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Head of Yenching U. Says Pacific Will Be Theater of Future History

Dr. John Leighton Stuart, in Address Here, Tells How Chinese Are Being Guided by Western Educational Ideals.

Lean, scholarly Dr. John Leighton Stuart, a Chinese-born American who for seventeen years has been president of Yenching University in northern China, today concluded a two-day visit to St. Louis.



Dr. John Leighton Stuart.

With addresses to John Burroughs students, the Ministerial Alliance, the College Club and the International Relations Club, he completed a presentation of the efforts and ideals of an American educator who has 800 students under his supervision in these days of stress in the Orient, and who may be compelled to move the physical equipment of his institution 2,600 miles because of political turmoil.

At a luncheon meeting yesterday at the Missouri Athletic Club, attended by a few St. Louis Princeton men and other guests, Dr. Stuart spoke briefly and then interrupted his discourse to permit questions from his audience—the answers to which covered the full range of Oriental education, politics and economics.

Stage for Future History.

"The Pacific," Dr. Stuart began, "must inevitably become the great theater of world events.

"Under these conditions, to have a part in the training of youths who represent one-fifth of the population of the world, in this violent ferment caused by the impact of new ideas on the most ancient civilization in the world—this is the most constructive thing America could do for China."

The soft-spoken educator, dressed in a black suit and a plain blue tie, spoke enthusiastically of his work. "The Chinese aristocracy," he explained, "has always been one of learning, and therefore a small group of trained youths can exert an influence out of all proportion to their numbers."

He went on to present concrete examples of the part his school was playing in modern Chinese life. One

of his graduates, he said, has become a county magistrate—the county is the unit of local government—and has taken five other students with him as bureau magistrates. These six university-trained young men, he added, now have complete control of the county, and are introducing modern practice into the governmental procedure.

School Built in Old Garden.

He explained that his university, incorporated under the laws of New York and licensed by the Chinese central government, had been founded in 1919. Built in the garden of an old Chinese prince, the physical appearance of the school, he said, was a symbol of the work it is trying to do.

All the outward appearance of the traditional Chinese architecture, he pointed out, has been preserved, but behind this surface of antiquity all the modern conveniences and equipment of the occidental schoolroom have been introduced. Like the entire life of China today, he added, the university is a blend of the best of the ancient native civilization and the impact of modern western progress.

In answer to a question, he said that all of his 800 students were Chinese except about fifteen Englishmen and Americans—whom he referred to as his "foreign" students. Work at the university is conducted in two languages, because "for some time to come English will always be the second language of the educated Chinese."

North China has recently been the scene of Japanese policing operations similar to the invasion of Manchuria, although not so intensive.

On the recent militaristic uprising in Japan, Dr. Stuart was not ready to venture an opinion until further developments clarified the situation. He did state, however, that he believed it would define the issue between the militarists and the liberals of that nation, and probably strengthen the hand of the former group.

Communism in China is not to be taken seriously, Dr. Stuart intimated. "Most of the so-called Communism," he stated, "is simply agrarian discontent," due to the sorry financial plight of the peasants. The entire tradition of the nation, he maintained, is unfavorable to Russianization.

MONDAY, MARCH 2, 1936

YENCHING UNIVERSITY PRESIDENT IN ST. LOUIS

Dr. John Leighton Stuart Says
Unity in China Is Greatest
in 25 Years.

Dr. John Leighton Stuart, president of Yenching University, Peiping, China, and one of the foremost Americans in the Orient, was in St. Louis today for a two days' stay, in which addresses before several groups were scheduled. He is the guest of Mr. and Mrs. William H. Danforth, 17 Kingsbury place.

The educator, a lean and bronzed man in his sixtieth year, said to a Post-Dispatch reporter at the Danforth home that he believed China to be more unified than at any time in the last 25 years. He saw a possibility, also, that the tension between the ultra-militaristic element and the more liberal forces in Japan might give China a breathing spell.

Yenching University, leading American institution in China, has been known as a spearhead of opposition to Japanese domination of China. Its president expressed the university's position by quoting a Chinese saying. "Fire and ice cannot be together." The attempt to aid China in its national aspirations, and the attempt to subjugate it, are equally irreconcilable, he said.

Liberals for Conciliation.

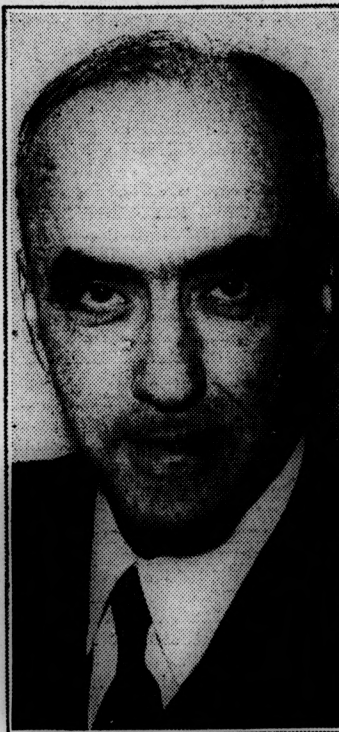
Dr. Stuart said the more liberal element in Japan favored conciliation with China, but that the acts of the "ultras" had made such an attempt difficult, even if the Japanese Government should alter its position.

"China has resented the policy of Japan so bitterly and so long," he said, "that it would be slow work now to build up a friendly feeling. The officials of the Peiping Government are having a difficult time, trying to maintain their national loyalty, under constant pressure from the representatives of Japan.

"The ultra party of Japan looks to the domination of all China, through a series of secessions and separations of Chinese territory, which Japan seeks to make into so-called autonomous states.

"I do not now believe that the

VISITOR FROM ORIENT



—By a Post-Dispatch Staff Photographer.
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"The ultra party of Japan looks to the domination of all China, through a series of secessions and separations of Chinese territory, which Japan seeks to make into so-called autonomous states.

"I do not now believe that the Japanese will try to repeat in Northern China their actions in Manchuria. The economic strain and the pressure of disaffected elements at home is too great. We at Yenching University are determined to carry on, despite inconveniences.

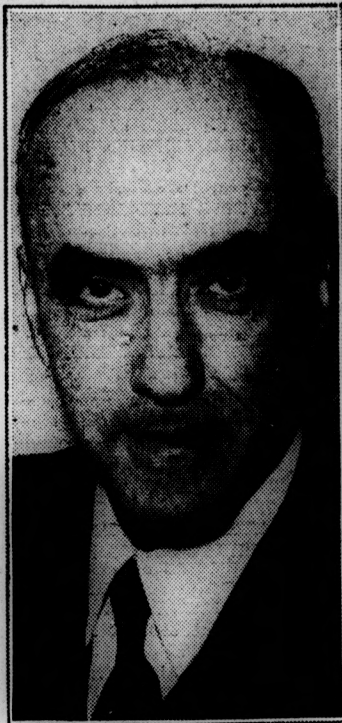
"New Spirit of Nationalism"

"Chiefly through the work of Chiang Kai-shek, a new spirit of nationalism has been aroused, and a spirit prevails among the leaders which is very hopeful. If not interfered with by outside pressure, China would have a stabilized government within a few years."

The university, headed by Dr. Stuart since 1919, was founded by American and British missionary organizations, and is closely allied with Princeton University. The enrollment is limited to 800.

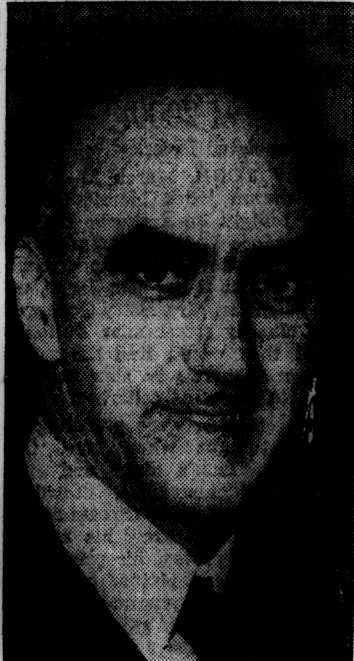
Dr. Stuart spoke at Country Day School this morning, and his second engagement was a luncheon of the Princeton Club, at the M. A. A. Tonight he will be the guest of honor at a reception at the home of Mr. and Mrs. T. W. Van Scholack, 56 Crestwood drive. Tomorrow he will make a morning talk at John Burroughs School, will speak at noon to the Ministerial Alliance, and will speak at 3:30 p. m. to the College Club and the International Relations Club at the former club's home, 5428 Delmar boulevard.

VISITOR FROM ORIENT



—By a Post-Dispatch Staff Photographer.
**DR. JOHN LEIGHTON
STUART.**

VISITOR HERE



DR. JOHN LEIGHTON STUART.

Western Civilization Modernizing China, Says Yenching Head

Dr. John Leighton Stuart
From University in Piep-
ing, Visitor Here.

The influence of Western education is becoming manifest in a slow although gradual movement of progress in China, according to Dr. John Leighton Stuart, president of Yenching University of Peiping, China, one of the leading educational institutions in the Orient.

Dr. Stuart is in St. Louis for a two-day visit and is the guest of Mr. and Mrs. William H. Danforth 17 Kingsbury place.

Through the education of the younger Chinese generation, he said, the realization for a common cause has become nation-wide so that government leaders are readily accepting public responsibility and the traditional loyalty to a family or a clan has been transformed into a patriotism reflected in undeniable progress after the Western fashion.

"There is," Dr. Stuart said, "a definite trend toward modernization in transportation, in reforestation and soil conservation, while there is a vast program of automobile highway construction, predominantly macadam and gravel, but an infinite improvement. Aviation, both commercial and military, is growing at a rapid rate and the military leadership has been developed to a point where the Chinese need no longer fear any foe.

"By nature a peaceful nation, the Chinese are laboring toward the ultimate end of world peace with the American ideal as a pattern. Americans are greatly admired by the Chinese and the use of American modes and methods is the best confirmation of this admiration. Hence, America is a foremost aid in the development of China."

Yenching University, with 800 students, is accredited according to American standards and requirements, Dr. Stuart said, so its students may transfer to an American university and continue their studies uninterruptedly.

Founded in 1919 by American and British missionaries, it is incorporated under the laws of New York State. It has an exchange agreement with the University of Missouri whereby students of journalism in either school may continue their special studies in the other school, with the result that a number of former Missouri University students who completed their studies in Yenching are now employed by the larger news services on the Orient, while an equal number of Chinese students of journalism have completed their studies of American journalistic practices in the Missouri school.

MAJOR CONDEMNED

March 18, 1936

Dr. J. Leighton Stuart
Yenching University
Peiping, China

My dear Dr. Stuart:

At the Associated Boards Finance Committee meeting this morning, Mrs. Cashman called attention to the benefits arising from exchange scholarships between American and Chinese universities, and there was considerable conversation in regard to an almost untried experiment and the benefit that might eventually accrue in interesting American people in the Chinese Colleges.

Attention was called to the fact that Dr. Grenfell, in his work in Labrador, has a tremendous number of adherents in this country who are "with him" and back of him in his work because of their personal interest. Any number of college boys and girls go to Labrador for their summer vacation as volunteer workers, paying their own expenses, living in the most primitive way, and doing really fine health work, social work, religious work and medical work, without any cost to the Grenfell Mission, because of the interest of their parents in Dr. Grenfell's work. Fathers and mothers are glad to have their children go, and are glad to pay their expenses. I personally know of several young women and young men who went to Labrador for a summer's work. They come back thoroughly sold on Dr. Grenfell and his work and enthrall their student friends as well as confirm the interest of their parents in Dr. Grenfell's work. This makes it easy for Dr. Grenfell to get a hearing when he comes to America.

Four different groups were mentioned as being helpful to our China Colleges program:

1. Enlisting young men and young women to give, of their own initiative and at their own expense, one or two years' voluntary service, teaching in the colleges. These young men and young women would have to be hand-picked with great care. They should be definitely Christian. They should be well equipped for their task. They should go on the basis of making their contribution at their own expense. There is no doubt but what, with careful selecting, a hundred young people who have finished their college work might be chosen for this task. Their parents would send them or they might provide their own expenses. At this time, when young people are finding it hard to integrate themselves into the business world, it might particularly appeal to young people of high ideals.

0666

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2. Exchange of students. Mr. Wannamaker said that Lignan this year had twenty-five students from America doing their third or fourth year's work in Lignan. This will mean much for Lignan five, ten, fifteen, twenty-five years from now. Even if same was not an "exchange" proposition, sending Chinese students here to take the place of American students who went there, but was merely a provision for a modest number of young people of the right sort to take their third or fourth year of college work in Yenching instead of an American university, it would have untold value in broadening understanding between the Chinese and Americans and would mean many friends for Yenching in the future.

3. Short term service of young men and women who came out to do a specific piece of work on a voluntary basis, such as social work, educational work, research work, athletic work, etc.

4. The sending out of a group of young people, or even older people, under proper Christian leadership to visit the various educational institutions in order to convert them, and through them to convert others to sympathetic relation to the Chinese people of our universities. Care should be taken to select the right leader. There are plenty of missionaries that have been brought back during the recent slump that would be delighted to get an opportunity to conduct a small group on such a trip. Our mission boards could furnish the leadership and the expenses would be paid by the group. I understand that if a group of ten people go on such a trip, the railroad and steamship companies will provide free transportation for the conductor.

Now this is not intended to throw upon your already over-burdened shoulders a further duty. About the only thing I could expect you might be able to do is to contact presidents of colleges, which you can do by correspondence, in order to get some twenty or thirty of their students to come to China for their second or third year's work. I think they should have two years in their home college before coming to China, but their junior year could well be spent in Yenching.

Also, you might be able to arrange for some exchange professorships or, better still, get some young people of the right sort to donate one or two years' teaching service at Yenching at their own expense.

This is not to cut down expenses. It is, rather, to foster fellowship and expose a larger number of American people to the needs of Yenching.

I hope you had a nice experience on the west coast, and trust it will result in some funds for our campaign. Mr. Hedrick is giving much of his time to our Yenching campaign and we are determined to do everything we can to achieve our total objectives by June 30th.

Sincerely yours,

RMdB.A

0667

April 27, 1936

Dr. J. Leighton Stuart
Yenching University
Peiping, China

My dear Dr. Stuart:

I presume from other sources you will get reports of our annual meetings of the Board of Trustees of Yenching University, also the Associated Boards. I merely wish to say that I consider the annual meetings just held to be a high-water mark in interest and optimism and good feeling. The Associated Boards has made real progress.

The matter of a United Board was thoroughly discussed, and I believe we are on our way. It will take a little time to bring it about, and possibly there are some that may not wish to join in a United Board, but that will be just as well.

I am enclosing the latest report of the results of our campaign. We have a long ways to go yet, and the sledding is hard. A letter from Mr. Boyd, received just before he left for California, indicates that he is not thinking of making any substantial contribution this year. You will recall he volunteered the information that he and Mrs. Boyd were thinking in terms of \$25,000, and we hoped they would give this to the Women's College Endowment Fund. Evidently he has changed his mind in regard to same. It is a very delicate situation.

At the annual meeting of the Yenching Trustees, a question was introduced as to whether Yenching might not get some help from the Wendell-Swope fund. At my request, Mr. Cartwright came up and told Mr. Garside and myself regarding his consultation with you, and I asked Mr. Garside to write you particularly about the matter.

Another matter that was introduced was the desirability of securing a moving picture of Yenching University. Ginling College has produced a most successful moving picture which has been shown and has created intense interest. It is not just a picture of the buildings and the activities of the student body, but is woven around a theme of a young girl in her home, with aspirations to go to college. She turns down a very tempting offer of marriage, I believe, in order to pursue her ideal. The picture shows her in her home and follows her into her college course, and sees her graduate.

Mr. Garside, at my request, is going to arrange for showing the film at a conference with Mr. K.A. Wee and other Yenching people who might be helpful in producing such a film. It should be done under proper auspices, and we are going to try to offer some definite suggestions a little later.

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It is very necessary that a film like this should have no slapstick or mirth-provoking elements introduced. The technique of Hollywood should be avoided as far as possible because it should make a serious appeal. Sentiment can be introduced in proper form and will serve a useful purpose. I understand that in the making of the Gwiling film, one party did his best to give it a Hollywood slant but that, in the editing of the film, all of such stuff was cut out with the exception of one little bit, and I was told that that bit was the only jarring note in the whole film. The balance was on a very high plane, and was very appealing.

You have undoubtedly given careful thought to the "Report on the Religious Life in the Christian Colleges in China", sent out by the China Christian Educational Association. I have read this with great care. I am much concerned with the paragraph "The Problem of Secularization" on page 6, particularly the statement that "In the foreign faculty there is now less continuity, and in some cases a few who do not hold so clearly in mind and heart the original Christian purpose of the founders."

Also on page 14, which states "it is said that a subtle anti-Christian atmosphere still exists on the campus," etc.

On page 18, the paragraph "Central Importance of Faculty" also gives thought for concern, especially when Dr. P.C.Hsu makes a statement, in the center of the page, which reads as follows:- "If each institution had a strong Christian faculty the problem of religious life would take care of itself. But unfortunately this is not the case."

The balance of page 17, continuing on to page 18, is also of first importance.

It is not necessary for me to point out to you how much concern I have personally over the question of whether our colleges in China are definitely Christian or not. The question has often been asked. It crops up again and again here at home. People to whom we make appeal for funds are forever raising the question.

I am sure that a most earnest study of how to make Yenching more Christian than it is should be made by the Board of Managers, and definite plans should be made, I think, along two lines,-

1. To secure a larger percentage of very definitely Christian instructors.
2. To increase the percentage of definitely Christian students. I should like to see not less than 50%, and preferably 60%, of the student body in Yenching University definitely Christian. If such were the case, I am sure the Christian atmosphere would be greatly deepened.

I hope you had a nice trip home and that you found everything in good shape and that you will be greatly blessed in the conclusion of the year's work.

Sincerely yours,

RMCL.A

0669

May 13, 1936

My dear Dr. Stuart:

I trust you will pardon my frankness in writing to you about a matter which concerns you as much as it does us.

We find, upon doing some follow-up work to secure subscriptions to Yenching University endowment funds that you left a decided impression in the minds of some of our ardent friends and former large givers that there was little use of making further contributions due to the uncertainty concerning the future of the University.

Mr. Hedrick, Mr. Aydelott and Dr. Young have been vigorously following up the cases you touched during your westward trip, and they came in contact with quite a number of cases where you certainly left the impression that the future of Yenching was so uncertain that those you interviewed were convinced that there was no use of their making any further contribution to the University.

I can give you the names and the specific instances if it will do any good, but this I think is needless. Let me quote from one of the reports to me:-

"Perhaps you may wish to discuss this case more in detail with Dr. Young but the upshot of it is that she had told Dr. Young frankly that she had practically made up her mind not to give to Yenching if the school, as Dr. Stuart had intimated on his recent visit with her, was to be moved. This meant that Dr. Young had to first undo the unfavorable situation which had been created about Yenching. This he did successfully by reminding her that the civilization of China had existed for thousands of years and will continue to exist through long stretches of time. Furthermore, that the Board of Trustees of Yenching University had definitely decided that the school will stay where it is, come what may. This brought a favorable response from Mrs.-----, in which she said she agreed heartily with this resolution. As the interview advanced she said it had been her thought to erect a memorial to her mother at Yenching in an amount of \$100,000 to \$500,000 but at the present time her check could not be cashed for even \$10,000. There the case rests. While she gave every evidence of a genuine and sustained interest, it is still baffling."

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This is an extract from a report on a single case. There are others of like import.

When you arrived from China last year you were in a decidedly pessimistic frame of mind. I may say that this is not the first time you have arrived here in that state of mind. When you live at a distance from the New York headquarters for a long time, you seem thoroughly imbued with the thought that nobody here is doing very much in looking after Yenching's interest; and on several trips in recent years you have arrived here with such a pessimistic viewpoint, both as regards the Board of Trustees and their interest in providing for the needs of Yenching, and also in the financial outlook for Yenching's future needs, that it has seriously impaired your usefulness as an asset in getting funds for Yenching's needs.

Nobody whose mind is full of doubt and foreboding and questioning can possibly have the enthusiastic and optimistic approach which is indispensable to successful campaigning. It is positively necessary that a campaigner be genuinely optimistic. He must believe in his cause, believe in its success, believe that he is on the high road to success, and meet every situation with a note of confidence and be a real inspiration to everyone he meets. To fail in this is fatal.

About the first thing we attempted to do upon your return was to demonstrate to you that we were not asleep at the switch; that we had the interests of Yenching as genuinely at heart as you have; that we were pursuing an aggressive campaign and had set definite objectives for the year which we were doing our best to secure. On the surface you seemed to be pleased and expressed confidence in what we were doing.

Then we tried to "lay the ghost" which was troubling you; i.e., the fear that Yenching would be obliged to move from its campus. The matter was thoroughly discussed and definite action was taken by the Board of Trustees,

and we thought that you sincerely approved of that action.

What is our surprise therefore to find that even after you left to go on your westward way to the coast, you continued to disseminate the idea that perhaps Yenching would have to move. I thought that matter was all settled long before you left.

If this bogey is still in your mind and you cannot dissuade yourself from continuing to write and talk about Yenching being obliged to leave its location, then we might just as well throw up our hands because nobody is going to give money to an institution in China that is obliged to give up its work or even to move to some other location. Very frankly, I am not at all interested in Yenching or its future program if there is any idea on the field of its moving from its present location.

I think, therefore, before we start on our next year's campaign, we should have some final word from you as to what your attitude is going to be. If you are still going to talk about Yenching moving to West China or some other place, then we ought to know it. We cannot work with enthusiasm on our promotional program to secure an endowment for Yenching if there is continually leaking out from you, and others in Peking, information by way of letters or word of mouth that, after all, the life of Yenching is in jeopardy.

You can see from the quotation in the report that what you said to this lady was a detriment rather than a help, and this is not the only case. When you first arrived you talked altogether too much about your fears and your doubts, and you left people with a decided impression that you were very pessimistic in regard to the future. That is not the atmosphere in which successful campaigning is conducted. I thought you feelings had been entirely changed by your contacts here and what you saw of our undertaking, and to find out that you left here with such forebodings regarding the future that you still reflected same in your

conversations and your addresses, is a sore disappointment to us. We are confronted with the necessity of selling Yenching all over again to some friends from whom we expected a ready response as a result of your visit.

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Mr. H. H. H. B. H.
Shaw
OFFICE OF THE PRESIDENT

學大京燕
YENCHING UNIVERSITY
PEIPING, CHINA.

May 21, 1936

RECEIVED ATTENTION
TELEGRAPH ADDRESS
"YENTA"

JUN 15 1936

E. M. McBrier

Mr. E. M. McBrier
Room 903
150 Fifth Avenue
New York, N.Y.

My dear Mr. McBrier:

Your letter of March 18 was awaiting me, but has been long delayed in replying, because as you can easily imagine, I have been constantly preoccupied with matters requiring immediate attention. It raises, however, a question of real value and interest. I have also had a letter from Mr. O. R. Magill of the YMCA on the same subject, but dealing in particular with one young man in Minnesota who seems fully to meet the requirements you specify. The advantages you point out are quite real. On the other hand, there are certain difficulties which should be kept in mind.

1. Our experience with short term young teachers from America has not been entirely satisfactory. This is more conclusive as a test because in each case the individual has been just the sort of person whom we should want to have, but they are immature and not accustomed to dealing with oriental students, and had no teaching experience of any kind, and those responsible for the work prefer to have their own trained and permanent teachers. In addition to this, the expense of bringing such young people out adds considerably to the budget, unless there is some special arrangement, and our deans are rather wary of this, because one who largely pays his own expenses is apt not to feel quite the same obligation to do the work assigned.

2. We have for several years enrolled a number of young Americans as freshmen and the experience has been wholly beneficial. With few exceptions they are children of missionaries, know the language, and are at home with Chinese. Their parents have also exerted the sort of influence that would tend to make such students take an active part in the religious life. We also have several advanced students, most of whom come from America for some special phase of graduate study. These also have involved no problems. All such students live in the dormitories and eat Chinese food, sharing in every way the life of the other students. We are rather skeptical, however, about Americans who come in the middle of their college course with no previous acquaintance with Chinese

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conditions. First of all, they must be housed and fed by some special arrangement; next, there is the question of language, since we are tending to use Chinese in the classroom more and more. The Lingnan experiment has, I understand, been far from satisfactory in some of its features. Coming individually, or two at a time, and fully realizing what they are to experience, is a plan to be kept open, but the selection ought to be very carefully made, as in the case of the young man Mr. McGill has recommended.

3. The short term service people who can provide their own expenses will be heartily welcomed if of the right sort, but there could not be many who have both the religious purpose, the funds, and the subject of interest which would bring them here. Sidney Gamble represents, however, an excellent example of benefit which can be gained from one who meets these various conditions.

4. Your suggestion of groups organized and brought out here under the direction of an ex-missionary, or someone with similar qualifications, is an admirable one. This ought to be encouraged and helped in every possible way. It happens that I have just written to Miss Van Sciver about a Mr. Lombard who is doing that very thing. It might be that some cooperation with him would lead to the decision of some of our present or potential friends to make this trip. Mr. Lombard was for years a teacher under the American Board in Doshisha University in Japan, and at that time taught for half a year for us when we were in the city.

Do not think for a moment that I am out of sympathy with your suggestions. Quite the opposite. I merely want to point out some of the contrary factors to be kept in mind. I hesitate to write to college presidents because there is already a fair amount of interest on the part of American students in coming out here, and we would not want to have many more than we now have. Perhaps Mr. Hedrick or Dr. Garside could take up the matter with Mr. McGill with the suggestion that travelling secretaries of the YMCA be prepared to help really choice students to carry out such an intention, as they come in touch with them.

Thank you for this letter which is one more evidence of your constructive interest in our spiritual welfare.

As ever yours

J. Doughton Stewart

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October 2, 1936

Memo to Mr. McBrier,

Re: Analysis of McBrier Fund

(1) Financial Situation of Fund in New York

The last financial statement we gave you was on January 10, 1936, and brought the account up to December 31, 1935. The following summary brings the account down to September 30, 1936:-

Balance on Hand, January 1, 1936	\$1,225.57
Income, January through June, 1936	1,268.40
Income, July through September, 1936	<u>578.25</u>
Total rec'd to September 30, 1936	\$3,072.22

There have been no disbursements charged against the above receipts, and the cash balance on hand at the present time is \$3,072.22.

(2) Status of Funds on the Field.

We have had no statement from Dr. Stuart or the field treasurer with reference to the McBrier Fund account since we made our last report on January 10th. At that time it was estimated that funds in Dr. Stuart's hands were almost sufficient to cover the 1935-36 budget in the McBrier Fund for scholarships, although we anticipated that approximately U.S. \$60 would be required to cover these scholarships to June 30, 1936.

It is likely that when we receive the annual treasurer's report from Peiping - it is due at any time now - this report may give us a detailed analysis of the McBrier Fund account to June 30, 1936. If it does not, we must write for such an analysis.

(3) Status of McBrier Fund Budget, 1936-37

We have had no formal budget estimates from the field covering the program to be carried on under the McBrier Fund during 1936-37. Dr. Stuart's letter of May 19th, addressed to you, recommends a grant to cover the cost from Peiping to New York of Mr. and Mrs. Arthur Rugh in June 1937. (This would presumably amount to U.S. \$750 to \$800). Dr. Stuart also recommends the appropriation of "approximately the same sum for scholarships, etc. as in this year's budget." (This amount is presumably L.C. \$1,000). He then concludes by stating that he has

0676

October 2, 1936

"ventured to authorize a grant of L.C. \$100 on next year's budget" for travel for a young woman student attending the World's Christian Student Education Conference at Fomona in the summer of 1936. The total of these three items would be only about U.S. \$1,200. If income on the Fund is continued at the present rate of approximately U.S. \$2,400 per year, all three items could be met and a surplus of approximately U.S. \$1,200 would remain to be utilized for other objectives or to be added to the present reserve of \$3,072.22.

(4) Activity on Part of McBrier Fund Committee

The last meeting of the McBrier Fund Committee was held on April 9, 1935. At that time steps were taken looking toward securing from the field a more definite statement as to plans for activities to be carried on with the support of this Fund. For some reason this statement has not been received.

It seems to me that steps should now be taken at as early a date as is practicable to renew our study of these matters. Substantial progress has been made toward restoring the losses incurred by the fund during the depression, and the annual income received is increasing. A fairly substantial cash surplus is already in hand to initiate any constructive program that may be adopted. Our first step should probably be to secure further information from the field in line with the request made by the Committee last year. But even before such information can be secured, we should probably have a meeting of the committee to take action on Dr. Stuart's specific requests for 1936-37 and to deal with such of these more general questions as they may wish to consider.

B. A. G.

0677

October 5, 1936

Dr. J. Leighton Stuart
Yenching University
Peiping, China

Dear Dr. Stuart:

I handed your letter of May 19th to Mr. Garside quite some time ago, requesting that he make a study of the situation regarding the McBrier Fund and return the letter to me, at the same time advising that so far as I was concerned, I approved the requests you made in said letter, which are as follows:-

1. That from this fund a grant be made to cover cost of return of Mr. and Mrs. Hugh from Peiping to New York.
2. That you should like to have approximately the same sum for scholarships as in this year's (last year's) budget.
3. Confirmation of a grant of \$100 L.C. for the travel of one of your girls to a World's Christian Student Education Conference at Pomona College.

Mr. Garside, in his reply, states as follows:-

"Status of Funds on the Field."

We have had no statement from Dr. Stuart or the field treasurer with reference to the McBrier Fund account since we made our last report on January 10th. At that time it was estimated that funds in Dr. Stuart's hands were almost sufficient to cover the 1935-36 budget in the McBrier Fund for scholarships, although we anticipated that approximately U.S. \$60 would be required to cover these scholarships to June 30, 1936.

It is likely that when we receive the annual treasurer's report from Peiping - it is due at any time now - this report may give us a detailed analysis of the McBrier Fund account to June 30, 1936. If it does not, we must write for such an analysis.

Status of McBrier Fund Budget, 1936-37.

We have had no formal budget estimates from the field covering the program to be carried on under the McBrier Fund during 1936-37. Dr.

0678

Oct. 5, 1936

Stuart's letter of May 19th, addressed to you, recommends a grant to cover the cost from Peiping to New York of Mr. and Mrs. Arthur Hugh in June 1937. (This would presumably amount to U.S. \$750 to \$800). Dr. Stuart also recommends the appropriation of "approximately the same sum for scholarships, etc. as in this year's budget." (This amount is presumably L.C. \$1,000). He then concludes by stating that he has ventured to authorize a grant of L.C. \$100 on next year's budget for travel for a young woman student attending the World's Christian Student Education Conference at Pomona in the summer of 1936. The total of these three items would be about U.S. \$1,200.

Activity on Part of McBrier Fund Committee.

The last meeting of the McBrier Fund Committee was held on April 9, 1935. At that time steps were taken looking toward securing from the field a more definite statement as to plans for activities to be carried on with the support of this Fund. For some reason this statement has not been received.

It seems to me that steps should now be taken at as early a date as is practicable to renew our study of these matters. Our first step should probably be to secure further information from the field in line with the request made by the Committee last year. But even before such information can be secured, we should probably have a meeting of the committee to take action on Dr. Stuart's specific requests for 1936-37 and to deal with such of these more general questions as they may wish to consider."

It seems from the above that we are laboring under the difficulty of not having an up-to-date statement from your field treasurer as to the McBrier Fund account. Your report of this fund was not made promptly, hence we do not know the balance on hand on June 30, 1936.

You have failed to present a formal budget estimate of items for the fund during 1936-37 for the consideration and action of the Committee. All we have from you is your letter of May 19th which, in certain paragraphs, refers to certain items but does not contain a concise statement.

If you will kindly let us have a complete budget, with information herein requested, the matter will be brought before the Committee immediately.

I cannot see that it is necessary to do as Mr. Garside suggests in the last paragraph of his report. I would prefer that the Committee defer their meeting until a businesslike and specific report can be presented to them for their action. In the meantime I think you can safely assume that "approximately the same sum for scholarships as in this year's budget" is available. This will only be a matter of \$300.

I also hope the Committee will approve the expenses of Mr. and

0679

Dr. J. Leighton Stuart

-3-

Oct. 5, 1936

Mrs. Arthur Hugh's return journey. I have no doubt they will do so, because I feel sure they have made a genuine contribution to the religious life on the campus.

I suppose in the rush of matters you have merely overlooked the necessity for sending the information that is here requested.

Sincerely yours,

RMCR.A

0680

McBrier Foundation Fund

1935 - 1936

Date	Voucher		Dr.	Cr.
1935				
July	1	By Balance		927.34
Aug.	22	B 30489 To Hsu Pao Chien July salary	270.00	
Sept.	9	C 12639 To Wei Yung Ching for scholarship	125.00	
	10	C 12645 To Chiu Yun Hsi " "	100.00	
	10	C 12645 To Wang Wen Pin " "	82.00	
	11	C 12656 To Liu Te Tseng " "	50.00	
	24	B 30661 To Tien Hsing Chih " "	100.00	
Oct.	7	B 30777 To Tien Hsing Chih " "	40.00	
	21	R 1423 By Miss M. Wood "		1620.00
1936				
Feb.	7	C 13111 To Wei Yung Ching " "	125.00	
	7	C 13111 To Wang Wen Pin " "	80.00	
	7	C 13114 To Chiu Yun Hsi " "	100.00	
	8	C 13124 To Liu Te Tseng " "	50.00	
June	26	B 32323 To M. C. Garton for travel to U.S.A. Miss Tu Hsueh Chieh	100.00	
	26	B 32323 To M. C. Garton for summer conference	100.00	
		Balance on hand	1225.34	
			<u>LC\$2547.34</u>	<u>LC\$2547.34</u>

* Note - This credit represents the amount paid toward Mr. P. C. Hsu's salary for 1934-35 from special funds belonging to the School of Religion.

McBrier Foundation Fund

1936 - 1937

Date	Voucher		Dr.	Cr.
1936				
July	1	By Balance		1225.34
Sept.	8	C 13798 To Wang Wen Pin for scholarship	80.00	
	9	C 13800 To Liu Te Tseng " "	75.00	
		Balance on hand	1070.34	
			<u>LC\$1225.34</u>	<u>LC\$1225.34</u>

November 30, 1936

0682

學大京燕
YENCHING UNIVERSITY
PEIPING, CHINA.

OFFICE OF THE PRESIDENT

December 1, 1936

RECEIVED ATTENTION

JAN 11 1937

E. M. McBrier

TELEGRAPH ADDRESS
"YENTA"

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

My dear Mr. McBrier:

Your letter of October 5 came duly to hand, but an absence of mine in the Yangtze Valley and pressure of immediate duties since returning has somewhat delayed reply. I am enclosing herewith the statements of our bursar to date. They are probably quite clear. The students mentioned are all such as I feel you would heartily approve if you knew them. One of them is the student pastor of a large Methodist school in Nanchang. Another has gone to the country in our rural reconstruction program and is doubtless as actively Christian as he was in college. The girl who went to California to the World Student Christian Federation meeting seems to have had a very fine experience, and since her return has been making reports and working in the Christian Fellowship. The only two who are still receiving help are among the finest Christian boys we have. Paul Wang (Wen Pin) is perhaps the leading spirit among the Christian students and is exerting an unusually strong influence.

There is the possibility of the Rugh's staying on another year, and because of all that he is doing, I am encouraging this as one of the most fortunate aids that we have had.

After having the reply regarding P. C. Hsu, I shall write again regarding further plans.

With continuing comfort in having so vigorous and understanding a friend at home as yourself,

Very sincerely yours,

Freighton Stewart

jls c

0683

23
December 16, 1936

Dr. J. Leighton Stuart
Yenching University
Peiping, China

My dear Dr. Stuart:

I have been looking, during recent days, for a reply to my letter of October 5th in regard to the McBrier Fund. Your answer is probably on the way. I hope so. We want to call a meeting of the Committee and take necessary action in proper businesslike form.

I am asking at this time if, about April 1st of each year, you will give the Committee an estimate of what is required from this fund for the next school year. If the budget was made up in same form for this fund as for your regular school work, so that same could be presented to the Committee in proper form, it would be appreciated.

✓ As you know, Mr. Marston of San Diego made a pledge of \$1,000 per year for five years. Dr. Luce is, I think, the one who first saw and interested Mr. Marston and secured the first pledge. We were talking about the matter this morning.

Mr. Marston is, as you know, an old man. A letter from him, written last winter, stated that he was in his 86th year. The pledge he made is on the basis of \$1,000 per year for five years.

I asked Dr. Luce if he did not think it was possible to get Mr. Marston to capitalize this gift so that the University may receive \$1,000 per year perpetually. On the basis of 4% income per annum, which is more than we can secure on conservatively invested funds at present, it would require \$25,000 capital in order to accomplish this.

I understand that Mr. Marston has been a very beneficent man and has given large sums to California universities. Dr. Luce is going to write him, enclosing copy of his recent printed news letter of his round-the-world trip, and will add his personal testimony as to the value of Yenching work.

*Luce
write,
not
see.*

We should like to have a letter from you, outlining your thought as to how this matter might best be approached. We can well understand that it would not be accomplished by letter writing. Letters may prepare the way, however. Mr. Marston should be seen personally.

Do you think there is a good prospect of interesting Mr. Marston and getting from him a capital pledge for this sum?

0684

Who should be the party to see him?

Looking up the correspondence of last April, we find that Mr. Wilcox wrote under date of March 14th as follows:-

"Wednesday morning, March 11 - Dr. Galt took Dr. Stuart and motored to San Diego for a meeting with Mr. Marston."

You therefore saw him after he made his pledge on March 2, 1931. We have no information as to the result of your visit.

You will recognize the necessity of capitalizing these gifts when I recall to you that the same letter from Wilcox refers to Mrs. Colby. He says in regard to her,- "I understand, through Dr. Stuart, that she (Mrs. Colby) agreed to give \$1,000 a year for a period of from five to ten years. Dr. Stuart will confirm this by letter to Mrs. Colby, and you will receive a copy of that letter. I hope that the amount will total at least \$10,000, which of course may have to be paid over a period of years."

If you wrote to Mrs. Colby, we did not receive a copy of the letter referred to by Mr. Wilcox. Mrs. Colby paid \$500 on her pledge and, as you know, she died last autumn.

You will therefore observe that there is a distinct loss when an incident of this kind occurs. The intention of Mrs. Colby was evidently to give \$5,000 or \$10,000, same to be paid in annual instalments.

Mrs. Van Sciver has handed me a letter which arrived this morning from your secretary, which refers to this matter. She says that you asked her to say:- "Tell Mr. Hedrick that Mr. B.B. Wilcox had promised Dr. Stuart as they parted in San Francisco to call on Mrs. Colby and secure a legally executive statement for just this contingency in view. Mr. Wilcox wrote Mrs. Colby that he would call and had a reply saying she would be glad to see him."

It appears from the above that your understanding with Mr. Wilcox was apparently not clear. His letter stated that you were going to write the letter to Mrs. Colby and send us a copy. This was not done.

Your statement is that Mr. Wilcox was going to call on Mrs. Colby and secure a written pledge. This was not done. Mr. Hedrick tells me that Mr. Wilcox did not make the call later because of an embarrassment arising out of his Y.M.C.A. solicitation.

The result is, nothing was done. Instead of a possible \$5,000 or \$10,000, the University has received \$500.

I am not trying to blame anybody, but it is just too bad that, having "sold" this lady, the University should fail to secure what evidently was her desire to give, through failure of Mr. Wilcox in not getting a signed pledge.

0685

Dr. J. Leighton Stuart

-3-

Dec. 23, 1936

The only reason I am referring to this letter is because the same letter from Mr. Wilcox, which referred to your call upon Mr. Marston, also referred to the case of Mrs. Colby.

Any information or suggestions you may give in regard to how to handle the case of Mr. Marston will be greatly appreciated.

Sincerely yours,

EMMcB.A

0686

December 23, 1936

Dr. J. Leighton Stuart
Yenching University
Peiping, China

My dear Dr. Stuart:

I wish to thank you, or whoever is responsible for the little canister of fine tea which came from Yenching University. It was duly received and greatly appreciated.

I am wondering how widely these pretty little cans were distributed. Were they sent to contributors, or just to the trustees?

We are anxiously awaiting results from Si-an. We have followed the comp there with no less interest than our friends in Peiping.

Wishing you every success and much blessing.

I remain,

Most truly yours,

RM:G.A

0687

YENCHING

January 11, 1937

Memo to Mr. McBrier,

Re:- Analysis of McBrier Fund

(1) Status of Funds in this Account in Peiping.

Dr. Stuart's letter of December 1, 1936, shows that at the beginning of the fiscal year 1936-37 the balance in his hands of McBrier Foundation funds was L.C. \$1,225.34. On November 30, 1936 the balance was \$1,070.34. Since Dr. Stuart's estimates at the beginning of the fiscal year was that for 1936-37 the total amount required for scholarships would be around \$L.C. \$1,000, it seems apparent that he has enough funds in hand to cover these scholarships through June 30, 1937.

The only other item thus far recommended by Dr. Stuart is the home-coming travel of Mr. and Mrs. Arthur Rugh, estimated at between U.S. \$750 and \$800. Dr. Stuart's letter of December 1st indicates, however, that the Rughs may remain in China for another year, so this expenditure may not be required in 1936-37.

(2) Financial Situation of Fund in New York

The status of the McBrier Fund on our New York records as of December 31, 1936, was as follows:-

Balance on Hand September 30, 1936 (See my memo to you dated October 2, 1936)	\$3,072.22
Additional Income, Oct. 1 to Dec. 31, 1936	562.75
Balance on Hand December 31, 1936	\$3,634.97
Anticipated Income, Jan. 1 to June 30, 1937	1,441.00
Estimated Balance, June 30, 1937	\$5,075.97

The only amount requested from the field for this year which might be paid before June 30th is the home-coming travel of Mr. and Mrs. Rugh, which may or may not be needed. If \$800 is deducted for that item, the balance which would remain on June 30th, 1937 would be \$4,275.97.

At the present time the income being received on the securities in which this fund is invested amounts to approximately \$2,900 per year. If the consolidation of the fund with our other investments were carried through - as has already been approved by the Trustees - on the book value

Mr. McBrier

-2-

1/11/37

of \$100,000, the annual income would be somewhat in excess of \$4,000.

(3) Budget Estimates, 1936-37 and 1937-38

No definite budget for the use of this fund in 1936-37 has been received from the field, and at this late date it seems hardly worth while to renew our requests for such a budget.

It does seem advisable, however, that we strongly urge the field to supply us such budget estimates for 1937-38. I am therefore requesting Dr. Stuart to send us such budget estimates covering the work of the McBrier Foundation next year, and am suggesting that they be forwarded at the same time as the regular budget estimates of the University are sent to the Trustees.

B. A. Garaiside

BAG/G

0689

January 28, 1937

Dr. B. A. Gerside
Secretary of the Committee
for the McBrier Foundation
150 Fifth Avenue
New York, N. Y.

My dear Dr. Gerside

I have been trying to reach a conclusion as to the best method of administering the McBrier Fund, and should like to propose that the School of Religion faculty be entrusted with the matter from now on. This faculty have wavered between a tendency to withdraw away from general university life and the opposite one, to enter more fully into the affairs of the University and accept the main responsibility for the religious activities on the campus. Under the former of these plans, they have considered moving off the campus to one of the old gardens which we own, and in this sequestered spot develop an intimacy and a concentration on their own spiritual nurture which faculty and students could not achieve in the same form otherwise.

I have always wanted this faculty to regard itself as the chief religious influence in the whole University, the dynamic source of its organized religious life, a sort of spiritual power house--this to be as much of its function as the training of Christian workers and the contributions they make to the church at large through literature and in other ways. I have been advocating steps that integrated even more fully with the institution as a whole, and have never been seriously concerned over government restrictions.

The trend is now very definitely in this direction. If they acted as the local trustees, so to speak, of this fund, they would be able to employ it in a comprehensive plan, looking often well into the future, and would have their interest in the religious needs of the college students quickened together with the planning of their whole program so as to include this feature. This would mean that they would include in arrangements for their staff those who would be either full or part time assigned to those duties. Nor do I feel that there would be any serious danger of abuse in the form of easing up their own budget requirements. In fact, the budget would be made up each year presumably about this time and submitted to the Trustees with the expectation that this special committee would review the items dealing with the McBrier Foundation. After much thought, and especially now with certain encouraging developments in the plans for this School, I believe this solution would secure the best results and would enable the University to do what Mr. McBrier has always had in mind.

In your reply will you kindly indicate the expected earnings from the capital fund next year and what may be expected in those following.

Very sincerely yours,

J. Leighton Stuart

jls c

0690

May 25, 1937

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

Dear Dr. Chao,

Yesterday we had an informal meeting between Mr. McBrier and Dr. Gamble to discuss matters related to the administration of the McBrier Fund. It has not been possible to secure a satisfactory meeting of the McBrier Fund Committee during recent months for several reasons. Dr. North has been away from America most of the past year, and at the present time is on a trip to China. Dr. Fairfield lives in Boston, and it is not always easy to plan meetings at a time when he can be present. Both Mr. McBrier and Dr. Gamble are very busy, and must frequently be away from New York.

There has been the added difficulty of getting matters related to the McBrier Fund into sufficiently definite and comprehensive form as to justify calling the members of the Committee together. Our correspondence from Dr. Stuart frequently refers to individual items related to the McBrier Fund, but we have not often been able to secure from the field, or to construct from the individual items gleaned from correspondence, any adequate statement of matters with which the Committee should deal which would justify our asking the members to give time for a meeting.

But since Mr. McBrier will be leaving for a trip of several months before Dr. North returns, it seemed essential to have this informal meeting to clear some of the questions now before the Committee. This we tried to do yesterday.

The most important question now pending seems to be that of whether the School of Religion faculty should be asked to undertake the administration of the McBrier Fund program on the Yenching campus. Copies of Dr. Stuart's letter of January 28th, proposing this arrangement, were sent to all members of the committee some months ago. All members have seemed favorably disposed to the idea. Your excellent letter of April 5th was read and given careful study yesterday. Both Mr. McBrier and Dr. Gamble expressed themselves as very much pleased with it, and as entirely favorable to entrusting this responsibility to the faculty along the general lines you set forth.

0691

May 25, 1937

Another specific matter discussed by the group yesterday was the recommendation contained in Dr. Stuart's letter of April 9th that Mr. Daniel L. Lee receive some part of his support from the McBrier Fund when he joins the faculty of the School of Religion at the beginning of the spring term in 1937-38. For several weeks I have been trying to arrange for Mr. Lee to meet members of the McBrier Fund committee, but he has been ill for a time and has only recently recovered. It will probably be impossible now to arrange such a meeting before Mr. McBrier gets away. But if we are correct in our understanding that Mr. Lee will still be here next autumn, that will probably be early enough to reach a final decision in his case.

The specific actions growing out of yesterday's meeting are these:-

1. The group gave general approval to the suggestion that the faculty of the School of Religion be responsible for the program of activities carried on under the McBrier Fund in general accord with your letter of April 5th, final decisions to be reached early in the autumn after Dr. North and Mr. McBrier return to the city.
2. The group earnestly requests that the faculty of the School of Religion send us at the earliest feasible date a definite program of activities to be carried on under this Fund during 1937-38, together with a detailed budget therefore. Heretofore the Committee has been seriously handicapped by the fact that it has never had any definite program or budget for any one year. The amount of money you can count on for 1937-38 is U.S. \$3,500. Please let us know just what plans you have, and just what budget you propose. We assume that such a budget can and will be prepared with the same definiteness as is found in the budget of any school or department in the University. Until this budget is in hand, appropriations can not be made.
3. The group also requests that the faculty of the School of Religion also send us as promptly as you can a general outline of your proposed program to be carried forward under this fund for the next three or five years. The committee realizes that you will hardly want to make any hard-and-fast commitment to a detailed program at this early date. But it does want just as clear an indication as you can give at this time, keeping in mind the probability of changes as experience may dictate.
4. Assuming that you may need to make definite assignments of scholarships for next year along much the same lines as they have been awarded in this and previous years, the committee has given its agreement to the continuation of such scholarship grants - if you desire to make them - for approximately the same amounts as have been awarded in this current year. All such scholarships will of course be included in your budget estimates when they are submitted.

May I add that the committee is quite pleased with the pos-

0692

Dean Chao

-3-

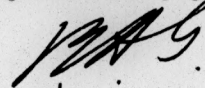
May 25, 1937

sibilities which seem to be opened up by this arrangement of having the faculty of the School of Religion administer the program to be carried on by the Fund. We know that you and your colleagues will take a deep personal interest in seeing that the Fund serves the purpose for which Mr. McBrier created it - that of broadening and deepening the influence of Christ upon the lives of every member of the student body at Yenching University.

With every good wish, I am

Very sincerely yours,

BAJ/G



0693

學 大 京 燕

YENCHING UNIVERSITY

PEIPING, CHINA

American Office

150 Fifth Avenue

New York

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J. LEIGHTON STUART
President

MARGARET B. SPEER
Dean of the Women's College

STEPHEN I. O. TSAI
Controller

May 26, 1937

Memorandum to Mr. McBrier

1. In your memo of May 14th you ask whether in my previous correspondence with Dr. Stuart I suggested "someone who was especially qualified for work among students." No suggestion has, so far as I know, gone out from anyone in America. I quite agree with your own judgment as to Mr. Rugh's qualifications for this work. Possibly what Dr. Stuart had in mind was the suggestion he made in a letter to me that a visiting professor whom he has been trying to get out for a one-year appointment in the department of New Testament might receive some part of the honorarium or expense money he would require in the form of a special grant from the McBrier Fund. I don't quite see the merit of the suggestion, but in any event I believe it should be cleared through the faculty of the School of Religion if they are to administer this fund.

2. You ask as to the situation with reference to Paul Cravath's nomination for a position on the Yenching Board of Trustees. The original suggestion was that he be appointed one of the representatives of the American Board, but this position has now been filled by the appointment of Mr. Outerbridge. It is possible that Mr. Outerbridge can be considered a general alternate and that Mr. Cravath can still be appointed under the American Board. I'll take this up with Fairfield. Otherwise there is no place for Cravath, for the membership of the Board is filled.

3. I return herewith the very excellent survey by Arthur Rugh. If you think well of the idea, I'll get this from Mrs. Anderson later and have copies made for the members of the McBrier Fund committee.

4. I enclose a copy of the letter I have written Dean T.C. Chao dealing with McBrier Fund matters.

B. A. Garside

0694

May 28, 1937

Memorandum to Mr. Garside

Thank you for copy of your letter to Dean Chao.

1. I thoroughly agree with you that there is little merit in the suggestion that a grant from the McBrier Fund should be given to any person going to Yenching for a year, or even for two years. I hope that as long as you have anything to say about the disposition of the McBrier Fund income, you will oppose any temperizing of grants simply to pay the expenses of somebody to do this or that or the other thing on the Yenching campus. In my judgment such use of money would divert it from the purpose for which it was originally intended.

2. I see you have informed Dean Chao that he can count on \$3,500 U.S. for year 1937-38. This is all right, but I think you should explain to him that he cannot depend on this amount each year; that this amount represents, in part, accumulated income. We do not want to give him the idea that they are able to get \$3,500 U.S. each and every year.

The average income on our invested funds for 1935-36 was 3.77, and it will be less this year. \$3,500 is too near the danger line for us to guarantee year after year. I hope we will be able to give them that, but rather doubt it.

You put the matter in item 2, page 2, just as I would like it, - "until this budget is in hand, appropriations cannot be made." This insists on a businesslike procedure.

3. Regarding the Yenching Board of Trustees, cannot the rule in reference to the number to be co-opted on the Yenching Board be changed to include a few strong laymen? There are at present nine co-opted members. Would it be possible to increase this number to twelve, with the understanding that the three additional members be limited to strong business men who will bring a personal and financial interest into the Board of Trustees?

4. I have had the attached excerpts from Mr. Rugh's recent letters mimeographed and distributed to all the Trustees of Yenching University. I think it is well to have this survey mimeographed and sent out to members of the McBrier Fund Committee, and also to such Trustees as are particularly interested in religious work.

E. M. McBrier.

0695

YENCHING UNIVERSITY
Peiping, China

Office of the President

June 9, 1937

Mr. F.M. McBrier
150 Fifth Avenue
New York, N.Y.

My dear Mr. McBrier:

I am enclosing herewith an itemized account of expenditures authorized by me for the McBrier Fund during the fiscal year now closing. The references to the expenses for the religious survey by Mr. Rugh are sufficiently clear to you from his letters to you on the subject. The two scholarship students have quite lived up to my expectations in their active part in religious work, and Mr. Wang has developed rather unusual qualities of leadership, both in organized groups and in personal work. The purchase of hymn books has been urged by Miss Wood and others entirely on the ground of the increased value of services of worship, and in view of all the circumstances, I feel sure you would approve if these were explained to you in detail. The two last items help to make possible, in one case, a summer conference in North China; and in the other, a national movement, both of which are dependent entirely upon such contributions from individuals, and both of which have a very direct bearing on the effectiveness of our own student share in Christian work at Yenching. The former is to take the form this year largely of training workers, and as usual, is chiefly under the leadership of Yenching students. We are expecting to benefit by the latter, and as a matter of fact, at the last meeting in Shanghai, the chairman and one of the other leading figures were from Yenching, so that I have no hesitation in assuring you that our own religious work will benefit from such influences. It has been a very real joy to me to be able to act as a steward of this fund to this extent. With the larger plans in view, I have avoided any further use of the funds in hand, although there have been many other opportunities which seemed to me of less direct bearing on the special purpose of this fund.

I understand from Miss Wood, the secretary of the School of Religion faculty, that the proposed budget which had been delayed chiefly because of one item, is now practically ready to be forwarded to you.

Very sincerely yours,

/s/ J. Leighton Stuart

jls c

0696

McKisler Foundation Fund

	<u>Dr.</u>	<u>Cr.</u>
1936		
Dec. 1 By Balance		1070.34
2 B 33319 To Arthur Hugh for religious survey expenses	30.00	
1937		
Jan. 2 C 14260 To Wang Wen Pin for scholarship	80.00	
3 C 14266 To Liu Te Tsung "	80.00	
23 B 33844 To Liu Te Tsung "	25.00	
Apr. 8 B 34156 To Arthur Hugh for printing religious survey	50.00	
May 21 B 34457 To Myfanny Wood for 24 songs of Praise bought	49.00	
28 B 34522 To Miss Wang Ke Ching for Summer Conference held	100.00	
June 2 B 34544 To Y. P. Mei for the Chinese Christian Students Movement	100.00	
Balance on hand .June.30/37..	<u>585.54</u>	
	<u>LC\$1070.34</u>	<u>LC\$1070.34</u>

June 8, 1937

0697

YENCHING

INDEXED

Form 200-1

6/24/37

To Members of the
McBrier Foundation Committee

Dear Friends:

We are enclosing herewith for your information a copy of the letter received from Dr. Chao recently discussing in a preliminary way the procedure which might be used by the faculty of the School of Religion in administering the program of the McBrier Foundation.

This letter was discussed briefly at a conference between Mr. McBrier and Dr. Gamble a month or so ago, and at that time we wrote to Dr. Chao for more detailed information as to plans and budget estimates for the coming year. As soon as possible after the summer, we must try to get the Committee together to make a thorough study of these matters.

Very sincerely yours,

BEO:MP
Encl.

Mr. McBrier
Dr. Fairfield
Dr. Gamble
Dr. North

0698

COPY

June 25, 1937

Mr. E. M. McBrier,
Room 903,
150 Fifth Avenue,
New York City,
U. S. A.

My dear Mr. McBrier:

As authority has recently been given to our School of Religion to administer the McBrier Fund for religious work among students of Yenching University and to plan definitely for such work, it is now my duty as dean of the School and as Chairman of the Special Committee that administers this fund, to write to you and to send you the budget for 1937-1938 as prepared by the Committee and as approved by the Administrative Committee of the University, for your own criticism and approval.

First, let me say that the School of Religion rejoices in accepting the great responsibility to administer this fund and plan for the religious life of the University, not because the School may secure any material advantage for itself, for it is determined not to be benefitted by this work in a material way, but because it gives the School an opportunity to serve the students of the University in a vital religious spirit. We all feel that in serving the University in the way of the Christian religion, our School will find a greater vitality for all that it undertakes to do. In the spirit of humble but joyful prayer, therefore, we as a School now takes upon ourselves this new task.

The suggestion that the School of Religion administer the McBrier Fund for religious work in Yenching was made to us by President Stuart in January this year. A number of meetings was held to discuss this matter. Much effort has been put forth to secure the personnel for the type of work we desire to see done among our students. During the period of April 11 to May 12 when I travelled through five provinces in Central and East China, I had opportunities to confer with a number of people whom I thought had some of the qualifications of the religious workers that we like to have in Yenching. Their loyalty to the tasks they were entrusted to performed has so far prevented them from seriously considering our needs. All this and other considerations delayed our attempts to plan for 1937-1938 until a short time ago. We thought we had better plan things out carefully and definitely than putting things hastily together to give you early informations about

0699

our plans. Of course, next year, when things are more definitely in hand, there shall be no delay of any kind at all.

The task of planning for the religious life and work of students today is by no means an easy one. Ever so many problems have to be taken into careful consideration. The social heritage, the intellectual temper, the social and political upheavals, as well as the religious differences of the students have to be studied and understood before our plan can take a very definite shape. At the same time, of course, we have to be sure of our own Christian message, our own vital faith, and our own selves as followers of Jesus Christ our Saviour, in relation to the work among college youths. No one among us is more keenly aware of these problems than our President; no one more anxious to see Christian influence spread among our students, to have the gospel preached, and to have strong witness borne of the great salvation that man finds in faith in God through Jesus Christ. So in spite of difficulties, we rejoice and take courage to face the task as an expression of our own living experiences of religion and as a new spiritual adventure and experiment.

With regard to the budget I am enclosing herewith, there is only small need of explanation. In item one, salaries, you will note that we are expecting to have part time workers among our students. Mr. Lü Chen Chung is a B.A. graduate of Hongkong University, and a B.D. graduate of our School of Religion. Since he left us, he taught in The Amoy Theological Seminary for twelve years. He is a deeply religious man, quiet, thoroughly conscientious, and devoted to the Christian cause. He will be an important asset to the work as he is fully able to carry on personal evangelism among our students. Mr. Li Lien Ke is also an Yenching graduate and is just now completing his studies in Drew University in the United States. When he comes back during the year he will be expected to organize various activities and guide students in religious work, under my own supervision. Both of these people will teach a few hours in the University and in the School of Religion. For their teaching the University will pay them part time salaries proportionately.

Items two and three are apparent. Mr. Rugh has been carrying on a religious survey in the University and doing good work among the students. It is only fair to offer him some honorarium. Mrs. Rugh's passage to U.S.A. was authorized before the School came to the administration of the fund.

Item four is important as one of the things that we wish to do is to train our best Christian students to bear the Christian witness among their fellow college mates. Everything under this item is self-explanatory.

Item five has a specific aim. We desire to help faculty members and small Christian groups to carry on their religious activities and to muster and mobilize all available forces

in the University. The item is fixed partly as a sort of contingency fund, partly for renting places, travels, entertainments and conferences that we may need to hold.

Item six. Quite a number of people feel that we should connect our students, especially our Christian students with the part that Christianity should play in the nation's task of rural reconstruction and with the Church and its activities in the rural districts.

Item seven and eight are also self-explanatory. We hope to secure one or two of the best and most effective Christian leaders in the country, be they educators, statesmen, bankers, or Christian ministers, to speak to our students, to spend short periods of time with us, holding meetings and personal interviews with our students and to relate Christianity to the growing modernization of the country. At the same time we expect to buy religious books and to produce tracts for wide circulation among our students.

The last item, number nine, is what you have been acquainted with. The sum is used to help poor but worthy Christian students to study in the University as otherwise they will not be able to come and exert their spiritual influences among college students. In the past we have found men like Chiu Yun Hsi, Wei Yung Ching, and others a most wholesome influence in the University. They carried on the work of the Yenta Christian Fellowship and helped to lead the student self-government to devote its energies to constructive activities. We have several such students in mind now to help, from whom we expect positive and constructive contributions to the religious life of the University.

I do not doubt for a moment that in these matters God has been guiding us. There are other things that we try to do, which do not appear included in the budget. Some of the things will have to wait till next year to materialize. There are other concrete and specific tasks which I as Chairman of the Yenta Christian Fellowship and as Chaplain of the University Sunday Service, would like to report to you; but as I want to send this letter quickly, I shall have either to wait till another time or to let Mr. Rugh or others to inform you about them. It is our hope that after this year's experimentation, we shall be able to make out a five year plan. We shall welcome your criticism and suggestions, knowing that in such matters as in others you will be glad to give us encouragement. When the present plan is carried out, we shall be able to report more specifically what happens. A detailed report of the year's work, together with future plans will be sent to you in ample time.

I am,

Very sincerely yours,

T. C. Chao

McBrier Fund

BUDGET

1937 - 1938

	<u>US\$</u>	<u>LC\$</u>
1. Salaries		
A. Mr. Lu Chen Chung		700.00
B. Mr. Li Lien K'e		1200.00
2. Honorarium Mr. Arthur Rugh		500.00
3. Passage to U. S. A. Mrs. Arthur Rugh	375.00	
4. Grants to enable attendance at conferences:-		
A. North China Student Christian Union		100.00
B. National Convention Student Christian Movement		200.00
C. National Y.M.C.A. Training Conference		250.00
D. Oxford Groups Training Conference		150.00
5. Grants to enable the holding of various religious gatherings throughout the year		575.00
6. The Church and Rural Reconstruction:- Bringing Rural Church leaders to Yenching, and sending students out on visits.		600.00
7. Special Speakers		300.00
8. Production of Religious Tracts and Booklets, and maintenance of a Christian Fellowship Library		1000.00
9. Scholarships		2000.00
	<u>US\$375.00</u>	<u>LC\$7575.00</u>
Income:	US\$2900.00	
<u>Less</u> Gold expenditures	375.00	
	<u>US\$2525.00</u>	

US\$2525.00 at 3 = LC\$7575.00

August 20, 1937.

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

Dear Dr. Chao:

Mr. Evans has already briefly acknowledged the letter you wrote on June 29, dealing with plans in connection with the McBrier Fund for Religious Work among Yenching Students. At this time, therefore, I need not do more than express our appreciation for the care with which you have prepared this information, and assure you that these matters will be brought to the attention of the McBrier Committee as early in the Fall as possible. I hope that sometime during the month of September a meeting of the committee can be held and a report of its actions sent to you.

Of course all these matters of ordinary procedure have been overshadowed in our minds during recent weeks by the tragic events taking place in China. It seems almost inconceivable that more than nineteen hundred years after the coming of the Prince of Peace, the world is still so far removed from the teaching and example which He gave us. Great as is the tragedy of wholesale destruction, slaughter, and suffering, an even greater tragedy is this new failure of the nations of the world to find peaceful and Christian ways of solving their problems.

There was never a time when people throughout America were more deeply stirred by events taking place in the Far East, or so warmly sympathetic toward the Chinese people. We continue to hope and pray that in some way the brutality and aggression of Japan can be halted without the tremendous losses and the prolonged suffering which would be involved in a warfare of major proportions.

We have all been very much delighted at the news from Dr. Stuart indicating that Yenching is hoping to carry on its work as usual this Fall. This courageous stand has once again aroused the admiration of Yenching's friends, and we all sincerely hope that the University will be able to go forward with its work without serious interruption.

With all good wishes, I am

BAG/am

Sincerely yours,

0703

October 9, 1937

Memorandum to Mr. McBrier

Re: Budget and Program of Work under McBrier Foundation, 1937-8

The present situation with reference to the budget and program of work under the McBrier Foundation for the fiscal year 1937-38 is as follows:-

Financial Situation. As of June 30, 1937, the current funds available in this account were as follows:-

Balance available in Peiping	LC \$ 585.54
Accrued income held in New York	US\$5,202.51

It is estimated that the total income on the McBrier Foundation during 1937-38 will be about US \$3,600. This will make the total amount available up to June 30, 1938, a little more than US\$8,800.00 plus LC\$585.54.

Budget Situation. On May 25, 1937, we notified the field that they could count on whatever funds they might require for their 1937-38 budget up to a maximum of US\$3,500, and asked that they submit a detailed budget. Dean Chao sent such a detailed budget to you, with a covering letter setting forth the plans of the School of Religion in connection with the program of the McBrier Foundation, under date of June 25th. On June 29th he acknowledged our letter of May 25th. During July and August we wrote giving the field general encouragement to proceed along the lines they have indicated, but stating that we would get the McBrier Foundation Committee together this fall to take more specific action.

Next Steps. It seems to me, therefore, that we should now get the McBrier Foundation Committee together as promptly as possible to take definite action on the budget and plans of the field. I believe we can assume that the correspondence already sent them has given them sufficient authorization to go ahead with such things within this year's program as are necessary at the beginning of the academic year.

B. A. Garside

0704

學大京燕
YENCHING UNIVERSITY
School of Religion
Peiping, China

RECEIVED ALIENIKUN
MAR - 9 1938
E. M. McBrier

Office of the Dean

February 3, 1938

Mr. E. M. McBrier,
Yenching University,
150 Fifth Avenue,
New York City,
U. S. A.

My dear Mr. McBrier:

As the first semester of 1937-1938 has come to a close, I take the opportunity to render to you a brief account of the religious work that has been done in the fall here in Yenching, indicating also how the fund that bears your name has been used.

The University had to face an entirely different situation before and after the opening of its doors to students in the fall. There is no need here to enter into a description of the situation inasmuch as official communication from the University must have indicated what it has been like, and the personal reports of Mr. Arthur Rugh who is by now in America must have given you sufficient information. Suffice it to say, many students whom we had counted on to do vigorous religious work among their fellow students were unable to return to us and many of the things that we planned to carry out simply could not be done. A glance at the financial statement attached herewith will give you some idea as to what has not been accomplished. The reasons I think are obvious.

Because of special circumstances, we began our year's religious work by a reshaping of our program. Emphasis was placed upon a definite plan of eight lines of work. They are:-

1. Common worship and private devotion should be made more important and effective.
2. Personal evangelism should occupy a larger place in our religious activities.
3. Small fellowships or groups for the cultivation of the religious spirit should be increased, deepened, and made more active.
4. Social service within the University community should be carried on with redoubled force, since the villages in the vicinity are hardly reachable in the first months of the fall.

5. Emphasis should be laid on the training of students for religious work.
6. If possible a full time person for religious work in the University should be employed.
7. The social life of the Christian Fellowship should be made effective for friendly cooperation in religious work.
8. Religious literature should be produced and published for immediate use.

I. Concerning Training of Students for Religious Activities.

Since the middle of July 1937, our outside activities were almost entirely cancelled. Before then, however, we helped over twenty students to go to the Student Summer Conference at Wofossu near Peiping, sent four students to the National Y.M.C.A. Training Conference on Kuling, (none of these could return!) and enabled sixteen students to go to Peitaiho for the Oxford Group House Parties held there. Three of our best students returning from Peitaiho, after hostilities broke out here in the north, were detained in Tientsin by Japanese military authorities for nineteen days. This experience increased their faith and deepened their religious life. One of these has since become the Chairman of the Student Department of the Yenta Christian Fellowship and has carried on a very active religious program among the students. The Oxford Group in the University has been steadily growing and its method of team-work and training has been quite helpful.

II. Concerning Personnel and the Yenta Christian Fellowship.

Mr. Daniel Li (Li Lien K'e) whom we expected to return from America in the winter, has written for permission to stay on in the States for another semester so that his work for the doctorate might be completed. His request was granted. Mr. Lü Chen Chung who, like Mr. Li, was expected to do part-time work as religious worker among us, could not arrive, being prevented by the war from coming to us. As the country is in urgent need of trained religious men and women to work for war relief, we have not yet been able to secure any body as a full time or even part time religious secretary for our students.

This deficiency, however, has been more than made up by the increased activities of some members of the University Faculty and by the more intensified evangelistic zeal of a considerable number of students. There has never been a time in the life of Yen-ching when a larger amount of religious work has been done and a better result secured than during the semester which has just gone by. This may partly be due to the need of the times. But such a state of affairs can largely be caused by the increased and friendly cooperation between teachers and pupils who are deeply interested in the Christian

faith and are determined to win people for Christ. In my own considered opinion, we do not need any addition of personnel to make our religious life more effective. Opinions may be different on this point; but realities cannot be reported as they can only be grasped by direct contact, observation, and participation in active work. I believe that when Mr. Daniel Li comes to us and takes up his duties as a part time religious worker, we shall not need any further addition, except perhaps the services of a Chinese woman worker.

You may be interested to know incidentally that the Executive Committee of the Yenta Christian Fellowship has been working earnestly and harmoniously together, more so this year than the same kind of organization had ever done before. At the beginning of the fall semester, three of the student members of the Committee did not appear, prevented by the war from returning to the University. Prayer and observation led the Chairman to choose among those who were present to take the places of these absentee members. He had no difficulty though he expected much, in finding the right persons to whom he have words of trust and encouragement. Since then these people have filled the places of the vice-Chairmanship of the Fellowship, the Chairmanship of the Student Department, and the Chairmanship of the Social Life Committee. Their activities amply prove that if they are religious enough and earnest enough, they could discipline themselves into efficient workers.

III. On Devotional Life.

The University has three separate chapel services, each open to all, one in Ninde Hall, one in Sage Hall, and one on Mondays only, specially conducted by the School of Religion. Attendance this year was decidedly better. Quite a number of students have said that they have received spiritual help from their attendance at these short morning devotions. On Sundays, three regular services go on as usual. There is a deepened spirit of worship in the Sunday morning service which has been quite well attended and which has a fine student choir organized, trained and conducted by Professor Bliss Wiant. An attempt has been made by the Chaplain of the University Sunday Service to instruct, to inspire, and to invite by his sermons which have been centring around more directly religious themes during the last fall. The services are, after all, observable things, things that the casual visitor can find out for himself. The deeper side is however that there is now much larger a volume of private devotion, morning watch faithfully kept among groups of students, and personal prayer life and Bible study known only to those who are in close contact with students.

IV. Small Groups and Personal Evangelism.

With the multiplication of small fellowships and the intensification of their religious life in view, the Faculty Department and especially the Student Department of the Yenta Christian

Fellowship, at the beginning of the academic year, went about organizing such groups. This feature of our religious work was not new. But it took on certain new aspects. In the past we did not have such small groups formed of both students and teachers, whereas this year there are several groups that are of this mixed nature. In the past, the junior members of the University teaching and administrative staff were neglected or were negligent themselves; but this year several little groups have been started among them for Bible study, for the cultivation of their religious life, and for purposes of social gatherings and service. A retreat of such people about sixty in number was held some time ago with very fine results. Among the faculty there have been actively going on four discussion groups on such subjects as The Ways and Means of Christian Evangelism, Christianizing Human Relations, Standards of College Life, and The Study of the Psalter. The most important part of this type of organization is of course the student groups, now more than a dozen in existence, each with a membership of over ten students. These take up various names to indicate their aims and purposes, mostly Biblical in origin, such as The Yeast Group, The Light and Salt Group, The Unto the Hills Group, etc. Each of these groups either has a faculty member, a man or a woman as adviser or invites various faculty people to participate in its life, from time to time. It goes without saying that each of these groups has a religious aim. Bible study, morning watch, prayers, discussion of religious problems, social intercourse, are some of things that are common to most of them. There are at present not fewer than twenty four faculty, student, and mixed small fellowships, "Hsiao Tuan Chi" as they are called. The fundamental idea behind them is that only by close contact and understanding among a small group of like-minded individuals can the religious life be really fostered and made strong. The groups are however not windowless and self-sufficient individuals, like Leibnitz's monads. From time to time, they are called together to meet and tell their activities to others in a large social and religious meeting. Three times last semester such meetings were held. Each time more people came than were expected.

The atmosphere of the University has been somewhat different from that of the preceding year. Students are no longer indifferent to the religious impact and appeal. In fact, many have been earnestly seeking after the truth, many among them have been active in evangelistic work, and members of the Oxford group and others among the faculty of the University have carried on personal evangelism with increasing enthusiasm. On the one hand, there are students who on their own initiative, inquire after the truth of the Christian religion; and on the other, on the part of certain teachers on the University staff, there has been a deepened sense of Christian duties toward students which direct them to seek out those who are in need of spiritual help. Numerous personal interviews passed between such teachers and students. As a result of this deepened interest in personal evangelism and in the meaning of religious living, five students were baptized and received into the Christian Fellowship, while a number of them was told to postpone decisions for baptism until they have learned more about Christianity.

V. Social Service.

We have not been able to extend our social service program much beyond the University community on account of the special situation that confronts us. But the sense of national distress on the part of our students makes them more than willing to avail themselves of opportunities for serving their less fortunate fellow-citizens. During the fall, Mrs. L. E. Wolferz was Chairman of Social Service Committee of the Christian Fellowship. At her call more than forty young Christians, boys and girls decided to participate in the work for the workmen and their families in the University community. The University has to carry on more extensive relief work than hitherto in the vicinity as there is an increasing population out of employment and as there is therefore a compelling necessity. The Social Service Committee assists in this work, under scientific guidance. There is no need here to go into details about social service, since in this report, the main concern is religious work among students in Yenching. This phase of our work is mentioned here only to indicate that in our religious program is included a plan for the expression of the students' religious faith in concrete and practical social service. Students take great interest in teaching the children of the workmen in the Sunday School, in conducting meetings and classes for workmen's wives, and for women servants of the community, in giving lectures in the Workman's Centre, and in instructing workmen in matters that concern their social, religious, and recreational life.

VI. Social Life.

Much emphasis is placed this year on social fellowship, gatherings and parties. In no other time is there more need to cheer people up, to alleviate their mental anguish and spiritual depression, than the present time. As has already been intimated, the Social Committee arranged several social gatherings of the whole Christian Fellowship and of all the small fellowships. The meetings were all fully attended. One social and religious meeting was planned for 150 people, but nearly double this number of people turned out until the refreshments were thinned out and cups were not enough to go around. The McBrier Fund has helped much to make many of our small gatherings a success. Because of the availability of this fund, several religious workers among the faculty gave lunches, teas, and other parties to further the activities of an evangelistic nature. The money, however, has been very economically used as is indicated in the attached statement. Christian trust in the eternal justice and righteousness of God and Christian joy in times of adversity were the keynote of our Christian message at this time.

Our Christmas season last semester, therefore marked a time not only of praying for peace and God's reign of righteousness but also a time of joy in spite of sorrows. All the religious services were well planned and beautifully conducted. As has been the custom in Yenching, we had communion and baptismal services on Christmas

Sunday, a beautiful and inspiring candle-light service on Christmas eve, the Singing of Handel's Messiah by the Choral Society of over one hundred voices, on the evening of December 19th and carol singing all over the campus and the different compounds after the candle-light service. On the evening of Christmas day most of the Christian Faculty, Chinese and Western, kept open homes for our students. So the whole University seemed to be on the move on that night. There was fellow-feeling all around, and undying Christian faith, hope, and love. Many non-Christian students were affected by the friendliness of their Christian teachers and fellow students. Quite a number of them on their own initiative expressed the desire to learn more about the Christian religion. Two of the most thoughtful and serious minded students, after joining in carol singing, for the first time in their life, wrote thus to one of the chaplains: "We desire to receive baptism as soon as it can be administered to us. We have deeply felt the need of the Christian religion, with its genuine love and its strong faith....We believe in God and think that He appears differently in different situations, Himself being ultimate and One in Nature. He is love to those who need His love, mercy to those in need of help and forgiveness, wrath and condemnation to the evil-minded and the wicked, and power to revolutionaries who fight for social betterment and righteousness."

VII. About Christian Literature.

It is by no means easy this year to secure religious literature in Chinese for the use of our students, some of whom are somewhat advanced in their religious needs and most are only beginners. Plans were therefore laid to produce the necessary material for use within our own community. A number of pamphlets have already been printed and circulated among the students. Of these we may mention

Faith, Courage, and Thankfulness	by Miss Grace Boynton
(in English)	
The Life of Reason (in English)	by Dean Y. P. Mei
Answering Doubts	by Dean T. C. Chao
(a small book in Chinese)	
A Study of The Psalms (in Chinese)	by Prof. J. F. Li
Christianity and the Regeneration	
of Humanity (in Chinese)	by Mr. J. C. Hou
Our Witness (in Chinese)	by Two Students

Other material is being prepared for the printer. Most of this literature is circulated among students and the homes of the community. Information reaches me that the pamphlets and booklets are quite read and appreciated. Interviews have been built on ideas that have been gleaned from this literature. Experience shows that much can be done on this line.

VIII. In Regard to the Use of the McBrier Fund.

Yenching University is built upon the belief that its students should be acquainted with Christianity and as far as it is within

its power to do, should be led to the feet of Jesus Christ through whom man can have faith in God the Almighty and all loving Father, the Creator and Ruler of heaven and earth. Christ alone is able to save to the utmost those who believe. Within its pale, the Christian message, in various ways, should be presented as the eternal message for the regeneration of men as individuals and of men in social groups in the midst of ever-flowing change. Its aim is to educate, inspire, and invite people to live like Jesus Christ, who being Himself the way of life, is not only our highest ideal and example, but also a power that can transform and lead to high and noble attainments. To accomplish this purpose, as I understand it, the McBrier Fund is to be used.

The attached statement of expenditure during the first semester of 1937-1938 explains itself. During the coming semester, items 5, 8, and 9 will be more needed inasmuch as more religious gatherings can be arranged, more literature should be published and bought, and more Christian students will be in need of scholarships in order to keep them in the University. The rest of the budget will probably remain as unused as it was in the first semester on account of the special situation with which we are confronted.

This leads me to think aloud before you in regard to some of the uses the McBrier Fund may be put to in the future. Certain things are clear in my mind. First, this fund should not be used where it does not mean to be used, for instance, it must not be drawn upon for academic purposes or where Christian people should contribute money themselves to carry out their own plans such as the maintenance of the Yenta Christian Fellowship which is a self-supporting, self-governing, and self-propagating organization. This year, as in the past years, it raised its own budget and does not touch the McBrier Fund at all although it works in full cognizance of and in cooperation with the administration of the McBrier Fund by the School of Religion. Secondly, no plan should be made to use the money just for the sake of spending it. In other words, the fund should be called upon to meet real needs and to accomplish the definite purpose of leading our students to Christ and of continuing to help them in their Christian life and tasks.

The following are a few suggestions as to what real needs are there awaiting to be met:

1. The war in the Far East has been devastating homes, sending well-to-do people into bankruptcy or destitution, and preventing fine Christian students from receiving a college education and from making their Christian contribution to the University. Consequently there is a greater need for scholarships for real and active Christian students. Also, while the fund is devoted to the religious tasks among college students, it is also true that those who look forward to entering the Christian ministry in the future, should be helped after their college graduation and during the years of further education in theological seminaries. Help is not adequate

for a student if he is not followed through to the time when he may be counted upon to render a real service within the Christian Church. It will be difficult for Yenching graduates, and for that matter, for the graduates of any college, to continue in Christian work, if assurances do not come that they will be backed up financially in difficult times. I wonder if a portion of the McBrier fund might not be devoted to subsidising a few choice graduates in the beginning of their work as Christian ministers, writers, and social workers till their work is more or less established.

2. For the training of our students for religious work among their fellow students, a summer training institute may be held on the University campus during each summer vacation. A portion of the McBrier fund can well be devoted to such a purpose.

3. The experiences of the past half year indicates that we need to maintain a centre of religious activities where social religious gatherings may be held. The McBrier fund may be called on for the maintenance of such a place.

4. A library of classical as well as current Christian books should be build up, for the use and for the instruction of our students.

5. Extension work that has a direct bearing upon the religious life and activities of our students may also be maintained by means of the McBrier fund. Small and quiet conferences may still be had in Christian schools in Peiping, to which our students may go and make their contribution. This kind of activities may not only prevent religious inbreeding which leads inevitably to a degeneration of the real quality of religion, but may also, in a positive manner, generate genuine religious faith and zeal through active experiences of self-giving. Furthermore, faculty members who are doing active religious work among students should be helped from time to time, as the occasions may arise, to attend conferences and institutes where they may bring the whole body of our Christian students in contact with the important growing religious life of the Christian Church both within and without the country.

6. Although it has been said that the McBrier fund should not be drawn upon for any academic purpose, one exception may however be made. A portion of it may be used, if it meets with your approval, to endow a part time chair of the Philosophy of Religion with the specific purpose of giving elective courses in religion, especially in the Christian religion. Mr. Arthur Rugh has made us all realize the importance of curriculum instruction in religion. It is clear that such a matter has direct bearing upon the religious thought and life of our students.

These are only suggestions. I have not had an opportunity to air such opinions in conversations with our President and others who are interested in the religious life of Yenching.

It will be instructive and profitable if you would be willing to comment upon them. Any suggestions or criticisms from you will be heartily welcome. They will be helpful to us in framing up the budget for the year 1938-1939.

With best regards,

Yours very sincerely,

T. C. Chao.

T. C. Chao

TCC:Y
Encl.

0713

McBrier Fund

BUDGET

1937 - 1938

	<u>US\$</u>	<u>LC\$</u>	Spent in the fall semester
1. Salaries			
A. Mr. Lü Chen Chung		700.00	
B. Mr. Li Lien K'e		<u>1200.00</u>	1900.00
2. Honorarium Mr. Arthur Rugh			500.00 200.00
3. Passage to U.S.A. Mrs. Arthur Rugh	375.00		750.00
4. Grants to enable attendance at conferences:-			
A. North China Student Christian Union		100.00	
B. National Convention Student Christian Movement		200.00	50.00
C. National Y.M.C.A. Training Conferences		<u>250.00</u>	300.00
D. Oxford Groups Training Conference		<u>150.00</u>	700.00 200.00
5. Grants to enable the holding of various religious gatherings throughout the year			575.00 86.00
6. The Church and Rural Reconstruction:- Bringing Rural Church leaders to Yenching and sending students out on visits			600.00
7. Special Speakers			300.00
8. Production of Religious Tracts and Booklets, and maintenance of a Christian Fellow- ship Library			1000.00 174.50
9. Scholarships			2000.00 551.00
	<u>US\$375.00</u>	<u>L\$ 7575.00</u>	

Income:-	US\$2900.00
<u>Less</u> Gold expenditures	<u>375.00</u>
	<u>US\$2525.00</u>

US\$2525.00 at 3 = LC\$7575.00

March 10, 1938

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

Dear Dr. Chao:

Thank you for your note of February 3rd to which you attach a copy of the letter you wrote Mr. McBrier on that same date.

Mr. McBrier has shown me his copy of your letter and has suggested that we bring this matter to the attention of the McBrier Committee at the earliest opportunity.

Very cordially yours,

BAG:MP

0715

March 10, 1938

Dean T. C. Chao
Yenching University
Peiping, China

My dear Mr. Chao:

I wish to thank you for your very interesting letter of February 3rd. I have not yet had an opportunity of meeting and talking with Mr. Rugh. My correspondence with him, however, has been somewhat intimate, and I have been keeping in general touch with the religious work of Yenching University.

I heartily approve of the trend and emphasis of the religious work as indicated by the program you have outlined. I realize the limitations imposed due to present conditions. I think you have done well to reshape your program and adapt same to present day needs.

I am going to let Mr. Carside deal with the financial statement which you sent.

Your suggestions on pages 7 and 8 of your letter are noted with interest. Apparently you are not cognizant of the limitations imposed by the Deed of Grant of the McBrier Fund. I am sending you a copy herewith. These restrictions were made with a view to accomplishing definite and concrete objectives in the religious life of the University. If my memory serves me correctly, I made the first draft of the Deed and submitted it to Dr. Stuart, and he thoroughly revised same; if my memory fails me in this regard, then I requested Dr. Stuart to make a draft and I revised same. It was either the first or second of these methods. We both thoroughly consulted in reference to the way the Fund might and might not be used; and while we have stretched the rule somewhat, our desire always has been to conform to the letter as well as the spirit of the law.

Now doubtless a goodly number of these six items that you indicate are very desirable, but they do not come within the provisions of the Deed of Trust.

1. We have stretched the provisions of the Deed to include scholarships for a few outstanding Christian students at Dr. Stuart's specific request. He has written us regarding these students, giving their names and stating what influence they might exert upon the student body. It is not the intention of the Deed of Trust, however, to use these funds for scholarships, and if we are going to open the door as you suggest, then the entire income could easily be applied in this one instance. *ducaton*

If our exception to the rule has opened a crack of the door so it is now felt that it can be opened wider, it seems to me time to close the door

has arrived

March 10, 1938

entirely and make a rule that hereafter this fund cannot be used to enlarge the number of scholarships for even the outstanding and influential students.

I know perfectly well Dr. Stuart's insistence on scholarships, and doubtless he is justified in his desire to enlarge the number of forceful Christian leaders; but this fund was not established for this purpose. It was only because Dr. Stuart felt that there was no one available to carry out the original intention of having an all-time religious leader on the campus for the work originally intended, that we tentatively permitted funds to be used for the purpose indicated under your heading No. 1.

As for the second part of No. 1, most certainly it cannot be stretched to cover the situation as described by you, namely assistance to men entering the Christian ministry, toward helping them after their college graduation and during the years of further education in theological seminaries. This fund is not set up for this purpose; other funds may be. Let us stick to the letter and the spirit of the Deed of Trust and confine the use of the McBrier Fund income most definitely to the objectives therein outlined.

2. This item, as outlined by you, is desirable but again this income is not intended for training students for religious work (a most desirable thing to do) but is intended for the employment of men for religious work on the campus after they are trained.

3. Nor is the income from the McBrier Fund intended for the maintenance of a center of religious activities. This might be easily expanded into the payment of rental for a room, a house, or a hall, furnishing same, heat, light and janitor work, for maintenance, etc. If this was done, the rather limited income which the Fund provides could easily be used up without achieving the objectives for which the Fund was established.⁽⁴⁾ Again you suggest a very desirable thing, but again I must call attention to the fact that this fund is not intended to provide a library.

5. I do not quite understand why funds are needed for what you designate as "extension work". Small and quiet conferences may be conducted in Christian schools in Peiping and your students may attend and make their contribution without any need of funds. Students should be encouraged to attend such conferences and make their contribution as an expression of their religious life without hope of having expenses met or being paid for their time. I do not know how a Christian life can be adequately expressed if every time a Christian is to do a piece of service he is looking for some reward or having his expenses met. As a young man in business I used to devote considerable time to holding evangelistic meetings and speaking in public and private places, Bible teaching, etc., paying my own expenses, and never have received a cent of assistance for such work, nor had any of my expenses paid. Such service continues to this day. It is about the only way a Christian man can express his Christianity in a real way. I am speaking of this merely to indicate what I am suggesting for the Christian students. They certainly should "be about their Father's business" as an integral part of their Christian life. I do not see how income from this Fund can be used in the way you suggest in No. 5.

6. Most positively the income from this Fund should not be used for your item No. 6. I have recently made a very substantial contribution to the endowment for the Department of Religion, and the income from said gift, together with other endowment funds, should be utilized for the purpose you indicate

Dean T. C. Chas

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March 10, 1938

under this heading. No part of the McBrier Fund should ever be diverted for this purpose.

I am writing thus at length in order to give you my interpretation as to the proper use of the income from the McBrier Fund, which you will observe was established for a very specific purpose and was not intended to be diverted to any other purpose, however important such purpose may be.

I will ask Mr. Garside to supplement this letter as he deems advisable.

Most sincerely yours,

RMHB:A
Enc.

cc: Mr. Garside

0718

"RESOLUTIONS

- " (a) "The Trustees of Peking University (Yenching University) agree to accept
"this gift of One Hundred Thousand Dollars (\$100,000.00) on the under-
"standing that same is to be known as the "MOERIER FOUNDATION FOR BIBLICAL
"INSTRUCTION AND CHRISTIAN WORK," the principal sum to be maintained in-
"tact 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 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 curric-
"ulum work in any department, but is to be used exclusively for supplement-
"ary 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 en-
"large 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 de-
"voted to the purposes designated by the donors and that definite Christian
"work be carried on among the student body 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 re-
"cognized 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 Univ-
"ersity 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 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
"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."

學大京燕
YENCHING UNIVERSITY
School of Religion
Peiping, China

Office of the Dean

August 9, 1938

Mr. E. M. McBrier,
Yenching University,
150 Fifth Avenue,
New York City,
U. S. A.

Dear Mr. McBrier:

Upon the receipt of your good letter under the date of March 10, I meant to write to you further about religious work in Yenching. So many things intervened and prevented me from sending you an earlier note. I was asked, in the midst of many duties, to study and write for the International Missionary Conference to be held in Madras, India. Meanwhile I took upon myself the task of organizing a summer conference of Christian workers, especially those working in Christian middle schools in and just outside of Peiping. This Conference held on our campus and under the leadership of our School and of a few Christian workers outside, lasted a whole month. At the same time the School of Religion started a Summer Training Institute for our Yenching students who are interested in religion. Of this I am going to make a report to you after these few preliminary words.

In regard to the use of the McBrier Fund for religious work among our students, I shall only say that the budget for the coming year has been sent together with the University budget for the approval of our American authorities, ^{the} that it will be used in strict accordance with the spirit of ^{the} terms of the Fund, and that much thought and care have been exercised in using it to the best advantage in advancing the Cause of Christ among our students.

You may have heard reports about our religious life and activities during the spring. Our work reached a high-water-mark at Easter Time when seven students were baptised and five were told to postpone their baptism. Five others, including younger administrative officers of the University, received baptism also. The whole season was one of spiritual uplift and hope. Instead of writing a long letter to you reporting the details of our work, I take this opportunity to send you under separate cover a printed report of the work of the Yenta Christian Fellowship in 1937-1938. From this you can see something of the activities that have gone on among our students.

In the spring I began to plan for a Summer Training Institute for our college students. I desired to accomplish a double purpose, viz, to impart knowledge about Christianity through teaching and to train our students in the technique of practical, personal and organized evangelism. Herewith I am sending you a list of the courses that were given in the Institute. The Summer Conference of Christian Workers in Middle Schools, of which mention has already been made, was held on our campus at the same time as our Summer Training Institute. So our students had close contact with workers in the practical field and could thereby know the actual inner workings of the Christian Church. They also could attend the Conference classes and discussion groups.

It seems to me to be a significant thing that we have made the attempt to have an institute like this, a thing which was not tried before. Fourteen college students whose homes are mostly in Peiping and Tientsin went through the training for one summer month, knowing that while the work was strictly college grade it did not secure for them any credit to ~~account~~ on their academic course. They had to study and work purely because they were interested in the Christian life and faith and desired to equip themselves for voluntary service among their fellow students. In the majority of the cases, they paid in full all that they asked for, i.e. for food, lodging, incidental expenses, and travels. Several others attended the classes as auditors. Attendance was almost 100%. At several conferences, where students were asked to express their opinions in regard to the institute, they unanimously expressed their opinion that the work should be repeated for other students next summer and that they themselves also should receive further instructions in theoretical as well as practical subjects.

After School opens in September I shall be away in the South, visiting Yunnan where a large part of my family is residing now, before I proceed to India for the Madras Conference. Just now preparations are being made for others to take over my activities during the four months of my absence.

With best regards,

Yours very sincerely,

T. C. Chao

T. C. Chao

YENCHING UNIVERSITY

School of Religion

Summer Institute

July 1938

- Aims**
1. To help students to a more thorough understanding of the Christian religion.
 2. To equip students for various kinds of religious work.
- Date** July 4th to July 29th 1938
- Place** Ninde Hall
- Courses**
1. Introduction to the Philosophy of Christianity
Synopsis: This course attempts to acquaint the student with the fundamental tenets of the Christian religion and their philosophical justifications.
Dr. T. C. Chao
 2. The Social Teaching of the Prophets
Synopsis: Dealing with the social and religious teachings of all the Old Testament Prophets.
Dr. J. F. Li
 3. Types of Religious Work
Synopsis: A study and evaluation of the methods and materials used in various kinds of religious work.
Miss M. Wood
 4. The Life and Teaching of Jesus
Synopsis: The historical background—The religious and social situation in Palestine—Judaism at the time of Christ—An outline of the Ministry of Jesus, the sequence of events—The Religious Teaching—The Ethical Teaching—Literary characteristics—Historical value of the Gospels.
Mr. S. Withers Green
- Each course will consist of three lectures per week with assigned studies. Students may also attend courses offered in the Religious Work Conference (see below).
- Students** The courses are open to students in Yenching University, and to those attending the Religious Work Conference (see below).
- Regulations**
1. All students will conform to the regulations concerning Students' Summer Residence issued by the University.
 2. Application for admittance to the courses must be made by the student in person to Dean Chao before *Wednesday June 8th*.
 3. No tuition fees for these courses will be charged.
- Religious Work Conference** This conference has been planned for principals and faculty of middle schools in the Hopei Area, especially those concerned in the religious life of students. Their courses will be conducted by Dr. C. S. Miao and Dr. W. Y. Ch'en.

Associated Boards for Christian Colleges in China

One Hundred-fifty Fifth Avenue . . . New York, N. Y.

October 5, 1938

Memorandum to Mr. McBrier:

I have read over the attached material.

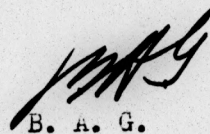
Page 22 of the proposed Yenching budget for 1938-39 as sent by the field on June 30th (copy attached) sets forth the proposed budget of the work to be done under the McBrier Fund in the School of Religion during 1938-39.

You will note that this budget calls for an expenditure of US\$2900 which is the amount we told the field a year ago could be counted upon as the annual income from this fund. Two comments might be made: -

1. The rate of exchange used is three to one. Under the present exchange situation, the budget as drawn up could be cared for with less than US\$2,500.

2. The income from the McBrier Fund in 1937-38 was a little over US\$4,100. Unexpended surplus in the fund held here in New York on June 30th, 1938 was \$6,430.32. We therefore have a substantial surplus in hand, and this surplus is now increasing at the rate of about US\$1,500 per year.

As you know, we are waiting for revised budget estimates from the field before asking the Yenching Trustees to take final action on the general budget for 1938-39. So far as we know, however, the field is not sending any revisions of the budget for the work to be done under the McBrier Fund. It would seem to me, therefore, to be in order for us to call together the McBrier Fund Committee to have them study the proposed work and budget in this Department for the current year, and to submit recommendations to the Finance and Executive Committees of the Yenching Trustees for their action along with the other sections of the budget.


B. A. G.

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October 10, 1938

Dr. J. Leighton Stuart
Yenching University
Peking, China .

My dear Dr. Stuart:

I hasten to send you the enclosed, our first general mailing bulletin for the year.

Mrs. Macmillan has already written you, and has also written quite a number of other people on the Yenching campus, including Dr. and Mrs. Wilson, Stephen Tsai, Dean Chao, Dr. K. A. Wee, Miss Boynton and others, to send her news items of their own interpretation. What may occur to one as being good publicity material may not be thought of by others.

We do very much need occasional letters and interpretations of the Yenching situation from you.

I have made a recommendation to Mr. Garside, who will bring it before the McBrier Fund Committee, that there is available income sufficient to increase our religious activity on the campus if same can be done within the provisions of the Deed of Trust. I am sending you this initial word so that you may be thinking of how the religious work may be properly intensified. I should presume that if increased activities along the lines indicated in the Deed of Trust were to be recommended by Dean Chao's committee that would call for an additional \$1,000 U.S. per year for five years, the money could easily be appropriated.

If you wish to speak to Dean Chao about this matter in order that he and his committee may be thinking as to how they wish to expand the religious activities on the campus and among the student body, or in any proper and legitimate way among the constituency of the College, they will be prepared immediately upon receipt of word from Mr. Garside, to make their recommendations.

With sincere personal regards, I am,

Most truly yours,

RMMAA
Enc.

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