ethics to present-day life. Dr. Hsu has also become greatly interested in the movement toward rural reconstruction and has had in mind as another possible alternative going out into the country and actually living in the midst of the rural population. If certain plans of ours are approved by the Rockefeller Foundation, it is quite possible that he could be included in our set up for this kind of work. Another possibility would be that his time be divided half and half between religious work for the students and our Rural Administrative Institute, with a corresponding distribution of his salary. I should on the whole prefer that he give full time to religious work. I quite realize that Mr. McBrier is always on guard against my tendency to relieve administrative problems with the use of this fund, and that he has a real basis for this fear. As against this, when our income is reduced because of conditions in America which could not have been foreseen nor avoided by us, and when as one consequence of this we are in danger of losing as valuable a man for this particular kind of thing as is Dr. Hsu, it seems to me entirely within the spirit of Mr. McBrier's intention to see that this unfortunate necessity is avoided. We are facing very serious financial hardships and are trying to meet them as a spiritual as well as a monetary issue. The morale of the faculty as well as of students can suffer seriously or can actually be helped by these difficulties. T. C. Chao and P. C. Hsu are probably the two men who will count most in such spiritual achievements growing out of material distress.

Very sincerely yours,

(Signed) J. Leighton Stuart

0637

From Letter

YENCHING

February 15, 1934.

To Members of the Committee on McBrier Foundation

Gentlemen:

You will remember that at the meeting of the committee on December 29th it was agreed that we should send a cablegram to Dr. Stuart suggesting the possibility of using Mr. Lyman Hoover, now engaged in Y.M.C.A. work in Peiping, for work at Yenching under the McBrier Foundation. Accordingly the following cablegram was sent on January 3rd:- "McBrier Committee suggests employment Lyman Hoover missionary basis approximately one half time for religious work Yenching under McBrier fund. Y.M.C.A. approves. We prefer this to your proposal Hsu cable reply".

In a letter dated January 10th, 1934 Dr. Stuart writes as follows:- "The radio message regarding the McBrier Fund and recommending Mr. Lyman Hoover for part time, reached me last night. I have replied stating that I still much prefer the original proposal regarding P.C. Hsu. He is a Chinese which in many ways is an advantage. He has a definite status on our faculty which counts more in China than we western people quite realize, especially under present conditions of student thinking. He is quite familiar with the internal conditions, and lives here. Mr. Hoover on the other hand, would presumably continue to live in the city and would find himself hampered by the fact that he was professionally in this type of work. The chief consideration in my own mind, however, is that if, or when, the School of Religion funds permitted, P.C. Hsu would go back on that budget, and we can then find a more permanent use of the income from the McBrier Foundation, whereas otherwise we lose Dr. Hsu, perhaps permanently. It has only been my personal efforts this past week that he has not replied favorably to the presentation by Dr. Willard Lyon of the claims of the Y.M.C.A. and his own literature program. It is quite possible that Mr. Hoover would later on be our solution, and I shall not fail to keep this in mind."

On that same date he sent us a radiogram reading as follows:- "Radio received. Much prefer original suggestion. Await my letter - McBrier-December thirtieth. Writing, again."

Very sincerely yours,

BAG/OP

Copy to Dr. G.T.Scott, Dr. S.D. Gamble
Dr. E. M. North, Mr. E. M. McBrier

0638

Form Letter

YENCHING

INDEXED

March 14, 1954

Dr. George T. Scott
Dr. Eric M. North
Mr. Sidney D. Gamble
Mr. E. M. McBrier

Gentlemen:

I attach hereto an excerpt from Dr. Stuart's letter of February 14th in which he questions the action taken by the Committee at its meeting on December 29th, 1953 with reference to Dr. P. C. Hsu.

We will get in touch with you individually to try to arrange for a meeting of the Committee at the earliest date convenient for you.

Very sincerely yours,

BAG:MP

0639

Excerpt from letter of February 14, 1934 from Dr. J. Leighton Stuart.

"P. C. Hsu - I am very much distressed at the action taken by the McBrier Foundation Committee regarding this case, and feel that it must be due to failure to appreciate the precise circumstances. The School of Religion budget has so diminished that we are dismissing our teachers of Old and New Testament and apart from salaries have cut down other expenses to almost nothing, with the exception of the item for scholarships without which we could not have but very few students. Dr. de Vargas will be away next year so that the full-time faculty members will include the dean, an American teacher of Music, and a British woman. Even the latter two do work outside and the dean is in delicate health, and is the almost indispensable chaplain in charge of the Sunday service. Messrs. Wu, Hung, Lew, Hsu Ti-shan only give part time, most of them very slight. It is possible, though by no means assured, that we may have a missionary loaned us to do the O and N T teaching next year. Otherwise this will go undone except for such poor help as I may be able to give if I am here. There is, therefore, literally no money from which the classes which P C Hsu would carry can be paid for. Of course if he should offer any courses in the College which would be elected that would be a proper charge against that unit, but since it is facing a huge deficit, it is not likely that such an offer will be permitted. In any case, it does not affect the major issue of his taking classes where he belongs in the School of Religion.

The action referred to drives us, therefore, to one of two undesirable alternatives; the former is to keep him here full-time leader in Christian work among the students, but forbidding him to give any courses of instruction. This would tend to weaken his religious influence as a man having no status, and would, therefore, tend to defeat the very reason for keeping him. Furthermore, I feel practically certain that he would not consider staying, and would leave feeling very much hurt. Not only so, the dean who depends on him more than any other of his colleagues, and who is already physically sick from some rather obscure malady and very much depressed over the disintegration of the School, would feel very much like quitting himself.

The other alternative - and really the only one - would be to allow him to leave us and go to the Y M C A or elsewhere. To let this happen, and then employ someone like Lyman Hoover, would seem to me to stultify ourselves by losing the Chinese who has this work more at heart and is better fitted for it than anyone else I know, added to which he has intimate knowledge of our special circumstances, valuable experience, and the ~~satisfaction~~ of his associates. I full appreciate Mr. McBrier's desire to guard against the tendency of administrative officers to exploit this fund in order to relieve the budget. I have myself warned him against allowing us to yield to this temptation, and am constantly conscious of its appeal. In this case, however, as I tried to make clear, it is not a question of easing up the budget, but of saving a man for the institution who otherwise cannot be here at all. It is, therefore, a clear-cut issue.

Shall we keep P C Hsu here with the right to teach certain courses without which he would not consider staying, and which in no way detracts from his value for the other purpose, or shall we let him go, with the further disruptive consequences indicated above? Can it not be recognized as an emergency measure because of financial conditions in America for which we here are in no way responsible and which we hope are temporary?

0640

It was on this basis that I presented the proposal. Furthermore, for this committee to approve of Harry Price teaching Economics and actively useful in many other ways than that of, in any technical sense, exerting religious influence; and to insist on this cost accounting in the cost accounting in the case of a man so wholly religious in everything that he does as P C Hsu would seem to be a case of "swallowing a camel while straining at a gnat." This does not imply the slightest questioning on my part regarding Harry Price as counting toward the permanent Christian effectiveness of Yenching as originally argued for by myself, but there does seem to be an inconsistency which it would be very hard to explain to our Chinese friends, or even for me to understand myself.

If conditions were normal, or if the Trustees were able to give in any ^{other} way the slightest help to this shattered School of Religion outlook, which apparently they are not, I would not make this request, even for such a man as P C Hsu. Whether or not by the time you can send a reply from New York the positions which have been urged upon Dr. Hsu will still be open I do not know, but I shall ask you to send a cable as soon as a decision can be reached as to whether or not he is to be dismissed, for that is what the issue has come to be.

Regarding other matters in your letter dealing with the McBrier Fund and in the rest of the correspondence from the office I shall try to deal later. I am now concerned with only these imperatively urgent matters."

MEMORANDUM MINUTES OF INFORMAL MEETING OF COMMITTEE OF
McBRIER FOUNDATION FOR BIBLICAL INSTRUCTION AND CHRISTIAN WORK

July 3rd, 1934

A letter having been received from Dr. Stuart under date of May 11th requiring immediate action on certain matters, an effort was made to secure a regular meeting of the Committee. This being found impossible Mr. McBrier personally talked with all three members of the Committee, and secured their general approval to the following action:-

"VOTED to approve the expenditure by President Stuart, from the fund of approximately LC\$3,853.79 which it is understood Dr. Stuart will be holding in Peiping at the beginning of the fiscal year 1934-35, the following amounts for the year 1934-35:-

One-half salary P.C.Hsu	LC\$ 1,620
Scholarships	808
Miscellaneous (Christian	
Student Activities)	200
	<u>\$ 2,629</u>

This action is taken with the understanding that the appropriation of \$1,620 toward the salary of Professor Hsu is made on the condition 'that Dr. Hsu use at least one-half of his time in distinctively religious service apart from his duties under the curriculum.'

The members of the Committee also discussed suggestions made by Dr. Stuart as to methods of determining policy, and of administering funds, of the McBrier Foundation within the University. However, no decision on these matters was reached and it was agreed that they should be considered again at a later date.

A copy of Dr. Stuart's letter of May 11th, and of Mr. McBrier's letter of July 5th is attached hereto.

B. A. GARSIDE

Secretary

0642

YENCHING UNIVERSITY

Peiping, China

May 11, 1934

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

My dear Mr. Garside:

I have your letter dealing with the last actions of the McBrier Foundation Committee, together with the minutes. There is nothing more that I can say regarding the case of Dr. P. C. Hsu than has been expressed in previous letters. I presented the problem to our Faculty Executive Committee with the recommendation that in view of his contribution to the moral and religious welfare of the University, we make his salary chargeable one-half to the McBrier Fund and the other half to the University General; that this latter item is only a small relative increase in the big deficit we are facing; and that if we are able only to continue for one more session, we want it to be as worthy of the institution as possible. You will note that this action, which was unanimously and heartily passed, is based on his spiritual contribution to our common life, rather than any allowance to the School of Religion or to its teaching requirements. If Dr. Hsu had not been a member of our faculty to begin with, but had been invited here for the purpose of the McBrier Fund, it would almost certainly have been arranged that he take a few classes in order to give him proper academic recognition, as well as experience in dealing with students. Or if we had discovered some other person whom we sought to add to our staff, in order to make use of this Fund for its explicitly stated purpose, that person would probably have made this stipulation and would have been supported by all of us who are familiar with present-day Chinese thinking. Therefore, when it became perfectly clear that the School of Religion would have to discontinue this member of their faculty unless he could be kept here, because of his Christian influence, it seemed to me, as it still does, that this would have been entirely within both the letter and the spirit of the terms and very much to the interest of the University from the standpoint of the way in which it stands to benefit from this particular Fund. Anyone familiar with Chinese Christian leaders would probably agree with me that we could not find anyone in the country who is more desirable for this special function than P. C. Hsu. If in the future, the question comes up again as to bringing a man for this work, it would be difficult to find anyone who would not insist on doing some teaching of religious subjects, if for no reason other than merely in order to be more effective in such a purpose. Dr. Hsu will therefore be with us for the coming session, but whether he can stay longer than that will depend on the provision the Trustees will be able to make for the School of Religion after that.

Regarding Mr. and Mrs. Price, there is no development here contrary to what was clearly stated and accepted during the conferences in New York when their case was settled. The subject which he was to teach was fully understood, as were the personalities and dominant interests of both of them. I made the argument largely on two counts. One was the personal help they would be to me in living with me and assisting in all the activities that center in that house. They have fully lived up to all that I had hoped and in so far as I am of any value to this institution they have increased my health and happiness as well as aided me in all sorts of ways which have released my time and energies for other things. The other

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thought which I had in mind and shared with the committee is the desirability of planning for at least one younger American who will be in preparation for continuing to represent the desires and the authority of the Trustees as we older members of the staff disappear. Here again I can safely give assurance that such expectations are being fully justified. The interest they have both taken in every phase of University life, the understanding which perhaps would not have been possible had they not been living with me, the way in which they have been admired by both Chinese and foreign teachers, and their remarkable ability to know and help individual students, are all evidences of this. Conditions in other Christian colleges where the transfer to Chinese leadership has been too rapid make me feel all the more strongly the essential importance of some such planning ahead on our part, and I have no question but that Yenching will some day benefit very substantially in regard to its basic purpose because of the readiness of Mr. McBrier to appreciate the force of this argument, and the endorsement by the committee. I shall not yield to the impulse to make extended comments on what constitutes religious influence in such an institution as ours under present conditions in China. The proportion of time that I spend upon formal religious activities is, I hope, no register of my religious purpose and influence, and this is true of the institution as a whole. It applies also to Harry Price and his wife who are busy studying the language, teaching economics caring for their children, and helping in various activities, all of which spring more or less from their religious beliefs and habits. The fact that the committee recognized these values in their case made it seem the more strange to me that the committee would find it impossible to approve of the teaching of directly religious subjects by Dr. Hsu especially when those classes are primarily concerned with Christian ethics or the actual application of religion to student behavior.

I want to make clear, however, that I have from the outset regarded the inclusion of the Prices as a very exceptional arrangement justified only because of the special considerations mentioned, and with a long look ahead as to the control of the institution in order that any sort of Christian influences can continue to be carried on as we should want. It is not at all a precedent or a type and this has doubtless been recognized from the beginning by all concerned. The permanent solution would seem to me to lie in the direction of keeping someone here more or less of the P. C. Hsu type, together with other methods which can be experimented with.

One of these other methods has been experimented with again during the present session. We have had five students maintained by this fund.

1. Chiu Yun Hsi - Kiangsi - Sophomore. From the time he entered last year, he has been one of the outstanding leaders in the student section of our Christian Fellowship, and perhaps has done as much as any other one student to promote the religious work of the Fellowship. He has also made one of the best academic records in his class, standing very close to the head of the list.
2. Tai Mei Tai - Fukien, a short course student in the School of Religion, who because of unexpected developments would have had to leave here had it not been for a small grant to help him through the remainder of the session. This seemed warranted because he had already become active in evangelistic work both among students and employees, several of whom were brought to Christ by him and baptized by me last Easter.
3. Fang Kuang Yu - Fukien - a graduate this year from our School of Religion and a graduate of the college, very active in student Christian affairs both before and since his college graduation. He received a small grant supplementing other funds.
4. Kenneth Ch'en - one of the finest Chinese students from Honolulu whom we have ever had, especially helpful in that group, but active in personal work among native students with whom he has deliberately cultivated friendships for this purpose.

0644

m 5. Wei Jung Ching, highly recommended by Mr. Martin of Jefferson Academy because of his record there. Since then he has been a Y M C A secretary. He is the only North China student in the group and has been helpful in dealing with those from this section.

For next year I should like to continue the grants to numbers 1 (\$300) and 5 (208), together with another item of \$300 for a H.M.C.A. secretary coming to us from Hangchow recommended by Lennig Sweet as especially effective in personal work.

Very sincerely yours,

J. Leighton Stuart

JLS:C

McBrier Foundation

Proposed Budget, 1934-35

Balance on hand July 1, 1934 \$3853.79

Budget 1934-35

One-half salary P.C.Hsu	\$1620	
Scholarships	808	
Miscellaneous		
(Christian Student Activities	<u>200</u>	
	2628	<u>2628.00</u>

Estimated Balance \$ 1225.79

0645

Yenching University

150 Fifth Ave.
N.Y., N.Y.

July 5, 1934

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

My dear Mr. Garside:

Attached please find letter from Dr. Stuart dated May 16th, and copy of Dr. Stuart's letter to you dated May 11th.

Also copy of my reply addressed to Dr. Stuart, dated June 25th.

I have acted in connection with this matter, as I probably had no proper authority, inasmuch as you were out of the city, and inasmuch as Dr. Scott has recently started for a year's trip and Mr. Sidney Gamble has left for two months' vacation. The matter had to be attended to before you returned or else wait until September.

Inasmuch as Dr. Stuart should not be kept in suspense in regard to the final determination of whether the McBrier Fund was to carry half the salary of P.C.Hsu or not, I thought it advisable to take the matter in hand during your absence.

I called up Dr. Scott and intended to lay Dr. Stuart's letters before him but he did not even have time to see me, it being his last day in the office, - July 3rd. I gave him a synopsis of Dr. Stuart's letter and gave him my impression that Dr. Stuart was justified in asking for half the salary of P.C.Hsu in the amount of Yuan \$1,620.00 for the year 1934-35.

The proposed budget is herewith attached to copy of letter from Dr. Stuart. I understand this budget is all in Chinese dollars and that this balance on hand, July 1, 1934, of \$3,853.79 is the balance Dr. Stuart will be holding in Peiping on that date. Here is the budget in its entirety, as sent by Dr. Stuart: -

"McBrier Foundation"
Proposed Budget 1934-35

Balance on hand July 1, 1934		\$3853.79
<u>Budget 1934-5</u>		
One-half salary P. C. Hsu	\$1620	
Scholarships	808	
Miscellaneous		
(Christian Student Activities)	200	
	2626	2626.00
Estimated Balance -		\$1225.79

Dr. Scott said he realized that if Dr. Hsu was obliged to leave the University it would remove a very helpful Christian influence from the campus and that he was satisfied under the circumstances to revise the action taken on April 6, 1934 because of Dr. Stuart's explanation that Dr. Hsu's activities will properly come within the scope of the Deed of Trust; that on the understanding that

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Dr. Hsu would use one-half of his time for "such types of Christian work and Bible study among the students as will be instrumental in leading them into personal experience of faith in and obedience to Jesus Christ as their Saviour and Lord" and such activities were to be entirely outside of the "regular curriculum work" and "for supplementary and separate types of distinctive Christian work" so that his activities would conform to the specifications in the Deed of Trust, he was agreeable to the amount of \$1,620.00 being used for Dr. Hsu's salary.

To quote exactly what Dr. Scott felt should be included in the motion, the grant was to be made "on the understanding that Dr. Hsu use at least that proportion of his time in distinctly religious service apart from his duties under the curriculum."

I repeated Dr. Scott's suggestion to Mr. Sidney Gamble and he agreed thereto; and this morning I saw Dr. Eric North and told him all the circumstances and he also approved.

I therefore am cabling Dr. Stuart today as follows:-

"McBrier Committee approves one-half of Hsu salary."

Dr. Scott made another suggestion which I think has considerable merit to it. Dr. Stuart has repeatedly pointed out that he is under constant pressure to secure funds for this and that purpose and naturally turns to any place from which funds can be secured. I quote from his letter of March 28th:-

"You are disturbed about my yielding to the temptation to ease up budget problems through the use of this fund. This is a perfectly justifiable fear, and I am constantly under pressure, and am conscious of having to resist it."

Again in his letter of May 16th, he says:-

"You will not misunderstand the spirit in which I ask that you and the Committee feel perfectly free either to direct this Fund hereafter from New York or designate someone else here whom you feel can carry out your conception of its purpose more to your satisfaction."

In reply to this letter, I stated in mine of June 25th:-

"On page 2 of your letter, last paragraph, you refer to your future in connection with the McBrier Fund. I do not think that either I or the Committee should direct the spending of this money. Nobody here knows how money can best be spent on the Yenching campus for the purposes indicated in the Deed of Trust."

"I think in the future, as in the past, the recommendations should come from you; but the Committee should determine whether the method in which same is to be used comes within the specifications of the Deed of Trust."

Dr. Scott of his own volition suggested that he appreciated the pressure under which Dr. Stuart was working and the many problems he had to solve, and that it might be a relief to him to have some other person or some committee responsible for the religious work on the campus, and that this person or committee should make the recommendations to the McBrier Foundation Committee in New York.

This person or this committee would of course consult with Dr. Stuart so far as was necessary but that to throw all this responsibility upon Dr. Stuart alone was adding to Dr. Stuart's burdens.

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You will observe in my reply to Dr. Stuart I took the opposite view. I stated that I felt recommendations should come from him. I can see, however, that Dr. Scott's suggestion is perhaps a better one and this is probably what was working in Dr. Stuart's mind when he wrote as he did.

If somebody who had the religious work of the University and the spiritual welfare of the student body on his heart were to assume the responsibility for the religious work among the students, it would not only be a relief to Dr. Stuart but would remove the temptation which Dr. Stuart says confronts him when funds are needed in some department.

This is a matter that should be worked out and Dr. Stuart's suggestions obtained. Dr. Scott said he thought the Religious Work Committee within the Yenta Fellowship, or, if there be such, a committee on extra-curricular religious work, might be the committee to handle a matter of this kind, or, perhaps better still, some individual who feels the call for a special type of religious work. In this connection he mentioned the name of Mr. Ritter, who he said went out especially for this sort of work.

I pass this on because it was Dr. Scott's thought. I talked it over tentatively with both Mr. Gamble and Dr. Eric North and they thought well of it. It is not a matter to be determined immediately, however.

Will you write up the necessary minutes covering this rather irregular method of handling the situation during your absence, and oblige,

Sincerely yours,

E. M. McBrier

EMMcB:MP

Encls.

Cheeloo University (Shantung)
Fukien Christian University
Ginling College
Hangchow Christian College
Hua Chung College

ASSOCIATED BOARDS
FOR
CHRISTIAN COLLEGES IN CHINA

Lingnan University
University of Nanking
Soochow University
West China Union University
Yenching University

150 FIFTH AVENUE, NEW YORK

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JAMES ENDICOTT, *Vice-Pres.*
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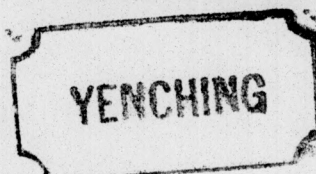
Cable: ABCHICOL Tel: WATKINS 9-8703

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C. A. EVANS, *Asso. Secy., and Asso. Treas.*

FREDERICK OSBORN, *Vice-Pres.*
GEORGE G. BARBER, *Vice-Pres.*
E. M. MCBRIER, *Treasurer*

Form Letter

Dr. Sidney D. Gamble,
Dr. Eric M. North.



March 12, 1935

Gentlemen,

We enclose herewith the following material dealing with matters related to the McBrier Foundation for Biblical Instruction and Christian Work:-

Memorandum Minutes of July 3rd meeting of the Committee.
Letter from Dr. Stuart dated January 8th, 1935.
Financial Statement and Forecast.

You will note that out of this material arises the need for action on the following matters:-

1. Confirmation of actions informally agreed to on July 3, 1934, and further discussion of some of the matters dealt with in the correspondence attached to those minutes.
2. Action on specific request in Dr. Stuart's letter of Jan. 8th.
3. Review of financial situation, and general consideration of plans for future.

Due to the absence of both Dr. Scott and Mr. McBrier we have delayed calling together the Committee on the McBrier Foundation. I believe, however, that it will be necessary to clear some of the matters now pending, and to take preliminary steps on some other matters, without awaiting the return of Dr. Scott and Mr. McBrier. I will therefore get in touch with you by telephone to see whether we can arrange a meeting some time next week. It would be well if Dr. Gee could also be present.

Very cordially yours,

J. H. Gamble

Copies also to
Mr. McBrier
Dr. Scott
Dr. Gee

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Cheeloo University (Shantung)
Fukien Christian University
Ginling College
Hangchow Christian College
Hua Chung College

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GEORGE G. BARBER, *Vice-Pres.*
E. M. MCBRIER, *Treasurer*

Form Letter

April 4, 1935

To Members of McBrier Foundation
Committee, Yenching University

Gentlemen,

In accordance with our conversations with you, a meeting of the Committee will be held on Tuesday, April 9th, at 1:00 P.M. in the private dining room of the Parkside Hotel, 18 Gramercy Park. The Committee will lunch together, and continue its discussion afterward.

Some of the material for this meeting was sent you on March 12th. But to be sure that all of you have a complete set, we are enclosing herewith most of what was previously sent. Please bring this material with you to the meeting.

The chief items to be dealt with at the meeting are as follows:-

1. Confirmation of actions informally agreed to on July 3, 1934, and further discussion of some of these matters dealt with in the correspondence attached to these minutes. (Copy of minutes attached hereto as Appendix A. See letter of March 12th for copies of correspondence referred to.)
2. Action on specific requests in recent letters from Dr. Stuart:-
 - (a) Letter of December 31, 1934 (Appendix B)
 - (b) Letter of January 8, 1935 (Appendix C)
 - (c) Letter of February 20, 1935 (Appendix D)
3. Review of financial situation, and general consideration of plans for future. (Financial Statement and Forecast attached as Appendix E)
4. Any Further Business.

Very sincerely yours,

J. A. Garside

Copies to
Dr. Gamble
Mr. McBrier
Dr. North
Dr. Gee

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Appendix B

YENCHING UNIVERSITY

PEIPING, CHINA

December 31 1934

Office of the
President

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

Dear Mr. Garside:

I am writing to ask that you make the following recommendation to the committee on the McBrier Fund. This is that Dr. Cheng Shao-huai be invited to come here next session with some such title as Assistant to the Dean of the School of Religion. Mr. Cheng is a college graduate of the class of 1929 and of the School of Religion of 1932. In both courses he was an excellent student, making a grade ratio in college of 1.51 and in the School of Religion of 1.56. In the School of Religion he won the Ogilvie Prize, given to the best all-around student. He also won various other honors in intercollegiate debating, etc. In addition to being an unusually good student he stood well in athletics and was very well liked by his fellow students, as well as highly respected for his unblemished Christian character. Since his graduation he has been working in a difficult and obscure rural evangelistic field near his home in southern Fukien, thus giving evidence that some of the most highly educated Chinese students are willing to do this sort of thing.

Dr. P. C. Hsu will probably spend the next academic year in Japan in an effort to bring about a better understanding between the Christians of the two countries. Faculty leadership in the Christian Fellowship will therefore be very considerably weakened, especially if Dr. Y. P. Mei accepts the invitation to become President of Cheelee or yields to Dr. Kung's insistence that he become Principal of the Oberlin-Shansi School. Our thought would be that Mr. Cheng would give his full time to helping in the organized Christian activities of the student section of the Fellowship, together with personal work among them. The title suggested gives him a status and would make it more fitting for him to assist Dean Chao in the conduct of Sunday services.

This proposal has been recommended by the Administrative Committee, which is a smaller body than the Faculty Executive Committee, which ratifies all actions of the smaller body. It has also met with the approval of the School of Religion faculty. This means

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Mr. B. A. Garside

- 2 -

December 31 1934

that these concerned are unanimous in feeling that this is the most effective form we can think of for carrying out the intentions of this Foundation during the coming year, and that we are all concerned over the weakening of our religious leadership because of the enforced reduction in the School of Religion faculty. Had P. C. Hsu not received this invitation from Japan, including financial support, we should have had to let him go, as has already been the case with Andrew Cheng and others.

I have been in correspondence with Mr. Cheng on a tentative basis and he has been able to secure a leave of absence for one year from the English Presbyterian Mission. The salary proposed is \$130 per month with travel expense for himself and his wife both ways, or approximately \$1,600 lc.

I should also be glad to have a fund for continuing some of the scholarships which we have at present. All of these are passed by our Committee on Scholarships and Loans and are all making their respective contributions to the religious life of the student body. Some of them at least would have to leave the University otherwise. If the principle is approved, I shall send a detailed statement immediately on hearing from you.

Very sincerely yours,

jls;jw

(Signed) J. LEIGHTON STUART

I am enclosing the first draft of an attempt at "Rethinking" and School of Religion. This is in no sense final as it is only to furnish the Dean's proposals as a basis for faculty action. Some Trustees will be interested.

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YENCHING UNIVERSITY

Peiping, China

Office of the President

January 8, 1935

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

Dear Mr. Garside:

I am writing to ask approval from the committee on the McBrier Foundation for a grant of \$50 local currency to Dr. P. C. Hsu, which is one-half of the cost of a trip he is making to Shanghai to attend an important committee of the leaders of the newly organizing national Christian student movement. Our Dr. Y. P. Mei and he have been two of the most important advisers in this spontaneous and promising movement, and as it originated largely with Yenching students its further development ought to help as well as be helped by our relationship to it.

Dr. Hsu has also been invited to introduce the topic of religious activities in the Christian colleges at the coming meeting of the Committee on Christian Higher Education which comes a few days after the other meeting. He can thus combine both on the same trip. I might add that he is paying the other half of the cost of this trip personally. I am taking the liberty of advancing this sum and shall be responsible for it personally if the committee disapproves.

In planning the budget to be asked for next year, I suggest that we be allowed to include a small sum that can be locally authorized for items such as these which come suddenly and unexpectedly, but which often can be of no slight benefit to the Christian life of the institution.

Very sincerely yours,

(signed)

J. Leighton Sturat

jls;jw

C
O
P
YYENCHING UNIVERSITY

Peiping, China

February 20, 1935

Office of the President

Mr. B. A. Garside
Secretary
McBrier Foundation Committee
150 Fifth Avenue
New York, N.Y., U.S.A.

Dear Mr. Garsides:

I am writing to request this Committee to consider again the case of Dr. P. C. Hsu.

As I have written you previously, he had expected to spend the coming academic year on leave of absence from us in Japan, with all his expenses specially provided from that source. For some reason which we cannot understand he has had no reply to his last letter, written three months ago asking for a confirmation of this arrangement. The intimacy of his friendship with Professor Ariga of Doshisha University, with whom he has been in correspondence, is of such a nature that it is inconceivable that he would ignore such a letter. We are inclined to feel, therefore, that there is some explanation of Japanese censorship or an accident in the mails rather than that the plan he has had in mind cannot be carried out.

If, however, the contrary proves to be the case, would the Committee consider providing for Dr. Hsu's salary here? I have just received the following letter of resignation from him:

"In view of the great financial difficulty in which the University and the School of Religion find themselves, I beg, after much prayerful consideration, to tender my resignation, which if granted will terminate my term of service at the end of June.

"Though I have taken this step with a keen sense of regret, it is not without consolation for me to feel that in so doing I am doing my part to relieve the authorities from anxiety."

He has had this in mind for some time and has not taken this action previously because he had been counting on the Japan plan, and we had made it very clear that this could only be a leave of absence and that we wanted him to stay permanently at Yenching. It had been made no less clear to him, however, that our financial outlook for next year was such that we could not possibly keep him on the faculty of the School of Religion.

I should like to refer you to my previous letters regarding his value to our religious life, rather than repeat those comments. The present proposal would differ somewhat from the previous one in that we are asking for his full-time salary in order that he may be full-time available for religious

work in the whole institution. Any such person brought here from elsewhere for such a purpose would in our judgment gain in his standing and influence if he taught some classes and had a definite academic status, and it would seem inexplicable both to Dr. Hsu and to others here if that were refused. While I agree in that judgment, I am so anxious to keep Dr. Hsu here that if the only possible way to satisfy the conscience of the members of the Committee would be on the stipulation that he have no such classes, I would urge him to agree to stay on those terms, although I seriously doubt whether he would do so.

Treating the problem from another standpoint, one strong reason in my mind for maintaining our School of Religion has been its spiritual value to the institution as a whole. Owing to diminution of American funds, it is being reduced to a very small remnant of what it once was. We shall probably have to let Dr. J. F. Li go, even from the fourth time service which has been retained so far. This means that Dean T. C. Chao will be literally the only person on the budget of the School itself. T. T. Low, under the American Board, is counted as half-time; Dr. de Vargas may be back next year; Mr. Wiant will be on furlough, and we shall still have Miss Wood. The number of those who can help actively in religious work is correspondingly reduced and the resources of the University are being strained to keep the rest of the units going at all.

Here is the man whom I would probably select from all China for this special type of work, and doubtless with the endorsement of any committee of the faculty. In fact, this proposal already has the approval of the School of Religion faculty and the special committee of our Faculty Executive Committee which has been asked to deal with matters concerning this Fund. The only resources we have available is a fund created for this very purpose, and yet there seems to be a strange disposition to disapprove of such a use. A rather ironical situation has thus been created.

Dr. Hsu's salary is \$3,240 local currency, which with rental, medical and annuity charges amounts to a total of \$4,180 local currency.

May I ask that the Committee meet as soon as possible and cable its decision regarding this request? If Dr. Hsu does not go to Japan and this action is negative, we shall probably lose him to one of the other agencies which is eager to have his services. It is therefore for the Committee to decide whether it desires to take advantage of this opportunity.

I have not yet had your reply regarding the proposal to invite Mr. Chen Shao-huai. His budget and this one together with the scholarships requested may not be more than the Committee would want to allow us next year. I hear indirectly, however, that some members of the English Presbyterian Mission are strongly opposing the release of Mr. Cheng for next year, and in any case we should much prefer to have Dr. Hsu. Mr. Cheng was thought of only as a substitute because of his expected departure for Japan.

Very sincerely yours,

(signed) J. Leighton Stuart

jlss:jw

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YENCHING
FINANCIAL STATEMENT AND FORECAST
McBRIER FOUNDATION FOR BIBLICAL INSTRUCTION AND CHRISTIAN WORK

(1) As of March 31, 1935, the balance standing in the McBrier Fund was \$6,365.05. Of this, however, \$4,623.53 has been invested. This leaves an actual cash balance of \$1,741.52 available for expenditure. It is estimated that additional income between March 1st and June 30th, 1935 will be \$291.75. This will make the total available on June 30th, \$2,033.27. However, \$1,500 of this amount is yet to be transferred to the salary account of Mr. Harry B. Price. This will reduce the net balance on June 30th, 1935 to \$533.27.

In 1933 the McBrier Foundation Committee, by action MF-3051, voted:-

"To approve the appropriation of gold \$1,500 per year from the income of the McBrier Foundation for Biblical Instruction and Christian Work for the period of three years beginning July 1st, 1932 toward the support of Mr. and Mrs. Harry Price, provided the balance required for their support is secured from other source or sources."

During the year 1932-33 Dr. and Mrs. W. J. Thompson gave US\$1,500 toward the support of Mr. and Mrs. Price; and in 1933-34 and 1934-35 gave gifts of like amount.

As of March 31st, the salary account of Mr. Price was over-expended US\$667.33. When, however, the \$1,500 due from the McBrier Fund this year, together with the \$1,500 just received from Dr. and Mrs. Thompson, are credited to Mr. Price's salary account it will show a credit balance of \$2,332.67. It is anticipated that additional expenditures up to June 30th, 1935 will be around US\$300, which will reduce the balance on June 30th to approximately US\$2,032.67.

The Committee should decide at once what is to be their policy with regard to the continuation of the support of Mr. and Mrs. Price beyond June 30th, 1935. If this support is not to be continued, notification to that effect should be sent to the field at once. When Mr. and Mrs. Price were appointed in May, 1932, the University entered with them into a contract for appointment for a five year term. It would therefore be necessary for the University to seek other sources of support for Mr. and Mrs. Price without delay or else to make arrangements for the termination of their contract on the following conditions:-

"Upon the payment of a sum equal to three month' salary from the date of said termination, and full travel expense to their home address (New York City), by the most direct route."

As yet, the Committee has taken no action with regard to budget appropriations for 1935-36. At the present time income is being received by the Foundation from its investments at the rate of approximately \$1,550 per year.

B. A. GARSIDE

Assistant Treasurer

ANOTHER PLAN FOR THE SCHOOL OF RELIGION

I. Aim of the School.

The aim of the School of Religion 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.

II. Task of the School.

The task of the School can only be determined by the situation in which it finds itself.

Connected with the best and largest of the Christian Universities in China, it has the advantage of securing the help of the colleges of Yenching in the work of educating its own students.

Free from external control, free in the spirit of scientific inquiry, it is in a position to do creative thinking in religious matters, to carry on experiments of various kinds in religion.

With a group of Chinese and Western workers and teachers that have worked together for over ten years, for the realization of a common purpose, without racial prejudice and without institutional handicaps, it has a sufficient nucleus to grow into a larger future, at least to tide over the present difficult situation.

It stands for:

1. Personal piety, and personal religious experience,
2. Free fellowship,
3. Christocentric theology,
4. Scientific scholarship,
5. Social gospel.

It is situated in the one important cultural centre in China in spite of the fact that the Capital has been moved to Nanking. It has the advantage of being in the living currents of the Nation without being too near their sweeping forces.

In view of these facts, the School is under moral obligation to continue its work and improve upon it until its specific task can be carried on by another group better and more fully equipped for the same purpose and in the same forward looking and liberal spirit, and free from denominational control.

Its task is to educate men and women to be thinkers, writers, and workers that have a prophetic message for the Christian movement in China, and can do creative work for China.

This task must now be performed in accordance with the following principles:

1. That religion cannot be studied without connection with other subjects regarding life in its various important aspects. Positively speaking, religion and life must be considered together.

2. That each individual student should be educated according to his capacity and needs, his outlook on the future and his previous preparation. This is the principle of individualisation. Inasmuch as there are very few students to take our courses, we can afford to give special attention to students as individuals each with different and particular needs.
3. That in the arrangement of courses, there should be freedom on the part of students to understand and to choose, in the light of the special guidance from the dean or professors.
4. That the principle of correlation should be adhered to in the choice of courses.
5. That students should be given ample time to do their own thinking so that they may be really educated.
6. That each student should be personally guided by his teachers, not only in his studies, but also in his personal problems. This is the principle of personal contact.
7. That while our students should be thoroughly educated, we should also be guided by the principle of academic economy. In the present circumstances, we cannot increase our teaching force. But as we are a part of the University, we should use the University to the fullest extent for the education of our students. At the same time the teachers in the School may be given ample time to do other important things besides teaching, and tutoring.
8. That in performing our task here, we are making a unique contribution to the Christian Cause in China.

III. Courses.

A. Course No. 1. Graduate Work.

This course is arranged in the light of the principles stated under section II. The type of three years' course that is being carried on now in the School is to be abolished and this new course is to take its place, beginning with 1935, fall semester.

The graduate work of the School is planned around 4 groups of subjects as follows:

1. Religion courses. This includes Biblical Literature, History of Christianity, Comparative Religion, Philosophy of Religion, Psychology of Religion, Theory of Music, etc.
2. Cultural courses. This includes Chinese History, Chinese literature, Chinese Philosophy, Western Thought, etc.
3. Courses on vital modern issues. This includes International relations, History of Communism, Development of Modern Industry, Democracy, and Science, Problems of the Family, the Problem of National Rural Reconstruction, etc.
4. Professional courses. This includes Religious Education, Homiletics, Sacred Music, Church Administration, etc., Rural work, Social work, etc.

It is expected that when the plan is approved by the Faculty, details will be worked out. Undergraduates and graduates of the colleges of the University will be listed under these four headings, with the permission of the colleges. Students of the School will attend college classes. They will be at the same time under the guidance of teachers of the School.

When a student, either a college graduate or one of corresponding status, enters the School, he is examined by the dean and/or such professor or professors as the dean will invite in order that a specially arranged schedule of studies may be made for him. The student is given opportunities to choose his own work, subject to the approval of the dean. His courses are to be chosen from the four groups of courses mentioned above.

According to the principle of individualization, the amount of work required of a student may vary in proportion to his need and ability.

A student may be advised to leave the School after the first year, to enter into practical service. In case he is prepared to go on to the 2nd year, his plan is made in the light of the previous year's work as well as in the light of his ability and interests and his hopes for the future. He can under the guidance of a tutor, choose certain courses to study and at the same time decide to specialize in some subject which in the third year may become the subject of his thesis.

It is hoped that very few students will continue into the third year. He must be thoroughly qualified before he is permitted to go on to the third year. If creditable work is done and if a satisfactory thesis or its equivalent is approved by the tutor concerned and by the Faculty of the School he may receive the degree of B.D., if he so desires. If a student stays three years in the School and does satisfactory work, he may receive the B.D. degree if he so desires, even though he has not the B.A. or the B.S. degree, upon the approval of the Faculty of the School of Religion.

Those who leave the School at the end of the first and second years, will be given certificates indicating the amount, type and quality of work done in the School. Such certificates may be withheld from such students in case work done in the School is of poor quality.

Students who desire to enter into the Ministry or to be writers may receive special training under tutorial guidance.

B. One Year's Course for Social and Religious Workers in Cities and Rural districts.

a. Students.

1. Senior Middle School graduates who have the desire to do Christian social service. A recommendation letter from his school is needed.
2. Those whose standing is equivalent to senior middle school graduation...with year of practical experience.
3. Y.M. & Y. W. C. A. secretaries, church workers, school teachers,....upon the recommendation of the organizations from which they come.

b. The course is organized under five general headings:

1. Religion courses.
Biblical literature, life of Christ, Christian Ethics, etc.
2. Cultural courses.

**PLAN FOR
SCHOOL OF RELIGION**

- 4 -

2. Cultural courses
Chinese Literature, Philosophy, etc. or (General Introduction to Chinese Culture)
3. Courses helpful to city work.
Religious Education, Modern Chinese Literature, Sermon making, Worship, Sociology, Home Economics, Mental Hygiene, etc.
4. Courses helpful in rural work.
Rural work, such courses as the department of Sociology may organize in the college of Arts and Letters.
5. Field work.
Visiting places of interest and social and industrial institutions, rural churches and centers of rural reconstruction work, etc.
6. The purpose of this course is to broaden the outlook of the students, to inform the students of current thoughts and tendencies, to acquaint the students with problems of modern life, and to prepare them for efficient service in city and rural Christian social service.
6. Special Work. Christian and Non-Christian men and women who desire to enter the School for study or rest and research may be permitted to come. Each case is determined by special action of the Faculty.

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