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學 大 中 華 立 私  
HUA CHUNG (CENTRAL CHINA) COLLEGE  
WUCHANG, CHINA  
TEMPORARILY IN HSICHOW  
VIA TALI, YUNNAN, CHINA

室 長 校  
OFFICE OF THE PRESIDENT

June 7, 1945

Rev. Earle H. Ballou  
Associated Boards for Christian Colleges in China  
150 Fifth Avenue  
New York City, U. S. A.

BALLOU

REC'D 7/21

ANS'D file

Dear Mr. Ballou:

I have received your letter of April 2, enclosing a copy of the Minutes of the Joint Meeting of the Executive and Financial Committees of the Associated Boards for Christian Colleges in China held on February 21.

I read both your letter and the Minutes with a great deal of interest, and I have noted particularly the action EF-1756 requesting another U.S.\$54,000 for the Christian colleges before the end of the academic year. I am sure that with the present inflation situation in the country at least that amount of money will be necessary in order to finish the year.

It is not necessary for me to go into details about prices here. You must have received regular reports from Dr. Fenn's office in Chengtu. Our prices used to follow Chengtu's in about six months, but the period is becoming shorter and shorter until now our feeling is that we are practically abreast with our friends in Chengtu as far as our prices are concerned. Rice, of course, is our staple food. The price is now just 900% of what we paid for it six months ago. Other things have jumped up accordingly. But there is no use in worrying about the future because whatever we may plan at any time will be entirely upset after six weeks. This, however, does not mean that those of us who are responsible for the finances of the college are not keeping our ears to the ground and trying to meet the situation as it comes. It is difficult for us to do that and to attend to the office and teaching classes at the same time.

You may have heard that I am hoping to go to the States this summer. If all goes well, I may be able to arrive in New York sometime in August, but Mr. Lyford will tell you how difficult it is for me to make all the necessary arrangements. The Red Tape is long and dreary, but I am hoping for the best.

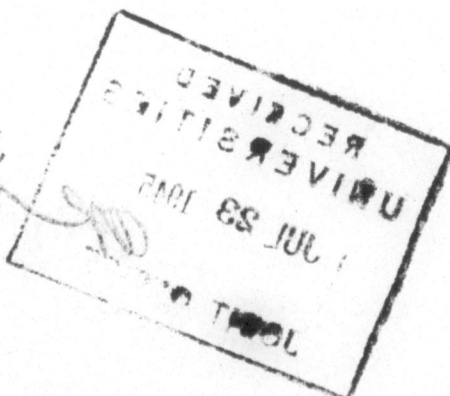
With the best wishes,

Yours sincerely,

*Francis C. Miller*

Enc.  
FCMW/MRC

P.S. Please give the enclosed letter to Mr. Corbett.



0462



校 長 室  
OFFICE OF THE PRESIDENT

學 大 中 華 立 統  
HUA CHUNG (CENTRAL CHINA) COLLEGE  
WUCHANG, CHINA  
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CO-OPERATING UNITS  
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HUPING COLLEGE  
WESLEY COLLEGE  
YALE-IN-CHINA COLLEGE

Rev. Earle H. Bailon  
Associated Boards for Christian Colleges in China  
150 Fifth Avenue  
New York City, U. S. A.

Dear Mr. Bailon:

I have received your letter of April 2, enclosing a copy of the Minutes of the Joint Meeting of the Executive and Financial Committees of the Associated Boards for Christian Colleges in China held on February 21.

I read both your letter and the Minutes with a great deal of interest, and I have noted particularly the action 27-1730 requesting another U.S.\$25,000 for the Christian colleges at the end of the academic year. I am sure that with the present inflation situation in the country it is not likely that amount of money will be necessary in order to finish the year.

It is not necessary for me to go into details about prices here. You must have received reports from Mr. Fern's office in Hsingtu. Our prices used to follow Chengtu's in about one month, but the period is becoming shorter and shorter until now our feeling is that we are practically in agreement with our friends in Chengtu as far as our prices are concerned. Rice, of course, is our staple food. The price is now just 200% of what we paid for it six months ago. Other things have jumped up accordingly. But there is no use in worrying about the future because whatever we may plan at any time will be entirely upset after six weeks. This, however, does not mean that those of us who are responsible for the finances of the college are not keeping our ears to the ground and trying to meet the situation as it comes. It is difficult for us to do that and to attend to the office and teaching classes at the same time.

You may have heard that I am hoping to go to the States this summer. If all goes well, I may be able to arrive in New York sometime in August, but Mr. Lyford will tell you how difficult it is for me to make all the necessary arrangements. The Red Tape is long and dreary, but I am hoping for the best.

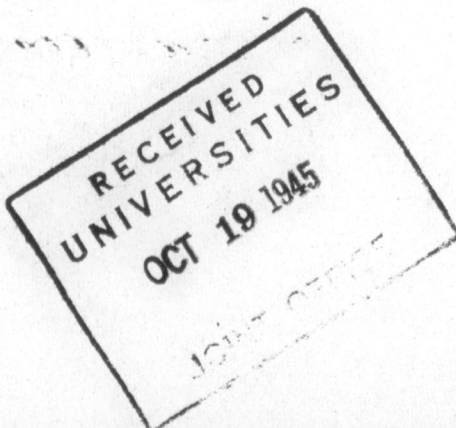
With the best wishes,

Yours sincerely,

*Farrell G. Corbett*

P.S. Please give the enclosed letter to Mr. Corbett.

Enc.  
FORM 100



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Hua Chung (Central China) College  
Wuchang, China  
temporarily in Hsichow, Via  
Tali, Yunnan, China

June 7, 1945

Rev. Charles H. Corbett  
Associated Boards for Christian Colleges in China  
150 Fifth Avenue  
New York City, U. S. A.

Dear Mr. Corbett:

I have received your letter of April 7, 1945, addressed to the presidents of the Christian colleges in China.

I am very much interested in your account of Dean Donham's recent book. I only wish that I had the book here to read it myself.

Indeed it is a big problem as how to educate students of this generation for dealing with human relationships, as well as to have sound judgment in technical matters. It has been our problem here as how to help the students maintain the old culture of China while their contacts these days here are with people who come from different cultural backgrounds. The danger is for them to forget what we used to have in this country and not to be able to receive what is coming from the west. This is particularly true of students who come from Christian families. It is a hard thing to say this, but it is true that Christians of the second or third generation usually have less Chinese culture than those of the first generation. It is, therefore, up to the Christian colleges to find a solution for this very difficult problem of synthesizing the east and the west. To do this in the classroom is easy, but to realize it in the lives of the students is a tremendous task. I am fond of making the distinction between civilization and culture by saying that civilization is the result of the accumulated achievements of society, whereas culture is what is expressed by the student in his own life against his social background. I feel confident that the Chinese civilization will not be lost to mankind. Scholars have been studying the classical civilization of the Greeks and Romans, but I fear the cultures of the classical peoples are now lost to the world. Let us hope that the culture of China may be conserved, but that can be done only by people who have got it and are able to transmit it. Yet there are so few people in China who have it now, and this is one of the reasons why I have been urging fewer Christian Colleges in China, because Chinese who are academically qualified to teach university subjects and who have the Chinese culture are few and far between.

I do not want to go on any longer on this subject for fear that I may expose too many of my prejudices and queer ideas! Perhaps before long we shall be able to meet in New York, and then we may carry on this discussion in a more informal way.

With the best wishes,

Yours sincerely,

(signed) Francis C. M. Wei

FOMW/MRC

0465



學 大 中 華 立 私

HUA CHUNG (CENTRAL CHINA) COLLEGE

室 長 校

COOPERATING UNITS

BOONE COLLEGE

GRIFFITH JOHN COLLEGE

HUPING COLLEGE

WESLEY COLLEGE

YALE-IN-CHINA COLLEGE

WUCHANG, CHINA

TEMPORARILY IN HSICHOW

VIA TALI, YUNNAN, CHINA

OFFICE OF THE PRESIDENT

June 7, 1945  
N. Y. 106

Mr. Oliver S. Lyford, Treasurer  
Hua Chung Board of Founders  
54 Dana Place  
Englewood, New Jersey, U. S. A.

*Received July 16  
Indited by Sherman*

Dear Mr. Lyford:

My last letter to you was N.Y. 105, dated May 22, which reported our new increase of subsidies for faculty and staff members to 350% beginning June 1 and 500% beginning August 1. The letter enclosed also a copy of the theological curriculum, a copy of which I have also sent to Dean Weigle of the Yale Divinity School.

I am just sending you a cablegram today, asking for a reply to our recommendation on the pension for the Pao family, as reported in Action 289 of the Executive Committee Pro-tem referred to in my letter N.Y. 99, dated February 3. In my subsequent letters to you I have referred to this recommendation more than once, but so far we have had no action from the Board of Founders. Since the pension if approved by the Board will have to begin from August 1, we must inform the Pao family before the end of this term, perhaps before I leave the college in July.

In the cablegram I asked also for your help in securing permission for me to fly all the way from Kunming to America. As I have written before, I wrote more than six weeks ago to the Ministry of Education for permission to leave the college in order to go to America, giving in detail the invitations for me to go and teach at the Union Theological Seminary and to lecture on the Hewitt Foundation, but no word has been received yet from the Ministry of Education. A fortnight ago I wrote to Dr. K. C. Wu, Vice-minister of Foreign Affairs in Chungking, to ask whether he could arrange to assure my passport before permission from the Ministry of Education is given. It is yet too early to have a reply from Dr. Wu. However, the most difficult part of the routine will be the securing of permission to fly all the way from Kunming to America. Hence I asked whether you could help to make the arrangements from the American end. I have written to Dr. Fenn in Chengtu, as well as to Mr. Arthur Allen in Kunming, to see whether they could give me any assistance in this matter. Again, no definite word has been received from either of them. As the time is getting very short and I am eager to get to New York not later than the middle of August, I feel a little bit uneasy about the prospects of an early departure from China.

*\* Reply has just come giving the Ministry's permission.*

Enclosed I am sending two copies of my letter to Mr. Slater of the China Christian Universities Association in London, one for the Hua Chung Board of Founders, and the other for Dr. Van Dusen of the Planning Committee. Please forward Dr. Van Dusen's copy to him. It is only for your information, as well as for his, since the letter has to do with the planning for the future of the Christian colleges in China after the war.

Prices are soaring at an alarming rate. Rice is now 900% of what we paid for it last November. We do not know what actually is happening, but while we thought a month ago that the price of rice might not be more than N.C.\$1200 a sen when we would be buying for the college faculty and staff for the next year, it looks as if we may have to double that figure at least, if not more. The whole inflation situation seems to be very confused at the present moment. It may be that in another month before I leave Hsichow we may begin to see somelight, but if the inflation should really run amuck, all our financial plans for the next year may have to be seriously modified in order to meet all the problems ensuing. Mr. Coe says that he will want to have a private conference with me about this question just before I leave Hsichow early in July. It is our hope that by that time we may report to you more definitely.

0466

June 7, 1945

Commencement will be on June 30, and Bishop Gilman has promised to give the Commencement address. Professor David F. Anderson was originally selected by the Chapel Committee to give the Baccalaureate Sermon, but since he and his wife will have to leave the college sometime next week in order to go to Chungking before leaving for furlough, he will not be here when Baccalaureate is held on the morning of June 30. Dean P'u Hwang will preach the sermon instead. Everybody is well in the college, and we have every reason to believe that we shall be able to close the term happily.

Miss Bleakley, head of the English department, is also leaving to go to England on furlough. She has served ten years in the college since her last furlough.

I have already reported the arrival of Dr. and Mrs. Pinoff. They have been sent here by the Methodist Missionary Society as they have been evacuated from the Methodist Hospital in Wenchow in East China. We are expecting Miss Couche and Miss Blenkinsop to join us here very soon. They belong to the Church Missionary Society in Bishop Stevens' diocese of Kwangsi-Hunan. They were evacuated to India last winter, and Bishop Stevens has arranged for them to come back and join our staff in Hsichow as a contribution from Bishop Stevens' diocese to the college. Miss Couche is going to teach English next year. Though Bishop Stevens feels that Miss Blenkinsop may not be prepared to do much teaching, we still hope she will be able to help out at least in teaching some of the elementary courses in the English department.

The Rev. T. Cocker Brown of the London Missionary Society has written from London that he is expecting to send out to the college Miss Nora Wheeler, who was in Fukien under the London Missionary Society for many years. She is qualified to teach English, and she will join the college faculty as a locum when Miss Bleakley and the Andersons leave on furlough.

Mr. Rattenbury of the Methodist Missionary Society, as well as Mr. Constantine, have written that Constantine will try to get back to the college before the opening of the term, but it is difficult to tell at present when he will be able to arrive here. In Mr. Constantine's letter it is mentioned that the Methodist Missionary Society is expecting to send out to the college a Mr. Chamberlayne, B.A., B.D. from London University to teach English in the college and also a Mr. Hood, a Presbyterian. No details were given under what conditions Mr. Hood is being sent and what subject he is going to teach. I have written to Mr. Heady in Chaotung in Northern Yunnan to enquire about Mr. Hood, but no reply has as yet been received.

Mr. Anderson had been acting as dean of the General Faculty since last September. He is leaving in a few days; and since as I have said there is no telling when Dean Constantine will be able to arrive and take up his work again as dean of the General Faculty, Dr. Edith W. K. Tsai, who has been recently promoted to be professor of Philosophy to teach Biblical Literature and Religious Education, has kindly consented to act as dean from date until the return of Mr. Constantine.

As far as I can see, every arrangement has been made for Dean Richard P. Bien of the Yale-in-China School of Science to assume his office of acting president from July 1, so that I may leave the college to go abroad without any misgivings. We have in the college a group of very loyal and able members of the faculty who have been kind enough to divide up my work during my absence and to carry on at least for the next year. My only worry is that I must get to New York as soon as I can so that I may be able to get some material collected and put my lectures down in writing for the Hewitt Foundation. If I should have to wait a long time in China and get to New York shortly before the opening of the term at Union, or even after that, it may be difficult for me to carry on my regular courses and do very much research and writing, although I have already in mind the general ideas which I shall use for my Hewitt lectures.

Dr. Van Dusen has written that I shall have an apartment in the faculty quarters at Union, but before the term begins I am not sure I can go into it, and so I have written to ask you to find me some place to stay either near to 281 Fourth Avenue or in the neighborhood of the Union Theological Seminary uptown. With the best wishes,

Encs.  
FCMW/MRC

Yours sincerely,

Francis C. M. Wei

0467



學 大 中 華 立 私

HUA CHUNG (CENTRAL CHINA) COLLEGE

室 長 校

CO-OPERATING UNITS

BOONE COLLEGE

GRIFFITH JOHN COLLEGE

HUPING COLLEGE

WESLEY COLLEGE

YALE-IN-CHINA COLLEGE

WUCHANG, CHINA

TEMPORARILY IN HSICHOW

VIA TALI, YUNNAN, CHINA

OFFICE OF THE PRESIDENT

June 14, 1945

N. Y. 107

*Received July 21*

Mr. Oliver S. Lyford, Treasurer  
Hua Chung Board of Founders  
54 Dana Place  
Englewood, New Jersey, U. S. A.

Dear Mr. Lyford:

My last letter to you was N.Y. 106, dated June 7, just a week ago. In that letter I enclosed two copies of my letter to Mr. Slater of the China Christian Universities Association in London, dated June 5, one for the trustees and the other for Dr. Van Dusen. It was about the future of the Christian colleges in China.

*dated June 7*  
I have just received your cablegram from New York, saying you had received my letter of April 12 and my cablegram accepting the appointments to go to America this summer, but not the confirming letter. The confirming letter was sent early in May, and so it was only natural that when you sent the cablegram, it had not arrived. I trust that it got to New York in good time.

I am just sending a cablegram to you in reply, saying that I have already secured the permission of the Ministry of Education of the Chinese National Government in Chungking for me to accept the appointments and to go to America this summer. The permission was received only early this week. There is still a little bit of Red Tape to go through which will not cause any trouble. I have written to Dr. K. C. Wu, vice-chairman of the Board of Directors, to send a report to the Ministry of Education, as requested by the Ministry, about my leave of absence from the college and the appointment of Dr. Richard Bien as acting president. I am sure that that will go through without any hitch.

Three weeks ago I wrote to Dr. K. C. Wu, vice-minister in charge of the Ministry of Foreign Affairs, requesting him to issue me my passport to go to America all the way by air, via Calcutta. It is not time yet for me to hear whether the passport has been issued. I asked Dr. Wu to send it direct to Kunming, c/o Mr. Allen. I shall have to go to Kunming anyway in order to get my visas from the American and British consuls. As soon as Mr. Allen receives the passports, he will let me know by wire.

I have written, as well as cabled, to you that the most difficult part of the arrangements is to secure an all-air passage to the States. I wrote to Mr. Allen a month ago, asking whether he would be able to explore the possibilities for me as he has so many connections in Kunming. He has just written back that it is absolutely impossible for any private citizen to get an air passage to go to America unless there should be an official request from the Chinese government for such a passage. I wrote only yesterday to Dr. K. C. Wu and also to Dr. Wang Shih-chieh in Chungking, asking whether they would be so kind as to help me to get the government to send a request to the American authorities for my air passage. It is very doubtful whether much will come out of that. I had planned that if necessary I would fly from Kunming to Chungking in order to secure permission from the government myself, but since your cablegram received today says that you may be able to secure on my behalf both visa and aeroplane priorities in Washington, that would be by far the best way. As soon as you have made satisfactory arrangements, will you please let me know how the arrangements have been made and where I may contact the proper authorities.

I am going to leave here a few days after Commencement after winding up the business in my office and handing things over to Dr. Bien, expecting to reach Kunming around the 10th of July. By that time I may have already received a cabled reply from you as to the matter of priorities for the air passage. However, if you should calculate that your cable would not reach me until

0468

June 14, 1945

After July 10, please address it both to Mr. Arthur Allen, 95 Shulin Kai, Kunming, and C. H. Lowe, 29 Stephen Court, Park Street, Calcutta. I am uncertain whether I shall wait in Kunming or Calcutta for air passage from India to Miami. Expenses at both places are about the same, and circumstances may require me to go to India as quickly as possible. Therefore I ask you to send your information to me by cabling to both places if it should be reaching me after July 10. I am sorry I have to give you so much trouble. You can understand now why I hesitated so much in going to India last January to recuperate.

I have just talked to Mr. Ode about finances for my travel. We believe that Mr. Allen in Kunming will be able to make all the necessary arrangements, but if not, he will cable to you from Kunming as how funds should be sent to me in India.

If all goes well, and I trust that with your help things will go smoothly, I expect to be in New York early in August, if not before. I need all my time in New York before the term begins at Union so as to get my material ready in the libraries and to put my Hewitt Lectures into writing. Again I would like to say that it may be possible for me to go at once into the Union and take up my residence there since Dr. Van Dusen has written that an apartment in the faculty building will be ready for me, but if not, I could either go into International House or Windham House or any small hotel either uptown or near 281 Fourth Avenue.

I am looking forward with a great deal of pleasure to seeing you and all the other friends in New York before very long. In the meantime accept my best wishes.

Yours sincerely,

*Francis C. M. Wei*

FCMW/MRC

0469



FAST



# RCA

DIRECT



## RADIOGRAM

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JUN 18 1945

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J. E. ALLEN

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JULY TEN ALLEN ARRANGING FUNDS PRIORITY FROM WASHINGTON ESSENTIAL

FRUFRANEIS WEI

*Copy sent to  
Mr. Lyford  
June 18 '45*

TELEPHONE HAnover 2-1811

To secure prompt action on inquiries, this original RADIOGRAM should be presented at the office of R. C. A. COMMUNICATIONS, Inc. In telephone inquiries quote the number preceding the place of origin

0470

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WUCHANG, CHINA

TEMPORARILY IN HSICHOW

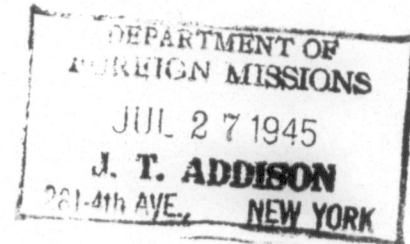
VIA TALI, YUNNAN, CHINA

室 長 校

OFFICE OF THE PRESIDENT

June 19, 1945

Rev. James Thayer Addison, Vice-president  
National Council, Protestant Episcopal Church  
281 Fourth Avenue  
New York City 10, U. S. A.



Dear Thayer:

You will recall that a year ago Miss Leona L. Burr was evacuated from Shawu, Fukien, where she had been teaching English Literature in Fukien Christian University on the support of the university. At that moment we were badly in need of teachers for the English department, and so we invited Miss Burr to join the faculty of the college. I wrote to Bishop Gilman and got his permission to have Miss Burr on the American Church Mission support as a worker appointed in the field for two years, and subsequently I also had your approval for her appointment.

Now Miss Burr has served satisfactorily for one year teaching English Literature and Composition and she has raised the question with me about the possibility of her staying on with the college for the third year 1946-47. She has put the proposition this way. She had served for four years on the staff of Fukien Christian University before she came here. The university in Fukien had paid her passage from America to China. If Hua Chung should move back to Wuchang during the next academic year 1945-46, which to my mind is not likely, she may wish to go back to Fukien and finish her last years there before her furlough would become due; but if the way is not open for her to go back to Fukien after the coming academic year 1945-46, she may want to spend the third year with us, which will be her seventh year in China after her last furlough.

This last proposition would be the more suitable for our convenience in Hua Chung. It looks as if we are getting a number of short-time teachers of English, mostly refugee missionaries, for the next year. As soon as the war is over in China, all of them will leave us. Miss Bleakley, who has been the veteran teacher of English in Hua Chung, will probably not return to the college until we move back to Wuchang. This would leave us in the lurch. So if Miss Burr should be able to stay with us for the third year 1946-47, whether in Hsichow or in Wuchang, it would be decidedly a help.

Then, however, the question of her passage back to America in the summer of 1947 becomes a problem. Naturally she would expect us to pay at least part of her expenses for going back to America. Since Fukien Christian University paid her way out to China and she served there only for four years before she came here, she will have served for three years in Hua Chung on A.C.M. support. Therefore, it may be reasonable for our mission to pay at least one-half her expenses back to America in the summer of 1947.

Since it has been the practice of the mission not to be responsible for any travelling expenses for missionaries appointed in the field, it would be somewhat irregular for us to ask the mission to pay even one-half of Miss Burr's passage to America when she has served three years here, but if the mission had sent any short-time teachers out to Hua Chung during the war, it would have had to pay the expenses both ways. So if we should ask Miss Burr to spend her third year with us with the promise that the mission would pay her half the expenses from China to America, it does seem reasonable from every point of view.

I took the matter up with Bishop Gilman here, and he has authorized me to write to you direct, raising this question with you. There is probably no time for you to send me a reply, but I just want to file this request with you so that I may talk this matter over with you when I reach New York. If you should have reached a decision before my arrival, you may write to Bishop Gilman and let him pass the message on to Dr. Richard Bien, the acting president, and to Mr. Coe, the college treasurer.

0471



Rev. James Thayer Addison, Vice-president -- 2.

June 19, 1945

While I am writing, I would like to report that there will be probably five or six theological students next term taking the combined course. I know definitely there are four, who are Sheng Kung Huei students. Two are from the Diocese of Hankow, and two are Yunnan students. It is possible that a Sheng Kung Huei girl from Yunnan will also take the course, and my desire is that there may be also a non-Sheng Kung Huei Christian student to join the class as well, so that we may not make the impression that the theological course is exclusively Sheng Kung Huei. Please pass this word on to Dr. Sherman, who will be interested. Also kindly tell him that I have received 100 Halibut Liveroil Capsules, which arrived two or three weeks ago. These will last me at least until I get to India, if not to New York. I am very thankful for these capsules.

With the best wishes,

Yours affectionately,

*Francis*

FCMW/MRC

0472

45.

## **Distinguished Chinese Scholar Is Named To New Professorship at Union Seminary**

A Henry W. Luce Visiting Professorship of World Christianity has been established at Union Theological Seminary, Broadway and 120th Street, it was announced yesterday by the Rev. Dr. Henry P. Van Dusen, president-elect. The appointment of a distinguished Chinese educator as the first incumbent of the new chair was made known at the same time by Dr. Van Dusen.

The occupant for the academic year of 1945-1946 will be the Rev. Dr. Francis Cho-min Wei, president of the Hua Chung (Central China) College, China. Each year

the incumbent will be a religious leader from the Orient. Dr. Wei will be the first Oriental professor at Union.

The professorship is made possible by gifts from Henry R. Luce, editor-in-chief of Time, Life and Fortune, and the Henry Luce Foundation in memory of Mr. Luce's father, the Rev. Dr. Henry Winters Luce, a missionary in China, from 1897 to 1928, who was an outstanding leader in the development of higher education in that country. Dr. Luce was a student of Union Seminary in the class of 1895.

0474



July 5, 1945

ANNUAL REPORT ON THE WORK OF THE DEPARTMENT OF CHINESE LITERATURE AND HISTORY IN HUA  
CHUNG COLLEGE FOR THE YEAR 1944-1945

To the Board of the Harvard-Yenching Institute  
c/o Professor Serge Elisseeff, Director  
17 Boylston Hall  
Cambridge, Massachusetts, U.S.A.

Dear Sirs:

I have the honor of submitting to you, on behalf of our department of Chinese Literature and History, the report on the work of the department for the year 1944-45.

As in previous years, the committee appointed by the Executive Committee Pro-tem of our Board of Directors, consisting of five members, administers the funds received from the Harvard-Yenching Board through the treasurer's office in the college, and decides on the research work to be done by the various members of the department. For the last year the members of the committee were: the President of the college ex-officio, as chairman; Dean P'u Hwang of the School of Education; Dean John C.F. Lo of the School of Arts; Dean Richard F. Bieri of the Yale-in-China School of Science; and Assistant Professor Fu Mau-chi, head of the department of Chinese Literature and History as Secretary. The committee meets regularly twice a term and at other times when necessary.

Professor John L. Coe, treasurer of the college, will send you on behalf of the committee the financial statement for the year ending July 31, 1945, some time early in August. I enclose a copy of the 1945-46 Budget for the department of Chinese Literature and History, as prepared by the committee on the administration of the Harvard-Yenching Funds, approved for recommendation by the Executive Committee Pro-tem of the Board of Directors, and finally approved by the Board of Founders now acting concurrently as the Board of Directors with its office in New York. I am sending you also a list of the teaching staff in the college for Chinese Literature and History with qualifications and experience, a list of the students who have been majoring in the department of Chinese Literature, a list of the courses which have been offered in Chinese Literature and History during the past year, and also a list of the courses to be offered for the next year.

As you will see from our budget, as well as from our financial statement, the grant from your Board for our department of Chinese Literature and History is not sufficient to meet the expenditures with rising prices, owing to inflation in the country, and the expenditures for next year will be even higher. We are, however, thankful that the blocked dollar is having a higher rate of exchange, or else the deficit would be still greater. But the rate of exchange of the blocked dollar can never catch up with the soaring prices. Whatever deficit there is will be met from the reserve fund accumulated from your annual grants during the past years. It is my hope that the balance from the reserve fund at the end of this year will be sufficient to meet our deficit at the end of next year.

In previous years members of our department of Chinese Literature and History were greatly benefited by the criticisms which members of your Board had made on the papers we sent to you. For one reason or another we have during the last year received no criticism from you on the papers we sent a year ago. All members of the department who have been doing research work have asked me from time to time whether I had received any work from you about their research papers, and I have had to disappoint them by saying no criticisms had been received.

A. THE TEACHING STAFF, COURSES, AND FINANCES.

1. We started the current year with the hope that we might have a full staff for the department of Chinese Literature and History, but unfortunately Professor L.P. Pao, the senior professor in the department, passed away early in August. Because of the fact

0475

that he left a widow and two children here in Hsichow and three children in his native province of Kiangsi, all of whom depended upon his income for a livelihood, particularly during these war years, the college authorities decided to accept the recommendation of the committee on the administration of the Harvard-Yenching Fund to continue the payment of salary and subsidies to the Pao family for the whole year, so that there might be time for the family and the college to make some adjustment for their support. This was necessary because the family has been cut off from their native province on account of the war, and therefore it was impossible for them to return to their native home until at least after the end of the war. For this reason the department did not fill Professor Pao's vacancy, and adjustments were made to take care of his courses. We have been, however, fortunate in securing the services of Mr. Sun Chang-hsi, B.A. Peking University, to give the courses on Modern Chinese Literature. All of the other members in Chinese Literature, viz., Assistant Professor Fu Mou-chi, Chinese Linguistics; Assistant Professor Tung Chung-peh, Chinese Poetry; Assistant Professor Yin Fa-lu, Chinese Literature, Assistant Professor Lin Chih-t'ang, Chinese Literature; have been carrying on their courses as in the previous year. Mr. Che Chung-Chih, instructor, has been teaching the make-up courses in Chinese, and he has been doing some research in Chinese Philosophy, largely under my own direction.

Mr. Ma Feng-sheu, Professor of Chinese History, and Mr. Wang Yu-tse, Assistant Professor of Chinese History, have been taking care of the courses in History. Because of Professor Constantine's absence from the college on furlough in England during the year, Mr. Ma was asked to teach a course in European History, which was handed over to Mr. Hsi Yen-liang in the second term when he arrived from Chengtu.

2. All the courses in Chinese Literature and History given during the year were necessary to meet government requirements, both for students majoring in Chinese Literature of History, as well as for the requirements in Chinese and History for students in other departments in the college. We are proud to report that so far we have been able to meet all the government requirements, as well as the needs of other students in the college who may wish to take selective courses in these subjects.

3. It is not necessary for me to make any comments, except what I have just said, about the rising prices and the ensuing deficit both for this year and probably for the next, as these matters will be cared for in Professor Coe's financial report for this academic year and in the budget for the department for the next year.

#### B. RESEARCH WORK.

We are sending under separate cover by air to Egypt, and thence by surface means to your office, five research papers as follow:

1. The Origin and Structure of the Chinese Suite of the T'ang and Sung Dynasties.  
( ) This paper has been prepared by Assistant Professor Yin Fa-lu ( ) of this study on the Ta Ch'u ( ), which was developed particularly during the T'ang and Sung dynasties. Mr. Yin has consulted carefully the studies on the same subject by the late Professor Wong Kuo-wei ( ), and he feels that there are certain supplements which he ought to make to Professor Wong's research. The paper represents only two chapters of a larger manuscript which he has written.
2. A Study on the Change of the Concepts Yung ( ) and Ti ( ). This paper has been prepared by Assistant Professor Wang Yu-tse ( ). According to Mr. Wang's research, the conception of Yang and Ti has been changing greatly in the course of Chinese History, leading to misunderstanding fre-



quently in the study of Chinese History. His study intends to bring out the different changes so as to fix the meaning of these two terms in different periods of Chinese History.

3. A study on Chin Wen Kung ( ). This historical paper has also been prepared by Mr. Wang Yu-tse. It is intended to bring out various facts which are not always clearly understood concerning the period under review.
4. A Study of the Lolo Manuscript, Sii - zeu - bo - p'a, from the Ta-liang Mountains (in English), by Assistant Professor Fu Mou-chi ( ). While Mr. Fu was doing his field work in linguistic studies in the Ta-liang Mountains a year and a half ago, he was able to procure this manuscript, which according to his study contains many interesting myths of the gods worshipped by the tribespeople in the mountains, references to tribal organization, and folk lore. He has transliterated the Lolo language in the manuscript into sounds, giving the meaning of each word and then the meaning of each sentence. It is chiefly a linguistic study.
5. The Lolo Proverbs (l-pii) in and near the Ta-Liang Mountains (in English). Also by Mr. Fu Mou-chi. These proverbs were collected by Mr. Fu when he was doing his field work a year and a half ago in the Ta-liang Mountains, and he has treated these proverbs in the same way as he did the manuscript in his first paper. By his linguistic study he is able to bring out many interesting characteristics of the social organization of the tribes.

While we realize that our main work is not to do research in Chinese Literature, History, Linguistics, and Sociology, yet it has always been our feeling that unless a certain amount of research work is done, it would not be possible to keep up the academic standards of our teaching staff or to inspire our younger students in the college. Hence the Committee has been encouraging the department of Chinese Literature and History, as the college encourages the other departments in the college, to carry on as much research work as time and facilities permit. Members of the department of Chinese Literature and History have projected the following research:

1. It is Mr. Fu Mou-chi's intention to spend the greater part of his summer vacation on a trip to Likiang in order to study the Mosu ( ) language. It is Mr. Fu's judgment that this tribal language has two forms: one is the pictorial writing; the other is the phonetic writing. He feels that the phonetic writing has probably some connection with the Lolo language. Studies done by other specialists have emphasized more the pictorial writing to the neglect of the phonetic writing. It is his intention to investigate the latter during his visit to Likiang this summer.
2. Mr. Yin-Fa-lu will continue his research in the History of Chinese Literature.
3. Mr. Wang Yu-tse will continue his research in Ancient Chinese History.

It is our feeling that before very long the college will be able to move back to Wuchang when peace returns. Therefore, our research work will be done more along the lines which bear on the Central China Region. Mr. Fu will, of course, continue his research in the tribal languages in Southwest China, as far as facilities will permit, but he will extend his linguistic studies to the languages of the Miaos in Hunan and the Chinese dialects in the Central China Region.

It is our ambition that our department of Chinese Literature and History may be able to cooperate with students in Archeology to investigate the ancient culture of the Central China Region. We hope that we may be able to get an archeologist appointed to the

college faculty so that we may have constant cooperation with him. We have now in mind an archeologist who has done postgraduate work in England and has had experience as a research fellow of the Academia Sinica. His interest is especially in field work, and it is field work that will help the exploration by excavation of the ancient culture in the Central China Region.

After our return to Central China we would want to make a collection of the folk songs and folk lore current among the people in that region. Assistants may have to be trained to make the collection in different parts of the vast region of Central China for the proper study by senior members of our department.

Furthermore, we realize the importance of a careful study of the local history of the Central China Region. As soon as we have a chance, we shall make a complete collection of the Hsien Tsz ( ) of the different districts in Central China Provinces and make a sociological study of them.

There is an urgent need for a more popular commentary on the Chinese Classics, to be compiled on the model of such commentary on the Bible as Peake's Commentary. Such a work is necessary to enable the students in the senior middle schools and in the colleges to understand the ancient classics, which are getting to be more-and-more a closed book to most Chinese youth. To accomplish such an objective it will be necessary to have at least two scholars on the Classics and two or three assistants to get the Classics properly punctuated and annotated.

All these projects may seem ambitious, but with the end of the war getting so near we cannot help looking into the future and planning for what we may be able to do in order to make our work in Chinese Literature and History more of a help to the students in the college, as well as in the country as a whole.

Respectfully submitted for the  
Committee on the Administration of the Harvard-Yenching  
Funds, and for the  
Department of Chinese Literature and History,

/s/ Francis C. M. Wei

President  
Hua Chung College.

Encs.



[1]

S C H E D U L E

for

Dr. Francis Wei

October

October 14, 1945  
Sunday

Preach at the Washington Cathedral at the 11 a.m.  
Service.

October 31, 1945  
Wednesday

Dinner 6:30 p.m. St. George's Church, New York,  
New York

November

November 9, 1945  
Friday

Guest speaker at Christ Church Cathedral, Hartford,  
Connecticut at 2:00 p.m.

November 16, 1945  
Friday

Foreign Missions Conference, Missionary Group at  
9:00 a.m. "The Cultural Heritage of the Chinese and  
Christianity".

November 17, 1945  
Saturday

"The preparation of missionaries for this post-  
war period and the type of missionary desired by the  
national churches. To be held in New York.

November 20, 1945  
Tuesday

Presbyterian Missionaries, 7:30 to 9:00p.m., 156  
Fifth Avenue, Board Room, Second floor, Subject:  
"Christian Movement in Asia and Missionary Personnel"

November 25, 1945  
Sunday

To address the morning Service at the Church of St.  
Michael and All Angels, Baltimore, Maryland.

0479

December - 1945

Saturday	1	
Sunday	2	
Monday	3	
Tuesday	4	
Wednesday	5	
Thursday	6	
Friday	7	
Saturday	8	
Sunday	9	"Reconstruction and Advance Fund" Trinity Cathedral, Newark, New Jersey.
Monday	10	Mr. Samuel Thorn
Tuesday	11	
Wednesday	12	
Thursday	13	
Friday	14	St. Paul's Church in Mt. Vernon, Dr. Weigle.
Saturday	15	
Sunday	16	Cathedral Wilmington, Delaware at 11 a.m. The Very Rev. Robert Hatch, Dean.
Sunday	16	Calavart Church, Wilmington, Delaware 7:30 p.m. The Rev. Mr. Hearn.
Monday	17	
Tuesday	18	
Wednesday	19	
Thursday	20	
Friday	21	
Saturday	22	
Sunday	23	
Monday	24	
Tuesday	25	



Wednesday 26  
 Thursday 27  
 Friday 28  
 Saturday 29 Commission of Ministerial Training of the Methodist Church at Evanston, Illinois. Leave here late Friday afternoon. Stay all day.  
 Sunday 30 Christ Church, Winnetka, Illinois, 11 o'clock Service.  
 Monday 31

January - 1946

Tuesday 1  
 Wednesday 2  
 Thursday 3  
 Friday 4 Reinicker Lectures. Friday at noon. The Virginia Theological Seminary, Alexandria, Virginia.  
 Saturday 5  
 Sunday 6 Joint missionary service in one of the Richmond Churches, for F.D. Goodwin, D.D.  
 Monday 7 *N.Y. Churchmen's Service 12 noon*  
 Tuesday 8  
 Wednesday 9  
 Thursday 10  
 Friday 11  
 Saturday 12  
 Sunday 13 Preach at Grace Church, 11 a.m. For information, Dr. Sherman or Rev. Pitt.  
 Monday 14  
 Tuesday 15  
 Wednesday 16  
 Thursday 17 *Parish dinner St. James Ch. Upper Montclair N.J.*  
 Friday 18  
 Saturday 19  
 Sunday 20  
 Monday 21  
 Tuesday 22

January 1946

Wednesday	23	Annual Laymen's Dinner at the time of the Diocesan Convention in Knoxville. Res.
Thursday	24	
Friday	25	
Saturday	26	
Sunday	27	Grace Ch. O.K.
Monday	28	Dr. Addison? either O.K.
Tuesday	29	
Wednesday	30	<del>Penn</del> ?
Thursday	31	

February - 1946

Friday	1	<del>Hewett</del> ?
Saturday	2	St. Mark's School; Southborough, Massachusetts; evening. Rev. William Brewster.
Sunday	3	Grace Church in Manchester, New Hampshire, 11 o'clock Mr. Bradford Young.
Sunday	3	St. Paul's School, Concord, New Hampshire, in the evening Rev. Norman B. Nash.
Monday	4	Hewett
Tuesday	5	"
Wednesday	6	
Thursday	7	St. James the Less - Scandale. Bill Reidt reposes 7 AM. transportation
Friday	8	Women's Auxiliary, Mrs. Sherman, Board Meeting.
Saturday	9	
Sunday	10	St. George's Church, East 16th Street. <del>P.H. ...</del>
Monday	11	Hewett
Tuesday	12	"
Wednesday	13	
Thursday	14	Allentown, Pennsylvania, Cedar Crest College, Dale H. Moore in the p.m.



February - 1946

Friday	15	
Saturday	16	
Sunday	17	Miss Roberts, 1 Joy St. <del>St. Paul's</del> Brookline. Boston
Monday	18	Beverly
Tuesday	19	" <u>Lenox Newton Sem.</u> 3 P.M. train return
Wednesday	20	
Thursday	21	"The Challenge to the United States in Maintaining World Peace" to speak in Cranford, New Jersey.
Friday	22	
Saturday	23	
Sunday	24	Grace Church, Country and School Streets, New Bedford, Massachusetts at 9 a.m. Service. Rev. H.M. Lowell.
Monday	25	Beverly
Tuesday	26	" 4 m. Boston School.
Wednesday	27	E.T.S. Alumni all day, speak P.M.
Thursday	28	Franklin - Marshall Grad. 8 P.M.

March - 1946

Friday	1	<del>Grace Church in Providence, Providence, Rhode Island, 11 a.m. Service. Rev. C.H. Horner.</del>
Saturday	2	
Sunday	3	Grace Church in Providence. Providence, Rhode Island, 11 a.m. Service. Rev. C.H. Horner.
Monday	4	Beverly 8 P.M.
Tuesday	5	" 10 a.m.
Wednesday	6	
Thursday	7	N.Y. N. Young Assoc. Dinner 6.30 P.M. (Will call for the Wei between 6.30 & 6 P.M.)
Friday	8	<del>St. Paul's Church, Pawtucket, Rhode Island, preach at 11 a.m. Service. Rev. Harold Hutton</del>
Saturday	9	
Sunday	10	St. Paul's Church, Pawtucket, Rhode Island, preach at 11 a.m. Service. Rev. Harold Hutton P.M. Cathedral Boston
Monday	11	Beverly
Tuesday	12	" from Boston

22 } United Bd. of Christian  
 23 } College Planning Com-  
 24 } mittee Meetings. [6]

March - 1946

Wednesday	13	
Thursday	14	Huachung Board Meeting
Friday	15	
Saturday	16	
Sunday	17	Colony Club, Mrs. Cromwell Dinner in the p.m.
Monday	18	
Tuesday	19	G.T.S. 8 p.m. - dinner
Wednesday	20	4 p.m. Hewett Lectures
Thursday	21	
Friday	22	W.A. in Philadelphia and appointment with Dr. Goetch
Saturday	23	
Sunday	24	
Monday	25	4 p.m. Hewett Lectures
Tuesday	26	G.T.S. 8 p.m. - dinner
Wednesday	27	4 p.m. Hewett Lectures -- 8 p.m. Riverside Church
Thursday	28	
Friday	29	
Saturday	30	
Sunday	31	Bucknell University in the evening - leave Sat. 3:30 4:40 p.m. Return Monday 5:15 p.m.

April - 1946

Monday	1	4 p.m. Hewett Lectures
Tuesday	2	
Wednesday	3	Dentist
Thursday	4	4 p.m. Hewett Lectures
Friday	5	
Saturday	6	Engagement with the Addisons
Sunday	7	Holy Trinity Lutheran at 6 p.m., Central Park West at 65th Street
Monday	8	

0484



April - 1946

Tuesday	9	- 4 P.M. Hewett Lectures P.M.
Wednesday	10	Calvary Ch. 10 8 P.M.
Thursday	11	<del>Calvary Ch. 10 8 P.M.</del>
Friday	12	<del>Calvary Ch. 10 8 P.M.</del>
Saturday	13	
Sunday	14	
Monday	15	
Tuesday	16	
Wednesday	17	
Thursday	18	
Friday	19	
Saturday	20	
Sunday	21	<u>Easter</u>
Monday	22	
Tuesday	23	
Wednesday	24	
Thursday	25	
Friday	26	
Saturday	27	- Engagement,
Sunday	28	
Monday	29	
Tuesday	30	

~~Thurs. 23 - 10 8 P.M. Calvary Ch.~~  
~~Fri. 24 - 10 8 P.M. Calvary Ch.~~  
~~Sat. 25 - 10 8 P.M. Calvary Ch.~~  
~~Sun. 26 - 10 8 P.M. Calvary Ch.~~  
~~Mon. 27 - 10 8 P.M. Calvary Ch.~~  
~~Tues. 28 - 10 8 P.M. Calvary Ch.~~  
~~Wed. 29 - 10 8 P.M. Calvary Ch.~~  
~~Thurs. 30 - 10 8 P.M. Calvary Ch.~~

May - 1946

Wednesday 1  
 Thursday 2  
 Friday 3  
 Saturday 4  
 Sunday 5  
 Monday 6  
 Tuesday 7  
 Wednesday 8  
 Thursday 9  
 Friday 10  
 Saturday 11  
 Sunday 12  
 Monday 13  
 Tuesday 14  
 Wednesday 15  
 Thursday 16  
 Friday 17  
 Saturday 18  
 Sunday 19  
 Monday 20  
 Tuesday 21  
 Wednesday 22  
 Thursday 23  
 Friday 24  
 Saturday 25  
 Sunday 26  
 Monday 27  
 Tuesday 28  
 Wednesday 29

*Ass. Bd. of Xian  
 Annual Meeting*  
~~At B. of Xian College~~  
 P.M. evening leave for Cin.

*S. Ohio  
 Z. P. Gibson*

→ Grace Church, White Plains 2,30 P.M.  
 Big W. A. Meeting  
 Mrs. Geo. W. Burpee 39 Woodland Ave.  
 (Big Collection for the War) Bronxville  
 Anytime after 25 leave for England.



October 12, 1945

To: Dr. Addison

Re: Possible scholarship for Mr. John Wei

Francis Wei is always doing kind and generous deeds for other people. He is very reluctant to mention anything about his own family. His son, John, is a very deserving student. He is about twenty-eight. As he is of age he is now working in the Physics Department at Hsuehchung College. He is doing research work under Dr. Richard Bien, head of the Physics Department. He is much better than an average scholar. He is very good in mathematics and somewhat of a genius in mechanics. Since he was a young boy, nine or ten years old, he has tinkered with clocks and any other mechanics and mechanical equipment. He always does all repairs necessary on the family time pieces.

Francis has never accepted any scholarships for any of his children. They have always paid full tuition at our mission middle schools and the college. Francis has never accepted any salary as being President of Central China College. He still receives the same amount as he received as a professor on the faculty. Naturally, he has not been able to save any money and he has nothing with which to give John the much deserved graduate study in this country. Francis has made inquiries at Yale University and the only possible scholarship would be for from three hundred to five hundred dollars. However the expenses would be a minimum of fifteen hundred dollars per year.

I strongly urge that we do everything possible to find three thousand dollars. One thousand dollars per year for three years to assist John in taking his doctorate in Physics.

JEF:O

J. Earl Fowler

0487

FAST



DIRECT



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0488



ROOTING THE CHRISTIAN CHURCH  
IN CHINESE SOIL

An Address

*by*

DR. FRANCIS CHO-MIN WEI

*inaugurating*

The Henry W. Luce Visiting Professorship of World Christianity

*in*

UNION THEOLOGICAL SEMINARY

NEW YORK

October 24, 1945

0489

*THE Henry W. Luce Visiting Professorship of World Christianity was made possible by gifts from Mr. Henry R. Luce and from the Henry Luce Foundation, in memory of Mr. Luce's father, the Reverend Henry Winters Luce, a student of Union Seminary in the class of 1895 and an outstanding leader in the development of higher education in China. Dr. Luce was largely responsible for the organization of Shantung Christian University in Tsinan, and later for the erection of Yenching University in Peiping, of which he was vice-president from 1920 to 1928. He was a leader in the movement for coordination of Christian higher education in China which led to the forming of the Associated Boards for Christian Colleges in China in 1932. After his retirement from missionary service in 1928, Dr. Luce served as Professor of Oriental History and Religions at the Kennedy School of Missions, Hartford, Connecticut. During the ten years preceding his death in 1941, Dr. Luce was active in promoting the education of American religious leaders in the cultural and historical aspects of Asiatic civilizations, and he was especially interested in the interchange of students and professors between the East and the West.*

## Rooting The Christian Church in Chinese Soil

Francis C. M. Wei

### *This New Age and the Chair of World Christianity*

It is at least a happy coincidence that the foundation of the chair of World Christianity in Union Theological Seminary, New York, should mark the end of the Second World War. This horrible war has directed our attention anew to the spiritual power necessary to cope with the evil forces in the world, and who will deny that to say the least Christianity should be one of the spiritual forces in meeting the increasingly grave situation confronting mankind?

For a third of a century since the Edinburgh Conference of the Churches in 1910 Christians the world over have been becoming more familiar with the term World Christianity—and all that it signifies. Christianity is ecumenical. Anything short of that is not what its Founder intended. That has been the motivation of the Christian missionary movement for the past nineteen hundred years. It is the endeavor to realize this ideal that has driven the missionaries to the four corners of the world, to the far distant lands and to the numerous islands in the ocean. The world situation confronting the Church today makes imperative a world-wide plan for the Christian missionary movement. I presume that that is the motive in founding this new Chair of World Christianity of which I have the honor of being the first incumbent.

It is very appropriate also that this chair should have been founded to perpetuate the memory of the late Rev. Henry W. Luce, D.D., for many years a faithful servant of the Church of Christ in China and in his latter years a lecturer on missions in this country. Let us hope that those who come from the lands of the so-called Younger Churches from year to year to occupy this chair may contribute to a better understanding of the Christian missionary movement as a world movement and of the Christian Church as intended for, and belonging to, the whole of mankind. I further hope that the future incumbents of the chair may be better qualified than I am to lecture on World Christianity and will not feel impelled as I do to confine their attention to a section of Christendom. I use the word "Christendom" in the revised sense. But whether the attack is frontal or in detail is only a matter of strategy.

### *Problems Confronting Christianity and the Christian Answer*

Let us, however, take a moment to remind ourselves of the situation of the present day world. We are faced with the grave alternative of remaking our civilization or losing it entirely. It is a problem of all civilized people whether in



the East or in the West. And I am not going to pause and consider how much we in China are better off than you are in the West in some respects and how much worse off we are in other respects. We are in almost the same predicament. While we were fighting in the War we had high hopes for a decent world after the victory. Now victory has been won and it is not pleasant to think that "the road back to peace will be as difficult as the road to victory." (*New York Times* quoting President Truman, October 8, 1945). Getting the victor nations to agree on the major international issues has not proved to be all smooth sailing. China is not the only country vexed by political problems. A new economic order to give abundant life to the millions has been slow in coming. We are not sure whether in any one part of the world it will come by evolution or by revolution. It is not necessary to remind an audience like this of the seriousness of the social unsettlement, the racial tension, the cultural confusion, and the moral chaos everywhere, and the religious front is not too encouraging either. These problems are too challenging to be dismissed with the simple faith that everything will come out right in the end. Walter Bagehot wants us to remember that the road to progress through the ages is strewn with the wrecks of many a culture. A. J. Toynbee in *A Study of History* counts more nations dead than those living.

What is the Christian answer to all these perplexities? We do not have in our Christian teachings the panacea for all ailments, in the individual or in society, but we believe that in our faith there is the power to overcome the world. We confess that the Christian truth is absolute, but we know that its expression is not final. The final expression cannot be reached until all the cultures embodying the best accumulated experiences of the large sections of mankind have been brought to the altar of God and offered up to Him. Indeed, the final expression of the absolute truth of Christianity can not be reached until man has grown to the full stature of Christ himself. The latter process cannot be hastened; we must wait for God's appointed time. But we may begin to bring to His service all the historic cultures of the world. Since China is one of the greatest countries, with a population of one quarter of the human race and with a history at least four thousand years long, and since "no other nation with which the world is acquainted has preserved its type so unaltered. . . . has developed a civilization so completely independent of any extraneous influence . . . has elaborated its own ideals in such absolute segregation from alien thought," would it be too presumptuous for a Chinese to suggest that we may begin the interpretation of Christianity in terms of the older cultures in the East by experimenting with the Chinese culture first?

#### *Christianity in China*

Christianity is nothing new in China. It is difficult to give the exact date when the Christian message first reached that country. I will not invite you to investigate how much or how little truth there is in the tradition that the first missionary to China was St. Thomas the Apostle. So much has been accredited to that doubting saint that we may pay him back in his own coin. But according to the famous Nestorian Tablet uncovered in 1623 or 1625 A.D. near Hsianfu,

the old capital of China, a monument erected in the year 781 A.D., the Nestorian missionary A-lo-pen arrived in the Chinese capital in 635 A.D., during the reign of the great Emperor Tai-chung of the T'ang Dynasty. The emperor regarded graciously the religion, studied it himself, and from several successors of his on the throne it received marked favor. Chinese records have it that imperial edicts were issued ordering its dissemination. Two hundred and ten years later in 845 A.D. the Buddhists in China were persecuted by the Emperor, Wu Chung, and the Nestorians, who to the Chinese at the time were merely another Buddhist sect, suffered the same fate. Buddhism was able to rise again in China very shortly, but not Nestorianism. By 987 A.D. it was reported that there were no Christians in the Chinese Empire. This ends the first chapter of the history of Christian missions in China. Nestorian Christianity became extinct in China because of persecution when it was indistinguishable from another religion. It paid heavily for losing its identity.

During the Mongol Dynasty which began in 1279 A.D. the great Khubilai Khan established in 1289 an office in his government for the supervision of Christians in China. Who were these Christians? There seem to have been some thousands of Nestorian Christians in the country at that time apparently not remnants from the earlier period. In the early part of the 14th Century they appeared in eastern China around Hangchow and Chingkiang, in the northwest in Kansu, in the north in modern Hopei, and in the southwest in Yunnan. They were known as Arkaqun, almost entirely of foreign birth. How and when they got into China is not certain. Apparently they came with the Mongol conquerors. The Mongols were in contact with the Uighurs, a Turkish people, and these people were in part Nestorians.

Nestorians, however, were not the only Christians in China under the Mongols. There were also Roman Catholic missionaries. Two Italian merchants, Maffeo and Nicolo Polo, brothers, were asked by Khubilai Khan to take letters from the Imperial Court to the Pope asking that "a hundred teachers of science and religion be sent to instruct the Chinese in the learning and faith of Europe". (Latourette, *History of Christian Missions in China*, p. 67.) The missionaries from Rome were slow in coming and not a hundred actually came. The first to arrive was John of Montecorvino, a Franciscan. More Franciscans came later to join him, and they had a good measure of success. But in 1368, the Mongol rule in China came to an end. With the foreign rulers went also the foreign missionaries. After that, says Professor Latourette, "most of such Chinese as had accepted the Faith probably apostatized once their foreign co-religionists had been expelled . . . No certain traces of the Faith were found by the Jesuits in the latter part of the 16th Century." (*Op. cit.* p. 75.) It is always dangerous for the Christian missionary movement to be too intimately allied with the political power in the country. Another chapter of the Christian movement in China was thus closed, probably for that reason.

It was closed for almost two centuries. In 1549 Francis Xavier went as a missionary to Japan. He had China also in his purview. He reached an island south of Canton in 1551 and there he made his plan for the evangelization of



China. But like Moses he did not reach the promised land, for he died on that island the next year. Later, other missionaries arrived. It was a great land to occupy for Christ. The task, however, was difficult. It is told of "Father Valigani, (an Italian Jesuit missionary) looking one day out of a window of the College of Macao toward the continent . . . calling out with a loud voice and the most intimate affection of his heart, speaking to China, 'Oh, Rock, Rock, when wilt thou open, Rock.' " (Quoted by Latourette, *Op. cit.* p. 92.)

Within a few years the Rock was split open. Jesuit missionaries entered China, among whom was the great Matteo Ricci, a mathematician and an astronomer as well as a missionary.\* Scholars and high officials were won. An effort was made to reach the upper classes in Chinese society and it met with a good measure of success.

Soon the Dominicans came also and they were followed by the Augustinians. In spite of persecution the work went ahead and flourished. This third attempt to evangelize China was beginning to reap a promising harvest. Then arose the controversies among the missionaries as to the Chinese term for God, as to whether Chinese Christians should be permitted to participate in the ceremonies in honor of Confucius and in memory of the deceased ancestors, and as to whether Christians should be allowed to contribute to community festivals regarded by the missionaries as pagan, but by the Chinese as a part of their community activities. These questions were referred to the Chinese Emperor who was in favor of a broad interpretation and of the adaptation of missionary methods to the age-long Chinese practices, but Papal authority held a different opinion, and the debate raged for a whole century, with the Franciscans and Augustinians siding with the Jesuits for a liberal policy and the Dominicans taking the opposite view. The Pope's decree in 1742 ended the controversy in favor of the Dominicans, but the Emperor could not tolerate in his domain the presence of foreigners who would regard the authority of a non-Chinese ruler as superior to his own, even though that ruler was an ecclesiastical and not a political official. This was prior to the day of extraterritoriality in China. Christian missionaries were practically banned and persecutions became more severe. The Christian community declined steadily both in number and in morale, so that "in the first quarter of the 19th Century, the future of the Church," to use Professor Latourette's words, "was very dark." (*Op. cit.* p. 181). This was the Christian movement in China during the 16th, 17th, and 18th centuries. Success was turned into a miserable failure owing to the division among missionaries on non-essential issues.

Early in the 19th century the fourth attempt to bring Christianity to China began with the coming of Robert Morrison in 1807. In this new movement the Protestants were to play a more important part. While the missionary efforts made during the last one hundred and thirty-eight years have been richly rewarded, we must at this point pause to review whether any lessons may be learned from the failures of the earlier attempts.

\* In 1582.

The Nestorians of the T'ang Dynasty and the Christians during the Mongol period have left practically no trace behind them in China except a tablet at Hsian, a few tracts unearthed from the Tun-huang grottoes, and a few casual references in the Chinese records. As far as Chinese life and thought are concerned they exerted no permanent influence. One would expect better results from the Christian endeavor in China during the period from the middle of the 16th to the end of the 18th century. In contrast with the methods used in the first two enterprises, in which no great effort was made to make a real impact upon the people or even to take Christianity outside of the very small minority group of aliens in the country, the missionaries following the footsteps of St. Francis Xavier to China adopted almost from the beginning the wise policy of reaching the upper classes in society without, however, neglecting the poor and the uneducated. They obtained permission from the Pope, at least the Jesuits did, for the use of the Chinese language by native priests in the liturgy and in the administration of the sacraments; they emphasized the similarities between Christian and Chinese beliefs and they conformed to Chinese religious practices. Christian instruction was given, sacraments were administered, books on theology, on morals and on religious virtues prepared and used, parts of the Scriptures, especially the Gospels, translated into Chinese, Chinese priests and even a Chinese bishop ordained and consecrated. But what was the result? Some souls saved, of course. Christians stood firm under severe persecution. Improvements were made in the moral and religious life of the people. But to quote Professor Latourette again, "The Church was far from having an assured part in Chinese life. . . . On China and its culture as a whole the missionaries had made almost no impression. The new faith had wrought no important modification in the ethical standards and religious ideas of the nation, and social and political institutions except among the small body of Christians, were unaltered." (*Op. cit.* pp. 195-6)

This is a severe indictment of a movement into which had gone a great deal of devoted missionary activity and consecrated life. Certainly the same indictment cannot be made of the missionary movement that has been going on in China since the early years of the 19th century, and yet aside from the Chinese Christians of the Roman Catholic Church in China, the statistics of which are differently given on different occasions, say, two million as an estimate, there are less than half a million non-Roman Catholic Chinese Christians today. Taking the two groups together we have a little over one half of one per cent of the Chinese population Christian, the non-Roman Catholics being about one-tenth of one per cent only.\* Our total impact upon the nation as a whole is far greater than our numerical strength, but we are in too small a minority to feel complacent about the Church in China. How do the people regard us in the country? What is their attitude towards our Faith? Of course, these questions cannot be answered precisely, and generalities are misleading. During the war years,

\* Reliable statistics in China are not available. All are estimates. The figure given of the Non-Roman Catholic Chinese Christians is the least open to question.



Christians in China, both missionaries and Chinese, have made a favorable impression upon the people as a whole and upon the government leaders in particular, not only by our refugee work and relief activities often undertaken at great risk and sometimes by supreme sacrifice of life, but also by our capacity for accepting suffering and bearing hardship in order that the right and the true may be maintained, and by our Christian faith that the righteous will triumph. We have demonstrated that Christianity has not denationalized the Chinese, but on the contrary has made them patriots in the best sense of the term. Will this impression last? At different times in the past and in different groups at any one time in the country, the attitude of the people towards the Christian Faith varies from indifference and passive aloofness at the one extreme, through sceptical curiosity and active opposition, to superficial acceptance and genuine conversion at the other. Really, no generalizations can safely be made in this respect.

#### *Has Christianity Been Understood in China?*

The more important question, however, is whether Christianity has been understood by the Chinese. Some few Chinese must have understood it. I do not refer particularly to the Chinese Christian martyrs, and there have been many such martyrs in various periods of severe persecution. I honor martyrs. But fanatics of other faiths have laid down their lives with great heroism for truths which they only faintly comprehended, nay, they have laid down their lives for what has turned out later to be falsehood. Intelligent and highly trained Chinese have embraced the Christian Faith, but intelligence in some special field does not necessarily imply intelligence in matters religious. In the presentation of the Christian good news to the Chinese by preachers in China we hear a confusion of tongues. Once the president of a national university asked me whether there was anything in Christian teachings on which Christians could all agree. It is not fair to lay the blame at the door of "denominationalism" alone. Assume that we have a message common to all the Christian groups in China; can we present it intelligently and effectively to the Chinese people without putting them through a course of theological training which would certainly require as a prerequisite the mastery of a Western language, adequate knowledge of Western history and sociology, and above all understanding of Western idiosyncrasy? Please do not misunderstand me here. I have no intention to deprecate the rich Christian experience of the Church in the West, in Europe and in America, or even to undervalue it. On the contrary I treasure it highly as the priceless legacy of the Church Universal, in which we in China long to share. But we can share it and make the most of it, only when it is put within the reach of our comprehension, by making it speak in our language.

Let me illustrate my point by a trivial instance. The Creed has the phrase "the right hand of God". It is literally translated into Chinese. Of course, "right hand" is just "right hand". The Chinese understand it. But "right hand" in that phrase in the Creed is not right hand for us in China. The right hand seat is not the seat of the highest honor in China, which is at the left hand. You may

say it is simple enough to translate "right hand" in the Creed into "left hand" in Chinese. But that would not get the idea across. This, however, is triviality. There are more complicated and more important issues at stake.

Nor do I refer to the language alone. The whole cultural background has to be considered, all the thought-forms, the way of thinking, the method of approach, philosophy, religion, art, social structure. Change all that, I can hear some of you say. I hope only *some* of you; others would say otherwise with me. After all, we are there in the Church in China to bring the Chinese to Christ, to bring them nearer to God, to help them to know, to love and serve Him, not to teach them to eat with fork and knife instead of eating with chop-sticks. We are concerned indeed with personal hygiene, but in preaching the good news of Jesus Christ that is not the first concern. In Christ there is no fork and knife or chop-sticks.

#### *Chinese Culture and Christianity.*

Pardon this digression and let us return to the main question. Is it possible to interpret Christian teachings in Chinese thought-forms, to give expression to Christian faith in terms of Chinese culture? No, not adequately. But neither can we adequately interpret the Christian teachings in the thought-forms of any other people or give full expression to our Faith in terms of any other culture. That is why the present interpretation of the Christian teachings and the expression of our Christian faith have been so inadequate and so incomplete. I would repeat that until the cultures of all the historic peoples, whether in the East or in the West, have been brought in and laid at the altar of God the Almighty, and until man has grown to the full stature of Christ His Son, our interpretation of the Christian teachings and our expression of the Christian faith are bound to be inadequate and incomplete and therefore unsatisfactory to many. We must pray that the Holy Spirit guide us progressively into all Truth. Even Kraemer has to admit that "empirical Christianity belongs to the relative sphere of history," and is therefore not absolute, still less final.\*

In our attempt to interpret Christian teachings in terms of Chinese culture, two mistakes must be avoided.

One mistake is to stress the fundamental difference between Christianity and the Chinese culture which is largely Confucian; and Confucianism as it has developed through the ages is basically humanistic. To the Confucian School man can, if he will, develop to the highest humanity, by his own effort, by the power inherent in him as he is. Man can do his duty if he wishes to do it. Every man by his own efforts can develop to sainthood. This Pelagianism is not only found in Confucianism, if we pick the proof-texts, but also in Buddhism and Taoism; and even in the Mahayana Buddhism of the Pure Land Sect, which teaches salvation by Faith, there is still a remnant of that idea left. This is contrary to the Christian teaching that man depends upon God, whether you emphasize the complete depravity of man or not.

\* *The Christian Message in a Non-Christian World*, 1938, p. 145.



This is putting the matter in an extreme form, and let us not pause to examine its truth or falsehood. Grant it to be true for the sake of argument. To interpret Christian teachings in Chinese thought-forms does not imply the belief that Chinese moral and religious ideas are inherently Christian. If there be any element in the Chinese culture incompatible with the basic teachings of Christianity, replace it. But Christ has not come to destroy, but to fulfill. To replace a flaw in a picture so as to bring out better the beauty of the picture is to fulfill its intention, to fill it full with the beauty had in mind for it by the painter. Chinese culture is not Christian, but it can be christianized. Our question is how.

The other mistake made in the attempt to interpret Christianity in terms of Chinese culture, often with the best of intentions and by the finest of scholars, is to read too much into Chinese ideas or to put too generous a connotation on some of the Chinese terms used. As instances I may refer to Legge and Ross of the 19th century and Bruce and Rawlinson of the 20th. It is not polite to mention writers still living.

The inaccuracy of some of the Chinese terms is well known. The character *tien*, usually translated into English as "Heaven" with a capital H, may mean one of several things. The Chinese language is a living language and it has been so for at least 4,000 years. Chinese literature has a long history. Unless the word is put in its proper context, and unless we know the background of the writer who uses it, we can make the term mean almost anything, at least the thing we intend it to mean, not necessarily the thing the author originally intended it to mean. This applies to a number of terms the proper interpretation of which is essential to the understanding of Chinese philosophy and religion. I will not multiply my illustrations.

By a generous interpretation of some of the terms in the Chinese language and by reading, perhaps unconsciously, some of our own ideas into some of the passages in Chinese philosophical and religious literature, we can make Chinese culture tell our own story. This is especially true when we translate Chinese into another language, particularly into one of the European languages. Thereby we commit a fallacy in reasoning, the fallacy of translation, which is the most vicious species of the fallacy of quotation, for in translating an author you say more effectively to your reader that it is he who says it. Such translated works are proof-texts *par excellence*. Beware such fallacies in the field of Chinese classical writings. The most eminent sinologues are not the least sinners in this respect. But who will cast the first stone?

One way to guard ourselves against this danger of being misled by well-intentioned translators is not to trust unduly the dictionary or commentary. Dictionaries and commentaries are made for man. They are mere tools and in themselves they are dead and do not speak, still less answer back. The essential thing is to get into the spirit of the term or of the passage, *die Durchsichtigkeit des Ganzen*, as the German puts it, and this can be done only by entering into the spirit of the author. Even reading the text in its original, it behooves us

sometimes to bear in mind a saying by Mencius, and for this audience I am afraid I have to use Legge's translation:

"Those who explain the Odes may not insist on one term so as to do violence to a sentence, nor on a sentence so as to do violence to the general scope. They must try with their thoughts to meet that scope, and then we shall apprehend it. If we simply take single sentences, there is that in the ode called 'The Milky Way':

'Of the black haired people of the remnant of Chow,  
There is not half a one left.'

If it had been really as thus expressed, then not an individual of the people of Chow was left."

Mencius here uses the argument of *reductio ad absurdum* with people who insist on the literal interpretation of passages from a text. He is discussing here the interpretation of the ancient odes of China. Many religious ideas must needs be expressed in poetical form. Great truths are not prosaic.

#### *Entering Into the Spirit of Another Culture.*

In interpreting the Christian teachings and institutions in terms of another culture the important thing is first of all to enter into the spirit of that culture. The more complex that culture and the longer its history, the more important this is. It is always possible to search out similarities and dissimilarities between Christianity and another system of ethical and religious teaching. It is interesting for a student of religions to do that and it is often done. It was more often done seventy to fifty years ago. It was at that time the method and the technique of the student of Comparative Religion, so-called. It was considered scientific. Is it not the scientific method to gather data, to classify, to compare, and reclassify by singling out the resemblances and differences, and then draw some generalizations as the laws of the science, the science of religion? Such generalizations are of use, if their limitations are borne in mind. But generalizations are man-made and subjective. They imply a criterion or criteria of judgment and evaluation. It is not here supposed for a moment that such subjective criteria are avoidable. Every mind has its subjective side. And in every study we almost instinctively compare. The mind is allured and strongly attracted to it. But similarities and dissimilarities are apt to be what we look for, and in scientific studies we do look for something or else our research would be in vain. But comparison is in the realm of abstractions, and in the study of religions and culture abstraction is misleading, to say the least. Culture is organic. Religion is interesting because it is living. We do not go the whole way with Henri Bergson in deprecating abstraction. Every concept is abstract. Every science is abstract, simply because its method is conceptual. What is the use of quarreling with our own tool? But we must bear constantly in mind its limitations, and bear in mind, too, the subject matter of our study. We compare trees and animals, but the trees and animals we compare are dead, not the trees growing on the hillside or the animals in their natural habitat. Religions and cultures must be studied



in their natural habitat. Religious ideas and cultural elements must be considered in their proper context. It is fatal, for instance, to compare "thirst" as a translation of the Buddhist term Tanha with "thirst" in "hunger and thirst after righteousness" in the Beatitude. Hence, I submit, there cannot be any more fruitful study of comparative Religion than the study of comparative biographies.

In our attempt to interpret Christianity in terms of Chinese culture, therefore, we would avoid the comparative method except sometimes by way of digression. We would rather try to enter as much as possible into the spirit of Chinese culture and of the various religious and social as well as intellectual traditions that have in the long ages been incorporated into that culture, to see whether there is there something congenial to the Christian outlook on life and whether there are elements in it which may, without offending the sensibility of the Chinese people (and for that matter the sensibility of any people with good taste), be utilized as a medium of expression, as points of contact, in presenting the Christian teachings and institutions to the Chinese. For this purpose we must take the Chinese culture on its higher levels, without being oblivious to its dark aspects which, of course, are there.

#### *Universality of the Christian Religion and Its Local Adaptation.*

By way of illustration of our general position let us take a few instances.

First, worship. The form of worship has not been developed in Chinese religion, be it Confucian, Buddhist, or Taoist. It has its simplicity, even dignity, but of variety and beauty there is little. This is an area of religious life for creativeness. Of course, pioneer missionaries have had to introduce the forms with which they are familiar and in which their spiritual genius feels most at home. Much of that we in China have learned to love and perhaps will keep, but much of it is also unnatural to our sense of propriety. For instance, what is the natural posture when a Chinese of culture prays to God? My old culture would not permit me to keep my seat while speaking to my father, but my son would talk to me while he is lying down on a couch and I standing. It is a new day in China; it is the day of the passing of Chinese culture, which we seek to conserve by consecrating it to Christianity.

Shall we, then, appoint a committee of the churches in China to prepare liturgies in Chinese forms with detailed rubrics? Yes, but only as an *interim* measure. Liturgies must grow spontaneously. Foster the worshipful spirit and cultivate the worshipful life, and Chinese liturgies will spring up "as the wind bloweth where it listeth and thou canst not tell whence it cometh." And they will assume Chinese forms when they do come. A committee, even though 100% Chinese, would not bring that about any more than such a committee could sit down and write hymns of praise. Committee work is seldom poetical and inspired.

I will not dwell on such minor matters as rushing in and out of the church, our Father's House, for public worship, as if we were going to a theatre, or at

the beginning of the service of the Solemnization of Matrimony when all guests are invited to the happy occasion, to have the minister publicly put the question, "if any man can show just cause, why the man and woman may not lawfully be joined together, let him now speak," a question which could very well be posted earlier as it is usually done and suffice. In the presence of God the Creator and Ruler of the Universe let there be more dignity and reverence. Public worship is not a colonial township meeting.

On the other hand, I do not recommend the introduction of the Buddhist rosary beads into Christian practices or the Buddhist lotus as the stand of the cross on the altar. It is amazing that a fervent student of Buddhism in China, an author of a much quoted book, should take the lotus flower only as a symbol of purity without remembering that the idea of birth by the lotus in the Pure Land is an insult to womanhood, entirely un-Christian in its implication. The principle of adaptation has its limits. What would the non-Christian think of our worship, for instance, if the melody of an indecent folk song should be adapted to a Christian hymn or chant and sung in Church? Art for art's sake is not always a good motto, not for the Church.

Turn for a moment now to the organization of the church. For life and work, not as church polity or for ecclesiastical administration, the circuit, the parish, and the diocese may not fit in entirely with the Chinese social structure, the clan, the community, the village. The Chinese are the most social animals. Their social units and their age-long social fabric are not to be brushed aside by the Christian Church without careful consideration. No wonder Christianity has been called a foreign religion. Time does not permit the development here of my idea of the four-center Church in China.

As to the reconstruction of theology for its effective presentation to the Chinese intelligentsia and for the edification of the Chinese people, there is time only for one or two observations.

It is painful to be reminded of the controversy over the Chinese term for God which raged over a century, two hundred years ago. Any one interested in this may consult the over 600 manuscripts in the Widener Library in Harvard University. True, *Shang-ti* is a "pagan term" because it is used in the Confucian Classics. But *Tien Chu* is no better, being a Buddhist term for very inferior gods. Our concern is not the term used or even the idea of God in Chinese religion or philosophy. You cannot find the Christian God in Chinese literature but you can find suggestions of Him here and there. The Chinese could not have groped for Him even in the dark without being granted a glimpse of His glory during all those millenia. But we are not looking for similarities. We search for a kindred spirit, and we find it in the Chinese ethical conception of the universe. The world is a stage fit for moral struggle. We cannot be wrong when we stand for the true, the good, and the beautiful. There is nothing to fear when we follow the light we see. There is purpose and direction in history and in the universe. This is not necessarily Christian, but it is something Christianity would find congenial. The Chinese through the ages could not have sought God, had they not already found Him.



Take also the doctrine of the Incarnation. It is dangerous to emphasize the idea that God assumed human form and walked the earth at a certain time. It sounds familiar to the Chinese ear, but what he hears may not be what the Christian preacher wants to say. We should not begin with "The Word was made flesh" but with "In the beginning was the Word," and then lead to the inevitable Christian conclusion that He was made man. We in China today do not have the gnostic background to combat as did the Christians in the first century. The Chinese can understand the meaning of the doctrine of the Incarnation. His own culture has taught him that between the heavenly and the human there is no unbridgeable gulf, but on the contrary that they belong together. Again, we preach there a new unique doctrine in a perfectly congenial atmosphere. Do not begin by telling the Chinese that the Incarnation is a mystery. It is only a lame excuse for a poorly prepared sermon on Christmas Day. The Chinese Christians will know it as a mystery when they have understood and received it.

Church Fathers and theologians have tried to expound the doctrine of the Trinity by analogies and have not met with great success. Let us not, then, try to find an analogy for this doctrine in Chinese religion. It is *the* Christian doctrine and it is unique. It must be taught and it must be learned and understood. But we have no need of putting it at the beginning of our catechism as has often been done. The logical order is not always the natural order. Let it be the consummation of our Christian experience in the Church in China.

#### *An Adventure in Faith.*

All these questions that we have barely touched and many others which we do not have time to mention must be thought through and some daring experiments in Christian thinking and Christian living must be undertaken in China in order to have a more effective presentation of the Christian message to the Chinese people and to get the Christian Church rooted in Chinese soil. There is no insinuation here that the Church is not going to take root in Chinese soil anyway. The Spirit of God works in ways beyond our understanding and in spite of our weaknesses and mistakes. But with the new China challenging the Church with a task unequalled in history since the acceptance of Christianity by the Emperor Constantine, and in a world situation at least as serious as any that has confronted Christians before, we are called upon to make an adventure in faith. We are confident that truth will triumph in the end, particularly in China where there is a great deal of common sense in store. Taking the Chinese as they have been and still are with their cultural heritage, one cannot help believing that they make the most natural Christians. But we must make hay when the sun still shines. We have no time to waste in this new day. We must make our work more effective and our preaching better understood. The Chinese need Christianity, but the Christian Church also needs the Chinese. When Christian teachings are interpreted in terms of Chinese culture, a new aspect of our religion may be brought into prominence by the Chinese emphasis. We may then have a Chinese theology as we have had Greek theology and Latin theology and European and American theology, not to divide the church in China from the church in other lands, but

to enrich the Christian heritage by bringing to it the best that we have inherited from our past. The Church may assume a new shape, find a new expression, according to the Chinese genius for social living. By this I am not referring to church polity. I refer only to church organization. It is not essential to have the same church organization when its polity remains unchanged.

A new glorious day has dawned, especially for China. Let us take heart, adventure for God, and attempt great things for Him. When we Chinese Christians look back upon the achievements of the pioneering missionaries in the long by-gone days our hearts are filled with gratitude. But we are being called to new tasks, to build upon the foundations they have laid, to be sure, but by God's grace also to erect a superstructure they in their days could not have dreamed of. For although they have obtained a good report through faith, yet they have not received the promise, which, allow me to say, is the Christianization of China, and the bringing to the altar of God the best in Chinese culture as the tribute from that great nation in the Far East with its long history, the longest the world has ever seen. "God having provided some better thing for us, that they without us should not be made perfect." Therefore compassed about with a great cloud of witnesses, and entering into communion with them, "let us run with patience the race that is set before us." Let us attempt daring things for God and for His Church in China.

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A layman and philosopher, Dr. Wei is prominent in the world movement of the Christian churches. In 1937 he represented China at the World Conference of Faith and Order in Edinburgh. He has also taken a prominent part in the national affairs of his country.



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November 25, 1945

Dr. Francis C. M. Wei  
281 Fourth Avenue  
New York City 10, U.S. A.

Dear Dr. Wei:

During the past ten days prices have risen somewhat. When it came to harvest time, it was discovered that the rice crop, particularly near Teng-ch'uen, was not so good as had been expected. The last couple of markets have seen rice ranging between \$900 and \$1100. The local farms expect that the price may fall slightly when the large amounts come on the market from the harvest and say that after China New Year it will probably rise. Cotton yarn has gone up considerable and is now selling at about one-half the price it was before the break in August.

Dr. Bien is pushing ahead with preparations for moving. At his request Mr. T'an has made three trips to Hsiakwan on gasoline business. So far we have bought fourteen drums of gasoline at \$120,000 per drum. I believe that we can probably buy about as many again at about the same figure. This should be enough to take us to Kunming. If gasoline should drop in price at Hsiakwan to be considerably cheaper than in Kunming, we might buy more in Hsiakwan. Mr. Ling Ching-yu has telegraphed from Kunming that gasoline is \$140,000 a drum there. On Thursday Dr. Bien had a telegram from Dr. Fenn, saying that trucks and gasoline were ordered for us, but that he had had no reply as to whether they were available. We feel it wisest to go ahead with our plans for getting 60 drums between here and Kunming because we do not know how much Dr. Fenn may have ordered now where we would be able to take delivery of it.

Things seem to have been going well at the college during the last couple of weeks. Most of the students are settling down to work though I think some of the freshmen are finding the going rather heavy. Mr. Kao Min-yuen seems to have recovered from his attack of bronchitis and is taking part of his work.

Earlier in the month Mr. Shih-Shen-ho seemed to be felling poorly, and then last week he took to his bed, and Dr. Wu says that he has a mild case of typhoid. I understand that the crisis is past, and he should be getting around sometime in December.

Dr. Bien had a circular from Dr. Fenn the other day, which was concerned mainly with post-war developments for the colleges. He reports that only three or four of the colleges, including Hua Chung, had sent in the information he had asked for in regard to their libraries. Also only Gingling and Hua Chung had sent him information about the people on their staffs who would be candidates for refresher courses. He also brought up the question of the possibility of placing orders for equipment through the Associated Boards, and gave the impression that possibly it was slightly early to do that. Along this same line, Dr. Bien had a letter from Mr. Slater, saying that the British firms, which gave money last year, would probably give some money this year without any restrictions as to its use by the Christian colleges. Mr. Slater also held out the hope that the Imperial Chemicals might be ready to supply some scientific equipment.



As the time for our return to Wuchang approaches, some of us have been thinking about some of the problems which will come up next summer and certainly should be solved before that time. Dr. Bien feels that this year to the end of July, whether in Hsichow or whether moving to Wuchang, should be regarded as an emergency year; and whatever grants and privileges are given to the faculty this year should not be regarded as permanent. The biggest problem is that of faculty salaries and subsidies. Should we continue with the present scheme modified to meet Wuhan price conditions as long as the present inflationary tendencies continue in this country? (I have heard indirectly that the banks are still issuing large numbers of new notes of the five-hundred and thousand-dollar denominations.) Or, should we plan on a revision of our salary and subsidy scale, starting with the first of next August?

There is also the question of housing. While in Hsichow it has been the practice of the college to provide housing for all members of the faculty and staff with no distinction made as to rank and position. As you remember, it was the former practice of the college in Wuchang to provide a residence for the senior members of the faculty and their families. Most of the junior members of the faculty were provided with a room in one of the hostels (Po-yu). The staff and some of the junior members who preferred to live off the campus found their own housing accommodations. I have heard indirectly that people like Dr. Wang Jen-tsai and Mr. Li of the library are talking of going back to the places where they used to live in Wuchang. What is to be the future plan of the college in regard to this housing?

The third point is that of tuition. Tuition was abolished by action of the Executive Committee Pro-tem in the summer of 1940, and I understand that that action was taken as a war emergency measure. Should the college plan to go on indefinitely charging no tuition, or should steps be taken to resume a tuition charge next fall?

In many ways it would seem to me that it would be easier to have these three problems settled and a definite policy for the future put into effect starting with the opening of the academic year in Wuchang. If we start off by calling the first year or two emergency years, and then plan a change of policy when currency conditions settle down, we shall find that many people will feel that the emergency conditions should be continued and not take kindly to a change. Also there is the problem of the proper authorities to decide upon these matters, especially the first two points. The Executive Committee Pro-tem is made up of members of the faculty who would be interested parties in whatever decisions are to be reached. I do not know whether it would be possible to get a Board of Directors organized, which would be ready to tackle and solve those problems before next summer. It may be the wisest thing that you should take these matters up with the Board of Founders at their winter meeting.

As I wrote you earlier, Dr. Bien reported that Dr. Fenn had mentioned to him that in the proposed rehabilitation funds for the colleges a grant of N. C. \$400,000 per adult member of the faculty and staff should be given for reoutfitting. Earlier we had informally talked over this problem and it was our feeling that this grant should probably be graded upon the considerations of rank, length of service, and size of family. Dr. Bien mentioned those considerations to Dr. Fenn, and Fenn said that they should be taken into consideration, but I have heard of no concrete de-

November 25, 1945

velopments along that line. As you are in touch with the Associated Boards in New York, would you please keep us informed about any new developments along this line.

In talking over the question of repairs in Wuchang, we have been wondering if it would be possible to secure screening and window glass abroad and have it shipped out under one of the relief agencies. Would you let us know if there is any possibility of such.

Mrs. Coe joins me in wishing you a Merry Christmas and a Happy New Year.

Sincerely yours,

(signed)

John L. Coe

0500



CLASS OF SERVICE  
This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

# WESTERN UNION

A. N. WILLIAMS  
PRESIDENT

1201

*Huachung*

SYMBOLS
DL = Day Letter
NL = Night Letter
LC = Deferred Cable
NLT = Cable Night Letter
Ship Radiogram

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

November 26, 1945

Huachung College  
Hsichow  
Taliyun

Yours Chengtu received important practical man report time  
and cost repairing furnishing Wuchang campus, suggest you  
secure Kemps services immediately through Gilman.

Francis Wei

Chg: Huachung College

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

0501

December 7, 1945

Dr. Francis C. M. Wei  
c/o The Church Missions House  
281 Fourth Avenue  
New York City 10, U. S. A.

Dear Dr. Wei:

Thank you for your letter of November 7, which came last week. Dr. Bien has shown me your letter to him of the same date, together with the ten resolutions which you propose to present to the Founders.

The account which I sent you in my letter of September 20, was made up largely of items which were sent to me by Mr. A. J. Allen. In the final account which he sent me just after you left China, he had an item of \$40,000. which he had paid for you to Pao-fang. Under this he entered, "Cash returned by Dr. Wei \$1500." Thus he charged me with the item \$38,500. This item of \$38,500. and the \$10,000 which you sent to Anna through Mr. Allen and Miss Shen in August were charged to your July salary. I have no record of the other \$30,000. which you returned to Mr. Allen. Soon after I received your letter I wrote to Mr. Allen asking him about it. As soon as I have a reply from him, I will let you know. When I wrote you in September, I did not then have full information in regard to exchange, and so I made the account in Chinese currency. Later when I had full account, I wrote to Mr. Lyford, saying that I considered it fair to convert the total sum into U.S. dollars at the rate of 700-to-one. The sum drawn in July were at a time when the rate was considerably higher than this. But the bulk of the money (for your plane ticket to India and your board at Mr. Allen's) was charged to me early in September when if I had been selling U.S. dollars through Mr. Allen, I would have been able to receive only about 500-to-one.

I have already reported to you the information which Dr. Bien brought back in regard to the UCR grants for the current year. In letters which I have sent to Mr. Lyford I have reported to him the receipts which have come. As I wrote earlier, Dr. Bien was assured verbally by Dr. Fenn that we could expect Chinese \$30,000,000. from UCR and British Aids to China for the year October 1945 to October '46. During the months of October and November the total receipts amounted to slightly more than \$3,000,000. from these two sources. I have just received a letter from Miss Priest, in which she says, "We are not quite sure yet of the amount each month from UCR--they are sending on account. Will advise you when it comes as the definite decision as to the grant for each school." When we have more information in regard to this, we shall let you know.

A week ago a cable from New York, dated November 23, arrived, giving the approval of the Founders for moving in April under certain conditions and for using money from the Reserve Fund. Day before yesterday a cable from New York, dated November 15, arrived acknowledging receipt of Dr. Bien's letter from Chengtu and urging an immediate report on costs of repairs in Wuchang and securing the services of Kemp. Through some slip in the telegraph service neither cable was signed. I have written to the telegraph office in Tali, asking them to clear up this omission. I think the reason that the cable of the 15th was so slow in reaching us was because it was addressed to Huachung College, Hsichow, with no mention of Tali in the address and hence it probably took the telegraph administration sometime

0502



December 7, 1945

to find out where Hsichow was. The cable of the 23rd was addressed to "Hsichow Taliyun" and came through in good time. It might be well if you would advise the people in New York, whenever they are cabling the college, to make sure that "Tali" is in the address. In fact, it would appear that "Tali" is more important than "Hsichow", for ensuring delivery promptly of cables.

Dr. Bien has written to Bishop Gilman several times in regard to the situation in Wuchang and has asked for the services of Mr. Peter Pao-sen Ko in getting the college plant in repair. Mr. Kemp was reported to be leaving Tsingchen on November 25 to take school equipment back to Wuchang.

I have already written to Mr. Lyford in reference to the details of our estimate of Chinese \$60,000,000. for moving the college. This letter should be in New York very soon, and therefore we are not cabling in regard to the details of moving, as suggested in the cable of the 23rd. As soon as we have any figures in regard to the cost of rehabilitation in Wuchang, we will cable. So far we have purchased fourteen drums of gasoline, and they are stored here at the college. Dr. Bien is watching the situation closely and feels that for the moment we should not purchase more. Mr. Lin-Chin-yu returned early in the week from Kunming, after having explored possibilities of buying gasoline there but not purchasing any. There are reports that some of the large oil companies may be going to operate the pipeline from India to Kunming. Also, there will probably be large imports of gasoline into the coast ports, such as Shanghai, very soon, and this gasoline will be working its way upriver to Hankow and further! How much Fenn may be able to secure for us from the American Army is still a question. During the last week or so the price of gasoline in Hsiakwan and Kunming has risen considerably over the figure at which we purchased it, but the factor which I mentioned above may bring the price down again. Our feeling is that it was wise to lay in as much as we have, which is sufficient to get the faculty and minimum essential equipment as far as Kunming.

I have read with a great deal of interest your letter to Dr. Bien. It is certainly cheering news that there is such a good chance of a considerable increase in the number of teachers coming to the college from America. I hope that the situation in regard to Yale-in-China may be straightened out, and you are certainly the person who will be able to do it, if anyone can. I hope that the relation with the Reformed Church Board may be cleared up while you are in America. It is unfortunate that Dr. Taylor did not explain things more fully when he was here in Hsichow. Nothing has been heard from him during the last few months. As far as we know, he has not yet gone to Wuchang, and no reply has been received here to the letter which you sent him from Kunming in August.

I shall be very much interested in knowing what action the Board of Founders will take in regard to the ten propositions which you have drawn up. Certainly it is none too soon to have them give us an idea of what we may expect in the way of support during the next few years. I have already been turning over in my mind the question of a budget for next year. In my last letter to you I raised certain questions such as scale of subsidies, rentals, and tuition, which should be settled preferable by either the Board of Founders or a Board of Directors, as those questions should not be settled for a long term by a committee composed of members of the faculty, such as the Executive Committee Pro-tem. In reference to drawing up a budget for next year, one of the biggest problems is how large a staff should we plan on. This question is one which will have to be

0503

December 7, 1945

largely decided by you in consultation with the Board of Founders, because we here at this end cannot estimate the amount of support available. I would suggest that this matter be thrashed out at the February meeting of the Board, and then a cable be sent to Dr. Bien informing him what plans should be made in reference to the size of staff for the year 1946-47.

You probably already know more about the student troubles and agitation in such centers as Kunming than we do. Word of this reached us only within the last week or so. Some elements in the freshman class seem to be getting somewhat excited about the matter. There are two new organizations among the new students which are interested in political matters. They have put up wall papers, in which they have discussed such views. Evening before last a meeting was held in the college under the auspices of the History Club, the Economics Club, the New Students Club, etc., which was attended by a large number of the students and the advisors of the clubs. The announced subject of the meeting was to discuss current events. However, those in charge of the meeting seemed to interpret "current events" as meaning events which were in favor of the Communists. There was considerable discussion at the meeting with most of the discussing being done by new students and by some outsiders. Some of the older students expressed views which were not entirely sympathetic to the opinions of the leaders. Dr. Bien was at the meeting and felt that the people got pretty well talked out. He is keeping a careful eye on the situation, and I hope that nothing untoward will develop.

Mr. Shih Sen-ho is recovering from his attack of typhoid fever and expects to resume his teaching duties very soon. There has been quite a bit of illness among the faculty lately due to colds, but they seem to be coming out of it all right.

At its last meeting the Senate appointed a Transportation Committee, consisting of Mr. Constantine, Mr. T'an Jen-i, and me. We have held a preliminary meeting and are planning to present a detailed scheme for handling the question of student travel to the Senate at its next meeting. Not more than twenty students have dropped out so far this term, and so far I do not know of any indication as to how many may drop out at the end of this term.

Since dictating this, a telegram has come from the Reformed Church Mission in Yuanling saying Dr. Taylor had been reassigned to the college upon the expiry of his year of Relief Work, November 24th. No word from Dr. Taylor.

With best wishes,

Yours sincerely,

(signed)

John L. Coe

0504