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March 2, 1939

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

Dear Dr. Stuart:

Thank you very much for your letter of February 3rd which came to hand this morning, - it coming by air mail from the Pacific Coast.

I have forwarded the East River Savings Bank slip to the bank which completes that transaction.

The trustee letter also is acknowledged herewith and is being handled in the usual way.

With assurances of our continued deep and prayerful interest in your problem, I am

Most cordially yours,

C. A. EVANS.

CAE/B

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Copy for Mr. Evans

March 6, 1939

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

My dear Dr. Stuart:

I think I have recovered sufficiently from last Tuesday night's affair so that I will venture to write you.

You may wonder how it could occur that Mr. Garside and all the others, including the co-operation of my own daughter, could work up such an affair for a three months' period of time without my having the least inkling of what they were doing, but such is the case.

Fortunately for them, but sadly for myself, I was in Florida for a little over a month while the real activity was going on in this office, otherwise I would venture the assertion they would not have been able to "put it over".

As is usually the case, a great many letters and items of business piled up on my desk while I was away, and I was in the office only two and a half days before the fatal 28th dawned.

The only intimation that I had of that date being selected for a meeting was that Mr. Garside wrote me, saying that the Yenching Dinner was to be held that evening and asking me if I would speak, and suggesting a topic. I told him that if I did speak I would want to confine my remarks to the outlook for Yenching but that I did not really think I should speak; that others could do it much better; that I had not spoken in public for quite a number of years and that it was not easy for me to do so, as I was really out of practice.

He did not urge the matter any further, so I unsuspectingly walked into the well laid trap. There is only one word that describes my mental condition when the surprise was sprung,- I was flabbergasted. I am not enclosing this word in quotation marks because I have looked it up in the dictionary and I find that it is not slang but perfectly good English, - for your information if you do not know it.

Of course your letter of January 14th was not brought to my attention until after the dinner. It appears that all of my correspondence has been carefully censored by someone before it was permitted to come to my desk. I am therefore just having letters delivered to me that have apparently been in the office for some time.

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Dr. J. Leighton Stuart

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March 6, 1939

Call Evans  
3/8/39

You have ere this received a copy of the action of the McBrier Foundation Committee. I am asking Mr. Evans to write you concerning the probable annual income from the McBrier Fund so that Dean Chao and his committee can project a program for the use of the income from said fund over a period of years.

I wish to personally thank you for the kind sentiments you express in your letter which Mr. Barber read at the dinner. I want you to know that I feel very humble after hearing all the good things and sitting for half an hour or so while the praised were being rained upon me.

It is my conviction that my good friends, due to their affection and great generosity, have evaluated my services far beyond their true worth and have placed me on a pedestal much higher than I deserve. I have really had a somewhat insignificant part in the work of building this great Christian university, and what I have done has been a pleasure rather than a burden. I have carried on through the years with the deep conviction that as a business man I had a contribution to make to the Kingdom of God that I could not delegate to others and that I could not discharge by a mere contribution of money. It has thus been my pleasure to give my personal service to this and similar missionary enterprises since I retired from business in 1921.

It has been a work of love that I have greatly enjoyed. More than that, I have had the inspiration of a splendid group of wonderful men and women who have the interests of the Kingdom at heart as genuinely as I have, and all of whom are worthy of more praise and recognition than I.

Sincerely yours,

E. M. McBrier

EMMcB.A

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March 7th, 1939

Dear Dr. Stuart:

This is to report on the very delightful dinner in honor of Mr. McBrier which we held at the Waldorf last week.

Enclosed is a copy of the souvenir program, and also of some of the clippings from the New York and Montclair papers. Dr. Finley's editorial was a kindly gesture which Mr. Mac duly appreciated though he has been a bit amused by his references to "Doctor" McBrier.

The affair was thoroughly enjoyed by all those present with the exception of the victim himself. Mr. Mac always feels acutely uncomfortable whenever anyone tries to thank or praise him. But we all did everything we could to minimize the pain of the ordeal. By now Mr. Mac reminds one of a person who has just passed successfully through a major surgical operation and has recovered to the point where he boasts with pride about "my operation". He even admits that perhaps after all the ordeal was justifiable for the sake of his daughters and of the two delightful granddaughters who were present and were profoundly impressed.

Very much to the surprise of all of us, Mr. Mac didn't get suspicious that the affair was in his honor until Dr. Ed Hume, at the end of his address, began a very tribute to Mr. McBrier for all he has meant to Yenching and to China during the last half century. That was really the best way - and probably the only way - we could have handled the affair, for if Mr. Mac had been forewarned he would have been utterly miserable and would have tried to find some way to dodge it altogether.

The fine letter from you, the scrolls, and the cablegram you sent on February 25th, all combined to make the event a thoroughly successful one. and the hundreds of letters and messages from friends all over the world were a gratifying and spontaneous tribute. I know that in the months and years ahead Mr. McBrier will look back on the affair with increasing pleasure, and that his children and grandchildren will appreciate it even more. And for all those who were present, the event brought new appreciation of what Mr. McBrier's life and service have meant, and a new inspiration to "go and do likewise" as each might find it possible for himself or herself.

Cordially yours,

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March 8, 1939

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

Dear Dr. Stuart:

Mr. McBrier has requested that I write you giving you an approximate figure representing income from the McBrier Fund.

We have studied the picture very carefully and believe that for the current year 4% or \$4,000.00 will be maintained. Mr. McBrier, however, asks an almost impossible question when he wishes us to take a long-term outlook on probable income. Prevailing opinion indicates that money will be cheap for another two years, at least during the term which the present administration desires to keep on running up the public debt. It needs no trained technician, however, to prophesy that this cannot continue. Either the people of America will awake to the danger involved in this condition or else it will go to the point where we will have a national economic collapse which can be started through a number of causes, which I will not elaborate on at the present time.

I am inclined to think that common sense will come to the forefront before there is any national crisis, and when that arrives money will gradually increase in value. Let us say that probably \$4,000.00 would be a fair average for the next five years, and that is placing the percentage of income much above the present average rate.

It is quite possible that with any long term upward swing of business our income could return to 4%. There is also a possibility of it going still lower within the next two years. But, as there is a balance in the McBrier Income Account, I feel assured that any such discrepancy can be covered.

The investment field throughout the world today is in a most chaotic condition, which I suppose more or less reflects the condition of the world itself. What securities will yield when, if ever, we return to a common sense way of living is as much of a matter of conjecture on your part as on mine.

With sincerest personal wishes, I remain

Very truly yours,

CAR/B

C. A. EVANS

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Charge to the account of ASSOCIATED BOARDS FOR CHRISTIAN COLLEGES IN CHINA

\$ \_\_\_\_\_

CLASS OF SERVICE DESIRED	
FULL-RATE	
HALF-RATE DEFERRED	
NIGHT LETTER	<b>X</b>
SHIP RADIOGRAM	

Patrons should check class of service desired; otherwise the cablegram will be transmitted at full rates

# WESTERN UNION CABLEGRAM

R. B. WHITE  
PRESIDENT

NEWCOMB CARLTON  
CHAIRMAN OF THE BOARD

J. C. WILLEVER  
FIRST VICE-PRESIDENT

CHECK
ACCT'G INFMN.
TIME FILED

Send the following message, subject to the terms on back hereof, which are hereby agreed to

MARCH 11, 1939

STUART  
YENTA  
PEKING (CHINA)

CERTAIN MEMBERS YENCHING BOARD FEEL IT ALMOST IMPERATIVE YOU COME TO AMERICA  
HELP RAISE PRESENT EMERGENCY FUND AND LAY PLANS FOR CONSOLIDATION FUNDS FOR  
NEXT YEAR STOP WOULD NOT HOWEVER BRING THIS MATTER BEFORE FULL BOARD UNLESS  
YOU APPROVE SUBMISSION OF QUESTION TO THE BOARD STOP HAVE WE YOUR PERMISSION  
AND APPROVAL BRING MATTER UP NEXT WEEKS MEETING

BARBER DAVIS LUCE

THE QUICKEST, SUREST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAPH OR CABLE

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COPY

YENCHING UNIVERSITY

Peking, China.

March 1, 1939.

Mr. George G. Barber  
Yenching University  
150 Fifth Avenue  
New York City.

Dear Mr. Barber:

I received day before yesterday the cable signed by Messrs. Davis, Luce, and yourself, raising the question of my making a trip to America this spring. I am, this morning, sending a cable replying as follows:

my absence now inexpedient because local uncertainties would tend to meet immediate need

I want all three of you and any other trustees who may have share in this suggestion to understand my reasons for this decision. I fully appreciate the importance of the objectives mentioned and am deeply moved by the fact that you have been sufficiently concerned about the welfare of the university to send such an inquiry. Perhaps the simplest way to prove this is to tell you that my first reaction was to abandon other plans and undertake this trip. I still feel a measure of eagerness to endeavor to do my part toward the accomplishment of the aims which all of you are struggling so hard to achieve.

In recent years I have come to depend more and more upon what we call our Administrative Committee, consisting of five members including myself. I asked them to meet with me yesterday afternoon and showed each of them the cable in advance, so that they could be giving the matter some thought. Stephen Tsai has felt more than anyone else, perhaps, the advantages of my making the trip and has never quite agreed with the others. They, however, were rather strongly of the opinion that my absence at this time would too seriously jeopardize the institution and the little community whose individual welfare is more or less directly our responsibility.

I deliberately used the phrase "local uncertainties" because it is this rather than any known difficulties or dangers in this very tense situation. We have, fortunately, thus far managed to avoid any major clash with the military authorities; but minor incidents are continually arising, and anyone of them might flare up into something serious. I have tried to relieve the others here of these annoyances or anxieties, so that they could give themselves without restraint to their respective duties; and it would be unfair to any one of them to take over this phase of our present operation. It seems essential that an American represent the university in all these Japanese relationships.

There is also the possibility of sudden changes in the general situation, any one of which might create a new menace for us. In the event, for instance of the American government adopting a more positive policy of the sort which is being advocated by many friends of China, we would be exposed to the possibility of retaliatory methods especially by irresponsible military units.

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In all such forebodings I am frank to say that while none of them are without foundation, yet the probabilities are that I could be away for several months with no untoward consequences. On the other hand, the morale of our faculty is also a real factor which has to be reckoned with; and after giving the matter these forty-eight hours of thought and consultation, I am quite clear as to where my duty lies.

I raise the question of Mr. Tsai's making such a trip. He would be quite willing to go, and although it would not be easy to have him away, yet it is an attempt to help at the work for which others of us would gladly share the necessary hardships. You will already have reached your own decision as to whether he will meet the special requirements you have in mind.

I started to indicate in the cable the proposal that I plan for such a trip next autumn. It is quite possible that by that time local conditions will be less acute and that by making plans well in advance I could be absent once the session is started, without some of the dangers which are at least very much in all our minds at present. Will you convey to Messrs. Davis and Luce, as well as to any other trustees with whom you have consulted, my genuine disappointment at feeling compelled to make this decision and the interest which is evident in your having sent this cable. The cheering effect upon me is perhaps worth this exchange of messages.

Very sincerely yours,

(Sgd.) J. Leighton Stuart

J. Leighton Stuart

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學大京燕  
YENCHING UNIVERSITY  
PEKING, CHINA

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS  
"YENTA"

INDEXED

March 18, 1939.

*Act 4/25/39*

Mr. B.A. Garside,  
Office of Yenching University,  
150 Fifth Avenue,  
New York City.

My dear Mr. Garside:

Replying to your letter regarding Arthur Rugh, I fully appreciate the difficulties in procedure. On the assurance, however, that he would probably be wanted after the expiration of the present fiscal year, I have explained the circumstances to him and have his assurance that he would be quite willing to resume his previous activities after the summer. The financial basis would presumably be about the same as before. I am writing you thus without delay so that his name could be considered and the proper item included in the budget if approved by those concerned.

In view of the very low rate of interest which seems to obtain now on endowment funds, the difficulty of securing such funds and the uncertainties in the situation out here, I have been wondering if the present day equivalent of endowment for enterprises like ours would not be in a living constituency of friends so cultivated and organized over the country that they supply a somewhat dependable and steady annual income. If there is anything in this suggestion, Mr. Rugh would seem admirably qualified to establish such groups of supporting friends in different centres, and prepare them for the systematic solicitation which would follow. From my conversations with him both before and after his last trip to the States, this would seem to be his special use, and one of great value in a long term program in contrast with emergency efforts. You will, of course, keep us informed of developments in this proposal.

Very sincerely yours,

*J. Leighton Stuart*  
J. Leighton Stuart

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YENCHING UNIVERSITY  
PEKING, CHINA

Ack 5/2/39

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS  
"YENTA"

INDEXED

March 21, 1939

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

Dear Dr. Garside:

Dean Chao has asked me to write a letter to you on the same subject as is stated in his. I do this with great satisfaction because it has very attractive possibilities for making use of the McBrier Fund in stimulating and strengthening religious activity here. If the suggestion of selecting some young man to be sent out here for the three-year term meets with the approval of the committee, we should like to request that Dr. Henry Van Dusen of Union Theological Seminary be invited to pass upon any candidates who may be favorably considered. He was recently with us, and we have the impression that, largely because of this, he would be better able to act for us than anyone else of whom we can think. I am suggesting one name to him, and he may have others.

If time permits, we should like to have information about possible choices before the final decision is reached, although we realize the delay involved and will leave it to your discretion as to whether there will be time for communications regarding such people to reach us and for us to send a reply by cable. In the terms of agreement it might be well to specify that either party could terminate this after one year.

We are especially eager to have the very best person who can be found for this position because as it happens several of our faculty who are most active and useful in religious work will be away next year. Rev. S. W. Green is leaving us after having been assigned here for two years by the L. M. S. and this takes away our teacher of the New Testament. We should, therefore, like the man selected to be able to take courses in this subject until we find our permanent teacher. We are looking forward to having one of the three Yenching graduates who are to be at Union Seminary next year to return to us for this purpose, but until then we have a vacancy to be filled. Misses Myfanwy Wood and Lucy Burtt and probably Mr. Lapwood will all be away from here next session. Most serious of all Dean Chao himself has his sabbatical year and is planning to spend it in visiting student centers in other parts of the country.

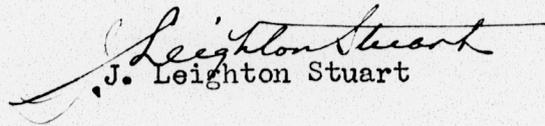
Any teaching that the prospective worker would carry would be charged to the regular budget of the School of Religion on a basis of equitable adjustment to be reported to you in the light of developments.

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I hope that the general plan as outlined by Dean Chao and the specific suggestions for next year will be carefully considered by the committee and that we may have your frank comments on the whole matter.

Very sincerely yours,

  
J. Leighton Stuart

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March 20, 1939

To the Board of Trustees:

In preparation for the Annual Meeting at which I wish it were possible for me to be present I should like to invite your attention to such aspects of our financial affairs as are giving me the most serious concern.

Our College of Natural Sciences has an established reputation for high academic standards and for practical usefulness, but has been maintained on extremely undependable sources of support. You will recall the only partially completed effort to secure for it an endowment of US\$1,000,000. Its annual budget can scarcely be reduced below Chinese \$130,000., for which at a somewhat normal exchange rate of 3:1 we can count on only C\$55,705. from all sources. I have through successive years asked the China Foundation for an emergency grant of C\$15,000. or C\$30,000. intimating each time that this request would not be repeated. Apart from other reasons for not doing so again the loss of customs revenue makes it unlikely that this Foundation can continue any such grants in the immediate future.

The College of Public Affairs - the significance of which is in its own way equally great - is on an even more precarious basis. The Princeton contributions have been revealing a slight increase which is most heartening and encourages a hope of greater reliance hereafter on this primary relationship. We have a renewal for next year of the Rockefeller Foundation grant, but there is no assurance of continued help from this source. The whole question of further activity in China will doubtless be considered by that body during the next few months, but in any case we should not look forward indefinitely to dependence on it to so large an extent. The Oxford project will be extended after next year only if the special British source of support renews its grant. Apart from this special feature we should plan for an annual income of C\$100,000. if this College is to realize the full measure of its opportunity.

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Because especially of the Gamewell endowment the School of Religion is temporarily able to balance its budget quite easily, but this is partly due to an expenditure less than will be required when we are able to strengthen this faculty with some of the choicest of its own graduates after further study abroad. When general conditions in the country become more normal we ought to look forward to attracting once more a fine type of college graduates for training in Christian service and to providing adequately for this supremely important responsibility.

Of the needs of the Women's College, Physical Education, Journalism, and other features I shall not write in detail. But the maintenance of our program as a whole during these troubled times is due chiefly to the supplementary aid that came last year from your special emergency efforts and from the present abnormal rates of exchange. We ought to plan carefully for building up an endowment fund sufficient to carry on our basic work independent of these adventitious factors.

It is impossible to review our institutional finances without commenting on what seems to us out here to be a continuing disproportion in the amounts being expended on American overhead, whether administrative or promotional. According to our calculations the income for 1937-8 amounted in all to US\$127,332.97 of which \$26,363.37, or 20% was spent on these overhead items. This does not include the fee for investment advice. But the largest part of our income is from well-established relationships calling for but slight administrative and even less promotional expense. For the current year an income of \$123,744.96 and an overhead in all of \$31,064.00 gives the somewhat startling figure for the latter item of 26%. We are informed that for the ABCCC the overhead charges are only 7%, and the obvious inference is that Yenching is paying the bill for the whole group of institutions. As we have often pointed out before, we would cheerfully contribute to a comprehensive scheme of Christian higher education that could be intelligently defended. But it scarcely seems fair to perpetuate a system to

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to which we have been consistently opposed by drawing so heavily upon your resources.

It is an aggravation of this at least fancied grievance of ours that both last year and this an additional worker has been paid for out of our funds to work for the whole ABCCC. There is not the slightest complaint against the use of either of these men. On the contrary in each instance it has been at our suggestion and with our whole-hearted endorsement. But in view of the already large amounts we have had to contribute toward the general cause we fail to understand why this man should be charged against us alone.

We can not avoid questioning whether the nett results for us from these promotional activities justify the expenditures from our own resources, and whether we could not secure at least as much income at much reduced cost by maintaining a limited staff working exclusively for the one institution. I need not add that this question would never be raised were it not that during all these years when "correlation" has been advocated no evidence has reached us of the willingness of any other institution to consent to the re-organization which alone seems to us to justify a joint financial campaign so largely at our expense.

It may savor of petulance or of callous indifference to the very real hardships which our sister institutions have been incurring to write thus at such a time of general anxiety and distress. Suffice it to say that any sharing of what we possess to assist in their relief would be gladly approved by us, and we should expect them to aid us in the same spirit should the special need arise. This is being written from the standpoint of the situation which obtained when the policy now in operation was determined. on.

It only remains to assure you again of my confidence in your concern over the welfare of our own University and in your ability to care for this in the light of aspects of the problem which we cannot understand as clearly as do you. Indeed it is only because of my vivid consciousness of this mutual trust and of our common

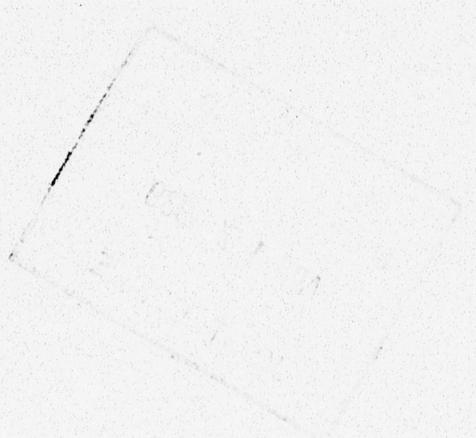
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aims which has overcome my reluctance to give expression to what may seem to be in the nature of captious criticism. It would be far more satisfactory to raise such issues with you face to face in friendly consultation. In any case you will agree that it is better to let you know of these misgivings of ours than merely to discuss them among ourselves, especially since in doing so you can be sure that this is our only complaint. This letter can end on the note - which I have long since learned to regard as the dominant one - of grateful appreciation for your understanding sympathy, generous support and untiring efforts on our behalf.

Very sincerely yours,

*J. Leighton Stuart*



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March 22, 1939

Stouffer  
5/2/39

To the Board of Trustees:

This is being written in the hope that it will reach you in time for the Annual Meeting and assure you of my remembrance of you, my colleagues in this high adventure of the human spirit that we know as Yenching University. During recent years, as the dreaded menace of Japanese military conquest of North China became more imminent and finally broke upon us with a savage fury and a disclosure of their aims and methods more vicious even than we had feared, I have attempted to keep you informed of happenings and trends as these seemed to me to be affecting our own institution. You may have felt at times that I have, in communications to you, given disproportionate attention to the progress of this struggle. If so, this will at least help you to appreciate how absorbingly concerned I have been over this issue. Never in my whole experience have I felt quite so passionately aroused. This is primarily due no doubt to what Japanese rule in other subjugated areas had compelled us to expect would be enforced here, thus destroying all that we have created in terms of personnel and the advocacy of our distinctive ideals. The patterns of cruel suppression of all that conflicts with - or that their irresponsible agents conceive of as conflicting with - their aims of political and economic aggrandisement are being reproduced here and elsewhere in China as rapidly as conditions permit. We can have no illusions. Yenching University, as it has now come to be known, could not possibly continue to function if the Japanese consolidate their grip on North China. Nor would we want to maintain the institution here on the only terms they would permit. What we would do with plant and personnel until the restoration of Chinese sovereignty is - I venture to hope - more of an academic issue with the lengthening of the war. The chief unknown factor is the course of international events which at this writing are certainly ominous. But the fact that the outcome of this conflict and its consequences to Yenching are all involved in larger world issues gives point to the conviction that the values of democracy as against despotism must be preserved throughout the civilized world at any sacrifice and that only thus can peace and international goodwill be guaranteed. No nation can any longer live unto itself. China, free and fairly treated, can become an enormously effective asset on the side of democracy, justice, relationships among the nations based on reason and righteousness rather than frightfulness and force, and the protection of those individual human rights the disregard of which is the basic cause of our present chaos. It is thrilling to remind ourselves that, in the preparation of the Chinese people for their heroic resistance and their determination to suffer whatever may be necessary for their national independence, Christian education has been a very important influence and that its flowering out in Yenching has merely carried forward by logical fulfillment and dynamic urge the spiritual energies inherent in this blend of religious faith and American idealism. Underlying all the grim

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tragedy of this invasion, the age-long weaknesses in Chinese life which have encouraged it, and the newly awakened patriotic consciousness it has helped into alert activity, is the world-wide clash of ideologies which must somehow be reconciled. Yenching has become so completely identified with Chinese progressive endeavors that we would not want to escape from the consequences nor fail to contribute toward the efforts of Chinese resistance. Fortunately, the issues are so clear that our Christian purpose and our Chinese loyalties involve no tension but give substance and stimulus each to the other. We can therefore be whole-heartedly for the cause of China in this particular matter, and be ready to share in whatever sacrifices may be of actual benefit. And American help to China in this struggle is not only a moral obligation but will tend to preserve all that our country has done for her people in the past as represented by this institution among many other expressions of our friendly purpose.

As to our concrete policy until the situation stabilizes, we shall carry on as hitherto, avoiding provocation to the military authorities and being as conciliatory as possible, but refusing to yield on any matter of vital principle such as academic freedom, national loyalty or religious conviction. How delicate a problem it is not to antagonize the ever-suspicious and arrogantly assertive Japanese on the one hand, and retain the confidence of our Chinese friends on the other, can be safely left to your imagination. That we who are here have your intelligent sympathy, constant prayers, and vigorous cooperation, is one of the chief sources of the calm courage and fidelity to this trust with which we shall strive to carry on into the future.

very sincerely yours,

*Shaigton Stewart*

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YENCHING UNIVERSITY: ITS SOURCES AND ITS HISTORY

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March 22, 1939

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

Dear Dr. Stuart:

Your letter of February 16th is at hand and I am frank in saying that none of us are very much satisfied with carrying funds in savings banks, except where liquidity is desired.

The government bonds we are carrying as well as savings bank investments all represent funds with which we desire to purchase larger income when the market breaks through to a position where this can be done. Every bond of any worth has been refinanced with a three or three and a half per cent coupon and selling at a premium. The point is that any fair slump in the market would carry all bonds down and if they were purchased at a premium, the loss on the transaction would be both in principal and income. By temporarily using savings banks we are protecting principal at least.

Our Investment <sup>Committee</sup> ~~Counsel~~ noses around among all sorts of investment counsel aside from employing one firm. So, about every angle of the economic and financial situation is reviewed. To show how near right they are ninety-five per cent of the advisors predicted a strong market continuing all through half of the year, whereas one lone individual apparently digging farther into the mire than the rest uncovered some factors which now seem to have gotten into play, as for the last week, and principally today, there has been a tremendous selling on the down-side of the market. We are perfectly willing to see it go lower if we can buy more income for the university, and that is what we are watching at the present time.

With this review in mind, we are perfectly willing to make any further investment of funds which you may have on hand or which you may desire to have us handle through the university account.

Thanks for the note about the Madras Conference and the two papers written by Dean Chao. I am passing these on to Mr. Garside and the Promotional Office.

We are also glad to have the snapshots which is new evidence to us by showing their occupation as to how this struggle is reacting.

As requested, we are paying the Sigma Chi dues according to the notification which you enclosed.

Florence Tyler doesn't usually thrill me, but she did yesterday when she told of the kind of work that is being carried on at Yenching and of your individual part in the program. She arrived by way of Europe night before last and gave us a very fine picture of conditions throughout North China.

May the Lord bless and keep you.

Very sincerely yours,

CAE/r

C. A. EVANS

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March 23, 1939

Dear Dr. Stuart:

Let me acknowledge receipt of your letter of February 16th. I have communicated to Dr. H. T. L. your comments and will keep you informed of his reactions.

Thanks for the "simple suggestion on the vexed subject of 'correlation'". This proposal that the starting point in reorganizing Christian higher education under present conditions be a geographical rather than an institutional one, has been frequently advanced in the discussions of this topic which have been taking place here in America during recent months. Of course the practical problem is that of how such a procedure can be made effective in each of the various geographical areas. We have been hoping that the meeting of the presidents scheduled for the latter part of April would make very definite progress in finding the solution to these problems. I am disappointed to learn from your letter that no representative from the Tsinan group is planning to attend. I wish that Dr. Lair, who is the acting President in Tsinan, could arrange to go to Hongkong for the meeting.

Personally, I have wished for many years that Yenching and Cheeloo could get together along the lines indicated in your memorandum. I have a very vivid recollection of my attendance at the conference of Cheeloo and Yenching representatives in Dr. Galt's home during the autumn of 1922 when this matter of greater unity between the two institutions was informally discussed. I have always been disappointed that the suggestions made at that time were never carried out. I hoped in the autumn of 1937 when it was impossible to carry on teaching work in Tsinan that the student body might be transferred to Peking rather than out to Chengtu, and was disappointed that this could not be done. It has seemed to me many times during the last seventeen years that other good opportunities for bringing the two North China institutions much closer together went by without being utilized.

But regardless of our failures along this line in the past I do hope that plans can be worked out in the months and years just ahead which will permit the combined resources of Cheeloo and Yenching to be utilized in ways which will accomplish the maximum results and will eliminate all overlapping and duplication of function.

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Dr. Stuart

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March 23, 1939

Some of your personal friends in the State Department have asked that we supply them with copies of all information coming from Peking, so we are of course glad to comply.

Very sincerely yours,

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

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NOTE: See letter from Mousheng Hsition Lin, dated March 23, 1939.

March 25, 1939

Dear Dr. Stuart:

Supplementing the letter I wrote you on March 23rd, we have just received the following letter from Dr. H.T.L.:-

"Thank you for your letter of March 22nd. I regret profoundly that circumstances have not permitted me to engage in quiet pursuit of knowledge in the Yenching campus where I have wished to be for the last two years. Barring unforeseen developments, I do not think that I shall be able to come to Peiping this autumn, and I hope that Dr. Stuart in the meantime may be able to secure some other man to take my place. Please rest assured that I shall be most happy to join the Yenching faculty in the future when conditions permit."

Very sincerely yours,

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

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*Delicate*

March 29, 1939

Dr. B. A. Carside  
150 Fifth Avenue  
New York City, N. Y.

Dear Dr. Carside:

We are trying to get the budget for next year to you as nearly after the middle of April as can possibly be done. We regret that we have been so delayed, due not to negligence but to a number of unavoidable causes. The deficit of more than a quarter of a million dollars will be startling and a cause for very careful explanation.

The first point that I want to make very clear is that there is no expansion whatever beyond the increases in salary and rank, all of which are on a conservative basis, and other increased expenses due to the special situation. We have tried to effect every economy that would not result in actual injury to academic standards or inefficiency in general. The next point is that we are maintaining the exchange rate of 3:1 because we wish to have you and those of us who are responsible at this end think in terms of normal exchange rather than get into the habit of counting on the present abnormal rate. Even so, it is perfectly possible that political developments may bring it down to this at any time in the near future. In other words, we propose to carry on next year within the general framework which you have authorized thus far.

Now as to the deficit. We rather expect, on the whole, that exchange will continue through the coming fiscal year at 6:1 or slightly beyond this. On a 6:1 basis the University general and the A. and L. can be reduced to the extent of the figure of the listed deficit, \$122,424; that of Natural Science by \$28,074; that of Public Affairs by \$10,710; and the Women's College by \$18,829, or a total of \$180,037.

In our income we have made no allowance whatever for the results of the promotional efforts you are carrying on so actively. The very fact that U. S. \$30,000 is being reserved by you for administration and promotion, chiefly the latter, would indicate that you expect to secure considerably in excess of the amount spent in such efforts. These figures we leave to your own calculation, but based on recent experience we feel confident that a substantial sum could be included. The Princeton-in-Peking item for American expenditure has not been included in the above figure, and in any case we should like the College of P. A. to balance its own budget. The Yenching College Committee will probably see that the same is done in the case of the Women's College. The School of Religion is now able to balance its budget even on a 3:1 basis. The benefit of favorable exchange has been

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asked for as the beginning of a sinking fund with which to improve the physical equipment for religious work. We are also planning to utilize the Casewell Fund on behalf of a mission to student centers in the Southwest undertaken by Dean Chao and perhaps one or more former graduates of the School. We shall report on this more in detail later, but this unit creates no budget problem.

We have good reason to think that the College of N. S. may receive grants from local sources very much as in past years, the amounts being dependent chiefly upon factors which cannot be ascertained at present.

Even though we had no additional local income and assuming that exchange continues as seems most probable, an income from special efforts for all the above divisions of about U. S. \$15,000 would cover what remains of the total deficit.

We believe in view of all these considerations that you would want us to carry on as we have been doing for at least one more year. If in the light of promotional efforts in America or political changes here or any other factor, we must make new radical alterations, we can face this necessity during the coming year early enough to provide for those who would be unfavorably affected.

Trusting that this explanation is clear and that the policy as defined in the budget will meet with the approval of the Trustees, I am

Very sincerely yours,

*J. Leighton Stuart*  
J. Leighton Stuart

JLS/sd

*The complete budget as mailed today under separate cover has some slight discrepancies from the totals as sent you under Recapitulations & quoted above. But the essentials are unchanged.*

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HARTFORD THEOLOGICAL SEMINARY  
THE HARTFORD SEMINARY FOUNDATION  
HARTFORD, CONN.

April 14, 1939

Mr. B. A. Garside  
American Office Yenching University  
150 Fifth Avenue  
New York, New York

My dear Mr. Garside:

President Barstow, being absent from the campus on a trip of about three weeks in the South, has left with me the correspondence with relation to Mr. C. S. Hsieh of Peiping. Now, after consultation with President Barstow, also with Dean Capen of the School of Missions and Professor Hodous of our faculty, I am glad to tell you that we want Mr. Hsieh to come to Hartford for next year, and that we will undertake to provide for him a maintenance scholarship in the form of credit for \$300 which will cover the cost of his residence during the thirty weeks of the academic year. He will have opportunity thus to study in graduate work here at the Seminary, to take some courses in the School of Education, and possibly some courses in the School of Missions, though I am not sure that any offering in that curriculum will appeal to him.

If he is registered in the Seminary as a graduate student, as I presume he will be, since he has his B.D. from the Yenching School of Religion, there will be no tuition fee for him to pay, unless he desires to be a candidate for a degree, in which case a nominal fee of twenty-five dollars (which is virtually a registration fee) will be required. A scholarship will cover the cost of his board and room here, but will not provide for his maintenance during the vacations of the academic year, the brief Christmas and spring recesses and the long summer vacation if he should wish to remain in this country. Therefore, he would need to be provided otherwise with funds for his travel, for his maintenance in vacation periods, for whatever books and materials he might need, and for such personal expenses in travel or clothing as might be found needful or desirable.

Our acceptance of Mr. Hsieh thus as a graduate student is based on the cordial commendation of him, which you transmit to us from President Stuart, and upon your own statements concerning him. For the purposes of our files, however, I will ask you to secure from him, or to have him secure and send to us, letters from two of the faculty at the Yenching School of Religion who can speak of his ability as a student, and from two nationals or missionaries who have known him in Peiping, and can speak with confidence of his probable future usefulness to the Christian cause in China. We shall need also a certificate of church membership, with a transcript of his work in the Yenching School of Religion, and if possible, of his academic work for the A.B. in the University. Assuming that these supporting credentials are satisfactory, we make the offer of this scholarship, and I am enclosing a statement to this effect, which may be used by him in securing the necessary travel papers from the Consul. I send also a blank upon which he himself may make his application for admission definite and formal. I should be glad to have him personally and directly, and along with these credentials and the application, a letter stating his purpose, his desire to come to this country, and his purpose in so doing in relation to his vocation as a Christian, seeking to serve the cause of Christ in his own country.

Cordially yours,

(Signed)

ROCKWELL HARMON POTTER  
Dean

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INDEXED

April 15, 1939

Dear Dr. Stuart:

Dr. Leonard Hsu has asked that we send you the enclosed memorandum concerning Dr. Lin Lin, with an inquiry as to whether Yenching may have some opening for him in the field of Economics.

I do not know whether you or any of the staff in the Department of Economics are personally acquainted with Dr. Lin. As you probably know, he has been working with Dr. Hsu for the last six months on the staff of the "Committee for Chinese Social and Economic Information". In this position he has been doing some very excellent research work and has prepared several monographs which are now ready for publication if funds for that purpose can be secured.

Dr. Hsu considers Dr. Lin an extremely valuable man in the field of Economics, and believes that he would be a valuable addition to the Yenching staff if there is any opening in that department. He would be glad to keep Dr. Lin for the work in which he has been engaged in recent months but at the present time it seems doubtful whether sufficient funds will be available to maintain this work after the end of June.

If the University is interested we will be glad to give you any further cooperation we can in connection with the proposal.

Very sincerely yours,

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

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April 15, 1939

Dear Dr. Stuart:

Your March 14th letter to Mr. Barber has been passed along to him. At his request I summarize some of the factors which lay behind the cablegrams which he, Mr. Davis, and Mr. Luce, sent you on March 11th and March 21st.

At a meeting of the leaders of the National Emergency Committee for Christian Colleges in China which was held in Mr. Davis' office on March 4th, Mr. Davis took the initiative in suggesting that it would be extremely valuable to have you in America to help with both the emergency campaign and with longer range planning for the program and support of the Colleges, if it were possible for you to leave the field at this time. Everyone present heartily agreed that it would be most valuable to have you in America this spring if that were possible, although some of us felt that it would be quite out of the question for you to be absent from Peking for any prolonged period just at this time when conditions are so unsettled and when your leadership is of particularly great importance.

After the matter had been thoroughly discussed, it was agreed to send the cable which went to you on March 11th. At the time the cable was sent it was recognized that you would probably have to reply along the general lines contained in your cable and your letter of March 14th. After considering your cabled reply, Mr. Barber and Mr. Davis sent you their second message of March 21st. Mr. Luce would undoubtedly have been in complete agreement with this second message but he was not available for consultation when it was sent so his name was not added.

We are glad to learn from your letter that you hope the situation may be sufficiently clarified to permit your making a trip to America within the fairly near future -- possibly by next autumn. You may be sure that whenever it is feasible for you to leave Peking we will always be eager to have you here in America, and know that you will make a splendid contribution not only to Yenching but to the entire program of Christian higher education in China. But we do not ever want you to leave the University under such conditions of instability and uncertainty as to jeopardize the safety of the personnel, program, or plant. All of us have recognized during the past two years that your presence has been a host in itself and we know that had you not been constantly on hand the history of Yenching during the period might have been far different.

As to the progress of our emergency campaign for 1938-39, the results to date are approximately the same as for the same period last year. Up to this morning we have a little over \$143,000 in cash and in signed pledges. Additional verbal promises upon whose fulfillment we can rely will bring this total up to

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Dr. Stuart

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4/15/39

a little more than \$155,000. We have an application before the Rockefeller Foundation for an emergency grant of \$100,000. While one cannot be too optimistic until action is actually taken, the prospects seem fairly encouraging. If favorable action should be taken by the Foundation, we would still have to secure about \$75,000 in order to complete our total fund of \$330,000. That means hard work for the next ten weeks, but is by no means impossible.

As for the emergency fund of \$56,331.95 which we are seeking for Yenching, we have now secured a little more than 40%, with substantially more in prospect. If the Foundation makes a generous grant, we can rely on securing almost, and perhaps all, of this fund.

Sincerely yours,

President J. Leighton Stuart,  
Yenching University,  
Peiping, China..

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Hong Kong, April 25/39

Vol 4/9

My dear Gasside,

You will recall that I have more than once raised questions with you about Mr. George Barber and his business standing. Although never quite happy over the thought that the President of our Board was a man about whom there could be any misgivings, yet I felt that it was after all a problem that concerned those of you <sup>who</sup> were in America. Quite recently, however, I have been spoken to by two unrelated persons about his connection with supposedly "shady" financial transactions with agents of the Chinese Government. The recall of C. T. Wang as Ambassador appears to be due primarily to his lack of discretion in certain loans or credits in which he became involved. Leonard Hsee is reported to have defended himself on the ground that the head of the Yenching Trustees was a man whom he assumed could be trusted. Leonard's own status is quite obscure. My own opinion is that he is not competent to undertake the kind of big negotiations which

He seems to have been commissioned to carry out,  
and that even though he has not yielded to any of the tempta-  
tions inevitable in such matters he lacks the balance  
and experience for their successful accomplishment.  
It might be advisable not to have him too directly  
associated with ~~our~~ office. As to Mr. Barker I have  
nothing more than these vague rumors, but they have  
a way of spreading and can do all that we care about  
incalculable harm. Roger Greene was one of those  
who talked to me of the suspicions that were in  
circulation and he evidently feels quite strongly. He  
especially objects to Barker's presence on the  
Harvard - Yenching Board, as I always have myself. You  
may care to learn more from him. The other man  
who spoke to me is a well-informed Chinese. It would  
seem that the time has come at least for some  
sort of inquiry. It has always grieved me to listen  
to slurs about this prominent member of our Board  
using these connections for his business advantage,  
and the charges about Chinese financial transactions  
ought to dealt with. Regretting the occasion for  
adding one more to your many worries, Yours heartily  
Laighton

April 26, 1939

Dear Dr. Stuart:

Vernon Nash has shared with me as you requested the letter you wrote him on March 9th. This discusses some of his efforts to build up support for the work in the field of Journalism, particularly his approach to Mr. and Mrs. Richard J. Walsh.

We have been trying to give Dr. Nash every possible assistance and encouragement in connection with his efforts this year on behalf of the work of Journalism. It would certainly be splendid if a substantial fund could be contributed by Yenching friends for the development and maintenance of journalistic work in China during the years just ahead.

Of course, the question of how such a fund should be held and administered can only be decided in the light of the inclinations of the donors. If those who are interested and able to give make their contributions more freely to the Williams Memorial Foundation, we should no doubt encourage them to do so. We must, however, keep in mind that whenever funds for the support of any phase of the work in China are placed in the hands of independent groups which have the right either to give or withhold grants from year to year, we are confronted by the necessity of the constant cultivation of the trustees and officers of such independent organizations. Experience has shown that groups of Trustees usually have to be reconverted at frequent intervals, and must be constantly cultivated if their interest is to be retained. Even though the original trustees in a group are all completely friendly and committed to the support of a certain program, as new individuals come into the group when deaths and resignations occur, policies are apt to be gradually shifted into new directions.

Reduced to financial terms, this means that the addition of every new group in America to which we must look for support of the China Colleges means the expenditure of additional time and money in home base activities.

Very sincerely yours,

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

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April 29, 1939

Dear Dr. Stuart:

Thank you for your letter of March 30th.

Dr. Luce will be in the city next week, and at that time we will consult with him as to possible next steps in the Hoobler case. We will also bring in Mr. McBrier and other who know the situation. I'll then write you further on the matter.

I have been sorry to note during recent months an undercurrent of criticism of home base activities coming from Yenching as a result of Stephen Tsai's visit with us last spring. I have given quite a bit of thought to whether I should attempt to prepare some analysis of his visit as it appeared from our angle, but have definitely decided against it. When plans don't work out as we had hoped, the least said the soonest mended. But if in future there is any thought of Stephen coming to America again for promotional work on behalf of Yenching, I believe that certain observations and suggestions should be submitted to you for consultation with him before any decision as to his coming is reached.

Stephen is an unusually capable chap, with many admirable characteristics. With his zeal for Yenching we are in the heartiest agreement. I recognize the characteristic which you describe as "frankness", though I would use another term for it.

It takes a wide variety of personalities to build such a fine institution as Yenching, and we try to work in harmony and friendship with them all.

Cordially,

President J. Leighton Stuart,  
Yenching University,  
Peiping, China.



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May 1, 1939

Dear Dr. Stuart:

Mr. Parker has asked me to supplement what he has already written on the minutes of the April 14th meeting of the Yenching Finance and Promotion Committees by commenting on action FP-3632, relating to Dr. Galt's History of Yenching University.

This matter was first taken up on the basis of your letter of January 24th. The Committees were sympathetically interested, but were of the opinion that additional information on a number of points was desirable before any final decision was reached.

First of all, the members of the Committee believe that a complete copy of Dr. Galt's manuscript should be available for study here in America. We have now on hand a copy of the manuscript which Dr. Galt handed us while he was on furlough in 1936, "Yenching University -- Its Sources and Its History". All the material we have consists of 96 pages. I attach a copy of the table of contents of this material so you can be sure of identifying it clearly. Our assumption is that this constitutes the first 11 chapters of Dr. Galt's History, and that 12 additional chapters have been written since he returned to China. It is possible, however, that our impression is incorrect, or that Dr. Galt may have made some substantial revisions in these earlier chapters of the book. We would be grateful, therefore, if you would send us either the last 12 chapters or else a complete manuscript of the History, as you find it desirable.

In the second place, we would be grateful for your suggestions as to methods of publication, the number of copies of such a history you would wish to use there in China, and costs of printing there. In a number of our University of Nanking publications, such as the books of Dr. J. Lessing Buck, we have found it advantageous to have the printing done in China, and the unbound sheets shipped to America for binding here. That might be the most economical procedure in publishing Dr. Galt's History but before any decision on that point could be reached we would need to have definite quotations as to how much it would cost to have whatever quantity is desired printed there in China. As to our requirements here in America, the Committees talked in a general way of our probable use for about 1000 copies, but of course the quantity would depend largely upon the amount of cost involved.

From your suggestion that it might be well to add a chapter describing the period through which the University is now passing, we assume

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Dr. Stuart

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May 1, 1939

that you are not thinking of hurrying the History through the press immediately, but are exploring the possibilities of doing so within the next year or two. This would give us ample time to exchange information and comments along the lines indicated above. Of course we all recognize that with a growing institution like Yenching and under changing conditions such as China has been facing for many years, there would probably be no time in the near future when we can feel that the History of Yenching is in any sense completed, or even clearly at the end of any given chapter. But we do believe that the publication of such a history as we hope Dr. Galt has succeeded in preparing should be of great value to the University in a wide variety of ways.

Very sincerely yours,

Dr. J. Leighton Stuart  
Yenching University  
Peking, China

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Encl.

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INDEXED

May 1, 1939

Dear Dr. Stuart:

Mr. Parker has also asked me to write you with regard to action FP-3633 in the April 14th minutes of the Finance and Promotion Committees.

This action is based on your letter of November 10th, with its proposals as to "a special form of constructive aid to China".

The Committees were very sympathetically interested in the constructive suggestions contained in your letter and its attached statement. They found it difficult, however, to give an immediate affirmative answer to your recommendations, for two reasons:-

In the first place, it was pointed out that recent news from China indicates that the development of certain types of activities reaching out from Peking into the surrounding territory might possibly involve difficulties of various sorts. This, however, is a matter which the Committees unanimously agree must be left to you for decision, since obviously no one here is close enough to the situation to have any worth while judgment.

From the financial side, the Committees did not see any immediate possibility of securing another US\$4,000 for current purposes beyond the US\$56,331.95 in emergency funds which we are already seeking to secure for Yenching during 1938-39. While the Yenching Trustees, the Associated Boards, and the National Emergency Committee, are all doing everything possible to secure Yenching's share of the sum in the joint emergency fund of \$330,000, that fund is not yet completed by any means, and it seems as though we will be very fortunate to come anywhere near completing it by the end of the fiscal year. In addition to securing Yenching's share of this emergency fund, the Yenching Trustees are pushing ahead with their efforts to strengthen the capital resources of the University, and also to assist the Yenching College Committee in building up an increased endowment for Yenching College for Women. This is as much as they feel they should undertake just now.

We hope, however, that if the complete \$56,331.95 is secured for Yenching by June 30th, that the University may find within that sum, either from gain on exchange, or from savings at certain points, some or all of the \$4,000 which you estimate to be necessary to carry forward this constructive project during 1939-40. If such funds are not available, the Committees would be grateful if you would write us again with regard to the matter, giving the latest information as to how the project stands, as to the possibility that difficulties might be increased in carrying on such work, and giving revised estimates on such a project during the coming year.

Very sincerely yours,

Dr. J. Leighton Stuart  
Yenching University  
Peking, China  
BAG:MP

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H. H. H. H.  
4/25/39

## The Heart of the Christian Faith

Our faith is centred around God, the Holy and loving Father, Creator and moral judge of the world, as Jesus Christ, the word Incarnate has revealed Him to us. This revelation shows that while God is transcendent and the tremendous Reality beyond our human ken, He works in history and has a moral purpose to realize in the world. Christ alone stands out in the midst of our present world chaos and conflicts, the assurance that God rules and overrules all. And this Christ we know through God's revelation as recorded in the Bible which conveys to us in divers ways and manners the Word until its full embodiment in Jesus Christ, and also through the verification of the Truth of the Bible in our own experience, as by the grace of God we are enabled to understand Him in the spirit of quest and obedience.

At the same time, the Word Incarnate shows us the glorious possibilities of man and also his utter sinfulness. Throughout the ages man has struggled upward in the pursuit of happiness and has, instead of finding God in surrender and obedience, often ended in self-assertion and selfishness, resulting in sin and ruin. Man must seek after God for he is made in God's image and cannot rest until he rests in the Love of God. He tried to set himself up as God and consequently he turned his achievements such as science and art into instruments of his own misery and destruction. He stands therefore in utter need of redemption.

Again, we find that in the need of sinful man, Jesus Christ, in his living, in his teaching, and in his dying on the Cross, gives in Himself the way of salvation. In and through Christ, God comes to reveal both His compassionate love for man and His terrible righteousness, offering His grace by which man may have faith and be justified in His sight. There is only one way of redemption and that way God has given in the suffering love and vicarious death of Jesus Christ. With this way of love, suffering, and sacrifice, the believer must identify himself through divine grace; for salvation is not merely acceptance and appropriation, but also surrender and identification. Christ died, and rose from the dead. So the Cross constitutes the way of salvation which leads to newness of life and immortality.

Since the time of Jesus' earthly days, history may be seen as the area in which God works out His process of redemption. God's redemptive activities are in the historical process, wherein its organ is the Church, the Body of Christ. Within the Church the Holy Spirit works so that it may be the society of redeemed souls where they may, through common worship, through spiritual fellowship and nurture, learn the Truth of their religion and be trained to bear living witness to the Truth. As the Body of Christ and as the abode of the Indwelling Spirit, the Church is the society providing the indispensable environment for the followers of Christ, wherein they may continue to grow into the fulness of the stature of the Lord. The Church is therefore the social Incarnation of the Word and as such is a community within the world, with a

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two-fold task, namely the building up of Christ-like men and women within its fold and the transforming of the world through these men and women, until the world partakes of the nature of the Church, that is, becomes the abode of the Spirit of God. It embodies within itself a culture built upon the love of God, and its task lies in the extension of this culture or in other words, in the re-creation of the world.

### The Call to Action and to Hope

In the face of the present world chaos and conflicts, we who are followers of Jesus Christ, should see God's very judgement of mankind. God has not left us to ourselves but works all the more clearly in the historical process. His righteous will must be accomplished. Therefore Christians all over the world should stand firm, awaiting prayerfully the great deliverance that comes from above and bearing witness fearlessly to the Truth that the Holy and loving God is the consuming fire before whom sin and evils and wicked deeds of man as individuals and as groups, cannot stand. We therefore call on all followers of our Lord Jesus Christ, not to look at the disintegrating world in despair, but to look to the Almighty and all loving God and to take courage in the faith that righteousness will finally triumph over all moral evils that come to man through war, destruction and oppression, and all other expressions of human selfishness. The Church throughout the world should exert herself to the utmost in her task of soul-winning and soul-making, to educate and discipline her members in worship, in the Truth of the Bible, in deep fellowship, in understanding the problems and needs of the day and thus to prepare them to face troubles and uncertainties with the calm assurance that comes only as man meets God in Christ, face to face.

We call on all Christian leaders and all thoughtful Christian youths to stand up for the right against forces that are opposed to the Holy and loving will of God. They should be the prophetic voice against slaughter, bondage, oppression, and all forms of wanton destruction of human lives. They should proclaim the word of God and condemn all social, economic, and political wrongs, and at the same time to comfort, console, and encourage all those who are sorrowing and suffering. The odds are great, but the spiritual resources at our disposal are far greater. The experiences of the Church and her saints throughout the ages bear witness to us that the power of the spirit descends upon those who draw near to God, who are willing to live fearlessly and dangerously, and who do not retreat in the face of hardships in unwarranted pessimism and defeatism. It is essentially the faith of the Church that its spiritual means are adequate to meet physical forces and material weapons. It is the fearless spirit of righteousness leaning on the everlasting arms of the Almighty that will overcome all evils. Look therefore to Christ and to His Cross and take heart!

Followers of Christ, all over the world, live under diverse conditions; many are living in countries where they enjoy large measures of freedom and large amounts of wealth while many others are being oppressed, having neither freedom to bear unfaltering

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witness to the Truth nor means to carry on and serve their community in dire need and in deep suffering. We give thanks to God for Christian individuals and Churches that have been able to give generously both in money and in various forms of service, to those who are in need. The Body of Christ, though broken on account of theological and administrative differences, is yet one in the heart of the Father. When one part of it suffers, the other parts will rush to it to help, to succor, and to share its suffering. We therefore call on all believers and followers of Christ to bear in concrete, effective ways the burdens of their fellow Christians who are suffering, from poverty, disease, war and political oppression.

At a time like this, the hearts of men are sick and yearning for that which they vaguely know they need. Many are in search of the meaning of life; many are in quest of religious certainty and comfort; and many are crying out for deliverance and for power. The world, in its present state of chaos and godlessness, is at heart yearning in need of God. This yearning has been stifled by secular theories of life, eclipsed by the caution of science, and suppressed by various types of narrow nationalism. At present, Christianity is at cross-roads. Either it has no message to men powerful enough to show the only adequate way of salvation or it can rise to unprecedented opportunities to proclaim its gospel and suffer for it. We believe that the latter is the case. The Cross is its ensign and the glorious resurrection of the Lord is its sure victory. Therefore we call on Christians everywhere to a far more energetic evangelism and a far more comprehensive social service. The witness of the Church is the witness of the Word and of fearless action.

For all these purposes, we call on the Churches to come together and find their unity in service, in suffering, and in meeting the needs of mankind. It is now time for us to lay down our own lives so that we may gain a more glorious one. Divided we are not able to meet the onslaught of the power of darkness which has thrown the world into chaos and has threatened to destroy civilization altogether. United we can, under the leadership of our Lord, march forward to fight against evils that now shake the very foundations of the world and to enthrone our Lord in the world which he created according to His Holy will. The urgency of the times calls for unity and for agreement in moral judgement upon the world. God has judged, will the Church not agree to pronounce this judgement which is for the salvation of mankind?

God's kingdom is already here, though yet as a seed in the heart of the Church. Through Christ He can save to the utmost, but He wills that His children should obey Him and work with Him. His will must be accomplished. He calls for our active participation in His redeeming activities. Sure as God is and works in history where His righteousness and love are to be fully manifested, we believe that good will triumph over evil and we shall share in the glorious victory of God's goodness, as we give ourselves completely in consecration to His service.

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A Chinese Delegate Looks at Tambaram

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T. C. Chao

Ancient sages thought that life should be lived in accordance with the golden mean. For us who live in the modern world, however, nothing is stable, not even the golden mean, which is an unsubstantial something between a yes and a no, in the process of becoming. For us, all things must be dialectically viewed, all are paradoxes. The Great International Missionary Conference just held at Tambaram, India, is not an exception. It was inspiring and it was not; it was a success and it was somewhat a failure; it was strong, but its strength was also its weakness. Of course one cannot talk about the Conference as a whole, for he is only one of the six blind men trying by touch to know what the elephant looks like. The Conference was literally one of incessant activities where each one, especially the talented, worked day and night without a breathing space. He who served in one section did not know what went on in the other fifteen sections and six or seven subsections until the plenary sessions when all reports were brought together. Of course there were platform addresses, but these were comparatively unimportant, as they did not seem designed to increase the momentum of creative urge of the Conference. The report of any individual delegate of the Conference, therefore, is necessarily fragmentary; and many reports, or all the printed reports that will soon appear, must be pieced together to offer the reader a view of the Conference as a whole.

II.

The Conference had many inspiring aspects. For four hundred and seventy men and women to come to Tambaram from sixty-four nations at a time when war and the threat of war held the world in fear and anxiety, in agony and indescribable suffering, and for them to live together as they did is a feat which to the thoughtful mind cannot be a great inspiration. Rightly therefore declares the report of section I on "The Faith by Which the Church Lives":

Our nations are at war with one another; but we know ourselves brethren in the community of Christ's Church. Our peoples increase in suspicion and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus, in broken and imperfect fashion, the Church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which He has purposed humanity to be.

There was indeed wonderful fellowship among the delegates, a fellowship based upon two solid facts, namely the fact of their common and healthy humanity and the fact of the Christian spirit. People could be color-blind under such circumstances. Said a black African: "Before I came to the Conference I often wondered if God had made a mistake in creating a man like me;

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but now I am convinced that He did not." The Indian delegates, according to a British member of the Conference who lives among them and therefore knows them, fell in love with the Chinese delegates at first sight. They have so much in common, and yet so much in contrast. The sense of humour, so characteristic of the truly human, fulfills a marvellous function where it passes over colour differences and sees the leaps of the human mind that is able to live a thousand years in a decade. Moreover, none seemed to be too conscious of his or her own denominationalism. The Christian is more than an Anglican, a Methodist, a Presbyterian, a Baptist, or an exponent of any other denomination or sect. So it is true that "the letter killeth, but the spirit giveth life."

The togetherness of a gathering like this gives one the consciousness of the existence not merely in theory but also in fact, of the Ecumenical Church. Beneath apparent outward differences lies the deep and abiding conviction that in a modified sense the saying of St. Augustine is right: "Outside the Church there is no salvation". The emphasis on the ecumenicity of the Church is the right one at a time like this. By this emphasis impetus will be given to the development, not only of the younger churches, but, what is more important, to a new sense of the Church on the part of many who have not yet acquired a strong love for it and of others who are Christians in spite its weaknesses. The Ecumenical Church will be less than a dream if the parts that make for the whole are either unsubstantial or weak. The importance of Tambaram, at least to one Chinese delegate, lies not so much in its pronouncements, which are often thin and frail, as in its guidance for evangelism and the up-building of the spiritual and corporate life of the Churches. Tambaram significantly creates the sense of the church and through that the consciousness of the Church Ecumenical. The practical suggestions in regard to religious education, sex relations, Christian literature, evangelism, the inner life of the Church, the training of an indigenous ministry, the preparation of future missionaries, etc., are of far greater significance than passages that deal with superficial generalities!

### III.

The theological mind finds Tambaram strikingly irritable and strangely interesting. To start with Dr. H. Kraemer's book, "The Christian Message in a Non-Christian World" had provoked much thought, perhaps much approval, and certainly much opposition. When theologians met together, it was abundantly clear that there were differences in the European and American outlook, with the British way of thinking sandwiched in between.

First, a thoroughly adequate stress was laid upon the Holy Bible. For, as the report of section I declares, "if the Church is to repossess ... its faith in all its uniqueness and adequacy



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and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible." Every religious person can agree heartily with Dr. Kraemer that no one becomes a Christian upon the strength of philosophical arguments, upon adequate scientific investigations into the nature of religion, or upon the exercise merely of the intellectual faculty of the human mind; but not every one can endorse his "Biblical realism," which asserts without explanation and affirms without placing its affirmations against the complicated background of modern life. Biblical realism itself must be explained and can not escape analysis.

In the discussions of the Christian faith, a number of problems appeared. One of these was: How do we know religious reality? - the problem of revelation. Another was the relation of our Christian faith to other religions amongst which perhaps the most vital ones were those of nationalism, communism, and even humanism. Not a little was said in sectional meetings on Christian epistemology, though not a word appeared on this subject in any report. According to the Bible, God has not left Himself without witness even in the non-Christian world. The Chinese delegates found certain ideas beyond their comprehension. Dr. Kraemer was therefore invited to meet with them. It is not difficult for the Chinese to understand the different orders of knowledge; neither the idea that God takes the initiative in His act of revelation in and through Jesus Christ, nor the idea that the human mind, through grace, must respond to God's revelation. To them the difficulty lies in the exclusiveness of such divine revelation in Christ and in the immeasurable distance between God's word through their own sages and heroes and God's Word Incarnate in Jesus. To a few it would even be more acceptable to go to the Limbo with such ignorant celebrations as Confucius, Mencius, Socrates, Plato, and others, than to believe and to live eternally in celestial bliss!

The eschatological outlook of the German Christians is a matter that the Chinese mind is less than able to penetrate. Demonic influences are let loose now in this world and the non-Christian religions indicate or even express such influences. But the day will come when, according to St. Mark's gospel, the Lord will come upon the clouds in glory to judge the quick and the dead. And then His Kingdom "will be consummated in the final establishment of His glorious reign of Love and Righteousness, when there shall be a new heaven and a new earth where death and sin shall be no more." It is not difficult for the Chinese understanding to see that this era may soon come to an end; but it is not clear that the second coming of Jesus and the final consummation of His kingdom are necessarily connected with the passing of an era like that with which we are unfortunately confronted. Then if this world is to be rolled up like a garment, to give place to a new heaven and earth, the date of such an event is of paramount importance, for if the event will not come

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apostles and prophets, one and undivided, perfect and holy, and taught by Holy Spirit," the Church "is an object of faith." And in the report of Section I, it says: "In all humility and penitence, we are constrained to declare to a baffled and needy world that the Christian Church, under God, is its greatest hope." Concentration by nearly five hundred representatives of sixty-four nations on the Church is a matter that is fraught with meaning. Because of this concentration the idea of the Kingdom of God was for the time in danger of being eclipsed and even crowded out. Only the constant and unflagging vigilance of the American mind kept in the thought of the Conference. In the report of Section I, a sentence or two on the Kingdom consequently got in not without difficulty nor without ingenuity. It says: "For Christ, the Kingdom of God was central: He called His followers to seek first God's Kingdom and His righteousness. Through acceptance of His call to suffering love and through trust in divine help, men are summoned to be co-workers with Him for the increase of justice, truth, and brotherhood upon the earth." Not much attention therefore was given to the social implications of the theological ideas of the Church.

The Conference seems to be the Church taking a careful inward look at itself, at least far more so than an outward look upon the world. Such introspection is of very great value and importance. But on that account it is not able to send an adequate message to those who are awaiting its word upon the living problems of the day. Most of the statements the Conference made, if not all, are little more than reaffirmations of previous pronouncements known already to the Churches.

#### IV.

The Church must exist in this world. For this very simple reason, and in spite of the apocalyptic or eschatological nature of the world, it is keenly conscious of its relation to its environment, to the community and the state, to the social and economic order that it has to confront. Nothing new was said. Oxford and Edinburgh had done good work, and much of what was threshed out in these two World Conferences was transported to Tambaram. Many delegates desired to see the Conference utter its prophetic voice on specific and concrete issues of the present time. All were sharply conscious of the gravity of the world situation. The enemies of Christianity today are sons of Anak, far more gigantic than those Jerusalem faced in 1928. And yet Tambaram was more self-possessed and less outspoken.

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What then are the reasons for this state of affairs? In the first place, a world conference is always one that can speak only in general terms, uttering principles only. From the time of the first world conference at Jerusalem, as recorded in the Book of Acts, the Church has been making compromises, wise or unwise, where the welfare of many believers is involved. No assembly of Christians has the right to impose martyrdom upon parts of the Christian world. The suffering of the followers of Christ who are directly being persecuted and oppressed, is already too great to bear. It is not beyond imagination, therefore, that direct condemnation of evil might lead to the annihilation of certain weak churches which have to face the forces that oppose the Christian religion. Vicarious suffering is all right, but vicarious martyrdom is out of question. Although no one in the conference referred to the Lord's parable of the tares, it must have been in the minds of many that the wheat must grow up, together with the tares, and though they may for the time being appear to be very tall, very numerous, and very choking, they will be gathered up some day, when eschatology finds its verification, and be thrown into the everlasting fire!

Then the Church must measure and be assured of its own strength. The new ecumenical consciousness is no doubt the most precious thing that Christianity has in recent years been acquiring. This ecumenicity was characteristically present at Tambaram. But violent disagreement upon the living issues of the day, on the part of the delegates, would have destroyed the unity that was really existent. The Church under God must be long-suffering. It can wait. It must save itself by <sup>silence for the noise on</sup> a part its message to the world! It cannot afford to lose itself by traveling on the dangerous road of making thoroughly explicit what Jesus Himself would have thought and said on the wars and the threat of wars that menace mankind today!

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So the ecumenical church, represented by delegates from over sixty nations out of every continent, is not merely an aspiration but also a fact: Tambaram is its concrete manifestation. The unity, however, is a unity of the spirit, not of forms or orders. The unity of the latter kind is as distant as Edinburgh has left it. No appreciable progress on this score was made at Tambaram.

The spirit, wonderful as it was, was made manifest in contrasts rather than in perfect congruity. The younger churches, so fully represented in this conference, are very expressive of their infancy and adolescence; whereas the old Churches, with their age-long experience, knowledge of history and burdens of tradition, are self-possessed, wise, balanced, cautious, and solicitous of the welfare of Christendom as a whole. Members of the younger churches were there to learn, often amused and amazed at the theological complexities that characterize the Western mind. And yet instead of always humbly learning, these representatives could not keep themselves from excessive speaking. To many of them the freedom of Tambaram was a great joy. A black brother told how he said to the missionaries that before they came to Africa, the natives had the land and the missionaries had the Bible and that after they came the natives got the Bible and the race to which the missionaries belonged got the land. At any rate, if the strength of the younger churches is measured by the ability and vital faith of their leaders as they appeared at Tambaram, they may be thought of as full fledged churches. But perhaps there is a distance between such leadership and the members of the younger churches who are led, - a distance that has to be carefully considered and effectively eliminated as they go forward.

Frankly, many representatives of the younger churches are at loss to understand the divisions, the externalities and multiplied organizations of the older churches which have so much history behind them. They desire to see real unity and cooperation among their mother organizations. And Tambaram will mark a real advance on the road towards unity if this desire of the younger churches is heeded. On the other hand, some of the younger churches are not yet real churches. Missionaries with a broad modern outlook and deep religious experiences are still very much needed. The development of these younger churches into full pledged churches is of paramount importance. The attainment to churchhood is the real goal, not self-support or self-government. As a member of the conference aptly said, the younger church may be crucified on the cross of self-support. This does not mean that effort should relax in matters of self-support, self-government, self-propagation, and self-perpetuation. The truth is that the younger churches need more careful and constructive development, for without this, not only will Christianity fail to take root in strange soils, but also the Ecumenical Church will remain a mere dream.

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