Yenching
Academic
re. Faculty + staff
Biographical information
Frame, Alice Browne
Gamewell, Frank
Lew, Timothy Ting-fang
GAFT / Burgess

MEMORIAL MINUTE - DR. JOHN STEWART BURGESS

With the death of Dr. John Stewart Burgess on August 17, 1949, Yenching University lost one who served it well, first as a member of its faculty and then as a trustee of the Princeton-Yenching Foundation. His going is keenly felt by colleagues on both sides of the Pacific. The members of the Yenching Committee mourn the loss of a friend.

A graduate of Princeton in the Class of 1905, Dr. Burgess went to China in 1909 to join in the work of the Princeton group in Peking. His keen interest in social problems led him to pioneer in social work and to share in many programs such as a social survey of the city. In 1919 he joined Yenching University, where he served as head of the Department of Sociology until 1929. Under his leadership the department developed rapidly and became the nucleus of the College of Public Affairs, the outstanding reputation of which is in no small part due to his inspiration and guidance. He received a Ph. D. degree from Columbia University.

Returning to this country in 1930, Dr. Burgess taught first at Pomona College and then at Temple University, where he was Chairman of the Department of Sociology. Though separated from the land he had come to love, he never lost his interest either in it or in Yenching. He helped organize the Princeton-Yenching Foundation to provide permanent support for the expanding work of the College of Public Affairs.

The Yenching Committee wish to make this record of their appreciation of a gifted colleague and a loved friend. To Mrs. Burgess and their two sons we send our heartfelt sympathy.

In Commemoration of the Arrival of Dr. and Mrs. Galt

in China Forty Years Ago

December 8, 1939

The gathering this evening to commemorate the arrival of Dr. and Mrs. Galt in China forty years ago gives me the opportunity to say a few words more by way of personal tribute than in the nature of general comment. I have often wished for a suitable occasion to say these things. The record of these forty years is well known to those present, and this spontaneous celebration is a more eloquent testimony to the affectionate esteem in which our friends are held than all that is being printed or spoken about them. Of the former half of these forty years I can add nothing from personal knowledge except in so far as they form part of the harmonious pattern with and preparation for the latter half. But of the second twenty years I can speak from close and constant association. They represent in effect the first twenty years of our University history. Dr. Galt has written a history of Yenching University and a brief history of the history. I should like to add as an appendix a sort of history of the historian - not the well-balanced, carefully documented, genuinely objective and tersely comprehensive type of history which we would expect any manuscript of his to be, but one colored and circumscribed by personal relationships. And if this requires talking about myself as well this may be permissible in the intimacy of our fellowship. It will at any rate have a sincerity and an emotional emphasis which would not otherwise be possible.

Twenty years and a few months ago I accepted with many misgivings the invitation to come to the university newly formed from the union of two old mission colleges. I had never had any connection with college administration. My interests had been of a very different nature. No one could have been more amateurish and inexperienced. Not only so, but everything in the situation seemed to summon to new and untried ventures. to making progress away from what already existed. This probably affected one who came into it for the first time, as did I, more than those who had long been familiar with it. Only to such a one could the old site at Hsuei Chia Chiang have seemed as dusty, dreary, and dilapidated as it did to me. To get away from that location was my first overpowering reaction.

But this and all else that had to do with looking forward - once the previously inherited controversial issues could be forgotten - involved the use of money, and of this there was none. The obligations of the four constituent mission boards for capital outlay had been entirely discharged by the purchase and improvised equipment of that city site. And the whole annual budget for that first year was, as I recall, about fifty thousand dollars local currency, with an income of twenty-five thousand. The teachers, with two valued exceptions who are fortunately still with us, were all westerners, selected largely from the convenience of their mission boards rather than the requirements of a university faculty. The dearth of Chinese was as glaring as the lack of an attractive campus and of funds. As to students, I asked Dr. Lowry, the retiring president of one of the original institutions, how many were on mission scholarships and his

answer was perhaps about 102%. In other words, they had come up through mission middle schools and were studying there as their only chance.

The new university did not even have a Chinese name and its English name of "Peking University" not only caused practical confusion with the flourishing National University of that name but was properly resented by its constituency and made ours ridiculous in comparison. Incidentally, it was Dr. Ch'eng Ching-yi, whose death last month caused a painful shock to his many friends, who first suggested the name of "Yen-ching" as at once avoiding all conflict with the government university and retaining the local meaning with the glamour and romance of ancient history. Incidentally again, one of the most pathetic ironies of what has been happening around us is the contrast between the old red building that housed Peita in those days, as it was then and is now. Then it was the famous centre of the Intellectual Awakening, the Literary Revolution, and all that was most brilliant and progressive in Chinese scholarship, the fountain head of the Hsin Ssu Ch'ao and of patriotic enthusiasm. Now its basements are the dungeons in which those guilty of thinking at all, Ssu hsiang fan, and of patriotic activity, are being cruelly tortured.

You may be wondering what all of this has to do with Dr. Galt. It is only the foil against which his excellencies stand out the more vividly, the outline of a president who because of ignorance and temperament and the real of fancied need of getting things going was restlessly promoting any wild, visionary scheme that he or some one else conceived, only to be restrained or kept from more serious blundering by the ripened wisdom and mellowed experience of his senior colleague. Even then I had some dim awareness of how harassing it must have been to him to be forced to attend incessant committee meetings to listen to some latest fantastic proposal and quietly point out its folly or futility. But even then I at least had enough intelligence to appreciate the value of his judgment and how indispensable it was to one with my special deficiencies and the urge to adventurous plunges which our modest beginnings compelled.

It is out of those early years of struggle that I learned to respect his unruffled patience, his blend of caution and creative instinct, his careful examination of each problem, his whole-hearted support of any project once he had been convinced of its worth or it had been approved by the proper constitutional procedure. Long since I have come to feel that if Dr. Galt and I both agreed on any proposal it was pretty sure to be sound, and - believe it or not - we usually have through all these years agreed together in the end. The two of us have been somewhat like oxygen and nitrogen in the atmosphere, the one which quickens life and action and the other which tends to neutralize and conserve. It is well for all restive reformers to remember that in the atmosphere the more active element exists only in the proportion of one to five.

But Dr. Galt's function has far exceeded that of merely steadying a too rashly impetuous colleague. There is scarcely any phase of university life in which he has not made a needed or distinctive contribution. He was tireless in exploring the environs of Peking on all four sides during the year and a half when we were hunting for a new site and were thwarted

in all directions by the ubiquitous cemeteries which made it an increasingly grave problem. He was usually titular and always actually chairman of a Grounds and Buildings Committee, the extent of whose labors and whose efficiency are revealed in the present campus. So with the changing or constantly recurrent academic and administrative, social and religious, hopeful or harassing, aspects of our affairs. It is not easy to think of any one of these in which he has not been actively and invariably helpfully associated. I have referred to myself because no one else has been better able to appreciate all of this, the more so in that the University has been so very fortunate to have him to complement or correct one who peculiarly needed just the help that he could give.

In all this the impression might be given that Dr. Galt's part has been one of restraint or of being negatively conservative. Not at all. That only applies to unwise or immature proposals that were forced upon his attention. Left to himself he has always been forward-looking, dynamic, often radical. Even I still feel appalled by his calm advocacy of such revolutionary ideas as joint faculty and student management of university affairs. He sometimes seems to be the most progressive person in our group.

Conscious as I am of my personal debt to Dr. Galt through the twenty years or more of our association, there is something far more precious and significant than the work he has achieved and the reasoned judgment he has invariably revealed. This is the affection one unconsciously comes to feel for him, in which I am sure that I am speaking for all who have worked closely with him. It is the deeper because it rarely finds visible expression.

What I have tried very imperfectly to describe of our mutual relations has wider implications. It suggests the way in which those of differing qualifications or emphases can supplement one another in the smoothly efficient functioning of a team the corporate achievements of which are the greater because of their variations and their mutual recognition of one another's strength or weakness. In the years to come those who trace back the Yenching tradition of happy harmony to its earlier sources will doubtless see in the record of these twenty years and the twenty that preceded one of the most potent causes.

Not much has been said of Mrs. Galt's share in her husband's record, but it has been by no means slight, even though so gently unobtrusive. She should be tacitly included throughout the comments made in this commemoration as she emphatically is in the hearts of those who are attending it.

The reality the testimony I have tried to give to my sense of the benefit and the joy it has brought to have Dr. and Mrs. Galt as comrades in this exhilarating adventure that Yenching spells for all of us is the hope with which I conclude these remarks that the bond which has deepened through these twenty years will continue as long as possible into those that lie ahead and that December 8, 1939, is only a halt to take a look backward on a road that runs far into the future.

[I.L. Stuart]

感謝禮拜

敬爲

費賓閨臣博士

畢生言行事業謝恩

一八七八年十月二十九日
至一九四一年八月十六日

勇敢的領袖
才能的職員
智慧的導師
敬愛的朋友

『遵行上帝旨意的人永遠常存』

地點：燕京大學寧德樓禮拜堂
日期一九四一年十月二十九日

SERVICE OF THANKSGIVING

FOR THE LIFE OF

ALICE BROWNE FRAME

October 29, 1878
August 16, 1941

COURAGEOUS LEADER
ABLE ADMINISTRATOR
WISE COUNSELLOR
BELOVED FRIEND

"HE THAT DOETH THE WILL OF GOD ABIDETH FOREVER"

Ninde Chapel
Yenching University
Wednesday, October 29, 1941

崇拜禮序
ORDER OF SERVICE

奏樂 蘇路德
ORGAN PRELUDE Ruth L. Stahl

聖歌 HYMN

Now thank we all our God	吾衆在主堂階，
With heart and hands and voices,	五體投地拜神明，
Who wondrous things hath done,	化工何等奇奧，
In whom His world rejoices;	萬化衆殊頌聖名，
Who, from our mothers' arms	吾衆襁褓之中，
Hath blessed us on our way	主已眷顧賜寵，
With countless gifts of love,	今仍保護導引，
And still is ours today.	主恩海涵靡窮。
O may this bounteous God	惟願大慈悲神，
Through all our life be near us,	精靈長與我相親，
With ever joyful hearts	更將平安忻歡，
And blessed peace to cheer us;	鼓舞砥礪吾衆心，
And keep us in His grace,	引吾衆脫艱險，
And guide us when perplexed,	拯吾衆出愚蒙，
And free us from all ills	在今生與來生，
In this world and the next.	永遠撫護恩隆。
All praise and thanks to God,	一切感謝頌讚，
The Father, now be given,	奉獻天父聖壇前，
The Son, and Him who reigns	頌讚神子慈愛，
With them in highest heaven;	彌綸大地與高天，
The one eternal God,	頌讚永生神靈，
Whom earth and heaven adore;	上天下地獨尊，
For thus it was, is now,	大道昔在今在
And shall be evermore.	千祀萬禩長存。

爲費賓閨臣對於教會的貢獻感謝上帝 趙紫宸
PRAYER OF THANKSGIVING FOR ALICE FRAME'S WORK IN THE CHRISTIAN CHURCH Chao Tzu-ch'en

經文 BIBLE READING 桑美德
Margaret Bailey Speer

以賽亞五十八章，五節至十四節；啟示錄廿一章，一節至七節
Isaiah 58 : 5-14 ; Revelation 21 : 1-7

聖歌 HYMN

I know not what the future hath	我誠不知將來日子，
Of marvel or surprise;	有無雨雪風雲，
Assured alone that life and death	我准知道無論生死，
His mercy underlies.	他總與我相親；
And if my heart and flesh are weak	我縱不敢擔當艱虞，
To bear an untried pain,	身心萎弱無能，
The bruised reed He will not break,	他從不曾折斷蹇蘆，
But strengthen and sustain.	不曾吹滅殘燈。
And so beside the Silent Sea	我今靜待冷海灘頭，
I wait the muffled oar;	整備入海揚帆，
No harm from Him can come to me	我准知道他必護佑，
On ocean or on shore.	無論航海梯山；
I know not where His islands lift	我不須知島嶼何處，
Their fronded palms in air:	瑤樹高出雲天，
I only know I cannot drift	我但相信心不離主，
Beyond His love and care.	與主一同向前。

經文 BIBLE READING 于汝麒
Yü Ju-ch'i

詩篇四十六篇；約翰第一書，第四章，第七節至廿一節
Psalm 46 ; I John 4 : 7-21

爲費賓閨臣對於燕京大學的貢獻感謝上帝 韓懿德
PRAYER OF THANKSGIVING FOR ALICE FRAME'S WORK IN YENCHING Ethel M. Hancock

聖歌 HYMN

For all the saints who from their labors rest,	從前諸聖，廣宣救主福音，
Who Thee by faith before the world confessed,	遂立豐功，然後榮歸帝廷，
Thy name, O Jesus, be forever blest:	爲此我稱頌救主耶穌名，
Alleluia! Alleluia!	哈利盧亞！哈利盧亞！

Thou wast their rock, their fortress, and their might ;	救主曾爲諸聖壓壘保障，
Thou, Lord, their captain in the well-fought fight ;	也曾率領諸聖馳突沙場，
Thou, in the darkness drear, their one true light :	陣雲翳闇中，惟主有威光，
Alleluia ! Alleluia !	哈利盧亞！哈利盧亞！
O may Thy soldiers, faithful, true, and bold,	但願今朝主軍依舊剛强；
Fight as the saints who nobly fought of old,	正如古聖驍勇不避鋒鋩，
And win, with them, the victor's crown of gold :	贏得黃金冕，凱旋樂飛揚，
Alleluia ! Alleluia !	哈利盧亞！哈利盧亞！
O blest communion! fellowship divine !	巍巍團契，精神超絕古今，
We feebly struggle, they in glory shine ;	今人苦戰，古聖贏得安寧，
Yet all are one in Thee, for all are thine :	主愛能包容千萬聖徒心，
Alleluia ! Alleluia!	哈利盧亞！哈利盧亞！
From earth's wide bounds, from ocean's farthest coast,	萬邦聖衆俱來勤見至尊，
Through gates of pearl streams in the countless host,	如潮如海湧入玉闕珠門，
Singing to Father, Son, and Holy Ghost :	同讚父子靈三妙莊嚴身，
Alleliua ! Alleluia !	哈利盧亞！哈利盧亞！

祝　福
BENEDICTION

司徒雷登
J. Leighton Stuart

奏　樂
ORGAN POSTLUDE

蘇路得
Ruth L. Stahl

ALICE BROWNE FRAME

Alice Seymour Browne was born on October 29, 1878, in Harpoot, Turkey, where her father, Dr. John Kittredge Browne, was a missionary under the American Board of Commissioners for Foreign Missions. Her childhood was spent in Turkey until she went to America at the age of thirteen to enter the Cambridge Latin School. In 1900 she graduated from Mount Holyoke College where she was elected to the Phi Beta Kappa Society. For the next three years she studied at Hartford Theological Seminary, receiving the degree of Bachelor of Divinity in 1903. After two years as secretary for young people's work under the Women's Board of Missions in Boston she came to China in 1905 as a missionary under the American Board. She very quickly achieved great fluency in her use of the Chinese language and she was shortly made principal of the Goodrich Girls' School in Tungchow. In 1912 just before her first furlough she was assigned to the faculty of the young North China Union Women's College, which had graduated its first class three years before.

The next year, instead of resuming the work of a teacher, she married Murray Scott Frame, who had already spent a short term in India as a teacher at Forman Christian College and who, like Alice Browne, had a brilliant, eager mind. His work was tragically cut short by a fatal attack of typhus five years later and before his death two of their three children had died, so that in 1918 Mrs. Frame was left alone with her small year-old daughter, Rosamond.

The North China Union Women's College immediately insisted that she should join its faculty as a teacher of history and as assistant to Miss Luella Miner, the founder and principal of the College. After a furlough in 1921 during which she not only had a semester of study at Union Theological Seminary in New York but travelled back and forth over the United States raising money for the united campaign of the Seven Women's Colleges of the Orient, Mrs. Frame returned to Peking and on Miss Miner's resignation in 1922 became dean of the College, which by that time had become affiliated with Yenching (then Peking) University and was known under its new name of Yenching College for Women.

The development of the college, the raising of large sums for the new campus, the planning of buildings, the gathering and keeping of a small, qualified faculty, were all Mrs. Frame's constant care and responsibility. The vivid letters to supporters in America, which she spent long hours in writing,

made countless friends for the College and for China. Her interest in women's education and her desire for the best education for Chinese women were always both deep and practical. On her furlough in 1928-1929 she got little rest because she served for the year as Dean of Residence at Mount Holyoke, which two years earlier had conferred on her the honorary degree of Doctor of Letters.

From the time that Mrs. Frame first undertook the responsibility of the deanship at Yenching she protested that she was only filling in temporarily and that she wished to withdraw as soon as possible so that a Chinese dean might take her place. With this purpose in mind she repeatedly presented her resignation, but it was not until 1931 that the faculty reluctantly accepted it.

In the ten years after she left Yenching, in spite of two long periods of severe illness, she continued in active educational projects, working in Paotingfu and in Tungchow among the country women whom she loved. She also served for nearly two years as acting General Secretary of the North China Mission of the American Board and was one of the delegates from China to the great International Missionary Council meeting in Madras.

No short summary such as this can do justice to the full and varied interests of her life, to her adventurous energy, to her ready use of language, to her gift for friendship, to her capacity for leadership, to her quiet courage and gallant spirit under cruel strains and suffering, to her devotion to the work of the Christian Church in China,—but the loyalty and admiration in the hearts of unnumbered students, colleagues, and friends bear unmistakable witness to all these.

The great lines from Milton's *Samson Agonistes* express what is in all our hearts:

> Nothing is here for tears, nothing to wail
> Or knock the breast; no weakness, no contempt,
> Dispraise, or blame; nothing but well and fair,
> And what may quiet us in a death so noble.

我和費賓閨臣夫人相識，是在一九二六年夏間我被舉爲燕京大學副校長的時候。當時費夫人爲燕京大學女校主任。特在女校開會歡迎我的被舉。她的熱烈的招待和誠懇的致詞給予我以很深的印象。

後來她和我在燕京大學共事五年之久。她對於職務竭盡忠誠，治事精明果斷，待人接物更有深切的厚愛；所謂外剛勇而內仁慈，使我十分地敬佩。

在那五年中，中國的國家社會正有劇烈的變動。燕京大學內部也因着大環境的轉變，發生許多新的事態。費夫人處於其間，常有時使他內蘊的愛心遭到外境的障蔽，不得人的諒解，這是她每自引以爲憾的。我常想到：友邦人來中國服務，對中國抱着絕大的期待，卻難免因環境不能順利進行，以至於失望，這實在是中國人應當抱歉的事，我對於費夫人正是如此。

費夫人現已去世了。我謹將我歷年來所蘊蓄的情愫，陳訴於費夫人之靈，藉以表示我無限的哀感！

一九四一年十月吳雷川

Oft when the Word is on me to deliver
    Lifts the illusion and the truth lies bare ;
Desert or throng, the city or the river,
    Melts in a lucid Paradise of air,—

Only like souls I see the folk thereunder,
    Bound who should conquer, slaves who should be kings,—
Hearing their one hope with an empty wonder,
    Sadly contented in a show of things;—

Then with a rush the intolerable craving
    Shivers throughout me like a trumpet-call,—
Oh to save these! to perish for their saving,
    Die for their life, be offered for them all !

From *Saint Paul*, by Frederic W.H. Myers

Then, said he, I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me, that I have fought his battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, "Death, where is thy sting?" And as he went deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

From *The Pilgrim's Progress* by John Bunyan

Copy for New York Office

October 30, 1941.

Dear Miss Frame,

I wish you might have been here yesterday for the service for Mrs. Frame. The sun was shining in the western windows of the chapel making a lovely golden light on the red and bronze autumn leaves that had been put in the chancel. The chapel was full, with the people there respresenting not only Mrs. Frame's old friends and colleagues who knew and loved her but also many of our students who came to learn something of what she had done in laying the foundations for our present college. There were former students now holding responsible positions in Peking, friends from the Missions, and many of the old college servants who have been here since T'ungfu days including Wang Shih Fu who was her cook for so long.

The prayers were lovely, simple and sincere - Dr. Chao's in Chinese and Miss Hancock's in English, of which I am enclosing a copy. Many people spoke of their pleasure in the sense not of sorrow but of thanksgiving for a great and courageous life which is not lost to us but is and will be an ever present part of all our lives.

I hope there are not too many errors of fact in the first paragraph of the slight biographical sketch. Our files are full of letters Mrs. Frame wrote about the affairs of the college in its early days but it is odd what a complete absence there is of any data about herself and her life before 1918. Even the recollections of her old friends of the earliest days in T'ungchow are not entirely accurate, and we must apologize for whatever mistakes there are, but there is no mistake about the warmth and admiration that is in everyone's heart and the depths of sympathy which include you and Rosamond.

Very sincerely yours,

Margaret Bailey Speer

Miss Margaret A. Frame
169 Yuen Ming Yuen Road
Shanghai

Miss Hancock's Prayer:

Oh God Thou art our Father to whom we owe all that is good and true and lovely in our lives and in the lives of those about us. The inspiration and joy they give us comes from thee and so to-day we gather together in Thy presence to make our united act of thanksgiving and love to Thee for Thy gift to us of The Women's College of Thy servant Alice Browne Frame, our head, our colleague, our friend.

We bless and praise Thee for all the influences Thou didst set about her childhood path, that called her to think first of others, that trained her for tasks of endurance, and that prepared her for her strenuous life of unselfish service here. We give thanks for zeal for the educ tion of the women and girls of this land, especially of those whose opportunities were few. For those years of devotion, we thank Thee, and for all the growth and development, we owe to her then. We think of hours of committee work, when she longed for more time with her child, of weary hours toiling to and fro on uneven roads, that our womens' dormitories might not lack what she alone knew was vital, of the letters, written often late at night, after a strenuous day, which brought us not only the funds we needed, but the prayers and spiritual fellowship in our work of so many friends. Make us, Oh God, more worthy of it all, of all the love and sacrifice.

We thank Thee too that the sorrows and losses, often unknown to us, that shadowed her own life were so bravely borne and so bore fruit in sympathy for others' pangs. We thank Thee for troubled lives, set in an atmosphere of peace and freedom and renewed and transformed by her. We bless Thee for those all over China who think of her with loving appreciation and grieve over her loss, and for those too who owe to her, all unconsciously, their opportunities and inspiration, which came to them a costly gift indeed from her strength and energy and life.

We think too of the gallant struggle with sickness, of the courage and calm that in these last days were such a witness to her trust in Thee and of Thy response to that love, and we thank Thee, Oh God, and praise Thee that now for her the trumpets have sounded on the other side, and a new and more blessed life has begun.

Father, may her example spur us on when we grow slack, encourage us when we grow weary and discouraged. Give to us too that love that beareth all things, hopeth all things, and grant that we too may serve less unworthily because of our friend.

Together we pray Thee to bless her daughter, Rosamond, her pride and joy, that she too may in her own way bring her gifts to Him whose service is perfect freedom.

Father, seeing that we are compassed about with so great a cloud of witnesses, may we lay aside every weight and the sin which does so easily beset us and run with patience our race

Miss Hancock's Prayer:

and so run that we may too obtain.

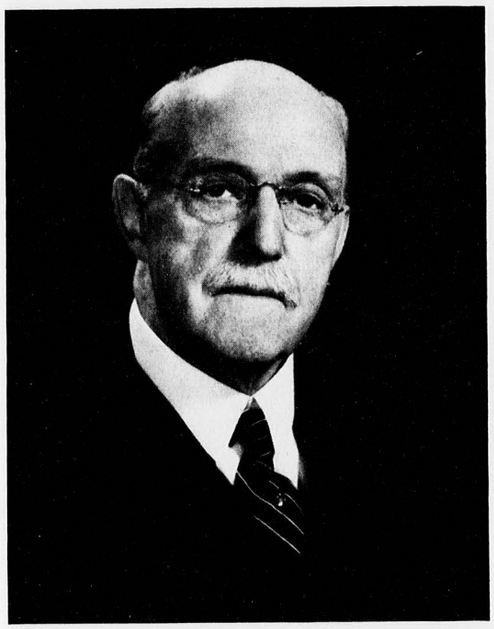
And this we ask in the Name of Thy Son, Our Lord,

Amen.

YENCHING UNIVERSITY

desires to honor

FRANK D. GAMEWELL



FRANK D. GAMEWELL
Dickinson, A.B., 1881, A.M., 1884, Ph.D., 1901;
Columbia, M.S., 1901; Syracuse, LL.D., 1908;
Northwestern, D.D., 1926.

FEW men have rendered such long and devoted service to the Christian enterprise in China as has Dr. Frank D. Gamewell. None has served Yenching University over such a span of years as has he.

Dr. Gamewell first arrived in China on October 6, 1881. Some years before there had been organized in Peking the small primary day school for boys, out of which the Methodist contribution to Yenching University was ultimately to develop. One of Dr. Gamewell's earliest tasks, during the years 1881 to 1884, was the reorganization of this primary school as an institution of secondary grade, known at first as the Boys' Boarding School, and later as the Wiley Institute.

After some time in West China, and again in North China and on furlough, Dr. Gamewell returned to Peking in 1889. He found the Wiley Institute emerging from the status of a secondary school into that of a college. The name of Peking University had been proposed a few months before his arrival, and the next year—June 25, 1890—a charter for this new Christian college in the Orient was granted by the authorities of the state of New York.

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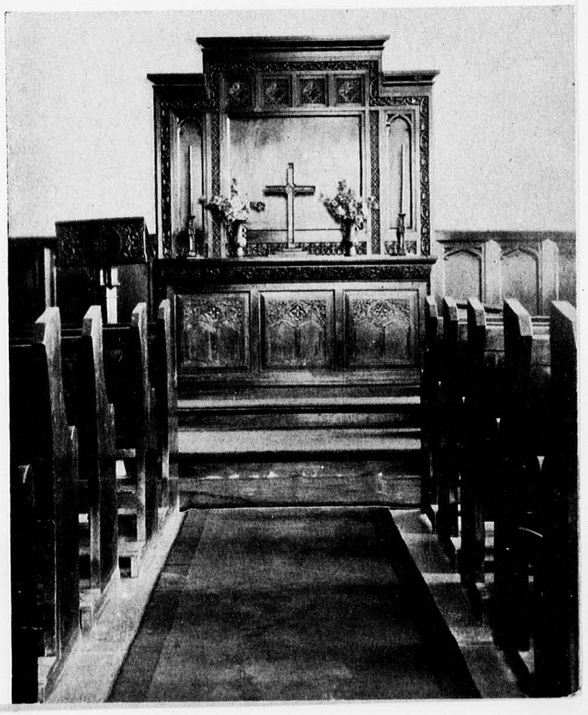


The Heart of Yenching—
The Christian Altar

Dr. Gamewell travelling in China on his seventy-second birthday

Opening of Yenching University, Dr. Gamewell offered the dedicatory prayer for Ninde Hall.

Thus, for fifty-six years Dr. Gamewell has served Yenching and China with great ability, and even greater devotion. Modest and self-effacing, he has always shrunk from any word of praise or richly deserved honor. Of him, one of his fellow-trustees recently said, "Those who have appraised this man and his services do so with uncovered heads."

The Yenching Trustees, together with other friends and admirers of Dr. Gamewell, have for some time been studying ways of providing a living memorial which will be a worthy tribute to this greatly-beloved leader and servant of Yenching. They have heartily agreed upon the creation of a $50,000 endowment fund to be known as the Frank D. Gamewell Professorship of Religion in Yenching University.

Such a fund will give permanent aid at the most vital point of Yenching's Christian service to China. It will assist in the training of the young men and young women, both of this generation and of future generations, who go out from Yenching for definite Christian work among their people. It will carry down through the years the spirit of devotion and self-forgetfulness which has always characterized Dr. Gamewell's life.

It is the hope of the Yenching Trustees and of Dr. Gamewell's other friends that this memorial may be completed before the occasion of his eightieth birthday on August 31, 1937.

Francis Dunlap Gamewell

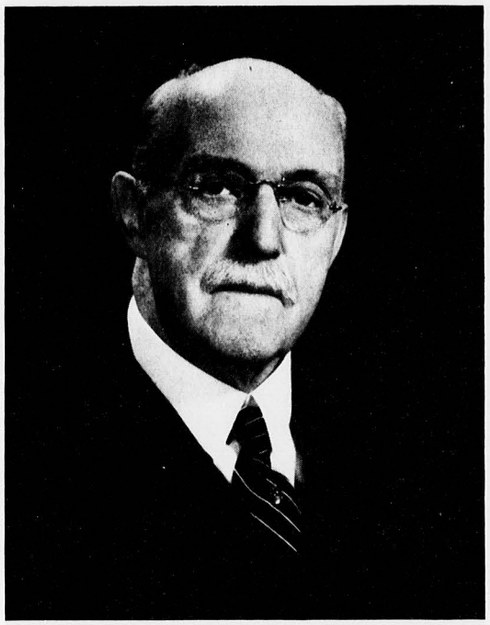
Missionary; born in Camden, S. C., August 31, 1857; son of John N. and Sarah (Thornton) G.; student civil engineering, Rensselaer Polytechnic and Cornell University; A.B., Dickinson College, Pennsylvania, 1881; A.M., 1884, Ph.D., 1901; honorary M.S., Columbia, 1901; LL.D., Syracuse University, 1908; D.D. Northwestern University, 1926: Married Mary Porter, of Davenport, Iowa, June 29, 1882 (died November 27, 1906); married 2d, Mary, daughter Bishop William X. Ninde, May 12, 1909. Educational work, Peking, China, 1881-84; superintendent West China Mission, 1884-87; professor chemistry and physics, Peking University, 1889-1900; chief-of-staff, fortifications, British Legation, Siege of Peking, June 20 - August 14, 1900; field secretary and executive secretary Board of Foreign Missions of Methodist Episcopal Church, New York, 1901-08; secretary of education for China, Methodist Episcopal Church, 1909-25; general secretary Educational Association of China (now China Christian Educational Association), 1912-25; associate secretary Eastern Asia, China, Japan and Korea, Board of Foreign Missions of Methodist Episcopal Church, 1924-29; cooperating secretary China Christian Educational Association; member China Educational Commission; honorary manager Board of Foreign Missions of Methodist Episcopal Church, trustee Yenching University, Peiping, China. Corresponding member N.E.A. Retired, 1930.

Address: Mission Rooms, 150 Fifth Avenue, New York, N. Y.

YENCHING UNIVERSITY

desires to honor

FRANK D. GAMEWELL



FRANK D. GAMEWELL
Dickinson, A.B., 1881, A.M., 1884, Ph.D., 1901;
Columbia, M.S., 1901; Syracuse, LL.D., 1908;
Northwestern, D.D., 1926.

FEW men have rendered such long and devoted service to the Christian enterprise in China as has Dr. Frank D. Gamewell. None has served Yenching University over such a span of years as has he.

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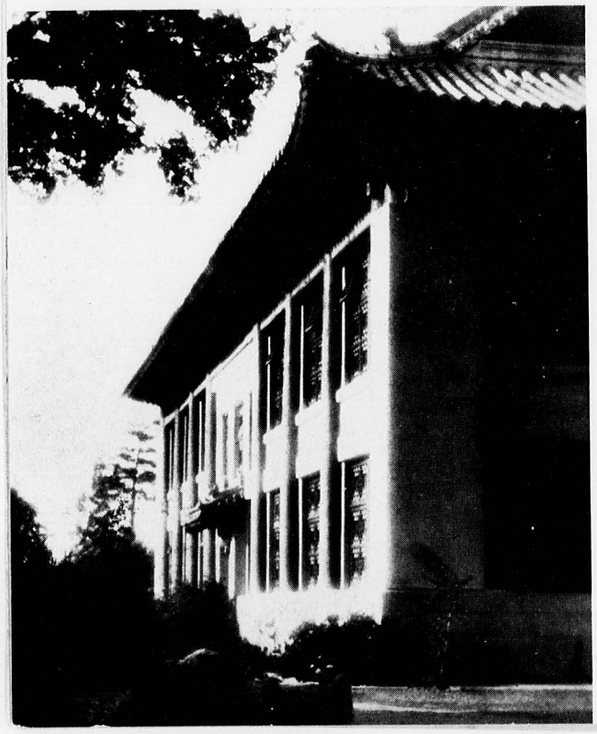

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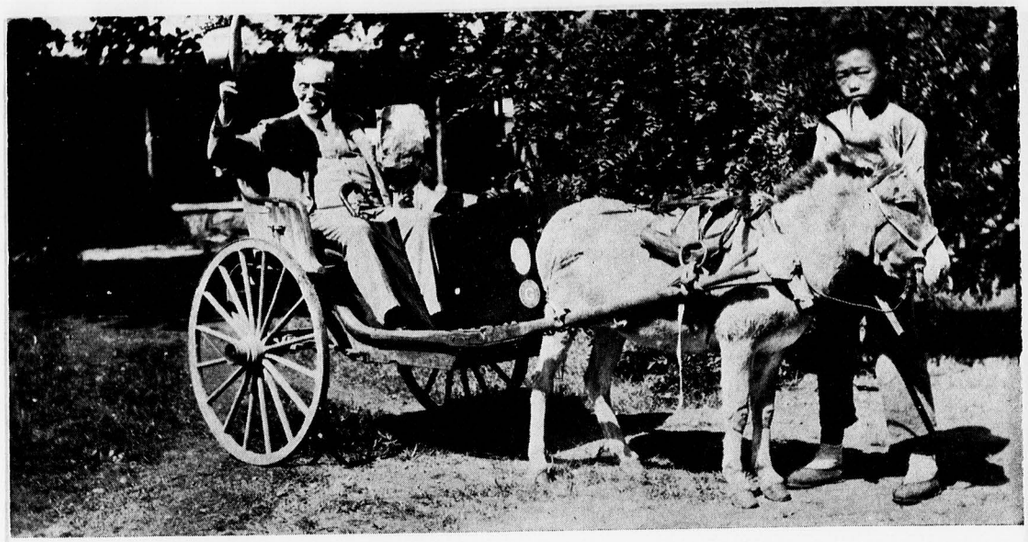

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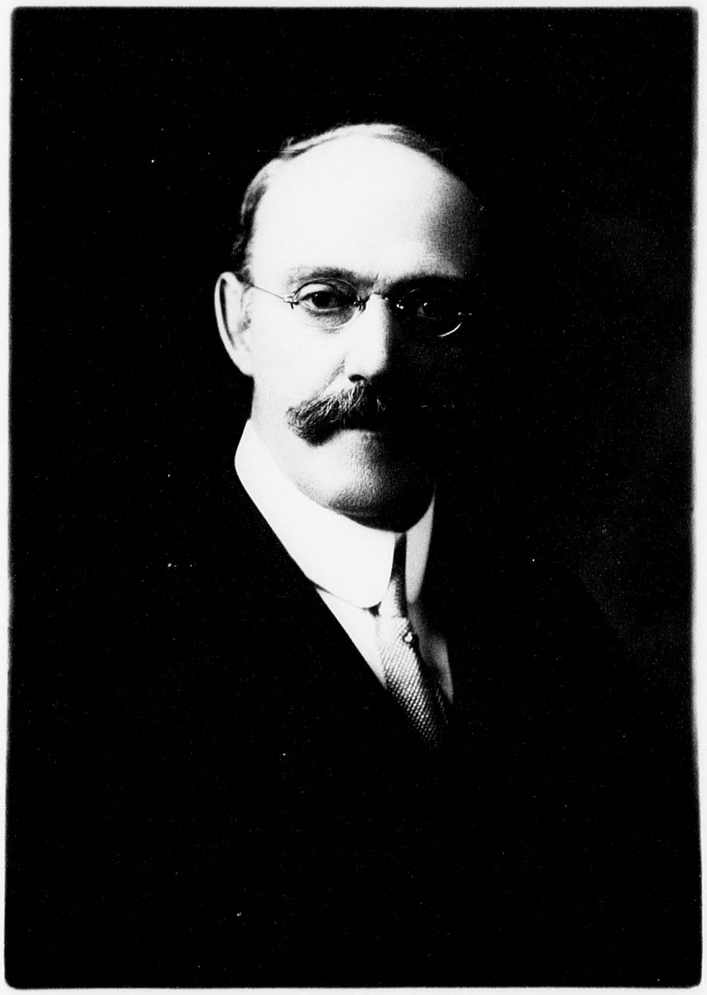


Frank D. Gamewell
Peking

Peking University

NOTES ON PERSONNEL

(Life Story)

TIMOTHY T. LEW is Dean of the School of Theology, having been unanimously nominated to this position by his associates in that faculty, after only one year of connection with the University. He had made a brilliant record in the United States, having won practically every honor for which he was eligible - an Oratorical Medal over a group of American rivals; the degrees of B.A., M.A., Ph.D. (Columbia with the Phi Beta Kappa Key), B.D. (Yale, second in his class, all the others being Americans). He was selected by Professor Coe of Union Seminary as Assistant Instructor, although this had always previously been offered to a Union Graduate and a Chinese had every natural handicap for such a position, as against American students. He continuously held various important offices both in the Chinese student and the Chinese Christian student organizations in America. Before completing his studies, he had been offered the position of Head of the Department of Psychology in Southeastern University, Nanking, the most progressive of the Chinese Government Colleges, together with an appropriation of $5,000. to begin with, for the apparatus which he coveted for his professional work. This and other flattering offers were all declined in order that he might carry out his original purpose of training students for the Christian ministry. Even after definitely joining the faculty of the School of Theology, he was offered one or more dean ships in Government universities, the presidency of another, an opening which could have led to any position in the Ministry of Civilization, all of which gave a social prestige and financial benefits such as could never have been approached in a Christian institution. Dr.Lew practically wrote the most difficult part of the report of Commission III of the great Shanghai Christian Conference, May 1922, which has been so universally approved, and made the speech which is perhaps recognized as the most significant one delivered on that important occasion. He is constantly in demand as speaker or writer in various parts of China and is probably recorded as the most influential leader of thought among Chinese Christians, although he is now only thirty-two years of age and has been less than four years back in China.

Fall of 1926

Return to Yenching University, Room 903, 150 Fifth Avenue
New York, N. Y.

TIMOTHY T. LEW

Degrees -	B. A., 1914 - Columbia University M. A., 1915 " " B. D., 1918 - Yale University Ph.D., 1920 - Columbia University D. D., 1927 - Middleburg College (honorary) S.T.D. 1927 - Oberlin College (honorary)
Past Experience	Teaching in Union Theological Seminary, Yale, Hartford, and Boston University.
First came to Yenching	1920
Published Writings	Psychology of ~~hearing~~ Learning Chinese, etc. (See China Who's Who) Editor of a religious and an educational journal

December 1933

RETURN TO YENCHING UNIV. 150-5 ave Manhattan Seattle
ROOM 903

Rev. Timothy Tingfang Lew, Ph.D., D.D., S. T. D. has been a professor of Yenching University since 1920 serving successively as head of the Department of Philosophy and of Religious Education, Dean of the Faculty of Religion and Assistant to the Chancellor.

In 1936 he obtained leave of absence from the University to serve the Chinese Government as a Member of the Legislative Yuan, the highest legistlative body of the National Government of China, corresponding in many ways to the United States Senate of the American Government.

He is well known throughout the Chinese church as editor of one of the most progressive religious periodicals, THE TRUTH AND LIFE JOURNAL , also the founder and editor of the AMETHYST QUARTERLY JOURNAL which promotes Christian fellowship devotion and worship. Outside of the Christian church, he is well known as the EDUCATION OF TOMORROW, a progressive periodical which had the largest circulation among such publications in China, and as the professor of Education and Psychology of the National Universities in Peking. Cofounder and Codirector of the psychological Association of China, and of the National Society for the Study of Education, etc.

He is best known in various national Christian organizations. Among the positions which he held is that of President of the General Board of China Christian Educational Association in 1924-27, being the first Chinese elected to this position succeeding the Veteran Missionary Educator, Dr. F. L. Pott of St. John's. When the sixteen national bodies organized the National Committee of Christian Religious Education in 1930, he was unanimously chosen to serve as its Chairman and was re-elected for five successive years. He is the Chairman of the Religious Education Fellowship of China, a national and interdenominational organization.

When the six national bodies of leading denominations in China appointed a commission for the preparation of the Union Hymnal in 1932, he was elected the

Chairman of the Commission and General Editor. When this place of difficult interdenominational cooperative work was completed after four years of arduous labor, it became the best seller of all religious books published under the Christian auspices next to the Bible itself. Over 300,000 copies were sold within four years of publication among the 500,000 Protestant Chinese Christians.

He took an important part in the National Christian Conference in 1922 and was one of the Charter Members of the National Christian Council. He has been re-elected through the past nineteen years to successively represent his own church (the Congregational) and has been elected a member of its Executive Committee for a greater part of these years. Since the war, he has served as the Chairman of the Consultative Council for Western Provinces, a body consisting of mission and church executives, to study and advise the churches and missions in wartime needs in the Interior of China. He is also made the Chairman of the newly organized Christian Literature Committee of the National Christian Council. Since 1938, he has also served as one of the Honorary Cooperating Secretaries of the National Christian Council, and in the last two years he was elected temporary Chairman of the Executive Committee of the Council at a majority of its meetings.

He was China's delegate to the Edumenical Conference at Lausanne 1927, At Oxford, 1937; Edinburgh 1937; and Madras 1939, etc.

In 1926-28, he was Visiting Professor of Boston University, Yale and Columbia, Union Theological Seminary and Hartford Theological Seminary and gave a series of lectures in nine different colleges in the Pacific Coast. He gave the Alden Tuthill Lectures at the Chicago Theological Seminary in 1927 and Enoch Pound lectures in Banger Theological Seminary in 1928.

He is a member of Phi Beta Kappa, Kappa Delta Pi, (National Honor Society of Education), Sigma Delta Chi, (National Honor Society of Journalism) and Phi Tao Phi (Chinese National Honor Society, etc., etc.,

He is a 32nd Degree Mason, a past Master of 32 Degrees, a Shriner, and a Rotarian, etc.

He is an author and translator of a number of books in Phsychology, education, Theology and Literature.

(For other details see China's WHO'S WHO)

the general average necessarily claim, as does Mrs. Grant, that there is but one normal healthy type of build—the general average type. I wonder if Mrs. Grant, or even Dr. Emerson himself, would carry the same idea to other creatures besides man. For instance, in the American Museum of Natural History, in New York, is the skeleton of a famous race horse, and near it one of a heavily boned dray horse. The bones of the race horse are slender and show the wiry strength of their possessor. Indeed, that race horse must have had a weight markedly below that of the thick-boned and clumsy dray horse. Yet can you imagine Dr. Emerson and Dr. Wood standing before the slight remains of that race horse, shaking their heads, and saying, sadly: "Alas, poor horse! He had malnutrition!" No, I can't imagine that at all. That horse represented a type of build handed down by heredity.

Levity aside—and, in fact, it is no matter for levity—the writer has examined far too many children not to be aware of the wide variation of normal types of build, from slender to stocky. The writer, however, does not pretend to be an authority on anthropology, but a very considerable authority, Dr. R. Tait McKenzie, of the University of Pennsylvania, has confirmed the writer's findings. Now, if it is true—and it surely is—that the general average of all types of build is *not* the only healthy type, if it is true that there is a wide variation of normal types, ranging from slender to thickset, then most certainly the weight of a child cannot be used as a safe and sure indication of malnutrition or anything else, and we come back to the writer's main plea—that there should be a medical examination for every child, and that when children are found to be in good health then we can accept their weight as satisfactory, but see to it that there is a physical development proportional to the type of build. We have been concentrating on weight to the exclusion, almost, of physical development, and yet muscular development has a correlation with health and mental efficiency, if not character stamina.

Now, if you are going to consider all children whose weight is more than seven per cent below average as being malnourished, or the like, then of course, as Mrs. Grant quotes from Dr. Wood, you will find millions of children coming under that category. If, however, there is a universal medical examination and this is relied upon for judgment as to malnutrition and other ills, then we will not find nearly so many slender children judged unhealthy, but we will find many more children of average weight and over who are equally in need of attention. In a nutshell, the writer insists on going much further with such work than the Child Welfare Associations and medical examiners have gone thus far. The writer wishes for every child, whatever his weight, the same examination and attention now being given largely to slender children only. And, finally, the writer hopes that there will arise an interest in the physical development of children. If the devoted folk who are carrying on the fine work of the various movements toward child betterment would extend their care to children of all types of build, and then insist upon a first-class muscular development for each child, as well as good health, then their work, already of inestimable value, would become really magnificent.

THE GOSPEL ACCORDING TO CHINA

A STATEMENT OF THE MESSAGE OF CHRISTIANITY TO CHINA AS INTERPRETED BY CHINESE

In connection with the Chinese National Christian Conference at Shanghai, May 2 to 10, a number of commissions have prepared reports. Commission No. 3, on "Christianity's Message to China," is composed entirely of Chinese and represents the best thinking of the thoroughly trained Chinese Christians now living in China. There are two sections to the report of this Commission, one to be addressed to the native Christians and the other to the non-Christians. That to the native Christians was prepared by Professor T. T. Lew, Acting Dean of the Theological Seminary of Peking University, and Professor T. C. Chao, of Soochow, who has accepted a call to the same Seminary.

This report, which is here printed, in the English version prepared by Professors Lew and Chao, has the unanimous indorsement of the entire Commission for presentation at the Conference as herewith. An advance copy was brought to America by President J. Leighton Stuart, of Peking University, who has been attending the annual meetings of the University. The Commission regard this part of their report, it may be inferred from its concluding paragraph, as not only an address to Chinese Christians, but as also the basis of their address to Chinese not of the Christian faith.

THE UNITED CHURCH

We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church.

Yet we recognize fully that denominationalism is based upon differences the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

We recognize also most vividly the crying need of the Christian salvation for China to-day, and we firmly believe that it is only the united Church that can save China, for our task is great and enough strength can only be attained through solid unity.

Therefore, in the name of the Lord, who prayed that all may be one, we appeal to all those who love the same Lord to follow his command and be united into one Church, catholic and indivisible, for the salvation of China.

We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.

We confidently hope that the Church of China, thus united, will be able to remain an impetus to the speedy healing of the broken bodies of Christ in the West.

THE INDIGENOUS CHURCH

We Chinese Christians do hereby acknowledge that the Church is the spiritual home of Christians where we receive a spiritual nurture which should not be alien to the racial inheritance and spiritual experience of our people.

We register our appreciation and gratitude for the devoted and self-sacrificial service of the missionaries who have helped to build up the Christian Church in China, and for the Churches in the West which have made the service of these missionaries possible.

But we wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms, and

Miss Zee Rev. Peter Chüng Professor T. C. Chao
Professor T. T. Lew Rev. Cheng Ching-yi Mr. Leung Siao-chin

MEMBERS OF THE COMMISSION ON THE MESSAGE OF CHRISTIANITY TO CHINA

organizations of the West and the slavish imitation of these are not conducive to the building of a permanent, genuine Christian Church in China.

We notice, moreover, that the Chinese Church is becoming conscious of her own unique mission and duty to-day.

The history of China, the characteristics of the people, the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous Church which will present an indigenous Christianity—a Christianity which does not sever its continuity with the historical Churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

Therefore we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support; through persistent practice, fearless of experiment and failures, to reach the goal of self-government; and through religious education, an adequately trained leadership, and devoted personal work to attain the goal of self-propagation.

We declare further that the time has come when Chinese Christians should make a careful study and with courageous experimentation find out what should be the forms and organizations and method that are the most practicable and helpful for the establishment of an indigenous Church.

We call upon the missionary leaders of the Church to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments.

We confidently hope that the time will soon come when the Church of China will repay in part of that of which she has bountifully received from her mother Churches in the West, the loving tribute of the daughter—contributions in thought, life, and achievement for the enrichment of the Church Catholic.

THE DEEPER CONSECRATION OF THE CHURCH

We recognize that the personal conduct of individual Christians and the behavior of the Church as a body is the living testimony to the Gospel of Christ.

We recognize that China is now passing through a critical stage of transition and in every walk of life there is a crying need of moral character.

We thank God for his creation of opportunities which have changed the indifferent attitude of the Chinese nation to Christianity to an attitude of close scrutiny. This demands an even more genuine Christian life on the part of every Christian and on the part of the Church as a body.

We confess with humiliation the failure of the Church to live up to the opportunity God has given her. The personal conduct of some Christians and the life of the Church as a body have left much to be desired.

We recognize that the task of evangelization cannot be efficiently done without a genuine Christlike life.

Therefore we appeal to all those who call themselves Christians to rededicate and reconsecrate their lives and pray that the living power of the Holy Spirit may help us to glorify the name of Christ.

MORE DILIGENT STUDY OF THE WORD OF GOD

We accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

We do hereby express our appreciation of the patient, persistent, and diligent work of those servants of God who made the Bible known unto our people.

We are fully conscious of the fact that the Chinese Church as a Church is yearning for a Bible for the Chinese which is the work of the Chinese. Just as the English Bible is the work of English scholars and the German Bible is the result of the labor of German men of God, so the Chinese need a version of the Scriptures which is a product of the reverent scholarship of the Chinese race.

From the experience of our work and the rapid advancement of learning, and in view of the future task of the Church, we have come to the conclusion that we must have an indigenous version of the Holy Scriptures, just as we need an indigenous Church.

We therefore call upon all Christians in China to study more diligently the Word of God, first of all individually in an ever-increasing devotion for one's own spiritual life, for comfort, for hope, for faith, and to gain strength for Christian service.

And, secondly, we call upon the students in schools and colleges to see the glory of Biblical scholarship and to offer their lives to its thorough study, preparing themselves by the grace of God to be adequate interpreters and expositors of the Word of God in our noble Chinese tongue, so that the people of China shall share in full measure with the people of the West the splendor and joy of the truth.

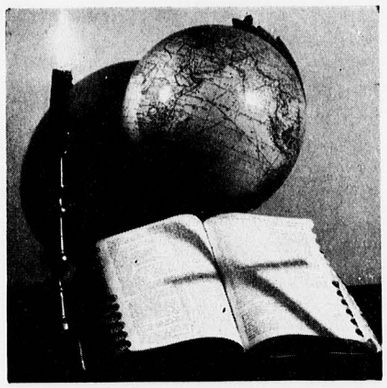
We believe that, since the Bible is the Word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.

But we wish to make it clear that the study of the Holy Scriptures should not merely be for its literary or intellectual interest, but should mainly and primarily be for the guidance of actual living. We as a Church hereby renew the pledge to follow the light of Holy Scriptures in our social and national living.

We hereby lay emphasis upon the value of the *whole* Bible and call upon all Christians in their religious educa-

Scarritt College Voice
Spring 1948

DR. LEW AND DR. BARNETT



Just prior to the annual meeting of the Board of Missions and Church Extension at Cleveland, last December, the Department of Christian Social Relations invited a number Church leaders to discuss attitudes in relation to minority groups in America.

Among the speakers on the program were Dr. Timothy Ting Fang Lew, of Yanching University, secretary of the National Christian Council of China, and Dr. Albert E. Barnett of Scarritt College.

Dr. Lew represents the Christian idealism of New China, the China of the future and Dr. Barnett is known throughout Methodism for his scholarship in the field of New Testament and for his fearless championship of the rights of minority groups. The study syllabus on "Planning for Peace" which is now being used by the Woman's Societies throughout the Church, was prepared by Dr. Barnett.

In a sense their presence on that program typifies the purposes of Scarritt College: the training of Christian Leadership, both national and missionary, to carry forward the Christian Enterprise in the broken world of today, with unlimited faith in the possibilities of building a more Christian world tomorrow.

Dr. Lew is a member of the Legislative Yuan of the National government of China. He shares that responsibility with other Christians and is confident that the Christian Church in China will occupy a position of increasing influence in the development of the new Chinese order. It is significant that the Christian Council of China has succeeded in uniting nearly all the denominational forces of Protestantism at work in that country for greater and more effective service. Japan has compelled Church unification under threats and violence. China has secured a far more fruitful alignment of Christian groups through the voluntary pooling of resources and personnel.

It is our hope that workers prepared at Scarritt College may develop a consciousness of the essential unity of Christian purposes, and contribute effectively in efforts that will increase Christian cooperation and unity. Many national Christian leaders are now spreading this ideal. Some have been trained at Scarritt, others are with us now. And their presence adds to the spirit of the College the essential element of world awareness that missionary and other church workers need in these times.

We are today shaping the world of the next hundred, perhaps of the next thousand years, not on the field of battle, but in our attitudes, in our friendships or our hatreds, in our helpfulness to others or in our indifference to their needs and sufferings. . . . . The ingredients of that hoped-for peace are brotherliness, and neighborliness, and understanding, and mutual respect, and service to men everywhere.

—W. W. Reid
Board of Missions, Methodist Church

A CHAT WITH A SCARRITT GRADUATE:

Student Cultivation

You have finished your preparation and have been engulfed in the multitude of details and services which is your work. Scarritt may seem a long way behind you, and the press of demanding duties tends to make memories less vivid. That is natural, and to a degree commendable. We want you to be immersed in your work, for the best recommendation for your training is skilled devotion.

But we want you to think occasionally of us—the College, the faculty, the friends and companions, the inspiration and vision that came to you here, in fact all of it. For we are depending upon you to send us new students who may enjoy what you have experienced.

Is it too much to ask that you try and interest a number of young people in the career you have chosen? Will you make a special effort to send us one candidate for Christian service each year?

So many are needed! So few volunteer! We never have enough!

Endowment

We count on you also to help interest others in the purposes of Scarritt, to the point where they are willing to share in the support of the College. One recent graduate has secured four scholarships provided by an unnamed donor in the community where she is working. You might be able to obtain a similar response. Our Living Endowment program is still very much alive and in need of your assistance. Each year now we must raise $15,000 to match the standing offer by the General Education Board of $10,000. And that requires wide cooperation.

Loan Repayment

And finally, to those of you who have postponed repayment of loans made by Scarritt to help you complete your preparation, just a reminder that your delay in repaying the loan deprives other students of a chance to come, or continue in College. Not many are delinquent, but we are anxious that the very limited amount dedicated to the loan fund may be available for a large number of students.

The present crisis may be for us all God's leading toward the right. If we have the mind, the heart, and the will for it, this twentieth century will witness a new birth of freedom, a tremendous widening of the emancipation of mankind from fear and hate and wrong. The supreme issue is whether men and nations will yield to God that obedience without which there is no fully effective, lasting freedom.

—Luther A. Weigle.

[Drafted by Dr. Lew - March, 1927]
(see rel copy for notation)

TIMOTHY TINGFANG LEW: b. 1891, Wenchow, Chekiang, China.

DEGREES
B.A. Columbia 1914
M.A. Columbia 1915
Diploma in Education, Teachers College, Columbia 1916
B.D. magna cum laude, Yale 1918
Ph.D. Columbia 1920.

MEMBER:
Phi Beta Kappa
Phi Tau Phi
American Society of Church History
Etc.

Viceroy Medal in Chinese, St. John's University, 1909.
Horace Prize in Psychology, University of Georgia, 1913.
Dean Scholar, Teachers College, 1915-17.
Highest Merit Scholar, Union Theological Seminary, 1916-17.
Fogg Divinity Scholar, Yale, 1918.
~~Etc.~~

EDUCATIONAL WORK
Member of Staff, Yenching University, 1920-21;
Associate Professor, 1921-24;
Professor, 1924 - ;
Acting Dean of Faculty of Theology, 1921-22;
Dean, Faculty of Theology, 1922-26.

MINISTRY
Ordained in the Manhattan Congregational Church, New York City, 1920.
Elected Honorary Pastor, 1921 Mishih, Chinese Christian Church, Peking. ~~"Honory", because he received no salary. This position involves the duty of preaching so many times a year in that church, looking after the administration of Sacraments throughout the year, ordination of candidates for ministry, baptism, wedding and funeral, and other functions of the pastor. He served in that capacity, assisting the aged pastor there for three years, then the pastor was ill for a year, and finally died. He served until he left China in the fall of 1926. He has held the position for six years, and the relation still continues.~~

Member of Committee on publication, 1925-26, North China Council of Kung-li-Hui (Congregational Churches associated with American Board).
Member of its Committee on Social Creed 1926-27.
Officially elected a representative abroad, North China Kung-li-Hui.

LITERARY WORK

Author: (English)
Psychology of Learning Chinese
China in American Text Books

Joint Author: (English)
With Hu Shih and others: China Today Through Chinese Eyes.
With T. C. Chao and others: China Today Through Chinese Eyes; Second Series.

Joint Author and Editor: (English)
With T. Y. Teng: Education in China.

Author: (Chinese)
Experimental Services of Indigenous Church.
No. 1. Communion Service
No. 2. Responsive Readings and Hymns.
Problem of Chinese Church (a discussion text-book).
Responsibility of Chinese Ministers in Renaissance Movement.
Middle School Intelligence Tests.
How to Measure in Education.
Elements of Statistics for Students of Education.
Psychology for the Student of Education.

Editor in Chief: The Life Journal --- (a Journal of Christian thought and practice) 1920-25.

Contributing Editor: Journal of New Education, 1921-25.

Contributing Editor: Chinese Journal of Sociology.

Contributing Editor: Association Progress.

Associate Editor: Truth Weekly, 1924-26.

Associate Editor: Truth and Life Bi-weekly.

Contributing Editor: Educational Review.

One of the founders of the National Association for the Advancement of Christian Literature. Vice-President 1925-26, Member of Executive Committee 1925-

Nat'l Organizations of the Church

Member of National Christian Council of China, 1922- ;
of its Executive Committee, 1924-26
Chairman of its Standing Committee on Indigenous Church 1924-26.
Member of National Council of Religious Education.
Member of National Council of Christian Higher Education.
Member of General Board of China Christian Educational Association.
Chairman of its Committee on Educational Measurements, &c.
Member of National Committee of Y.M.C.A. of China.
Member of National Council of ~~xxxxxx~~ Student Volunteer Movement of China.
In 1925 the old China Christian Educational Association was

reorganized into the National Council of Elementary and Secondary Education. The ten divisional Associations of Christian Educational Association, together with the National Council of Religious Education, National Council of Higher Education, and National Council of Elementary and Secondary Education, elected representatives and formed the General Board of China Christian Educational Association. This body is heading up all the Christian Educational work in China, from Kindergarten up to Graduate School of Universities, and is purposed to be the highest authority on problems of Christian Education in China. When the General Board met it unanimously elected T. T. Lew as its President. One of the publications in China commented at the time - "This position is the highest honor any Chinese or missionary can possibly have in Christian Educational work in China."

GOVERNMENT INSTITUTIONS POSITIONS:

Dean, Graduate School of Education, Peking Government Teachers College, Peking, 1920-21.
Professor, National University of Peking, 1920-21.
Lecturer in Education and Psychology, National University of Peking, 1921-
Professor in Educational Psychology and Educational Measurement, National University of Peking, 1921-

OTHER NATIONAL ORGANIZATIONS:

Member of Executive Council, China Psychological Association.
Charter member of National Association for the Advancement of Education.
Member of its various committees.
Executive Secretary of the Society for the Study of International Education.

Etc.

MEMBER:

International Organizations
Council of Religious Education, Religious Education Association.
General Committee, World Student Christian Federation.

THIS YEAR: 1926-27 (Congregational Church)

Absent on leave for health.
Representing Yenching University abroad.
Representing North China Kung-li-hui abroad.
Appointed delegate to the International Missionary Council at Sweden, 1926, but did not go on account of illness.
Delegate to the World Conference on Faith and Order, 1927.
Lecturer Visiting ~~Professor~~ at:
Yale
Union Theological Seminary, New York City
Hartford Theological Seminary.

~~COPY~~

TRANSFER

PEKING

Dr. T. T. Lew's Unique Service in America

During the last three months of 1927 Dr. T. T. Lew of Yenching University served as interpreter of China to colleges and universities on the Pacific Coast of the United States. He visited Washington State College, Reed College, University of Oregon, Oregon State College, Mills College, Stanford University, Occidental College and Pomona College, spending not less than a week in each place.

His service was not simply that of a visiting lecturer. To give a course of formal lectures on Chinese institutions and movements of thought would have been comparatively easy. He lived on each campus for a week and was available for meetings with college classes and round table discussion groups. Each group was a new problem in understanding and interpretation. Continually he encountered new phases of American ignorance of the Orient, unexpected questions were thrust forward for discussion, requests were made for informal and almost extemporaneous reports of contemporary Chinese politics, literature, education and family life. His patience and his versatility, his tolerance and his power of analysis, his scholarship and his journalistic sense of present day movements were always under trial. It is high praise to say that he came through the trial with the thorough respect, admiration and gratitude of his hearers and his questioners.

Following are representative reports from leading members of faculties in the colleges and universities he visited:

> "Dr. Lew is rendering a very great service in presenting the problems of China so clearly and in so scholarly and sympathetic a manner to the students and faculties of the colleges and universities of this

country. His addresses and personality cannot help but stimulate an interest in and a friendship for China on the part of his audiences, which will be immensely helpful to that Nation and to us in the coming years." --Washington State College.

"I feel that he performed a great service in giving us a sympathetic insight into present tendencies and currents of thought in China. He also brought home to us the great importance to ourselves of the present confusion in that country. I am sure that his sojourn among us will add greatly to the interest and consideration shown the Oriental students in our midst."-- University of Oregon.

"Everyone who gave him a careful hearing recognized his scholarly attitude and sincerity in presenting fairly a difficult topic. Not the least effective were his small meetings. His luncheon talk to the Administrative Council did tremendous good. Likewise the various classes found his talks very helpful. His public addresses served a small but regular group in a very helpful way. To me, personally, he was a genuine inspiration."--Oregon State College.

"He impressed us in two ways: He left a strong appreciation and respect for Chinese culture, and a very high regard for his understanding of occidental institutions. It would be a great thing if his work could be carried on by an annual exchange of visits between colleges on the Pacific Coast and China." Mills College.

"I think everyone who had the privilege of hearing him felt that his talks had afforded genuine enlightenment not only as to the facts of recent Chinese history, but as to the mind and motives of the Chinese people. In view of the present confusion of issues and personalitie in the Far East, his keen, candid interpretation has rendered a real service to Americans who heard him." ---Stanford University.

"I think he has shown our students that the interracial differences are insignificant as compared with those which are intraracial and that after all our instinctive equipment and essential human nature is alike. His wide range and his familiarity with philosophy, education, psychology and other phases of thought have made his appeal far more wide spread than would have been the occasion had he been a specialist. ***He leaves one with the conviction of the continuity and of the stability, even in revolution, of a great people."-- Occidental College.

"We very greatly enjoyed Dr. Lew's visit. His transparent sincerity and friendliness, his power for searching analysis, his entire frankness and his capacity for careful judgment made a lasting impression and gave to those who listened to him a sympathetic understanding of some factors in our western relations to the East which we had overlooked - as well as real insight into the happenings in the rapidly moving panorama in the Far East."--Pomona College.

Reed College had the responsibility of proposing and arranging this series of visits by Dr. Lew and is especially gratified with the results. It is good to know that all up and down this Pacific Coast there are groups of students and teachers, men and women, who have keener and more intelligent interest in China, and deeper respect for the Chinese people because of their acquaintance with Dr. Lew, their admiration for his thorough scholarship, their appreciation of his ready humor, their affectionate regard for his lofty and devoted spirit.

Reed College, December 31, 1927.

Norman F. Coleman.

Congregationalist; supported by ABCFM. (1942)

Return to Yenching Univ.
Room 903, 150-5th Ave.
New York, N. Y.

DR. TIMOTHY TING-FANG LEW

(Liu T'ing-fang)

Mr. Lew was born at Wenchow, Chekiang, in 1891 and received his preliminary education at St. John's University, Shanghai, where he won the Viceroy's Medal for Chinese Essay Writing. Dr. Lew then went to America and entered the University of Georgia where he won the Horace Russell Prize in Psychology. He later distinguished himself at Columbia University where he received the degree of B.A. (1914), M.A. (1915) and Ph.D. in Psychology and Education (1920), and was a member of Phi Beta Kappa. He then studied Theology in the Union Seminary, winning the highest merit scholarship and an appointment to the Dean's Scholarship at Columbia. Later he received from Yale the degree of Bachelor of Divinity (B.D.) in 1918 with magna cum laude, winning also the Fogg Divinity Scholarship. He was later appointed an Assistant in the Department of Religious Education in Union Seminary, the first Chinese ever appointed to teach any subject other than Chinese in an American theological school. He was elected to membership in the American Society of Church History and to the Council of the Religious Education Association. Dr. Lew returned to China in 1920, and was appointed Dean of the Graduate School of Education, Peking Government Teachers' College; Professor of Psychology in the National University of Peking; and a member of the theological faculty of the Peking University (Yenching Ta Hsu'eh). In 1921 Dr. Lew was elected Dean of the School of Theology in the Yenching University, resigning his deanship in Teachers' College. His activities since his return to China have been varied, including; joint-editor of China in Education; joint-author with Dr. Hu Suh and others of "China To-day," "Some Aspects of Chinese Civilization;" joint-author with Prof. W. A. McCall of Columbia of "How to Measure in Education," "Method of Constructing Psychological and Educational Tests;" author of "China in America Text Books," "The Psychological Study of Learning Chinese," "Middle School Intelligence Tests," "Problems of the

Chinese Church," "The Responsibility of Ministers in the Renaissance Movement;" associate editor of The Journal of New Education; editor of The Life Journal; member of the National Christian Council; member of the National Christian Educational Association and Chairman of its Committee of Standardized Tests; Member of the Literature Committee of the National Committee of the Y.M.C.A.; Board of Directors of the Peking Y.M.C.A.; National Association for the Advancement of Education; Executive Secretary of the Society for the study of International Education; Executive Council of the China Psychological Association; Commission of National Phonetics; Commission of the Ministry of Education on the Investigation of Elementary School Records, etc. In addition to being Dean of the Faculty of Theology and Professor in the Peking University, Dr. Lew is also Professor of the National Peking Normal University and Lecturer of the National University of Peking. ~~Dr. Lew's address is c/o Yenching University, Peking.~~

Chinese Church," "The Responsibility of Christians in Maintenance Movement," associate editor of The Journal of New Education; editor of The Life Journal; member of the National Christian Council; member of the National Christian Educational Association and Chairman of its Committee of Standardized Tests; member of the Literature Committee of the National Committee of the Y.M.C.A.; Board of Directors of the Peking Y.M.C.A.; National Association for the Advancement of Education; Executive Secretary of the Society for the Study of Educational Investigation; Executive Council of the China Psychological Association; Commission of National Education; Commission of the Ministry of Education on the Investigation of Elementary School Morals, etc. In addition to being Dean of the Faculty of Theology and Professor in the Peking University, Dr. Lew is also Professor of the National Peking Normal University and Lecturer of the National University of Peking. Dr. Lew's address is c/o Yenching University, Peking.

Private Funeral Service

OF

DR. SUN YAT SEN

PEKING UNION MEDICAL COLLEGE CHAPEL

PEKING, CHINA

MARCH NINETEENTH,

NINETEEN HUNDRED AND TWENTY-FIVE

FOURTEENTH YEAR OF THE REPUBLIC OF CHINA

AT TEN O'CLOCK

Order of Service

Prelude	Marche Funedre	Chopin
Procession	Scripture Selections	
Hymn	Abide with Me	Quartette
Invocation		
Lord's Prayer		
Scripture Lesson		
Solo	Crossing the Bar	
Address		
Hymn	Jesus Lover of My Soul	Congregation
Message	Hon. George C. Hsu	
Response	Mr. H. H. Kung, M.A.	
Hymn	Beautiful Words of life	Quartette
Prayer		
Hymn	Peace Perfect Peace	Quartette
Benediction		
Postlude	Consolation	Mendelssohn

The hymns used in this service were the favorite hymns of Dr. Sun

Officiating Minister

The Reverend Timothy Tingfang Lew, M.A., Ph.D.

Dean of Faculty of Theology, Peking University

Assisted By

The Reverend Yue-Yue Tsu, M.A., Ph.D.

Director of Religious Work, Peking Union Medical College

Pall Bearers

宋	孔	喻	戴	鄒	汪	林	石	石	張	徐	于	李	李	吳	陳
子	庸	毓	季	海	精	子	衡	青	溥	季	右	石	協	雅	少
文	之	西	陶	濱	衞	超	菁	陽	泉	龍	任	曾	和	暉	白