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Ritter, Richard H.
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Hartford Theological Seminary
Hartford, Connecticut

April 20, 1921.

Rev. Dr. Henry W. Luce,
156 Fifth Avenue,
New York City.

Dear Dr. Luce:

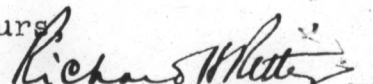
You will remember that I met you not long ago during your short visit to Hartford, and also that we have met once or twice in China.

I have been veering around, recently, to the possibility of going back to China to spend my life in student work, and though I have not come to a final decision on the matter, I should like to secure your advice on several points.

I am particularly desirous of knowing whether or not Peking University is looking for a young man to take charge of the religious and social activities of the students. If so, I wonder if I might not talk the situation over with you some time. I am still in my first year in Hartford, having two years of study ahead of me. Perhaps it is entirely too early to discuss the situation. But in any case, I should be very glad to hear from you as to what opening, if any, might be available in two years.

I have spent two years in Peking, with the Princeton University Center, and an additional six months with the Chinese army in Siberia. Having had a start at Peking, and being acquainted with many of the missionaries and Chinese Christians there, and being a Princeton man, my thoughts naturally turn to Peking first. Though it is possibly too far ahead for either of us to make any decision, I should nevertheless be very glad to have your view.

Cordially yours,


Richard H. Ritter.

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Ritter

The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

July 24, 1922.

file

Rev. Henry W. Luce, D.D.
Building

Dear Dr. Luce:

You will recall all the zigzagging through which we have passed through the last six months or more, in regard to the case of Mr. Ritter of Brooklyn, who wants to identify himself with Peking University.

You will recall Dr. Stuart's statement that unless our Board would be willing to consider Mr. Ritter as our seventh man on the Faculty at Peking, he would not care to accept Mr. Ritter as a member of the Faculty.

We do not seem to be much nearer the solution of Mr. Ritter's case than we were six months ago. A short time ago, I received a letter from Mr. Trull advising me that the Rev. Robert H. Carson, D.D., pastor of Grace Church in Brooklyn of which Mr. Ritter is a member, had called at Mr. Trull's office and had stated that he is anxious to have his church support Mr. Ritter and hopes that he will go out under our Board as he does not want the money available for his support, to be diverted to the Y.M.C.A. should Mr. Ritter go out under that organization.

I am interested in this statement for it is in direct variance with the statement Mr. Ritter made to Dr. Stuart, which was that Dr. Carson was entirely willing to have gifts for Mr. Ritter's support diverted from our Board to the Y.M.C.A. My only reason for writing you about this matter this morning is because I am leaving on Friday for my vacation. If Mr. Ritter's case comes before you again, please keep in touch with Mr. Trull.

Very sincerely yours,

William P. Trull

WPS:AH

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COPY:

August 12, 1922.

Mr. Richard H. Ritter,
457 Washington Ave.,
Brooklyn, N. Y.

My dear Mr. Ritter:

Upon my return from vacation I find your letter to me of July 9th and the letter to me from Dr. Eric M. North, the Secretary of the Peking University Trustees, of July 13th. I have read also your letter of July 22nd to Dr. Reed, the Candidate Secretary of the Presbyterian Board, together with a copy of his reply to you of the following date.

The question of your application you understand is referred to me because of my relationship with the Higher Educational Institutions of the Board, inasmuch as you have asked for work on the staff of Peking University. The Denominational Mission Board makes an assignment to the staff of Peking University only of a candidate approved by the University Trustees and for a post which the Trustees desire to have filled. You of course realize that the quota supported by the constituent Mission Board of the staff is all too meagre for even the pressing primary needs of the institution.

I wrote to Dr. North, Secretary of the Peking Trustees, on July 6th (mailing to you a copy of my letter) inquiring if it would be acceptable to the Trustees for the Presbyterian Board to appoint you to the staff of the University as one of the six missionary workers whom it supports on the University staff. This quota of six, by the way, is a very liberal one, considering the extremely few Presbyterian students who are as yet matriculated in the University. Dr. North, in his reply to me of July 13th, indicates that the Trustees and President Stewart are disinclined to accept a Mission Board representative at this time for the work which you propose to do because of the necessity of filling "the very much more urgent positions on the staff."

The way, therefore, appears closed, at least for the present, for you to be a representative of the Presbyterian Board in Peking University. I regret to report that this is the situation. You need not be assured that both the Presbyterian Board and the institution would be glad to have you connected with the University, if the way were open.

The Presbyterian Board and the University deeply appreciate the need of the type of work which you would do in the institution, but feel that this work is now being relatively well cared for by the many men on the faculty who are more or less qualified to conduct it and who are giving some time in promoting it. Knowing as you do the deep, conscientious interest in the religious, spiritual welfare of the students by such men as Dr. Stewart, Dr. Luce, Mr. Corbett, Dr. Galt, Mr. Porter, and many others whom you know, you of course appreciate that the religious needs of the students are far from being neglected, even without the staff members giving full time to them during these formative days when the student body is still small. There must be at least 12-20 ordained clergymen now on the University staff, and I know of none who is not deeply concerned for the spiritual life of the students and more or less competent as a religious leader. I mention this merely to

0135

C O P Y :

Mr. Richard H. Ritter..2

8/12/22

show that we do not feel that this vital and all-important matter is being neglected, even in the absence of a full time religious work Director.

I notice that Dr. Reed suggests that you apply for appointment and assignment to the North China Mission, the assumption being that when you have finished your first year in Language School in 1924, you would undertake such assignment in the constructive Christian program of North China as the Mission, in consultation with you, might believe you could most successfully carry forward. I concur heartily in Dr. Reed's advice. It is possible that you might wish to go to the Peking Language School and have your assignment determined when you were on the field by the China Council, which represents all of our seven Missions in China. Before the Board would make assignment to China, it would presumably, as is customary for those who have been at work in China, expect the approval of the North China Mission or request from the North China Mission for your service. Knowing something of your work in Peking, I am sure there would be no question of such approval being gladly given, if you were to accept a regular membership in a Mission, subject, as is every other missionary, to such assignment as the Mission may determine in consultation with you.

Praying that you will be led to the right course, I am, with warmest regards,

Very sincerely yours,

(George P. Scott)

GTS-KC

Copy to: Dr. Orville Reed
Dr. E. M. North
Rev. Robert H. Carson, Stillwater, N. Y.

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Copy to

Rev. R. H. Carson
 Dr. Eric M. North
 Dr. Orville Reed.

The Board of Foreign Missions
 of the
Presbyterian Church in the U. S. A.

156 Fifth Avenue
 New York

OFFICE OF SECRETARY

August 31st, 1922.

Copy

Mr. Richard H. Ritter
 404 Clinton Avenue
 Brooklyn, New York

Ritter

Dear Mr. Ritter,

Your letter of August 29th, received this morning, inquiring into the Presbyterian Board's disability to place you as one of its representatives on the staff of Peking University, surprises me as I believe my full, careful letter to you of August 12th makes the situation clear. As you apparently do not see it, allow me to sum it up for you again and perhaps from a little different point-of-view.

The Presbyterian Board does not need to be persuaded to appoint you as one of its representatives on the Peking staff. It is the Trustees of Peking University that need persuasion to accept you within the Presbyterian quota. You seem to have a misapprehension on this point for you write that "the lack of assent on the part of the Trustees of the University was immediately overcome when Dr. Stuart endorsed the plan." The Secretary of the Peking Trustees writes "that while President Stuart would welcome Mr. Ritter to the staff he does not feel justified in doing that to the prejudice of the filling of the very much more urgent positions on the staff." Thus the official letter of the Peking Trustees in reply to my inquiry estops the Presbyterian Board from appointing you as one of its quota of Peking University.

As you are evidently disinclined to any missionary service other than in Peking University, you might wish to inquire of Dr. Eric M. North, Secretary of the Peking Trustees, as to "the very much more urgent positions on the staff" to see if you could not temporarily fill one of these positions while you are beginning the development of a Religious Work Department, and as the size of the student body and of the faculty grows, you might gradually transfer your service to Religious Work Directorship.

You of course realize that the Presbyterian Board is quite ready to appoint you to the North China Mission for such work as the North China Mission in conference with you might determine. It is not improbable that before long an opportunity for Student Evangelism will present itself, to which the Mission might wish to assign you.

The special support which Dr. Carson's church is generously underwriting would of course be applied to your maintenance in whatever capacity you might be serving the North China Mission. Such special support is ordinarily received by the Board for all of our new missionaries when they sail, and is frequently underwritten by their home churches.

With best wishes for a fine year of study in the States, I am

Very sincerely yours

(George T. Scott)

GTS/JJ

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Rev. Dr. Eric M. North
Dr. Willis Reed
The Board of Trustees of Peking University
1503 34th Avenue
New York, N.Y.

August 21st, 1932

Dear Mr. North:
404 Madison Avenue
New York, N.Y.

Your letter of August 14th, received this morning, inquiring into the
President's Board's ability to place you as one of its representatives on
the Board of Peking University, surprises me as I believe my full, careful letter
to you of August 13th makes the situation clear. As you apparently do not see
it, allow me to sum it up for you again and perhaps from a little different point-
of-view.

The Presbyterian Board does not need to be persuaded to appoint you as
one of its representatives on the Board. It is the Trustees of Peking
University that need persuasion to accept you within the Presbyterian quota. You
seem to have a misconception on this point for you write that "the lack of assent
on the part of the Trustees of the University was immediately overcome when Dr.
L. A. ... endorsed the plan." The Secretary of the Peking Trustees writes "last
while President Stuart would welcome Mr. North to the staff ... he does not feel
justified in doing that to the neglect of the filling of the very much more
urgent positions on the staff." Thus the official letter of the Peking Trustees
in reply to my inquiry states the Presbyterian Board from appointing you as one
of its quota of Peking University.

As you are evidently disinclined to my obviously service other than
at Peking University, you might wish to inquire of Dr. Eric M. North, Secretary
of the Peking Trustees, as to "the very much more urgent positions on the staff"
to see if you could not temporarily fill one of these positions while you are
pending the development of a Religious Work Department, and as the size of the stu-
dent body and of the faculty grows, you might gradually transfer
Religious Work Directorship.

You of course realize that the Presbyterian Board is quite ready to
appoint you to the North China Mission for such work as the North China Board in
conference with you might determine. It is not impossible that
opportunity for student Evangelism will present itself, to which the Mission
might wish to assign you.

The special support which Dr. Carson's church is general-
ly of course be applied to your references in whatever capacity you might be
serving the North China Mission. Such special support is ordinarily regarded by the
Board for all of our new missionaries when they sail, and is treated
by their home churches.

With best wishes for a fine year of study in the States, I am

Very sincerely yours

(Handwritten signature)

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The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

September 1, 1922.

Dr. Robert H. Carson
744 Putnam Avenue
Brooklyn, New York

Copy

J.
Ritter

My dear Dr. Carson,

Thank you for your letter just received, inquiring about Mr. Richard Ritter and Peking University. By this time you will have received a copy of my latest letter to Mr. Ritter, which I trust will make clear to you exactly what the difficulty is; namely, that the Peking Trustees are disinclined to appoint a Religious Work Director at present at the expense of another "much more urgently needed" member of the staff, and Mr. Ritter is unwilling to accept appointment except to that particular task in that particular institution.

There appear to me two ways out of the difficulty. (1) For Mr. Ritter to accept appointment to the North China Mission as a regular missionary of the Presbyterian Board, with the hope expressed that the North China Mission would consider Mr. Ritter for student evangelistic work when such opportunity offers. This is the natural course for Mr. Ritter to take and is taken every year by many young missionaries who feel themselves especially fitted for particular types of work. Mr. Ritter's unwillingness to let the future thus adjust itself in the light of the increasing evidence blocks this common procedure which the Board advises. (2) For Mr. Ritter to prove to the Trustees that he could now undertake service sufficiently favorable to them to justify their receiving him under the Presbyterian quota. Although the student body is small, a much greater variety of courses is demanded than the present meager faculty can give. Mr. Ritter could, during these early days, throw himself into the work of teaching with certain time free for his religious directorship, and gradually could be released from class-room duties for direct religious service as the institution grows.

Please understand that the difficulty is not with the Presbyterian Board, which is absolutely ready to send Mr. Ritter to any one of a hundred places, including Peking University. The difficulty is that the one particular institution to which Mr. Ritter desires to go does not wish the Presbyterian Board to appoint him to the particular task which he seeks. The way out of the difficulty is for Mr. Ritter to elect number (1) above, or, through Dr. Eric North and the Peking Trustees, to effect number (2).

You inquire if there is any "objection which does not appear on the surface." If there is any of any consequence, I do not know of it. I have heard only of one unfavorable comment, - namely, that some Peking missionaries who know Mr. Ritter's former work there are not convinced that he has such peculiar adaptability to Chinese student evangelism as would conspicuously distinguish him from many another missionary, - which, to my mind is so inconsequential that I entirely ignore it in trying to adjust this matter. However, Mr. Ritter should make a very successful evangelist and would seem to give promise of fine achievement in student work as elsewhere.

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Dr. R. H. Carson

-2-

September 1, 1922.

Mr. Ritter may wish to talk this general question over ~~in review~~ with Dr. North, Secretary of the Peking Trustees, and I should be very glad to confer with them jointly if I could be of any assistance.

Fully appreciative of you deep interest in the matter, and regretting that the complicated adjustment of an interdenominational university confuses the situation, I am

Very sincerely yours

(G. T. Scott)

Copy to Dr. Eric M. North
Copy to Dr. Orville Reed
Copy to Dr. Arthur J. Brown

GTS/JJ

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ERIC M. NORTH ()	
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404 Clinton Avenue,
Brooklyn, N.Y., Sept. 5, 1922.

Dr. Eric M. North;
150 Fifth Avenue,
New York City.

TRUSTEES OF
PEKING UNIVERSITY

Ritter

Dear Dr. North:

You have followed at least Dr. Scott's side of our controversy because he has been sending copies of his letters to you. For my own part, I have tried to show him that the Presbyterian Board is losing nothing while the University is gaining a man if the Board were gracious enough to assign me in excess of its quota. But Mr. Scott does not see the point. I have told him that Dr. Stuart has ~~written~~, ~~to~~ and that you have confirmed, the willingness of Peking University to accept me if I were assigned by any Board whatsoever provided only it is in excess of its quota, or by the Princeton-in-Peking. I hope that I may still come to an agreement with the Presbyterian Board; if not, I shall perhaps try to make an arrangement with another Board. Princeton-in-Peking has urged me to accept the position under its auspices, but it costs some \$400 a year more under the Y.M.C.A. than under the Presbyterian Board, and I do not think that my church can increase its contribution by that much.

This one question I wish to ask, however. Dr. Stuart said, when I questioned him on the subject some months ago, that, if I were appointed to the University, a house would be supplied for me. Would this house be rent free, or is the Board who stands sponsor for the occupant expected to pay for the rent of the house? The reason I ask is, that if the house is rent free, it ~~might~~ reduce the budget of the Y.M.C.A. down to the level of the Presbyterian Board, and I might then still be able to accept the position under the auspices of the YMCA.

Thank you very much for your interest and cooperation in this matter.

Cordially yours,

Richard H. Ritter

Richard H. Ritter.

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ERIC M. NORTH ()	
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The Board of Foreign Missions
of the
Presbyterian Church in the U. S. A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

Copy

September 7, 1922.

Mr. Richard H. Ritter,
404 Clinton Avenue,
Brooklyn, N. Y.

Dear Mr. Ritter:

Yours of the 5th just at hand. I do not understand why I experience such difficulty in trying to make the situation clear. I am answering again the two specific points which you raise in this letter.

1. There is no expectation whatever, as far as I can see, of the Presbyterian Board supporting a seventh missionary Professor on the staff of Peking University at this time. The Presbyterian Board is now supporting more Presbyterian professors in Peking University than there are Presbyterian students in that institution.

2. There is no expectation whatever, as far as I can see, that the Presbyterian Board will take money from a Presbyterian Church and apply it for the support of a Presbyterian missionary in the Princeton University Y. M. C. A. center in Peking.

As you seem unwilling to consider any Christian service abroad except on the Peking University staff, you should endeavor to fit into the primary and urgent needs of that institution, which, as you well know, do not at this time include a Religious Work Director. You can learn through the Peking Trustees what the urgent staff needs are and see if they believe you would be qualified to meet any one of them. If they do, the Presbyterian Board will be entirely ready to support you as one of the six missionary professors whom it guarantees. Please understand that the Presbyterian Board cannot force you into the institution against the wishes of the Trustees. Neither, I understand, will the Trustees accept money from a Presbyterian Church to support a Presbyterian member of the staff, aside from the six guaranteed professors, which number the Trustees realize is a very generous quota in view of the extremely small number of Presbyterian students as yet in the institution.

You understand that the Presbyterian Board is heartily ready to give you missionary appointment to any one of a dozen missions, including the North China Mission in which Peking University is located, presuming, of course, that that Mission would vote favorably upon your assignment. (Such a vote is customary whenever any applicant has formerly worked within the bounds of a particular mission.) If you were assigned to the North China Mission, there is no doubt in my mind but that the North China Mission would be willing to set you aside as one of its six missionaries designated to Peking University, if the University were to accept such assignment. There is no chance that the North China Mission would at this time support more than six missionaries at Peking University, as the Mission believes that its full share in the institution is at least fully covered.

With kind regards,

Sincerely yours,

GTS-KC.

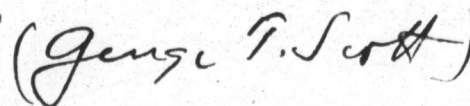
Copy to:

Rev. Robert H. Carson:

Dr. A. J. Brown:

Dr. O. Reed:

Dr. E. M. North:



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Dr. W. M. North

Dr. W. M. North

Dr. W. M. North

Dr. W. M. North

September 7, 1922

Mr. Richard M. ...
404 Clinton Avenue
Brooklyn, N. Y.

Dear Mr. ...

Yours of the 5th just at hand, I do not understand why I experience such difficulty in trying to make the situation clear. I am answering you in the specific points which you raise in this letter.

1. There is no expectation whatever, as far as I can see, of the Presbyterian Board supporting a seventh missionary Professor on the staff of Peking University at this time. The Presbyterian Board is now supporting more Presbyterian professors in Peking University than there are Presbyterian students in that institution.

2. There is no expectation whatever, as far as I can see, that the Presbyterian Board will take money from a Presbyterian Church and apply it for the support of a Presbyterian missionary in the Princeton University, N. J. U. S. Center in Peking.

As you seem unwilling to consider any Christian service abroad except on the Peking University staff, you should endeavor to fit into the primary and urgent needs of that institution, which, as you well know, do not at this time include a Religious Book Director. You can learn through the Peking Trustees what the urgent staff needs are and see if they believe you would be qualified to meet any one of them. If they do, the Presbyterian Board will be entirely ready to support you as one of the six missionary professors when it convenes. Please understand that the Presbyterian Board cannot force you into the institution against the wishes of the Trustees. Further, I understand, will the Trustees accept money from a Presbyterian Church to support a Presbyterian member of the staff, aside from the six missionary professors, which number the Trustees really is a very generous one in view of the extremely small number of Presbyterian students at yet in the institution.

You understand that the Presbyterian Board is hesitating to give you an appointment to any one of a dozen missions, including the North China Mission, until the University is located, presumably, of course, that that Mission would vote accordingly. (Such a vote is necessary whenever any applicant has formerly been in the North China Mission.) If you were assigned to the North China Mission, it is my hope that you would be willing to let the North China Mission vote accordingly. There is no chance that the North China Mission would give the time support of the six missionaries designated to Peking University, if the University were to be located. There is no chance that the North China Mission would give the time support of the six missionaries designated to Peking University, if the University were to be located. There is no chance that the North China Mission would give the time support of the six missionaries designated to Peking University, if the University were to be located.

Stamp: RECEIVED SEP 19 1922

(George P. ...)

Very truly yours,
Dr. W. M. North
Dr. G. Reed
Dr. J. S. Brown
Rev. Robert H. Garrison
ETS-10
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September 8
1922

Mr. Richard H. Ritter,
404 Clinton Avenue,
Brooklyn, New York.

My dear Mr. Ritter:

I have your letter of September 5 and have noted its contents and also the correspondence with Mr. Scott who has been sending me copies as you have noted.

With reference to the question you ask concerning rental of a house, it is customary for the Board which appoints a representative to the faculty to provide for the rent by a rent allowance to the member of the faculty. The member of the faculty then pays from that rent allowance for the space which he occupies. Of course where a Board owns a house, the resident is made no rent allowance and does not pay rent.

Faithfully yours,

Secretary

EMM
JL

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The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

September 19, 1922

Mr. Alden H. Clark
14 Beacon Street
Boston, Mass.

Dear Mr. Clark:

Re. Mr. Richard Ritter

In the absence of Dr. Orville Reed from the office during September your letter to him of September 16th regarding Mr. Richard Ritter is referred to me, as I have been conducting the correspondence in this case of hyper-assiduity.

Briefly: Mr. Ritter is bent upon being religious work director at Peking University and I believe will accept no other position abroad; the Presbyterian Church in Brooklyn of which he is a member will get money for his support; the Presbyterian Board has two vacancies in its quota of six on the Peking University staff and will be very happy to have Mr. Ritter accepted by the Peking Trustees for one of these vacancies; the Peking Trustees do not feel that the religious work directorship is one of the important needs of the Institution and have indicated that they do not wish to accept Mr. Ritter as within the quota of any of the constituent Mission Boards; Mr. Ritter has more than once intimated that the Presbyterians might increase their quota in order to place him on the staff, but as we are support more Presbyterians in Peking University than there are Presbyterian students in the Institution, the Board will not increase its quota at this time.

Consequently as the Peking Trustees close the way for Mr. Ritter to become a religious work director under support of a constituent Board, we have proposed to Mr. Ritter on several occasions:

1. That he commend himself to the University Trustees for one of the primary needs of the staff in which position the Trustees would be willing to accept him as within the quota of the Presbyterian Board, or
2. That he accept regular appointment to our North China Mission for evangelistic work, it being known that he desires work among students and with the expectation that the Mission would, as soon as the way opened, appoint him for student work in the University or elsewhere in the City of Peking.

Mr. Ritter is disinclined to thus accept membership in the Mission and be under the direction of the Mission as is done by every other missionary, I believe, that goes out under this Board.

Ritter is a good man but his undue persistence in trying to put through an undesired procedure leads me to question somewhat his capacity for facile and

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Mr. Alden H. Clark

-2-

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and effective team work. He believes himself especially called and equipped for for student evangelistic work in Peking but there are those who know of his work there under the Y.M.C.A. some years ago that are not so thoroughly convinced that his talents peculiarly distinguish him in this regard from other missionaries available for such service.

As intimated above, if the University Trustees would accept Mr. Ritter for Presbyterian Board support we would be very happy. We would also be happy to appoint Mr. Ritter to North China Mission or to any one of a score of other missions.

With warmest regards, I am,

Very sincerely yours,

(G. T. Scott)

GTS-NMF

Copy to Dr. Eric M. North
" " Dr. Reed

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The Board of Foreign Missions
of the
Presbyterian Church in the U.S.A.
156 Fifth Avenue
New York

OFFICE OF SECRETARY

October 27, 1922.

THIS COPY OF
THE UNIVERSITY

Rev. Eric C. North, D.D.,
M.E. Foreign Mission Board,
150 Fifth Avenue,
New York City.

My dear Dr. North,

We are still working on the case of Mr. Richard Henry Ritter and of course are anxious to place him somehow, if possible, in our North China Mission. We have had earnest conference both with him and with his pastor and the church in which he is a member is most anxious to have him go out to the field as their representative. As you know it is his very earnest desire to work in behalf of the student body in Peking University, and I am writing to ask if there are any later developments whereby it would be possible for the University to accept Mr. Ritter within our Presbyterian quota.

Might it be possible that he could fill one of the positions vacant temporarily at least, also doing some work of the kind he desires under the circumstances, the hope being that finally the way might open for him to give his entire time to this latter phase of the work? He is now finishing his last year at Hartford Seminary and I have no doubt might shape his course of study somewhat to conform with such a plan.

As you well know it is one of our great difficulties to place men who have narrowed things down to one subject and one particular institution, yet we do want to meet this laudable desire for definiteness just as fully as possible.

Of course, I am writing from the point of view of the Candidate Department and shall thank you therefore to give the matter careful consideration and write me at your early convenience.

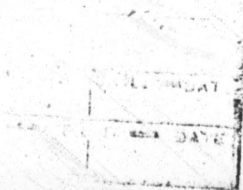
With kind regards

Cordially yours,

Orville Reed
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OR:S

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January 6th, 1925.

Mr. Richard H. Ritter,
Hartford Theological Seminary,
Hartford, Conn.

Dear Mr. Ritter:-

Your letter came duly to hand and as it happened I had just the day before been talking with Mr. Reed and had had a telephone conversation with Mr. Wannemaker.

Mr. Reed and I agreed that the best solution was the first one named of your four. I feel that if the Board sends a strong letter emphasizing your own preference and the special circumstances under which your support has been secured, the North China Mission will be reasonable in carrying out such wishes. This can, however, be much more easily negotiated by you personally as you gradually become acquainted with them and they with you.

Meantime you would be studying the language and getting your bearings. By the time of your first furlough, if not before, there is every reason to expect that the University would be in a position to invite you as one of the regular assignments under the Board although of course I could not make a formal promise at this time. But with the probability so strong in favor of our hopes and with the regular processes which would thus be maintained, it seems to me on the whole the better course. It would secure the good will between the Board and the Church, would give you a permanent and stable assurance of support and will give us all time to plan for the final adjustment.

It is a great satisfaction to feel that the chances are increasingly good of having you with us in the important capacity that has been in your thought.

With pleasant anticipation therefore of fellowship in the common task, and with every good wish,

Very sincerely yours,

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THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE
NEW YORK

TRANSFER

July 31, 1925

Mr. R. H. Ritter,
American Presbyterian Mission,
Peking, Chihli.

Dear Mr. Ritter:

Thank you for your letter of June 6 regarding your assignment.

We seem to be pretty well agreed on everything except that, now and then, you appear to overlook the fact that it was always clearly understood that you could work in Peking University as a representative of this Board only within the Board's quota. I might say that, in a recent conference with your father and Dr. Carson, your pastor, concerning this matter, it transpired that your father had not appreciated this fact but Dr. Carson supported me in assuring him that the Board's correspondence with you and Dr. Stuart two years ago left no doubt of the fact that your work in the University would be within the Presbyterian staff quota. The Board is not prepared to pay more than six salaries in connection with Peking University. Indeed there are members of the staff at home, as well as members of the North China Mission, who believe that six is too large a quota in view of the other needs of our work in North China.

The Board has accepted the quota principle in a great many institutions in many countries. It was done for the sake of the institutions and at their direct request.

We will be happy, as you know, to have you work at the University. Dr. Stuart thought there was every probability that, at the end of five years (now two years), you would be accepted within the Presbyterian quota and that there was a possibility of your being accepted before that time. In order to help meet the situation which is made somewhat imminent by your desire to enter the work of the University this fall and to solve a problem which becomes more acute through prolonged correspondence across ten thousand miles of space, the Executive Council, acting for the Board, at its latest meeting, took action proposing a concession on the part of the Board if the University will now agree to accept you under the staff quota July 1, 1926. Inasmuch as the University has probably committed itself for the Gold \$1500 covering the vacancy in the Presbyterian's Board quota this year, the Executive Council proposed to give your services in addition for this present fiscal year of the University. Some of my colleagues on the Executive Council, who have no direct connection with Peking University but have with many institutions in other lands, question this procedure but were willing to acquiesce in the recommendation because of the peculiar circumstances. Several of the members of the Executive Council felt that you should be assigned to the Presbyterian vacancy at Peking University and the University advised of this assignment. I maintained, however, that a man known to a union institution should be assigned to its staff only with the consent of the institution concerned. Of course, if the University is prepared to accept you within the quota prior to ~~April~~ ^{July} 1, 1926, the Presbyterian Board

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Mr. Ritter

-2-

July 31, 1925

would be gratified; the earlier, the better for the Board has declined to make similar exceptions in other institutions. The action referred to is as follows:

"In view of special circumstances, the Board voted to consent to the assignment of the Rev. Richard H. Ritter of the North China Mission to work in connection with Peking University if and as soon as the University agrees to accept him within the Presbyterian staff quota at the beginning of the University's next fiscal year, July 1, 1926. Such contribution of his services until that date shall not be considered a precedent for Board responsibility beyond its quota commitment."

Knowing that this proposition of the Board will meet with your cordial approval and believing that it will be entirely acceptable to President Stuart, I remain

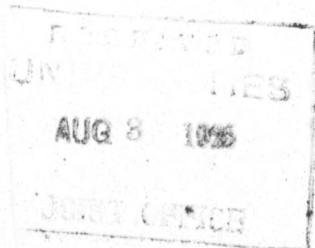
Very sincerely yours,

(G. T. Scott)

George T. Scott.

Copy to President Stuart
Copy to Dr. E. M. North
Copy to Mr. Patton

Please show to Dr. Stuart when he arrives



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TRANSFER

October 5, 1925

Rev. Richard H. Ritter
Peking, Chihli
China

Dear Mr. Ritter:

Thank you for your letter of September 10th. It arrived just after the Peking University Trustees had voted to request the Presbyterian Board of Foreign Missions to carry you on Presbyterian Board support until April 1, 1927 on the basis of an agreement which Dr. Stuart and I reached a few days previously. The Presbyterian Board at its meeting this afternoon took action, which we trust will be agreeable to the North China Mission, to you and to the University Authorities on the field, as follows:

"In accordance with the formal request of the Peking University Trustees, the Board amended its action of July 29, 1925 regarding the conditional assignment to work in connection with Peking University of the Rev. Richard H. Ritter of our North China Mission by changing the date at which Mr. Ritter's support would come within the recognized Presbyterian staff quota from July 1, 1926 to April 1, 1927."

I assume that this is entirely acceptable to the Rev. Dr. Robert H. Carson and the Church which generously supports you. It of course means that the support provided by the Church for you will continue to come through the Board of Foreign Missions and that the Board will continue to provide for your salary and other expenses as a regular missionary both prior to and after April 1, 1927. Prior to that date your support will not count toward the Board's quota for the University staff but after that date you will be counted as one of the number whom the Presbyterian Board guarantees to supply to the staff of the University.

I am enclosing copies of Mr. Trull's letters to Mr. Schabacker and Mr. Spencer, President and Secretary-Treasurer respectively of the Erie Enameling Company. These letters were inspired by your letter to me of August 4th regarding the moving picture projector.

Trusting that everything is progressing satisfactorily and that you are in good health and spirits, I am

Very sincerely yours,

(G. T. Scott)
George T. Scott

GTS-NMP

Copy to Dr. Stuart
" " Dr. Carson
" " Dr. E.M. North
" " Mr. Steinbeck

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Copy for Mr. [illegible]

March 1, 1952

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Peking (Yenching) University
Peking, China.
150 Fifth Ave., New York, N.Y.

May 7, 1927

To the Trustees and Friends of the University:
President Stuart in response to our request for fuller information concerning the religious life of the University requested Mr. Ritter to write him some impressions. Mr. Ritter's reply follows. ~~March 22, 1927.~~

President J. Leighton Stuart,

Yenching University.

Eric M. Roth
Secretary

To the Trustees
Stuart
E. L. Smith
Care of
New York

Dear Dr. Stuart:

TRANSFER

In response to your request for my opinion concerning the religious life of the men students in Yenching, I am writing down some of my thoughts, though it must be kept in mind that a letter of this kind is a difficult and inadequate medium of expression.

First, as regards the general conduct of our students. Compared with American students they are sober, serious, dignified, courteous, industrious, and eager for learning to a degree unknown in colleges with which I have been associated in America. I have never seen or heard of a drunken Yenching student; even smoking is rare, as is indecency or open impurity. If these are Christian virtues (and who would deny them?), I think I am safe in saying that our Yenching students are as Christian as any in the world. They lack, perhaps, that adventuresomeness that we would wish, they are not so fearless, nor are they so conscious of their responsibility to the group as a whole as they might be. They are unstable, easily excited hard on servants, and distrustful of leaders. Jealousy is, perhaps, their greatest sin. But in these characteristics is due to the present tense situation in China and would be eradicated were the times normal.

Practically all students are idealistic, Chinese especially so at present. But I believe that our Yenching students have an unusually pure form of idealism. Their patriotism is intense, - not always well-directed, but nevertheless, on the whole, admirable.

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And their intelligence and capacity in handling delicate situations is also, at times, extremely commendable. For instance, in the present time of virtual war between China and the foreign imperialists, there is not nearly so much bitterness nor personal animosity as was shown by American students in the days and months before the actual declaration of war by America against Germany. The students' patriotic movement, beginning with May 30, 1925, has been well handled, and the results for China have been excellent. As one direct result, the Mixed Court in Shanghai has been returned to China; and, more generally, national patriotism has gained undreamed-of power for good. It is a splendid example of non-violent coercion, and the Chinese students (among whom the Yenching men have been conspicuous for their sanity) are to be congratulated on their intelligence and self-restraint in dealing with these political issues. If appreciation for one's enemies' good points, fair treatment of them, patriotism, sacrifice, sanity, good judgment and social idealism are Christian virtues, then again, I say, Yenching students are the equal of any I have ever seen. There are, of course, many of our students who do not live up to the best; but the average, as far as social justice and international fairmindedness are concerned, rank very high indeed, in my opinion. That these virtues are, in part at least, a result of the Christian training many of our students have had at home, in school, and here in Yenching, I cannot doubt.

Second, as regards the thinking of our students. It is, as we all know, a time of intellectual transition, not only for Chinese but for Westerners, not only for Christians but for men of all religions and of none. We cannot expect our students, under such circumstances, to be unspinkled by the intellectual whirlpool which surges around them.

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I myself have never lived in a city or among a group of people where my preconceived ideas on all kinds of subjects have been so challenged as they have been right here in Peking. If we continue the figure of an intellectual whirlpool, we may truly say that its vortex must be very close to here. Bolshevism, socialism, anarchism, free love, atheism, spiritualism, eclectic faiths, the new psychology, radical ideas of all kinds, are being talked of and discussed in the magazines and the newspapers which are read by our students every day. The magazines they read contrast startlingly with those perused by our American student friends. Here it is not the Saturday Evening Post and the Cosmopolitan or their equivalents, but many journals full of serious articles on literary, psychological, social, religious, educational, philosophical, economic and political problems; and they are read.

The Christianity on which most of our Christian school graduates *challenged at every turn. It is claimed to be hand in hand with the* have been brought up is imperialists, capitalists, militarists; it is accused of being opposed to science, superannuated, disbelieved in by the greatest minds among Westerners (Russell and Dewey are frequently quoted); is it said to be always on the side of conservatism; and, (most plausible of all) it is said to present nothing in the way of morality which is not already contained in the teachings of the great Chinese sages. Ideas such as these assail our students from right and left; the pressure brought by friends, families, patriots, public opinion in general, is so enormous that one wonders how in the world there are any Christians left, and pays all honor to the chosen few who are able to stand the strain and still keep a strong and beautiful faith!

These things are not new to you, Mr. Stuart; but I think as you read them and have them brought to your mind again, - even as I do when I write about them - you will thank God that Christianity is still respect-

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ed by the great majority of our students (I say this after much thought), and even passionately loved by a few. Such a condition is a tribute to them, as well as another of a long series of proofs that the power of Christ is as real and as vital in the lives of men as it ever was.

The Christians can be divided into two classes intellectually: first those who (and their number is greater than I had first imagined) still think along more or less orthodox lines, considering Christ as a personal saviour, the Church as the community of God's friends, the Bible as the highest expression of God's truth, and man's chief end as the glorification of God and the establishment of his kingdom. Second, there are those who have lost such orthodox views but who nevertheless number themselves among the Christians and make valuable contributions in social activities, personal character and mystical insight. Most such are extremely hazy about their theology but center their Christian belief around their firm admiration for the personality of Jesus.

in which you will be interested,
Two tendencies are 1) the growth of what may be called a "nature cult" of those who find spiritual ~~honor~~ ^{power} in communion with trees, flowers, mountains and the sunrise; and 2) a growing reaction against the intellectualism of our religious position at Yenching. Both of these movements (if such they may be called) are largely sponsored by Christians; but it is very difficult to say how much influence they have. There is also a noticeable search for spiritual reality which though it may not show on the surface, is not difficult to uncover in many individuals. This is often accompanied by a skepticism about the traditional Christian beliefs.

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In fact, the line between Christians and non-Christians often is very ill-defined. Some non-Christians are nearer to the ideals of Jesus than some church-members; some profess openly to follow Jesus but simply do not care enough about the Church to join it. Some claim to be following both Jesus and Confucius and refuse to bother their heads about any inconsistencies that may arise in the effort. Indeed, even Christian workers in such a situation are often led to ask themselves: just where, in the approach to Christ, is the line on the one side of which you may call yourself a Christian and on the other side of which you may not? Perhaps we must be content to let this question remain unanswered during the transitional period and be satisfied with the conviction (for it is a conviction with me at least) that our students are, as a body, being drawn ever nearer, little by little, to the ideals of Christ, right here in Yenching, and that some choice souls are no doubt far nearer to him than many of us who claim to be their teachers.

Third, as regards specific Christian activities. The attendance at chapel must be studied in connection with the religious and general background of the students, as partly surveyed in the preceding paragraphs. When the facts of their non-religious or anti-religious environment, and of the aversion for chapel which may have unfortunately acquired in middle school are taken into consideration, I think we may safely say that our chapel services are very well attended. The forming of a "Christian Fellowship" whose government is shared in by students, faculty and workmen alike has had a wholly good influence. Attendance on the Sunday services of the Fellowship is enjoyed by many students who take pride in their equality with the Faculty in this Christian venture

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of worship, and who have completely lost the psychology of dreary compulsory lip-service. I should estimate that a quarter of our students attend services with a fair degree of regularity, perhaps an average no lower than that of the Faculty. The attendance at the week-day chapel services is not quite so good but is also, in my opinion, considering the circumstances, rather encouraging. The inspiring part of it is that we know that those who go, go because they want to go, or need to go, or are inspired by the going. The leader can count on the audience being with him; there is a real spirit of worship, ^{an} earnest desire to get down to the bottom values of life. In any group of students, no matter how well chosen, there are those who care nothing for such values, there are those care everything for them, and there is the largest group, who are indifferent. It is so in Yenching. And, I may say that- so far as I can find out- practically a hundred percent of those who care everything for the deepest spiritual values ally themselves with the Christians; and that most of them are finding their needs met and their problems dealt with in the Fellowship services and the University chapels.

In addition to this, there are, of course, the usual activities of the YMCA, the Student Volunteer Bands, the dormitory prayer groups, voluntary discussion groups, life-work clubs, the little coteries that various teachers have built up around themselves, the fellowship circles that grow up without any official assistance at all, some of which are thoroughly Christian, the service activities of the Sociology Club (which has the strongest Christian student leadership in College in spite of its non-religious basis of membership), the personal associations between a student and

student or student and teacher which often brings out distinctly Christian results, and the unconscious influence of the undoubtedly Christian and friendly coziness of our little isolated community of a thousand or so souls.

Does this resume seem too optimistic? We have our problems, as you know, and our own faculty short-comings, - such as our over-critical outlook and lack of old-fashioned enthusiasm, our bewilderments, our luxuries, our struggling with the too rapid growth of the University making for poor college spirit, our political interruptions and taboos; and among the students we have our back-sliders, our chauvinists, our mud-slingers, our wealth-seekers, our cowards. We are in no position to get along without God nor does it appear as if we ever would be. We need the prayers of all our Christian friends both here and abroad, we need more warm-hearted personal love both for and among our students, more evangelistic zeal (even though it must be handled tactfully to bring the best results), and more of that primitive purity of the large-hearted Jesus. But, granting all our needs and all our failures and all our short-comings, both among faculty and students, we have much to be optimistic about; and I am glad that you are determined to see ^{to} it that our University will continue to have as its chief aim in life the production of the highest type of character (i.e. the Christian type), and that Yenching, with its liberal spirit, its welcome to all kinds of criticism toward Christianity, and its hospitality toward the fullest expression of sane Chinese nationalism, will still always be thought of as a place which is preeminently Christian. This is a time for adventures in religion, and Yenching is willing to take them, but it is also a time for four-square Christianity. I believe

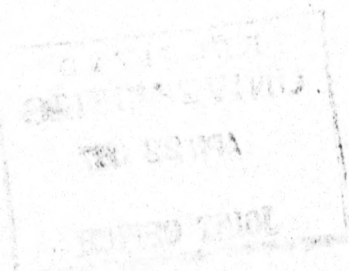
we are not compromising one whit of our Christian ends or motives by adopting a forward looking attitude, and I believe that our brief experience with the new conditions has, up to now, all tended to prove that, from the point of view of Christian strategy alone (if nothing else) we are on the right track. Let us criticize ourselves and welcome the criticism of those who think we are moving too fast as well as those who think ^{we} are too slow; but so far, having examined the criticisms ^{thoroughly} ~~thoughtfully~~, and incorporated many of them in to my own thinking freely, I am fully convinced that your policy of tolerant, tactful guidance, made as inspiring as possible, rather than one of compulsion or persuasion, is - at the present at least - proving really successful. My hope is that you will proceed with this same policy, perfecting it wherever possible; and my belief is that, under the good cheer of God, Kenning will continue year by year to approach more nearly to that which we all find so hard to define but nevertheless all so earnestly long for, - a truly Christian University.

With all best wishes, I am

Cordially yours,

Richard H. Ritter, chairman,
The Men's College Committee on
Religious Life.

March 24, 1927



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YENCHING UNIVERSITY
HAI TIEN-PEKING

PEKING

September 27, 1927.

Committee on Loans and Scholarships

B. A. Gar side, Esq.,
Yenching University,
New York City, U.S.A.

TRANSFER

Dear Mr. Gar side:

Your letter of August 25 to Mrs. Frame in regard to sending you reports on our scholarship and loan funds has been shown to me. I expect that Mrs. Frame will keep you in touch with the Richards fund, which you specifically mentioned, since it is an exclusively Women's College Fund.

In regard to the general University funds, you may be interested in hearing of the recent reorganization of the administration of these funds. A special Committee on Loans, Scholarships and Self-Help has been ~~xxxxx~~ authorized, thus combining several functions formerly treated separately. There will be little change in the methods of distributing scholarships, which go, for the most part, to students well above the average in intellectual attainment, in moral character and in financial need. These funds meet a real need, and the students are indeed grateful for them. Special gifts, of course, are treated specially.

As for the loans, the system has been reorganized, and, beginning this Fall, is being based on the theory and experience of the Harmon Foundation of America. I am enclosing a copy of our regulations, which may interest you. About thirty students have been granted loans this Fall under the new regulations. They are ~~xxx~~ strict, and we intend to carry them out strictly. Most of the students seem to like this strictness; it saves their self-respect.

In regard to self-help, we have instituted a system of subsidies in order to overcome the extremely low wages for manual work. In this way we are able to give employment to a number of students. The money for this activity is raised locally, amounting to about \$1,000 last year. I gave to Dr. Stuart, as he left, a report on this work; if you are interested you can secure a copy from him.

As I am new on this Committee, I do not yet know enough to give you a satisfactory report on scholarships; I shall try later on to keep you in touch with our activities.

Very cordially yours,

Richard H. Ritter
Richard H. Ritter.

Please excuse this jumpy typewriter;
I am ten miles from a mechanic.

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YENCHING UNIVERSITY
HAI TIEN-PEKING

Committee on Religious Activities

October 21, 1927.

filed to R. Ketter
Dear Dr. Stuart:

I know you are wondering how the religious life of the University is progressing. It is probable that Mr. Chao or someone else has written to you, but if not, these few paragraphs may be of interest.

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In the first place, there has been a marked increase in the attendance at chapel, especially on Sunday mornings, but also on Tuesdays and (in the Men's college) Thursdays. Of course, the great majority of students still do not attend, and it must be confessed that I myself have not been there on Sundays yet this term. But from what I hear, the down-stairs of the chapel is now practically full every Sunday morning, and the English service is at least as well, and possibly better attended than last year. For week-day chapels, we have accepted your suggestion (though I myself am not in the heartiest approval) for more attractive advertising, and possibly that is one of the reasons for increased attendance. We have a student who is voluntarily drawing two attractive posters, in Chinese, each Tuesday, and one each Thursday. Andrew Chang is leading very well indeed on Thursdays. He cannot always get enough material in Chinese, so sometimes does it in English, and he is trying to have music each time. A student is leading Tuesday chapels regularly once each month now.

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" I have noticed, or think I have noticed, somewhat of a reaction in favour of Christianity. There is a great deal of disappointment over the failure of the Nationalist movement and a belief that the best thing to do now is to stop surface revolutionizing and get down to fundamentals, - education, good living, etc. Those who are naturally religious anyway therefore are having their religion stimulated, and those who are not naturally religious are nevertheless exhibiting their increased seriousness in other activities. The student self-government is going along far better than last year this time, and the student body seems to be coming into more of a unity X- though there is still a very very long way to go in this regard. Politically it is surprising to note that a number of students (some of whom one would not at all suspect it of) are advocating that Chang Tso-lin be left alone, with no attempt to thwart him or anger him or overthrow him for some time to come. It is impossible to trust one's generalizations along such lines, but at least this is what seems to me to be the feeling among my own friends in the student body.

Copy in
WRW
Personally I am creeping along as well as I can with the handicap of having Emma still in the hospital. I have an average of ten students to meals each week, in addition to parties and uninvited callers. The death of little Anne and the sickness of Emma have opened up for me a very natural approach to friendly conversations about the meaning of life, about eternity, God, and human love. It has all been a very wonderful experience, and not the least wonderful part has been to see how sympathetic the students are and how willing they are to talk about these deepest truths when they arise naturally in the course of conversation. I have had some extremely interesting hours with some very thoughtful men. I must go to the city each week and to see Emma, but I have had one outing at the hills with Tommy Breece and six stud-

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ents. Here again an opportunity opened for a two hour conversation with one of them on the question of his life-work. It is all very inspiring. But it is the type of thing one cannot put into reports. I am sure you understand. I now have a student living with me, and we talk Chinese at meal times. Another student will join him in a week. Also a student is to take up one of my servant's jobs beginning in a day or two. Living with a student is by far the best way to influence him.

The students' self-help Committee is going along more smoothly this year than last, and I see its educational implications more than ever. Financial integrity, responsibility, and reliability are big lessons that seem to be very hard for them to learn. Many tears are shed in my office, and I fear what little popularity I might have had will be sacrificed on this altar before long. Budgets are ticklish things to work with, as you may have suspected ere this. The Mother Stuart fund has kept two worthy boys in college this Fall, and we still have enough left to lend to two more if we see any who are eligible for it and worthy of it. I am sending you herewith a copy of our newly adopted regulations.

We miss you and wish you all sorts of good luck in money-raising and in your many other activities and purposes over there. Please give our regards to the Tewksburies especially, as well as to all other friends. Emma and Mother both send theirs to you. We shall never forget your loyalty and fine helpfulness at the time of the death of our little Anne.

Yours affectionately,

Rich. Ritter

The students in the names Xu
Fellowship Committee are doing
quite well showing good spirit,
but of course the new organization
must consume some time in
getting under weigh.

I am enthusiastic about the
short course in Religion.

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PEKING

THINNOTER

Peking University

October 28, 1927

Mr. Richard H. Ritter,
Yenching University
Tsing Hua Yuan,
Peking West, China.

My dear Mr. Ritter:

We have your letter of September 27th explaining the new organization which has been effected in Yenching for the handling of scholarship and loan funds. This plan that has been worked out seems to be a most excellent one. I will report it to the Finance Committee at the first opportunity. I will also get further details from Dr. Stuart if we ever catch him at a comparatively quiet moment.

I have read over with considerable interest the plan for handling the Yenching University loan fund. I am impressed by it as being a very careful system for handling this problem that is invariably difficult and delicate in all our Christian institutions in China. I have often heard my Chinese friends say that in China, whenever a man owes you money you thereby become his enemy. That psychological attitude is, I think, overcome as completely in the Yenching plan as in any I have seen tried. The one question that occurred to me in reading over the plan is what would happen to the principal, interest and guaranteed fund if there should occur, as has already occurred in many of our Christian institutions in the Central Yangtze Valley, a situation where one or more classes of the University withdrew from the institution because of some student trouble. Of course this is a contingency that must have been carefully discussed by the Committee in drafting its plan. Certainly, it would be impossible to devise any plan for handling loans that would be absolutely safe under the present conditions in China.

Very cordially yours,

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