

298 4635

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Yenching
Admin
Re. name of University
1918, 1924, 1925

0066

2

3

8

4

6

3

5

RECEIVED BY	
SECY. JONES ()	
(DATE)	
6-25-18	
TO	REFERRED DATE
BY	ANSWERED DATE
1/18	6-25-18
BY	PASSED TO FILE DATE
"	"
BY	FILED DATE

Doc 5.

Peking Alumni Association of the
N. C. U. C.,
c/o No. 38 Teng Shih Kou,
Peking, China,
May 2, 1918.

Mr. Herber Jones, Secretary,
Board of Trustees of the Peking University,
150 5th. Ave.,
New York City, N. Y.,
U. S. A.

Dear Sir,-

We beg to register at your Board our most profound protest against the measure passed by the Board of managers of the Peking University at its last meeting held on the 26th of April, regarding the adoption of Hui Wen (匯文) as the name in Chinese for the Peking University now in consideration. In order to lay our case before you before it is too late, we have to send you this hasty ⁿote without any explanation in detail, as yet we are unable to make further statements concerning this matter. We expect, however, to write you again in the course of a week or two, to submit to you the reasons we have for making the protest. [#] At the same time we wish to state very definitely in this letter that we, the Executive Committee of the Peking Alumni Association of the North China Union College, on behalf of the Association, shall under no circumstances recognize the said measure as

This later document is appended herewith

0067

just stated above.

Yours Very faithfully,

THE EXECUTIVE COMMITTEE,

Dr. Kung Hsiang Ku, Hon. Chairman, (now in Tientsin)
Lin Hsi Lien, Chairman (Y.M.C.A. Secretary)
H. J. Dri (in Government service)
Yang Mao Pin, (Teacher)
高天佑 (pastor of native church)
張文斗 (Head of orphanage)
孟繼曾 (pastor local church)
胡永祥 (Teacher)
C. T. Ferry (Teacher)

COPY

Peking Alumni Association of the

N. C. U. C.

c/o No. 38 Teng Shih Kou,

Peking, China.

May 2, 1918

Dr. George Heber Jones, Secretary,
Board of Trustees of the Peking University,
150 Fifth Avenue, New York City.

Dear Sir:-

We beg to register at your Board our most profound protest against ~~the~~ the measure passed by the Board of Managers of Peking University at its last meeting held on the 26th of April regarding the adoption of Hui Wen as the name in Chinese for the Peking University now in consideration. In order to lay our case before you before it is too late, we have to send you this hasty note without any explanation in detail, as yet we are unable to make further statements concerning this matter. We expect, however, to write you again in the course of a week or two, to submit to you the reasons we have for making the protest. (This later document is appended herewith.) At the same time we wish to state very definitely in this letter that we, the Executive Committee of the Peking Alumni Association of the North China Union College, on behalf of the Association, shall under no circumstances recognize the said measure as just stated above.

Very faithfully yours,

THE EXECUTIVE COMMITTEE.

0069

Alumni
Mr. E. M. McBrier.

[1]

N. B.

For the convenience of the English speaking people who do not care to go into the details of the attached Chinese circular the following may serve as a liberal summary of the main points contained therein.

To the leading Church members who have been connected with or interested in the North China Union College.

Dear Teachers and beloved Elders,

In appealing to you for support in our protest against the use of the term Hui Wen (匯文) as the Chinese name for the future joint institution of the North China Union College and the Methodist Peking University, we beg to be allowed to lay before you the reasons for which we feel that under no circumstances shall we recognize the use of that term.

FIRST: Among the majority of the leading educational institutions in this country under missionary management, whenever there is a case of forming a large institution by uniting a number of small institutions, such as the Nanking University, the Soochow University, the Hangchow Christian College, the Canton Christian College and the Shantung Christian University, the guiding principle followed by most of them in regards to the names of the new institutions has generally been:

- 1.- The constituent institutions all give up their own names and adopt a new name for the newly constituted institution.
- 2.- The Chinese name of the new institution follows the name of the place where it is situated, and the English name includes the word Christianity.

But our case now is absolutely contrary to this well recognized and widely followed principle:

- 1.- The name of one constituent school, the Hui Wen University, is not given up but is adopted for the new institution.

0070

2.- So that, in the future neither our Chinese name has any reference to the place, nor has our English name any indication of Christianity.

SECOND: We would still tolerate the use of the name Hui Wen, if our objection to it is only based on the principle as above stated. That is, we would still allow it to be used, if it were satisfactory and practical in other respects. But it is not. In addition to being contrary to a well recognized principle, it is also a name that is objectionable in itself, in its very meaning, for our purpose. Generally speaking, Hui means "Converge", "Collect", "Deposit", "Approach nearer together", etc., and Wen means "Literature", "Elegant", "Art", etc. The nature of our new institution is, however, a union of two Christian schools for the purpose of establishing a "University founded and conducted on strictly Christianprinciplesto aid the youth . . . in obtaining in such University literary, scientific or professional education" (Amended Charter of the University). The main points then are (1) a union of schools, (2) Christianity, and (3) literary, Scientific or professional education. Does the term Hui Wen has any indication of these fundamental points of the nature of our University? If not, a better name should be chosen, and a better name must be chosen unless it is absolutely impossible to choose. Is it impossible? It is not, And since it is not, we demand a new name and shall never recognize the old name Hui Wen.

THIRD: We all agree on the nature of our University, we all know what kind of name we want for it. We all feel that a new name, a name better than the old names, should be chosen. But suppose we are all exhausted in our power of imagination, suppose we are no longer able to think and create new names, and suppose we prefer to have an old name, do we then need much education, logic, wisdom and common sense to see the difference between the two old names Hsieh Ho (the name of the North China Union College) and Hui Wen, and to see which of them is better for our purpose? The meaning of Hui Wen was already stated.

That of Hsieh Ho is "Union". "to unite a few in-to one", etc. Without exaggeration then, we can judge at first glance that even children of high school education can see that if these two names must be used at all, Hsieh Ho is far better and more suitable. If it does not bring out the full meaning of our University it indicates part of it, much more than Hui Wen does. At least, it is not misleading as the latter, for it does not tell people that the University is a collection of or converge to art, literature, etc. Yet, it is said that the authorities in charge of selecting a name for the University have decided on Hui Wen and not Hsieh Ho, the worse one and not the better one. Are we insane, are we all mad, have we lost our senses, and are we too wise and learned to see the plain truth, to distinguish what the average child can? We are not, we have not, and as long as we are not and have not, we shall never recognize the use of Hui Wen.

FOURTH: When the four missions have decided to unite the two schools in-to one big University, we all and all knew that the Union should be effected through compromises and compromises should be made through sacrifices by all parties concerned. At least, we, the Hsieh Ho men, knew this and therefore, we have yielded to the Hui Wen authorities in their demands, that their President be made president for the united institution, that their grounds be made the place for the institution, that their English name be used as the name for the institution, etc. Haven't we made enough sacrifices? Must we also yield to their demand to use their Chinese name for the new institution? If the united institution adopts everything theirs, their name, their place, their officers, their laws, their arrangements, etc., etc., can we still call it a union of schools based on equality of rights, privileges, etc? In such an institution we only see one constituent member "swallows up" another constituent member; the one to become better and the other to extinguish once for all. We, the N. C. U. C. students, want a natural death, if die we must, rather than to be "swallowed".

Now, we have stated clearly what the situation is, and would like to have your opinion and enlightenment on this matter. As we have always enjoyed your kindness and sympathy in the past, we hope you will favor us with a reply on the enclosed card before the 25th instant,

We remain,

Very faithfully yours,

The Special executive Committee for N.C.U.C.

Alumni Associations of Peking,

Tungchow and Tientsin

(Signed)

Chuan Chi,
Kung Chun Fang,
Meng Chi Tseng,
Kao Tien Yu,
Wang Wen Chih,
Fei, C. H.,
Kuo Feng Kuan,
Yuan Wen Fang,
Kuan Hsieh Yü,
Tu Chu Hsuan,
Fen Hsi En;

Fei, H. J.,
Chang Chun En.
Chang Wen Tou,
Sun Yü Chi,
Liu Hsi Lien,
Hsu Hui Chuan,
Yang Mao Pin,
Ho Yung Hsiang,
Chang Keng Kuang,
Chü Yung Tai

Peking, May 1918.

華北協和大學校
京津通同學會

反對滙文名稱

徵求教會
中西領袖

意見書

敬啓者。竊聞名正言順。事克有成。地利人和。方能持久。今北京新組之教會大學。似與此旨背道相馳。雖爲四公會所組合。無異一公會之專辦。最離奇者。莫如民國七年四月二十六日。合辦董事重議校名。不意向爲三公會所反對之名稱。竟然通過。其名爲何。即美以美會素所自用之匯文是也。我三公會之協和學校全體同學。一聞此舉。不勝駭異。極端反對。誓不贊同。其理由有四。

(一) 察教會已經合辦之學校。如南京之金陵大學。蘇州之東吳大學。杭州之江大學 Hangchow Christian College。廣州之嶺南

大學 Canton Christian College。最近如濟南之齊魯大學 Shantung Christian University。皆以多數學校均勢合成。既合之後。各捐舊號。同戴新名。漢名以地方爲主。英名以 Christian 爲宗。何故獨於北京合組大學。則定名之草率。乃爾。若必以一會之私名。強爲三會所公戴。與其號爲合辦。毋寧謂之併吞。此絕不能承認一也。

(二) 夫匯文大學 Peking University 一名。用於一會。名實如何。無足輕重。若用爲合辦之大學。疵謬之端。難爲緘默。試思此名稱。能

否將教會大學之神理文三科包爲一系及能否與教內外之遠近大學判然分明。遠者如上所述。近則有北京大學 Peking Government University。如徒呼匯文。則神科理科之統系似與不屬。而泛稱 Peking University 則 Christian 之標識居然取消。主張此名者。只知揚己而抑人。不顧削足以適履。此絕不能承認者二也。

(三) 若論教會合辦之事業。當推我協和之諸學校爲最先。三公會協力平權。和衷共濟。近則協和之名。幾徧全國。上海美華及華

美二書館。合爲協和書局。尤爲難能而可貴。協和二字。始爲今日合辦事業之無上名稱也。然我同學素知大義。顧全情誼。從未作此要求。以爲合辦董事。不無明達之人。英文若取 Peking Christian University 或 North China Christian University 爲名。而相當之漢文名稱。除取莊嚴燦爛之協和大學外。餘如北平大學。華北大學。中央大學。燕京大學等。採擇自屬不難。縱有主張匯文者。諒無通過之餘地。孰意竟有大謬不然者。夫協和匯文兩名之比較。不待智者。即知其孰爲妥恰。今董事會棄妥恰之協

和名稱而不用。反取一不足表示合辦真意之匯文而通過之。雖百思而莫得其理由。此絕不能承認者三也。

(四) 自提議合辦以來。我公三會董事諸公。期誠心切。無事不以謙讓爲懷。即如匯文要求以其校長爲校長。讓之。要求以其地點爲校址。讓之。今復要求以其名稱爲名稱。若再讓之。則直可謂爲匯文學校之擴充。亦何必曰四公會之合組耶。夫以人力財力四股均出之合辦學校。其事之不平。有如此者。實於各公會人心中。種一永不滿意之種子。而開彼此分爭之端。推原其故。

無非名稱不正。實事不和。有以致之。此絕不能承認者四也。
同學等據此理由。現籌反對之策。以爲挽回之計。特向
教會中西領袖徵求意見。如表同情。請將芳名署於附片。速爲郵來。
是爲至禱。肅此敬佈。順頌
道祺。

華北協和大學京津通同學會執行委辦

龔春芳	袁文芳	孫玉琦	張文斗
費起鶴	全啓	郭鳳官	張崇恩
馮希恩	孟繼曾	管叶羽	李清賢
王文治	徐匯川	高天佑	管玉振
賀永祥	費興仁	張耿光	崔岳
杜竹軒	楊茂斌	劉錫廉	屈永泰

民國七年五月六日

For the convenience of the English speaking people who do not care to go into the details of the attached Chinese circular the following may serve as a liberal summary of the main points contained therein.

To the leading Church members who have been connected with or interested in the North China Union University.

Dear Teachers and beloved Elders:

In appealing to you for support in our protest against the use of the term Hui Wen as the Chinese name for the future joint institution of the North China Union College and the Methodist Peking University, we beg to be allowed to lay before you the reasons for which we feel that under no circumstances shall we recognize the use of that term.

FIRST: Among the majority of the leading educational institutions in this country under missionary management, whenever there is a case of forming a larger institution by uniting a number of small institutions, such as the Nanking University, the Foochow University, the Hangchow Christian College, the Canton Christian College and the Shangtung Christian University, the guiding principle followed by most of them in regard to the names of the new institutions has generally been:

1. The constituent institutions all give up their own names and adopt a new name for the newly constituted institution.
2. The Chinese name of the new institution follows the name of the place where it is situated, and the English name includes the word Christianity.

But our case now is absolutely contrary to this well recognized and widely followed principle:

1. The name of one constituent school, the Hui Wen University, is not given up but is adopted for the new institution.
2. So that, in the future neither our Chinese name has any reference to the place, nor has our English name any indication of Christianity.

SECOND: We would still tolerate the use of the name Hui Wen, if our objection to it is only based on the principle as above stated. That is, we would still allow it to be used, if it were satisfactory and practical in other respects. But it is not. In addition to being contrary to a well recognized principle, it is also a name that is objectionable in itself, in its very meaning, for our purpose. Generally speaking, Hui means "Converge", "Collect", "Deposit", "Approach nearer together", etc. and Wen means "Literature", "Elegant", "Art", etc. The nature of our new institution is, however a union of two Christian schools for the purpose of establishing a "University founded and conducted on strictly Christian principles to aid the youth in obtaining in such

University literary, scientific or professional education" (Amended Charter of the University.) The main points then are (1) a union of schools, (2) Christianity, and (3) literary, scientific or professional education. Does the term Hui Wen have any indication of these fundamental points of the nature of our University? If not, a better name should be chosen, and a better name must be chosen unless it is absolutely impossible to choose. Is it impossible? It is not, and since it is not, we demand a new name and shall never recognize the old name Hui Wen.

THIRD: We all agree on the nature of our University, we all know what kind of name we want for it. We all feel that a new name, a name better than the old names, should be chosen. But suppose we are all exhausted in our power of imagination, suppose we are no longer able to think and create new names, and suppose we prefer to have an old name, do we then need much education, logic, wisdom and common sense to see the difference between the two old names Hsieh Ho, the name of the North China Union College, and Hui Wen, and to see which of them is better for our purpose? The meaning of Hui Wen was already stated. That of Hsieh Ho is "Union", "to unite a few into one", etc. Without exaggeration then, we can judge at first glance that even children of high school education can see that if these two names must be used at all, Hsieh Ho is far better and more suitable. If it does not bring out the full meaning of our University it indicates part of it, much more than Hui Wen does. At least, it is not misleading as the latter, for it does not tell people that the University is a collection of or converge to art, literature, etc. Yet, it is said that the authorities in charge of selecting a name for the University have decided on Hui Wen and not Hsieh Ho, the worse one and not the better one. Are we insane, are we all mad, have we lost our senses, and are we too wise and learned to see the plain truth, to distinguish what the average child can? We are not, we have not, and as long as we are not and have not, we shall never recognize the use of Hui Wen.

FOURTH: When the four missions have decided to unite the two schools into one big University, we all and all knew that the Union should be effected through compromises and compromises should be made through sacrifices by all parties concerned. At least, we, the Hsieh Ho men, knew this and therefore, we have yielded to the Hui Wen authorities in their demands, that ~~xxx~~ their President be made president for the united institution, that their grounds be made the place for the university, that their English name be used as the name of the institution, etc. Haven't we made enough sacrifices? Must we also yield to their demand to use their Chinese name for the new institution? If the united institution adopts everything theirs, their name, their place, their officers, their laws, their arrangements, etc. etc. can we still call it a union of schools based on equality of rights, privileges, etc? In such an institution we only see one constituent member "swallow up" another constituent member; the one to become better and the other to extin-

3.

guish once for all. We, the N.C.U.C. students, want a natural death, if die we must, rather than to be "swallowed."

Now, we have stated clearly what the situation is, and would like to have your opinion and enlightenment on this matter. As we have always enjoyed your kindness and sympathy in the past, we hope you will favor us with a reply on the enclosed card before the 25th instant.

We remain

Very faithfully yours,

THE SPECIAL EXECUTIVE COMMITTEE FOR N.C.U.C.

Alumni Associations of Peking,

Tungchow and Tientsin

Peking, May 1918.

0079

2
9
8
4
6
3
5

Alumni

TRUSTEES OF
PEKING UNIVERSITY

Peking University,
Peking, China,
June 20, 1918.

RECEIVED BY	SECY. JONES
DATE	7/30/18
TO	REFERRED
BY	ANSWERED
DATE	9/16/19
FILED	

Dr. George H. Jones,
Board of Foreign Missions,
150 Fifth Ave.,
New York City, N.Y.

Dear Sir:-

Presuming that you have heard about the difficult position in which the Board of Managers of the Federate University has been placed by the agitation started by the Alumni of the North China Union College against Hui Wen 匯文 the corresponding name of Peking University in Chinese. We, the members of the Students' Union and Alumni Association of Peking University as a body deem it fair and obligatory on us to acquaint you as a representative of the Methodist Mission with all the important facts of the case with a view to improving the present situation, as it so vitally concerned the welfare of the Federate Institution both in the process of its organization and in the successful workings of its establishment.

We learn from the recommendations made and agreed upon by the three Missions in Peking on entering the federation that the first paragraph states the name under which the federation is to be effected: To request the Trustees (of Peking University) "To make such alteration in the By-laws of the institution as to provide for the missions in North China to federate with Peking University in education" etc. This leaves the matter beyond all doubt for the other missions (Presbyterian and American Board and later London Mission) as to what is the name of the Institution with which they will come into federation in education.

That Peking University is the name of an existing and not of a prospective institution may be inferred from the clause in the second paragraph of the same document: "To separate the Peking University from the Methodist Episcopal Church" and that Peking University is to be the name for the new institution is contemplated in the third paragraph of the above quoted agreement: "To authorize the Board of Managers to establish the buildings and equipment of Peking University on the newly acquired land, etc"

This name though recommended by the Missions of North China could only be regarded as tentatively fixed until a vote was taken by the Board of Regents in New York city December 21, 1915, on the recommendation of the Board of Trustees of Peking University which gave full validity to the name of Peking University to be used as the name for the new institution.

But it is only fair to say the people of the other missions would fain have added the word union or christian to the

0080

name, had it not been for the fact that they were at last convinced that if they meant to take advantage of the prestige of the old charter of Peking University, they had better leave the name alone. However, we learn with surprise from the circular letter sent out by the Alumni of North China Union College at T'ung Chow to protest against the name Hui Wen 隗文 (Chinese name of Peking University) that there are still people denouncing the English name because, as they say, it is shorn of any christian signification, (Paragraph II of circular issued in May 1918).

Realizing that nothing could be done with the English name, the representatives of the other missions concentrated all their attacks on the Chinese name simply because of the occasion that Hui Wen 隗文 is not mentioned in the Charter. They seemed to have overlooked the fact that Hui Wen and Peking University are one name in two languages for the same institution. They objected to it on the ground that Hui Wen 隗文 is not a literal translation of Peking University. This objection is deprived of all weight in face of the common fact that Mei Kuo 美國 is not a literal translation of America -- the first meaning a "beautiful country" and the latter being the name of the discoverer. Any foreigner who comes to China will readily admit that there is no such usage requiring literal translation of names.

If the missions really mean to federate with Peking University, they mean impliedly also to federate with Hui Wen 隗文 which is one and the same institution. If the authorities representing Peking University of the old status are consulted and will give their consent to a change, then the Board of Managers can devise any name for the institution as they see fit. And they could with just as much power to change the English name if they did not wish to use the old charter. But the other missions can not be justified to force a change by virtue of an overwhelming majority on the Board of Managers. Because, since the name Peking University has been adopted, the name Hui Wen has just as much rightful claim to be the name of the new institution as Peking University.

Finally, being fully convinced of the logic of the case, the representatives of the missions left off squabbling and on April 26, 1918 passed the name Hui Wen 隗文 at the meeting of the Board of Managers by a majority vote. Everything promised to go well after the settlement of this long vexed question.

Unfortunately, when the students and the Alumni of the North China Union College got air of the decision, started a campaign against the action of the Board of Managers in adopting the name Hui Wen 隗文. Circulars were sent out to their former students and alumni and also to the leading members of all churches throughout the country strongly opposing the use of Hui Wen as the name for the new institution.

In the circular they base their objection to the name Hui Wen substantially on the following grounds:-

First, the federate University is a new institution, therefore, following the usage of other combined schools, it should be given a new name, signifying the christian and union nature of its organization, while the name Hui Wen is contrary to this principle.

Second, Hui Wen 隗文 does not take into the implications of its meaning the Theological and Science Departments of the University, and therefore may be ruled out as unfit.

Third, the name Hui Wen Ta Hsueh 匯文大學, (Peking University) being an old name when used for the new institution will make it appear like the absorption of all the other constituent missions by a single mission.

The first argument has an infirm footing because it is an unwarranted generalization of particular cases. It cites the cases of Tung Wu Ta Hsueh 東吳大學 or Soochow University and Kin-ling Ta Hsueh 金陵大學 or Nanking University by way of proof. To be sure, they are both combined institutions, but there is neither any indication of christianity nor union in their names. Furthermore, this Peking University is founded upon an old charter and has inherited a name which is anything but new.

In the second argument, they take the two characters Hui Wen 匯文 at their narrowest meaning, and translate Hui 匯 as "converge" and Wen 文 as literature: while in this present case, Hui 匯 is rightly intended to mean confluence and Wen 文 besides being the character used for literature is also the character used for civilization 文明 and culture 文化. This doubtless was the conception of the author when choosing a name for the University capable of expressing the nature of a great educational institution. Culture, according to Matthew Arnold, consists of the best that is thought and known in the world, and civilization, as it is stated in the International Cyclopedia contains the departments of Industrial Arts, Government, Arts of Social Intercourse, Schemes of Morality including religion, Science, Literature and Fine Arts. If Hui Wen 匯文 means a confluence of culture or civilization, then it remains for the opponents to show how Theology and Science or any other human institutions are excluded from it. The second part of the name Ta Hsueh (University or Studium Generale) has a wide enough connotation as to embrace Theology, Science, Law, Engineering, Medicine and everything else. Moreover, what does Harvard, Syracuse, or Columbia signify with reference to literature, Theology, and Science. Yet they are not objectionable as names for Universities when there is good basis for these names, for the word University is sufficient to indicate the purpose and work of the institution.

The third argument betrays a groundless apprehension of being absorbed, or at least it would appear so, as they say. Even this appearance exists only in imagination. But what are the facts? There is a Board of Trustees of equal representation from the missions entering the Federation. There is the Board of Managers in China of equal representation from the constituting missions in North China. There is the faculty of the institution to be constituted by equal number of teachers from each mission, and each constituting mission has equal right in recommending students to this federate institution. The President, Dean, and Professors are to be chosen and appointed by the Board of Trustees representing on an equal footing all the constituent missions. This being the case, then where is the absorption or the "Swallowing up" as the circular says?

As a result of the Anti-Hui Wen Campaign set on foot by a score of the North China Union College Alumni, many members of the Board of Managers representing the Presbyterian, the American Board and the London Mission who had voted for the name Hui Wen on April 26, took back their vote at the meeting held June 6, and

cancelled their own decision of the previous meeting to reconsider the question. The only reason given by the members on the Board of revoking the decision was that the students and alumni of the Union College of Tung Chow were dissatisfied with the name.

They never seemed to have stopped to ask themselves whether they could afford to so easily take back their words of honor in such an important function; and who were the students and alumni, and what they had to do with the fixing of the name; and whether it was right to allow their judgement to be thus unduly influenced by a body of irresponsible opinions; and, lastly, whether this step would not arouse opposition of the students and Alumni of the Methodist Peking University, which, if it did, would only make matters more complicated and a peaceful solution more remote.

We, the members of the Students' Union and Alumni Association of Peking University would not have assumed the liberty of writing this letter to you at all, if everything had been allowed to take its lawful course. Since a dilemma has been brought about by the changeful attitude of the Board of Managers we make bold to present the whole case to you in sincere hopes that you will not spare any effort or influence in fetching a satisfactory decision.

It fills us with infinite sadness to say that the Methodist Mission has been made to take the defensive part of the struggle ever since the proposal of the federation plans. The present case may be taken as a typical influence. The fundamental agreement entered into by the Missions states clearly the site, the name, and the nature of the work of the new institution. But out of sheer disregard of the stipulations, some of the representatives wanted to remove the institution outside of the city, some urged to bring the Preparatory Department into College, and others agitated for a change of the name.

The Methodist Mission is doomed to defeat in point of numbers, as the other three Missions are always lined up on one side on almost all questions in the Board of Managers. Our Mission has only the fundamental agreement to fall back on as a means of defence, but we are sorry to say that even this agreement has more than once been trampled upon as nothing more than a mere scrap of paper.

Recently our Alumni Association has twice been notified by Mr. Porter and Mr. Gleysteen to elect five men from Peking University to meet the same number of men from Tung Chow in the capacity of devising a new name for the federate University. But we feel ourselves not in a position to accept this invitation because, firstly, as Alumni we are not competent to participate in this important function; secondly, the name has already been passed by the Board of Managers and the revocation of the action is under the circumstances unlawful.

Therefore, the representatives of the Students' Union and Alumni Association of Peking University have of late held a joint-meeting and unanimously passed the following resolution:

Whereas, it is provided by the fundamental agreement for the North China Missions to federate with Peking University; and whereas, the Board of Trustees has named the federate institution Peking University based upon the old certificate of Incorporation filed June 25, 1890 in the office of the Secretary of the State of the State of New York; and whereas, the Chinese name of the said ins-

titution sustained by the said certificate of Incorporation has, since the execution of the certificate, been Hui Wen Ta Hstieh (Peking University) and whereas, the Board of Managers empowered by the Board of Trustees to agree on a Chinese name for the federate institution passed the name Hui Wen 文 on April 26, 1918, by a majority vote:

wherefore, be it resolved that the students and Alumni of Peking University will by no means recognize any other name and can never regard the cancellation of the decision of the Board of Managers made April 26, 1918, as justifiable or lawful.

We feel no small amount of relief from the present embarrassment at the thought that we have a man like yourself at the head of affairs of the Methodist Church. We all feel a deep sense of gratitude towards you and the other gentlemen representing the Methodist Mission on the Board of Trustees for your firm attitude and clear insight which have saved us many a difficulty which threatened to impede the progress of the Lord's Kingdom in China by our Mission.

We apologize for imposing upon your kindness to read this lengthy note, and can only justify our action by the urgency and importance of the case, believing that any federation effected in this spirit and under the present circumstances can only result in a state of things detrimental to the best interests of God's Kingdom in China.

Very respectfully yours,

Kim Tang, Chairman, Students' Union

C. P. Tang, Chairman, Alumni Association

Li Tien Lu Secretary.....

0084

Copy

PEKING

The National University of Peking
Peking, China
Nov. 19th, 1924.

Dear Dr. Stuart:

I beg to thank you most heartily for your kind note
of November 4th.

About three years ago the Faculty Council of this
University passed a resolution asking the Chancellor to present
a formal request to the Peking University to consider the
advisability of changing its English name. Although the action
was taken three years ago, the Administration has so far hesitated
formally to present this request. This was partly due to the
eventfulness of this institution during the last years, but chiefly
due to the consideration that a formal request regarding this
subject might be misinterpreted by your institution and thereby
injure the friendly relations long existing between our two
sister institutions. Moreover, we have noticed with interest that
you have of late added the words "Yenching Ta Hsueh" after the
name "Peking University" in all your stationeries, and this has
led us to hope that your institution might in the near future
drop the old name entirely out of its own voluntary action.

It was the friendly spirit and open-mindedness you had
manifested during our last informal conversation regarding this
subject that has emboldened me, with your kind permission, to
write you this letter and state some of the Practical inconvenience

0085

which have arisen from this confusion in our names and which must have been felt by your institution with equal keenness.

These practical inconveniences have been great and numerous. Mails have constantly been misdelivered and telegrams long delayed. Books and laboratory equipments ordered by this university have been sent to your institution. Foreign visitors have often been misdirected in their calls. This university has tried to adopt various devices to avoid such confusion: first by calling this institution "The Government University of Peking", then by naming it "The National University of Peking". But all this has been of no avail, and confusion and misunderstanding continued to exist.

For instance an illustrated pamphlet issued by your representatives in America which told of the activities of your institution and which, I believe, contained a photograph of Dr. John Dewey with the inscription to the effect that he was lecturer at the Peking University,--caused much misunderstanding both among our students in America and among our American friends. Letters were written to us, protesting against what appeared to them an intentional confusion of the activities of our institution with those of yours. Please do not understand that we ever entertained such suspicions, the mere fact of our total silence on that subject shows that neither Chancellor Tsai Yuen-pei nor any other member of the Administration ever took these protests seriously. And I cite this instance merely to show how far such misunderstanding

0086

and confusion has actually been.

This University, as I have stated, has tried seriously to avoid the confusion by adding the words "Government" and later "National" to its name. But the fact remains that the name "Peking University" is too exact a transcription of the Chinese name of this institution to avoid constant misunderstanding. Any measure, therefore, which your institution may take to improve this situation, will surely be deeply appreciated by all the members of this University.

Allow me, once more, to assure you of friendly spirit which this institution has always cherished towards you and your university.

With kindest regards, I beg to remain,

Most sincerely yours,

Monlin Chiang
Acting Chancellor



0087

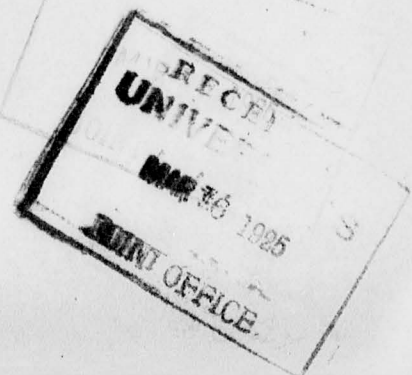
and confusion has actually been.
 This University, as I have stated, has tried seriously
 to avoid the confusion by adding the words "Government" and later
 "National" to its name. But the fact remains that the name "Peking
 University" is too exact a transcription of the Chinese name of
 this institution to avoid constant misunderstanding. Any measure,
 therefore, which your institution may take to improve this situa-
 tion, will surely be deeply appreciated by all the members of this
 University.

Allow me, once more, to assure you of friendly spirit
 which this institution has always cherished towards you and your
 university.

With kindest regards, I beg to remain,

Most sincerely yours,

Monlin Chiang
 Acting Chancellor



0000

2
6
8
4
9
3
5

Copy to
Secy. Bd. True

True

att. to Slus
~~#1~~

December 8, 1924.

PEKING

To the Secretaries of the Four Constituent Missions of Peking University:

At a meeting of the Board of Managers held December 6th, 1924, I was instructed to send to the secretary of each of the constituent missions the following actions which were passed without a dissenting voice:

"VOTED

- (a) that it is the sense of this meeting that the time has now come to recommend to the four constituent missions that the English name of Peking University be changed to Yenching University.
- (b) that each mission be asked to give consideration to this action and to report to the President of the University as early as practicable whether or not it is ready to accept this change.
- (c) if and when all of the four missions have approved this change the secretary of the Board of Managers be asked to transmit this result to the Board of Trustees.
- (d) that the President of the University be requested to send an identical letter to each of the missions concerned stating the reasons upon which the above actions were based."

In attempting to explain the reasons leading to the above decision I should first like to make very clear that in my own thought and so far as I know the attitude of all concerned, there has not been the slightest desire to violate the agreement between the two groups out of which the present Peking University was first organized, or any objection to the decision then made regarding the English name in so far as any internal relationships are concerned. Such a proposal would not, in my judgment, have ever been made, nor would it have had the slightest encouragement from myself or any of my associates if it were not for considerations which have developed since then, and are of common interest affecting all of us equally and the good name and effectiveness of the institution as representative of Christian missions in this country. The positive reasons may perhaps be summarized under the following

0089

2
9
8
4
6
3
5

three heads:

1) The fact that the National University of Peking has the Chinese characters for Pei Ching Ta Hsueh results in constant confusion and embarrassment in both institutions as regards mail matter, telegrams and cables, visitors, etc. This is a constant source of irritation to the authorities in the other institution and naturally tends to aggravate the irritation they feel as described under the second head. It also creates constant practical difficulties for us and in connection with such issues as the Anti-Christian attitude of teachers and students in the other University can result in serious and undeserved criticism of us.

2) A much more fundamental reason lies in the right of the Chinese Government to this name, and the unfair advantage which as they see it, we have taken of them in claiming it. We ourselves know that our name was selected before there was any Chinese University of this name, and without any intention of such a conflict. This, however, is not apparent to them and ever since coming to Peking I have had evidence that our use of the name is regarded by them and foreign friends of both institutions as undesirable and presumptuous. This feeling is by no means confined to Chinese and foreigners who may be thought of as more or less unfriendly to missionary work, but has been shared during the past few years by an increasing number of our own best friends, and members of our own staff and student body. Evidence of this is constantly being forced upon my attention and can be easily verified by anyone who desires to make further inquiry.

3) We are all conscious of a growing nationalistic spirit combined with an anti-religious agitation which is being directed at this time especially against the Christian colleges. Any legitimate process by which we can help to make clear our sincere purpose to have such an institution as this one become as truly Chinese as possible, while keeping intact the religious purpose for which it was founded, tends by so much to neutralize such hostility. By making the Chinese name which has already by an irresistible popular tendency become the one generally in use in China the official name also, merely translating the characters for Ta Hsueh into the equivalent word "University" we have the fitting and easy method of identifying the University more closely with Chinese forms and reducing its foreign complexion.

That there are material disadvantages especially as concerns the very necessary financial efforts in America, those of us most affected by the progress of such efforts are keenly conscious. When, however, it becomes a matter

of following what seems to be the Christian course we cannot hesitate.

After the missions will have acted on this matter and the Trustees will have had official informations from each of the Home Boards that such action has been approved, the Trustees will, if it seems proper to them, present the matter to the secretary of the Regents of the University of the State of New York for legislative action calling for a change in the charter without which no legal change can be made.

I am inclosing a copy of an editorial and of a letter recently received which I have selected as typical evidences of opinion on this question.

John Leighton Stuart

President

PEKING UNIVERSITY.

COMMUNICATIONS FROM PRESIDENT STUART

concerning

THE NAME OF PEKING UNIVERSITY

DECEMBER 9, 1924 to FEBRUARY 14, 1925.

FOR THE CONSIDERATION OF THE ANNUAL MEETING

OF THE BOARD OF TRUSTEES.

APRIL 9, 1925.

0092

To the Secretaries of the Four Constituent Missions of Peking University:

at a meeting of the Board of Managers held December 8th, 1924,
I was instructed to send to the secretary of each of the constituent missions the following actions which were passed without a dissenting voice:

"VOTED -

- (a) that it is the sense of this meeting that the time has now come to recommend to the four constituent missions that the English name of Peking University be changed to Yenching University.
- (b) that each mission be asked to give consideration to this action and to report to the President of the University as early as practicable whether or not it is ready to accept this change.
- (c) if and when all of the four missions have approved this change the secretary of the Board of Managers be asked to transmit this result to the Board of Trustees.
- (d) that the President of the University be requested to send an identical letter to each of the missions concerned stating the reasons upon which the above actions were based.

In attempting to explain the reasons leading to the above decision I should first like to make very clear that in my own thought and so far as I know the attitude of all concerned, there has not been the slightest desire to violate the agreement between the two groups out of which the present Peking University was first organized, or any objection to the decision then made regarding the English name in so far as any internal relationships are concerned. Such a proposal would not, in my judgment, have ever been made, nor would it have had the slightest encouragement from myself or any of my associates if it were not for considerations which have developed since then, and are of common interest affecting all of us equally and the good name and effectiveness of the institution as representative of Christian missions in this country. The positive reasons may perhaps be summarized under the following three heads:

- (1) The fact that the National University of Peking has the Chinese characters for Pei Ching Ta Hsueh results in constant confusion and embarrassment in both institutions as regards mail matter, telegrams and cables, visitors, etc. This is a constant source of irritation to the authorities in the other institution and naturally tends to aggravate the irritation they feel as described under the second head. It also creates constant practical difficulties for us and in connection with such issues as the anti-Christian attitude of teachers and students in the other University can result in serious and undeserved criticism of us.
- (2) A much more fundamental reason lies in the right of the Chinese Government to this name, and the unfair advantage which as they see it, we have taken of them in claiming it. We ourselves know

that our name was selected before there was any Chinese University of this name, and without any intention of such a conflict. This, however, is not apparent to them and ever since coming to Peking I have had evidence that our use of the name is regarded by them and foreign friends of both institutions as undesirable and presumptuous. This feeling is by no means confined to Chinese and foreigners who may be thought of as more or less unfriendly to missionary work, but has been shared during the past few years by an increasing number of our own best friends, and members of our own staff and student body. Evidence of this is constantly being forced upon my attention and can be easily verified by anyone who desires to make further inquiry.

- (3) We are all conscious of a growing nationalistic spirit combined with an anti-religious agitation which is being directed at this time especially against the Christian colleges. Any legitimate process by which we can help to make clear our sincere purpose to have such an institution as this one become as truly Chinese as possible, while keeping intact the religious purpose for which it was founded, tends by so much to neutralize such hostility. By making the Chinese name which has already by an irresistible popular tendency become the one generally in use in China the official name also, merely translating the characters for Ta Hsueh into the equivalent word "University" we have the fitting and easy method of identifying the University more closely with Chinese forms and reducing its foreign complexion.

That there are material disadvantages especially as concerns the very necessary financial efforts in America, those of us most affected by the progress of such efforts are keenly conscious. When, however, it becomes a matter of following what seems to be the Christian course we cannot hesitate.

After the missions will have acted on this matter and the Trustees will have had official information from each of the Home Boards that such action has been approved, the Trustees will, if it seems proper to them, present the matter to the secretary of the Regents of the University of the State of New York for legislative action calling for a change in the charter without which no legal change can be made.

I am enclosing a copy of an editorial and of a letter recently received which I have selected as typical evidences of opinion on this question.

(Signed) J. LEIGHTON STUART.
President.

There is a great deal in Christian institutions which we admire. Much of the missionary activities in China are deserving of the most unstinted praise, particularly the mission schools and hospitals. We do not, however, always agree with some of the methods the missionaries employ in raising funds to carry on their meritorious work in China. An example in point is the way in which they are soliciting funds in this country for a certain missionary school in Peking which they call the Peking University.

In the minds of the American public we fear there is some confusion about this institution. Few know that it has nothing whatever to do with the government Peking University (Pe-ching Ta-Hsueh) whose teachers are leaders of the New Culture Movement in China and have by their literary reforms justly made that University famous. Its faculty includes such leaders of Chinese thought as Dr. Tsai Yuan-pei, Dr. Hu Shih, and Dr. Ching Wen-lin, and within its walls such renowned scholars as Dr. John Dewey, Prof. Bertrand Russell, Dr. Paul Monroe, and Prof. Albert Einstein have lectured. Also the students that took part in the recent reform movements in China mostly came from this purely Chinese institution.

A very different institution, however, is the so-called "Peking University". It is a missionary undertaking and a denominational one at that. As it goes about begging for funds, we think the attention of the American public should be drawn to this difference lest they be under the delusion that they are contributing towards the upkeep of a Chinese educational institution, the other Peking University.

We wish this missionary enterprise every success, but somehow we have not been able to work up much enthusiasm over their method of picking up a Chinese student in New York and sending him forth as "Professor of History in Peking University" on a speaking tour to raise funds without taking the trouble of explaining to the public what this "Peking University" is.

We have also our doubts as to the propriety of foreigners adopting the civic name for their institutions. What would be thought of a Chinese school on the Bowery styling itself New York University and going about begging for funds without stating that name? We know, of course, that this will never happen, for the Chinese are not a very enterprising people and missionaries will always be needed in China to educate them out of some of their old fashioned ideas.

NORTH CHINA MISSION OF THE METHODIST EPISCOPAL CHURCH.

December 22, 1924.

Doctor J. L. Stuart, President,
Peking University,
Peking.

Dear Doctor Stuart:

Your communication regarding the change in the name of Peking University was presented to our Finance and Executive Committees. We felt the force of the reasons presented urging the change, and although we would like to have retained the present name if possible, it seemed best to avoid causes of friction and misunderstanding with the Chinese authorities connected with the Government University and others who sympathized with them, so the vote was in favor of making the change to "Yenching". I suppose you will want later on the decision of Bishop Grose in regard to the matter, as that would probably influence the Trustees at home who have to deal with the technicalities of making the change.

With kindest regards, I am,

Yours sincerely,

(Signed) W. T. HOBART.

LONDON MISSIONARY SOCIETY
North China District Committee.

23/12/24.

Dear Dr. Stuart,

I have circularized the Executive of our North China District Committee on the question of the proposed change of the English name of the University, and beg to report that we are unanimously in favour of changing the English name from 'Peking University' to 'Yenching University'.

With kind regards,

Sincerely yours,

(Signed) MYFANWY WOOD.

0096

QUOTATIONS FROM LETTERS FROM PRESIDENT J. L. STUART.

January 2, 1925.

"In a recent communication I sent you a copy of the identical note sent by me on the instruction of the Board of Managers to each of our four constituent missions giving the reason why I had recommended and the Managers had approved that the name of the University be changed from Peking to Yenching. You will be interested to know that the Methodist Mission has formally approved of this change. I have not yet had official action from one or two others, but there is no question of their endorsement. Could you not see to it that this matter is put through whatever process must be observed with the Mission Boards, the Trustees and the Legislature, so that if the change is to be ratified at home this be done with the minimum of delay? It would be a very great advantage if we could start off on our new site with the official right to use our new name. We have never yet issued a catalogue and are delaying one now largely in order that it may record what we hope will hereafter be the name by which we shall be known. As soon as I get the official replies from all four missions I shall forward them to you. Dr. Augustus Downing of Albany told me that he would not recommend this change unless he had evidence that it was acceptable both to the Chinese Government and to the Methodist Board of Missions. The letter from the Acting President of the National University, a copy of which I sent you, ought to be sufficient evidence as to the desires of the former. Bishop Crose will not get back here until some time in March and I shall promptly ask him to write formally on the subject, but I am confident in view of a conversation with him before the matter was proposed to the Managers that he will support the action of his mission."

February 14, 1925.

"Owing to some oversight, neither the Presbyterian nor American Board Missions have confirmed in writing the approval of these missions for the change of the English name of the University. In each case there was never any question, and I have had informal word that the proper action had been taken. I am forwarding herewith the original letters from the Methodist Mission and the L.M.S. and shall do the same with the other two in a few days. These originals are sent as documentary evidence. I assume that a copy of the letter from the Acting Chancellor of the National University of Peking would be satisfactory evidence to Dr. Augustus Downing of Albany as to the attitude of the Chinese Government. I can, of course, send the original and could secure plenty of similar evidence if he wishes it. While there is no occasion for hurrying the legal change of name for use in America, yet it might very much simplify things out here to be able to make official the name that has become so current and is so much preferred."

April 4 1925

April 4, 1925.

A STATEMENT CONCERNING THE NAME OF PEKING UNIVERSITY.

From the Executive Committee for the Consideration of the Annual Meeting
of the Board of Trustees - April 5, 1925.

The Trustees of Peking University have received through President J. Leighton Stuart the action of the Board of Managers recommending to the four constituent missions "that the English name of Peking University be changed to Yenching University" and the formal notice that two of these missions have concurred in the recommendation and that the other two have taken similar action although the formal notice is not yet at hand.

The grounds for this action appear in President Stuart's communication to the missions and may be summarized as follows:

1. The official Chinese name of the University is Yenching Ta Hsueh (Yenching University).
2. The National University of Peking has the Chinese characters for Pei Ching Ta Hsueh (Peking University) with confusion resulting both in the minds of much of the English speaking public in and out of China, and in many practical matters as mail and cables, a source of irritation to both Universities. "In connection with such issues as the Anti-Christian attitude of teachers and students in the other University it can result in serious and undeserved criticism of us."
3. There is a feeling in China that our use of the name Peking University even though chosen before the other University came into existence is undesirable and presumptuous. This is shared both by the friendly and the unfriendly.
4. The growing nationalistic spirit combined with anti-religious agitation makes it desirable for the University to make clear its purpose to be as truly Chinese as possible while keeping intact its religious purpose. The change of name would identify the University more closely with Chinese forms and reduce the foreign complexion.

In considering this recommendation, the Trustees desire to make record of the following facts concerning the name of the University. The English name "Peking University" first appears in the corporate title "Trustees of Peking University" secured when the Methodist college was incorporated in the State of New York in 1889. This was nine years before the University now known as the "National University of Peking" was founded. In December, 1915, when the amendments making the University a union institution were added to the charter, the name of the corporation was changed from "Trustees of Peking University" to "Peking University". At that time the confusion between the names of the two Universities had not yet appeared.

0098

April 4, 1925.

The Chinese name of the University "Yenching Ta Hsueh" (Yenching University) was adopted by the Board of Managers and the Board of Trustees in 1919 with the approval of a commission of Chinese scholars. "Yenching" is an ancient name for the city of Peking. As the official Chinese name of the University this has (by transliteration of the first word and translation of the second and third words) naturally come into frequent English use in China to avoid confusion with the Government University. Such usage appears in newspapers, educational association reports, on the letter heads used locally, and in other more incidental ways. The recommendation of the Board of Managers that "Yenching University" be the English name of the University therefore does not involve the adoption of an entirely new name but seeks to make the Chinese name official both in English and Chinese.

The name "Yenching College", as applied to the College of Arts and Sciences for Women in Peking University and so used in the United States, came into usage after the affiliation with the University of the North China Union Woman's College, which took place several months after the name "Yenching Ta Hsueh" was adopted by the Trustees. In Peking at that time the Woman's College was known as "Yenching Hu Tau Ta Hsueh" (Yenching Woman's College).

With these facts in view the Trustees would point out that neither the Chinese nor English names of the University have been intended to do other than to identify the institution as fully as possible with China and its life. Western names have not been imported and attached to an institution that aims to be fundamentally Chinese. Furthermore, for the confusion resulting from the selection of names, Peking University can hardly be held responsible, as, in respect to time at least, it may be held to have had a prior right to the name. The Trustees, however, recognize that now that the confusion has arisen, priority is far from being the sole consideration and, inasmuch as the choice of the Government of China for the name of its major institution in North China, - a choice which it had every right to make, - has brought about confusion, the Trustees of Peking University seek to remedy the difficulty. Yenching Ta Hsueh is in China to help and not to hinder and its major interest is to contribute, through high ideals of education and the inspiration of the Christian religion, to the advancement of humankind.

The Trustees further desire to express to Dr. Monlin Chiang, Acting Chancellor of the National University of Peking, their appreciation of his thoughtful courtesy in the matter and their desire that Peking University in no way be confused with the National University.

In considering the proposed change of name, the Trustees have to bear in mind that Peking University has a considerable constituency of American and British friends devoted to it, the great proportion of whom know the University only as "Peking University". As associates, in a real sense, in building up the University, their understanding of the reasons involved in such a change must be secured.

In pursuance of the recommendation of the Board of Managers of December 6, 1924, and the concurrence therewith of the cooperating missions in North China, and with a view to the avoidance of confusion

between the National University of Peking and Peking University, the Trustees, therefore, instruct the officers of the Board (gradually) to introduce into letter heads and literature, the wider use of the Chinese name of the University in such a form, for example, as "Yenching University at Peking", and to insert from time to time in our literature statements interpreting the use of the Chinese name and the purpose of the University in bringing this into wider currency. The possibility of a change of the legal name of the corporation will be under consideration at a later time.

The Trustees further record their approval of the custom which has arisen, of using in China in English the term "Yenching University" (or "Yenching University at Peking") with such additional phrase or note as indicates the corporate name of the University.

2
9
8
4
6
3
5

A STATEMENT CONCERNING THE NAME OF PEKING UNIVERSITY.

ADOPTED BY THE BOARD OF TRUSTEES - APRIL 9, 1925.

*As transmitted to the
field. Attach to
Stuart 4/11*

The Trustees of Peking University have received through President J. Leighton Stuart the action of the Board of Managers recommending to the four constituent missions "that the English name of Peking University be changed to Yenching University" and the formal notice that these missions have concurred in the recommendation.

The grounds for this action appear in President Stuart's communication to the missions and may be summarized as follows:

1. The official Chinese name of the University is Yenching Ta Hsueh (Yenching University).
2. The National University of Peking has the Chinese characters for Pei Ching Ta Hsueh (Peking University) with confusion resulting both in the minds of much of the English speaking public in and out of China, and in many practical matters as mail and cables, a source of irritation to both Universities. "In connection with such issues as the Anti-Christian attitude of teachers and students in the other University it can result in serious and undeserved criticism of us."
3. There is a feeling in China that our use of the name Peking University even though chosen before the other University came into existence is undesirable and presumptuous. This is shared both by the friendly and the unfriendly.
4. The growing nationalistic spirit combined with anti-religious agitation makes it desirable for the University to make clear its purpose to be as truly Chinese as possible while keeping intact its religious purpose. The change of name would identify the University more closely with Chinese forms and reduce the foreign complexion.

In considering this recommendation, the Trustees desire to make record of the following facts concerning the name of the University. The English name "Peking University" first appears in the corporate title "Trustees of Peking University" secured when the Methodist college was incorporated in the State of New York in 1889. This was nine years before the University now known as the "National University of Peking" was founded. In December, 1915, when the amendments making the University a union institution were added to the charter, the name of the corporation was changed from "Trustees of Peking University" to "Peking University". At that time the confusion between the names of the two Universities had not yet appeared.

2
9
8
4
6
3
5

0101

The Chinese name of the University "Yenching Ta Hsueh" (Yenching University) was adopted by the Board of Managers and the Board of Trustees in 1919 with the approval of a commission of Chinese scholars. "Yenching" is an ancient name for the city of Peking. As the official Chinese name of the University this has (by transliteration of the first word and translation of the second and third words) naturally come into frequent English use in China to avoid confusion with the Government University. Such usage appears in newspapers, educational association reports, on the letter heads used locally, and in other more incidental ways. The recommendation of the Board of Managers that "Yenching University" be the English name of the University therefore does not involve the adoption of an entirely new name but seeks to make the Chinese name official both in English and Chinese.

The name "Yenching College", as applied to the College of Arts and Sciences for Women in Peking University and so used in the United States, came into usage after the affiliation with the University of the North China Union Woman's College, which took place several months after the name "Yenching Ta Hsueh" was adopted by the Trustees. In Peking at that time the Woman's College was known as "Yenching Nü Ta Hsueh" (Yenching Woman's College).

With these facts in view the Trustees would point out that neither the Chinese nor English names of the University have been intended to do other than to identify the institution as fully as possible with China and its life. Western names have not been imported and attached to an institution that aims to be fundamentally Chinese. Furthermore, for the confusion resulting from the selection of names, Peking University can hardly be held responsible, as, in respect to time at least, it may be held to have had a prior right to the name. The Trustees, however, recognize that now that the confusion has arisen, priority is far from being the sole consideration and, inasmuch as the choice of the Government of China for the name of its major institution in North China, - a choice which it had every right to make, - has brought about confusion, the Trustees of Peking University seek to remedy the difficulty. Yenching Ta Hsueh is in China to help and not to hinder and its major interest is to contribute, through high ideals of education and the inspiration of the Christian religion, to the advancement of humankind.

The Trustees further desire to express to Dr. Monlin Chiang, Acting Chancellor of the National University of Peking, their appreciation of his thoughtful courtesy in the matter and their desire that Peking University in no way be confused with the National University.

In considering the proposed change of name, the Trustees have to bear in mind that Peking University has a considerable constituency of American and British friends devoted to it, the great proportion of whom know the University only as "Peking University". As associates, in a real sense, in building up the University, their understanding of the reasons involved in such a change must be secured.

In pursuance of the recommendation of the Board of Managers of December 6, 1924, and the concurrence therewith of the cooperating missions in North China, and with a view to the avoidance of confusion between the National University of Peking and Peking University, the Trustees, therefore, approve of the custom which has arisen, of using in China in English the term "Yenching University" with such additional phrase or note as indicates the corporate name of the University, and further instruct the officers of the Board gradually to introduce into letter heads and literature, the wider use of the Chinese name of the University, and to insert from time to time in our literature statements interpreting the use of the Chinese name and the purpose of the University in bringing this into wider currency. The possibility of a change of the legal name of the corporation will be under consideration at a later time.

THE NATIONAL UNIVERSITY OF PEKING
PEKING, CHINA

Office of the Chancellor

YENCHING

TRANSFER

Put on minutes

May 18, 1925.

Dr. J. Leighton Stuart
President
Yenching University
Peking

Dear Dr. Stuart:

I beg to acknowledge the receipt of your letter of May 7th. in which you were kind enough to convey to us the action of your Trustees in New York City in the matter of Changing the English name of your University. Please allow me to express to you the sincere appreciation on the part of all connected with the University Administration, of the considerate and broad-minded action of your Trustees in this matter. I hope you will have the kindness to convey to your Trustees our deep appreciation and reassure them our good will and high regard for the institution for which they have so faithfully labored.

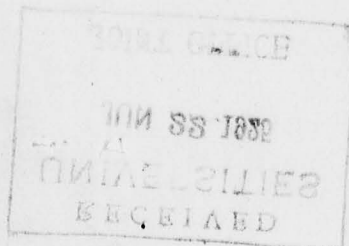
Allow me also to thank you most heartily for the sympathetic attitude which you have shown in this matter now so happily settled.

Believe me,

Very sincerely yours,

(signed) MOHLIN CHIANG

Acting Chancellor.



THE NATIONAL UNIVERSITY OF PEKING

PEKING, CHINA

Office of the Chancellor

YENCHING

May 18, 1925.

Dr. J. Leighton Stuart
President
Yenching University
Peking

Dear Dr. Stuart:

I beg to acknowledge the receipt of your letter of May 7th. in which you were kind enough to convey to us the action of your Trustees in New York City in the matter of changing the English name of your University. Please allow me to express to you the sincere appreciation on the part of all connected with the University Administration, of the considerate and broad-minded action of your Trustees in this matter. I hope you will have the kindness to convey to your Trustees our deep appreciation and reassure them our good will and high regard for the institution for which they have so faithfully labored.

Allow me also to thank you most heartily for the sympathetic attitude which you have shown in this matter now so happily

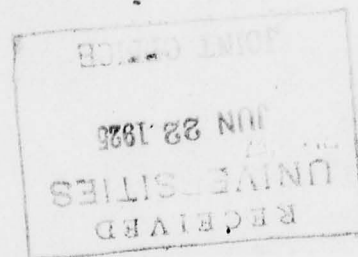
settled.

Believe me,

Very sincerely yours,

(signed) MOHLIN CHIANG

Acting Chancellor.



TRANSFER

5010

2
6
8
4
9
E
5