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*Yenching*  
*Publicity / reports*  
*Historical statements, memoranda*  
1922 - 1929

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## Early History of Yenching University

From Early Days to the Present (1922) ?

There is no country in the world where there has been so much uniformity of education as in China, but it was a uniformity of antiquated methods. Learning was formal, academic and pedantic. Young men pondered on the precepts of the sages and were convinced that the past held all the wisdom of living.

Into the very stronghold of the sages went the pioneers of American teaching. They put vigorous effort into small beginnings and gradually overcame the conservatism and the distrust of the native Chinese. Under one Mission Board a Bible class was started; another Board sponsored a class of three Chinese boys who were taught the rudiments of English, Bible History, arithmetic and literature-- uninspiring beginnings, but they developed to notable proportions. Tungchow College was founded in 1867 and served as a foundation for North China Union College in 1905. With that important development are associated the names of Rev. L. D. Chapin, Rev. D. Z. Sheffield, D.D. and Professor Harlan P. Beach. The original Peking University grew from a boarding school, was founded in 1870 and incorporated in 1889 when Dr. Leander W. Pilcher became President. At his death, three years later, Dr. H. H. Lowry, the dean of American education in China, took his place.

During Dr. Lowry's regime came the terrible Boxer Uprising which caused many Christian institutions to lose their property and all of China to be thrown into upheaval. The unexpected reaction from this violent anti-Christian movement was an oncoming flood of young Chinese eager for American training. It soon became apparent to thinkers and educators in both American and Chinese circles that only through the union of Christian educational forces in China could the situation be adequately met. After a decade of conferences and planning, in which perhaps the leading figure was Bishop Bashford, that great statesman of the Methodist Church, a momentous meeting was held on March 25, 1911. It is best described in the following entry in Bishop Bashford's diary:

"Today, March 25th (1911), we held a meeting with representatives of the Anglican Mission, the American Board, the Presbyterian and the London Missions; and the resolution which I presented in favor of a Christian union university was unanimously adopted. We have either made or marred history today. I believe under God we have helped to make it."

In 1925 the four supporting Boards arranged to unite the North China Union College, Peking University and the Union Bible School. An amended charter was granted by the Regents of the University of the State of New York, and the name "Peking University" retained for the new institution. The Woman's College, or Yen Ching, became an integral part of the University in 1920.

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Early History of Yenching University

From Early Days to the Present (1922?)

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In 1921 Dr. Stuart was chosen as one of the three missionaries on the China Educational Commission composed of prominent educators of America, Great Britain and China. This Commission, appointed by the Committee of Reference and Council of the Foreign Missions of North America, made an intensive study of educational needs in China. Recently, in recognition of his special service to the Chinese Government, Dr. Stuart was awarded the Third Degree of Chia Ho (Order of Merit), a decoration given to few foreigners.

Dr. Stuart states the governing principles of Peking University in these words:

"Peking University aims to mediate to China the finest values of Western civilization by an educational process which will enable Chinese young men and women to infuse these into their own culture while preserving the best features of their national heritage. International good will, life as a consecration to the highest ideals, scientific knowledge used for human welfare, religion as the inspiration to noble endeavor, are among the ideals suggested by the motto of the University: 'Freedom through Truth for Service.'"

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1924 Jan

HISTORICAL STATEMENT

PEKING UNIVERSITY

(Chinese Name: Yen-ching Ta Hsueh)

The University in its present form has been operating since 1918, but the educational institutions at that time combined had had many years of successful work in higher education.

The institution which earlier bore the name of Peking University, conducted by the Methodist Episcopal Mission, grew from early beginnings in 1870 and was incorporated as a university in 1888. Under the presidency of Dr. Pilcher, and then of Dr. H.H.Lowry, this institution gradually expanded its courses and broadened its constituency.

Other institutions now combined in the University were formerly connected with the North China Educational Union. The oldest was the North China College, located at Tungchow, which developed gradually from a small school for boys established in 1867 by the American Board Mission. As this school was advanced to college grade, about 1890, a Theological Seminary was organized in connection with it. When in 1903 and 1904, the London Mission and the Presbyterian Mission joined with the American Board Mission in organizing the North China Educational Union, the name of the North China College was changed to the North China Union College, and the Theological Seminary was moved to Peking and also made a union institution. In 1905, the first college for women to be opened in the whole of China was begun by Miss Luella Miner in Peking and was soon organized as the North China Union College for Women.

Negotiations for the combination of all of these institutions in one comprehensive university were commenced in 1911, and brought to a successful outcome in 1917. The School of Theology was the first division of the University organized according to the new plan. In 1918 the Colleges of Arts and Sciences for Men were combined, and in 1920 the Women's College (occupying, since 1916, the old ducal residence of the T'ung Fu) became a part of the University.

In 1919 Dr. J. Leighton Stuart, a professor in Nanking Theological Seminary accepted the presidency of the University.

A short period of operation of the Men's College and School of Theology on the restricted site in the Southeast corner of the Tartar City convinced the authorities that this site would prove inadequate for future development, and in the late months of 1920 a new site at Haitien, Northwest of Peking, was purchased. On this new site, comprising about 100 acres of land not far from the Summer Palace and in the midst of beautiful surroundings, the new buildings are being constructed and ten fine fireproof structures in the best style of Chinese architecture, are nearing completion. A few more buildings must be added, and in the autumn of 1925 it is hoped that the University, including the Women's College, can occupy the new site, and enter upon a period of larger expansion and wider service.

The University has the regular features of missionary institutions. Some points of special interest in the University's development to date are:-

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1. Its emphasis on Vocational Training; besides a College of Arts and Sciences, there is a School of Theology, and Departments of Education, Business, Agriculture, Leather, Manufacture, and also Premedical and Prenursing courses.
2. Its international character; the teaching staff includes Chinese, Americans, Canadians, English, Scotch, Welsh, Irish and Swiss.
3. Its emphasis on Chinese Leadership in the Board of Managers and in the teaching staff: two of the four deans are Chinese and of the 19 professors who are heads of departments, 6 are Chinese.

Peking University  
Peking.

January, 1924.

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Nov. 1928

A STATEMENT REGARDING THE PRESENT SITUATION IN CHINA

(Introductory Note: The purpose in preparing this statement has been to comment upon recent developments in China as they effect the work of the mission boards. It is impossible within the limits of a brief statement to review all the events of the last year or more. To do so is also unnecessary for the facts are sufficiently well known, at least in their general outlines, to the leaders of the mission boards for whom this statement is intended. These comments are therefore intended to provide some background against which the current events will stand out more clearly, to call attention to various movements of which these events indicate the developing tendencies, and especially to remind the reader that the reports that appear in the daily press are only fragmentary statements, not always accurate, that do not give a complete account of the whole situation.)

Much of the difficulty experienced by all in seeking to understand the present situation in China is due not only to the distance from the scene at which we in America are placed, and the resulting meagreness of information available, but also to the fact that the source of our information is so often biased. Most of it comes from the treaty ports, and the color of the news is that which is reflected from interrupted commerce and depressed trade. In some cases, the reports have been exaggerated, apparently for the purpose of arousing opposition to one or the other party. Even the books on China that have been recently published by Europeans or Americans resident in China are occupied almost wholly with tales of woe and the misfortunes arising from the incomplete outcome of China's political, social, and economic revolution which has been begun in China, but for the full fruition of which much more time is needed. These writers complain because the China that was has not in one day become a China that excels the countries of Europe in the very things which she is expected to adopt of European laws and customs. Moreover, these newspaper reports and these books do not show the real progress that is being made.

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The situation cannot be understood if its character is described in terms related to the success or failure of individuals or even of groups and parties. We need to remind ourselves constantly that the changes that are taking place in China in these few years are in many respects similar to those which came in Europe through a period of two or three centuries and separately and successively. In China, simultaneously and quickly there are developing in intellectual renaissance, an industrial development, an economic, social, and political revolution. There are bandits along the Yangtze and pirates on the seacoast because the steamships have deprived the junkmen of their means of livelihood. The students and student class are turbulent because modern science and democracy are <sup>driving</sup> ~~stirring~~ out the "vanishing authorities" of the classics. The militarists have grown in power because the people have not yet had time to learn that the "decree of heaven" upon which all government is dependent is now to be expressed by themselves in ways and by means that they have still to discover. These ~~are~~ but illustrations and suggestions of the deeper meaning to be found in the events that occur day by day. The persons and parties which now have a day of prominence and then are quickly superseded by others are but waves thrown up by the flowing of the tide. Is it rising or falling? Ideas and principles must be the measurements.

It is therefore of great significance to observe whether "public opinion" is becoming more influential, whether education is developing along lines that will aid the people to fulfill their political responsibilities, whether progressive and liberal forces are increasing in power. Time is an element that must be taken into account, and it is a serious danger lest the

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new developments in China move so rapidly and on so large a scale that their effects cannot be controlled nor their results assimilated. The Chinese have never been more imitators nor will they take on a veneer of western civilization. Time and patience are needed so that the multitude of China's people may receive and absorb the influences that are coming to them from without and to recreate for themselves the new China that is to be.

The disintegration of a central government in Peking seems to be almost complete. In connection with the foreign relations of China this is most serious, and the future is exceedingly problematical. The Canton government is claiming recognition. The rendition of the Mixed Court in Shanghai has been negotiated with the provincial authorities, and it is not clear how far the Peking government has been consulted, if at all. These may be indications, more or less significant, of the present trend in the governmental relations of the Foreign Powers. The consequences of any policy that looks to the recognition of any government other than Peking in its bearing upon the political and financial obligations of the Chinese government are of great importance.

With reference to the internal affairs of China this question of a central government has another aspect. It is to be remembered that under the former Imperial government centralization of national government was not a reality. China has been a super-democracy, the people being governed by their local guilds and clan and village elders. For example, there was no national code of civil laws, for civil rights were determined by local customs and the precedents of guild and clan rules and decisions, and this is the reason why it is now almost impossible for the Law Codification Commission to draft a Code of Civil Law,- one of the requirements urged in con-

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nection with the desired abolition of extra-territoriality. The Imperial Government was superimposed upon the life of the Chinese people. It reached down as far as the County Magistrate, who was a tax gatherer, and was charged with the duty of suppressing crime, but who otherwise had little to do with the people. Now the Imperial Government has gone, the life of the people goes on as before, excepting where disturbed by the "wars" of rival chieftains. The Republic has endeavored to set up a central government, but so far it has not been successful, partly, perhaps, because too much centralization was attempted.

The tendency to develop along lines of a federation of provinces seems to be gaining in strength. In such a federation, the proper rights and responsibilities belonging to the provinces must be clearly defined and fully recognized, the central government retaining only those which cannot be adequately handled by any one provincial government or even a combination of several of them. The organization of such a federal government will require time. (Remember the early struggles in the history of the United States). Some of the powers which the Peking government has tried to exercise will need to be given back to the provinces, and the provincial governments must be developed to function effectively. Instead of looking for one man to become a national dictator, we should hope for the development of a group of leaders in the various provinces who will strive to set up good government at home and be willing to cooperate in these matters that are of national concern. Meanwhile, the Foreign Powers should exercise patience with reference to their own interests.

It may be added that it is a mistake to think that China is divided for that is not true of her people. The military chieftains and the

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politicians are divided and are fighting one another. But the educational system of China is being developed as a whole. The same is true of the courts and laws, Chambers of Commerce and the bankers have a national association. Even the soldiers employed by the various chiefs easily change their loyalties. This unity of the Chinese people is an important fact which makes the political situation not as hopeless as some think. That spirit of unity in the Chinese people has never been so strong as it is today.

The rival military leaders are China's great problem. If they could be brought under control or eliminated, more rapid progress in dealing with the political organization of the Republic would be possible. It is not necessary here to comment on these militarists, for that has been done by many, and the evil of their existence is generally recognized. The problem of de-militarization is not easy, for it is related to some extent with the industrialization of China which is changing the traditional forms of employment. Bandits and armies are easily recruited when men have no means of livelihood for themselves or their families.

The troubles and difficulties of China to which reference has been made above should not be minimized by any of China's real friends. On the other hand, military movements, bandit raids, and political dissension are not the only facts to be considered in attempting to understand the situation in China. The news despatches consist almost wholly of such reports, - partly because the sensational is what comprises "news" in the opinion of the reports <sup>or</sup> and editors, and partly, it may be, because those who supply these reports desire to lead the world to think that China is incapable of self-government. However, the constructive forces at work in China and the progress that is being made along many lines must not be overlooked.

There is not space here to do more than to refer briefly to some of these things, but it is not mere sentimental enthusiasm that considers them as the determining factors in the situation that will shape the future. In the tremendous transformation that is taking place in China, the present governmental and political chaos are only symptomatic and when the readjustment of intellectual, social, economic, and other ideas has proceeded somewhat farther, the establishment of a satisfactory government will come about naturally.

Among the constructive forces in China, that are increasingly effective, is the growth of education on modern lines. (See "Educational Progress under the Chinese Republic" by Dr. Harold Balme, in "The Nineteenth Century", April, 1926). The latest statistics available are those for 1922-23, and these may be compared with those for 1910-11, the year before the founding of the Republic.

	<u>1910-11</u>	<u>1922-23</u>
Schools	57,267	178,982
Students	1,626,529	6,819,486

It is important to observe that this phenomenal advance has not been in higher education so much as in elementary schools. The figures for 1922-23 are,-

Elementary school students	.....	6,601,802
Secondary school students	.....	182,804
College and University students	.....	<u>34,880</u>
		6,819,486

In quality as well as in quantity there has been real progress. Each year has added to the ranks of China's educational leaders a considerable number who have graduated from the best educational institutions of Japan, America, and Europe, together with an increasing number of men and women from the modern universities in China itself. These recruits have strengthened the Provincial Educational Associations, and the national Federation of

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these Associations. Besides there has been organized the influential and representative National Association for the Advancement of Education. In spite of the tragic division that split up the country into various political and military camps, the educational forces remain united. Delegates from every province attend the great educational conferences that are held annually and the decisions arrived at in the course of the very up-to-date discussions which take place there quickly affect the educational policy in every part of the country.

The literary revolution of these recent years is both an evidence of the profound changes occurring in the realm of thought and also a possible influence affecting the mental outlook amongst educated classes. The living language of today has been adopted in place of the dead classical forms as the literary medium. The passivity of past generations has given place to a critical state of mind, impatient of imposed authority, and pragmatic in its philosophical concept. The use of the modern vernacular has aided in increasing greatly the number of readers, and newspapers, journals, and reviews have appeared by the hundreds. This movement, too, has affected the educational programme, of which the present tendencies have been well summarized under the following headings,- (a) social emphasis, (b) freedom from classical bondage, and liberty for educational experiment, (c) vocational preparation, (d) scientific improvement, and (e) character building.

Only a few years have passed since these changes were inaugurated, but in spite of disorder and confusion and military usurpation of funds, the reality of achievement will be found along several lines. (1) Teacher-training has made much progress. There are 275 normal schools in the country, of which 67 are for girls. The students now total 31,553 men and

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6,724 women, in addition to many others who are taking educational courses in universities. A relatively high standard of training has been set. An enormous quantity of modern literature on educational problems and methods has been produced. The enthusiasm of these modern teachers is evident by the devotion with which they stick to their profession in the face of the most disheartening financial conditions. (2) The education of girls is making rapid progress. It was not until 1907 that any governmental provision for girls' schools was made, but in 1922 there were 418,170 girls in government and private schools. Since 1920 all the higher institutions have become co-educational. (3) Popular education is a prominent feature in the program. Lecture halls, reading rooms, half-day schools and night schools are very numerous. The students of college and secondary schools voluntarily maintain free night schools for the poor children of the vicinity. In the summer of 1925 in one province alone (Shantung) there were more than 500 daily vacation Bible schools conducted by such students. The new method of combatting illiteracy by the use of one thousand of the most commonly used words has been supported with great enthusiasm, and over two million of such text books have been issued.

A fair survey of the educational progress made in China in the past ten years will give good cause for hopefulness.

The development of public opinion has been a natural result of educational progress. Little needs to be said of the nationalist movement for its strength has been manifested in the last year or more. Only a few years ago such a movement would have been impossible because of the lack of communication and of a sense of national unity. Now demonstrations and protests occur everywhere <sup>whenever</sup> ~~wherever~~ occasion arises. This public opinion is not well directed or always effective, but it is growing with astonishing rapidity. "The consciousness that this is our country and we must save it" is

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being aroused in all the millions of Chinese people. Even the workers in the Chinese restaurants in America are not unmoved by it. In a recent drive, it is reported that \$100,000 was given in New York City by these patriots, some of the waiters giving 10 to 20 per cent of their wages. When a party arises in China with a true constructive and unselfish program, we may expect it to win rapidly this irresistible force of public opinion in its support. (It will be well for our friends, who now complain because of the political divisions which in their opinion make the situation so hopeless, if they find themselves in a position to rejoicingly welcome the unification of Chinese public opinion when it comes, as it may come very soon).

Still another evidence of the soundness of China's life is found in the continued growth in foreign trade, as witness these official statistics of the net value of that trade:

	<u>Imports</u>	<u>Exports</u>	<u>Total</u>
1922 Hk. Taels	945,049,650	654,891,933	1,599,941,683
1923 " "	923,402,887	752,917,416	1,676,320,303
1924 " "	1,018,210,677	771,784,468	1,789,995,145
1925 " "	947,864,944	776,352,937	1,724,217,881

Maritime Customs Revenue

	<u>1919</u>	<u>1920</u>	<u>1921</u>	
Hk. taels	46 millions	50 millions	59 millions	
	<u>1922</u>	<u>1923</u>	<u>1924</u>	<u>1925</u>
" "	59,359,194	63,504,251	69,595,131	70,725,667

The attitude of western governments towards China is also significant. For example, it is becoming clear that the policy of the British Government is now based on a much vider view of recent events in China than that of the business communities of the treaty ports. For this reason, summary action was not taken to break the Canton boycott which has cost the British Colony of Hongkong so dearly. The restraining influence of the

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London Government in connection with the Wansien affair is evident. On September 8th, it was officially stated in London that "even so serious an incident, causing many British casualties, does not constitute a valid reason for intervention." The doctrine of force, the use of military and naval power, to coerce China in the acceptance of foreign claims is clearly recognized as no longer applicable in these days when Chinese public opinion is becoming increasingly vocal and unified. Both the governments in London and Washington desire to avoid any appearance of intervention in China's affairs. This has been shown repeatedly in the last year and it may be stated quite positively that there has been no change in that policy, but rather a continued strengthening of it. There appears to be an increasingly friendly attitude towards the Canton government, not only because of the recent military progress, but more especially because that government seems to be winning the favor of the Chinese people in all parts of the country, and also because it is the only party with a program that is democratic and constructive. The "redness" of that government has probably been exaggerated and less is being said of that, while more emphasis is being placed upon the effectiveness of the civil government in Canton. Moreover, there has been manifested a genuine willingness on the part of these governments to consider favorably the demand for the revision of existing treaties. The rendition of the Mixed Court in Shanghai has been practically accomplished, in spite of the opposition on the part of strong forces in the Shanghai foreign community, and notwithstanding the fact that the Peking Government was not able to function in these negotiations. The return to Chinese jurisdiction of one or more of the foreign settlements has been nearer a willing agreement than is generally known. The persistent patience of the western governments in seeking to obtain results from the Tariff Conference is noteworthy and commendable. The effort to make constructive recommendations has been

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characteristic of the work of the Commission on Extra-territoriality. The establishment of a government in China able to carry out its agreements will find western governments ready to recognize the new conditions that have come into existence and to treat with China on equitable terms.

It would <sup>not</sup> be difficult to refer to a number of other movements that are constructive or that give evidence which justifies hopefulness regarding the situation in China. To explain these movements, however, would unduly lengthen this statement, and it will be more useful at this point simply to quote the testimony of a well-qualified witness. Mr. Roger S. Greene was formerly a United States Consul-General in China, and is now the Director of the China Medical Board. With his permission, we quote the following from a letter from him, dated New York, October 29, 1926:

"I have just returned from a visit of nearly a year and a half in China. Conditions in many ways are difficult there, as you are well aware from your correspondence and from press reports, yet I return with a greater feeling of satisfaction with the progress which I observed there in matters of fundamental importance, than I have ever brought back before. Let me enumerate some of the facts which give some justification for my position:

"1. The steady growth of the total trade of China reported by the Customs during the past ten years (Taels 1,200,000,000 in 1916 to over taels 2,300,000,000 in 1925), an increase of over 90%, with only a slight decline between 1924 and 1925. This means that some very powerful productive forces are at work in defiance of political difficulties.

"2. The increase in the number of men with modern education who have now made good in actual work in China over a period of years. You find them in many kinds of business, in industry, in education, in the professions and in government departments. Since apparently the military evil cannot be done away with immediately in China, it is at least a sign of progress that two of the most important armies are led by men who can and do enforce discipline and prevent their men from robbing the people. The number of such modern men is still far too small in every line of activity for the work that has to be done but twenty years ago they could hardly be found anywhere in the country.

"3. The astonishing fact that throughout central and northern China (outside Manchuria) the great Chinese banks of issue have kept their notes at par through these last few difficult years.

"4. The progress of education. While many of the government schools had to mark time on account of lack of money, many private Chinese institutions and the colleges maintained by the missions have developed almost



beyond recognition in the past ten years. Well trained Chinese are being found who are capable of replacing foreigners as teachers in many departments, and are in some cases doing better work than their foreign predecessors.

"5. The organization of the China Foundation, which under Chinese control, is using the portion of the American Boxer indemnity lately remitted to promote education. This fund, which is derived from the Chinese customs revenue, is being intelligently and honestly administered, and a public accounting certified by a reliable firm of auditors is being rendered for every cent disbursed.

"6. The increase in national consciousness which has given rise to most of the disquieting developments of the past few years. All may not approve the way in which this national consciousness sometimes expressed itself but essentially the movement is natural and sound and it is likely to supply much of the motive power for other movements that will do much for China. The feeling against foreigners of which so much is heard has been much exaggerated. It cannot be compared with the feeling against foreigners which formerly existed in China and even in Japan thirty years or more ago. I have travelled alone during the past year on every important railway in China and spent five days on a river steamer in north Manchuria in close personal contact both with the common people and with the educated classes and never encountered any signs of hostility. Even the bandits usually treat their foreign captives better than the Chinese.

"I feel so strongly that the time is ripe for important and gratifying developments in China that I am planning to return there next summer in order to take full advantage of such opportunities as may present themselves."

Another witness, Dr. E. H. Hume, President of Yale-in-China, has made the following list of constructive forces:

- "1. Unifying of National Language from Manchuria to Sumatra.
- "2. Unifying of National Finance Banking Systems.
- "3. Unifying of Industry.  
Growth of Labor Consciousness. Unions.
- "4. Unifying of Religious Spirit. "What Message needed for our Race?"
- "5. Unifying of Educational Program. Representatives of all provinces meet regularly in the Federation of Provincial Educational Associations, and the National Association for the Advancement of Education.
- "6. Extension of Press. Books, Journals, Newspapers.
- "7. True Growth of National Spirit. Signs of Patriotism really constructive.
- "8. Emergence of Woman everywhere. Schools, Bank, Press, Societies.
- "9. Social Reform. Footbinding, Polygamy, Opium."

Finally, we quote from a discerning address delivered at Cambridge, England, in March, 1926, by Mr. Archibald Rose, recently commercial attaché of the British Legation in Peking, in the closing paragraphs of which he said:

"Strange names and events follow one another with kaleidoscopic bewilderment. But they are after all only phases in a great process of change, a vast human and cultural movement. The Chinese are trying to build up a new form of government, a new machinery of administration, a new system of communications, and a new standard of life. They have found the task one of enormous difficulty, for they are dealing with a vast country and a very numerous people. The struggle has been marked by five years of incessant civil strife involving untold losses to the people and to the national assets of China. They will work out their own salvation in their own good time.

"The Chinese have made up their minds to play an active part in the world of today, in its politics, its commerce and its industry, in its League of Nations, its education and its life, and they have a capacity and a personality which will most certainly attract attention and secure a fair proportion of leadership in many of the world's activities. Chinese influence in the world will count for a great deal in the next generation. To get in tune with that influence, with the thought and aspirations and activities of China, will be one of the great adventures of a world which is embarking on a new form of civilization, full of promise, full of hope, full of problems, and with a still uncharted course."

These political, social and other changes are related in various ways to the work of Christian missions in China. These missions sincerely desire that the Chinese people may enjoy peace and prosperity and all that will promote their highest welfare, and therefore, the missions are interested in every movement that concerns the good of the Chinese people. When missionary work is disturbed or interrupted by the circumstances that arise from the struggle which the Chinese people are making, it will be well to listen to what Dr. David Z. T. Yui, the Chairman of the National Christian Council, said at the opening of its annual meeting in October, 1926:

"But, why should we demand peaceful times and conditions under which we are to do our Christian work? Why do we seem to be fretful and despairing when such conditions are for the time being unobtainable? Should we mark time in our work and wait for better times? Do we think that Christianity as a religion has no contribution to offer to chaotic times and sinful life? Is our own Christian faith shaken?"

"Certainly, Christianity is not a luxury which we can have and enjoy in times of peace and prosperity but which we have to give up for other necessities when fate is turning against us. On the other hand, we firmly believe that Christianity does possess a moral and spiritual power capable of saving and regenerating individual and national life at all times and under all circumstances. It offers the very curative and recuperative power which is desperately needed at this hour. Was not Christ's life a continuous struggle and also a complete victory?"

"The troubles in China today are sounding to the Christian movement a call to duty. We must believe that we have the power from On High to turn defeat into victory and to achieve peace and order in chaos. This is no time for us merely to cry for peace, or to despair when peace is not promised. If, towards the present situation in China, the Christian Movement feels helpless, then the entire world becomes hopeless and sad indeed. We must, as Christ's soldiers, accept the challenge of the hour and march forward with confident hope to win. The greater the trouble, the harder we should pray and fight."

There is another aspect of these movements that is of great importance to Christian missions. As Dr. Yui points out, "The growth of nationalism among the Chinese people is indeed remarkable. The national spirit is penetrating every institution and movement. In general, it is safe to say that each institution and movement will rise or fall in accordance with whether it has the approval or disapproval of the national spirit. Fortunately, the rise of nationalism is usually accompanied by a strong sense of responsibility. We see unmistakable signs of this happy combination within the Christian Movement in China." The good results of this should be the more rapid development of the Chinese Christian Church, not merely as a new term substituted for "Christian Missions", which is now found rather distasteful, but the growth and strengthening of the church in such a way that the Chinese Christians naturally and fully express their religious life in it and through its organizations, and for which they will work and pay any price for its realization. The Boards and missionaries, on their part, must now with greater earnestness examine themselves and their methods of working to make sure that in no way do they hinder the progress of such a movement, but in every way possible give aid to it. Is not this one of the principal aims of their whole work?

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In the midst of these changes and in the face of contending forces, it must not be forgotten that the position of our missionaries has been exceedingly difficult. That their morale, with few exceptions, has been unshaken is proof of their faith in the Chinese people and their devotion to the cause that brought them to China. Many of them have risked the lives of themselves and their families. Some of them have suffered from bandits and militarists. Anti-Christian movements have challenged them and often tried their patience by unfair attacks. When suggestions have come from various sources that they should withdraw from places of danger, these have been rejected with vigorous protest. Their loyalty demands strong, effective support from their friends. This must mean that they will be better supplied with the means to do larger and more effective work.

#### FUTURE POLICY.

Out of all these circumstances, it appears that the missionary boards must give most careful consideration to several questions of policy. No conclusions are given here, but some questions are raised that are of immediate importance calling for thorough consideration and for early and definite decision.

1. Is not the goodwill of the Chinese people and government the most effective assurance of safety of the life and property of the Christian forces, both Chinese and missionary? Would it not be right, therefore, to recognize this frankly and fully? Is it not desirable that the missionary boards should without delay ask their respective governments to withdraw all gunboats and military forces from the rivers, ports, and territory of China? Are these forces really effective as police forces, even if their presence in China can be justified? Are they not a cause of irritation and often a source of danger, and do they not militate against the goodwill which is so

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essential? Furthermore, in the event of serious danger due to military movements or to bandits or other disorderly forces, should it not be the declared policy of the missions either to inform the foreign governments that no military protection is desired or expected, or to withdraw the missionaries temporarily from such disturbed areas so as not to place too heavy a burden on the police and other forces responsible for good order?

2. Is it not true that the existing treaties between China and western Powers are a serious cause of complaint on the part of the Chinese people? Does it not seem as if these treaties are doomed to go at an early date, never to reappear? Should not the missionary Boards do all in their power in rightful ways to support and hasten the fulfillment of the aspirations of the Chinese people in this regard? Recognizing that the governments concerned are responsible for the protection of the interests of all their people, and understanding that these interests may differ in some respects, is it not right for the Boards to repeat with some degree of earnestness that the principle of extraterritorial jurisdiction does not benefit them, and on the contrary greatly injures them in that it also militates against the maintenance of relations of goodwill between Chinese and other peoples? Therefore, should these Boards not ask their respective governments to hasten the abolition of extraterritorial jurisdiction with all due regard to the protection that may be necessary for those who are dependent in one way or another upon the judgments of courts of law?

Moreover, with more particular reference to the special privileges that the existing treaties give to Christian missions, would it not be right and desirable for the Boards to declare openly and authoritatively that they desire that the "toleration clauses" be omitted from future treaties, believing firmly and confidently that the Chinese people and government will give full guarantees of religious liberty?

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3. Is it not entirely natural and right that the Chinese people desire that Chinese education in all grades should be in harmony with national ideals and culture? Is it not desirable, therefore, that the missionary boards should make it unmistakably clear that the schools to which they give aid are not institutions that are alien in their character and purposes? While standing strongly for the principle of religious liberty, both with reference to the teaching of religion and also to the acceptance of its teachings, should not the missions comply quickly and readily with the conditions of the registration of schools, when that is evidently what is desired? Shall we not move forward to seek some agreement with the Chinese educational authorities with reference to the controverted question of required courses of religious study in schools supported by and for the Christian community?

4. The use of money that comes from other countries and the investment of funds in property and buildings is an important question not only in areas where public order is disturbed but indeed in all parts of China. Is it not necessary that missionary Boards should understand that in the administration of current funds and in the control of all property there must be room for larger and more responsible participation by Chinese Christians? Should any new buildings be erected in China with the thought that they will remain permanently or for a long period in the entire control of the foreign missionaries? What are the just and effective provisions that should be agreed upon to ensure that church and school property will continue to be used for Christian purposes in accordance with the purposes of the donors? What should be done to educate the supporters of missions to continue and increase their aid under these conditions?

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These questions are asked for the purpose of challenging the best thought of those responsible for the administration of Christian missions in China. It is recognized that there is much to be said regarding these questions. While some of these questions may suggest what will seem to some to be radical policies, it should be understood that the intention is only to urge that earnest and prayerful study should be given to them that such conclusions may be reached as will truly and most speedily hasten the establishment of Christ's Kingdom in China and in the hearts of the Chinese people.

A. L. Warnshuis

November 16, 1926.

Approved by

James H. Franklin  
Frank D. Gamowall  
John W. Wood  
George T. Scott

- Committee

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Information No. 76  
Recd 1-21-28

PEKING UNIVERSITY

(Yenching University)

A Christian Institution in the Heart of China

In the present hour of drastic readjustment China has need of trained leaders. Peking University, the only Christian university at the capital, is an institution for training such leaders, both men and women. By reason of its strategic location, experience and standing, its opportunity in this respect and at this time is unsurpassed. Its students come from every province of the great Republic. They number 750, the utmost limit of the University's present capacity to serve. Scores of candidates seeking admission, representing the best blood in China, have been turned away because there was no room for them.

Based on Western principles and conducted in a Western way, the University which in China is called Yenching University, the ancient name for Peking, adapts its teachings to Chinese modes of thought and customs. The things best in American education are enabled to take root in new soil and become a permanent source of nourishment to China.

A Half Century of Experience

Yenching comprises the union of all the Christian higher educational institutions in or near Peking: two colleges of arts and sciences for men, one for women, and a theological seminary. This amalgamation, formed in 1917, included the North China Union College, founded in 1867; the original Peking University, founded in 1870; the Peking Union Women's College, founded in 1905; and the Theological Seminary, founded in 1906. The University's roots therefore reach deep into half a century of educational experience and service in China.

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### Where Occident and Orient Meet.

Two years ago, with a fund of over \$1,000,000 subscribed by American friends, the University moved to a new site of 105 acres outside the city walls and adjoining the old "Summer Palace", "one of the most wonderful sites in the world for a college campus," in the words of President Woolley of Mount Holyoke. Its physical development there accurately reflects the inner essence of the institution. The new dormitories are of reinforced concrete and their interiors represent the most advanced Western thought in school construction, but they are roofed with sloping tile and decorated with red pillars and intricately painted eaves. The best Chinese architects have been consulted to avoid the many little errors that are likely to occur when Americans build Chinese buildings in China. "Even the water tower," wrote a surprised newspaper correspondent, "is to be in the form of a pagoda." And surrounding the campus is a wall of solid stone, over 7,000 feet in length and ten feet high, built entirely by Chinese friends, its gate like that of the Great Wall of China today not fast-closed but rather an entrance-way and an avenue of approach to all comers.

### Harvard, Princeton and Yenching

Harvard, Princeton and Yenching Universities have joined hands for a greater understanding between West and East. Princeton-in-Peking conducts a School of Political and Social Science, an important function of which is the preparation of the students for practical social work. The purpose of the Harvard-Yenching Institute of Chinese Studies, with centres in Cambridge and Peking, is to promote graduate study and research in the various branches of Chinese culture. Established through the generosity of the late Charles M. Hall and the trustees of his estate, it seeks especially to interest the

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Chinese in examining their civilization in the light of Occidental methods of research and to interpret it to the West. Yenching will send students to Harvard for mastery of technique and comparative investigation and Americans will be encouraged to study in Peking. In order to increase the number of advanced students, the Institute will be enabled to make grants to certain other colleges in China for strengthening their undergraduate work.

#### Control and Management.

The University is incorporated under the laws of the State of New York, and its control rests in a Board of Trustees with headquarters in New York City, cooperating with a Board of Managers in China. The Board of Managers is composed of a majority of Chinese, the number of Chinese faculty members and executive officers has been gradually increased until the majority is Chinese, and an able Chinese Vice-President has been chosen. The people not only think of this as a Chinese Institution but it has been officially registered under the Chinese Ministry of Education.

At the same time it is perfectly understood that control of the University rests with the managers and trustees and that the University is under no obligation to continue without such control. This policy of firmness with flexibility, together with a rare spirit of cooperation between faculty and student body, would probably have been sufficient, even had the institution been located in a more turbulent section, to prevent any such disruptions as have occurred elsewhere through the demands of students. Although other institutions, both governmental and mission, have had their troubles, life at Yenching University has gone on as usual.

President J. Leighton Stuart heads the faculty of Chinese, American, British and other Europeans. American and Chinese educators testify that to the tact and understanding of President Stuart, who was born in China and whose life work has been among the Chinese, is due in greatest measure the record of success at Yenching. The faculty members hold degrees from Harvard, Yale,

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Princeton, Columbia, Oxford, Cambridge, Edinburgh, Michigan, Northwestern, California, Missouri, Oberlin, Smith, Mount Holyoke, Goucher, Wellesley and many other American colleges and universities.

#### A Small Annual Income

The University, not including the Women's College which has a separate current budget, has an approximate annual income of \$222,345.00 from the following sources:

Endowment	\$75,745
Mission Board Grants (Including staff assignments)	55,000
Princeton-in-Peking	12,000
Harvard-Yenching Institute of Chinese Studies (1927-28)	16,000
Rockefeller Foundation (Pre-medical 5 year period)	14,000
Sundry local sources	23,000
Student fees	26,000
Total income	<u>\$222,345</u>

The value of the land and buildings is \$2,165,000.

#### The Present Urgent Needs

The present need of Yenching University is to enlarge its capacity to serve at once when its service is most urgently required. The Women's College needs an adequate gymnasium and a model school house for practice in teaching. The campus needs development. Many of the professors still lack homes. There are current expenses to be met. These needs are set forth below.

And then there is the immediate necessity of a new dormitory group. The situation, in a word, is this: The University has a site ample for more students, it has a faculty staff large enough to teach more students, and it actually has, knocking at its gate 150 young men and women who have passed the examinations and are qualified in every way to enter. They were turned away because there was no room. Meanwhile the University is forced to give up those student fees which would be added to its slender income without incurring additional expense for instruction.

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What Yenching Needs at Once

I. Men's College

*Additional Endowment	\$100,000
Current and special operating account	100,000
Dormitories (\$75,000 needed 1928, \$60,000 in 1929)	135,000
New residences to be built and others paid for	38,000
Development of campus	10,000
	<hr/>
	383,000

II. Women's College

Current expenses	25,000
Gymnasium	75,000
Model school house for practice in (teaching)	7,000
Development of campus	10,000
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	117,000

Total of combined fund-----\$500,000.

\*This need has been met by a recent gift.

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Extract from a letter from Hilda Hague dated June 20, 1928

"And now, I will try to give you a little news of recent events. The two most important of course are (1) that we are now under the Nationalist flag. It waved from the campus flagstaff on the morning of June 9, the day after the first of the soldiers reached Peking and on which ever store in the city was ordered to hang out the flag. And (2) that Dr. Stuart arrived in time for Commencement. A cable <sup>was</sup> sent the office on the morning of Commencement bearing the glad news.

The political change took place with very little excitement and no disturbance whatever. About four or five days before the soldiers reached Peking, Chang Tso-lin gracefully retired carrying most of the rolling stock of the railway with him, and leaving a committee of prominent citizens in charge of the safety of the city and 1500 soldiers to keep order. The city gates closed and we were shut off from communication with town except over the phone. Several members of the staff got unexpectedly caught in town and professor Needham (Cornell) was stuck out here and made frantic efforts to get in, but the gates opened for no one and the American Legation declined to intervene in his behalf. Meantime we knew that President Stuart was hurrying on towards Mukden and we wondered if we could hear from him and if he could get through. The students went steadily about their business and prepared for exams, after one effort by a small group to close early without exams. This proposal I am proud to say was voted down by the group as a whole and we have the proud record of being, I believe, with one exception, the only University that carried out its schedule of exams and commencement and finished without ~~ixxxxxxxadulxxx~~ a hitch. (The exception was the Customs College and they rushed their exams through early). Tsing Hua carried through exams for the graduating class going to America, but postponed all other till the autumn. We had told our students that if any were nervous or were ordered home they might leave and make up their exams in the autumn. Only 28 went off. The city gates opened the day after the Shansi troops had made their peaceful entry into the city, and a wire came through from President Stuart sent from Harbin, I think, stating what day he expected to arrive in Tientsin. We were a little skeptical. A few days later another came from Mukden saying he was catching a boat at Dairen. The telephone and tepegraph wires were down between Peking and Tientsin, and on June 13 two days before Commencement a message came from him over the American Naval Radio that he was coming up from Tientsin by car the next day and expected to arrive at noon. Much excitement! Thursday morning Dr. Galt and a few others motored in to town to meet him and arranged to phone out when they were leaving Peking on their way to Yenching which would give the students and other interested time to come down to the gate to meet him. While we were all at lunch the message came and everyone started assembling at the main gate. Thrills and cheers when his car appeared. He looked somewhat travel stained and weary but very glad to be back with us all again. That night the students banquetted him, and the next morning Commencement went off without a hitch, Lucius Porter leading the procession in with his cherished Muh Ti (I think that is what he calls it). It was a three hour performance.....but everyone was happy and pleased to think that we had been able to finish as usual in spite of all the excitement around us, and that the President had arrived in time. ....The stage looked very well. Our new soft green curtains made a beautiful background for the two brilliant flags (the Yenching banner, yellow and blue, and the new nationalist flag, the white sun in the blue sky which arrived from the tailor's just in time) the old carved chairs and our distinguished Presidents and Deans and the speaker of the day."

*New York*

SEEKING YENCHING

*August 1929  
early history*

The time is seven o'clock of a July morning, and the place is a street in Peking. The East is astir early, for it is going to be hot, and the hutung is filled with a moving, chattering crowd, which fills the spaces between carved shop fronts in the brilliance of level dusty sunshine. And now the West arrives upon the scene. The battered doors of a garage open; the roar of an unmuffled Ford engine drowns out the combined motifs of water-wheelbarrows, street-hawkers and native conversation. There is the blue vapor of gasoline, heralded by its peculiar raw smell; and then a sort of box, painted cheerfully in blue and yellow with "Yenching University" on it in both English and Chinese, careens into the street, and honks importantly through the traffic, to the admiration of all beholders; for the Chinese appear to be as generous toward Western smells and noises as they are toward their own. The seven o'clock bus to Yenching, four miles outside the city walls, has started on time.

There are two passengers, one a foreigner, and one a Chinese youth, possibly twenty years old. The two cling philosophically to the Board seats until the bumps and holes of the side street have been passed, and the 'bus is pursuing its gorgeous way down a thoroughfare with a pavement. Then a conversation begins:

"Are you a Yenching student?" asks the foreigner.

The boy shakes his head.

"No, I'm from Canton. I hope some day I can be a Yenching student."

Canton has its own universities, and the foreigner looks at the other with some curiosity.

"Are you ready to enter college now?"

The boy again shakes his head.

"Not now; my uncle is a merchant, and I travel with him to Peking. I want to see Yenching."

More bumps interfere with conversation, but presently the 'bus is

rolling down the two miles of macadam to the West Gate of the city which rises superbly against the outline of the Western Hills printed in morning blues and purples against the sky, and as soon as possible the boy observes:

"Many students from Canton and the South go to Yenching."

"Yes, I know; the foreigner answers. "Why?"

"Yenching has many famous professors", the boy replies politely.

The 'bus twists through the gate, hops, skips and jumps the railroad tracks outside, and begins lurching over the "marble road" built to an emperor's summer palace, and shaded with willows, beneath whose spreading shadows the 'bus rider looks out upon cultivated fields and ancient tombs and temples, and sees at each turn of the way, the life of the Western Hills.

One smooth stretch brings another question from the foreigner:

"There are plenty of good professors in many other Universities.

Why do so many Southerners choose to come to a college so far away?"

The boy does not answer at once. When he does, a bump interrupts him.

"Yenching has a high reputation to Chinese. (Bump). A Chinese is free in Yenching." (Jounce.)

Conversation is suspended by the plunging of the vehicle which rides like a gallant ship in a heavy sea. Several miles further down the road, the gray pagoda which serves the University as a water tower, and the gray-tiled roofs of the buildings come into view.

"Yen (bump) ching", offers the foreigner, waving a jerky hand at the Water Tower.

The boy nods. His narrow eyes lose nothing. The 'bus arrives at a lofty red gate, flanked by haughty stone lions; it passes within, and stops on time, bumps and all, by the white marble bridge which is a relic of the time when the University grounds were a prince's pleasure garden. The bridge now leads to the main group of buildings.

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"Can I help you find your friends, or show you anything?" the foreigner wants to know as they both get out.

The boy is appreciative but needs no guide. He has, in fact, a pilgrim atmosphere which makes the foreigner feel that a guide will be a positive impertinence. As they part, he says shyly:

"It is like a dream that I am in Yenching."

The foreigner lets him go off by himself with that absorbed appearance which requires to be let alone. He has come to see Yenching -- and here it is --- a dream come true to more than the young pilgrim from Canton.

#### A Few Facts and Figures.

Ten years ago two Mission Colleges, including a Theological School, were united and given a new start in a bare compound inside the city, with classrooms, dormitories and offices in one-storey Chinese buildings which surrounded the open ground of the enclosure. Two miles away, a College for women was more picturesquely but no more adequately housed in premises which formerly belonged to a Manchu prince. The colleges for men had a total of 166 students and 34 teachers, of whom 21 were from the west. The Women's College had eleven teachers and 75 students. The men had a sure income of about \$25,000, and their yearly budget ran to \$50,000. This meant an annual debt.

Yenching has now two hundred acres with fifteen great buildings of stately palace architecture, chosen by a wise architect for a long lived institution. These are clustered in groups, one centering about the Administration Building, which includes the Assembly Hall, one line of Men's Dormitories standing by the lake, the Women's College, prim and pretty on high ground to the south, and the compounds of residences removed to discreet distances.

The professors are not the twenty-one foreigners of ten years before. They are the thirty-four brilliant young Chinese of professorial rank,

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whose work is supplemented by the seventeen Westerners remaining, and by others in administrative offices, who bring the total of fulltime members of the University staff up to a round hundred. These men and women (the latter number twenty-four) are headed by the white-haired Chancellor, himself a Han Lin, who was inducted into office in 1929, after resigning from the post of Vice-Minister of Education in Nanking. When a student enters the University, he is received by a Chinese Registrar, assigned to his room by a Business Office where no foreigner has a post, pays his fees to a Chinese treasurer, and is advised about his studies by Chinese doyens, so that his first contact with a foreigner, may be at Convocation when he sees a few in academic procession and notices the President by the side of the Chancellor.

#### A Little Story

Perhaps this is not the place for anecdotes, and yet if one is to illustrate the value of the Chinese administrator there could hardly be a better one than this:

In an opening session when registration and entrance examinations were long since over, but when the tension of starting the complicated academic schedule was at its height, four men appeared in the Registrar's office arrayed in the most objectionable of foreign clothes, swinging little polished canes, and perfectly unaware of any claims upon busy people other than their own desires.

"We have come", they announced, "To enter Yenching."

An exasperated secretary carried their message to the inner office where the registrar was at a desk piled with work which kept him until late at night at this time of pressure. He did pause a moment.

"Did you tell them they are too late? Entrance examinations were two weeks ago."

"Yes, but they simply pay no attention, and insist they are coming in now."

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The irritation which a foreigner would have been pardoned for exhibiting did not appear even in private.

"Well", said the gracious Chinese gentleman rising, "I must go and welcome them."

The late comers were not received in the end, but University regulations were so pleasantly and carefully explained that they retired with the sensation of having been welcomed rather than rebuffed. Such patient courtesy in handling individuals is of incalculable value in dealing with the Chinese student of the present day.

The students, the successors of those who suffered the inconveniences of cramped quarters ten years ago, live in a plant which has cost C\$2,300,000 and now number 716, of whom 166 are women. Next to its home province, Hopei, Canton sends the largest group -- 128 men and 32 women. It is significant that Canton which bred the revolution and produced Sun Yat Sen, should send so large a group to spend four years so far away. Patriotism is their breath of life, and there is a reason for the hold which Yenching has upon such forward-looking Chinese. It is best summarized in the words of President Stuart's annual report:

#### Yenching and the Student Movement

"The first decade of our history under the name of Yenching coincides, as it happens, with that of the Student Movement which flared out in Peking May 4, 1919, and spread with electric rapidity and energy over the whole country. In view of the motives which actuated the students, and the hardships incurred with absolutely **no** advantages to themselves as individuals, or as a class, it is to be recalled with pride that our own students shared prominently in that first act of self assertion, and have maintained the tradition in subsequent years whenever it seemed to them that the welfare of their nation demanded such patriotic efforts as were within their power. Immediately after the Shanghai Incident

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of May 30, 1925, the faculty issued a statement which was sensational in its effect at the time as coming from a united group of Chinese and foreigners, but its contentions have long since been accepted by all but a few foreign extremists, and would provoke no comment today. It revealed vividly, however, the essential sympathy between faculty and students in their attitude to whatever concerned China's national rights and international relations, together with our approval under the existing conditions of such orderly protests or publicity campaigns on the part of our students as substituted for the regular agencies which would have been at the command of a government more thoroughly established. With all its excesses and abuses, the Chinese Student Movement has from the outset been inspired by an intelligent idealism and national self-consciousness which wisely guided are an enormous asset and without which the future of any country committed to democracy would be pitifully hopeless. The students are simply the most highly sensitized section of the nation, relatively free from the selfish timidities and practical responsibilities of later life, and therefore ready to respond more quickly and instinctively to whatever issues may arise. In the revolutionary process toward a better social and political order, the fear is not that the students of the country concern themselves overmuch with patriotic agitation, but rather that this youthful idealism be lost after leaving college, or may even be crushed out in their undergraduate days by disillusioned indifference or occupation with the indulgences that college life affords. We have tried to help to fit our students for good citizenship in a society where organized and moralized democracy can be the only solution for the present disintegration, and we have therefore encouraged a large measure of self-government on their part. This, together with an exercise of authority based on regulations recognized by them as wise and just and for their welfare rather than dependent upon coercion, and

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an approval of their participation in justifiable political agitations, explain why during this turbulent decade we have never had a student strike nor any serious issue between the faculty and them. Despite instigation from unfriendly or radical outside agencies, and the conflict of interests inherent in the strict maintenance of high academic standards, we have no reason to question the friendly loyalty of our student body to the institution, and to the principles on which it has been founded.

#### Internationally Speaking

Ten years ago, Yenching was academically unknown and unrecognized by Universities in the West. The years have brought about definite bonds with three American institutions. Princeton has undertaken special responsibilities in connection with the Yenching College of Social Sciences and in the Fall of 1928 Professor E. S. Corwin of the Princeton faculty spent a semester as Visiting Professor in Yenching. The establishment of the Harvard-Yenching Institute, made possible through the endowment from the Hall Estate, has resulted in the contribution of three Yenching men to Harvard University as Visiting Professors. During the same year Dean Frame of the Woman's College has been giving a year of service to Mt. Holyoke College which is her own Alma Mater, and Wellesley College in addition to contributing a goodly sum every year to the Budget of her "little sister college" in Yenching, has had five members of her faculty in residence here, at intervals during the ten years. The University of Missouri has recently associated itself with the new School of Journalism which it calls Missouri's "adopted school".

But more heartening than all this is the steady increase of Chinese confidence and support. There was once a time when Yenching held her brilliant young Chinese professors against terrific pressure exerted upon them to leave an alien institution; there was a time, when the President was forced to tell contributors in America that money from Chinese

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sources could hardly be expected since most Chinese would feel it positively unpatriotic to give funds to a "foreign institution." This has all been changed. The first gift was a substantial sum of money, and 200 acres of land for an Agricultural Experiment Station. Later, when anti-foreign feeling was at its height in '26, Chinese friends gave the money for the wall which now surrounds the campus. This was a luxury Yenching had thought it could not afford, but it was considered an essential to our protection by Oriental friends. The spring of '29, has seen the presentation of a gift of \$50,000 local currency, from a group of wealthy men in Peking and Tientsin, which makes possible a new dormitory for men, so that students need no longer live in the uncomfortable, badly ventilated attics of those already built. The news that another similar gift is now almost assured from Shanghai, encourages the thought that the Chinese are beginning to regard Yenching as their own.

#### Religious Life

The organized religious life of the University is cared for by the Yen Ta Christian Fellowship, which includes all members of the University community, from the President and the Chancellor, to the servants and the working men who care to share in its work. Services of worship are planned by the Fellowship, philanthropy and social service of various descriptions are carried on, and social relationships between the different groups of Faculty, students, and workmen are promoted. Bible Study and Discussion Groups are held each year for students and for members of the faculty. There are special services and activities for servants and others unable to read. The attendance upon Sunday services and upon the week day Chapel services which are held by both the Men's College and the Women's College, has been steady, and has shown a gradual increase after the inevitable sag, when religious exercises and classes were no longer required

But it is perhaps in the unorganized and informal fields that the religious life of Yenching has its most potent expression. Dr.T.C. Chao Dean of the School of Religion, reports that there is an increasing tendency among students to meet together in intimate groups for prayer, and that these groups display a wholesome reticence in regard to what is a private and sacred matter to them. Such informal and spontaneous gatherings have long been the custom among the faculty of the School of Religion.

The President's report for the current year contains the following statement which may be used to sum up the Christian purpose and progress of the years: "It is no slight satisfaction to be able to testify without reserve to the maintenance of the Christian purpose for which the University was created.----- In so far as it (Yenching) commends itself to the Chinese people in the strictness and sincerity of its academic standards, in the harmony between Western and Chinese, and between teachers and students, in its moral atmosphere and a certain quality of life which is most easily described as Christian, in its concern over the social, economic and other problems of the country, in the spirit of high-principled service which has been impressed upon its graduates, -- in all ways such such as these has the name of Christ been honored."

#### The Future

This is the achievement of ten years. But the accomplishment of so much, presses the undertaking of more. The buildings are up, but money to maintain them must be found. The Library is built, but the books, which are the life-blood of the work, are yet largely to be bought. The various departments are bursting with projects. A Graduate School is already begun and should be developed. A Practise School for the Education Department is now actually being put up, and a gymnasium for women is in process of construction, but both these developments need further support. The Home Economics Department is suddenly faced by a

demand for its graduates as teachers, which results from the requirement of the National Government that Home Economics be taught in all Middle Schools for **G**irls. The Department of Journalism, thanks to the cooperation of the University of Missouri is promised support for five years, and will train men for the newspapers of China, while that assistance continues -- and what then?

Each new venture means new problems and new uncertainties, but the challenge of a future so crowded with opportunities is one to be welcomed. When the situation confronting the University ten years ago is brought to mind, and the progress of these few years is measured, there seems every reason for courage in attempting the completion of the task.

#### The Heart of the Matter

Late in the afternoon of that July day which brought the young pilgrim from Canton, the foreigner met him still wandering about the campus. He was following a lake-side path, where the sunset color was beginning to reflect in the water, and the garden aspect of the campus, made possible by a gift in memory of that fragrant spirit, Aline Rodd Stuart, was all about him. He smiled in recognition of the fellow-passenger from the 'bus, but the latter curbed a desire to ask him what he thought of Yenching now he had seen it. For upon the boy's own showing, that which lay open to the outward view -- the faculty, the students, the physical plant, magnificent as they may well have appeared to the traveller -- that was not the heart of the matter. "In Yenching", the boy had said "A Chinese can be free." Perhaps he did not even know that the University motto is "Freedom, through Truth for Service". Perhaps he did not share any belief in the body of teachings which Jesus uttered, upon which the University life is founded. But he felt a comradeship in freedom which belonged to this Yenching of which he had heard. Because of that he "wanted to see Yenching."

9-14-29

The Harvard-Yenching Institute is an institute of Chinese studies in which Harvard and Yenching Universities jointly cooperate. It is an organization incorporated under the laws of the State of Massachusetts for research in the field of Chinese cultural studies. Its center in the United States is Harvard University and its center in China is Yenching University. At present the expenditures of the Institute are divided about equally between Harvard and Yenching, though the plans of the Institute call for an increasing proportion of expenditure in China.

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9-14-29

Some memorial buildings which have been erected on the campus of  
YENCHING UNIVERSITY, Peiping, China:

McBrier Hall (Recitation Hall) gift of E. M. McBrier  
Bashford Memorial (Administration Bldg.) Men's College - gift of many  
in memory of Bishop James Whitford Bashford  
Sage Memorial (Recitation Hall) Women's College  
Berry Library - Memorial (Memory of Thomas and Janet Berry)  
Ninde Divinity Hall - In memory of Bishop W. X. Ninde and his wife  
First Science Building - gift Rockefeller Foundation  
Dormitories already erected:

#1 Finley  
#2 Wheeler  
#3 Forbes  
#4 Gamble  
"A" Mrs. Helen Hartley Jenkins (first unit of Lakefront Dormitories)

Note: The proposed Lakefront Dormitories are to be a group of seven. "A" has been erected and the funds for a second building have been secured from a number of Chinese officials and bankers. Out of a total of \$135,000 needed, only \$48,000 has so far been secured in cash or designated pledges.

Mr. Frank B. Wallace contributed \$100,000.00 toward the campus in memory of his father, Mr. James Wallace. Approximately another \$90,000.00 for land is the gift of the China Famine Relief Fund.

28 residences for the faculty have been erected and ten more are proposed for which a fund of \$45,000.00 must be raised.

✓ Also under process of construction is a small recreation building on a little island in the campus lake. This island and building are to be dedicated to Dr. Henry W. Luce, formerly Vice-President of the University and one of those who have done the most to establish the University.

About 45 buildings (in addition to faculty residences) in all are proposed. Twenty-nine of these have been finished or are in process of erection. These are being dedicated at the formal opening this September. Nine of the twenty-nine belong to the Women's College. Friends in Philadelphia have recently contributed \$90,000.00 for the Women's College gymnasium and this is under construction.

The wall and beautiful gateway to the University are gifts of student alumni. These and the one unit of the proposed Lakefront dormitories are all the buildings which have thus far been financed by the Chinese themselves.

Last year (1928-29) there were seven hundred students- five hundred and fifty men and one hundred and sixty women. Many applicants were turned away because of lack of dormitory space.

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9-14-29

### Princeton-in-Peking

Princeton-in-Peking, an organization founded in 1906, originally for the support of the foreign secretaries of the Peking Y.M.C.A., has in the last few years become associated with Yenching University. Starting first with a work of cooperation in the training of social workers in the Department of Sociology, Princeton-in-Peking has in the last two years undertaken a wider responsibility in developing the Princeton-Yenching College of Applied Social Sciences, one of the four main divisions of the university.

The emphasis in this college is three-fold: first, the giving of the very best of Western theory in Political Science, Economics, and Sociology; second, the training of young men and women in various lines such as social work and diplomatic service. The course in the training for social work includes public health, poverty and poor relief, recreation and play, community organization, and mass education training. This course comprises the first organized university training for social workers in China. There is also a strong emphasis on social research. The projects in which the college is now engaged are a social survey of the life of a Chinese rural town; a study of the rural industries of North China; studies in the effects of modern industry on the life of China; studies in local government in ancient China, and contemporary studies of the diplomatic relations of the Chinese republic with the various bordering powers.

The work is supported by contributions from over one thousand alumni of Princeton University. The trustees of Princeton University have officially endorsed this enterprise. As the first of a series of visiting professors, Dr. E. S. Corwin, head of the Political Science Department in Princeton, spent a semester at Yenching during the last academic year.

A generous gift from one of the larger American Foundations interested in social research has made possible the extension of this program for the next seven years.

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(See letter to Fred'k Field, Inst. of Pacific Relations, 7-15-29)  
Central Office

JOHN LEIGHTON STUART

Dr. Stuart is the son of missionary parents and was born at Hangchow, China, on June 24, 1876. He came to America for his higher educational training, receiving his A.B. and B.Litt. from the Hampden-Sidney College, Virginia, in 1896. He later received his B.D. from the Union Theological Seminary of Virginia, and in 1915 received the degree of Doctor of Divinity from Hampden-Sidney College. On November 17, 1904, Dr. Stuart married Aline Handy Rodd of New Orleans, and in 1905 he and Mrs. Stuart sailed for China as missionaries under the Presbyterian Church in the United States. After spending three years in rural evangelistic work, Dr. Stuart in 1908 went to the Nanking Theological Seminary as an instructor in New Testament. Here he remained until 1919.

In 1919 Dr. Stuart was called to Peking to become the President of Yenching University, which at that time still retained the earlier name of Peking University. During the ten years he has been at Yenching Dr. Stuart has led in building up the University from a very small institution with meagre resources and inadequate staff and facilities to its present position of leadership in Chinese Christian higher education. A new site for the University was purchased outside the city of Peking near Tsinghua College and the Summer Palace, and on this site has been erected a splendid group of buildings combining the beauties of classic Chinese architecture with the economy and efficiency of our western academic buildings. Dr. Stuart's leadership had much to do with the success of the campaigns conducted both in the western countries and in China for securing the funds needed to purchase the campus and construct the buildings for the new Yenching. Meantime Dr. Stuart was constantly engaged in enlisting for Yenching the services of highly qualified Chinese Christian educators. When Dr. Stuart became President, the enrollment of the University was ninety-four. At the present time it has grown to seven hundred, which is the limit of the present dormitory accommodations. Each year a large number of qualified applicants must be turned away from the University because of lack of dormitory space.

In spite of his administrative duties, Dr. Stuart has continued to find time for literary work. In 1916 he published "The Essentials of New Testament Greek" in Chinese; in 1918, the "Greek-Chinese-English Dictionary of the New Testament", and in 1922 the "Commentary on the Apocalypse" in Chinese. In preparation for the Jerusalem meeting of the International Missionary Council in 1928, Dr. Stuart wrote the paper on "Christianity and Confucianism", which was one of the series of articles on the Christian life and message in relation to non-Christian systems to which the Jerusalem Conference gave careful study.

Dr. Stuart is known throughout China not only for his work at Yenching but also for the important share he has had in all the country-wide movements of the last decade looking toward the development and coordination of Christian higher education in China.

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Sept. 14, 1929

OFFICERS OF THE UNIVERSITY:

Chancellor - Mr. Wu Lei-ch'uan (see remarks on sheet attached)	
President - Dr. J. Leighton Stuart	
President of the Board of Trustees (America) - Mr. Franklin H. Warner	
Vice-Presidents, " " "	Mr. George G. Barber
	Mrs. J. M. Avann
Treasurer	Mr. E. M. McBrier
Assistant Treasurers	Mr. B. S. Garside
	Mr. Carl A. Evans
Secretary	Mr. B. A. Garside
Assistant Secretary	Mr. Carl A. Evans

Men's College

Dean of the College of Arts & Letters	Dr. C. W. Luh
" " " " " Natural Sciences	Dr. Stanley D. Wilson
" " " " " Applied Social Sciences	Dr. Shushi Hsu
" " " <i>school</i> " Religion	Dr. T. C. Chao
Head of Department of Journalism	Mr. Vernon Nash

Women's College

Dean of the College of Arts & Letters	Mrs. Murray S. Frame
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Cooperating Bodies

Princeton-in-Peking  
Harvard-Yenching Institute

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Sept. 14, 1929

FINANCIAL DATA CONCERNING YENCHING UNIVERSITY

<u>FIXED ASSETS</u>	Approximate
Physical Plant, land, buildings, and equipment - - - -	\$2,350,000.
Endowment - - - - -	1,375,000.
Funds held in trust	
By Harvard-Yenching Institute - \$500,000.00	
By China Famine Fund Commission - <u>205,000.00</u>	705,000.
 CURRENT INCOME 1928-29	 314,000.

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*dated 22nd of June 1929*

Following is an excerpt from a letter of Mr. Vernon Nash (head of the Yen-ching School of Journalism just being organized) regarding Chancellor Wu Lei-chu'an:

Commencement was held this morning. Save for one feature, the season was ordinary and typical of college graduating exercises. But the exception marks this 1929 commencement and June 22 of this year as a time when one great fundamental objective was attained---the induction of a Chinese head of the University into office. One simply must know Chancellor Wu Lei-chu'an intimately to appreciate the appropriateness of the remarks of Dr. W. W. Yen, chairman of the Board of Managers, as he administered the oath of office: "We are happy to have as our first Chinese head of Yen-ching University one who unites in himself thorough scholarship, ripe experience, a Christian character---who is an embodiment of the perfect Chinese gentleman."

The situation with us differs decidedly from most of the other Christian colleges in China who have elected Chinese heads in recent years. First, it was not an action forced upon us---the regulations no longer make it compulsory---but one taken to reach a goal to which we have always been working. Second, it neither means the elimination of Western executive leadership, nor is there any camouflage such as some Western advisor or assistant holding to the reins tightly just behind those of the Chinese.

Chancellor Wu becomes the real executive head of Yen-ching. But he accepted the office on condition that he should deal only with matters of broad policy and ceremony, and have no responsibility for routine administration. Avowedly and without any public misunderstanding, Dr. Stuart is to continue to exercise most of the functions he has previously exercised. His official title in English remains "President"; a more exact translation of his Chinese title would be "Dean of Administration." A literal translation of the two titles is "school head" or "Hsiao Chang" and "School affairs head" or "Hsiao Wu Chang." The first dictionary meaning given for "wu", the distinguishing word in their titles, is "to devote attention to."

Since his period of service as vice-president and during his term as vice-minister of education of the National Government, Mr. Wu has been chancellor of the university in the English sense of the term. We owe the good fortune of having him permanently as resident executive head of the university to a new regulation of the government that ministers while in office may not hold concurrent positions. Confronted with the necessity of choosing between Yen-ching and a Ministry, he gave up the government office. His one condition, that he should not be asked to assume routine administrative duties, was made on account of his age and the condition of his health.

Given the military and industrial point of view of the average Westerner, it is difficult if not impossible for them to understand the feeling of us non-Chinese to such a change. The handing over to the Chinese of executive responsibility seems to be inherently a constriction of opportunity. Actually, it means just the opposite. Because of the happier relationships, by reason of the assumption by Chinese of leadership where they should lead, and by means of the advice and help which they alone can give, it means a broader opportunity for usefulness and service.

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Sept. 14, 1929

The following notes taken from a letter of Dr. J. Leighton Stuart to the Board of Trustees as exhibited at the meeting of April 11, 1929:

During the past ten years there have been many changes at Yenching University. At that time the Women's College was still a separate entity, there were less than one hundred men students, and these were almost all drawn from mission middle schools and induced to study at Yenching (then Peking University) by mission scholarships. The budget was approximately \$50,000 local currency, of which only half was assured, plus the assignment of eight Western teachers.

The University now has an academic standing that is everywhere recognized in China and is becoming so in Europe and America, the student body is drawn from all sections of the country and all classes of society, growing as rapidly as the University's accommodations will permit. In the essential purpose for which the school was established ten years ago there has been no change. The past decade has witnessed a rapid and radical revolution in every aspect of Chinese life almost unparalleled in human history and those in control of the school, because of these experiences, have gained new conceptions of its functions and method.

Probably the most important experience which the school has successfully made is in the Chinese personnel on its staff. Beginning with an almost foreign faculty except in the teaching of Chinese and in minor positions, the University has now, out of fifty-six teachers of professorial rank, thirty-six Chinese of whom twenty hold the degree of Ph. D. from an American University and the others have either a Master's degree or a high one from the old Chinese literary examinations. The administrative officers, except for the position of President, the Dean of the Women's College and the temporary position of Acting Treasurer, are all Chinese. This in itself is not remarkable but becomes so when it is understood that they represent the highest type of ability and scholarship combined with moral character and Christian idealism, that they have always been on happy terms of mutual respect and friendship with their western colleagues during these years of tensest racial feeling, and--what is far more difficult for Chinese--are more and more learning to work in harmony together, and that they are developing a sense of responsibility, of institutional loyalty and of enthusiasm for the purpose of the University which augurs hopefully for its future under purely Chinese leadership. This is also a demonstration of the functioning of the Christian faith in Chinese individuals and of their own cultural heritage. All this applies with especial force to the very superior group on the School of Religion faculty. There is no reflection intended on the Western teachers. They are as a whole all that one would expect them to be and their whole-hearted readiness to work with or under Chinese who are often younger or less advanced is a splendid expression of the Christian spirit which is not unnoticed by the Chinese teachers and by the students. A number of the Yenching Chinese teachers have recently refused advantageous offers from the government or elsewhere.

Another result which can be claimed is the Christian witness of the institution in its corporate life, especially in those aspects which appeal to Chinese in their present temper. In so far as they respect Yenching because of the strictness and sincerity of its academic standards; because of the high moral quality of its discipline; because of the friendliness or cooperation between western and Chinese, men and women, teachers and students; because of its attitude to the economic, social, political, and other problems of the country; because of the honesty and carefulness revealed in the expenditure of money--to that extent is Yenching winning admiration for the way of life as actually practised in a well-defined community that avowedly aims to apply Christian principles to all its affairs.

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Sept. 14, 1929

JOHN LEIGHTON STUART

In 1919 Dr. Stuart became the President of Yenching University, which at that time still retained the earlier name of Peking University. A new site for the University was purchased outside the city of Peking near Tsinghua College and the Summer Palace, and on this site has been erected a splendid group of buildings combining the beauties of classic Chinese architecture with the economy and efficiency of our western academic buildings. Dr. Stuart's leadership had much to do with the success of the campaigns conducted both in the western countries and in China for securing the funds needed to purchase the campus and construct the buildings for the new Yenching.

In spite of his administrative duties, Dr. Stuart has continued to find time for literary work. In 1916 he published "The Essentials of New Testament Greek" in Chinese; in 1918, the "Greek-Chinese-English Dictionary of the New Testament", and in 1922 the "Commentary on the Apocalypse" in Chinese. In preparation for the Jerusalem meeting of the International Missionary Council in 1928, Dr. Stuart wrote the paper on "Christianity and Confusianism", which was one of the series of articles on the Christian life and message in relation to non-Christian systems to which the Jerusalem Conference gave careful study.

Dr. Stuart is known throughout China not only for his work at Yenching, but also for the important share he has had in all the country-wide movements of the last decade looking toward the development and coordination of Christian higher education in China.

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9-27-29

## YENCHING UNIVERSITY

### Its History

Peking University was formed in 1917 by a union of all higher educational work for men in and near Peking. The constituent colleges thus amalgamated were Peking University (Methodist) founded in 1870; incorporated in 1889; North China Union College, Tungchow (Presbyterian, Congregational, and London Mission) founded in 1867, made a union institution in 1905; the Union Bible School established in 1906.

In 1920 the North China Union Women's College, founded in 1905, was affiliated with Peking University, becoming Yenching College (College of Arts and Sciences for Women). In September 1928 the name of the University was officially changed to Yenching University.

### Its Organization and Control

The Trustees of Yenching University are incorporated under the laws of the State of New York, being chartered in 1889; amended charter, 1928. Each of the constituent boards of foreign missions (American Board of Commissioners for Foreign Missions; London Missionary Society; Board of Foreign Missions of the Presbyterian Church, U.S.A.) elects four trustees. The sixteen so elected may elect eight more. The control of the University in Peking lies with the Board of Managers responsible to the Board of Trustees and similarly constituted. Among the members of the Board of Managers are ~~xx~~ five prominent Chinese. The American Minister has been a member of the Board of Managers for many years.

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Sept. 27, 1929

The Position of Yenching in the Christian System. The enrollment of Yenching is nearly twice as great as that of any other Christian university in China at the present time--more than 700 students--and it is already providing post-graduate instruction for students coming from other institutions in all parts of China. Since the entire student body also comes from all parts of China, a very large percentage from the south, the University is national in character. If it can develop adequate post-graduate and technical training, it will become the center from which teachers thoroughly trained for positions in the schools and colleges of the country will carry proper methods and standards in education back to the various provinces of China. If it can maintain its high standards of moral and religious life as it is earnestly endeavoring to do, it may be the center from which Christian influences will radiate out to the educational institutions all over China where this influence will count for most among the children and young people of the country.

Recognition Accorded the University. Yenching has been selected by the Peking Union Medical College as the institution to provide students trained in the premedical sciences for enrollment in this central medical school. The standard maintained by Yenching in the physical sciences is commended in unqualified language by the authorities of the Union Medical College.

Harvard University has selected Yenching as the institution in China with which to enter into a close affiliation for the development of an Institute of Chinese studies. This institute is designed to foster research in all aspects of Chinese history and civilization and to train both Chinese and occidental students in such research. Its existence as a link between Harvard and Yenching and the close cooperation between the great American university and the leading Christian institution in China is a proof of the high standards of work not only in this institute but throughout Yenching University.

Princeton University also stands in an unofficial relationship to Yenching University through the organization of Princeton professors and graduates which is undertaking to develop the division of the applied social sciences at Yenching. As an evidence of the value of this undertaking, one of the great foundations of New York City has recently appropriated \$20,000. a year to continue over a period of seven years for current expenditure in the work of the departments of Economics, Sociology, and Political Science.

Special mention should be made of the fact that President J. Leighton Stuart is recognized in China as one of the most trusted friends of Chinese education. His associate in administration at Yenching, Chancellor Wu Lei-Chuan, has until recently been vice-minister of public instruction in the new government at Nanking.

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September 27, 1929

PROMINENT GRADUATES OF YENCHING UNIVERSITY

Mr. H. H. Kung, Minister of Commerce & Industry of Nationalist Government

(Married the sister of Mrs. Sun Yat San)

Mrs. (Marshall) Feng Yu-Hsiang (Graduate of the Women's College)

(wife of the "Christian General")

Prominent in social work in China, particularly-in-connection

Miss Ting Shu-ching

Is the National Secretary of the Y. W. C.A.

Dr. S. J. Chuān (Graduate of North China Union College - a constituent college  
Until recently Surgeon General of the Chinese Army /of Y.U.

Mr. James Chuan (Graduate of North China Union College)  
Comptroller for Yenching University

Rev. Peter Chuan (Graduate of North China Union College)  
Pastor of the Congregational Church at Peking

Mr. Fei Ch'i-hao  
Just resigned as head of the School of Commerce ~~and~~ and Finance of  
the Peking Y.M.C.A.

Mr. Chen Li-ting  
General Secretary of the Peking Y.M.C.A.

Miss Margaret Hsieh (Hsieh Wan-ying)  
Well known under her nom de plume of Ping Hsin and is regarded as one  
of the most popular writers in the modern literary style. She holds  
a Phi Tau Phi key, which is the equivalent of the Phi Beta Kappa.

Names furnished by Mr. Burgess

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Sept. 27, 1929

Some Items About Yenching University.

1. The Name "Yenching" is the ancient name for the city of Peking a thousand years ago and has a very classicial sound in Chinese ears. By this name, Yenching University, the institution is known all over China; and this name will gradually come into use in the United States.
2. President Woolley of Mount Holyoke College called the new site of 130 acres the most beautiful she had seen on her trip around the world. *now have 200 acres.*
3. The buildings harmonize in a most successful way the beautiful Chinese architectural lines with the utility of modern educational buildings. No finer nor more beautiful plant exists (so far as completed) either in the Orient or Occident.
4. The particular field of the University stretches from Manchuria on the East to the Province of Kansu on the West, with a population of 100,000,000. In that vast field this is the only University on American foundations, and the only one in China to keep faculty and students intact during the last academic year. *every year this has been true.*
5. But its general field is nation-wide. The students come from every province in China. It is just beginning to dawn on the Chinese within and without the University that right within the Institution itself is one of the finest demonstrations of national unity anywhere in China.
6. The reputation of the faculty has gone out all through China; that is why the student body is nationally representative and why the University has attained a place of national prestige and influence; Prof. Rufus M. Jones, of Haverford College, after his extended trip to China was asked at the close of an address in Philadelphia to name four or five of the Chinese leaders who impressed him most. Three of the five were nationally known professors in Yenching University!
7. Experience of a quarter of a century shows the type of leaders who graduate from Yenching University are the ones best qualified to meet China's national needs and are also best able to cooperate in international affairs.

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December 31, 1929.

Facts regarding the beginning of Yenching University:

Formed in 1917 by the union of the following three colleges:  
Peking University (Methodist) founded in 1870  
North China Union College at Tungchow (Presbyterian, Congregational, and London Missions) founded in 1867  
Union Bible School, established in 1906  
& 1920, Yenching College (College of Arts & Sciences for Women) founded in 1905  
In September 1928 the name of the University became Yenching University.

Organization and Control

The Trustees of Yenching University are incorporated Under the laws of the State of New York, being chartered in 1889; amended charter, 1928. Each of the constituent boards of foreign missions (American Board of Commissioners for Foreign Missions; London Missionary Society; Board of Foreign Missions of the Presbyterian Church, U.S.A.; Methodist Board of Foreign Missions) elects four trustees. The sixteen so elected may elect eight more. The control of the University in Peking lies with the Board of Managers responsible to the Board of Trustees and similarly constituted. Among the members of the Board of Managers are five prominent Chinese. The American Minister has been a member of the Board of Managers for many years.

THE University is made up of the following colleges and schools:

- 1- College of Arts and Letters (Men's College)
- 2- " " " " " (Women's College)
- 3- " " Natural Sciences
- 4- " " Applied Social Sciences

Co-operating bodies

Harvard-Yenching Institute  
Princeton-in-Peking

Number of students entering all colleges fall of 1929 - 716, of which 166 are women.

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