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PEKING UNIVERSITY

Peking, China

SCHOOL OF THEOLOGY
OFFICE OF THE DEAN

March 21, 1924

Having heard about the uncertainty of your return I am now writing you this letter in the midst of the usual rush. There are three matters which have given me a great deal of anxiety about the Theological School which I wish to unload on you. I would not think of writing you this letter and putting this burden on you if the situation were not so desperate.

The first question is concerning Professor T. C. Chao. I have been working steadily on him and on Professor Nance of Soochow University, urging them to make a decision to let Professor T. C. Chao come to us. Professor Chao has proved to be more than the right hand man to Nance. As the Dean of the College he has launched new plans and effected very difficult reforms with brilliant success. He became absolutely indispensable to Nance's administration. The other day Chao wrote me that he at last came to the decision to join us next year, resigning from his post as the Dean, to try out the half year plan which I proposed. This means he will leave his family down at Soochow, but will come himself for one academic term each year. It means, of course, a great sacrifice on his part, but he said that he has seen the vision of the great Yenching Movement in the theological and religious life of China. And he is willing to make the sacrifice of family comfort and welfare the comfortable position in Soochow and everything else, to give this plan a trial. You understand Chinese psychology well enough to appreciate what it all involves, yet he has made this decision. He spoke to Nance and asked Nance for the release to which Nance finally yielded.

When this letter came I could hardly believe it was true. I waited for a few days until Chao wrote me again asking me to write to Nance about it before any further accident happened that might interfere with the plan. This I did. Please see inclosure, both my letter to Nance and his answer to me. You can appreciate what it all meant to Nance. It is really great of Nance to make this sacrifice.

Now, what shall we do? We must provide a half years salary for Chao. I think it should be the equivalent of the salary which he gets at Soochow plus the difference which will be incurred by his living away from his family in Peking, because the family expense must be going on just the same at Soochow. It takes seventy or eighty dollars a month to live in Peking (about thirty dollars a month for room, light, heat and service at the Y.M.C.A., then board, rickshaw fare, social organizations, and the difference of clothing in a different climate) So I think it will come to about three hundred dollars a month which is William Hung's salary. But we only need to provide for six months and this means eighteen hundred dollars silver, or nine hundred and fifty gold at the present rate of exchange.

The second question is about Mr. Timothy Jen. After a long delay and expectation he finally got his father's consent and made arrangements with the family and came up to us, and has started his work. He has rapidly in a short while made himself prominent in Peking intellectual circles, and the students already feel the effect of his contribution. He is now living in the Y.M.C.A. without his family up, and working in a very faithful and serious way. He is paid out of the money which the members of

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the Board of Managers have raised. The twelve hundred dollars is only sufficient for a six months salary at one hundred and fifty plus his traveling expenses coming up. He came with a rather timid attitude, not knowing whether the invitation on our part is a thoroughly cordial and earnest one. For he is a man of very strong character who values truth and independence above everything else. The mistake made by the National Committee of the Y.M.C.A. has made him rather critical of institutional organizations and it took a long period of persuasion before he consented to consider staying with us continually. Now, his salary this year is frankly at a reduced rate, so to speak, as he received only one hundred and fifty a month. His salary at the Y last year was much higher than this and I think he should have at least two hundred and twenty-five to two hundred and fifty a month when he is made a full time man. Of course, if we had the money it should be a little more. Now we must provide, therefore, his salary for the whole year beginning ~~twenty-five hundred and fifty~~ ~~three thousand~~ next August, for twelve months. That will amount to from twenty-five hundred and fifty to three thousand silver or from fourteen to fifteen hundred gold.

The third matter is concerning Mr. Ch'en Yuan, ex-Vice Minister of Education and the well known scholar on Comparative Religions. His teaching this year here is greatly appreciated by the students and it has added considerable reputation to the school. Last year, you told me that you had spoken to him about rendering this service gratis. He is doing it now, but the other day I was rudely awakened to the fact that such an arrangement was not considered proper. A confidential friend came to see me saying that there has been comment abroad expressing surprise at our attitude towards Chen, that it is considered belittling him, and that we should at least have done two things: first, to send him a formal, dignified "P'ing Shu" as the National Universities do in engaging scholars of that rank to lecture or to render any academic service. And, second, we should have presented at least fifty dollars a month as the "Chu Ma Fei". He has been very faithful, coming to lectures two hours a week. You know his residence is far away from our school and he is a man whose life is quite busy. It has been quite remarkable that he has been so regular that he has only been absent once or twice thus far, and that on account of important business of the Senate. Now, of course, he has never said a word to me about the money part of it, and as you know he will never say it. It is not so much the money, but the courtesy which is to be expressed by the "Chu Ma Fei". The fact that there was this comment shows the attitude of those who have the welfare of our students in mind. Possibly, it reflects partly his mental attitude. Last night he and I had dinner together at a friend's place. On my expressing appreciation for this service he said that he would not be able to come next year because of the distance. Putting two and two together, I am afraid that it becomes imperative for us to heal the breach, and also for retaining his service to provide six hundred dollars next year for this purpose.

The fourth matter is concerning scholarships. Several students of the school have already left and some are considering leaving next year because of financial difficulty. It costs about from three to three hundred and fifty silver a year for students to go through the school. I am making a careful study of a student's annual expenses, and I fully appreciate those who had to leave being placed in this difficulty. You see we are taking men in who have finished their college course, when the family has supported a son through college, in nine cases out of ten, most cases, the young man

is expected to support the family, his younger brothers and sisters who are waiting for their education. Most of our students now are doing extra work outside to support themselves, and some are supporting their families. As you understand the return for the service is rather small, and it cuts into the studies or health of both very seriously in some cases. There are also several students who wanted to come to the School but cannot. One of them is in the throes of making a decision one way or the other during the next few days. He has gone through college on loan funds. These have already exceeded the thousand dollars mark. His brothers and sisters are waiting for his help. He is a member of the S.V.M. and the best student in the Greek class, and one of the most prized students of de Vargas in History, and has proved a student of general excellence. He has finally succeeded in getting his father to allow him to study theology. The latter is willing to bear all the sacrifices involved, but he cannot borrow any more money for him to support him through the Theological School. He has made a careful list of expenses including everything which amounts to three hundred and fifty dollars. Anything short of this amount will bring him into further debt. This is just one case. What shall we do about it?

Now these four questions are not questions of ordinary importance. They involve a great deal and in some measure the future of the school is at stake.

First, you remember Chao was ready to come two years ago after a long period of negotiations, but owing to the lack of funds we missed the opportunity. When we got funds the opportunity was passed. Now this is, I am afraid, our last chance. If we fail to get him this time I doubt very much that we can persuade him to consider any further proposition. The hardest thing to deal with in connection with Chinese psychology is to convince a Chinese that a proposition made to him is absolutely genuine, for Chinese never express a negative, and one always tries to find out how true the proposition is until it is absolutely proved. There is a group of men in Shanghai still trying to persuade him to take up something else as they have been trying to do for the last few years. Now, he has resigned from the Deanship of Soochow. If we do not come across he will be lost to us and from our point of view it is not fair to Soochow either, for Soochow will feel responsible for his leaving Soochow, and at the same time we do not get the benefit of his leaving.

Second, Timothy Jen's experience with the Y has been very fortunate for the Y for people all criticize the Y for not being able to hold such a man. The negative effect upon the organization is quite serious among the thoughtful people. I am as sure as anything that the same reflection will fall upon us if we cannot keep him to continue the work this fall.

Third, the weakest part of our school is the lack of teachers who can meet the needs of the day along the line of Modern Apologetics by Chinese for the intellectual classes. Yet we have unfortunately acquired a reputation as the only place where such help can be obtained by the people who need it. Dr. Li is doing excellent work in the Old Testament, William is doing very well in History and Systematics, but all of us have also to serve the Arts College and carry such a big load that we cannot possibly do any more. Chao's specialty is Apologetics and Jen's is Comparative Religion and Philosophy of Religion. We must have them in order to carry on our minimum of work. Already one student has left us and made the remark that we have given people false impressions because we don't have enough teachers. We simply cannot afford to allow our reputation to go on the rocks. We have with a great struggle built up this reputation, and I am sorry that we have done so because these disappointed people will leave the impression around which will prevent us from getting a second chance.

Fourth, leaving our own reputation aside let us think of the cause. I wonder whether you know that since you left over a million words have been published and several volumes by the leading intellectuals of China, including Hu Shih and others about what is known as the War of the Philosophies of Life. Hu Shih came out with an open challenge in these words:- "Let those who are believers in God come to defend their God and the believers in the Soul come forward with an adequate defense of the Soul". The country is literally in an uproar over it. Even the Y secretaries have come and criticized us, saying "Why don't you people fight?" But how can we, when we are so tied up with routine duties and no time to study?

Fifth, in the last six months, there has been tremendous emphasis thrown upon careful research and study as against more hot air speech-making and shallow writings among the intellectuals, and the students are greatly impressed with such a call to study and research. All of us in the School of Theology have felt that we must study ourselves and be given time to study or we better step out. Chao and Jen are willing to make the sacrifice of leaving their families down in the South so that they can come up and do some real study and to teach in a way that is creditable—not in the way I am doing it! Mr. Ch'en Yuan has put it very bluntly to us last night. I appreciate his frankness. It was nothing new to me. I expected that, but we can no longer go on as we are doing now. We need Chao and Jen to save the situation.

Six, after years of expectation and planning, Li, Chao, Hung, Jen and myself have effected a union known as the "Chung Group" and have pledged each other to devote the next ten years to the study of the indigenous church. We realize that individually we cannot accomplish anything worth while. Only as a unit can we do anything at all. The union, as you know, has been effected under the most difficult circumstances and I now appeal to you to give this effort a trial. I have made up my mind that whatever it may be the five must work together, and I am ready to resign from Peking University to go wherever the five can work together and I think the others feel the same way. The church has tried all sorts of plans, and as you know yourself, they have not met with success. I want to give the missionaries' institution the last chance.

Seventh, as to Mr. Ch'en Yuan, what I have said under point five applies to him. He represents the group of scholars whose support we must have and who ~~are~~ in increasing numbers are going over to Buddhism. To have men like Ch'en with us opens the way in that direction. Moreover, our students largely come from missionary institutions, and they are terribly deficient in the things Chinese. They are really not fit to do the kind of work we hope they may do, unless they undergo a thorough radical training in things Chinese, and we need just such men as Mr. Ch'en to train them in that direction. Ch'en has come and has learned the inside of the thing, and unless he is asked to take part in remedying the situation we have practically given ourselves away in a very awkward way. Remember Dr. Pott with all his efforts the last ten years, tremendous efforts they have been, has not yet succeeded in helping St. John's to live down its bad reputation for deficiency in Chinese learning.

Eighth, about scholarships. If our school is going to count for anything at all we cannot afford to fall into the same rut into which other Theological schools have fallen., that of accepting whatever students are available. The faculty have taken steps to raise still higher the standard and make stricter the entrance requirements. But on the whole the good students are always besieged with the temptation to accept positions, or are wanted by the various church organizations for immediate service. Three more years of theological training become increasingly difficult for them to attain. The only hope is a system of scholarships. We need at least half a dozen scholarships this fall to begin with

Now, how are we going to get the money? I am the last one to fail to appreciate your difficulties facing the Trustees. Nor am I presenting this case in any ordinary way as from the point of view of a college department merely seeing its own need and pressing for its own development. If our situation were not so critical and even desperate I would keep quiet at least until the campaign was over, but my conscience forbids it. There are three ways as I see it. First, the theological faculty members have expressed their opinion that since that hundred thousand dollars were raised for the School of Theology we should get the equivalent of its interest, five or six per cent per annum, which would be sufficient to meet our immediate needs. Since the campaign has come to its close, the money thus borrowed should be returned.

Second, if there is no way to raise the money, then postpone the building of one of the residences, if there is one for me. I am perfectly willing to leave the family in the city and go out to live with Chao and Jen in the same way as they have to do if they join me.

Third, if the worst comes to the worst, please borrow the money to meet these needs. Difficult as my financial situation is, and which promises to be increasingly difficult next year, with the arrival of the child and the failure of my brother to recover completely, and other troubles and problems - allow me to make the proposal to take part of my salary to pay the interest on the loan. I shall try to meet my own needs by going a little deeper into debt, for things are bad enough anyway. I feel that all the self-denials on my own part the last two years in the way of giving up opportunities for self development and so forth are all in vain if the school is not put on a real working basis of having this minimum staff of five and a quarter Chinese, counting Ch'ao as a quarter, next year. No other substitutes could do, if you understand why it is so.

Now I am not writing this letter in a moment of impulsive enthusiasm. I have held myself back since I cabled you last about Jen and Chao, but I can keep silence no longer.

Present the case also to Lucius Porter. Lucius need not look round for any man to teach Philosophy in his department. If we have Jen and Ch'ao he has the best men he can find among the Christians in China for his department. They both can help in his department as we all help Arts College.

Try to present the case to the friend who was considering giving us a lift. If it is not convenient for him to give that big help, then please beg him to save the School at this critical juncture with these immediate smaller funds.

Missionaries have sent letters to me urging us to do something for the pastors and Christian workers in the field, because they are fed up with all kinds of correspondent courses. They want something desperately which will be really vital and useful to them, and they look up to us to provide the bread. How can we meet these needs unless we have Chinese on the staff together with a Chinese secretary to get down to the task of providing written material?

I pray that this letter will make the situation clear to you, and that some friends will be moved by the Spirit and come to our aid. In this connection, I want to ask you to express my personal appreciation and gratitude once again to the friends who have been so ready in their response to our appeal in the last few years.

With love for you and prayers for your success in your increasingly difficult task,

Affectionately yours

T. L. Lee

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Theology

February 10, 1925

MEMORANDUM to Mr. James H. Lewis.

I quote the following from Dr. Stuart's letter on the budget with reference to the School of Theology:-

"In the School of Theology we are asking for about \$19000 less than last year. Because Messrs. Andrew Ch'eng and T. C. Chao have been approved before, but have been delayed in the one case by further study, and in the other by local claims, we are not thinking of either of these men as really new appointees. If Mr. Evans returns, Mr. Barker is willing to be transferred to the teaching of English or of History. But one foreigner and one Chinese (especially if the health of the former is uncertain) is the least that we should plan for to cover the whole institution in so vital a department as that of New Testament. The School of Theology will with the inclusion of these names have on its staff a majority of Chinese, the most brilliant, highly educated and consecrated that can be found in the country. If there is ever to be any independent, scholarly and constructive interpretation of Christianity to the Chinese people in harmony with their racial genius and in training ministers and other Christian workers for a church that we can hope to be "indigenous" this little galaxy of ours would seem to be one of the most precious of our treasures. The support of this entire school ought to be covered without serious difficulty either from one of the endowments on which we have been working or from special gifts."

ERIC M. NORTH.

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Excerpt from letter of Dean T.C. Chao- (to Dr. Stuart)
School of Religion
Yenching University
(Dated at Peiping, February 13, 1930)

"You may have heard by this time that we have definitely decided to open a one year course for college graduates in religious education for those who are looking forward to being directors of religious activities or teachers of religion in middle schools. We are expecting half a dozen students who may be able to come in the fall. I have also in sight half a dozen college graduates who have definitely proposed to enter the School of Religion next fall, and so we shall have from ten to twelve regular students and in addition about half a dozen special students. We may not continue the short course for middle school graduates in as much as the Y.M. and Y.W.C.A.s are not certain at all as to their ability to send us students this next year. Because of the increase of students who are not sent by the churches but who are recently seeking after religious truth themselves, and are expecting to train themselves for Christian work in the future, we have to increase the amount of scholarship funds this next year. We have asked for \$ 1,800 instead of \$1,500. This may be justified by the possible increase of tuition from students of the School, but there is another need. We have asked for \$ 2,000 mex. in the coming fall for Truth and Life and for literary purposes, and I am not at all sure that this will go through the General Faculty Executive Committee. I have to look in many directions so as to be more sure of something which will meet our need in the production of Christian literature."

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YENCHING UNIVERSITY

Peping, China

Office of the President

September 18, 1930

Mr. B. A. Garside,
150 Fifth Avenue,
New York City.

Dear Mr. Garside:

For some time since returning to Yenching I have been intending to write you regarding recent developments which affect the status of our School of Religion, but the pressure of other duties and the desire to have more definite information to report have combined to cause delay.

The occasion which led to the raising of this issue was in itself quite small. We were carrying advertisements, as is our custom, in the Shanghai papers announcing the dates and places where examinations for entrance would be held, and listing the different features for which students could apply for entrance. Among these was a Short Course on Religious and Social Service. This came to the attention of the Ministry of Education which through its Peping Provincial Bureau called our attention to this as violating the present regulations. The Chancellor who has given this whole matter much careful thought and speaks out of intimate knowledge of Chinese official life recommended that a reply be sent from his office pointing out that this Short Course was not under the University as such but the School of Religion, and adding that plans were in process for the organic segregation of the School of Religion from the University proper and its establishment on a site of its own; but, that since such rearrangements involved the securing of funds for purchasing additional land and erecting buildings, as well as the approval of our controlling bodies in China and in the United States it would be some time before such plans could be carried into effect. The Ministry pointed out in its communication that a School of Religion which trained for professional service ought not to be regarded as an integral part of a university and should be registered under the Ministry of the Interior. The necessity for facing this issue came apparently as no surprise either to the Chancellor or to the majority of the Chinese members of this faculty. Apart from possible government regulations it seems that this faculty had been discussing for some months past the desirability of such segregation especially as to site as giving more freedom and intimacy for their work. The Dean especially feels quite strongly in favor of such a program. The small number of theological students when scattered throughout the student body as a whole have not sufficient chance for the kind of fellowship which they desire among themselves. There would also be much greater flexibility in receiving students, both regular and for the Short Courses if this unit were not bound by the necessarily strict requirements that apply to the acceptance of students by the colleges and in the graduate division. For these

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reasons it had been hoped that in the event of being able to secure the "President's Garden" just north of our campus, simple dormitories, with common rooms, chapel, etc., could be erected at the western end just north of the Ninde Divinity Hall with a gate communicating between the two places.

The problem we are facing, therefore, is twofold, There is the question of policy regardless of government requirements as to whether it is better for teachers and students in this School to have such measure of privacy and freedom and seclusion as would more effectively develop close intimacy among themselves and enable them to train for their life work together with the further question whether such withdrawal from the common life of the University would weaken the influence of the faculty and students alike upon the rest of the University which certainly needs all the help it can get from this source. It is of course a question constantly debated in America as to whether a theological school is more advantageously situated when an integral part of the University or when maintained on an independent basis. The second aspect of the question is purely one of present conditions in China. If the Chinese government requires that a school aiming primarily to train for Christian work be disconnected from a University then we have the following possible courses of action:-

1) To make of the School a place where students can study religion because of intellectual or philosophical interest and eliminate or camouflage the vocational aspects. There is apparently no limitation whatever upon the conduct of such courses both in undergraduate and graduate work, but all of us here are at one in desiring to maintain the vocational character of our School whatever emphasis may be given to scholarship.

2) To defy the government on the ground of religious liberty or educational rights or in the hope that the government would not press its contention. The Chancellor, the Dean of the School and every Chinese on its faculty, are convinced that any such course would be a mistake. In fact, the only member of the faculty who advocates this is Mr. Barker who with passionate conviction would prefer to have us fight to a finish. It has, however, in recent conference been pointed out to him that the University is entirely ready to close at any time rather than submit on an issue of principle, but that this cannot possibly be explained to the Chinese government or public or even to our own University people as an issue of principle. It is not the question as to our right to teach Religion, but as to the place of a professional school for religious propaganda being integrated in a University about which much difference of opinion exists in other countries as well as here.

3) To follow the policy advocated by the Chancellor which is in effect to detach the School of Religion from administrative relation to the University, and to establish it on grounds of its own with its own assured income and staff in the expectation that by mutual understanding the essential value of the past arrangements could be conserved. As I

Dr. Stuart to Mr. Garside

Sept. 18, 1930

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pointed out above the Dean and most of the other members of the faculty feel that on the whole their work will be benefitted rather than otherwise by this change of policy. The only serious consideration that has been urged on the other side apart from the apparent yielding to anti-Christian forces, is the weakened influence of the faculty and students of this School upon the rest of the University. While I feel to some extent the cogency of this argument, yet we should remind ourselves that the function of this School is primarily to train Christian workers for the church, and that while we all appreciate the great help that the individuals on this faculty can render to the religious life and worship of the University, yet we ought not to depend over much upon one unit. Furthermore, the active part taken by this group in University religious affairs is not so much a matter of structural organization as of the spirit of fellowship and cooperation which can be maintained about as easily one way as the other if those concerned really desire it. As a matter of fact, most of the faculty members, if not all, will continue to live in their present homes. The students will have ample opportunity to mingle with other students. Sunday and other worship can be planned for with the help of this group as hitherto, and this would be true of all the various relationships which at present exist. If as is probable, the faculty members will continue occupying positions on the University faculty as teachers of undergraduate courses offered in religious subjects, they will continue to have their present academic standing.

Assuming that this program is approved, it requires the purchase of land and at least modest sums for construction. It is still uncertain whether we can purchase the President's Garden, although I shall not give up the struggle to secure it until all our efforts prove finally hopeless. There is, however, just across the road from this garden the garden of the former Prince Regent which is larger, and although in ruins, is one of the loveliest of these old gardens. Dean Chao feels strongly attached to it in preference to the President's Garden and thinks that restoration could be carried on with only slight initial expense. To understand that it is purchasable for \$20,000 silver. I myself strongly prefer the President's Garden, first because through the Hamilton gift we have money available for its purchase and because it can be used for Education Department practice schools, for running pipe lines to the Princes Garden and for other purposes, as well as for dormitories, etc., for the theological students. Being adjacent to our North boundary we can use the present Divinity Hall until other arrangements can be worked out. Or, we could wall off that building and as much of the campus west of it as we wish for the school of Religion. If the donors of Ninde Divinity Hall should approve, and if in any way the University could find money for purchasing this building, there could be on one of the other two proposed sites a new building which would continue to maintain the name and the purpose of the present one. Because of experience gained thus far we would probably plan a rearrangement which can secure greater efficiency and enlarged usefulness. Until new funds can be secured it might be thought desirable to draw upon the Harkness Rockefeller funds which were given either for plant or endowment, in order to meet the initial requirements of this new development.

Dr. Stuart to Mr. Garside

Sept. 18, 1930

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I am planning to go to Shanghai next week, but as soon after my return as possible there will be a meeting of the Board of Managers especially to consider this matter. There will doubtless be some formal recommendation to the Board of Trustees following that meeting. I am writing now merely to describe the situation with which I have been confronted since my return and to indicate the general direction of discussion thus far.

Very sincerely yours

/s/ J. LEIGHTON STUART

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Nov. 18, 1930

Mr. Cyrus McCormick
606 South Michigan Avenue
Chicago, Ill.

Dear Mr. McCormick:

Word has reached me through our New York office of various newspaper reports as to the restrictions on religious work in Christian schools in this country. Special reference has been made to such an article appearing in the Chicago Tribune which must have come to your notice. Knowing of your deep and well-informed interest in Christian educational work in China, and because of your generous assistance to the Princeton units maintained at Yenching, I venture to write you a few lines on this important subject.

First of all, let me assure you that our university has not had the slightest interference from the government or because of any public agitations in carrying on all of our regular religious activities. We are duly registered under the new Nanking Government, but neither in the process of doing so nor since, have we had any restrictions placed upon our freedom in these matters beyond these which we had already adopted ourselves on the ground of effectiveness in religious influence. In other words, almost from beginning of the university we have had the policy of voluntary attendance at religious services, and elective courses in these subjects rather than making either of them compulsory. We now have an undergraduate Department in Religion which offers about twenty-five elective courses, thus giving a wide range for the students to choose from. We also carry on Sunday and weekday church and chapel services for faculty and students and for our servants and workmen and for people in neighboring villages, all without any interference. The only issue of any kind has been a recent indication that the government may require that our School of Theology be detached from the university proper and be registered not under the Ministry of Education but under the Ministry of the Interior on the ground that it is a professional or vocational training school rather than post-graduate work in a university. Here again, the Dean of the School and almost all of its faculty feel that this would give advantages, and that they would prefer such an arrangement on a site of their own adjoining the main campus, even though the government does not press such a requirement. I have no reason to fear that there will be any further infringement of our religious freedom in the future. This is essentially true of the primary and secondary mission schools throughout North China and applies to all the colleges and universities over the country so far as I know.

There has been, it is true, interference in the recent past in the case of one or two colleges and a number of secondary schools because of some anti-Christian local official or agitations due to special local conditions. The Christian schools have also shared quite naturally in the unfortunate consequences of communist or bandit raids in the places where these have taken place, but from what I can learn they have not suffered on the whole more than the well-to-do Chinese and other private or government organizations.

The Ministry of Education has strongly advocated the definite policy of separating education and religion, especially in primary and junior high schools, but this is not because of any anti-Christian bias as such, but because of an educational theory which is felt to be based on sound principles. Whether we agree with such a point of view or not, I am convinced that it is not intended to be a persecution of Christianity.

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It would be equally applied to any other religion. A group of churches and other Christian organizations chiefly in the lower Yangtse Valley sent a petition to the Ministry some months ago asking that these regulations be cancelled, and received quite a positive reply in the negative. My own judgment always has been that such a petition under present conditions in China was a mistake, and that popular opinion would have forced the Ministry to reply as it did even apart from its own conviction. The state of public opinion in China now is quite abnormal because of a nationalistic awakening which has made the people acutely sensitive to grievances concerning real or fancied foreign aggression, etc. in all of which issues Christian missions are involved in aspects that are political or racial, rather than religious when we are thinking from the Chinese point of view. I feel quite confident that if Christian schools continue to maintain high standards and heartily put themselves under the law of the land they will have an opportunity to exert religious influence by example and personal contacts, even in the elementary schools, and in all these respects plus elective courses and voluntary worship in senior high schools and colleges except where there is communistic instigation more or less directly inspired from Moscow. There is very little if any persecution of Christian work as such, and I feel confident that there will be less of this as conditions in China become more normal.

If I may add a word about the political outlook, it seems to me that there is now more hope of a stable government and a unified program than at any time since the first revolution in 1911. There is more determination to suppress military revolutions and the independent aggressions of war lords, as well as to put down communist violence and banditry than I have ever known. As public opinion becomes more aroused on these basic issues, the government will exert itself in these directions, as is always true in a democracy.

While, therefore, there are many problems both for Christian work and in the slow process of national reconstruction, I feel more than ever that both are proving themselves fully worth while, and that an attitude of tempered optimism is abundantly justified. Real progress is always difficult and costly, but the stake that the whole world has in China is worth any efforts to help this country in this supreme crisis of its adjustment to modern conditions.

With pleasant memories of your visit here and most cordial regards to Mrs. McCormick and yourself,

Very sincerely yours,

J.L.S.

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YENCHING UNIVERSITY

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燕 京 大 學

PEKING, CHINA

Christian — International — Co-educational

AMERICAN OFFICE
150 FIFTH AVENUE
NEW YORK CITY

OLIN D. WANNAMAKER
Assistant to the President

OFFICERS OF THE UNIVERSITY

WU LEI-CHUNG
Chancellor

J. LEIGHTON STUART
President

HENRY W. LUCE
Vice-President Emeritus

more files in Bd of Tr. file

To the Members of the Board of Trustees:

11-24-30

Because of the discussion at the recent meeting of the question whether the School of Religion should be established on a site separate from the University campus but adjoining it, I think the following extract from a letter written by Dean T. C. Chao to President Stuart last May will be interesting and informative to each of you. I referred to this letter during the discussion before the Board.

Sincerely yours,

Olin D. Wannamaker

Excerpt from letter of Dean Chao to Dr. Stuart, dated May 11, 1930
referring to the Segregation of the School of Religion:

"There has been some talk and discussion in regard to the segregation of the School from the University. This appears to be a thing which, if emphasized on account of outside pressure, will make us apparently opportunists. What I want to emphasize is not opportunism, not expectancy, but an educational policy. As the situation stands, it will be difficult for the School of Religion even to suggest segregation. The University, if it is far-sighted, Christian, and adventurous enough, should take the initiative. All the Chinese members of the faculty of the School of Religion are unanimously in favor of segregation, and I think their opinion should have real weight. I am not in favor of separation, or independence. I want us to maintain the internal, organic relation between the University and the School. If possible, we should have an internal constitution drawn up in black and white, for the maintenance of this permanent relationship. But for the sake of the work of both the University and the School, the School should be moved to the Prince Regent's Estate when it is secured. We shall need a beautiful environment, a semi-monastic life, and an aggressive and adventurous religion which is not monastic but thoroughly social. I do not have the desire to see all religious activities withdrawn from the University, for religion cannot be separated from life. I do want to see a great religious centre formed where people can meet their God, prepare themselves, and issue forth as "flaming prophets" to speak the word of God and to live the Christian life. For the sake of the School, I am anxious to see teachers and students live near each other, students have their own dormitories, in humbler form than the University buildings; teachers have humbler residences not less comfortable perhaps, but less elaborate and imposing. The School of Religion should be the home of pastors and religious workers in their years of study and rest; should be a training centre of short term students, should be a divinity school and research centre, should be a correspondence school and a religious experimentation station, a religious centre for retreats and conferences. It is necessary for us to secure the Prince Regent's Garden which is just opposite the University and which, though now a bit too large for the School, will not be so in the future. Let me say it here - though it be too far distant - that when it is secured it should be given entirely to the School of Religion.

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November 24, 1930

It is not to be shared. If it is shared, the School will have to be driven out (or segregated again). If American Christians have decreased their interest in missionary enterprises and therefore in gifts, they have no reason to decrease their interest in this new adventure. In the future, we have to conquer in thought and in literature and in a new religious education. As these three things depend upon a religious conviction based upon a strong faith in the loving God whose purpose is the making of a new humanity, a race of Christs who may truly be called his children. I cannot fully describe this my vision. I am certain that you share it with me. In fact it is yours, more yours than mine. For since I came to Yenching, I have been trying to catch a glimpse into the intensity of your life and insight. I now have shared a bit of it; but it is you and through you that this vision may be realized. It seems that the whole University will suffer if this kind of a thing is thought to be foolish or impossible.

"My second vision is this. In simple words, our time has come for us individual Christians to combine and to organize and fight against injustice perpetrated on us by the Anti-Christians and through them by the Government. There are not a few Christians in the political, military, educational, commercial and student world. Efforts should be made to get this dispersed power gathered up, to write, to work, and to create opinion, fighting against evils and injustice. If Christians do not stand and struggle, suffer and resist, they shall have no ground to stand. Voices should be raised against militarism, communism, for instance. The Christians should become a secret society, a tang, a power, not by the sword, but by the love of God. It is because the Church stands for nothing that our youths are alienated from it. It is because it stands for social justice that our youths will rally to it. I shall talk this matter over with leaders in Shanghai and elsewhere and see what they think. I am only too conscious of my own inability, lack of strength, to start a movement like this. Personally I am essentially a quiet preacher and teacher; not a fighter, organizer, or administrator. I cannot lead or manage men and women.

" I see my own part in it as a writer and speaker, teacher and editor. But I lack a thorough preparation. After 1931-32, I should be sent abroad to do, if possible, two years of hard study, to regain a spiritual power through meditation and reading. I am not the stuff that a Martin Luther is made of. I wish there could be one and I become his follower."

COPY

YENCHING UNIVERSITY

Peping, China

*School of Religion
(needs)*

OFFICE OF THE DEAN

March 5, 1931

President J. Leighton Stuart,
Yenching University.

Dear Leighton:

I am glad that we had such a good meeting last night with Dr. Warnshuis. Everybody, including Dr. Warnshuis, is deeply convinced that during the coming five years, at least, our School of Religion should be adequately provided for, so that it may serve the Church and the Christian Movement in China effectively. The more I think of the matter, the more am I convinced that the coming five years will be critical for the Christian Movement in China. I am also convinced that if we are better equipped our group can make a definite and effective contribution to the Christian cause, without which it will suffer greatly.

May I bring your attention again to the needs of the School, in the order of their urgency?

First, the \$1,800 local currency in the budget is not sufficient to cover scholarships for students in 1931-32. This sum of money is enough for only six students; that is, enough only for those who are already here. But up to the present moment I have had the opportunity to know and to secure for the School a dozen new students, all of them college graduates and all of them in need of scholarships. I would like to give you the names of the students. They are:

Tsai Yun Chun
Ch'iu Tao Kun
Miss Li Yu Lin
John Wang
Ping Ming Shou
Mr. Sun

Wang Chin Hsien
Miss Li Kuan Yuan
Fang Kuang Yu
Hsieh P'in Te
Mr. Tsang, of Shanghai
Liu Kang Chia

Among these, three will be graduates of our own University. So next year we shall have five graduates of our own University studying in the School of Religion, the largest number of our own graduates in any one year. But all these twelve people need scholarships. I can provide for two of them outside of the sum placed in the budget. But the other ten will have to need a sum of money to be secured. That means \$3,000 L.C. I must confess that I cannot turn any one of them away, and I am launching out on the venture to accept them in the faith that money will somehow be secured for this group of promising young people.

Last night I was very much gratified to hear from one of our best teachers that the students we now have in school are really first-rate students in intellectual caliber and moral strength. I am sure that the students who are going to come next year will be of the same grade. Nothing is more hopeful than this. I have the faith that Christian people in America, though under present depressing conditions financially, will be glad to hear this and rejoice with us and will help to support such a group of students in school. We need fellowships very much. We should have at least ten fellowships, six hundred dollars local currency each, for the im-

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mediate future, in order that we may enable young pastors and ministers to come and carry on advanced studies and do research work in our School. If such things can be done, I am sure that within ten years Christianity in China will become really indigenous, rooted and grounded in Chinese life.

Our next need is dormitories. We need a dormitory for women, and another for men. We do not expect to have buildings of expensive type like those we have now, but buildings sufficient for our purposes. This is all the more urgent at a time when the University is growing. Undergraduate students may raise the question of our legal standing in the University, and if our students crowd them out the whole University may be involved in great difficulties. It is only by friendship between our students and the undergraduates of the University that we may exert a real Christian influence for the institution. I very much hope that our Trustees will seriously take this into consideration.

As to staff, new projects of research and experiment, and library for such purposes, we are in very urgent need. We are the only graduate school of religion in China today, and we should perform our functions properly to justify our existence for the whole Christian Movement. Although there has been a good deal of talk about the fabulous sum of money Nanking Theological Seminary is supposed to be on the verge of getting, yet we know that it is not money but personalities that will count in the work that we are doing now. We also know that whatever may happen, we are needed here to do just the type of work that we are doing, without much change. We are willing to die ourselves for the sake of unity, for doing away with duplication and waste, but we are also aware that there is something more valuable than even unity and wealthy endowment. At any rate, the interim between now and the time when Nanking can secure its money will be a critical period for the development of Christian thought and life in China. Nothing, therefore, can invalidate our claims for the support of those who have founded our School of Religion, have maintained it, and are now supporting it.

I take this opportunity to wish you God-speed on your difficult mission to secure funds for the University as a whole. Our hearts are with you at work and in prayer. Our hope is that out of the many difficulties our work will issue in glorious victory for the heart that you and all of us have put into it.

Very sincerely yours,

TCC-LC

(Signed) T.C. Chao

P.S. May I mention here again that through our conversations together, and through careful thinking, I am convinced of the necessity of securing financial independence for the School of Religion. I am willing to leave the issue of the segregation of the School from the University alone for the time being. I am afraid that this question of segregation may very likely come up again, and may have to be decided by external compulsion, but, as I say, I am willing to let it alone. At present I feel that if the School of Religion is not financially independent of the other units and the University as a whole, it will be in a very precarious position.

T.C.C.

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Cross, Rowland M.

Stewart

華北公理會
NORTH CHINA KUNG LI HUI

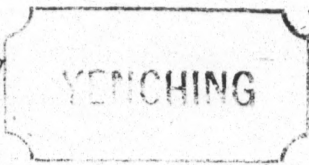
董事部幹事
GENERAL SECRETARIES:
張橫秋 CHANG HENG CHIU
寇潤嵐 ROWLAND M. CROSS

(American Board Mission)
北平燈市口二十九號
29 TENG SHIH K'OU, PEIPING, CHINA.

CABLE: "FERNSTALK."
CODE: MISSIONS,
TEL: 576 EAST.

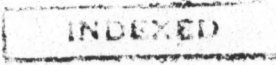
March 20, 1931

Dr. B. A. Garside, Secretary
Yenching Board of Trustees
150 Fifth Avenue
New York City



*Sent to Secretary with check of
May 18, 1931*

Dear Dr. Garside:



Your letter of November 28th to Dr. Stuart treating at length the question of the School of Religion of Yenching University, has been considered by the Board of Managers, and a committee was appointed to discuss the subject further. Mr. Gleysteen and myself were asked to draft a reply.

We have read this letter with appreciation and sympathy, and share your concern that no action be taken which is detrimental to the wellbeing of the School of Religion, to Yenching as a whole or to the Christian cause in China. The faculty of the School of Religion and the Board of Managers do not feel that segregation would violate any fundamental principles for which a Christian institution in China should stand.

However, segregation is not a pressing problem at present. At the same time, the School of Religion has a vital contribution to make during these critical years, and of this we would write today.

A short time ago, we heard Dean T. C. Chao and Miss Wood tell of the work of the School of Religion and were thrilled at the possibilities which it has for service to the cause of Christianity in the North and throughout China. Four main lines of work are being pursued.

1. The regular three-year course, with a present enrolment of six and twelve prospective new students for next year. Students of high mental caliber, strong social passion and deep religious life are being drawn to this institution. Already there are men of unusual ability in the school, and others from Canton, Shanghai and elsewhere are planning to come this fall.

2. Courses in Religious Education in the University itself, which this semester jumped to an enrolment of seventy.

3. A Religious Education special course designed to draw teachers in middle schools as well as religious educators. This was well started last fall and is going to help to put a needed religious emphasis in Christian middle schools.

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4. A Refresher Course for preachers. Although the enrolment at present is small, the School of Religion is really rendering an invaluable service to the Church in China, and there are truly encouraging signs of progress as over against the uncertainties of recent years.

The faculty of the School of Religion makes a unique contribution in a number of ways. The literary output is quite remarkable. The Truth and Life magazine and The Amethyst, a publication of worship, are written almost entirely by members of the faculty. Dean Chao and Mr. Wiant have just gotten out a new hymnal with scripture readings and ~~one hundred~~¹²⁰ hymns translated by Dr. Chao. in church and student conferences, local and national, members of this School of Religion faculty are almost always on the program. They are in constant demand for preaching services in Peiping and vicinity. An effort is being made to relate the work of the School of Religion more closely to the actual needs of China.

Everything great has a great soul. This the School of Religion unquestionably has in the person of its head, Dr. T. C. Chao. Throughout China, he is known to combine the head of the scholar with the heart of the saint, and through this blending of elements seldom found in the same person, one is impressed with the presence of the mind of Christ here in China. We wish to emphasize the fact of the singular personality of Dr. Chao as one of the most reassuring signs of life and health in this center of religious training.

Yenching University School of Religion is a vital part of the Christian Church in China. Its influence is nation-wide. It is a graduate school in a unique position to provide research in life and thought, to prepare high grade workers, to inspire and lead the Christian movement.

President Stuart will be reaching New York by the time this letter does, and he will be able to give you a clearer picture than we have been able to do.

Sincerely yours,

Rowland M. Cross
Wm. H. Gleysteen

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YENCHING

TRANSFER

Yenching University

April 23, 1931

Mr. Rowland M. Cross, (North China Kung Li Hui, 29 Teng Shih K'ou,)
Mr. Wm. H. Gleysteen, (American Presbyterian Mission)
Peiping, China.

My dear Mr. Cross and Mr. Gleysteen:

Let me acknowledge receipt of your letter of March 20, 1931, dealing with matters affecting the School of Religion of Yenching University.

I am having this letter mimeographed for distribution to the members of our Yenching Board of Trustees. I know that all members of the Board will be keenly interested in the information you give concerning the work and influence of the School of Religion. It is unnecessary to add that all members of the Board are already eager to do anything within their power to advance the work of this school.

In preparing the docket for the annual meeting of the Yenching Trustees held on April 15 we discussed with President Stuart whether or not these problems affecting the School of Religion should be taken up for consideration at that meeting. It was Dr. Stuart's judgment that, since the proposed segregation and removal of the School of Religion is not a pressing problem at the present time, it would be wiser to use the time of the annual meeting in the discussion of more urgent and immediate problems. Since another meeting of the Yenching Board is to convene before Dr. Stuart's return to China it is quite probable that these problems affecting the School of Religion will come up at that time.

Assuring you of the Trustees' appreciation of the care and breadth of vision with which you have prepared this letter of March 20, and with warmest personal regards, I am

Very cordially yours,

BAG-H

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CHINA UNION UNIVERSITIES

CENTRAL OFFICE

150 FIFTH AVENUE
NEW YORK CITY

Cable Address:
"NANFUSHAN" New York
Telephone:
WATKINS 9 - 8703-4-5
Yenching University

Officers

GEO. T. SCOTT
Chairman, Supervisory Committee
WM. I. CHAMBERLAIN
Vice-Chairman, Supervisory Committee
B. A. GARSIDE
Secretary and Treasurer
C. A. EVANS
Associate Secretary-Treasurer

University May Close
School of Religion
Peiping China. — Yenching University,
an interdenominational institution
closely associated with Harvard Uni-
versity and representing a union of
several missionary schools, is threat-
ened with having to close its depart-
ment of religion.

The Nanking government takes the
position that under its regulations for-
eign mission schools in China may of-
fer religious instruction as an elective
but not a major course. The fact that
students at Yenching University major
in religion and study in a separate de-
partment, administered by a dean, is
held to be in violation of the govern-
ment's regulations.

August 16, 1932

Mr. B. M. Hedrick
500 Fifth Avenue
New York City

My dear Mr. Hedrick:

In reference to the attached clippings, we have no
late information from the field regarding the closing of the
School of Religion of Yenching University.

A letter from Dr. Stuart came to hand less than three
days ago but at the time the letter was mailed, apparently no new
developments of this type were under consideration; although it
is possible for many things to happen during the intervening period.
It has been known all along that the School of Religion is a depart-
ment by itself having a separate Board of Managers and separate
budget. The desire has been to remove ~~the place of~~ the School of
Religion from the campus to avoid any possible criticism on the part
of the government. This has not been done as funds are not available.

The return of Marguerite McGowan as head of the Department
of Physical Education of the Women's College has been known for some
time. Women's committees here in the States have been looking for
someone to fill her place and being unsuccessful have accepted someone
who is on the field to head that particular work. We have no particulars
regarding the return of Miss McGowan.

Very truly yours,

Ch. Evans

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CHINA UNION UNIVERSITIES

Existing Organizations
FU **University May Close** NY
LIN **School of Religion**
UN Peiping China.—Yenching University,
SH. an interdenominational institution
PRJ closely associated with Harvard University
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of religion.

The Nanking government takes the position that under its regulations foreign mission schools in China may offer religious instruction as an elective but not a major course. The fact that students at Yenching university major in religion and study in a separate department, administered by a dean, is held to be in violation of the government's regulations.

CENTRAL OFFICE

150 FIFTH AVENUE
NEW YORK CITY

Cable Address:
"NANFUSHAN" New York
Telephone:
WATKINS 9-8703-4-5
Yenching University

Officers

GEO. T. SCOTT
Chairman, Supervisory Committee
WM. I. CHAMBERLAIN
Vice-Chairman, Supervisory Committee
B. A. GARSIDE
Secretary and Treasurer
C. A. EVANS
Associate Secretary-Treasurer

August 16, 1952

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500 Fifth Avenue
New York City

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Very truly yours,

Ch. Evans

CAE/RC

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YENCHING UNIVERSITY

Peiping, China

November 2, 1933

Mr. B. A. Garside
150 Fifth Avenue
New York, N.Y.

My dear Mr. Garside:

School of Religion

The affairs of this important unit are as seriously affected by our reduced income as other features of which I have already written you, with the added consideration that this is the only theological school of just this type in all China and is a vital part of our own function as a Christian institution. I shall not deal in figures as you will be in a better position to estimate the probable income for the next academic year than we are. The budget for the present year is approximately L C \$30,000 which has been pared down to a point below which further economies cannot be effected except by dismissing teachers. A rough calculation would indicate that we cannot count on much more than half, or at the most two-thirds, of the present budget figure, which means that unless additional resources are provided, several members of the staff will have to be dropped. This is a problem, therefore, which cannot but interest the Trustees and the constituent mission boards. Is it desired that we maintain a theological school for college graduates and one able to give to Christian workers the short course which seems to be proving of such unique benefit of a kind which is not at present provided anywhere else in China? You are doubtless familiar with the references to our School in the supplementary reports to Rethinking Missions in which it is singled out for almost unqualified praise. I can testify that we have a group of specialists in their various subjects, mostly Chinese, who represent the very cream of Christian scholarship in this country, and who are devoted to their task. Apart from the direct purpose of training their own students, they are of immense value to the general religious life of the University, and are making a significant contribution to the church through their literary work, attendance at religious gatherings, etc. As one instance of this, within the past two weeks the centennial anniversary meetings of the American Bible Society's work in China have been held in various cities, running for three nights each both in Peking and Tientsin, usually with two speakers an evening. In both of these cities all the speakers were members of this faculty with the exception of one missionary's daughter, married to a member of our college faculty. Additional illustrations of all their various activities could be supplied, but I shall take this as recognized by you and members of our Board. The problem is what to do to save a feature of the University which not only on theoretical grounds but almost more because of its proven achievements, ought to be worth preserving intact. If there is any one thing that the mission boards would apparently feel the importance of maintaining, it would seem to be a school such as this one. If the present boards feel unable to do more for it, would it be possible for them to authorize or actually conduct special efforts among their membership especially interested in this aspect of missionary work, or should the number of participating boards be enlarged because of the non-denominational and nation-wide service we are trying to render?

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Another possibility that cannot but occur to one at such a time is that of Nanking Seminary. According to my information the Wendel estate provided thus generously for this institution because Dr. Rowe had left upon the mind of the sister whom he saw the impression of a non-sectarian theological school that aimed to meet the needs of this vast country. Therefore the spirit of her intention would be covered by whatever theological education aided in meeting these two salient considerations. It has seemed to me for some time that this donation constitutes an opportunity for theological education all over China to be planned on a unified, comprehensive, and efficient basis under the leadership of Nanking Seminary, which might be of incalculable benefit, just as a failure to treat it in this way can do equally serious injury. I would be heartily in favor of such a rearrangement in which our own School would perform a function recognized as distinctive and necessary, and as such, entitled to a modest part of the total expenditure. If on the other hand, it is decided to concentrate on this grade of work in Nanking, and these responsible are convinced that the special advantages in our situation here do not justify further duplication, the Trustees may recommend a discontinuance of the School or have it limited to a few departments. The one thing that is certain is that it cannot be maintained as offering a complete course of theological education without increased income.

There is the further question of Miss Munger's gift. Do the Trustees feel that until what was advanced for the Natural Science campaign can be replaced, the interest should go to the School of Religion? or are the terms of accepting the Rockefeller contribution such that the income on funds raised by us is required for the College of Natural Sciences?

As can be readily imagined, the Dean and other members of the faculty are very much perturbed by the outlook, and some indication at least of the policy of the Trustees as soon as it can be received, will be of no slight help in making the necessary plans.

Sincerely yours,

(signed) J. Leighton Stuart

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YENCHING UNIVERSITY

School of Religion
Peiping, China

November 20, 1933

Mr. B. A. Garside
Yenching University
150 Fifth Avenue
New York, New York

My dear Mr. Garside:

With the permission of President Stuart and on behalf of the School of Religion I am writing to you to say that the School of Religion, on account of the shrinkage of interest and of the rate of exchange, will be facing a very serious financial situation. It does not seem improbable that its income for the next year will be reduced to one-half of the present year's amount. Consequently, we feel that the very existence of the School of Religion is being threatened. We are at a loss to know as to how we may maintain our work for the next year. In case of necessity we may have to reduce our staff, which will mean the break-up of a group of people who have associated themselves together for these many years and have forged into corporate personality whose disintegration can only mean the disintegration of our school. On the other hand, as we want to preserve ourselves intact and tide over the present situation, we have to live on reduced salaries. But this is now impossible, inasmuch as the University is launching its million-dollar campaign, and inasmuch as members of the School of Religion, being also members of the University, are making their proportionate contributions. It seems that our salaries can be reduced no further. We, therefore, have to appeal to our authorities in America and through them to the Churches that maintain us that some way may be found for the continuance of our work.

The School of Religion has understood that Miss Munger's gift G\$50,000.00 was originally promised to the School of Religion. But, because of the urgent need of the College of Natural Sciences, it was diverted to match the fund from the Rockefeller Foundation without consultation with our School. - May we ask whether the interest from the Munger Gift can be designated for the School of Religion beginning with the fall of 1934? It is only fair that we should receive that portion of income of the University for the maintenance of our work.

As you well know, our School of Religion occupies a unique place in the Christian-program and movement in China. We have also been reduced to the minimum so far as both finance and staff are concerned. The question is "Shall we continue to exist to make our contributions on the one hand to the religious life of the University at large; and on the other, to Christian thought and life of the churches in the country?"

I trust I have made the situation very plain and I shall deeply appreciate a reply from you at your early convenience.

Very sincerely yours,

(Signed) T. C. Chao

Dean

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YENCHING UNIVERSITY

Peiping, China

August 12, 1935

To the Board of Trustees:

Now that Dean Weigle has completed his mission to China with the Conference at Kuling last month, the issue of theological education as affecting our School of Religion has been helpfully clarified.

First of all, in Dr. Weigle's own thought, as well as in the findings of the Conference, there is emphatic endorsement of the School and the recognized need for its continuance. I am enclosing a copy of a letter just received from Dr. Weigle to this effect, reaffirming his first impressions after his visit here. You will soon have before you his formal report.

Another result of the Conference has been the association of existing seminaries in Canton, and in Cheeloo and West China Universities with Nanking Seminary under something in the nature of a single control. Apart therefore from certain other denominational schools, there will apparently be the Nanking grouping, with its accepted ecclesiastical and creedal requirements and perhaps with the primary emphasis on practical training, and the Yenching School, the distinctive features of which are described in a memorandum by Dean Chao enclosed herewith. It would seem to be a definite gain to the Christian cause in China as a whole to have these two types, not conflicting with but complementing each other. The training of Christian workers ought thus to be enriched and given a broader basis and a better balance.

Previous communications of mine have dealt at length with the special financial problems of the School, and I trust that you will refer especially to the last one of these when the subject is next discussed. It would seem that the time has now come for some form of definite action by the Trustees, and especially by those representing the constituent Mission Boards. Are the Trustees so convinced that this School is an asset to the Christian cause in China as to exert themselves vigorously on its behalf? Is it feasible and desirable to have a modest annual grant from the Wendel Estate in order to restore its depleted income? Failing in this, are the Boards ready to transfer to this School some of the money which will presumably be freed if the Nanking group of schools is to be provided for from this special source? Is there not both a claim and an opportunity for the Mission Boards to see to it that this unit at least - in which they must all feel a primary concern - is less inadequately staffed and otherwise financed than at present?

We all realize that hereafter in every respect in which money can be of help, the other group of institutions will have every advantage. We rejoice in the gain that will accrue to our common cause through all that they will hereafter be able to undertake. For our special function we ask only a modest provision, chiefly the restoration of teachers for those subjects without which we cannot maintain our right to exist as a training school for Christian workers. For some of these, missionaries are at least as suitable as Chinese, and you are well aware how seriously this form of representation here has been depleted in recent years.

To be somewhat more specific: we have no teachers of the New Testament; Dr. J. F. Li is being paid out of "University General" one-fourth of his salary as Professor of Old Testament and devotedly supplements this by scraps of English teaching in the city; Dr. de Vargas is at least temporarily on the list

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To the Board of Trustees

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August 12th, 1935

of those dropped by the A.B.C.F.M.; Dr. P. C. Hsu cannot be retained after his year in Kiangsi unless additional funds are secured; Professor Hung and others have been taken over full-time by the University. Items for scholarships, etc. have all been repeatedly scaled down until almost nothing is left. The faculty have proven by the spirit with which they have been carrying on how thoroughly convinced they are of the value of this School and how ready they are to share in any sacrifice necessary to keep it going. But unless before too long there is practical evidence on the part of the Trustees of a similar conviction and determination there will be a psychological in addition to the already serious financial weakening. The morale which has thus far been excellent cannot be indefinitely preserved. In the confidence that you have this matter at heart and appreciate the force of what has been brought to your notice, I shall look forward to action on your part which will reassure my colleagues here and make it possible for the School to survive.

J. LEIGHTON STUART

LETTER FROM DR. WEIGLE REFERRED TO BY DR. STUART

The National Christian Council of China

The Missions Building
169 Yuen Ming Yuen Road
Shanghai

August 2, 1935

President J. Leighton Stuart
Yenching University
Peiping

Dear President Stuart:

Thank you very much for your letter. We missed you greatly at the conference, but I am satisfied that your decision to stand by at Yenching was a wise one. The members of your faculty made a splendid contribution to the conference, and our report will contain a strong recommendation for Yenching's continuance, development, and financial support. As to the latter, we can do nothing, of course, except to say that it ought to be supported, but we shall say that in clear terms.

It has been a joy to me to have this period here in China. I just wish that your path and mine had crossed a bit oftener.

With all good wishes,

Yours sincerely,

/s/ LUTHER A. WEIGLE

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