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Yenching  
Academic  
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Conferences + retreats  
1923-1933  
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Creative Faith

Mr T. M. Barker's address at  
Professional Conference  
Sunday morning Sept 14  
1919 (?)

♦ Joshua 1:9 - "Be strong and of a good courage"

My text is part of God's charge to Joshua when he was taking up the work laid down by Moses, the leading of the children of Israel into the promised land.

My subject is Creative Faith. It is an interesting question whether Faith can ever be anything but creative. Personally I do not think it can. I believe that faith in God, faith in man, even faith in oneself, is a spiritual power that from the nature of things must start new energy, must do something, must create.

Be that as it may, I have chosen the subject today because I like to think of our University as a great united act of Faith. And I am thinking more especially of those of you who are joining the Faculty for the first time. The things that I would say to you have been said before, and said in a better way that I could say them. The only merit in my saying them at all is that I came here two years ago as a comparative stranger, and during every day of those two years the inspiration of the vision, the fascination of the enterprise, the glamour of Yenching, have been an ever growing joy. I would not have any of you join the staff without knowing how much the ideal of Yenching means to your colleges.

Our roots go far back into the past. The work we have put our hand to is in the direct line of the advance of the Christian church throughout the ages. We are building on the heritage left us by the Boxer martyrs, we are entering into the labors of the first missionaries to China, we are following up the work of the evangelists of Christianity in every land and every age, we look back to the day of Pentecost, and through that to the work and life of our Lord Himself. This is our share in the fulfilling of His great commission to His followers. We believe this is the task He would have us do.

There are three distinct contributing units in my mind as I think of the personnel of this united act of faith. The first and largest is the Chinese unit. It is to your hospitality we owe our being here at all. Yours is probably the only country in the world where such an experiment, international and interdenominational, in Christian education could be made so freely, so unhampered by government restrictions. And those of us from other lands are grateful for the privilege of joining with you.

The second is the American unit. To you and your countrymen we must give the honor of having provided the inspiration, of having seen the vision first, and of supplying the means to start the venture.

The third, the smallest unit, is the European. I do not know about my colleagues from the Continent but I must say that those of us from Britain are amazed at the boldness of the conception of an international, interdenominational, Christian University. It is something that in our conservative little islands will be impossible for generations to come. You of America and China are showing, to Britain at least, something we need to learn.

And the task to which these three units are together setting ourselves--what is it? It is to give the very best scholarship of both East and West to the Church of Christ, that she may serve China, that China may give her best contribution to the world, may bring her honor and glory into the city of God.

That is our act of creative Faith--and there are I think some things that are essential if we are to succeed, if our dream for Yenching is to come true:

I. The first is Union. I often wonder what we should choose if we had to pick out the most essential element in Christ's program. Some of us would certainly say Righteousness first. And yet I think the more we read the Gospels the more we realize that Union stands at least as high as Righteousness. Not that Christ ever lowers the moral claim. His standard of righteousness is nothing short of perfection--"perfect as your Heavenly Father"--but he puts along side of it this other new idea to the world of his time; working together, working with God, that is the secret of God's commonwealth.

I have had some experience of teaching institutions both at home and in China, and I am free to say that in none of them have I seen anything like the spirit of cooperation and fellowship that we enjoy in Yenching. That is something for which we ought to be most deeply thankful--our teaching lot has been cast in a pleasant place. It is also something we ought to regard as a very sacred heritage. We must try to realize to the full not only our fellowship with colleagues and students, but our wider fellowship with all those who work for the ideals of Yenching, the college servants, the letter carriers, the workmen on the new site. The other day a large trench they are digging fell in and killed two men. They were day-laborers, earning a very small wage, and not caring very much I suppose about the ideals of the University: but their lives too went to the making of Yenching.

II. The next is the sense of Personal Responsibility, responsibility for the lives that are entrusted to our care. Often when I sit down to think of the teachers' task I am literally frightened at the importance and the delicacy of the creative

work all teachers undertake in the forming of young lives. The thing that frightens me is the immensity of the influence that you and I may have, even without knowing it, on the student's whole career. Do we realize, for instance, the spiritual hindrance our suspicion may be, our fear that the lad cannot make good, even though we never utter a word about it?

And the converse, thank God, is true. We cannot tell how great a help it is to any particular student that his teacher has faith in him. That I would say, is Creative Faith at its best.

III. The third, for want of a better word, I would call Sacrifice. I do not like the word because so much nonsense has been talked about it. I do not regard it as sacrifice for any of us to teach in Yenching. We may be giving up much for it--some of us no doubt are--but we are giving up simply because of something better, an ideal that attracts us more.

Christ's idea of sacrifice was like that. It was always positive. He never asked a man to give up for nothing: "sell all that you have, and give to the poor", "let a man deny himself, take up his cross, and follow me". And in his own case his death was not a foolish throwing away of his life. It was the only way he could see to win to the ideal for which he lived, and was made almost easy for him by the grandeur of the conception that filled his life. "The greater the vision the less the sacrifice."

IV. The next essential to our particular act of Faith is I would say an absolute devotion of our energies to raising our standards of scholarship. We are very conscious that our

standards are not high: We know they are in no way comparable to the ideal we have before us. We must strive, with all the members of the University, teachers and students alike, to unite in this. And we must never be satisfied. "A good conscience is an invention of the devil" is terribly true in the educational world. Let us see to it that through self-satisfaction of ours shall be standard of Yenching scholarship be lowered, or checked in its advance.

V. This leads me to mention Vision. One of the most wonderful prophecies in the Old Testament is that in the Book of Joel: "Your young men shall see visions and your old men shall dream dreams." It is not such an unusual thing for the young men to have visions. That is the privilege of youth. But the glory of it comes in the second half of the sentence: those who have been bearing the burden of life, those who have, as we say, lost their illusions--that they should see visions too, that is the secret of the promise about the day of the Lord that was to come. It is the gift of eternal youth. And I like to think that we have it, in some measure at least, in Yenching.

VI. The last essential I shall mention is our Personal Life. About this subject too I am always hesitant to speak, for I know that my own life does not justify my saying much to others.

I often wonder how much our visions depend on our relationship with God. I don't know; but I do know one thing, that the people who had the greatest visions in history were the people who knew most of God. The most interesting thing to me in the annals of the Old Testament has always been the stories of the boys with those outlandish dreams--dreams

that came true--Moses amidst a tribe of slaves dreaming that he could set them free; David while he watched his father's sheep dreaming that one day he would be a poet and a King; and then later on the prophets in the heart-break of their country's sorrows dreaming of the Christ that was to be.

And it's the seeing of the Vision that brings it. Don't forget that. So today I would suggest to you this two-fold privilege that is given to us--our vision and the source of our vision, the working together and seeing together with God. For I feel absolutely confident that the vision of Yenching is from Him. Think of it once again--to give unitedly the very best the East and West have to give to the Church in China, that the Church may give her best to the people of this great land, that China in turn may give her best to the world, and, if you like to follow the vision still, that this world of ours may give its best to that greater world of the spirit, the world of eternal verities, where all the company of Heaven join in the supreme task of all life--to know God, to glorify Him, and to enjoy Him for ever.

Therefore be strong and of a good courage, for the Lord our God is with us.

Britton  
Conference

*Annual Pre-sessional Conference of Faculty of Peking Univ  
(or Annual Faculty Retreat of P.U.)*

Seventy members of the Peking University staff gathered in September for a pre-sessional conference, camping for three days in Prince Tsai Tao's former country place, adjoining the University's new site. The conference was a good deal more than a session of planning for the year's work and for next summer's removal to the new location. It was an almost staggering revelation of the bigness of Peking University.

President Stuart introduced new members of the faculty and announced others on the way out, eighteen in all, making a total now of ninety-six regular members of the teaching and administrative staff. This was exclusive of about thirty more engaged for part-time duties. Dr. Lucius Porter was back again after having been borrowed for two years by Columbia University. Mrs. M.E. Judd of Dalton, Georgia, who is generously helping in designing a landscape scheme for the new campus, was the visitor in attendance.

Construction on the new site was more advanced than any one had dared to expect back in 1920, when the University had acquired the sixty-acre tract of a deserted, imperial estate. Later purchases had now doubled the premises. The 120 acres were overrun with masons and mechanics, and raucous with concrete-mixing and the sound of workers of every description. Already completed were four buildings-- the Ninde Divinity Hall, a Men's Dormitory unit, and the Administration Building and Dean's residence for the Women's College. Already roofed were four Women's Dormitory units and two Science Buildings. Under construction were six others -- the Bashford Memorial (general administration), the Sage Memorial (Women's College), the Berry Memorial Library, and three Men's Dormitory units; making a total of sixteen buildings, with ample ground ready for more as soon as the funds could be made available.

As for the University's potentialities for constructive Christian service, the entire conference vibrated with a consciousness of the bigness of the opportunity. Peking is a prime strategic position for developing Christian leadership for the nation. The enlarged staff and new plant are a fair beginning towards utilizing this advantage. And at this distraught time of China's transition, no work of producing "trustworthy, educated leaders" for the China that is to be.

The conference also reflected the international bigness of Peking University. The faculty already included Chinese, Americans, English, Scotch, Irish, Canadian, and Swiss. Harmony is rare enough in international bodies, and this particular body had to deal with an amazing variety of questions, ranging from the reorganization of the whole administrative system down to such ridiculous details as laying out bathroom doors in faculty residences. But no matter how divergent were the viewpoints, the conference arrived at agreement on every basic point. That can only mean that, at the bottom, every member sought one thing -- the ideal of combining the best of the East and the West into the training of Christian Chinese men and women.

The campus is regarded by round-the-world travellers as possibly the most beautiful they have seen in Mission lands on all their journey. The new University buildings, now rising on this beautiful site, are a splendid blend of the ancient forms of Chinese art with steel-reinforced concrete. Just so, the spirit of the University is to unite the finest of the Past with the finest of the Modern. As one newcomer put it, Peking University is the League of Nations idea, applied to education instead of politics, -- and started fairly along the way towards achievement.



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PRE-SESSIONAL CONFERENCE OF THE FACULTY  
Sept. 10-13, 1923.

A Pre-sessional Conference of the Faculty of Peking University was held on Sept. 11 and 12 in the Lang Jui Yuan-tzu Gardens.

The meetings opened on the morning of Sept. 11, at 8:45 with devotional exercises led by President Stuart.

Reports of Standing Committees for the Past Year  
Faculty Executive Committee

Dr. Galt reported that though this committee had done most efficient work during the year, there was a tendency to absorb the business which belonged rightly to other bodies; this being largely due to the fact that the meetings of this committee were held with great regularity. A new plan was being put forward by which the amount of business hitherto carried by this committee would be reduced.

Social Activities Committee. (No report)

Catalogue and Curriculum Committee

Mr. W. W. Davis reported the preparation of bulletins and catalogues and discussion of curricular matters during the past year. He felt that the experience of last year did not justify the union of these two committees, and that for the future there should be two separate committees.

Campaign and Local Publicity

Mr. Chamberlain in the absence of Mr. Wolferz reported publicity material regularly sent to the New York offices about once a month, photographs, charts and graphs being included. Publicity material also appeared repeatedly in Missionary magazines and College bulletins. Miss Boynton's report stated circulation of university news through the Chung Mei News Agency, notices of distinguished visitors, new enterprises in the various departments, progress at the new site, etc. about 100 pages of typed material being released this year.

Program Committee

Mr. Corbett reported that the year's work had not been altogether successful, owing to the fact that the faculty was separated by distance; individual members having their own church and mission affiliations in the city, and that there was no suitable place of meeting: the question of language being also a serious difficulty, and that topics of universal interest were very hard to find. Mr. Corbett felt that this coming year there should be a strong endeavor to unify the faculty as a whole, and suggested meetings held alternately in English and Chinese, divided on the basis language not race.

Convocations Committee

Dr. J. F. Li reported weakness in the Decoration Committee and the difficulty of getting anyone to take the responsibility for this duty.

Secondary Schools

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In the absence of Miss Payne, Mr. Breece reported that in trying to work out our problems as related to the secondary schools examinations in the past two years have shown that this problem is becoming increasingly difficult. In the past two years 30 to 40% of the candidates have been admitted. This year only 25%. Out of 75 candidates for admission 33 having been received. Mr. Breece recommended the increase of examinations given at a distance in the future.

##### Library

Mr. Davis reported a very small budget for the past year, and a sad lack of Chinese books. He suggested writing to the Commercial Press asking for copies of books, also asked that the faculty loan their periodicals and books for use in the Library on the reserve shelves.

##### Book Store

Mr. Davis reported very heavy and tedious work, and suggested that an expert business man should tackle this problem.

Association of Christian Colleges and Universities

Dr. T.T. Lew reported that the association is three years old. Each Christian College or University send two delegates: the meetings are held once a year to discuss problems and adjustments and to consider the problem of higher education in China as a whole: also that Yenching should be proud of the fact that Dean Frame has been elected Vice-president of the association. It was suggested that some action should be taken expressing disapproval of the new ruling that in future these should be only one representative sent from each college which would indicate that the Chinese representation would probably be very slim.

Religious Activities Committee

Dean Lew reported that regular church services had been held every Sunday evening, that religious instruction had been given regularly in the Arts College, and that special classes had been held for the students of all four classes in the Men's College.

Dr. Galt recommended that for the coming year:

1. All members of the staff maintain as intimate social and religious association with the students as possible.
2. Daily topics for the chapel services be prepared month by month in advance, that a few select persons be placed in charge of the services to maintain continuity and system, and develop the spirit of religious worship and inspiration, and that members of the staff who are invited to speak follow the program of topics prepared: also that in the matter of the general character of the service, the topics to be discussed, and the most convenient time for the service, the opinion of the student body be consulted.
3. Special religious meetings be arranged for the Lenten season and Holy Week.

Peking University--Constitution and Bylaws Applicable to the Needs of the University while Occupying the Temporary Site in Peking

The chairman of the Constitution Committee presented the draft of a Constitution and Bylaws applicable to the needs of the University while occupying the temporary site in Peking. This was read and referred back to the committee for further revision.

Appointment of Standing Committees for the Year 1923-24

- Voted:- that the Faculty Executive Committee shall be replaced by a Committee of Deans as suggested in the proposed Constitution.
- Voted:- to approve of the nominations to the Religious Activities Comm.
- Voted:- " " " " " " Social Activities Committee and to ask Mr. B.H. Li to accept the chairmanship in the place of Mrs. Corbett.
- Voted:- to approve of the nominations to the Curriculum Committee with addition of Miss Konantz, and the Deans ex-officio.
- Voted:- to approve of the nominations to the Campaign Publicity Committee and to ask Mr. Hung to act as chairman.
- Voted:- to approve of the nominations to the Local Publicity Committee
- Voted:- to approve of the nominations to the Program Committee and to ask Mr. Barbour to act as chairman in the place of Mr. Breece and that he be requested to prepare some agenda on the question of "Occasional Meetings" to be presented at a later time as the President may

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meeting of this conference at such time as the President may indicate as suitable.

Voted:- to approve of the nominations to the Convocations Committee.

Voted:- to approve of the nominations to the Editorial Committee.

Voted:- to approve of the nominations to the Committee on Graduate Study with the addition of Mr. de Vargas.

Voted:- to approve of the nominations to the Library Committee.

Voted:- to approve of the nominations to the Bookstore Committee and to ask Mr. Harris to act as chairman in the place of Mr. Davis.

Voted:- to approve of the nominations to the Entrance Committee.

- Voted:- to approve of the nominations to the Association of Christian Colleges and Universities.
- Voted:- to ask Dr. Galt to continue the revision of the Proposed Constitution.
- Voted:- that a committee on Chinese Teachers Salaries be appointed.
- Voted:- that a small committee on a University Cemetery be appointed (Mr. E.O. Wilson, chairman, Mr. B.H. Li, Miss Dickinson) and that they be asked to report at the next meeting of this conference.

Attendance at Chapel

After long discussion it was voted to refer the whole question to the separate faculties.

University Chaplain

Voted:- that it is the sense of the faculty of the University for the vital need of the religious life of the students of the University that we request the Board of Managers and the Board of Trustees to take action to make provision to secure a University pastor in the near future.

Limitation of the Student Body

Voted:- to accept Mr. Corbett's proposal that in view of the necessity of mentioning some definite figure in connection with the enrollment of students when we move to the new site, that the limit be placed at 2000, but that we recognize among ourselves that this is nothing but a rough estimate that must be revised from time to time.

Graduate Study

Voted:- to put on the agenda for the November meeting the question of "Graduate Study", and that the committee on graduate study be asked to prepare material for discussion at that meeting.

Books for the Library

Voted:- that we suggest that \$25,000 be assigned for the purchase of books for the Library at Haitien and, \$100,000 be assigned as an endowment, the interest of which could be used until the books and periodicals have been purchased.

ADJOURNED

UNIVERSITY COUNCIL MEETING  
May 28, 1923.

A meeting was held at 4:00 p.m. at 30 Ma Pi Chang.

Present:- Dr. Galt in the chair, Messrs. Corbett, Davis, Tayler, Breece, Ch'en, Li, Lew, Vincent, Mrs. Frame, Misses Boynton and Dickinson.

Candidate for M.A.

Voted:- that we approve of the report of the Head of the Department of Economics with regard to Soo Wen Kuang that he has satisfied the residence requirements but that his thesis is not acceptable as an M.A. thesis.

General Intelligence Test

Voted:- that the general intelligence test be given to all new students on Monday, Sept. 17, 1923.

Recommendations of the Trustees in regard to M.A. degree

Voted:- that the recommendations of the Trustees in regard to the M.A. degree together with the suggestions made today be referred to a committee to be appointed by the chair. (Committee on Recommendations to the Trustees in regard to M.A. Degree:-Messrs. Tayler, Ch'en and Davis)

Candidate for M. A.

Voted: that we recommend to the Board of Managers that Peking University grant T.Y.Ch'en the M.A. degree in view of his work done in the department of Biology.

Graduate student in Chemistry

Voted: that the admission of a student from Yale-in-China to the Department of Chemistry for the purpose of graduate work be referred to the Department of Chemistry which shall consult with the standing Committee on the M. A. Degree, this latter committee to report to the University Council.

Special students in the One-year Normal Course

Voted: the adoption of Dr. Galt's suggestions for admission of special students to the courses in Education in the sub-freshmen year. (Recommendations attached to these minutes)

Summer School Work

Voted: that records of Summer School work be kept with a view to determining at a later date the amount of credit, if any, to be allowed for summer work.

Special Certificates at Commencement

Voted: that the names of all students who receive special certificates appear upon the printed program, but that these certificates be conveyed to them in an appropriate way without their appearing on the platform.

Diplomas for Special Courses

Voted: that the preparation of diplomas for special courses be left to the committee on special diplomas with power.

Special Sub-freshman Course in Education.

(a) Voted: that there be made an allowance of eight students for the special sub-freshman courses in Education. (see motion below)

(b) Voted: that the above motion be referred to the Committee of the President and Deans.

ADJOURNED

## An Impression of the Pre-sessional Conference

One could have no better introduction to the life of the University than the Pre-sessional Conference held at the Lang Jun Yuan ~~the~~ Gardens, September eleventh and twelfth. The gardens, situated near ~~the new site of~~ the University and rented by the University for a period of ~~ten~~ years, brought one immediately into the spirit of ~~the new~~ Yenching with its forward looking thoughts. For a new comer they meant also a glimpse of the beauty and charm that is China, an acquaintance with the personality of the faculty, and perhaps most important of all, an insight into the problems facing all who take up their work at the University.

One as new as I am in this fascinating city is captured first of all by the indefinable charm of the physical surroundings. That is why I must speak first of the delightful site which is ~~to be~~ the home, temporarily, of some of the members of the faculty after the University has moved to its new buildings. Lang Jun Yuan ~~Tzu~~ is a palace belonging to Prince <sup>Tsai</sup> Tao, brother of Prince Regent. This fact, in itself, lends a bit of romance, although the charm of the place is in no way dependent upon its royal association; it lies hidden rather in stately gateways, winding roads lined with willows, lotus ponds spanned by arched bridges, low white buildings with curving roofs and exquisite carvings, courtyards where nature runs wild in ivy-covered walls and rockeries. It was difficult to turn away from this alluring setting to the business of the meeting.

President Stuart's opening words were a plea for loyalty and cooperation, for a working together in such harmony that it would bring to the University the greatest possible service from the group. Perhaps it was the diversity of this group that struck <sup>me</sup> first of all. Looking around the room and seeing gathered there different types of Chinese, English, Latins and Americans, I could not but wonder how it was possible to make of such a group an effective working unit. Stuart

The business of the first day was concerned largely with the temporary constitution drawn up by Mr. Galt. I must confess that I was less interested in the lively discussion itself, than in the personalities which the discussion revealed. I remember particularly: Dean Lew for his untiring interest and broad perspective; Mr. Galt for his remarkable fund of information; Mr. Corbett whose vivacity and earnestness were compelling; Mr. Bentley who lent--shall I say an Elizabethan flavor to the meeting; Mr. de Vargas whose questions kept all on the alert; Mr. Hung with his fresh interest and clear penetrating mind; Mr. Taylor, Mr. Burgess, Mrs. Frame, and many others. delet [The presence of Madame Stuart and Madame Lew added to the meeting an intimate appeal which was touching.] It was not long, however, before the meeting had revealed something deeper than personalities; it had shown to me the remarkable faith of all in the work of the institution as well as the earnestness and spiritual energy than must have been expended to hold together so closely an institution as young and with such simple and apparently inadequate equipment and decidedly limited resources.



*inspiring*

The meeting of the second day was taken up entirely with the problem of religious education. It was thrilling to feel oneself a part of an organization representing so many points of view, and yet having so magnificent a spirit of good will, which had become broad, without losing earnestness, and intense, without becoming narrow. President Stuart's words came back to me again and again, and made me think that perhaps it was his spirit which had penetrated deeper than individual beliefs, and had brought out of the many one desire for service and the search for truth.

To know that the University is still slowly feeling its way along these perplexing problems makes one realize the seriousness of the responsibility: it is for this reason that one becomes humble in the offering of service, although joyful in the thought of the task. Surely it is fitting to call upon the help of the Lord and to sing unto God our strength.

*delete* [ As I look back to these pleasant days together, I think also of the delightful hospitality of Mr. and Mrs. Gibb which made it possible to know the members of our group better than would otherwise have been possible; of the visit to the new grounds-- the beauty of the situation and the charm and appropriateness of the new buildings must be well known to all interested in the University. But it is the memory of the last evening of worship together which seems most significant. In the dimly lighted room, all differences of language and creed seemed to melt away. I was struck by a glorious spirit of beauty and holiness, and I found myself not taking part in the words of the service but awakening rather to a new experience of worship, more in spirit and in truth. ]

A New Member of the Faculty

Sept. 19, 1923.

0200

## Yenta Faculty hold Annual Conference In Western Hills

10-7-36  
The Annual Yenta Christian Fellowship Retreat for the faculty division of Yenching University took place at Wo Fo Ssu last Saturday and Sunday, and was attended by more than fifty members of the University faculty. The first meeting was held on Saturday evening in one of the beautiful grove pavilions, after an enjoyable Chinese dinner was served.

A very interesting account concerning Yenching's contributions to the new Chinese hymnal which has been off the press for about a year, was given by Professor Bliss Wiant, well known conductor of the Yenching "Messiah" Chorus. Mr. Wiant said that great efforts had been made to include Chinese tunes, and also gave examples of ancient folk songs and lute music which have been adapted to this use. Furthermore, said Mr. Wiant, without the labours of Dr. T. T. Lew, Mr. Ernest Yang, now a research fellow in the Harvard-Yenching Institute, the book could never have been completed. Mr. Wiant pointed with pride to original compositions by Yenching students and members of the Department of Music of Yenching which have found their place in the collection.

After a report on Fellowship activities during the previous year made by Miss Dora Bent, the remainder of the evening was placed at the disposal of the members of the Oxford Group in Yenching. Mr. T. E. Breece gave a brief account of the history of the Group and their main views of Christian life and practice. Mr. Lawrence Mead and Mrs. Philip de

Vargas also spoke, the former outlining the effects of Oxford Group experience in his own case, and the latter speaking of results in the school of which she was headmistress in Geneva, Switzerland. Miss Adeline Veghte also gave a personal testimony.

**Dr. Mei speaks**

On Sunday morning the numbers were increased by arrivals from the campus, amongst them Dr. Y. P. Mei who has just returned from his tour to the Northwest. After devotions led by Miss Myfanwy Wood, Dr. Mei spoke upon the subject "Is Yenching Religious?" He said that two years of absence from them had caused him to realize that Yenching had built up a religious quality of life which was missed when one went away from it. He thought, however, that efforts should be made to deepen religious earnestness and to increase religious values amongst them. Following his talk were group discussions as to how this could best be accomplished.

The afternoon session was devoted to a report of suggestions made by the small groups of the morning, and plans for winter activity were made. The Retreat closed with an address from Dr. T. C. Chao who spoke with great and moving simplicity.

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YENCHING

TRANSFER

(Issued by Campaign Office  
November, 1928)

PRESESSIONAL CONFERENCE

1928

Pre-session Conference is an event to which the members of the Yenching staff look forward with great anticipation. It is a yearly season of rejoicing over the achievements which show an astonishing cumulation for the brief nine years since the University was organized; it is a time of greeting old comrades and of welcoming new recruits; it is a period of searchings of heart over mistakes or failures, and of serious grappling with questions of policy for the future; most of all it is an opportunity for quiet realization of the spiritual vision which is the mainspring and the goal of all our effort, and of rededication to it.

The conference this year, took place in the great hall, standing upon a piece of property recently purchased by Yenching, which is to be known as the Yen Nung Yuan, the Yenching Agricultural Gardens. The hall, a chamber of the noblest old Chinese proportions, opens into a court bright with autumn flowers, and both court and Hall had been prepared by the Department of Agriculture for the accommodation of colleagues all interested to see the new property--and all quite unlikely to discover it without the stimulus supplied by the necessity of turning up at the Conference.

The session began with the statement by the President of the Christian character of the institution. "Christianity" he said "saves men from sin and develops in them a Christlike character. We have no claim on western generosity or upon Chinese good will, unless we are supplying to China young men and women of the loftiest spiritual and moral character." He urged that this year, we bear in mind the responsibility which this puts upon us, and he especially urged that the Chinese consider what responsibility was entailed for them.

He was followed by Dean Leonard Hsu who made a moving declaration of his own acceptance of this responsibility as the supreme challenge "to carry a reaffirmation of Christian purpose and conviction into all contacts with the students."

This initial reminder of responsibility was followed by devotions led by Professor P. C. Hsu, whose religious influence upon both students and faculty has been marked. "For their sakes I sanctify myself" -- his theme. And so the sessions began.

The first morning held reports upon matters of interest. Vice-President Wu had visited the authorities of the Nationalist government at Nanking, and had found them cordially disposed toward Yenching. One man high in authority is a graduate of an institution which was merged in Yenching, and was therefore especially inclined to friendliness. The question of a Chinese President was discussed. It was suggested that there is no hurry about finding him as long as the Board of Managers had suitable Chinese membership. Following the Vice-President, Dr. Su I Wang reported upon the proceedings of the Council of Christian Higher Education which was held in Shanghai this summer. At this gathering, Dr. Stuart was the only foreign president,

0203

and a splendid group of young Chinese educators worked upon the question of how the various Christian colleges and Universities in China could make their best contribution. They were in hearty agreement with Yenching's desire to develop graduate work, and their suggestion that we take on a hundred graduate students in 1928-29 has been carried out in the registration of this autumn.

In the middle of the morning session a very small figure in black appeared in a seat near the door, and the newcomer listened with intense interest to all that went on. It was Dr. T. T. Lew arrived from America the night before. The afternoon session opened with a speech from him which ran all the way from high comedy to most serious veins. The latter were largely concerned with tributes to the devotion of a group of people not always sufficiently appreciated by the Chinese -- the Mission Board Secretaries, the missionaries working for funds in the face of bitter humiliations and disappointments, and the humble donors of a few dollars a year who take their contributions out of their necessities. Dr. Lew freely admitted that he had learned to regard money from such sources as a trust, the sacredness of which he had not realized before. He turned from this experience abroad to a review of the policies which were initiated at Yenching, and which are now a commonplace in most Christian institutions in China, although at the time they were adopted with us, they were received almost with hostility. Prominent among these were the equal treatment of westerners and Chinese in regard to salary, and the dropping of compulsory religious courses and exercises.

The sessions were pleasantly interrupted by luncheon hours and tea intermissions. At these times, brides --(of whom Yenching has a goodly array this year) were introduced -- and committees buzzed in corners while others wandered about the gardens. A number of topics were covered in the sessions of the second day. The Women's College had an opportunity to discuss its position and needs: the Dean of Instruction made a most interesting report upon the situation with the students. The young administrator looks hardly more than a boy himself, and has the liveliest sympathy with youth -- especially when it is a bit rebellious! His humor flashed out continually, as when he described a group of malcontents who came to him to complain that dormitory fees were too high. "I never could do accounts," he confided to us "So I didn't discuss figures with these boys, but gave them some spiritual admonitions."

Grades, Faculty unity, methods of marking, the relationship with other institutions, internal domestic economy -- all these and many other points were discussed at length. Committees were announced -- sports were held and after an evening of conviviality at the Dean's Residence of the Women's College the Conference was over.

Perhaps the most abiding impression left by the gathering was the sense of solidarity of this international group. Chinese predominated. Much of the discussion was in Chinese, and all speeches were carefully translated. (One wishes to mention the delight which was given us all by the translator Mr. Chuan Shao-Wen. His accuracy

0204

was amazing and the wit of his own comments was delicious, and  
tided us over many a dull moment.) There was never a suspicion  
of difficulty in comprehending points of view, because there was  
no racial cleavage at all. There was disagreement -- but never  
a case where the westerners were on one side and the orientals  
on the other. And after all -- one can scarcely remember what  
the disagreements were about. What one remembers was the sense  
of comradeship in a common task.

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FACULTY PRESSIONAL CONFERENCE - SEPTEMBER 5-6, 1930.

President's Address.

Let me give expression, first of all, to the deep satisfaction I have in being back with you again and looking into your faces. Next I want to ask that you be very patient in listening to me this morning. The Preessional Conference is about the only chance I have in the whole year to talk to the Faculty as a group about the things that interest me most rather than dealing with some pressing matter of business, and this time my natural desire for such an opportunity is accentuated both by long absence from Yenching and by the eventful changes that have been affecting our environment and our own outlook. I hope there will be ample time left after I finish for such discussion as you care to have concerning the issues raised. Meanwhile let us think of this whole morning as continuing the devotional period which has preceded.

The outlook. It may not be amiss to remind ourselves at the outset of those tremendously significant forces working both within us and from without which are transforming this institution from a union of denominational foreign missionary colleges into a private university established under Chinese law with all the attributes of a broadly conceived centre of higher learning, while retaining all of the essential purpose and performance of its origin. It has been effecting this transition in the midst of a swirling maelstrom of awakened nationalism, racial consciousness, new knowledge, crumbling beliefs, passionate struggles for better social, economic and political conditions, the disintegration of political life and alarming spread of lawlessness and destructive revolutionary movements. How to adjust our religious activities in view of government regulations, reinforced as all of these are by public opinion, requires and will receive very careful thought. The temper of our own students and the evidences among them of world-wide tendencies among present-day youth cannot but come into conflict with traditional theories of educational policy. The bearing of recent happenings both here and abroad upon our financial support must be kept in mind. In short, we are facing a new session more overshadowed perhaps with bewildering and unpredictable uncertainties than any of those tumultuous years through which we have already passed.

Yenching Ideals. In all of this confusion one thing is radiantly clear and this is that we do exist and can exist only by the maintenance of our distinctive Yenching ideals. Without these there is no real reason why we should continue to function at all. Without these most of us would not care to be working here, there would be no continuity with our past heritage, no consistency in our various relationships, no rational hope for the future. In the most literal sense it can be said that we live upon our ideals. The institution has been largely created out of these and owes to them such measure of achievement as it has now attained; our internal harmony and mutual helpfulness, our success in relation to our students and the Chinese nation, our only hope of further financial resources, all depend upon our ability to



live according to the standards and objectives we have set for ourselves. Whatever may be true in the world at large, for us at any rate the most idealistic solution of the many problems we must face is demonstrably the most practical one. And herein lies our real contribution to our age, in China as well as abroad.

Synthesis. It is from this viewpoint that I should like to go over with you this morning some of the more pressing of these problems. If I attempted to sum up in one word the keynote of our life for the year that lies ahead, as I conceive it, it would be Synthesis. In previous years the word Fellowship has been stressed and one of our number has urged the thought of Mutuality. My text for the day differs only slightly from these, the ideas underlying our University motto, and other familiar phrases in which we attempt to describe the unifying principle by which we are trying to live. Our task then for the new academic year is further integration of delightfully diversified elements.

The Faculty. In applying this concept let us begin with ourselves, the Faculty. I doubt if there can be found anywhere else a group, no larger than ours, and living together as do we on a cooperative basis, that has as much variation as is represented among us. The most obvious cleavage is of course that between Western and Chinese and yet it has been one of our greatest triumphs during these recent years of Nationalistic tension that we have had such almost perfect harmony. This has perhaps been more endangered by the salary discussions of last year than anything else that has ever happened, and one of our first concrete objectives must be to recover our old harmony by the way we apply our highest life-ideals to this acid test. The relation of men and women under the peculiar historical and present circumstances of our own organization may seem to not a few of us a more difficult achievement in synthesis than the racial. We vary very widely in our feeling as to how our university can or should retain its Christian character. Then there is the scientific as against the humanistic emphasis, conflicting extremes as to student discipline, social habits, taste and temperament, etc. The point in calling attention to all this is that we have much the richer, finer common life with all these differences, providing we can effect a synthesis of them. Each of us here has a rare chance to practise working with those whose mental habits, moral concepts, modes of procedure, are unlike one's own, or even more or less repugnant.

Salaries. Reference has been made to the salary issue. I should like to comment further on that, partly because it must be faced again this coming year, but chiefly because it can be treated as a superlative opportunity for examining into and applying the life-ideals of which we are now thinking. Since we as a group virtually have the power to decide what salaries we wish to give ourselves, our recommendations on this realistic

issue will be quite indicative of our controlling aims and of our capacity to reach unified conclusions. I have at this time only two suggestions. One is that we reopen the question both of Chinese and Western schedules. And secondly, that we try to work out new ones on a fusion of the following three principles; (1) Christian concepts of stewardship and service; (2) Academic efficiency, so that each teacher can put his whole time and thought into this one task without financial anxiety; (3) Social obligations of Chinese and Western teachers involved in their respective circumstances. This can easily be the most vexatious of administrative burdens and a selfishly individualistic struggle, or a synthesis of glowing idealism and practical intelligence. Let us determine this morning at least the attitude with which we shall face the problem.

The Student Body. We are all aware of the possibilities of disturbance in every school in China, ours being emphatically no exception. Here again there is a call for a synthesis between anciently recognised faculty rights and startlingly novel student assertions. In facing the coming year let us first of all free ourselves from fear. The only danger we have from students is that a majority of them may organize against us, in which case we are prepared to close the institution. We owe it to no superior authority to continue operation if the students should attempt to force any issue upon us. But let me add at once that I think any such eventuality extremely unlikely. Two points only we need to stress, one is scrupulous observance on our part individually and in every division of all regulations and of considerate, courteous treatment of students in carrying out our duties. An error of judgment, failure to adhere to prescribed procedure, unwitting brusqueness in manner, on the part of one teacher may at any time--as we have experienced more than once--involve the entire institution in serious complications. The other and more agreeable point to urge is that every one of us try, each in his or her own way, but all as most of us never have before, to cultivate friendly relations with individual students. Almost any threatened outbreak can be averted if enough students and enough teachers are on sufficiently friendly terms to explain to one another the points-of-view involved. We are in the curious position of being entirely dependent on student support for the carrying out of any disciplinary program, with no ability to use force nor any advantage from its use. Our strength consists in the active and well-informed cooperation of the student body as a whole against agitations instigated either from within or without, and we can all help toward this mutual understanding.

Finances. Any review of our common interests would be incomplete which did not deal with university finances. I regret that unauthorized and much too optimistic reports of results of recent efforts in America have appeared in the local

press. The facts are briefly that we have the value during the next few years of substantial increases in endowment for the Natural Sciences, though one important item in this is not finally assured and another item will go by default unless its conditions are met within the next five years. The provision for the Social Sciences is even more precarious and little progress has been made toward capitalization of this budget. I found it on this last trip far more difficult to raise money in America than ever before in my experience, there being, apart from personal deficiencies, three leading reasons: (1) the New York Stock Exchange crash, its nation-wide consequences and a general state of business depression and uncertainty; (2) the continued turmoil in China and the alarmist or confused impressions on the American Mind; (3) the appalling increase of financial appeals for every conceivable object within the country and from all parts of the world, and ever more skilful technique in solicitation with the consequent resistance aroused in those solicited. These causes, and others that could be added, will most probably continue to operate for some years. Coming more specifically to our own problem, it is very difficult to secure persons effective in raising money and willing to work for us. Perhaps the most encouraging result of my recent trip was the probability that Dr. Chester E. Jenney who had helped us temporarily when I was previously in the States, will now join us on a somewhat permanent basis. His reason is that he got so infected then that, as he expresses it, Yenching has gripped him so that he cannot get it out of his system. Another factor is that, apart from Princeton and Wellesley alumni and certain other special groups, we have no natural constituencies and even these are only ours in so far as we have won them by much cultivation. In other words, there are no persons or organizations in America or elsewhere upon <sup>whom</sup> we have any claim whatever. This is what I meant in insisting that we can only exist and grow by living according to our best ideals, and by so doing create the only argument with which we can successfully appeal for funds. Therefore not a few of you who by faithful and fruitful attention to your own tasks, and in complete unconsciousness of having any part in money-raising have been the real cause of such results as we have thus far attained.

In the earlier years we had to put ourselves on the map and take risks or incur deficits. We lacked experience and felt the urge to expand. For the immediate future I plead for the utmost cooperation on the part of all of you in a policy of stabilization and restraint against further enlargement. With the most careful economy we can perhaps carry on as we now are without anxiety, but even so there are always unforeseen necessities and a steadily increasing cost of operation. Even from the standpoint of getting new money, which still remains our biggest problem, this will be made easier from now on by a conservative policy. And somehow I feel strangely hopeful for our future if we thus work together now.

Additional Needs. In addition to securing the endowments now in process for the Natural and Social Sciences and the Women's College, and for the Departments of Journalism and Education, none of which except the last named involve any expansion, I should put as our most pressing needs, more adequate provision for purchasing English and European Language books for the Library, and for the general welfare of our students. The former of these calls for no argument nor does it require any large outlay. By the latter I mean everything from medical attention including preventive and corrective treatment and hygiene, through athletics and physical education, psychiatry, etc. to loans scholarships, self-support, vocational guidance and assistance in securing employment. We cannot fulfil our claim to be Christian until we enter into all that concerns the problems that our students face, and do our utmost through skilful technique and all known facilities for fashioning them into the sort of manhood and womanhood that can most usefully serve their country. Nor would anything less than this be really complete education. How pitifully inadequate is our present equipment in almost all these respects, or even our present concern over these defects! This is perhaps the aspect of our university life that weighs on me now more than any other.

In physical plant we must increase somewhat the equipment of the Power House, we must look forward to some relief for already congested library conditions, another women's dormitory unit and to a smaller extent and less immediately needed more men's dormitory space, and sundry other items. Mr. Chuan will certainly include more faculty residences!

School of Religion. Government instructions may require organic separation of this unit from the University and its removal from the campus. That this may not prove an unmixed misfortune was the buoyant conviction of at least some of its faculty before the recently promulgated orders were issued. In any case, the problems thus created give us all the occasion to evaluate afresh the choice personalities of this faculty and to express our practical sympathy with them in this new development. Whatever administrative or organizational changes may be required, we shall all the more claim them as of ourselves by every right of functional service and personal esteem.

Sunday Observance. Another specific question of religious policy has been referred to this Conference by your meeting of last June in the action regarding the utilization of Sunday with special reference to organized athletics and amusements. On the matter of athletics there was what seemed to me an admirable statement prepared by one or more members of the School of Religion faculty. Certain guiding principles will probably be generally accepted among us. The traditional requirements and prohibitions of western Christianity are not being maintained in those countries under the sweeping changes of thought and life, nor do most of these commend themselves to Chinese Christians who think for themselves. It is a curious fact that the New Testament

which deals in the frankest way with the shortcomings of the first generation of Christians and with warnings or admonitions as to their duty, does not once exhort to a strict Jewish observance of this day. Nor would it have been possible for those earliest congregations to do so. The meetings referred to were always in the evening when they could leave their tasks of the day. Jesus denounced the excessive observance of contemporary religious leaders, and declared the great principle that the Sabbath was made for man and not man for the Sabbath. In other words, the Puritan Sunday of England and America never had any justification from the New Testament. On the other hand, the day ought to be different from others in really helpful forms, including spiritual cultivation for all who can be led to seek it. But even for these, and for the large number of the indifferent how can we create new and understood values in place of activities no longer practicable nor useful? Let us study this question with a constructive emphasis that finds healthy, enjoyable, uplifting occupations for our students in the place of-- not those pious duties which we might wish they spent their time with-- but the trivial or harmful diversions to which they turn because they know of nothing better. For instance, how about faculty members being at home to students on Sunday afternoon? Instead of more or less futile debates on athletics and moving pictures on Sundays, let us think of positive ways to help the students into the best use of this day with its noble possibilities.

In a more general comment growing out of such issue, the survival value of Yenching University depends very largely upon the emphasis which Chinese administrative officers and teachers put upon character-building influences as the institution passes out of the control of missionary representatives into theirs. This applies alike to the continuance of western financial assistance and to the moral and financial support in China upon which it must increasingly depend in the future. How therefore can the values of the older religious teaching be conserved in forms suitable to Chinese racial characteristics, present-day college students, and twentieth century environment?

Religion. This last topic leads naturally to the religious problems created for all of us by recent legislation and the tendencies in popular thought of which it is really little more than the articulate expression. As always in whatever concerns man's deepest emotions, there is need of a synthesis of passionately conflicting opinions, and between those who care intensely about such matters and those who are more or less indifferent to the whole subject. For myself I cannot escape from a certain feeling of exhilaration that at last we have a chance to demonstrate as a community and as individuals the practical advantages of striving to live according to the highest beliefs and spiritual principles of which we know, stripped of many of the customary accessories. We can at least agree to work together for what we all recognise as our Yenching ideals. To what extent and in what forms various

1930

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ones of us may find religious practices helpful in sustaining our own spiritual vitality or inspiring it in others is all part of the challenging experiment in corporate idealism which Yenching University connotes. For let us think of Yenching as more than an educational institution, but as this plus a thrilling adventure in the practise of living according to the best we know, as an organ for generating dynamic moral energies, as a smoothly running efficiently regulated machine which also has a vitalizing soul, as a synthesis of the abiding values in two confluent civilizations, a synthesis also of the heritage of the past and the hopes of the future, as a place where the most idealistic solution is proven also to be the most practical one, and where we are all students in the art of living according to the finer urgings of the human spirit, in the consciousness that this is in harmony with whatever Reality lies at the heart of our Universe.

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1931

PRESESSIONAL CONFERENCE ✓

See photos

Briefly, I would summarize my impressions of the Pre-sessional Conference of September 1931 as threefold:

I felt the keenest delight in my view of the old garden where we met and in the silent sunlight that poured itself through the fresh green intricacies of vines and trees.

As the sessions progressed I found most remarkable and heart-warming the friendly working together of educational leaders of the East and the West for the happiness of Yenching students.

In this earnest cooperation there was surprisingly little mention of the stereotyped problems of education. The ideals to be sought and the difficulties to be met were realities. There was enthusiasm with courage to discuss and to disagree frankly over details, not generalities.

Handicapped though a newcomer may be to appreciate completely such a conference, he cannot fail to gain from it an inspiring start for his work in the university. He should leave the conference grounds with a sense of sharing henceforth in the large responsibility of the teaching personnel for the welfare of the young men and women who come to Yenching.

R. C. Stuckert.  
R.C. Stuckert.

(New member of staff in the English Department)

Presidential Library  
1932

A UNIVERSITY IS GROWING UP

September 2, 1932, a glorious day of early autumn in North China, cool and sunny; the rust-colored tufts of kaoliang grain standing high in the fields; the Western Hills green from the summer rains; a day on which it is indeed a joy to be alive. Little groups of people are hurrying through a gate opposite the main entrance to the campus of Yenching University. What is on foot today? Let us join them and see. The path winds through an old garden between lotus ponds and jagged rockeries, past a group of buildings freshly colorwashed and painted, to where in front of a long, low building the faculty of the university is assembling, as is its custom, for a two days conference to discuss the special problems facing the academic year just ahead. Whoever you are, you will be greeted warmly, for we are a friendly, sociable group of people; new-comers are being taken about and introduced without delay; old members returning from hills, seashore, summer conferences and schools, furloughs abroad, all are enthusiastically meeting each other again. It is here that the newly arrived staff member gets his first real insight into our university life, his first contact with university personalities, for here we bring for frank and free discussion the problems that most deeply concern us, and it is here that our leaders have time to discuss with us principles and ideals, and the reasons for our existence as a university. To new members, and to many old members as well, it is always an inspiring occasion. Here one is most conscious of that something which in spite of diversities of age, race, creed and viewpoint, knits us together as a group and holds

02 15



to a task whose reward is certainly not money, and as yet not even fame.

A bell rings; it is nine o'clock. The seats in the long room, bare of everything but chairs and a small deal table at one end, gradually fill up. A small, round-faced spectacled man, with humorous eyes, clad in a Chinese short coat and long gown, rises to conduct the opening ceremonies. He is the chancellor of Yenching University, a scholar of the old school, speaking no English. A man grown wise in the knowledge of men and books, known and respected throughout China for his scholarship and years of public service. A man actively in touch and in sympathy with all youth movements, whose own students testify to his eagerness to know and discuss with them in the classroom all the new currents of thought that are sweeping over the country, encouraging them to do independent and original thinking. A man not fearing to be known as a Christian, unprejudiced and for all his suave<sup>c</sup> courtesy standing unmoved on matters of principle.

This morning he is conducting the devotional exercises that begin the proceedings, and after this follows his address. He speaks to us today on the old Chinese virtues of fairmindedness and sincerity, which in Christian interpretation might be akin to the godlike attributes of righteousness and truth.

Our second speaker this morning is Mr. Ma Wen-cho, and the problem that he brings before us is that of the physical and moral well-being of our students, more particularly that of our men students. Mr. Ma is a fairly recent addition to our faculty,

but he has had long experience with young men in his Y.M.C.A. work in south China. He was heard to say recently when his family moved to Yenching that he would prefer to have them live in an old remodeled Chinese house rather than one of modern western style. "I do not wish to unfit my boys for simple living. I do not know that they will always be able to afford an expensive modern house". He is in charge of the department of our affairs known as Student Welfare, and of Loans, Scholarships and Self-help. He is very closely in touch with our poorer students. To-day he raises with us the following questions: How can we more effectively come to know and help each individual student in facing the bewildering problems that are arising out of this new social order in China? How can we help them to adjust themselves to and use without abuse what modern engineering is bringing to China in the way of electric light, running water, steam heating, etc? How can we help them to learn through their own small political groups the lessons of clean and honest politics, of cooperation, of public service and the right use of power? How can we help to strengthen the hands of those Christian students who are striving so hard to foster such ideals to the end that right traditions may grow up in Yenching, that we may not only train our own students but serve an example to other institutions in China?

Politics have become a very burning question in all our educational institutions. During the course of the last 15 years Chinese students have been precipitated into taking a very active part in the political affairs of their country; many have been dragged in unwillingly; many are now weary of the game and ask only to be left alone with their studies. But there is still to be found in almost every institution the small ardent minority which is a very powerful

factor, capable of causing endless anxiety to the authorities. How to control and direct such student groups has become today a major problem not only in the individual institutions, but to the Government Ministry of Education as well. At the time of last elections to our Student Government Association the rumors were afloat about the campus of the mismanagement of affairs in the men's dormitories, which for some years now have been entirely under student control; of cooks and servants not properly paid, of private "squeeze" and perquisites for those who held high office in the association. This year the Christian student group went into the elections with a will, determined to turn out the "squeezers" and to "clean-up the mess". They won many of the important offices and are just now entering upon their tenure of office. How difficult this will be for them; how much opposition they will meet; whether they will weary of the struggle for lack of support and discouragement, remains to be seen. An interesting denouement in the situation is that the communists have joined with them in this piece of public service. It will be interesting to see what Christianity can do for communism.

While this matter is under discussion an older member of staff rises to ask why "squeezers" cannot be expelled. One of our young psychologists, a close friend of all students, pleads for less drastic solution; rather for the helping and guiding of those who are valiantly striving to bring justice and honor into our small political world, in order that such traditions may gradually but irrevocably become the very warp and woof of our university life, traditions that will make impossible in the future any such misuse of power. Another young member rises to attest most earnestly to the encouraging fact

that after an absence of two years abroad she has already found evidences of a very strong forward move towards this very goal.

Lunch time approaches, and we gather around bowls and chopsticks, and then for an hour explore the old garden, recently acquired, in which damaged buildings have been very simply made habitable for some 30 or 40 of our young unmarried clerks and instructors. Some of the greater stars in our firmament have been snatched to attend meetings of committees which sit about under the trees.

The afternoon meeting opens with a speech from the President in which he explains to us our present financial status. We have not been unaware here in China of the financial depression that has plunged the whole world it would seem in deep gloom. We are not unaware of the bearing this may inevitably have upon our own financial situation, little as it has touched us actually as yet. But the years ahead will be increasingly difficult for those who have upon their shoulders the burden of finding our bare running expenses, not to mention that of building up an endowment. While going frankly with us into our present financial situation and sharing with us his anxieties concerning the future, he sounds the note that he has always sounded, that of his infinite trust and confidence in us, and his strong conviction that if we will as a faculty group work together and do the best that is in us, and in so doing justify the faith and confidence of those who have so generously made possible the building up of this university in China, the ways and means will be found in the future by which the work here begun will not cease.

On the second morning of the conference a seemingly youthful person rises to conduct the devotional exercises and to open the morning's discussion. In appearance he might be an undergraduate

(this he deploras) and indeed is not so far removed from his student days and only recently back from study abroad. Mr. Chang Hung-chun is an enthusiastic member of our extremely active department of Sociology which handles a very large section of our students. To keep pace with their plans and projects, their dreams and aspirations in making possible a new social order in China, is indeed a somewhat breathless struggle. His very earnest plea this morning is that our teaching may be always kept vitally in touch with the actual life and conditions of the society in which our students will find themselves when their college days are over. Books may be necessary, western standards and methods desirable in themselves, but this is not enough, it is not the half of what our students need. They must know the actual conditions they will encounter here in the country of their birth. While he is speaking to us, though he modestly refrains from dwelling upon it, we all think of the little Ching Ho experiment station, a community center in a country village some three or four miles from the campus, where the department is carefully studying conditions, gathering statistics, putting theories into actual practice, and bringing students close to the life and needs of the country community. There is little discussion when he has finished for we all most heartily endorse every word he has said.

Our Director of Studies, Dr. Y. E. Mei is on his feet now. Presenting, in his plain blue cotton students gown, almost as youthful an appearance as the previous speaker, he is nevertheless one of the outstanding personalities on our staff and certainly one of the most earnest and influential leaders in Christian work among students. He is today bringing to us problems involved in entrance examinations, which are a major educational concern at this time in China. Troubles

without and within the country have prevented the government from putting into practice its new educational program. Middle school work is not standardized. We as a university must maintain our high standards of scholarship, and yet the middle schools from which we draw our students are of widely varying grades. Some years ago at this same conference when this same problem was on the carpet one member of staff asserted: "We must never lower our standards; if only one student is qualified to pass our entrance examinations, better to admit only that one student or close our buildings". There seems something ethically wrong in such a position, sound as it may be in other aspects. Can we so calmly shelve our responsibility to the country we serve? Dr. Mei this morning presents to us with considerable humor and sympathy his experiences in conducting recent entrance examinations, his struggles to cope with a situation which still involves the most ingenious attempts to cheat the examining board, and a society which still clings to the old custom of special consideration for privileged men's sons and daughters. Our university faces a difficult situation, with its tuition rates beyond the means of the average Chinese family of today, in competing with government colleges which grant tuition free and a subsidy to those who successfully complete their college course. He believes, nevertheless, that if Yenching University will continue to offer, as her special contribution, a type of education founded on Christian ideals, she need not fear that she will be crowded out when government institutions grow strong and steady. He and his staff of assistants have been at work untiringly through the long, hot summer. They have called in the help of our educationalists and psychologists who have brought the light of statistical science to bear upon the knotty problem. Our Director of Studies is a trained philosopher, and I conclude, a

humanist. For in speaking of the hundreds who sat for the entrance examinations in Peiping alone, and of the small percentage that had any hope of succeeding, "I wish we could have passed them all", he said.

Dr. Luh Chih-wei, our expert psychologist, and I may add our interpreter during the conference, follows, pinning charts and statistical tables to the wall for our enlightenment, and surveying very thoroughly the entrance preparation required by us, and the relation of the same to the preparation that a student today is able to obtain in a middle school.

A word from Dr. Timothy Lew (too well known at home and abroad to need introduction here) along similar lines concludes the speeches, and the remainder of the time is taken up with discussion.

A unanimous vote of complete confidence in whatever changes and adjustments Dr. Mei and his associates may feel called upon to make in our present examination methods, in order not only to bring them up to date, but to adapt them to particular conditions existing in China today, indicates that there is no shadow of fear, even among our ultra-conservatives, that Yenching's high standards of scholarship are in any danger.

The problem discussed during these two days seem to be much the same as those that were under discussion in 1921. They still revolve around our religious life, our financial difficulties and our academic procedure. But the conference held in 1921 was vastly different from the one held in 1932. Where does the difference lie?

It is easy to make comparison between the University as it was then and as it is now. We have a physical plant that is better, our academic standing is higher and reputation greater; there has been a

shifting of emphasis in leadership, in 1932 almost entirely Chinese; and so on. But the most striking difference to my own mind is rather an inward and spiritual difference.

The question of our religious policy was constantly under discussion in the days when we first faced the world as a full-fledged university. In looking back upon them now, those early enthusiasms seem a little immature, the discussions wordy, the conclusions uncertain. We expended endless time and thought in planning, arguing, discussing, one might almost say agonizing over what form of expression this corporate religious life should take. How could we best express ourselves; how adequately testify to our underlying purpose, how blend harmoniously and effectively our intense and varied religious experiences and outward observances, how best demonstrate to the world at large our religious life?

We have grown up since then, we have learned how. The dreams we dreamed in early conferences of some form of organization that was broad enough to take us all in and absorb all our spiritual energies has since become a reality. Consciously or unconsciously we have been shaping ourselves after ideals that have been held ever before us. We have now on our campus a veritable church in function if not in name, one suited to our needs. Our membership included faculty, students and workers. We have our own order of service, Sunday schools, schools for the poor, and social service activities of all kinds. It is a church that in no way interfered with any form of religious worship we as individuals may wish to follow. We have not lost as it were our nationalism, but we have become international. We are talking less, but we are doing more.



We are not afraid to take in non-Christian students. We welcome rather than discourage this. Have we not four years in which to demonstrate to them the power of Christianity? We do not question our ability to serve China now and in the future. We are assured of our place here. We have come to believe thoroughly in ourselves. Endorsement has already come from all parts of China and from Chinese communities overseas. Parents of our students, Christian and non-Christian, have been watching us closely during these adolescent years of ours, observing quietly the results of our work, the influence of our personalities upon the impressionable, impulsive youth of China today. They are satisfied to trust their sons and daughters to us. It is, therefore, in no sense of living in a fool's paradise that we confidently face whatever the future may hold for us, and that we set ourselves to the task of today hopefully, believing in Him to whom no hope was too high, no task too great, no trust too overwhelming, to whom indeed nothing was impossible.

Yenching University,  
September, 1932.

0224

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Fall 1933

Some points brought up at the Precessional Conference at Yenching.

FINANCES

Dr. Stuart explained in detail the full situation in regard to the financial situation of each college. He went into great detail concerning the Rockefeller Foundation grant to Natural Sciences.

ADMISSIONS

Most of the discussions centered around the problems connected with admissions of students. There were 1105 applicants for entrance. 431 were chosen. These came by way of accredited schools and examinations. Of those who took the exam. only 14 passed. In order to get any students they had to manipulate the marks. It seems that different departments have different passing marks. I could not get everything down as Mr. Mei talked so fast, but it seems that the following shows some of the dept. passing marks, and the percentage that passed their exams.

Subject	Passing mark	percentage passing
English	55	43
Math.	65	17
Biology	61	29
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Averages	45 - 65	17 --60%

But only 14 made enough on sufficient subjects to get in. So something had to be done. They decided to lower the passing grade of each subject to the point where 50% of the students passed. Depts. howled and said they would be ruined. The following became the passing grades in dept. :- English 50, Chinese 50, Math. ?, Physice 41, Chem. 52, Biol. 51, History 39, Geog. 64. Then they found they could admit only 86. Too few. They went over the lists and found students who had made very high marks on one subject and who had high intelligence tests records. To them this showed that the low marks meant poor teaching in the other subjects, but high ability on the part of the student. They admitted 46 on this basis.

They had a long discussion of means of admitting students hereafter, that is the basis. The Committee tried to sound out the faculty on the proposition of testing only on English and Chinese as these are the medium of instruction, and on intelligence. Then taking the school records for the subjects taken in middle schools. Everything indicated poor instruction in middle schools and the crying need of improvement. But on the other hand when the Yenching students went up for examination for entrance into P.U.M.C. this year, they showed up poorly. The P.U.M.C. had to lower its passing mark from 75 to 35 to get any students. Which looks like a difference in emphasis between those who teach the course and those who give the exam. Science teaching in the middle schools showed up badly. It also showed that students of lower general intelligence were taking biology, which also indicates that the instruction is weak and <sup>more</sup> weak students are electing it. The recommendation came from the department of Biology that Biology not be allowed as an elective for entrance. They had already requested this in the past. Boys seemed to do better in Mat. and girls in English. In Intelligence tests the girls made 37 and the boys 38 plus.

Should the admission requirements for the different colleges be the same? Practically. More mathematics for the Natural Sciences.

One Japanese student applied for admission. What would happen if they admitted him and trouble came. Students might mob him or he might bomb them. I think he was not admitted.

Hawaiian students offering a problem. Honolulu can admit only 20% of her applicants. Danger then that Yenching will be dumping ground. Depression spreading from America to Hawaii may cause students to be in financial straits. The expense of coming to China with the uncertainty of admission a problem. The possibility of having the students take the Honolulu exams. and if they pass Yenching might take these marks, together with other facts about the students as a basis of admission. They thought it better that the student spend one year in the Univ. of Honolulu and if record good would be considered for Yenching. An exchange arrangement would not work so very well for more Hawaiian students would want to come to Yenching than Yenching students would want to go to Honolulu.

Oversess Chinese students must have had some Chinese, A difficulty presented itself with North Eastern students as their records had been destroyed. Shanghai and Nanking and Soochow students were in the midst of their last semester's work and could

0225

not give their credits for that work yet.

They told many funny stories of people trying to substitute for others at the entrance exams. How when one boy was caught taking the exam for some one else, and put out of the room, he said " You people are so small". Another when it was discovered that he was taking the exam for his brother said that his brother had a little weakness in Chinese. One boy was very carefully made up to look like the picture of the boy whom he was impersonating. Three people were acting as detectives on this job, two detected nothing wrong, the third caught him. He protested and protested over the accusation, but when they told him that they would take his picture to turn in along with the other picture and the exam paper, he almost ran, saying they could have his exam. fee of \$3.00

They had a lot to say about the rumour that any rich man's son can get into <sup>en</sup>ching. Mr. Mei was questioned very closely. He told the basis of admission that has been given, and said that the President and the Chancellor have the privilege of admitting five students when the committee was in doubt. That is they could exercise their discretion in the case of five students. The atmosphere was electric with disapproval I will tell you more of that when I see you.

The discussion of all these problems was an eye opener to me. I had no idea of the difficulties in their way. When I think how I have been living in an educational atmosphere here in China for nine years and have failed to comprehend these difficulties, I am amazed that Mr. Gunn could presume to pass judgment on work that he saw. It shows how dangerous a superficial knowledge of anything is, when your decision must affect the work and the workers of a big organization.

0226

our file

The 1947 Pre-Sessional Conference at Yenching

For more than 25 years the academic year at Yenching has opened with a Pre-Sessional Conference. In a quiet court-yard, set beside a pool and among the trees and shrubs of one of the ex-Imperial gardens of the campus the whole faculty and administrative staff meet together for a couple of days. There are post-vacation greetings, reports from the responsible heads of activities and departments, projects for the new year, and a free-for-all period of questions and discussion. Through the years our Pre-Sessional has meant to us reinforcement of loyalty to the Yenching Spirit and ideals, and renewed intimacy in frank and free fellowship in our common task. This year the program covered the Friday and Saturday (Sept. 6, 6) before registration week, with a Communion Service of the Christian Fellowship on Sunday. Reports filled the Friday morning period and part of the afternoon. A picnic lunch kept the group together and gave chance for personal visiting. Beginning with Friday mid-afternoon and filling all the periods on Saturday came the inquiries and discussion. A pleasant tea, with greetings to new arrivals, and much cheery talk, closed the Saturday sessions. After the frank criticism and, sometimes, tense feeling on certain questions that were brought up, it was reassuring to feel the friendly sense of comradeship and earnest team-spirit with which the meetings closed. It was this spirit of comradeship that was intensified in the Communion Service on Sunday morning.

Consecutive hours of reports often prove uninteresting and tiresome; in this case alert attention was given throughout the period as administrative and academic officers told of the emergency situations that had been met and overcome during the past year, or outlined forward-looking plans for a more hopeful future. To a recent arrival it is truly amazing to learn to what has been

0227

achieved in spite of financial limitations and the disruption, both physical and spiritual, caused by the war-years. The pioneer returnees of 1945-46 are heroes.

For the question and discussion periods inquiries and topics had been suggested in writing before the session. These had been somewhat classified by the chairmen, Dr. Agnes Ch'en. You should know that at these pre-sessional discussions anyone is free to bring up any question or topic that is felt to be important. Aside from some scattering questions on such items as campus lights, purity of drinking water, bus schedule etc., most of the discussion centered around two major problems. The first was that of the differential salary treatment between Chinese and Westerners. Baldly put the question is this, "Why should a Western instructor in English get a payment in US Gold dollars that exchanges for more CNC \$ than a Chinese full-professor draws?" You can imagine some of the feeling with which aspects of that question would be treated. It is a mark of the quality of the Yenching fellowship that such a question could be put and discussed in a general meeting. In fact this pre-sessional conference of the entire staff, academic and administrative, is just the place where such a question should be put, for this body-the General Meeting of Faculty and Administrative Officers- is the democratic base of our pyramid of control; from it stem the Council and various executive and administrative committees. The discussion continued vigorously, with differing views presented, and attacked, with explanations and comments made from many angles. While no solution could be reached in so short a time the whole problem was clarified, and valuable suggestions handed on to the administration. Moreover, the very fact of having had this free discussion resulted in a fine sense of comradeship in facing a difficulty with increased mutual goodwill.

The second major topic was that of "academic democracy". It seems that

0228

the Chinese newspapers have recently given much attention to this topic. This has been due, in part, to a fear of too much supervision and control of educational policy through political groups. Our discussion brought out Yenching's long tradition in democratic methods, with a recognition that the task of rehabilitation after the war had involved some necessary emergency decisions that could not be delayed for the slower processes of our traditional ways. It was pointed out, with several appeals to the university "constitution" that we can now move on from "emergency" to "legal" procedure, to the greater satisfaction of all concerned. An interesting point was made by a member of the administration group who showed that national and private Chinese universities are taking Yenching methods as an example in several types of activities, of which more democratic faculty control is one. Methods in registration, in the handling of students and in the program of physical education were also mentioned as illustrating this tendency of other universities to take over our procedure. Probably such copying is done unconsciously, but it is, nevertheless, a tribute to the standards that Yenching has maintained in Chinese education.

A happy feature of the Pre-Sessional was the presence of Dr. J. Leighton Stuart, who had remained in Peiping after coming up for the memorial service for Dr. Timothy T. Lew. Dr. Stuart gave a characteristic greeting to the group, reminding us of the Yenching motto, "Freedom through Truth for Service" which has entered so remarkably into the texture of our life, especially of all those who study here. It gives in essence the Yenching spirit and its fundamental Christian basis. We all ended our sessions with a fresh consecration to our ideal and a strengthened determination to serve each other, our students and China.

L. C. P.

0229

M. Corbett

YENCHING UNIVERSITY  
PEIPING, CHINA

Faculty Retreat - October 28, 1945

This was held on one of those mild, windless days which often occur in North China at this season and make a conference in the open air quite comfortable. It began in a lovely old garden near to our campus with a simple lunch together. Chinese shao-ping or buns were made into sandwiches filled with a meat-paste provided from American army rations to internees. They were thus an instance of the Sino-American cooperation which is now being everywhere emphasized and which is of the very essence of our Yenching life. In addition each person had a piece of sponge-cake, a Chinese pear and of course plenty of tea. This was followed by a series of speeches. The President spoke in English after which Dean Luh repeated in Chinese the substance of what had been said, freely adding comments of his own. As almost all those present understood both languages this avoided tedious repetition while reaching every one. He pointed out that this was our first meeting since the disruption of our academic work by war, and represented only a fraction of the original group, others being in Chengtu or far-away in other countries, or for various reasons no longer of our number. He spoke of the momentous events through which we had lived and of their devastating effects upon all of us personally and upon the material welfare of the institution. But in its world-wide results the victory was more complete, more full of beneficent potentialities than anyone would have dared to hope for, nowhere more so than in China. In all this Yenching too had benefited greatly, for wherever he had been since his release there was an endorsement, an attitude of friendly goodwill and of expectancy, which was thrilling. He reminded his hearers that this achievement was chiefly due to the Christian motive which had created the University and been so large a factor in forming the distinctive quality of life described as the Yenching spirit. This was especially pertinent as we faced this most critical period when the restoration of the physical plant involved a great deal of money, labor, and discomfort, when the moulding of our immature students with no help from upper classmen and after years of repressive Japanese domination was a task requiring unusual effort, when we must prepare for the harmonious amalgamation of the teachers and students now in Chengtu with our own, and when we all were feeling the strain of the past few years while exposed to the new tensions of post-war maladjustments.

The Controller and Director of Studies followed in turn; the one with a spicy description of the problems of fitting our sorely damaged physical plant for partial use and of equitable financial treatment with inflation and monetary uncertainties; the other with a clear and thoughtful presentation of the academic confusion produced by what had happened and of concrete issues that must be settled in the coming months.

The Chairman of the Committee on Student Welfare spoke with force and enthusiasm of the measures for aiding and guiding this raw student-body, for giving much emergency financial help in view of the pitiable economic condition of many of them, and of some of the results already noticeable in their behavior.

After a brief period for other reports or questions, those in attendance found relaxation in walking to the President's House where they were joined by their wives for tea and a social interval, followed by a religious service conducted by Dean Chao with his rare instinct for worship and spiritual insight.

With the harassing personal preoccupations and the pressing duties of these first weeks of renewed academic life, the desire for some such gathering for unhurried fellowship had been growing, and it seems to have been quite happily met by the program of this quiet Sunday afternoon.

J. L. S.

0230