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UBCHEA ARCHIVES
COLLEGE FILES
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Yenching
Corres
Ward, Ralph + Mildred
1927-1928
Warner, Frank B 1920

0577

Ward, Mr & Mrs Ralph A.

1927-1928

0578

METHODIST EPISCOPAL CHURCH

RALPH A. WARD
CITY MISSIONARY

FOOCHOW, CHINA

October 22, 1927.

Dr. Leighton Stuart,
150 Fifth Avenue,
New York, N. Y.,
U. S. A.

My dear Leighton:-

Your letter of September 17, was written a little over a month ago. You can never quite know how near I came to cabling you a favorable reply saying that I would join you soon in the American work for Yenching. Before I mail this present letter I will have sent you the following cable "STUART MISSIONS NEW YORK WRITING WARD".

The cable will mean that you may expect this present letter. It has personal background for the family and for myself. And there is much background in the work to which our lives are committed as missionaries to China. But I shall not attempt "background" in this letter. I shall speak directly and only after much consideration.

I am coming to America next Spring. I may have to remain there for some time. I will help on Yenching University with part time and possibly with full time after June of next year with the understanding that I do not thus surrender at that time my status as a missionary of our Methodist Board. Before that date I can not do more on Yenching than perhaps make a hurried trip to Peking in January to prepare my Yenching message for present American conditions.

I am under obligation to my Church for full time thru May, and to my family for the month of June. One or another authority of our Church has called me to America repeatedly to raise funds during the last three years. The latest call involved my leaving China not later than November of this year, preferable much before. I felt called to remain in China and declined each of these proposals. I should not yet undertake such work in America under my own Church even for China.

If I were to leave direct Methodist work, for work under some other auspices such as Yenching, I could have gone to America at various times in the past. But in the face of Methodist calls to America from America and in the face of serious needs for American representation of our Methodist work in China soon I am not free to accept even part time work for Yenching in America just now. The period of this peculiar complex of obligations is nearly ended. Running parallel with them are other personal obligations which may likely open the way for a permanent full time relationship to Yenching in the near future.

I have no desire to enter the missionary promotional or administrative work of my own Church in America permanently. Were I to remain several years in America I would much prefer such a Yenching relationship in America and China as Hung and you and I outlined in Peking during 1925, tho my first choice is to continue primarily in China if family and other conditions permit.

0579

Your imagination will help you to picture the relationships and obligations which have developed for me here in Foochow during the last two years. They have been complicated by the action of my annual conference a few days ago in electing me for the fourth time a delegate to our quadrennial General Conference. The serious needs of our work here, the turmoil and stress and prophetic promise of recent months, as well as those peculiar Chinese relationships which you understand so well, make this election a new commission which can not be treated lightly.

I shall probably have to remain in America for some sort of China promotional work for our Methodist Church during a few months following General Conference. I can not render my best service at such work - - - small though it is - - - during the months preceeding General Conference and I can not well undertake work for Yenching before General Conference, particularly since there are duties in China which call for my presence here. What I must attempt in America for Foochow will not prevent me from also helping - - - "part time" - - - on Yenching. I have an abiding interest and enthusiasm in Yenching. I see a strong possibility that I may be able to come to Yenching for full time in 1928, save for the minor service I must complete in America for Foochow during the first few months there.

I dare not make final promises at this distance, save that I will agree to help Yenching (if my poor abilities are of any value) following June, 1928. Mildred and the children are in America. We can not now have conference together. My obligation is to stay here now, reach America just about May first, and "hoe out my row" for Foochow thereafter. But I am strongly inclined to come to Yenching for a considerable period of years if you still want me, despite the present difficulties in securing American support for institutions in China.

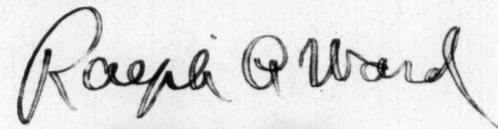
Now, Leighton, I have written you about as frankly as I knew how without going into a lot of details. I can make no further decisions at this time. I surely do not want any action by your trustees in America now looking to a full time relationship until I have a chance to reach America and confer with Mrs. Ward and understand various conditions involved. What I am writing is a very personal letter for the personal guidance of a personal friend with whom I have such mutual confidence as to warrant my wanting to take up this long discussed relationship. I am sure that you will regard what I have written as highly personal and confidential.

If you are interested in having my humble assistance for "part time" following June and think well of my going again to Peking in January 1928 to bring my Yenching message up to date before I return to America please write at once to me, sending your letter in duplicate, one copy to me in care W. A. Main, 23 Yuen Ming Yuen Road, Shanghai (marked "to hold till arrival") and the other to me at Foochow. I expect to be in Shanghai in early January but, frankly, I shall scarcely be able to make the trip to Yenching unless the University cares for the costs involved from Shanghai to Peking and return. I shall need your approval by letter or cable at Shanghai early in January.

Where all of this leads us I do not know. We have had a

long time to think it all over. We have dealt frankly with each other.
Our purposes are one. May we yield ourselves to God's leading.
And may He abundantly bless you in your work at home.

Fraternally yours,



Ralph A. Ward.

RAW:HFL

December 6, 1927

My dear Ralph:

Your letter came yesterday most opportunely, as later in the day we had a meeting of our Finance Committee to discuss campaign problems. We have been hunting, thus far without success, for a permanent representative in this country. Even though we secure one, we shall make the arrangement tentative until next June or on some basis that will make it possible for you to take complete charge after that if you feel yourself free to do so. There could not be any better person and I still have been nursing the hope, which your letter very much strengthens, that this might yet be possible.

We have just decided to go into another intensive campaign with Tamblin & Brown, but that firm conditions its agreement upon my presence at least for the first two months of the New Year. I am therefore staying for such of that period as may be necessary to raise the amount we have set as required to clear off immediate needs. Despite all the difficulties in this country, I am convinced that the proper presentation of China conditions can be even more fruitful than before because of the interest that people have in China. The very disturbances of the past months will help to create this.

Because your letter is so very personal and revealing, I have thought it best to treat it as you wish, as quite confidential, making only such references to it as prevent too definite arrangements of other kinds.

Of course we want you to go to Peking entirely at our expense. If there is danger of this letter not reaching you in time, we shall send a cable. I am also writing Wiant so that there will be no uncertainty.

It is possible that I shall make a point of seeing you somehow after my return to China, but of that more later. The prospect of even part-time service from you is about the most cheering news that has come to me in a good many days. In this happy prospect,

Affectionately yours,

Mr. Ralph A. Ward
Foochow, China

Copy to:
Mr. Ralph A. Ward
C/o Dr. W. A. Main
23 Yuen Ming Yuen Road
Shanghai, China

JLS:LM

0582

December 7, 1927

My dear Bliss:

Ralph Ward has written me to the effect that he can quite possibly undertake to become our representative in this country after next June and that in any case he can give part-time service for several months. He wants to make a trip to Peking next January to get local color and pertinent facts. Will you see to it that his traveling expenses from Shanghai and return are paid in full and have these charged to the campaign accounts in this country as authorized by me.

Also get William Fung and everybody else to give him the best time possible and pump him full of every bit of information and enthusiasm for his task.

The cable sent from Peking on December 2nd is not entirely clear. Either cable or write, if not already done before this reaches us, just what is meant by "additional amount made necessary for the preparatory department." For the reason given in my last letter to you we can hereafter care for all legitimate demands in our program as now undertaken unless something goes wrong with the additional promise from the Hall Estate.

The trustees have intended for some time to cancel the 10% cut on salary, but we got the formal action through only yesterday. If you need more than this to carry on the work for this session, do not hesitate to cable. I shall do my best to get favorable action. On the other hand we all want to clear off the deficit, loans, etc. that are proving such a burden at both ends and any money that can be secured these next few months ought to go first to that.

As ever yours,

Mr. Bliss Wiant
Yenching University
Tsinghua Yuan
Peking West, China

JLS:LM

0583

REMARKS BY
RALPH A. WARD
AT THE MEETING OF THE
BOARD OF MANAGERS OF YENCHING UNIVERSITY,
PEKING, FEBRUARY 3, 1928.
- - - - -

The privilege of meeting again with people who are interested in Yenching University reminds me of many similar pleasant experiences in other years. Having worked with the Board of Trustees of the University for three or four years in New York, the problems of the University have become very personal and I have carried during subsequent years a keen interest in the realization of its ideals.

My interest has had a new setting during the last two years when I have seen many young men from our Christian schools in South China wanting to come to Yenching. As I have given them letters of commendation I have realized anew what high standing Yenching has among all of the universities of China, non-Christian as well as Christian. It is only a few years since Yenching was christened and entered this present period. But it has taken a very proper place of influence and service. If it were possible to compare ^{accurately} such immeasurable influence as universities it seems to me that in potential service Yenching would be seen to stand among the first half dozen Christian universities of the world.

I was much interested in the report by Mr. Wang Hou Chai, in behalf of your committee which is seeking a new Chinese president to succeed your great missionary leader, Dr. Stuart who has pressed his resignation on you. I do not understand very much of the Chinese language in which that report was given. But I understood all of Mr. Wong's speech because it told the same kind of experience which has been faced by other committee and boards of which I have been a member when we have had to find a president for a school. It is easy enough to find men who are not qualified for the position but want it very badly. But the men whom you want, the men who can really fill the position and lead the school into its ^{next} stage of expanding service are already in demand for other positions or see the responsibilities involved so clearly that they hesitate to undertake them.

The Anti-Christians who have jealously sought to wrest Christian schools from the Church have often failed to understand that the fruits of a Christian school can not be produced except on a Christian tree. They seem to have imagined that if the government or any non-Christian group could simply take over the buildings and choose the teachers and have the income which Christian schools have had, they could continue to produce the same kind of contribution to the saving of society which Christian schools have produced. But it is becoming increasingly evident both to the non-prejudiced non-Christian community and to the Christian community alike that the products of Christian schools which have contributed so enormously to the regeneration of Chinese society can not be grown except on that Christian tree which has grown them in the past. Whatever adjustments to a new political and social order in China may be necessary, we do well to bear in mind that no changes should be made which make it impossible for Christian schools to continue to produce the kind of character which grows out of genuine Christian spirit.

I have been impressed again this afternoon with the fact that chief among the ideals of Yenching as of other Christian schools, is that it shall be a Christian institution. No rules can guarantee Christian character. I have seen this difficulty illustrated several times in other parts of China recently, where it was thought necessary to identify in words what constitutes a Christian institution. The demand for registration of Christian schools, both in the North and in the South, have produced some regulations which have sometimes seemed to threaten the maintenance of their Christian character. Again and again have I heard Christian education express their willingness to continue ^{maintaining} their schools and conform to any ~~maintaining~~ regulation, however unreasonable and undemocratic, which did not prevent the realization of this fundamental ideal. They have frequently tried to state for themselves and for others those characteristics of a Christian school whose maintenance would mean the realization of this ideal. On each occasion they have found it impossible to put into words what would be accepted by all as a sufficient statement.

A few days ago I was in an important Christian conference in Shanghai where Chinese delegates had prepared a statement of what they thought should be the present attitude of the Christian Church on this matter. They had said that the Church should favor registration where it did not prevent the maintenance of the Christian character of our schools. Whereupon there was renewed the demand that the conference should identify more specifically what is meant by a Christian institution and what are the minimum requirements for its maintenance. Personally, I lent my vote once again to the appointing of a committee to do the best it could in drawing up such a statement, although I felt that probably the committee would finish about where other similar committees had finished. After struggling over the matter for three or four days these men, though quite conversant with educational work, brought in the familiar report that they found it impossible to state what constituted for them a Christian school or what were the conditions to be prescribed for its maintenance. I will gladly vote for other groups to undertake the tasks and perhaps some one will succeed. But the difficulty lies in the fact that the Christian character of the school is a matter of life and spirit which can not be prescribed by regulations and cannot be adequately described in words or statements.

The matter was brought up recently in Fukien province where the Commissioner of Education is an ardent and courageous Christian. Schools of the Methodist Episcopal Church and of the Sheng Kung Hui applied for registration under the Nationalist Government. According to the requirements the purpose of the school must be stated. Schools of another denomination had made no reference to Christianity in their applications. But applications from schools of these denominations contained such references. Of course our Christian schools have maintained a high academic standard. Proof of the value of their standard is found in the large number of non-Christian schools which have sought to offer the same sort of courses. While Christian schools are not ^{to} be maintained for narrow religious propaganda yet the Church has a right to say that it regards study of religion and training in religion, one of the most universal of human experiences, as essential in giving a well rounded understanding of

life as is training in many other subjects which are required.

In the course of this discussion of whether any reference to Christianity could be allowed in the statement of purpose of Christian schools it was pointed out again that there might be written into the constitution of a school a thousand statements of Christian purpose and yet the school be as essentially non-Christian as one which did not bear the Christian name. It is, of course, the spirit of the institution and the type of men and women in it and going out from it who show whether the school has a right to be called Christian or not.

And so we are reminded once more of the fact that the problems which perplex us most these days are problems of re-adjustment to a new and more hopeful social and political order, on the one hand, and, on the other, problems involved in maintaining that ideal which we cherish and which has been in-escapably enjoined upon by those of other days who have found this University, the ideal of making Yenching University genuinely a Christian School, whatever rules and regulations may be established for it by others or ourselves.

Ralph Ward

METHODIST EPISCOPAL CHURCH

RALPH A. WARD
CITY MISSIONARY
FOOCHOW, CHINA

23 Yuen Ming Yuen Road,
Shanghai, February 18, 1928.

Dr Leighton Stuart,
Yenching University,
Peking.

My dear Leighton:-

Very many thanks for your promptness in sending your letter of December 6 which came to me here a few days after I reached Shanghai for our Methodist Conferences. I had feared that your many travels might delay mail and bring your reply too late.

I have had a very helpful visit to Yenching. William and Bliss had received your word about my coming. They were royal hosts, in their own behalf and in your name as well.

Now how can I help on the Yenching business? I feel very much indeed that I simply must see you before I return to America. You intimated as much in your letter. Of course I can not come to Peking again. Perhaps you have business in Shanghai. I am sailing for America on the President Lincoln which leaves on March 30.

As I said to you last Fall in reply to your letter written as you were leaving China, I shall not feel free to give answer for full time with Yenching until I have had my month at home with Mrs Ward and the family following our General Conference in May. I have long been interested in Yenching, as you know. It seems to me that this recent trip has not simply re-freshed my interest. It has increased it. If I am to take hold in any serious way, particularly if I am to be a full, time secretary as you suggested I simply must clear with you. There are other propositions, which have nothing to do with General Conference be it said, which I shall have to consider seriously after I am home. If the Yenching proposal is to materialize I should know your own mind on major matters. ~~and~~, Of course I do not know that your proposal has gone any farther than yourself, William and perhaps some members of the faculty.

In current phrase, "Where do we go from here" and "when when?"

I leave for Foochow soon and expect to be back in Shanghai for ten days beginning March 20, --if the boats make that schedule possible I have no idea where this will reach you. I am writing William in the hope that he can bring us together-- at least by correspondence.

Heartiest congratulations on the fine work you did in America, --- and also on the gratifying internal growth of the University.

Cables will reach me in Foochow. But it will not be safe to write me there with any certainty of delivery. So please address me hereafter, 23 Yuen Ming Yuen Road, care W.A. Main.

Fraternally yours,

Ralph A. Ward
Ralph

Please excuse my typos
which suddenly has gone bad !!

0587

March 15, 1928.

My dear Mildred:

As you doubtless know, Ralph has paid a fine visit to Yenching. Every one there is enthusiastic about him. I am staying in this country until some time about the first of May and am very anxious to see Ralph before leaving. Can you give me his dates for arriving in the country and when he will be due in the East? If possible, I hope we can arrange some way of meeting.

Give my cordial regards to the Misses Gibson and to the girls.

As ever

Affectionately yours

Mrs. Ralph W. Ward
415 State Street
Albany, N. Y.

JLS:O

Enc. Faith in China
Separate enclosure-Our Univ

0588

March 22, 1928

Extract from letter dated February 13, 1928 from Peking, China.

"Ralph has come and gone and has left us all feeling better for being here. He is a fellow with insight and vision and was very favorably impressed with Yenching. Miss M. Wood who has just arrived is surprised to find such a spiritual note every where since she had heard of the lack of it here. This year the tide has turned for the better - real religion is being manifested. It took a whole college generation of non-compulsory religion to bring about the 'new birth.' We all feel encouraged and inspired to press forward the claims of the spiritual life.

"A word as to Ralph's activities here: he was to lunch with Felte; then at the Blue Lodge for a meeting and dinner with Mr. Krouse. He had tea with Bentley for the latter was afraid he wouldn't preach a spiritual sermon to the Yenching audience but, parenthetically, it was the most moving sermon I've heard at Yenching. Copies are being printed ready for distribution this week. Dr. Galt had the Administrative officers to meet him at dinner at their home. He sat in on the Board of Managers' meeting and was asked to speak. He laid emphasis on the fact that our institutions must be Christian above everything for that is the purpose of their being. B. H. Li had the Fulsien Faculty in with him for dinner. He had a long conference with Galt and Chuan on University affairs and then lunch with Lui Wang. Mrs. Frame had the whole faculty in to tea and J. F. Li had the School of Religion in to dinner with a lively discussion of how to get students into the school. He proposed giving good fellowships to A.B. men on the field and give them an opportunity to get refreshed. It was also recommended that the faculty get busy and do some real evangelistic work. On Sunday he preached to a good audience at 4.30 - Bentley presided. In the evening, the Foochow students were in to Hung's with him. On Monday, we were in to the city eating lunch with Wang Chih P'ing and then at 4 we had invited in all the Methodists on the faculty here and had a very nice time. That evening the Yenching Masons had dinner at Hungs. The very next day he left so you see he was going almost on the run from noon till night but it was lots of fun to keep him going. I hope that he can be worked into our promotion program before General Conference in May so that if he is elected Bishop (as now seems quite likely) the door will have been opened so that he ~~will~~ can still do a great deal of good for us."

0589

May 1, 1928

My dear Ralph:

I am enclosing herewith a letter which explains itself although I am not mentioning to Stock the fact that I am doing so. Could you not find an opportunity during the days of the Conference to put this up to him from your standpoint? Several years ago he contributed \$4,000 and as far as I know this is all that he has done.

I am hoping to see you in Chicago on Saturday but am sending you this in any case. I have been waiting daily for a letter from you in reply to the one that I sent to meet you in San Francisco; that may have failed to get to you or you may be waiting for further word from me. I am, therefore, telegraphing today asking you to meet me in Chicago. My time is so short and I am now so crowded that there seems no other way for us to get together.

Affectionately yours

Rev. Ralph A. Ward, D. D.
General Conference Methodist Episcopal Church
Kansas City, Missouri

JLS.O

Enc Carbon copy of letter to Mr. Stock
Also mailed "Our University"

0590

June 12, 1928

Dear Mrs. Ward:

Heartiest thanks for your friendly note.

It so happens That Dr. Chester E. Jenney, who has been assisting Dr. Stuart, will come through Albany from Boston on his way to the West on Thursday. He will make an effort to see the Misses Gibson on the one day that he has free. I am suggesting to him that he telephone you Thursday morning and informing him that you will do anything practicable to facilitate him. I hope I am not taking too much liberty in this assurance to Dr. Jenney.

I hope to have the pleasure of meeting Dr. Ward in the near future. He has written that he will be engaged in the West for some time.

Again thanking you, I remain

Cordially yours,

Mrs. Ralph A. Ward
415 State Street
Albany, New York

ODW:BB

copy to e. z. g.

0591

June 16, 1928

My dear Dr. Ward:

I am sorry not to have been able to answer immediately your much appreciated letter of May 30th. We are grateful to you for writing in the same friendly and generous spirit you have manifested all along toward Yenching and its problems. The difficulty of financing this or any other Christian university in China has been so great during the last few years that all active goodwill merits and receives the deeply grateful appreciation of our Board. Moreover, we are confident that most of the actual securing of money for the institution must be done by persons who have been long in China, are informed at first hand, and are deeply interested in the success of the institution. I need scarcely assure you, therefore, that we value your wish to help us and that we desire to avail ourselves of this in any way practicable.

For the present I do not know just what step we can take to render effective your willingness to help us in solving our difficult problems. We should be very happy if it were possible for you to assist us in certain special matters for which Dr. Stuart felt you would be better qualified than any one else who could cooperate with us. We should be glad for an opportunity sometime to discuss these particular things with you. With our present organization, however, we are unfortunately not in a position to add an additional salary to the budget of our home office except for such temporary and special services. Under these circumstances I do not see any alternative for us but to reluctantly refrain from seeking to add you to the force now endeavoring to solve satisfactorily the financial problem of Yenching.

I assume that you will be coming East at some time in the near future. I hope I may then have the pleasure of meeting you and discussing in detail the special service you may find it possible to render us while still free from the other engagements which may in the near future require your full time and attention.

Awaiting such a possible personal conversation, I remain, with all good wishes and sincere appreciation,

Cordially yours,

Dr. Ralph A. Ward
415 State Street
Albany, New York

To be signed by Mrs. Evans

0592

CW

June 19, 1928

Dear Mrs. Ward:

I am writing you about an exceedingly delicate and very important matter. Dr. Jenney, who has been cooperating with President Stuart in our financial efforts, came from Albany here on Friday to report to me an interview with the Misses Gibson.

The situation in a nutshell is this. When Dr. Stuart wrote to one of the sisters in the autumn asking whether they could possibly assume their father's conditional pledge of \$7500 to erect a residence (the condition being that an equal amount of money should be secured for a Presbyterian Albany residence), they replied that they were not in a position to pledge this. I saw the sisters sometime later. They were most friendly and desired to help but simply explained that the estate was not yet wound up and they did not know exactly how they would stand. After this interview I told Dr. Stuart that I thought they would probably pledge the residence if he saw them personally somewhat later. Dr. Stuart had an interview with them about January 23rd. Immediately afterward he reported to Dr. Jenney, who was in Albany with him, and then to this office that the Misses Gibson had definitely assumed the conditional pledge of their father. Dr. Stuart after that urged both Dr. Jenney and me to do everything possible to fulfill the conditions in order that we might obtain this generous amount of \$7500.

Dr. Jenney came through Albany from Boston at my request to inform the ladies that the conditions were met and to ask whether they would make their pledge definite as to time of payment, etc. He reported to me here that they said they had been astonished at the letters received from Dr. Stuart; that they had never pledged anything.

This statement gives you all that I know about this situation. I do not know whether you are in a position to advise me in any way or not. I certainly do not wish to ask that you embarrass yourself in the least in relation to your friends. I am writing

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solely in order that you may write me whatever you see fit to say. I shall assume that you will consider this letter in strictest confidence. I am sending it for this reason in a blank envelope since I do not wish the Misses Gibson to imagine that we are trying to bring the wrong kind of pressure to bear upon them. I, in turn, shall consider anything received from you strictly confidential. If you prefer, I shall not even keep it in the files. I shall be grateful for any light you can throw upon this problem. If we do not secure this \$7500 pledge from the Misses Gibson, we lose automatically a conditional sum of \$2500 which is contingent upon the completion of this whole effort in Albany.

I hope I may have the pleasure of seeing both you and Dr. Ward at sometime during the summer.

Sincerely yours,

Mrs. Ralph A. Ward
415 State Street
Albany, New York

ODW:BB

copy to S

0594

June 26, 1928

Dear Mrs. Ward:

I am sincerely grateful to you for writing me just as you have done regarding the delicate question I put to you. I think you have given me just the kind of information which may be what we require at the moment in this matter. I shall not place your letter in our files. For the moment I shall do nothing whatever in the matter in question except to correspond with Dr. Stuart.

In my previous note I gave you all the information I had in regard to this matter. I am exceedingly sorry that it has developed in such a way. I regret very much that I myself did not call on the Misses Gibson instead of asking Dr. Jenney to do so since I should like to have had a direct conversation with them as a basis for writing to Dr. Stuart.

I hope I may not fail to see Dr. Ward while he is East. My wife and daughter arrive here Monday from Europe for the girl's vacation. I do not know exactly what plans I shall have to make in order to get some rest from the extreme tension of this office. Surely, however, I shall see you both sometime during the summer. Again thanking you, I remain

Sincerely yours,

Mrs. Ralph A. Ward
415 State Street
Albany, New York

ODW:BB

0595

Warner, F. B.
1920

0596

file
Scholarships
with College

Letter re. Oprolin Academy (Jinan College) & its
closer relation. ship to Peking University.
Tairu, Shanai, China especially

Sept. 5, 1920

Three
Scholarships
JWZ

Dear Dr. Stuart:—

I have your letter of the 26th, ult.
with Dr. Luce's address. I am enclosing two copies
to you. I hope you will pardon me for not
sending Dr. Luce's copy direct to him, but I felt
that if you were writing to him and enclosed it
mentioning the matter in the letter, it would be
clearer to him. Also you could make any remarks
about the matter which you wished to make.
My purpose in taking it up with you was that
I felt it would be to the mutual advantage
of both Yenching University and this School
to have a close cooperation with mutual know-
ledge and mutual sympathy in such others'
endeavors to be of service. To duplicate work
that is not thoroughly justified would certainly
be a misuse of the kind gifts from America for
work in China. To be mutually helpful in
everything that is justifiable adds strength to
all the work. I feel that the time is just right
now for strengthening our relationship with Yenching.
The opportunity to do this may become less favorable
later. That is why I took up the matter of getting
a steady stream of boys from our school entering
Yenching. It would be an ideal thing if
from your scholarship funds you could set
aside four scholarships (1 for each year) for
graduates of our School. This would be
a start toward securing the stream of boys (over)

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entering Yenching from this School. It might be a pull which would draw other boys along with the scholarship boys.

I mentioned the matter to Mrs Porter and he said he had some funds in hand from which a full scholarship (72 dollars) might be provided for a boy beginning 1921. In our conversation were you referring to the same funds? If not, I suggest that you see if it would be possible to delay one year and offer a full scholarship to begin in 1922. This would be the second of the four. For the 1923 one and the 1924 one we could wait until later for decision, but we could probably count on it and meanwhile the idea of working for the Yenching scholarship would be in the minds of the boys here and there would be a general bias toward Yenching started. Of course, some of these scholarship boys would have to be helped aside from the scholarships, as a full scholarship (\$72.) would be only about half the expense of attending Yenching for a year. Aside from these Yenching scholarship boys, I hope we may be able from this end to help other boys to enter Yenching so that we ~~can~~ may send more than one, perhaps even two or three each year. The reason why I am particularly anxious about these scholarships coming from you at Yenching is that it has the effect of a strong pull upon the boys and that pull will make a big difference with the enthusiasm in the path at this end.

If you happen to visit Oberlin when you are in America, I think you will feel the pride which Oberlin has in this work. There is a peculiar and unique spirit in connection with it which is not found anywhere else. This spirit I consider of the greatest value and assistance in the achievement of the purpose for which most of us came to China. I wish you might have visited us before your visit there, but you know something of the School and much of the general situation in No. China and you will be able to inform the friends there of the general trend of things.

Please accept my best wishes for the journey and I hope you will be able to render aid enough to put Yenching on its feet.

With kind regards,
I am,
Faithfully

Frank B. Warner.

A Discussion

**Opinions Relative to the Location of the
Oberlin-Shansi Memorial School**

INTRODUCTION

The Points
agreed upon

In discussing this question we start with a general agreement regarding certain features of the problem. The propositions upon which there is general agreement are briefly as follows:

- (1) The upper limits of our effort in this province should be confined to the so-called Junior College grade, at least, for the present, and that we arrange our courses to prepare students to enter the "university proper" department of Yenching University at Peking.
- (2) That there be one such Christian school in the province and that it be recommended that other Christian schools plan to send their students beginning with the third year middle school to this school.
- (3) That the best interests of Christian education in the province will be served if the school shall continue as Oberlin's work with the missions of the province assisting if they wish to do so.
- (4) That we invite a committee of disinterested Christian educators to investigate the situation in all its aspects and advise regarding the best location for such an institution.

The Type
School
Involved

We may deduct from the above propositions that the school aimed at would take the form of a private, Christian, boarding school, of the Academy type, whose grade of work would be that of Academy and Junior College. It may properly be classed as a high grade Secondary school. It is hoped that it may be as much as possible under the influence and auspices of Oberlin College and its students and alumni. Its central courses will be Literary and Scientific courses preparing students in such a way that they may enter Yenching University (Pen K'ie), but vocational courses of various kinds may be added or dove-tailed into these courses. The age of the boys dealt with would be that of the adolescent period and not that of fully matured men such as may be found in a university.

The Point of
View of this
Paper

The point of view of this paper is one frankly favoring the present location at the "Flower Garden", one mile east of the city of Taikuhsien, Shansi. I respectfully desire to present several aspects of the situation which seem to me to favor the present location. Claims are made for two locations: (1) the present location (2) a location in or adjacent to the provincial capital, Taiyuanfu. In this discussion I have only these two places in mind.

The Esthetic
Value of the
Present
Location

POSITIVE ELEMENTS FAVORING THE PRESENT LOCATION
The present grounds and situation furnish unusual aesthetic and educative values. The school at present is situated in an enclosed grove one mile east of the city of Taiku, Shansi. This grove was formerly a park owned by a number of wealthy

people and used as a retreat. Its history is interesting and thoroughly Chinese. Many years ago a wealthy Taiku merchant who dealt in jewelry and precious stones was traveling from Formosa to the mainland. On the voyage a terrible storm was encountered and the old junk was tossed about like a chip. No one expected to survive, but the merchant in desperation prayed to his god for safety and vowed that if he was saved he would erect a temple to show his gratitude. Later the storm subsided and he reached land in safety. When he reached home he fulfilled his vow and built this temple park. Sometime later it came into the possession of several families who used it as a retreat. After the Boxer troubles it was given as a burial ground for the martyred missionaries and Christians. Later the spot was selected as the most suitable place for the founding of a Christian Memorial School and this school has been one of the chief educational agencies for the Christian forces of the province from that time. The grounds consist of an enclosure of about ten acres chiefly covered with vines and trees. It is called the "Flower Garden" because of the quantities of lilac and fruit blossoms in the spring and the great beds of bright colored flowers which grow under the care of the gardener during the summer and autumn. There are some interesting Chinese buildings with pavilions and ornate roofs and covered walks connecting them. Moon gates open out into outer yards and artificial hills and moats with picturesque bridges make a setting of peculiar artistic value. They really make an atmosphere of their own. To roam about the courts and walks in the spring with the fragrance of the lilacs filling the air is both stimulating and restful. In a quiet corner of the grove among the cedars and under one or two of the great spreading elms are the graves of the martyrs, some thirty of them, both Chinese and foreigners. Surrounding the enclosure is a wide expanse of fertile land. Looking off across the athletic field to the south is a range of high mountains rising quite abruptly and sharply from the plain. One of the most noticeable peaks is Feng Shan, or "Phoenix Mountain" about four miles away. Off to the east is a hill capped by a peculiar green pagoda. To the west about a mile away is the great "White Pagoda", about which the city of Taiku was originally built. It was in the shadow of this pagoda that the Taiku missionaries lost their lives. The whole surroundings are full of historical interest and form a setting for the development of an educational institution in which the best of the old may be happily blended with the best of the new.

The Unique
Traditions
of the School
which the Present
Location Helps
in a Peculiar
Manner to
Conserve

The present school grounds are more than a place of beauty. They are a memorial and an atmosphere. They memorialize in a peculiar way the highest ideals of the race, and they create an atmosphere of impulsion toward those ideals. In order to make clear this statement, I must use a few paragraphs in presenting the historical background of the school. It involves a brief sketch of the life and character of John Frederick Oberlin and those ideals which his life so remarkably exemplified. It further involves a brief sketch of Oberlin College, the ideals of her founders and those who have carried on the work all these years. It also involves a sketch of the newer history of the roots of the present school here in China and of the supreme sacrifice that was made in order that those ideals for which Oberlin, the man and the College, have stood might be infused and perpetuated in the life of the Orient.

a. The Tradition of John Frederic Oberlin

The character of John Frederic Oberlin represents in a peculiar way the type of character which needs to be developed in China and in the world. The reading of his biography makes clear this point.

As his life is well known, I will not review it, but merely point out certain elements in his character which ought to be carefully conserved in the life of the school. John Frederic Oberlin was a student of very independent mind and worked out his problems for himself, and as a result he did not follow the beaten paths in planning for his life work. He desired with great earnestness to know the will of God and to follow it. This lead him to seek out the hardest field of labor which he could find. While he was trying to decide what that field should be he was approached by a missionary from the Vosges Mountains, who was seeking for a man of determination and courage to undertake work in the hard and discouraging field in which he was laboring there. To this field he went and devoted his life in the service of the mountain people. They were an ironheaded people and proud of their ignorance. He established schools and made himself responsible for their maintenance and supervision. He trained the hand as well as the head and heart and his educational ideals were far in advance of his day. His gospel was the sane gospel of service. He included the whole man and whole community in his planning and thinking. Under his leadership good roads were built, trees and orchards were planted, new varieties of vegetables were introduced, lectures were given on the value of fertilizers, drainage, irrigation, and kindred subjects. He took an active interest in all that concerned the welfare of the people or the nation. He was a broad minded democrat and patriot. He instructed the people and the children in the duties of citizenship and preached sane views of government. In all these things he was a fervent spiritual leader. Religious motives were underneath all his instruction and plans. He labored until death at a ripe age in this field. Such a Christian leader must needs accomplish great things for the welfare of his community and it is impossible to limit the influence of such a man by the boundaries of his particular community. The life of Oberlin is a shining example of what Christian leadership really means even in our modern world. The tradition of John Frederic Oberlin is certainly a splendid one to hold before the students of a Christian school in China, but when it is a part of the inheritance and shaping power of the spirit of the school, it is an asset to be conserved most carefully.

b. The Tradition of Oberlin College

The name of Oberlin was not given to Oberlin College because it was obtained from a founder, as in many cases, but was adopted because it embodied an ideal. An institution was to be made to represent and foster in its atmosphere and teaching those ideals for which John Frederic Oberlin worked. This is an unusual and unique heritage for an institution. Oberlin College from its founding to the present has held firmly and faithfully to these ideals and this heritage. Standing upon great principles, it has adapted itself to changing conditions with remarkable ease and for this reason it has never been obliged to revise or reorganize its conduct in any revolutionary way. Its meeting of each change and each emergency has been just what was to be expected from an institution whose foundation was so broad and so permanent in principle. Oberlin has always strongly emphasized the moral and religious life. It has always stood for the highest scholarship. Probably no institution of its kind maintains a higher standard or a more consistent one. Revivals of learning such as have taken place in

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some of the older colleges in America recently have never been necessary at Oberlin because the standard set has always been uniformly and consistently high. Oberlin has always associated with herself men of the highest scholarship as well as Christian character. She has always been an exponent of honest toil. The motto upon the seal of the College is "Learning and Labor". Oberlin has always been an exponent of the highest order of Christian democracy. Its stand upon the slave question was firm from the start and its support of abolition and aiding of escaped slaves was often a source of great inconvenience to itself. Oberlin was one of the first institutions to admit negroes as students upon a truly democratic basis. There has always been maintained a high spirited patriotism, tempered ~~by~~ by a broad and comprehensive viewpoint and guided by the highest Christian principles.

The educational and missionary enterprises in which Oberlin has played a moving part either directly or thru her sons and daughters are innumerable. Oberlin is itself a missionary enterprise. Students who have gone out from Oberlin to engage in direct Christian work in America and in all parts of the world number in the thousands. They have been found in ever increasing numbers in every country. The influence of Oberlin in the world thru its host of sons and daughters is inestimable. Together with this there has been a peculiar and ~~an~~ unique field in Oberlin has maintained a special interest and given special support. That is the field in Shansi, China. The history of the work in Shansi dates from 1880 when an organization called the China Band was formed in order to work in some special place in China. One of this Band reached Shansi in 1881 and he was followed by five others in 1882. They prospected the great Taiyuan plain and finally opened work in Taiku. In 1887 a second station, the Fenchow Station, was permanently established. During the following decade there were changes in personnel, but new recruits were added and the work obtained a strong foothold, so that by 1900 a number of churches were formed in the central stations and the outlying villages. Small schools were started and in Fenchow the first girls' school in the province was started by Mrs. Lydia Lord Davis. The work was growing and most hopeful when the tragedy of 1900 wiped out practically every visible sign of what had been done. All the missionaries who were on the field at the time and a large number of native Christians were killed and all property belonging to the mission or the Christians was destroyed.

c. The Tradition
of the Christian
Martyrs

In the storm which broke over China in 1900 the greatest loss of life and property probably occurred in the Province of Shansi, at least more missionaries were killed in that province. The story has been recounted in such books as "Fire and Sword in Shansi" and "Two Heroes of Cathay". It is a story of Christian martyrdom as dramatic and as striking as the stories which have come down from the days of Rome. Of the work of the missionaries of the Oberlin Band little remained. All the missionaries on the field were massacred, most of the stronger Christians converts shared the same fate, and there was nothing but ruins to mark the places where the missionaries had lived. In Taiku they were huddled for days in the ~~small~~ small court of the city chapel expecting daily that it would be their last. Finally the fated day arrived. The place they were living in was set on fire and as they rushed out they were stoned from the walls above, then they were beheaded and their poor bodies mutilated. There were six missionaries and

eight faithful native Christians who died together. Many other native Christians in the surrounding country died also because they would not recant. The Fenchow missionaries were confined for many days in their small compound. They lived several weeks under the greatest suspense. Finally the day came and they were taken out in carts under an escort of soldiers with the pretense that they were being escorted to a place of safety. They were killed by the side of the road on the way to Pingyao by the very soldiers who escorted them. In the case of both the Fenchow and Taiku missionaries the bodies were mutilated and thrown into ditches and covered over, and it was left to Dr. Atwood and Mr. K'ung to exhume them and identify them a year later. They reburied them with proper ceremony in the "Flower Garden" which had been given for this purpose. In 1902 the Academy was transferred to the "Flower Garden" owing to the peculiar appropriateness of this place for the site of a Memorial School.

These Traditions
peculiarly
preserved here

I have tried to set forth these things briefly in order to show that the Oberlin-Shansi Memorial School in its present site has a very unusual historical background. It is a unique memorial and a unique atmosphere. It stands for all the ideals for which John Frederic Oberlin and Oberlin College have stood. It stands for the supreme sacrifice paid in order that those ideals might become a part of the life of Shansi and of China. What greater character-building, evangelizing, and consecrating power is there than such an atmosphere? What better can we do than bring the young manhood of China into such an atmosphere for a period of training and then send them out to face the problems of their country and of the world? We have the opportunity to preserve this atmosphere with its full force here in this spot, but I cannot but feel a strong doubt whether anything like the full power of this atmosphere can be preserved if the institution be rooted out of its present environment and transplanted in another quite different one. This memorial atmosphere has been remarkably preserved in the school life here and in the life of the churches of this vicinity. One reason has been because the School was founded as a memorial, but the chief reason is because so many of the native Christians in this vicinity lost their lives. The principal of the ~~School~~ School and many of the leaders in the schools and churches of the field passed thru those trying times and escaped providentially. Many of the boys in the school and the younger leaders in the Christian work lost parents and relatives at the hands of the Boxers. A memorial service means something real and vital to these men. They make and perpetuate the atmosphere. Every year in the summer in the Taiku church ~~on the anniversary of the death of the missionaries and native Christians a service is held~~ ~~by the~~ to commemorate the event and thru it to deepen the spiritual life of the church. In the Academy at least one such service is held each year by the graves of the martyrs. It is usually on the same day in the spring on which the Chinese redecorate the graves of their ancestors. One of these services which I attended was one of the most impressive memorial services which I have ever attended. The boys gathered under the elms and cedars about the graves of the foreign and native martyrs. The service was led by the principal of the School, who feels as few do the great sacrifice that was made and its real significance in awakening a new life in China. He told the boys that every cap must be removed for the place upon which they were standing was holy ground. Then a hymn was sung and then he read from

A Typical
Memorial
Service

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the eleventh chapter of Hebrews, where the sufferings of those who have kept the faith are related: "and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in sheep skins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy) wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them thru their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." Tears streamed down his cheeks and his voice choked as he read these words. He himself had witnessed these very things and he knew their meaning. The dear friends whose graves were there in their midst had passed thru these things for him, for the boys who were listening to those words, and for China, and China in its ignorance and superstition had rejected them and killed them. Here was a school founded in memory of that momentous sacrifice that young men might be trained up who should step forth to take the places of those who had laid down their lives. The living and the dead were looking for the young men who were gathered there to catch a new vision of life and to go forth as apostles. Sacrifice was the great principle of the new life, the life that must come to China if she is to be saved. These in substance were the words of the principal to the boys as they stood there during those solemn and impressive moments. After he had finished speaking, Mr. Davis, a son of one of the martyred missionaries, standing by the side of his own father's grave, plead with the boys to accept Christ as their leader. Christ was his leader and he hoped the boys would also accept Christ's leadership. Those who were buried there had not died in vain. About their poor dead bodies had sprung a great work and the kingdom of God was coming to China as it never would have come if they had not died as they did. They had consecrated the work by their deaths, we must consecrate it by our lives. After the speaking was over the boys gathered about the graves and the principal told them of the characteristics of each missionary and the circumstances of the massacre. Little anecdotes of their lives made them seem like real people to the boys. Many of the boys in the company were children of the martyrs or related to them. They are the boys who will become the future leaders of the church in Shansi and they in turn will preserve and perpetuate the power of this memorial. At the close of the service a double line was formed and all marched slowly by the graves singing "The Son of God goes forth to war" "Who follows in their train?"

**IS IT NECESSARY TO LOCATE A SCHOOL OF THIS NATURE IN
A CENTER LIKE THE PROVINCIAL CAPITAL?**

While I recognize certain advantages in having our school located in Taiyuanfu, it does not seem to me that those advantages are overwhelming. The advantages are certainly counteracted by a good many disadvantages. It has always seemed to me that the school is for the boy and it is his highest good that should be our first consideration. The boy we have to deal with is the adolescent boy and there are some reasons why a country location for a Christian boarding school of the type we contemplate has advantages over a location in or near a center like Taiyuanfu. May I present briefly something of the nature of the boy we are dealing with?

will appeal to him is one of heroism, endurance, and of powerful, lofty, masterful personality. His king must be presented to his mind as stronger and better than he, and as altogether worthy of his unswerving loyalty, obedience, and service. He will have no other. The locality and atmosphere in which he spends these important years certainly have much to do with the development of his spiritual life. It is the subtle atmosphere of his surroundings more often than it is direct teaching which shapes his character and destiny. It is a period of promise in the life of the boy, it is a period of seeing visions and dreaming dreams. The important question is, can the promise be made good, and the visions be realized, or will they fade and disappear, leaving him a philistine or something worse. Here is the adolescent boy, unstable, reaching out for something, he himself often scarcely knows what, anxious to taste of life, easily made joyous, easily discouraged; his ideals, his habits, all in a state of flux; guided by his feelings and impulses, many of which are altogether generous and noble, easily led by his friends, yet looking for a leader worthy of his absolute loyalty. In what atmosphere is he best trained? I believe this to be a question worthy of consideration. Is the atmosphere of a spot like the "Flower Garden", which impresses one with the beauty and heroism of life, where may be held before him daily the heroic life "where to live is Christ, to die is gain"; where may be held before him as his leader, a hero worthy of his every obedience, his every self denial, a king worthy of the supreme sacrifice if he be called upon to make it, a more suitable place for this boy than in an atmosphere like that of a considerable political and commercial center, like a provincial capital? Of course, I do not wish to seem to lay too great stress on this point as it appeals to people quite differently but as a teacher in close contact with boys constantly, I certainly would not desire to change the present very favorable location for training a high type of Christian leader for one that would seem to me to be much less favorable for the purpose. The adolescent period is one in which all things are becoming new. The form which the boy's thoughts, conceptions, standpoints, views, judgments, and inferences take are likely to be more or less permanent, his attitudes and purposes are apt to become pretty well crystallized. It is the business of the teacher in the midst of this changing and unfolding life to bring to birth high purposes, aims and ideals, and a vigorous spiritual life. The boy must be sent out to meet life with a powerful impetus toward all that is grand and lofty and difficult in art, literature, science, morals, and religion. We must reach the feelings and the will. We must arouse purpose and give it direction. Somehow we must train the unstable boy to steadfastness and perseverance, to self-control, to prolonged and effective effort. This is the essential, crucial, and often baffling, problem of the teacher in the first years of college and in the high school. Will-training is slow and difficult and requires inexhaustible faith and patience, as well as sympathy, insight, and skill. Yet somehow we must solve the problem. The power of arousing the divine life immanent in human soul is the essential characteristic of every great teacher and moral leader. ~~It is not~~ Character cannot be taught, it is exceedingly infectious. I have always felt that it is really right at this point that Christian schools may make their real contribution to China. In certain surroundings a Christian teacher's power for arousing the divine life is multiplied manifold and in other surroundings it is greatly reduced. I would much rather see a less extensive proposition as regards numbers and equipment and have the quality of this contribution kept at the very highest level of efficiency.

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Some Reasons why the Efficiency of Our Specific Contribution would be Somewhat Affected in a Big Center Environment

I do not have any desire to exaggerate disadvantages in the conduct of a school in a large center, nor even to intimate that a good school cannot be conducted in such a place. I have every confidence that a good school could be carried on in Taiyuanfu, and that a very good discipline could be maintained. I have no doubt that such a school could yield a large and splendid influence in the life of the Capital. What I refer to in mentioning these reasons is in relation to that subtle thing which has a great influence upon growing students which may be called

atmosphere. First the atmosphere of a provincial capital is political. Whether politics are good, bad, or indifferent, they are exciting and distracting. The various disturbances in politics, whether important or more or less superficial offer a constant temptation to interfere with them, or take some part in them. If a school is in the center of such disturbances it falls a sort of vortex and is drawn into the excitement in spite of everything. The last year or two in China would bear out this observation. If the school is a little distance from the center the perspective is apt to be a little truer and better. I do not condemn student participation in patriotic movements if they are truly of a constructive nature, but the danger of too close a perspective in case of many political disturbances is considerable. The present state of mind among student bodies in China is that the salvation of China lies with them. I do not dispute this statement, but young students are apt to draw mistaken inferences as to the manner of saving the country. There is in many schools at present a distracted state of mind and the value of the work done in the schools must be greatly affected by it. I believe that in general the adolescent boy had better finish his school work in an undistracting atmosphere and then with his better judgment and greater maturity and firmer character plunge as much as he feels it his duty to do into the arena of politics. Another element in the atmosphere of the capital city is business. If the influence of a commercial atmosphere is rather materialistic and just in proportion as it touches the life of the school it tends to smother these finer ~~spirit~~ influences which it is our special mission to give. I should say that this materialistic influence would affect the life of the school thru its constant contact with the large government schools and the mutual intercourse of the students. It is certain that the atmosphere of the government schools ~~is~~ thoroughly materialistic, if not directly immoral. Another element to be mentioned is the moral atmosphere of the capital. Houses of ill-fame are numerous and popular in such cities. They have a growing popularity which is likely to continue for a good many years, I suppose. Gambling, opium-smoking, and even liquor drinking is very prevalent. Even teachers in the government schools lead wretchedly immoral lives. All these vices are supported by the military, student, and political classes. It seems to me the sense of morality is rather less strong in the Oriental than in the Anglo-Saxon, the moral props are certainly less effective. One of the most effective moral props of the Anglo-Saxon, namely, the love of a virtuous man or woman, is denied the Oriental. Even if the finest kind of discipline is maintained, there could not but be an effect upon the thoughts, conversation, and atmosphere of ~~the~~ school. There has recently been talk of moving certain government institutions from centers of this kind out into a more country place. The reasons given are that the moral life of the students is more easily controlled, and that the students would be less distracted by politics. When I consider the type of school we have in ~~the~~



have in mind and its purpose and the age of the boys, I cannot feel that it is so absolutely essential that it be located in such a center. I believe that if it had been located there, there would now be those who would wish it were located a little further away both for the good of the school and the good of the boys.

THE QUESTION OF FINANCE

The question of financing the school is one which should be carefully investigated. The fact that there will be certain limitations in the resources of a private, Christian Academy as regards the financing of it may be accepted. Its sources of support will be confined to gifts from Christian and philanthropic people, either foreign or Chinese. Such sources are limited usually and have a certain amount of uncertainty connected with them. Even though the support amounts to a considerable sum, yet as compared to the resources of the Government schools it would be limited. I do not see how such an institution surrounded by a number of well equipped government schools could avoid a certain amount of attempt at competition with them. There would be a constant comparison ~~of~~ with the government schools in the matter of plant, equipment, running expenses, teachers' salaries, students' tuition, etc. There would be a constant impulsion toward equality with the government institutions, especially in the matters which were superficially apparent to the eye. If the comparison ^{be} continually unfavorable, it would not be easy for the teachers and students to bear it. ~~If~~ If the attempt were made to keep the comparison favorable, the expense involved would be difficult to meet. In Taiyuan this comparison would be unavoidable, in the present location the little distance and the natural beauty of the grounds tends to minimize this sense of comparison. Unless we could continually compare favorably with the best government schools in most all departments, I think we would make a mistake in locating in the midst of them. We certainly could not maintain educational leadership, and perhaps not our prestige. Then with most of the government schools furnishing a large amount of support to their students, it would not be easy to charge even the present tuition. There would be constant pressure to lower it. We would constantly be faced with the spectacle of boys leaving the school for some government school because they could not afford to pay our tuition. Their relatives would not be able to see much difference between our school and the government school except the tuition. I believe that in the present site we can turn out the same, or a better, product in men with a much more moderate expenditure of money. It should be borne in mind ~~that~~ also that the abandonment of the present site involves practically a complete loss of the present plant. There is probably no other use which the mission would have for it. There are two suitable residences, one of which is a foreign style house. There are two or three pretty temple-like buildings and pavilions which make suitable classrooms. There is ^anew Chinese style building built recently by Mr. K'ung which furnishes dormitory room for fifteen or twenty boys and a suitable classroom for thirty or forty. Besides these buildings there are several others less good, but nevertheless receiving hard use and still good for quite a number of years yet. I do not believe that in a new site buildings furnishing an equal amount of usefulness could be built for any less than fifty thousand dollars, if for that. Besides this is the ~~present~~ campus of ten or more acres and an indefinite opportunity for expansion at a comparatively reasonable figure. The ~~point~~ which I would make is that there should be some very serious reasons why the move must be made before we would be justified in incurring such a serious loss.

REPLIES TO SOME ARGUMENTS
~~Aspirations~~

It is said
 that the
 Present
 Location is
 Somewhat out
 of the way

The present site is about thirty five miles across the plain from Taiyuanfu, and about twenty five miles from Yutse. A motor road is now under construction extending from Taiyuanfu to Yutse and from Yutse to Taiku. It is claimed that it may be in use by fall. This will bring Taiku within a few hours ride by motor of Taiyuanfu, and within not much more than a couple of hours ride of Yutse. A railroad embankment was once built from Yutse to Taiku and was considered to be the beginning of a line planned to extend from Tatongfu to Chengtu, Szech'uan. Whether this road once started will ever be completed is a matter of speculation, but it is within the range of possibility. I do not feel that the present location is especially inaccessible, in fact, it seems to me near enough to the capital to benefit from some of its advantages, but far enough away to avoid most of its disadvantages.

It is said that
 the General
 Movement in China
 is Toward the
 Political and
 Commercial Centers
 and that in order
 to have standing
 a Christian School
 should be Located
 There.

I do not wish to deny the importance of the large centers in the Chinese mind, nor the possible fact that a Christian school located in such a center might have a greater number of students, but I think it is possible to overestimate the necessity of locating a school such as we have in mind in such a center. I believe that students think more about the educational opportunity ~~within~~ within their reach than they do about the fact that it is located in a certain place. If we here offer an educational opportunity that meets the need and demand, and put that opportunity equally within the financial reach of the students, I do not believe the place would stand in the way. The movement of students to the capital has a number of causes: many of the students are sent by their local authorities for some specific training with the understanding that they will return and render service to their locality. Some attend the Japanese Preparatory, some the Normal Schools, some the Physical Training School, some the Agricultural and Industrial schools and are supported by their local governments. Many students are supported almost entirely by public funds. The quality of work done there now is improving very rapidly and many of the schools draw good students because they are getting the reputation of doing a high grade of work. I think that the small number of men in our Junior College at present is due to three things chiefly (1) our very high tuition as compared with the Government schools, that is, most of them, (2) our standard of work is of such a grade that a boy would have to have a special fitness in English and western subjects in order to enter (3) being a distinctly Christian private school its constituency is necessarily limited. There are only two high schools of sufficient grade in the province to prepare boys for it, that is, Christian high schools. If these schools graduate altogether twenty boys in a single year and four or five go on to the Junior College it is not an unreasonable percentage under present conditions, although I think that by taking certain steps we can greatly improve this percentage. What are the steps? (1) by offering an educational opportunity that really meets the needs and demands (2) by taking measures to enlist the assistance of the student alumni, and friends of the school in a canvass for desirable students (3) by making it possible for worthy poor boys to receive sufficient

scholarship assistance so that they may avail themselves of the opportunity. I believe that the fact that we are on the accredited list for Yenching University will have a salutary effect upon the number of students. The ~~number~~ fact that the number of students may not be very large worries me much less than the fear that we may fail in our aim with the students that we have.

It is said that the Opportunity for Exerting a Christian Influence upon the Province as a Whole from Taiyuanfu is Strategic

This is unquestionably true, but one may ask if it is really necessary for this school to be located there in order to exert this influence. One may also ask whether the influence exerted by such a school is not really thru the Christian leaders which it trains and rather indirectly thru its general influence. If we train the right kind of Christian leaders we shall be exerting our maximum of direct influence whatever may be the location of the school. The great direct purpose of this school is to develop a certain type of men,

other purposes of the school are indirect and secondary. The real opportunity in Taiyuanfu now is for a ~~direct~~ evangelistic work among the student, military, and official classes. I do not speak for the present opinion of the English Baptist missionaries, but a year ago their annual conference sent out a circular letter to the missions of the Province expressing this opinion very strongly and inviting the missions of the Province to delegate men to engage in this kind of direct evangelistic effort in Taiyuanfu in connection with the Y.M.C.A. Their letter also seemed to indicate that their opinion was that the real opportunity just now lay along this line rather than in the establishment of another educational institution of the kind contemplated. Inquiries should be made as to their present feelings in this matter. It is also said that the school would command greater attention in Taiyuanfu than in its present location. This is probably true provided the plant and equipment were superior and furnished models for other schools to follow. There is some question whether we will have or should have the money needed to compete with the government schools in this particular. Our present resources would have to be increased very considerably to make even a comparative showing. Our reputation at present is ~~far~~ ahead of what our plant would indicate. ~~Since~~ Although ~~this~~ is a somewhat superficial consideration compared with the real contribution which our school can make and ought to make, yet it is on this superficial phase that the casual observer is likely to form his estimate of the school. The little distance that we are away and the natural beauty of the present grounds tend to minimize this unfavorable comparison, but still enable us to make our real contribution. We can go on with the foundation we have at the "Flower Garden" and add some very useful and creditable buildings, equipment which will amply serve our purpose, with a very reasonable expenditure. My point is that to start new in another and more conspicuous place our problem of finance is more complicated, the result is probably no better in the long run, and the risks are great for the advantage likely to be gained.

It is said
that a School
Located outside
Taiyuanfu must
be Local

This argument has never appealed to me very strongly, because I do not believe it to be necessarily true, even in China. I believe that students think more of the educational opportunity within their reach than they do of the city in which it is located. In America this is certainly true. A very large number of America's most useful educational institutions, especially those of the type we have in mind, are not located in a large center. Many colleges, some doing university work, are not located in a large center, and many of them are going to continue in full strength for as long a time as can be foreseen now. I understand, for example, that Dartmouth College had a larger entering class this year than either Yale or Harvard. I do not vouch for this statement, but it is true that Dartmouth and many similar institutions are growing stronger every year, and no one is suggesting their removal to some big center so far as I know. I don't believe that Fungchow, Weikhsien, and similar institutions were especially hampered because they were not in a big center so far as obtaining students is concerned. Their removal was for reasons principally of a different nature from this. Our own School here has at present students from nineteen different counties in Shanxi, two different counties in Shantung, three different counties in Chihli, and one student from Shensi. This four different provinces are represented in the school at present. Probably a half or more of the students come from a radius of forty to fifty miles, but I should think that a normal and natural condition, and not a indication that the school must necessarily be more local than it would in Taiyuanfu.

It is said
that a School
Located at
Taiku cannot
be Representa-
tive of all
the Missions in
the Province.

While this argument should undoubtedly receive consideration, my own feeling is that it is not necessarily true. While it is situated in the midst of an American Board field, it is not necessarily a denominational institution for that reason. If it is looking to Oberlin for its ideals it cannot be a sectarian institution and remain true to Oberlin's traditions. My experience with both the American Board and with Oberlin College has led me to feel that anything approaching a sectarian emphasis was to be discouraged. Anything connected with either of these institutions is big enough in spirit to include everything that is wholesome, and the greatest respect for the honest convictions of all bodies of Christians is invariably manifested. I have never observed any deliberate attempt at proselyting in my connection with Congregational institutions. Such attempts would be frowned upon by the vast majority. I feel sure that any fears that an institution of the kind we have in mind situated at Taiku could not or would not be thoroughly representative of all the protestant Christian forces at work in the Province are quite ungrounded. In other words, it could not and would not be restrictively representative of any one of them. Sectarianism need never be thought of nor mentioned, save as a matter of interest to a student of history. In our thinking this institution can be quite disconnected from any thought of any particular denomination just as well in one location as another, if we purpose so to treat it.

SUMMARY

paper

In this, it has been my endeavor to show reasons which appeal to me so strongly favoring the present location of the Oberlin-Shansi Memorial School as the most favorable one for its continuance. These reasons are (1) the natural beauty of the present location and grounds (2) the favorable aspects of the present location for preserving in their full force the ^{un}usual traditions of the school. I have also endeavored to show why I believe that, quite aside from the above considerations, the political, commercial, and moral atmosphere of the provincial capital is less favorable for our purpose of training boys of the adolescent age than a location a little distance away from it. I have also tried to show why, if it were generally agreed to be essential to move the school to Taiyuanfu, it would involve a real financial loss to start with and a much increased financial burden for the future in accomplishing what I personally believe can be accomplished just as well, if not better, in the present location. Finally I have endeavored to give my own personal reaction in regard to some of the arguments which I have heard advanced in favor of moving the institution from its present site to one in or near the provincial capital.

Respectfully submitted,

Frank B. Warner

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