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YENCHING

TRANSFER

Yenching University

January 15, 1930

Miss Margaret Hodge,
156 Fifth Avenue,
New York, N.Y.

My dear Miss Hodge:

Following the conversation I had with you on January 7 concerning the \$5,000 "Presbyterian Jubilee Fund" I made another exhaustive study of our Yenching files to see what additional information I could unearth concerning the details and designation of this gift. I now find that on April 14, 1925, Mr. Russell Carter wrote a letter to Dr. Eric M. North in which he makes the following statement: "Appropriation No. 297 for \$5,000 represented the gift of the Woman's Board of Philadelphia for a dormitory building for Peking Theological Seminary".

This statement seems to make it clear that we should handle our accounting for this fund in such a way as to show clearly that it has been used for the dormitory or the dining hall of the Yenching School of Religion. Therefore, subject to your agreement, we will recommend to the Yenching Finance Committee that the action they previously took concerning the use of this balance be so modified as to accomplish this purpose.

If this is in accordance with your understanding of the designation of this gift, may I have a note from you to that effect so as to clarify our records on the matter?

Very cordially yours,

BAG-H

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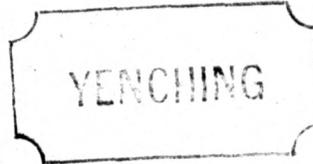
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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

CHARLES R. ERDMAN
PRESIDENT
MISS MARGARET E. HODGE
FIRST VICE-PRESIDENT
JAMES M. SPEERS
SECOND VICE-PRESIDENT

January 21, 1930.



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

TRANSFER

Dear Mr. Garside:

I have your letter of January 15th in regard to the Jubilee gift of the Presbyterian women to Yenching, quoting Mr. Carter's letter of April 14, 1925.

I still feel that there must have been some mistake and so I am asking you to make no changes in the records until I can write you further on the subject.

Sincerely yours,

Margaret E. Hodge

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

DEPARTMENT FOR SPECIFIC WORK
GEORGE H. TRULL
SECRETARY
MISS RUTH ELLIOTT
ASSISTANT SECRETARY

YENCHING COLLEGE
FOR WOMEN

January 31, 1930

INDEXED

TRANSFER

Mrs. Oliver R. Williamson
The Wellington
Philadelphia, Pa.

My dear Mrs. Williamson:

I was so glad to hear from you and am also glad to be able to pass on to you the information you desire.

I find that Miss Margaret "ead's address is "Sunnyside" Plainfield, New Jersey.

The appropriations for Yenching College made by Sage Fund Committee are as follows:

3/21/21	For the chapel	\$35,000.00	
2/1/26	For furnishings	4,000.00	7/24/26 Current
7/21/27	" "	2,000.00	8/3/26 Bldg Fund

I trust this is the information you need, and that you will write any time we can be of help.

I hope you will be in the building on some of your trips to New York and that I may have the pleasure of seeing you.

Very sincerely yours,

Ruth Elliott

/c

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March 7, 1930

Rev. George T. Scott, D. D.
156 Fifth Avenue
New York City

My dear Dr. Scott:

The Candidate Committee of the Yenching College Committee is in touch with a young woman who appears to be an unusually promising candidate for appointment to work in Yenching College. She is Miss Roberta White, Daughter of a former President of Shanghai College, who is now studying in John's Hopkins with the expectation of securing her Ph. D. the coming June. Miss White seems to be in every way the kind of young woman we need in Yenching and the only thing that makes us hesitate is the question of where her salary is to come from.

I am not clear whether all three of the Presbyterian salaries are now definitely allocated to individual missionaries and it is for light on this point that I am writing you today. Miss Veghte was taken on by your Board and Miss Margaret Speer is, I judge, counted one of the Presbyterian Board quota even though her salary is provided personally by her parents. Am I correct in this understanding? The third Presbyterian salary was, as I understand, for a time used by Miss Cochran.

Personally I know practically nothing of Miss Cochran or of her work in Yenching. I do not even know whether she is there this year or if she is, whether she is likely to be needed beyond this year. My understanding is that her assignment by her Mission to work in Yenching was looked upon as a temporary measure. Will you kindly let me know whether this understanding is correct and whether there is to be an unassigned Presbyterian salary for Yenching College the coming school year. Also whether if there is, your Board would be willing to consider adopting Miss White. We would of course send you full information about her and her papers for action by your Board.

Always cordially yours,

(Mrs. Lucius O. Lee)

L:ehs

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Yenching University

TRANSFER

March 13, 1930

Memorandum to Promotional Office,

Re: Contribution for "Ogilvie Residence"

I have gone over the correspondence between the Promotional Office and Dr. Galt concerning the contribution from the Presbyterian Board for the "Ogilvie Residence". I have also checked over our Central Office records, and have consulted with the offices of Mr. Carter and Dr. Scott in the Presbyterian Board.

The letter from the Promotional Office to Dr. Galt dated January 4 is incorrect in a number of details. These mistakes are due chiefly to the assumption that the Presbyterian gift for the Ogilvie Residence and the gift of the Walnut Street Presbyterian Church, Philadelphia for a residence are the same. This is not the case, as these are entirely distinct contributions. We summarize below the facts concerning the four contributions referred to in this letter of January 4:-

Contribution from Presbyterian Board for "Ogilvie Residence"

On March 30, 1925, we received from the Presbyterian Board a check for \$3,500. Mr. Russell Carter explains this contribution as follows (in a letter dated April 14, 1925):- "Appropriation No. 252 for \$3,500 represented money that the Board had made available originally for a residence for Mr. Ogilvie of our North China Mission as the Board's representative in Peking University, and afterward definitely set aside for the University. This amount therefore should be used either for a residence or to supplement other gifts for residences for the Presbyterian representatives in the University". Inquiries at the Presbyterian Board reveal the fact that this \$3,500 was originally appropriated by the Presbyterian Board for a residence in Peking in 1911. The appropriation was made from funds received from the Kennedy Estate. The appropriation was later cancelled by the Board and after a lapse of some years a new appropriation of the amount was made by the Board as a part of their capital contribution toward the Yenching plant. Several of those we consulted at the Presbyterian Board stated that, so far as they could find, the action of the Board in appropriating this \$3,500 did not stipulate that the residence which this fund would help erect must be occupied by a Presbyterian representative on the staff.

Contribution from Walnut Street Presbyterian Church. The following entries of receipts appear on our Yenching University ledger:

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Mar.13,1924	C.A.Harris, Walnut St.Presbyterian Church, residence for Dr.Vincent	\$2,000 ⁰⁰
Mar.23,1925	Walnut St.Presbyterian Church, residence for Dr.Vincent	1,000
July 8,1925	Walnut St.Presbyterian Church	500

Contributions from Mrs.Calvin Pardee. Our Yenching ledger shows that on November 17, 1923, we received from Mrs.Calvin Pardee \$1,750, and on January 17, 1924, an additional \$1,750, making a total of \$3,500.

Contributions from Mrs.Charles P.Noyes. Our Yenching ledger shows that on June 7,1924, we received from Mrs.Noyes \$2,000, and on January 3, 1925, an additional \$1,500, making a total of \$3,500.

As will be noted from the schedule of Yenching University Residence accounts prepared by our office as of March 1, 1930, the following disposition has been made of the four contributions listed above:

The \$3,500 received from Mrs.Calvin Pardee and the \$3,500 received from the Walnut Street Presbyterian Church have been combined to provide the major part of the cost of Residence #51.

The contribution from the Presbyterian Board for the Ogilvie Residence and the contribution from Mrs.Chas.P.Noyes are listed with Undesignated Residence Funds which are being applied to cover the cost of a large group of residences not assigned to any specific donor.

So far as we are able to learn, the Presbyterian Board has not specifically required that the \$3,500 contribution for the "Ogilvie Residence" must be applied on a residence to be occupied by a Presbyterian representative. It may, however, be considered desirable to designate one of the residences in the undesignated group as having been erected from this contribution and other gifts from Presbyterian sources. It will be noted that in the list of undesignated residence funds appearing in Schedule B of our Residence Analysis, in addition to the gift for the "Ogilvie Residence", there are several other gifts from Presbyterian sources which might easily be combined with this to cover the cost of a residence. For example, we have the following gifts:

Cayuga Presbytery, Auburn	\$2,568.00
Calvary Presbyterian Church (Mr.and Mrs.R.C. Frackelton)	1,520.00
Church of the Covenant	2,000.00
Third Presbyterian Church, Rochester	2,000.00

Among the residences which as yet have been unassigned are a number that have cost approximately \$3,500. Possibly it might be found feasible to designate one of these as the "Ogilvie Residence". On the other hand, there are a number of residences that have cost larger amounts which could be approximately covered by the gift for the Ogilvie Residence combined with one or more other contributions from Presbyterian sources.

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cerned, the disposition made of this contribution for the Ogilvie Residence makes no difference. We would, however, be glad to have full information as to the decision reached so that our records as to the allocation of residences will be complete and accurate.

BAG-H

B. A. GARSIDE

CC: Dr.Galt
Miss Lane

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Yenching University

March 20, 1930

Dr. H. S. Galt,
Yenching University
Peping, China.

G30-5-20-1

My dear Dr. Galt:

You will remember that the Yenching Finance Committee in clearing up a number of Plant balances at the meeting of December 23, 1929, voted that the \$5,000 received from the Presbyterian Jubilee Fund be applied to the general Residence account provided further investigations reveal no reason why such an application could not be made. Following this meeting I conferred with Miss Margaret E. Hodge as to the history and designation of this fund. After some delay she wrote to me on February 5 as follows:

"Following your letter of January 15th I have looked further into the matter, and find that the following action was taken by our Board on May 15, 1911:

*our records
merely show that
Mrs. Colton, now
deceased, gave
\$7000 for a
residence; this
did not come
from the Bus. Bd.
& was not
until May 1923.
Presumably Mrs. Colton
gave the
\$7000
to the
residence
which
was
shared.*

'A special appropriation, No. 297, of \$5,000 gold was made toward the erection of dormitory buildings in connection with the Theological Seminary at Peking, the same being a part of the Jubilee Offering of the Philadelphia Board and contributed by Mr. and Mrs. J. Milton Colton. The building is to contain a tablet with the following inscription, - 'This building is erected in loving memory of Margaret Roberts Colton. A.D. 1911.' The gift was also made on condition that the building be started at once.'

"Has Yenching lived up to the condition?"

From this letter it seems clear that the conditions under which this \$5,000 was given are such that we should account for this gift as having been used in connection with providing housing facilities for the Theological students. I presume it would not be possible to apply this \$5,000 to the cost of Dormitory #1, the Theological School dormitory, since the gift of \$50,000 from the Finley Estate for this dormitory was more than adequate to meet its cost. You will remember that this \$5,000 was tentatively included with the funds set aside for the construction of two refectories. When we found that more funds had been assigned to these two buildings than was necessary to complete them we accounted for several of the balances by applying them to the Heat, Light, Water and Sewage account as representing in part at least the ~~appropriation~~ *Proportion* in which these buildings

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would share in the cost of the general Heat, Light, Water and Sewage Plant. As the matter now stands it seems to me the simplest procedure would be to consider that this \$5,000 Presbyterian Jubilee Fund was one of the funds designated for the construction of refectories. This would mean simply that we have an additional \$5,000 balance in this account which we could apply to the deficit in the H.L.W. and S. account.

Before bringing the matter to the Finance Committee's attention again I would like to ascertain whether it is possible for the field to carry out the condition of the donor that a memorial tablet be placed in the building toward the cost of which this \$5,000 was applied. Since Dormitory #1 is known as the Theological Dormitory I presume that at least one section of Refectory #1 is considered as the Theological students' refectory. Would it be possible to place in this section of Refectory #1 a tablet reading ~~something~~ ^{for example} as follows: "The west wing of this refectory is erected in loving memory of Margaret Roberts Colton. A.D. 1911"? The wording of such a tablet would have to be worked out on the field to meet the situation. Of course, \$5,000 is not nearly enough to cover the cost of even one wing since the total cost of Refectory No. 1 is a little more than \$55,000. Possibly, however, you can find some suitable unit of this refectory in which such a tablet could be placed. If this procedure is not feasible what other suggestion would you make?

Very cordially yours,

BAG

BAG-H

CC: Promotional Office

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

RUSSELL CARTER
LUCY LEPPER SHAW
ASSOCIATE TREASURERS
CLARENCE A. STEELE
ASSISTANT TREASURER



March 28th, 1930;

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



Dear Mr. Garside:-

TRANSFER

Enclosed please find check in the amount of \$3,334.99, in payment of balance of an old appropriation No. 232 made for Peking University. This money was appropriated from the Kennedy legacy November 21st, 1910, in the original amount of \$25,000.00. This is being transferred to your office at the request of Mr. Myers in a letter from him dated February 25th, 1930, in which he says:

"Mr. Steinbeck believes that it will be more convenient to handle the money through New York entirely and not through the Peking Station. For this reason we are cancelling the appropriation on our books and will ask you to transfer it to the Peking University Treasurer in New York."

Very sincerely yours,
RUSSELL CARTER, Associate Treasurer.

By: *G. A. Srabek*

GAS/GAC
Enclosure

*enc check of \$3,334.99
Dep. 4/4/30*

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
RECEIVED NEW YORK
FOREIGN DEPARTMENT

OFFICE OF SECRETARY

April 21, 1930

APR 25 1930

Dear Mrs. Lee:

Ans.

April 26

On my return to the office after an extended illness, I find your letter to me of March 7. Although this letter was not personally answered to you, it was virtually and I think fully covered in Miss Graham's letter to Mrs. Williamson, copy of which was I understand forwarded to you.

Miss Anne Cochran has just today been transferred by our Board from a regular missionary to a special term missionary, assigned to Yenching Women's College, the action of the Board reading as follows:

"In accordance with the arrangement which has just been worked out with Miss Anne Cochran of the Kiangnan Mission temporarily teaching at Yenching University, Peiping and with the official bodies in interest, the Board changed the status of Miss Cochran from a regular missionary to a special term missionary assigned to the Women's College of Yenching University within the Board's quota with the customary field support and allowances of a regular missionary and travel home at the end of her five year term of service in the summer of 1931. If Miss Cochran be reappointed a regular missionary, she would have the customary furlough; otherwise, in view of the fact that most of her term of service will have been as a regular missionary, the Board will provide three months of home allowance."

We are sending this information to Dean Frame, also to Mr. Garside Secretary of the Trustees.

Sincerely yours,

George T. Scott

George T. Scott.

Mrs. Lucius O. Lee,
14 Beacon Street,
Boston, Massachusetts.

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*memo for file
Y.N.C.*

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

May 20, 1930

Mr. B. A. Garside, Secretary
Yenching, Shantung and Nanking Universities,
150 Fifth Avenue, New York City

Mr. Edwin F. Willis, Secretary
Hangochow Christian College,
Box 330, Nashville, Tennessee

YENCHING

INDEXED

Gentlemen:

Re: Cash Equivalents for Quota Vacancies

TRANSFER

The Presbyterian Board of Foreign Missions at its meeting yesterday, May 19th, took the following self-explanatory action regarding the number of quota vacancies in any institution in which it will assume financial responsibility:

A

" In an effort to stabilize the force of workers in a few higher educational institutions, the Presbyterian Board of Foreign Missions has accepted certain "quotas" on the staffs and will endeavor to provide properly qualified missionaries for such approved quotas. If and when in the Board's opinion qualified Board missionaries are not available for quota vacancies the Board will, after July 1, 1930, provide financial equivalents for a maximum of two such vacancies. This limitation of obligation to two vacancies may by explicit Board action be temporarily modified if required by the Board's quota agreement with other cooperating Boards in a particular institution."

The Presbyterian Board hopes to keep its missionary quotas full in these various institutions, but at the present time has, I believe, more than two vacancies at Shantung Christian University only.

Cordially yours,

G. T. Scott
George T. Scott

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

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156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

May 21, 1930

YENCHING

TRANSFER

Mr. B. A. Garside, Secretary,
Yenching University Founders,
150 Fifth Avenue,
New York City

My dear Mr. Garside:

Re: Dr. C. H. Fenn, Presbyterian Representative

The Presbyterian Board of Foreign Missions at its meeting, May 19, 1930, took formal action and "elected Acting Secretary, Courtenay H. Fenn to be its representative as Alternate for Secretary George T. Scott during the latter's visit in Asia on various cooperating Boards and Committees including: - Founders of Yenching University."

Dr. Fenn's long experience in Mission work in China qualifies him highly for this service, to which I am sure he will be cordially welcomed.

No acknowledgment is needed for this brief letter of information.

Sincerely yours,

G. T. Scott
George T. Scott

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CHINA UNION UNIVERSITIES

Cooperating Organizations

FUKIEN CHRISTIAN UNIVERSITY
LINGNAN UNIVERSITY
UNIVERSITY OF NANKING
SHANTUNG CHRISTIAN UNIVERSITY
PRINCETON-YENCHING FOUNDATION
WEST CHINA UNION UNIVERSITY
YENCHING UNIVERSITY

CENTRAL OFFICE

150 FIFTH AVENUE
NEW YORK CITY

Cable Address:
"NANFUSHAN" New York
Telephone:
WATKINS 8703-45

Officers

GEO. T. SCOTT
Chairman, Supervisory Committee
WM. I. CHAMBERLAIN
Vice-Chairman, Supervisory Committee
B. A. GARSIDE
Secretary and Treasurer
C. A. EVANS
Associate Secretary-Treasurer
CAROLINE L. LANE
Assistant Treasurer

September 26, 1930

Memorandum to Miss McCoy,

I have your memorandum asking whether we have received any reply to our letter of March 20 to Dr. Galt regarding the gift of \$5,000 from Mr. and Mrs. J. M. Colton.

On May 10, 1930, Dr. Galt acknowledged receipt of this letter in the following brief paragraph:

"The rather complicated question of accounting and labeling raised in your letter of March 20 will require further study and consultation, and a reply later on."

Thus far we have not received the "reply later on" which Dr. Galt promised. I suspect that he did not find time to go into the matter any further before the rush of the closing weeks of the academic year came along. I am at this time sending Dr. Galt a reminder that the question is still pending. Our office is in need of this information in connection with our annual analysis of the situation of Plant Funds and Building Operations at the University.

B.A.G.
B. A. GARSIDE

BAG-H

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

OFFICE OF SECRETARY

October 14, 1930

Mr. Olin D. Wannamaker,
Yenching University,
150 Fifth Avenue,
New York City

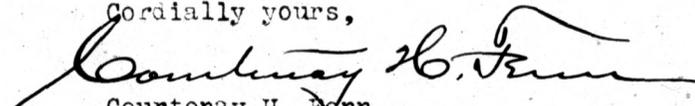
My dear Mr. Wannamaker:

On behalf of Dr. George T. Scott, whose place I am endeavoring to take during his absence in the Orient, let me thank you for your two letters and reports, both dated October 1st, one with regard to the presence of Communists in Yenching University, the other with regard to last summer's Christian Student Conference in North China.

It is fortunate that one can read the two about the same time, for the Communist picture is a rather black one, while there is much of brightness and encouragement in the report of the Student Conference.

I fear that I am not quite as optimistic as President Stuart with regard to the present educational situation in China. In view of statements personally made by the Nanking Minister of Education, I do not find myself able to interpret the attitude of the Nanking authorities as being entirely free from anti-Christian or anti-religious animus, but I certainly do rejoice in every encouraging report as to the progress of Christianity in that land to which I have given my life for so many years.

Cordially yours,


Courtenay H. Penn,
Acting Secretary

CHF:FB

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

SCOTT-CUSHMAN LETTERS FROM THE FAR EAST
No. 4

Tsingtao, Shantung,
October 28, 1930.

NORTHERN CHINA

Dear Friends:

"Northern Peace" is the literal meaning of Peiping, the new name of Peking, and just at this time Northern Peace has a special significance for from Mukden in the north has come down a wave of strong political authority and of quiet military occupation which has brought peace, at least temporarily, to the recently disturbed and distraught provinces of Hopei and Shantung. The Young Marshal of Manchuria stepped into the situation at the psychological moment of a stalemate between the exhausted forces of the Nationalists and Revolutionists and he now frankly holds the balance of power. Of course the great majority of the people welcome peace from any quarter, for, as a Chinese asked us, "Why should the people want war?" Post-war rehabilitation has begun everywhere, - railroads, post, municipal improvement, education, etc. Give China internal peace and she will stride forward rapidly.

Peaceful conditions made it possible for us to visit a number of cities with little difficulty and no danger. Here is just a glimpse of each. Mukden is where China and Japan meet head-on with Russia abiding her time; decadent ancient and nascent modern are clearly divided in two distinct cities. In Peking the glory of the Peacock Throne has faded, the marvellous Summer and Winter Palaces are forsaken, and the impressive Altar of Heaven and Temple of the New Year are forgotten; but the Forbidden City of the Emperors is now a series of magnificent museums for popular education. Christian churches, chapels, schools, university and hospitals are the channels of a new religious and social life; our Presbyterian School of Engineering Practice is an adventure into unreached areas of industrial workers, and Yenching University with its fine faculty and splendid plant exerts a far-reaching influence. Paoing Station seeks to serve a large territory. On the railroad stood an armored train, camouflaged like a battleship, heavy turrets guarding French 75s, steam up day and night. Over other roads travel our missionaries, without pretense and with weapons of love and of life, constructive soldiers of the Cross. It's a long, long way to Shunteh (especially when you sit on the floor of the car of the general who bombed two bridges in front of your train) but it's

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well worth visiting with its little group of competent, devoted young missionaries. The physician, and his wife, a registered nurse, had just returned from an extensive tour of medical itineration among the western mountains. The O'Neill Hospital is a busy clinic and Nurses' Training School and the Talcott Hospital is full of grateful in-patients, the two plants thus making a very efficient, correlated medical unit. Shantung Province with its 40,000,000 people, has its capital in Tsinan. The stone of the enormous gateways of the city's great double wall is being crushed to pave new motor roads and the shop windows display foreign wares, including the surplus of last year's styles in America. Our two Mission hospitals are under Chinese doctors and our city chapels under Chinese leadership; one very large and active church is entirely separate from the Mission. This is a center for government students, among whom we are about to open special work. Shantung Christian University has safely passed through the violent storms of last winter and spring, and is sailing steadily forward under new officers. Shortage of missionary force is everywhere apparent, but especially so at Weihhsien, where losses have been very heavy. Shadyside Hospital is reopened with as many inpatients as the reduced staff can handle. In a widely cultivated country field there are 7,000 church members and many more adherents and inquirers. A large foundry and machine shop is conducted by former mission students on strictly Christian principles with regular religious instruction and worship for the workers. Here at Tsingtao, we're in a successively German, Japanese, Chinese city with a wonderful harbor which the Kaiser once appropriated. A very fine Girls' School commands a high hill-top. In the populous country field the missionaries have charted 4800 towns and villages, in only 500 of which is there even a single Christian. Out into these villages a servant was dispatched to call an itinerating, first-term missionary in to meet us. Out of the darkness she came, in Chinese costume, young, buoyant and radiant with the sunshine of California and of heaven, with her stories of bandits and of converts; she loves her work and, in loving her, hundreds of Chinese learn to love her Master.

In the eleven years since my previous visit to China, the most obvious outward changes are (1) the improved roads and the influx of motor-cars, both being cause and effect; (2) the well-informed and disciplined Chinese soldiers and police everywhere, in the cities and towns, on the railways, and drilling on parade grounds and over rough terrain; (3) the many men of all ages in western dress and practically all girls and young women "bobbed" with a new independence of life and of manners; (4) the shops filled with goods imported from America and Europe, our commonest home brands looking queer in their containers covered with Chinese characters and emblems; (5) and everywhere, at station platforms and docks, on buildings and fences and walls (and China is a land of walls) are pasted or painted large and small posters and signs to inspire and to teach patriotism, nationalism, anti-imperialism, and popular and party government, in a widespread effort to inculcate and develop the sadly

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deficient sense of an integrated, unified Chinese race and nation. These and other evidences of China's general and material progress (at least, efforts at progress) are strikingly apparent on every hand.

In the Christian Movement the present is a period of marked readjustment, which is caused chiefly by the increased number and proportion of Chinese in places of responsible leadership, and by the violent anti-religious and anti-foreign movements which naturally have an anti-Christian bearing. At a time when the foreign missionary force is about twenty per cent smaller than five years ago, it is providential that well qualified, mission-trained Chinese are ready and willing to fill the vacancies, to enter new areas of work, and to undertake the principalship of schools as now required under government regulations. Also, when the opportunity for frank and free evangelism is broader than ever before, it is gratifying to find earnest and well-equipped Chinese entering in large numbers this field of service which should prove to be more and more fruitful. The national Christians, upon whom rest these new and heavy burdens, seek and need the prayerful and sympathetic support of the friends of missions in the homelands. It isn't easy to be a Christian over here, and to be a true Christian leader is harder still.

About the most difficult readjustment is in the Christian schools and colleges. The Government regulations are unduly restrictive, with a special bent against religious worship and instruction. In middle schools and higher institutions voluntary religious exercises are permitted, but not in schools of lower grade. The entire Christian movement, missionary and national, continually protests against these infringements of the liberty of private institutions and it is devoutly hoped that the registration regulations will be modified. During this disturbed transition period, the schools (built up through years of toil) are being continued and Christianity is being conveyed to the students in many ways even where direct precept in the classroom is forbidden; often religious worship and classes are held in a building adjoining the Campus. Some schools refuse to register and they proceed as "Religious Institutes" or "Bible Schools", but they will probably lose their students when the entire, water-tight system of government registration gets into general operation. Just now Christian schools are over-crowded, largely because so many government institutions are closed for lack of public funds. In many of our Christian schools there are small bands of trouble-making, student propagandists, probably planted there by the local political party; to eject them would close the school; to control them or to win them calls for a General Goethals or Saint John.

Through all the confusion in China, marked by selfish and ruthless military autocracy on one hand and by rockless or adventurous communism on the other, there is a steadily growing current of constructive progress, muddy and meandering, but, like China's rivers, it will be channeled and dyked for the welfare of the

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nation and for the commerce of the world. In this forward movement, the Christian enterprise is furnishing most helpful cooperation through the intelligent and sympathetic service rendered by missionary and national Christians alike. In this day of tremendous transition, the Christian Church of all lands must help to see China safely through.

With warmest regards from each member of our party, I am

Sincerely yours,

George T. Scott.

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

SCOTT-CUSHMAN LETTERS FROM THE FAR EAST
No. 6

Manila, The Philippines
December 3, 1930

Dear Friends:

SOME OUTSTANDING IMPRESSIONS OF SEVEN WEEKS IN CHINA
From Mukden to Hongkong in the months of October and
November, 1930

Entering China from Korea at the time of its great national anniversary, the Double Tenth, October 10, and at the time when the Northern General, Chang Hsueh-liang, was moving his troops South, was a most dramatic introduction to the modern life of the New Nation. Telegrams from the Governor General of Korea had helped secure places for us on the Peking-Mukden Railroad from Mukden to Peiping - which places all thought impossible to secure, due both to troops and to one hundred miles of flood-devastated area, and which we did not know were possible to achieve until we arrived in Mukden early on the morning of October 9. It gave but a few hours to drive in this strange northern capital, and vivid in our memories is not only the change in the color along the streets from the diaphanous white worn by all men and women throughout entire Korea to the sapphire blue of the Chinese coolies, but the jump from the beautifully coifed, long black hair of the Japanese and Korean girls and women to a land where eighty per cent of the young women bob the same straight, black hair, - symbolic of the difference in mental attitudes between the women of Japan and Korea and the young generation of New China. A glimpse inside the small wooden two-story building from which swung the blue triangle of the Y. W. C. A., a sign I loved to find in China, in the little, narrow, winding, dirt lane outside the old walls of Mukden, showed two rooms filled with girls and women standing in line to have their bobs trimmed by two men barbers. These bobbed girls rejoice in western leather shoes and slippers, and are vigorous from athletics and sports, whereas in all Japan we could not buy ready made a Western shoe. This blazed my introduction to the young women I was to learn to know rather well as we wended our way south in the next seven weeks.

My brother, George Scott, arrived in Peiping with my niece Amy and me, and there we met Mr. Ralph C. Wells, Chairman of the Presbyterian China Council. The two men thereafter made visits inland, rejoining us at Peiping. We came South through the six provinces along the east of China, starting with Fengtien at Mukden; then

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Hopei, the new name for the province of Chihli, where Peking, now Peiping, is located; Shantung - which has been rent by wars, some of its missions demolished by the Boxers in 1900, and the last scene of this year's fighting; Kiangsu (Shanghai, Nanking, and Soochow): Chekiang - where Hangchow, the Heaven of the Ancients, is proud of its new nationalism; to Kwangtung - where the communist movement began in 1926 (Canton) and where China first knew the modern foreigner.

These have been a marvelous seven weeks, packed with new scenes and new conceptions of all life - not only new conceptions of China, her lovable people, her ancient culture, her glorious art, the scholars of her past, her present educators, her new Republic, her present dreams, but these weeks have meant for me new conceptions of all civilizations, all learning, all governments, all religions. If I had written you a daily letter, you would have found me revising and revamping my impressions constantly as we moved from group to group, and read and talked and studied in this vast and ancient land - with Chinese - with all manner of foreigners - diplomats - business men and women - Chinese Women's Clubs - American University graduates, Chinese and American - missionaries of all kinds including clergymen, doctors, educators, agriculturists, engineering experts, editors, nurses, kindergartners, finance men, heads of eleemosynary institutions - Y. M. and Y.W.C.A.'s. Now that the seven weeks are completed, I find it almost impossible to crystallize for you the multiplicity of impressions. But some are outstanding.

China's beauties lie within - and again within - walled court within walled court - every spot of habitation high-walled as we dream not of in the West - the great doors in the high brick and stone walls along the roads opening only to a beautiful, carved stone screen around which one must pass to the courts to reach to the one storied series of separate rooms, or houses, with their marvellous tiled roofs, as we know them; and the women who have dwelt for thousands of years in this seclusion are emerging, as it were over night, into the open of a modern forum. The most extraordinary break with an ancient past in the history of civilization: they seem to me to take a position more ultra than our most modern group.

Then the youth of New China - and again the youth of this ultra modern group, - both men and women brilliantly educated with many degrees each - from China, America - now England, France and Continental Europe I only discovered by going inland that this group is but an infinitesimally small proportion of the 400 millions of this seething, impoverished population. In the great cities only, the charming, bewitching young group would seem to predominate for the nation. One does not see in China the older people one is accustomed to see about at home. Of course, as a nation, their life-span is less than ours, and their hair seldom turns as gray, and men look far younger than they are. At the same time, the government and politics (and the intelligentsia in China

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from time immemorial have been outstandingly interested in politics) are in the hands of the very young group. The Kuomintang - the one great political society, - only admits members under thirty-five. All youth is supersensitive, especially with foreigners. Over 99% of China is still B. C. in its ancient civilization, culture and beauty, but this brilliant younger group is apt, with foreigners, to ignore the retarded inland conditions - the bound feet, etc., which still exist there. (Although supposed to unbind, the old fashioned Chinese man wants a wife with bound feet). Probably from the traditional importance of the scholar, the modern undergraduate takes to himself, and is allowed to take, an extraordinary position of power, and the student strikes in the schools and universities would seem to us in the West unthinkable. But if you take young minds who have fearlessly broken with their sacred traditions of thousands of years and therefore acquired a scientific attitude of criticism, one must not be surprised at their proneness to question absolutely everything in the realm of thought and all aspects of life.

Sun Yat Sen is the great national hero. His picture is everywhere, and every Monday morning, in registered schools and colleges all over China, there is a required ceremony, - the reading of Dr. Sun's Will and a two minutes silence as they gaze at his picture. His stupendous tomb, next the ancient Ming tombs at Nanking - now in construction - is already one of the shrines of the world.

All buildings used by the present national government, no matter how precious and ancient the tradition nor how beautiful the architectural quality, are painted the vivid national blue - in many places blocked in in white - thus vividly differentiating from the former Imperial Yellow of the palaces and the gorgeous Reds of the Temples.

The present government is the best and the strongest the Republic has had. It seems to face overwhelming problems, but foreigners long resident in China feel it has already accomplished much, considering the recurring wars.

My chief impression is the importance, the scope, and the dignity of the Foreign Mission Enterprise. Although having been in close touch with it all my life, I have been astonished to find such great mission compounds and to see the relative importance of comparatively simple buildings, from our point of view, of these mission structures in the various stations we have visited - Mukden, Peiping, Tsingtao, Weihai, Tsinan, Shanghai, Nanking, Soochow, Hangchow, Hongkong, Canton - and to realize the brains and spirit that have gone into their construction; to learn the important place which the whole enterprise holds, not only to immediate Chinese who directly touch the missions, but in the entire international situation as well as the place it holds in the whole foreign life, as it touches the Chinese Government, let us say; and then of course to see the product of these missions today in positions of leadership in the great and dignified universities which the Western Church developed: the Chinese principals of schools (great middle schools

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for boys and girls), and Chinese Presidents of Universities - of Shantung Christian University, of Hangchow Christian College, of the University of Nanking, of Lingnan University, of Ginling College (my Smith College sister), the Chinese Chancellor of Yenching University, with more and more brilliant Chinese graduates of mission colleges and schools and graduates of our universities in the United States forming the bulk of the faculties of the educational institutions and taking over great responsibilities in scientific departments, in hospitals, and in the welfare of their country.

But above all, I have been amazed at the growing Chinese Church itself, during these past few years of persecution, revolution and uncertainty, to find it progressing steadily and to find it building great new churches in greater part at least with its own money - a large Presbyterian Church dedicated in Shanghai just last year; the Cantonese Presbyterian Church in Shanghai enlarging its building to double its seating capacity to 700; to see the beautiful new church in Canton, and its fine gardens, just dedicated in November, and the building equipped right during the revolution, - and I could go on with the list. In Tsinan, where Christian work has been peculiarly difficult these past few years, in a tiny house behind the great two-storied red brick Chinese Christian Church, lay paralyzed one of China's great souls - the elderly pastor. A yearly prayer calendar hung over the whitewashed wall at his side. We called to bring him messages from American friends. As he bade us farewell and prayed in Chinese for Americans, for our American Church, for our nation, we stood on holy ground - spirit touched spirit - there was neither time - nor space - nor race - nor tongue, - the Spirit of God spoke to us from this Chinese saint.

Certainly from our newspapers in America, the average layman would never dream that Christianity had taken such root in the Chinese heart and mind that through the past few years Chinese themselves were able to proceed with expressions of their religious life to such an extent that they are themselves erecting the largest churches in China, while wars and rumors of war are being carried on in various parts of the country. This in itself will make vivid to you not only the vastness of the country, but the isolation of the various sections. Hard fighting and the death of tens of thousands may be occurring in one province, and another province not feel it directly because of lack of transportation, railroads or a large mileage of good surfaced roads. And provinces a few hundred miles apart, when it comes to war or Communist rebellion, because of no communication, may seem as remote as Mexico City from Broadway. And that is why the missionaries, and all foreign residents in China with long experience, will tell a visitor just to pack up and proceed, if one wishes to travel inland. The tourist agencies often know far less of conditions than the missionaries and advise against travel. These agencies told us in Peiping that the trains were not yet running between Tientsin and Tsinan, capital of Shantung, when we wished to go south to Nanking after our precious ten days in Peiping, as the front lines of the armies were being demobilized in that section, and ^{that} there were no

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available rooms on a ship for three weeks. But one finds unexpected means of travel (of course not necessarily comfortable) and we, for instance, having reached Tientsin, found ourselves on a little coasting steamer bound around the promontory of Shantung to Tsingtao, the former German base which was later seized and held by Japan until 1922. To be sure we carried a couple of thousand tons of cabbages and their fragrance screamed down the decks and up the river as we sailed out to sea, but we also found a delightful young bride and groom on board, the Nelson Rockefeller, and stood with them at attention as the Socony plant dipped for them the Stars and Stripes.

Then the Chinese Y. W. C. A. - in Peiping, in beautiful old court yards; used by the Chinese Woman's Clubs, etc. in Tientsin; in Tsinan (again in a garden and very much alive); in Shanghai, moving into the great new six story building of the Woman's Bank (entirely officered by women); a little hostel in Nanking, and in Hangchow; a new home in a splendid old Hongkong mansion, and a large center in great gardens at Canton (the latter entirely bought by Chinese money). The Chinese National Committee in Shanghai - vigorous - brilliant - always using English in its meetings although only two or three Americans are on the Board, and now building a nine story structure by the British Consulate and Missions Building, and asking that the World's Y. W. C. A. hold its meeting in China in 1932 - and planning for this meeting precisely as they would in Washington or London. A group of Christian women coming to the Orient to study and pray with oriental Christian women with regard to the problems facing girls and women the world over.

The love, the faith, the hope of all Westerners who are in China to help her - the missionaries of every kind - filled me with humble joy, - their quiet return to scenes of tragedy (to Nanking where surrounding the University and Mission Station still stand many broken walls of buildings burned and razed in 1927 by the Communists).

Everywhere in the institutions, one met the baffling problem of Christian education under new government regulations and the problems of adjustments due to the Chinese Church's taking over much of the work formerly borne by the missionaries.

America must stand by now and help. . . . There is a glorious future for China's girls and women, and the Y. W. C. A. can be of unparalleled help at this transition time.

In closing, I suggest:

1. That we who are interested in this great Christian missionary enterprise try to realize that this vast nation is suddenly fluid and that all missionaries, the Boards at home, and above all we of the Home Church must free our spirits and unbind our minds from traditional methods of

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an occidental Christian past and with imagination and great vision be flexible and fearless in method, and ready, as far as desirable, to change the Christian program to meet this New China.

- II. That choice minds and spirits among the missionaries be enabled to study Christian problems and work in other lands - probably in connection with furlough travel.
- III. That fine Chinese Christian men and women visit the American Church to add to the inspiration the missionaries bring. This would lighten some of the furlough burdens of the missionary.
- IV. And that a few Western business men, editors, government advisers, an Admiral or two, etc. - many of them sympathetic - leaders in their various lines - who may have lived in China for years, and yet have not seen the great Missions, visit and study some of the large universities and hospitals and other institutions developed here by their compatriots or other Western agencies. Among them might be found helpful Trustees or Directors.

I was greatly disappointed not to attend the meeting of the General Assembly in Canton, especially when the Board had requested this, but it was earlier than anticipated and as attendance at the Assembly would have meant missing all of Central China, I spent my time as China Council advised.

It has been one of the greatest privileges of my life - this visit to China - and I wish to thank the multitude of friends who have packed it with interest.

We shall think of Bethlehem on Christmas Eve - in Batavia probably.

May the New Year be one of consecrated imagination for us all!

Faithfully yours,

Vera Scott Cushman.

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

December 30, 1930

OFFICE OF SECRETARY

Mr. Olin D. Wannamaker,
Yenching University,
150 Fifth Avenue,
New York, N.Y.

My dear Mr. Wannamaker:

I have received your circular note of the 26th instant, addressed to the Members of the Board of Trustees, urging personal and regular contributions to the work of Yenching University. I am sorry not to be able to make the kind of reply you would like, but believe that you would wish to have me make a frank statement as to the reasons for that failure.

I heartily rejoice with you in all the good that you are able to report with regard to the present situation and influence of Yenching University, and you will be assured of my deep interest in the institution when you recall, what you may have known, that I was one of the most active promoters and organizers of that University when it was still only on paper and all through the early stages of its establishment. My chief reason for failing to contribute personally toward its support is that, in view of my limited income as a missionary and only an acting secretary of the Board of Foreign Missions, I have to be very discriminating in the allotment of what I may be able to give to various causes in the course of a year. Interested as I am in Yenching, I cannot feel that it needs my small gifts as much as several other causes do; as compared even with other Christian colleges in China, it seems to me to be very well provided for. I therefore feel that the contribution of time and thought, which I am making in my present position, is all that I am justified in doing.

Judging from letters which you have yourself sent to Members of the Board of Trustees with regard to perils at Yenching, as well as regarding helpful spiritual influences at work among the students, I think you will wish to have me report to you some remarks which I have just received in a letter from Peiping. As the letter is private I would rather not mention the name of the writer, but simply say that he is a young man who has spent a good deal of time in recent years among the teachers and students of Yenching, so may be regarded as having somewhat of an inside view of existing conditions in the institution. He writes as follows: "They are having a slow simmer of student trouble all the time, and it is all without legitimate foundation. Poor Yenching, if only the faculty were one in heart enough to be interested in and become well enough acquainted with the students, there would be little grounds for trouble. When one has seen the unity, boldness and power of those working in the Groups at home, Mission work here looks pretty sad. There are great Christians out here, but they are like inaccessible peaks rising high above the crowds, with but little spiritual communication with the crowds or with each other. They give and give of everything, but their actual selves are posted with notices to keep off."

In reading such remarks from one whose judgment is well worth consideration, I am glad to remember the other side, as you have reported it and as it appears in almost everything which comes from Dr. Leighton Stuart. I believe, with your circular,

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that in student circles the tide is turning. Almost every letter which we have recently received from our China missionaries is optimistic~~ly~~ declaring that there is evident everywhere a new feeling of exhilaration and hopefulness for China's future and for the future of the Kingdom of God in China. Yenching University can be a mighty influence in bringing this about, and with all my heart I hope that it may be!

Cordially yours,

Courtenay H. Fenn
Courtenay H. Fenn,
Acting Secretary

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x to Bd

December 31, 1930

Dear Doctor Fenn:

I wish to thank you very sincerely for your thoughtful and friendly letter of December 30th. I have read it with close attention and deep interest. Since I, myself, have visited Yenching only once, and that five years ago, I am wholly unable to judge at first hand the actual conditions on the campus. I hope that the University may pass safely through the difficult present and that its service to the cause of humanity in China may develop into all that we hope for.

Please be assured that I understand completely that portion of your reply referring to my suggestion that members of the Board should place Yenching University in their annual budgets of benevolence.

I sent this circular letter to each member of the Board without discrimination in order that it might not have any personal connection, but knowing there must be a number of members on the Board whose obvious duty it would be to reply in the negative. I hope that the general appeal addressed to the entire Board may bring favorable response from a limited number of members who could well afford to make annual donations of moderate amounts which would represent virtually the equivalent of interest on a considerable sum which we are not able at this time to add to our endowment.

With renewed thanks for your sincere and heartfelt interest, and with all the good wishes of the season, I remain

Sincerely yours,

Assistant to the President

Dr. Courtenay H. Fenn
156 Fifth Avenue
New York City

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