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COLLEGE FILES
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Yenching
Corres.
Stuart, J. L. 1938 Nov-Dec

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See later letter fr Dr. Stuart 11/22/38. v 2/16/39

學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

November 10, 1938

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS
"YENTA"

ack.
11/10/39
to Stuart

Write Stuart 12/6/38

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

My dear Garside:

We are still hoping that Dr. Lin Hsi-tien may find it possible to come to us after next summer. You will know how to get in touch with him and to present this matter on our behalf. The Oxford Modern Greats enterprise is progressing in a most encouraging way, but we are seriously in need of someone who can do what had been planned for him. No one else seems to us quite as promising as Dr. Lin. Our experience thus far would indicate that he need have no personal fears because of present local conditions. Please let me hear as soon as possible what are the probabilities. If we can count on him, we shall not make further inquiries elsewhere, as otherwise we shall be forced to do.

Very sincerely yours,

J. H. Stewart

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學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

OFFICE OF THE PRESIDENT

November 10, 1938

TELEGRAPH ADDRESS
"YENTA"

Dr. B. A. Carside
150 Fifth Avenue
New York, N.Y.

My dear Carside:

I am enclosing herewith a memorandum which I should like to have you bring to the attention of those concerned with promotional activities, in whatever way you believe to be wisest. As I point out, it could not be included in our University budget, nor is it strictly war relief. It ought, however, to commend itself to those who are interested in either or both of these causes, as supplementing what is being undertaken through them. I am writing to Mr. Gunn and to Lobenstine with special reference to the Rockefeller Foundation. How this should be related to the item for Yenching in the ABCCC could best be determined by yourself and the proper committee of the Trustees. I feel so strongly on the matter that I would almost be ready to have other features in our budget askings reduced, if necessary, so as to make a place for this. Busy as you are, and beset with appeals and other worthwhile projects, I earnestly hope that you will take time to give serious consideration to this. It may point the way toward very significant enlargement of American Christian service to China in the years that lie ahead.

Very sincerely yours,

J. Leighton Stewart

jls c

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學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

OFFICE OF THE PRESIDENT

November 11, 1938

TELEGRAPH ADDRESS
"YENTA"

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

My dear Dr. Garside:

I am writing to ask your help in the endeavor to secure a fellowship for Mr. C. S. Hsieh (Hsieh Ching-sheng) in Religious Education. You can probably simplify procedure by writing to such theological schools as Union Seminary, Hartford, Yale Divinity, Oberlin, and the Pacific School of Religion; and in the light of correspondence further with each can keep us informed. Similar correspondence from here would involve considerable delay. Mr. Hsieh is a graduate of Yenching with the degree of B.A. in 1923, and degree of B. D. in 1926. Since then he has been continuously on our staff, was selected by our former Chancellor, Mr. Wu Lei-chuan to be trained as his own secretary, and has since then had the responsible position as head of our Chinese Secretarial Bureau. Mr. Wu's judgment is sufficient evidence of his Chinese literary attainments. He has been not only efficient in the work of this office, but has been an active worker in religious and other aspects of general University life, with the esteem of all concerned. Since the out-break of hostilities, he has wanted to be of more use to the country, and has finally come to the decision that the most useful thing he can do is to specialize in Religious Education, as going to the very heart alike of national and Christian problems. It may be that if a sufficient scholarship could be found in one of these institutions, or some other that you may connect with, private funds could be found to enable him to study for one or two years with this purpose in view. He is unusually able, has real Christian experience, and a very winsome personality.

Thanking you for this help,

Very sincerely yours,

Haighon Stewart

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Reply by Peking University Christian Students

November 14, 1938

Dear fellow Christians of North America:

Your letter was cheering. We are truly happy and thankful to know that our hearts and minds are beating with the same great purpose of God. It was a rare privilege for us to meet and talk with Miss Schultz, Miss Tyler, and Mr. Mack. Such contacts are certainly invaluable. Opportunities of this type are rare, but we feel sure that frequent correspondence will help us to know each other better. It should also weld us into a closer unit of action.

Like you, we too are firmly convinced that moral reconstruction on a sound Christian basis is the only workable answer to the baffling problems that face the world today. As you have so aptly described it, we need to Christianize all walks of life. Nations as well as individuals need a thorough rebuilding of character on those simple but solid bases of love, unselfishness, and honesty, which Jesus demonstrated so victoriously in his own life.

We do humbly suggest that before we think about these larger plans of action, each one of us will earnestly try to see ourselves in the light of God. Am I putting into action in my own life those things which I constantly talk about? Am I working feverishly for the cause of peace, and is there real peace between me and members of my family, my friends, and associates? We all realize that the whole world is insanely gripped with fear. It is a fear that is producing barrier after barrier of suspicion, misunderstanding, and bitterness. We are fighting against it. Can we fight victoriously if our own lives are dominated by fear? It is right and imperative that we should think in larger terms. But let us really start with ourselves. Then only can we fight for a dream that is backed by a tested reality.

The problem of the Far East stands as a challenge for those who are working for peace. There can be no real peace in the world, until we can establish in the Far East a peace that is based on respect, humility, repentance, and true cooperation.

For us in China the most pressing problem is the struggle for the right to exist. The world knows that China is not fighting for material gain, for power, or for the spiritual, social, and physical suppression of another people. We are fighting in order to love. And we are convinced that we are fighting a war for humanity against evils which have exploded and are endangering the very existence of human society.

We realize the pathetic position of our Japanese neighbors. Their hearts are not in the war. But in Japan, the experts of

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force are in power. And they have plunged both countries into a foolish and destructive war.

What is there to be done? Can the Christians of China, Japan, and America take any positive action?

We have concrete hopes for the Christian youth of America. We feel that you can do much to help breakdown the isolationist stand of America. We do not mean that America ought to take part in the war. But we do feel that America has a definite moral responsibility for all that is happening in the world. You can help to whip into action the tremendous latent moral leadership of your country.

The Christian youth of America can also help in another concrete way by stirring up public opinion against the sale of munitions and other articles which are contributing to the protracted destruction of lives.

We pray for the Christians of Japan. They are in a very difficult position. Many of them have been drawn into the war against their wills and have died with the knowledge that they were fighting for a hopeless and sinful war. Many in Japan are afraid to open their lips. While realizing their difficulties, we also hope and pray that they may unite in greater courage to stand against those things they know are wrong. It calls for the most supreme sacrifice, but we feel sure that only in such a spirit can we unite in action to lead our countries out of this chaos.

We Christians in war-torn China need a fuller awakening to the responsibility before us. Our main task is to help strengthen the moral fiber of the people so that they will be able to stand any crises, be able in the darkest moments to live hopefully and constructively for others, and to prepare ourselves for the colossal task of reconstruction in both countries. We need your prayers.

It is up to the Christian youth of today to take the leadership in the creative remaking of our social order. The odds are against us, but if we are willing to pay the cost of such leadership, God's power will work through us.

Sincerely yours,

0686

November 14, 1938

Confidential

To the Board of Trustees:

The outcome of the prolonged invasion of China seems from now on to be dependent on international developments and economic factors more than upon the purely military aspects of the struggle. That the Chinese government will continue in resisting, with the support of the great majority of the people, can be taken for granted. From the Chinese viewpoint the only question would seem to be as to financial resources. This in turn is primarily a matter of British, and to a lesser extent of American, policy. With no serious involvement, these countries could maintain Chinese fiscal stability and arrange for long-term credits, thus giving the most practical form of aid. There is a disturbing fear that England may be tending toward a compromise solution at China's expense, which in view of recent happenings in Europe would not be surprising. On the other hand, British as well as American business men are making strong representations to their home governments as to the disastrous consequences to their trade if the Japanese are permitted to carry out their intention of excluding from China all commerce other than their own. There are ample warnings of this in their program as thus far revealed. The American note to Japan on the subject of interference with our rights is sternly worded, but unless followed up with deeds will only have effect in politely worded replies and misleading official pronouncements. United action along economic lines by these two nations, or at least parallel moves, would be the surest method of helping China as well as of avoiding far more costly action by us in the not very distant future.

The conflict thus far has served to confirm the assertions which have been urged by those of us who have been watching developments at close range. As to China, the growth of a national consciousness has been stimulated by the fear of Japanese continental ambitions, and has inspired the determination to resist to the end, whatever the sacrifice. Thus far, despite the prodigious losses and defeats, there is no thought of yielding. The Japanese had counted on their past experience of steady encroachment through bribery and bullying of venal or cowardly mandarins and through the ignorance and indifference of a populace long accustomed to one oppressive rule succeeded by another. They have failed to sense the new spirit, while at the same time the barbarities of an essentially medieval civilization, provided with modern weapons and reinforced by a policy of deliberate frightfulness, have enormously helped to awaken and intensify that spirit of patriotic fervor.

Not that the characteristic Chinese weaknesses - which have at once provoked and made possible Japanese aggressive designs - are all corrected. The temptation to squeeze, opportunism, cowardice, defeatism, personal or factional jealousies and suspicions, incapacity for team-work or large-scale organization, unrealistic over-confidence or maintenance of face - all are everywhere in evidence. But all human affairs must be thought of in relative terms, and thus regarded the moral improvement has been the most encouraging single factor in the struggle. All that the Chinese want, and what they are determined to preserve at any cost of comfort and material or physical destruction - is their national independence. No people can appreciate this better than we Americans, and - apart from their own great tradition and native instincts - none have done more to foster this purpose among them than have we. This is both because of our own history

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and the many forms of what President Wilson described as "friendly helpfulness" to another people. The classical expression of this is the wording of the Nine Power Pact which pledged the sovereignty and administrative and territorial integrity of China. It is precisely here that the Japanese aim comes into violent conflict not only with the Chinese desire for independence but with the enlightened policies and practical interests of all other countries.

It has been made indubitably clear from the way in which Japan is already following up military gains in conquered territory that she intends to maintain political domination through unrestrained force in order to carry on economic exploitation at the expense alike of China and of all western countries. Dr. Sun Yat-sen, after repeated efforts to translate into correspondingly gripping Chinese phrases, Lincoln's "government of the people, by the people, and for the people", finally succeeded and gave the nation a new slogan and a stirring new concept. The Japanese objective is, however, "government of the Chinese, by the Japanese, and for the Japanese". Everything that is happening wherever they penetrate proves it, as do the writings of those writers who are not assigned to publicity for foreign countries, the speeches or conversations of those talking to Chinese where foreigners are absent, and the text of placards which Chinese employed by them are compelled to paste everywhere upon the walls promptly after the arrival of their troops.

Bitterly as I confess myself to feel over this piratical adventure, these sentences are not due to excess of emotion, but are merely an attempt to record the observations which, as far as I know, are shared by all other western residents of China, by Chinese virtually without exception, and even by Japanese declarations when their sophisticated evasions are translated into ordinary speech. If we and other countries concerned allow them to carry out their program it ought to be with a clear realization of all that is involved. This is the permanent withdrawal of all our rights and interests in China, or an armed conflict with Japan later on.

The hostilities in China are in reality a concrete revelation of a struggle between two opposing ideologies which divide our modern world. The application of science to machinery, industry, and implements of warfare has at once led to economic needs and the forcible provision for those needs through the totalitarian state and armed conquest. Whether in the form of fascist, or communist, or military dictatorship, this aims to give economic security and the hope of greater gain or glory. As against these are the ideals of inalienable human rights - liberty, justice, international agreements, world peace - for which America and other freedom-loving peoples stand. China, both by her cultural heritage and her response to modern influences, shares completely the democratic outlook, and with protection from external coercion would unquestionably develop into a unified republic ready to support progressive efforts toward the settlement of international issues by reason and right rather than by groupings based on force. Underlying what seems to be a war between China and Japan is this far more significant conflict between ideals. What is showing itself elsewhere is thus seen here in its high lights. Unless the world reverts to barbarism and more efficiently organized slaughter there must be aggressive efforts for righteousness and peace in international relations.

Very sincerely yours,

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INDEXED

November 17, 1938

President J. Leighton Stuart
Yenching University
Peiping, China

Dear Dr. Stuart:

Thank you for your letter of October 20th, discussing in such full detail the problem of future support for the Nash and Price families.

I will share your letter with Mr. McBrier, and will try to see to it that these matters are taken up by the Yenching Trustees in ways that will be the most productive.

For the present there does not seem to be much that we can do in working out plans for Mr. and Mrs. Price. Within a few months, however, we might begin to take up with the Presbyterian Board the possibility of their going out under Presbyterian support in the autumn of 1939.

The problem of the Nash family is an even more difficult one. We can appreciate the reluctance of the field authorities to place within the regular budget the unusually large amount which Mr. Nash has needed for himself and his family. On the other hand, the Trustees are equally reluctant - both as a matter of principle, and because of practical considerations to assume such a responsibility.

Mr. Nash is just now completing the work for his doctorate and the Yenching Trustees have expressed a general willingness to continue his support until the end of this fiscal year so as to give him an opportunity to seek for special funds for the future maintenance of his work in Journalism. But conditions in America just now are very unfavorable for such a project as this, so we dare not be too optimistic as to the results he can secure.

Your suggestion that the Associated Boards determine to maintain work in Journalism, the location to be decided on the merits of the case, might offer an ultimate solution to the problem, though I am afraid it would not be of much immediate help to Mr. Nash. To begin with, it would be foolish for any group here in America to attempt to decide such a question as this without a careful study of the whole situation in China and consultation with leaders on the field. The whole journalistic enterprise in China just now is in such a changing and chaotic condition that one could not expect to reach a wise decision until conditions have become more stable. Also, one could not promise Professor Nash in advance that there would be a permanent place for him in such a reorientation of journalistic work in China.

We will do all we can to see that these matters are given very careful and sympathetic study during the months just ahead.

Very sincerely yours,

BAG:MP

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See letter Nov 10, 1938 fr. Stuart & 4/6/39

學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

November 22, 1938

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS
"YENTA"

*ack 1/10/39
to Stuart*

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

My dear Garside:

Following up my letter regarding Dr. Hsi-tien Lin, we now have information that he is still connected with the China Institute, as you doubtless already know. We also hear indirectly that he is quite ready to return to Yenching. It is not clear, however, whether his thought is to come for the second semester or after next summer. In either case, we shall be glad to have him. Will you cable on receiving this, what his decision is.

Very sincerely yours,

Leighton Stuart

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YENCHING UNIVERSITY

MEMO:

OFFICE OF THE PRESIDENT

Nov. 24/38
Wls

My dear Garside,

This report is for whatever use
you may wish to make of it. Please note
difference in time between Siberian and
other routes.

Yours sincerely
L. H. H.

0692

November 24, 1938

To the Board of Trustees:

My communications to you in recent months have been chiefly occupied with attempted interpretations of Sino-Japanese affairs and their consequences to our University. In this one I shall share with you my impressions of recent trends in the Christian way of life. This is a far more congenial subject.

To begin with, I should like to testify to the truly Christian behavior of missionaries and Chinese alike in the war areas. As a missionary and the son of missionaries I have from the beginning of my service here been, not so much critical of, as dissatisfied with the results from all the devoted effort and consecrated money put into this enterprise. Perhaps my birth in this country has helped so to influence my thinking as to cause me to observe all this almost too one-sidedly from the Chinese standpoint. In any case I have been unnapily conscious of the excessively foreign character of much in our organized activities and doctrinal formulations, of the perpetuation of denominational patterns so meaningless to Chinese, of the temptation to Chinese to be contented with a change of life chiefly concerned with those standardized observances to which missionaries have unwittingly attached primary importance. It was not so much insincerity on the part of Chinese Christians as of artificial conditioning due to economic or other adventitious factors and to the personal influence of missionaries intensely earnest but sometimes deficient in imagination or insight. The Christian movement as a whole often seemed to have accomplished both far less and far more than the statistical gains which the American temperament tends to emphasize. One wondered how much of the merely structural element would survive loss of economic or personal support, or new social and intellectual currents. One was also vividly aware that Christian thought and living had been releasing dynamic energies which could not be tabulated but were adding to the ferment of new forces everywhere active in this hitherto static civilization. All this is emphasized because it supplies a background for the deep personal satisfaction with which I have watched the way Christians (in which) have stood this terrific trial and the admiration this has won from many others. Their uncomplaining endurance and bravery in this vast welter of destruction, their intelligent and selfless care of refugees and of wounded soldiers, and even more their attitude - this applies notably to Chinese Christians - to the enemy as revealed in their prayers and in many severer tests, call for the highest praise. By and large they seem to have lived worthily of the faith they profess. Much of the dross has been burned away and what was irrelevant or unreal may disappear forever. I write in this detached way because in this locality we have been spared thus far the physical hardships and dangers which have proven to be a refining furnace elsewhere.

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Coming now to Yenching, the general situation has had its inevitable effect upon our own religious life. In general this has also been distinctly reassuring. Because of the requirements of a university group, reinforced by the stirrings of Chinese national consciousness, we have for some years past been tending toward larger dependence on student initiative. This was on the assumption that only with a well-established tradition of Chinese and of student leadership could there be any sure hope of permanence in Christian activity once the foreign administrative control were weakened or removed. We would furnish all possible facilities and favoring influences, and as nearly as possible a Christian faculty, but we would depend upon the convictions and vital experience of a nucleus of Christian students for maintaining the Student Division of our "Yenta (abbreviation for Yenching University) Christian Fellowship." Apart from the exigencies of a missions founded institution these are obviously sound principles.

At the outset especially this new policy was a veritable venture of faith. With the removal of the conventional sanctions there was quite naturally a depressing lag. Chinese do not seem to feel either the need or the obligation to attend church or chapel services of worship as is our habit. Corresponding changes of discipline in Christian secondary schools and the increasing number of students who come to us from non-Christian sources have reduced the amount of prepared material on which we might count. There have also been deterrent influences peculiar to China and those which obtain on any college campus. None the less, we feel more encouraged this year than perhaps at any time previous. Not that we have had any spectacular or even widely-felt religious awakening among the students. But there is more spontaneous and intelligently directed activity among them, more of a purely religious quality in all of this, more of assured personal belief and of joyously satisfying experience. They also seem to have the thorough respect of their fellow-students. Nowhere is this more of an acid test than in China where the age-long tradition of the scholar class has been in at least theoretical concern with moral issues, and all of whose people have had an instinct for appraising the springs of conduct and their fruition in life. About one-third (305) of the students have joined the "Christian Fellowship", well over one-half (175) of whom are new. It is suggestive that of these new members 120 had not been previously baptized, the remaining 53 being scattered among various Protestant bodies. Their chief expression of religious interest seems to take the form of small groups or "fellowships" of which there are now 17 with perhaps an average membership of 20. Some have faculty advisers or leaders, many are without. The Oxford Group here deserves special mention because of its vitality, the high quality of its personnel and the entire absence of those excesses or objectionable features which have apparently brought this Movement into disrepute in the past or in certain localities. There are several inspiring faculty members and among its 27 students are to be found a number who are outstanding in scholarship, athletics or otherwise. Our Oxford Groups and "Oxford Greats" have a curious link. The latter is an experiment being carried out in close association with Oxford University. We are attempting to adopt the tutorial method so

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emphasized there, with the help of the son of vice-chancellor Lindsay and others, in honors courses consisting of Political Science, Economics and Philosophy, popularly known at Oxford as Modern Greats. For this purpose 8 sophomore students were selected by rigid tests from among a large number of applicants. Of these 6 are Christians and 3 belong to the Oxford Group, one of these being regarded as the most promising student in each. This is a notable instance of the general high standing of the Christians in various phases of student life. ¶ There is some active interest among non-Christians as in the case of one of our older British women teachers who has a class of about a dozen boys coming to her entirely on their own initiative and asking to be taught in a weekly meeting not only Christian truth but even more how to do something useful. There is quite a range of neighborhood Sunday School or social service activities carried on by students under the "Fellowship". ¶ The apparent indifference of the majority is partly due to the familiar causes obtaining elsewhere, partly to brooding preoccupation with the national crisis. But there is no evidence whatever of anti-Christian sentiment, and among us as in the country at large there are many heartening indications that the ideals or beliefs to which Yenching bears witness are accepted and lived by many who do not identify themselves with our formal religious affairs. Especially is this revealed in the character of our graduates after leaving here and in the pride with which they aim to maintain what they constantly speak of as the Yenching spirit. A tradition is unquestionably being fashioned here which derives directly from our Christian origins and is making its impress on the national life.

This report should reach you in time for Christmas and may thus serve as a message well suited to the season.

very sincerely yours,

J. Leighton Stuart

Thanksgiving Day

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學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

November 30, 1938

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS
"YENTA"

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

My dear Garside:

I am sending you herewith another copy of this report and should like to have your reply as to the order in time each reaches you. I am also enclosing a copy of some correspondence which explains itself. Mr. McBrier will doubtless consult with you about a letter I have just written him. In this connection, it is proving extremely difficult to use the additional fund which he has written as available for the next five years - US\$1,000 per annum. I shall, however, continue to study the problem. Do all you can to help him appreciate the peculiar situation we are in. It is almost impossible to get the sort of Chinese we should like to have, to come to this region, and in any case, they are extremely busy and useful where they are. Nor is it easy to find foreigners who speak Chinese and could be freed to come here for religious work, rather than for academic studies. Even though the students all talk English, yet to bring in anyone whose conversation is limited to that medium is not the ideal solution. But as I have often written him, we need not worry. I do not doubt but that the time will come when all this fund can be used in ways that would be fully endorsed by all concerned.

Very sincerely yours,

Frederick Stewart

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學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

December 2, 1938

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS
"YENTA"

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

My dear Garside:

Looking ahead toward next year we are badly in need of one or two additional teachers in Physics. For reasons connected with the local situation, it is difficult to secure Chinese, including some of our own best graduates who have been abroad. Could you make inquiry as to any suitable Chinese now studying in the States and planning to return to China next summer. Information regarding any such could be sent to us, and there would be time for further correspondence or a cabled reply. Dr. Lin of the China Institute may be of help in this matter, as would the Y M C A committee that deals with foreign students, and Mr. Hsiao of the Chinese Christian Student Association. It is possible that an American could be found to come out on a short term basis. We would want one well qualified in this subject. An experienced professor might be found who is due a sabbatical leave and could come to us on some arrangement of modest compensation. In any case, I should be grateful for your attention to one more or the many burdens that Yenching adds to your multifarm activities.

Very sincerely yours,

J. H. Stewart

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December 3, 1938

Dr. J. Leighton Stuart
Yenching University
Peking, China

Dear Dr. Stuart:

We cabled you today as follows:

"MRS. RUGH BOOKED RETURN PASSAGE JANUARY. DO YOU APPROVE AND
AUTHORIZE TRAVEL EXPENDITURE? CABLE BY MONDAY WITHOUT FAIL."

The whole question of Mrs. Rugh's return to China has been
up for consideration, as she has made rather rapid recovery and is
anxious to be back on the field.

This cable is one way of putting the matter in your hands
for decision, and we hope to receive a reply by Monday before the
China mail closes.

Very truly yours,

C. A. EVANS

CAR/E

December 6, 1938

P. S. No cable came yesterday and we held the above letter hoping
to receive a reply today. The following came to hand a few minutes
ago:-

"DISAPPROVE AND TRANSMIT MRS RUGH QUOTE STRONGLY ADVISE RESERVE LATER
PASSAGE AWAIT LETTER MY LOVE ARTHUR"

This probably will not make much difference in Mrs. Rugh's
attitude, although we did not convey to her the words, "DISAPPROVE AND".
Mrs. Rugh stated this morning that she felt it her duty to be back with
her husband and, if necessary, would pay her own way. In this respect
we will, of course, be glad to sell her the transportation as there is
nothing else we can do.

C. A. E.

December 5, 1938

President J. Leighton Stuart
Yenching University
Peiping, China

Dear Dr. Stuart:

We are enclosing herewith the minutes of the meeting of the Board of Trustees of Yenching University held on November 10. These minutes have been held awaiting the subsequent action of the Board as a result of Minute T-3618.

The minutes are more or less self-explanatory when considered with the appended Treasurer's Report.

In reference to Action T-3618, may I mention that the statement appearing as Action T-3619 was very carefully worked out by the committee appointed, and received a very enthusiastic approval by the membership of the Board of Trustees. The letters coming in in connection with the circulated statement and its approval have been very hearty in its endorsement, which shows the very great appreciation that the Board has of the conduct of the administration on the field.

In the last item of Page 3 of the minutes, "Dr. Stuart's letter of August 11, 1938," Mr. Gerside is preparing the letter requested under this heading. This letter is being forwarded under separate cover by this same mail.

Sincerely yours,

JIP:WV
Encls.

Assistant Secretary

Copy to Miss Cookingham

0701

December 5, 1938

Dear Dr. Stuart:

At their meeting on November 10th, the Yenching Trustees gave prolonged consideration to the matters dealt with in your letter of August 11th. This letter again points out the existing imperfections in the organization both of Christian higher education in China and of the supporting boards of trustees in the West, and urges that the Yenching Trustees take advantage of the opportunity afforded by the present crisis to bring about the establishment of a single Board of Trustees for Christian Higher Education in China. At the direction of the Board this letter is being written to summarize the discussion that took place and the decisions that were reached.

First, the Yenching Trustees are, as they have always been, heartily in favor of a single Board of Trustees. They are constantly active, both as a board and as officers and members of the Associated Boards, in working for the achievement of that goal. During the past sixteen months they have been particularly interested in this problem and have been eager for more rapid progress toward its solution.

Second, the Trustees believe that had you been able to spend the last two years here in America you would not write that "there is no evidence reaching us that the A.B.C.C.C. is doing anything whatever toward the desired correlation - despite repeated assurances - or has any serious intentions of effecting significant improvements." In the judgment of the Trustees, substantial progress has been made toward the solution of both the practical and the psychological problems which must be clearly and convincingly solved before any united Board of Trustees can ever be successfully established.

The whole problem of greater unity has been constantly before the Associated Boards during the past eighteen months and there have been many discussions of the topic which it has not been advisable to enter upon the official records. The general attitude of the group has been that the present crisis in China must be utilized to complete processes of unification which would be very slow of achievement under more stable conditions. This is the attitude in which the group approached the securing and distribution of the emergency fund of \$300,000 which was obtained last year. At the Annual Meeting of the Associated Boards in May, 1938, after prolonged discussion, action was taken substantially as follows:-

"First, that due to the continuation of disturbed conditions during 1938-39, major emphasis must again be placed on securing another emergency fund to enable the Colleges to remain in operation as best they can under the existing circumstances. This emergency fund must once more be used in ways that will most effectively encourage increased cooperation and unity among the several Colleges.

Second, that any further support beyond the 1938-39 emergency fund which the Associated Boards may seek to secure for the Colleges individually or as a group can be sought 'only upon the basis of a thorough restudy of the whole program of Christian higher education in China . . . such funds to be based upon whatever revisions in the program of Christian higher education in China may be found necessary and desirable.'" (Action AB-779, May 3, 1938)

December 5, 1938

Third, the Trustees recognize that successful operation of the present unwieldy system of organization is an essential prerequisite to the development of a single board of trustees. It is generally accepted that the present organization of the Associated Boards is only a transition stage. It is too complex and cumbersome; requires too great an expenditure of both time and money for the results achieved. At the same time, it is a long step in advance of the earlier organization of twelve unrelated and sometimes conflicting Boards of Trustees. Yet only when it has been clearly proven that the principle of cooperation can be made to work in a way that is beneficial to the cause of Christian higher education in China will it be possible to get any widespread support for the next step of a single Board of Trustees.

Many of those who have been the most ardent advocates of a single board of trustees in America and of a maximum amount of consolidation among the Colleges in China have not been fully appreciative of the extent and sincerity of the doubts and objections voiced by a large number of devoted friends and supporters of the China Colleges. One misses their viewpoint entirely if one assumes - as many have done - that these doubts and objections are based upon a desire to perpetuate certain forms of institutional or missionary control, or to keep alive certain institutions. The fundamental basis of their reasoning has been this:-

"Most of the support thus far given to the Christian Colleges in China has come from missionary bodies, individuals, and organizations, which are interested in a single institution or at most a very few Colleges. While there has been much talk of the possibility of securing large gifts from new sources if greater unity in America and in China could be worked out, there has been little proof that such increased support could be secured and retained over a protracted period. A single board of trustees in America and a consolidation of the Colleges in China might cause far greater losses of income from present sources than could be replaced from new sources of income which would be attracted by this consolidation. If this happened, the net result would be that the support of Christian higher education in China would be seriously weakened; and even if fewer Colleges remained they might have less support under such a system than they are receiving at the present time."

The only convincing answer to such doubts as these is a demonstration that through cooperation increased support can be secured, and at the time support already developed can be maintained. This is what the Associated Boards has been trying to demonstrate ever since it began its joint promotional work in 1934. During the first two or three years of its attempts at joint promotion the results were not very satisfactory, and this was one of the fundamental reasons why an earnest attempt two years ago to create a single board of trustees in North America made very little progress. The success of the united appeal in 1937-38 for an emergency fund of \$300,000 did more to advance the development of a united board of trustees than anything which has happened in the last fifteen years. If the 1938-39 campaign for \$330,000 is equally successful, that will do much to dispel whatever honest doubts still remain.

Fourth, the members of the Yenching Board of Trustees are now actively participating in the movement already under way in North America to go forward as rapidly as possible with the development of a single board of trustees. They believe that at least the groundwork for such a board can be laid during 1938-39; and they hope that such an organization can actually begin to function by the end of the current fiscal year. It is their judgment, however, that they can share more effectively in

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Dr. Stuart

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December 5, 1938

this undertaking as officers and members of the Associated Boards than in their corporate capacity as Yenching Trustees. They realize that sometimes certain types of pressure from one influential body in a group may create involuntary antagonisms, and that where all members of the group can share equally in initiating and supporting any set of proposals there is much greater likelihood of their ultimate adoption.

Fifth, the Yenching Trustees recognize that under a single board of trustees the special interests of each institution in the group must necessarily be subordinated to whatever is, in the judgment of the single board, the larger interests of the group as a whole. During the past twenty years the Yenching Trustees have had a large share in the development of the resources and support of Yenching University. Had not this group of men and women here in America focused their interest on, and devoted themselves sacrificially to, the special needs and problems of Yenching, the University as it stands today might never have existed. What will happen when this special interest on behalf of Yenching has been merged with corresponding interests for the other Colleges, nobody can foresee. It is possible that such a single board of trustees may decide that Yenching has now secured its fair share of capital and current resources, and that in the years just ahead its major emphasis must be placed on developing support for other institutions. It is even conceivable that such a board might consider it to the best interests of higher education in China to transfer elsewhere some of the present work or support of Yenching. Neither of these possibilities may ever materialize, but the Yenching Trustees must recognize them as they consider turning over to a united board the responsibilities they have heretofore borne on behalf of the mission boards, individuals, and other organizations which have shared in building up Yenching. The Trustees appreciate, too, that every other board of trustees invited to merge its identity in such a united board must face these same considerations - many with much greater force than do the Yenching Trustees themselves.

We will keep you informed of developments as they take place during the year.

Very sincerely yours,

(Signed) B. A. Garside
Secretary

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December 8, 1938

TELEGRAPH ADDRESS
"YENTA"

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My dear Mr. Parker:

The last American mail has brought me your letter with the minutes of the Executive-Promotion Committees, and those of the Special Committee. I take this occasion to welcome you to our organization and hope that we shall have frequent occasions for working together in this challenging task. I am especially interested to note the decision regarding Vernon Nash.

I might as well begin by taking up with you one item which will relieve Dr. Garside to that extent. A group of Americans in the city have approved the letter drafted by me to be sent to the committee with which Harry Price is connected, and to go out with copies of the pamphlet on "America's Share in Japan's War Guilt". We are all collecting addresses from our friends and ourselves which will be sent on as rapidly as possible. The letter is to be signed by Drs. Houghton and Pettus, and senior members of the Presbyterian, Methodist, and American Board Missions, together with myself. My own list will consist of the personal list of mine which Miss Van Sciver has, and whatever portion of the Yenching mailing list would seem to Dr. Garside and yourself to be appropriate. The more widely this matter can be agitated, the better. We are assuming that the letter will be sent out without any of our names, but with the endorsement of the American committee in charge. We are now collecting lists from our Yenching members. If we send these through the ordinary mail, it will be understood that they are meant for the same purpose as described in this letter.

As an instance of what one Yenching graduate is doing, let me refer to the December number of the Chinese Recorder, the article by Mr. Stowe about Francis Chen.

With the season's greetings,

I am also enclosing another confidential report to be used as widely as discretion permits. Also a copy of a letter to go with it. This is written by Miss Waquer, but her name may be used in full or not as your office thinks best. Also a report of a conference among Jap. Christians which has come to my attention, sent the office merely for whatever interest it may possess.

Very sincerely yours,

neighbourly heart

I should also like to have the Chinese Ambassador have copies of my reports & in this case of Miss Wagner's letter.

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Confidential

December 8, 1938

To the Board of Trustees:

Under date of September 17, I wrote you of the machinations of General Doihara, the most crafty of Japanese agents of intrigue, in attempting to induce General Wu Pei-fu to head a "reformed" national government under their protection, and of the stipulations he had made: (1) that all Japanese troops withdraw from China; and (2) that administrative control be restored to China. These are really one, for the latter would immediately follow the former, as the Japanese are unpleasantly aware. There has been a pronounced difference of policy between him and the local Japanese over-lords who have advocated regional federated governments. He seems to have won Tokyo to his view, and recently returned here in triumph to put his presidential program (with Nanking as the capital) into effect. But meanwhile General Wu had been becoming increasingly sceptical as to Japanese pledges of meeting his conditions. Ten days ago he sent me word that he had definitely decided not to "come out". The struggle is not finally over, however, for in addition to very insistent and threatening Japanese pressure, his wife has been won over by appeals to her vanity and greed, and his whole following are eager for the emoluments on which they could count. He is about the only figure left to whom they can turn with any hope of maintaining even the appearance of respectability. The latest scheme - regardless of whoever may be the puppets - is to quarter Japanese troops permanently in sectors over the occupied areas and have them live off the country. If actually carried out it will give convincing proof of the insincerity of all the propaganda about having no territorial designs in China.

Meanwhile Mr. Wang Ke-min is quite positive in his determination to resign on the anniversary of his taking office (December 14, 1937), having also become sadly disillusioned. It will be interesting to watch whether he is allowed to do so or not, though rumor has it that he is not pliant enough to satisfy his masters and may be thrown over by them.

If one can judge by the comments of well-informed Englishmen out here, British policy seems to rely on Germany attacking Russia with the help of Japan, these various types of the authoritarian state being thus left to weaken one another to the point where the democracies can intervene and preserve a balance of power before any one of them is destroyed. In any case they recognise that leadership in the Pacific area has passed to the United States. Apart from the hope of economic exploitation, Japan will undoubtedly strengthen her grip on North China for strategic protection of her western flank against Russia from here on the Inner Mongolia. The final stage of the present hostilities will probably be fought out in this locality.

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As I have often urged, the future of Yenching is inextricably enmeshed in the outcome of these vast conflicts. Meanwhile we are carrying on with harrowing anxieties and no cessation of minor annoyances, but as yet having no interference with our liberties or rights. One distressing feature is the arrest of students at any time when off the campus and without warning. Most probably some other victim when being forced under torture to give names of those guilty of being communists or anti-Japanese, blurts out in his agony the names that occur to him and with no more evidence they are seized and submitted to similar treatment. There is no legal procedure, no redress. We have two in jail at present, one who has been there more than two months, both entirely innocent as far as we can learn. There is no indication that any of this is directed at Yenching as such. Indeed, thanks chiefly to my invaluable aide in these matters, we are rather favored in our negotiations. A girl, who was graduated several years ago and who after an incarceration of five months on an imaginary charge was released on my guarantee that she not leave the city, is now being coerced into becoming a spy in their employ under threat of reviving the old accusation. We are trying to secure a refuge for her in the P.U.M.C. but there is danger both for her and the institution in the attempt. I mention these as instances with which I am actually dealing now of the process of subjugation going on all around us. The enclosed letter from one of our faculty ladies regarding the way roads are being built in our neighborhood illustrates another phase of the same process. It is being driven forward with a cruel ruthlessness and a crude rapacity worse by far than anything I had anticipated. And what my anticipations were you will recall from earlier communications. In the intensity of my revulsion I derive a measure of satisfaction from finding that the most unsentimental business-men and diplomatic officials, the saintliest missionaries, among my compatriots all fully share these sentiments. We yearn for American aid to China in the immensely effective but relatively uncostly determination to cease selling to Japan that without which this iniquitous conquest could not succeed.

very sincerely yours,

J. Leighton Clark

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December 16, 1938

Dear Dr. Stuart:

Let me acknowledge receipt of your letter of November 10th. To this you attach a memorandum with reference to "a special form of constructive aid to China". In the memorandum it is suggested that Yenching undertake to provide temporary support for selected upper class and graduate students who would devote themselves to extension work in the field of rural reconstruction. The sum needed would be US\$4,000 per year for a period of probably two years beginning July 1939.

We are sending copies of this memorandum to the members of the Yenching Committee on Promotion with an inquiry as to whether they will wish us to initiate efforts to secure these funds, either directly or in cooperation with the promotional activities of the Associated Boards.

I am not sure from your letter and memorandum whether you desire that some or all of the \$4,000.00 needed in 1939-40 be secured during the current fiscal year 1938-39. As a rule we have not attempted to secure special funds which will not be needed until the next fiscal year, but we can appreciate that the field would need advance assurance that this US\$4,000 would be forthcoming before you could plan activities beginning on July 1st, of next year.

I know that all members of the Committee on Promotion will be very sympathetic to the proposal, for it contemplates developments along lines which have their heartiest approval. Whether or not it will be possible to work out plans for securing such a fund we must, however, leave to the Committee to determine.

Very sincerely yours,

Dr. J. Leighton Stuart
Yenching University
Peking, China

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學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

December 20, 1938

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS
"YENTA"

Miss Elvena Van Sciver
150 Fifth Avenue
New York, N.Y.

My dear Miss Van Sciver:

You will remember that Philip Fugh left some imperial gold brocade hangings and a painting in our office with the hope that these might be sold and the proceeds go to Yenching or be given to some rich donor or promising prospect. I hope you are seeing to it that the brocades are not being eaten by moths. They should be sunned at stated times. It may be better, however, to make a final effort to dispose of them along the lines that were originally intended, or if there seems no adequate use of this nature, to turn them over to some art dealer on a commission basis, and hold the proceeds for his instructions after he can be informed of the outcome. I am sorry that this has proved so fruitless an undertaking thus far, and has been more of a bother to you than a help to anyone else.

Very sincerely yours,

Leighton Stuart

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YENCHING UNIVERSITY
PEKING, CHINA

December 20, 1938

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS
"YENTA"

Mr. E. M. McBrier
150 Fifth Avenue
New York, N.Y.

My dear Mr. McBrier:

I wrote you asking your opinion regarding the payment from the McBrier Fund in whole or part of a delegate from here to the World meeting of the Christian Youth in Europe next summer. I carefully refrained from advocating this, but meant to bring it to your attention, and in the light of your reply either to drop the idea or take up the possibility of our sending a delegate whose usefulness here would be by so much more increased after having had such an experience.

There is another possible use about which I feel much more conviction, but which I hope you will comment on with your usual frankness. Experience for many years in America has shown that very few college students make a decision for Christ, but that almost all of those who are Christians in college had made their decision earlier. The proportion of students in China who make such a decision during their college course is probably higher. But here again, those who are most active here, with only occasional exceptions, made their decision in middle school. The importance of proper religious influences in those middle schools from which we draw most heavily is, therefore, quite obvious. Some of us have recently been making a study of the methods at present in use in the group of Christian middle schools in Peking, and the results are not reassuring. There is a feeling that work, especially among the boys, could be improved. They have in general been adversely affected by recent political changes and by the reduction of support from abroad or the withdrawal of missionary personnel. Furthermore, as long as the present situation continues, we shall draw chiefly from these schools and others in our immediate locality, rather than from all over China, as had been the case until the present hostilities. The suggestion has been made to me that Ronald Hu and his wife would be admirably qualified to carry on effective religious work in this group of Christian schools. They are both students in our School of Religion, he having had experience before coming here as a Christian worker and pastor, and he has improved notably during his stay with us. Since we depend so largely on student leadership, a link between us and these feeding schools ought to do much to develop prospective Christian workers, and relate them directly to our Christian Fellowship as soon as they enter. This is in no sense an attempt to secure employment for one of our graduates, but is purely an attempt to strengthen the religious life of our own University. An experiment of this sort might point the way toward "catching them young", and the improving of religious teaching and evangelistic effort in these secondary schools at a time when they tend to

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deteriorate in these respects because of various external changes. I might add that Mrs. Hu is, as you can judge from her being able to take our graduate courses in the School of Religion, an unusually capable person. She could supplement her husband in many ways.

The effort to get the sort of Chinese we should like to have for this purpose is not encouraging. Those to whom we would most eagerly turn are completely occupied in the south and west, and in general all such people have a repugnance against coming into this area. The same is true of missionaries. The foreigner unable to use Chinese has not yet been discovered. In the intimacies of religious discussion, our students respond much more readily to someone who can talk their own language. I am by no means discouraged over the outlook, but am reporting to you some of the practical difficulties we are facing in following what would seem to be the more natural course for the use of this fund. Meanwhile the students who are receiving help are fully living up to the record of those of whom I have written you in the past.

With continuing remembrance in a bereavement which you must be feeling with an especial pain during this Christmas season,

** but otherwise qualified*

Very sincerely yours,

Chaikent Stuart

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