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Yenching
Publicity / reports
Material related to Dwight W.
Edwards monograph on Yenching
1931, 1952-1960

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Presbyterian Mission,
February 21, 1931.

JLS
micrographed
sent to Trustees
W.C. Com-
also prominent
members on
Pres & Cong
Boards.

My dear Leighton:

I had occasion last summer to write you about the formation of the National Christian Student Movement and of the part the Yenching students were playing in it. That ideal has now caught the imagination of students in various parts of China as I found on my last trip to Shanghai, and I am happy to state that the Y.W.C.A. find themselves in hearty sympathy with it, and the Y.M.C.A. are coming to see it as the fruition of their most earnest efforts and not as a break in the organization, as it has presented itself to be in certain places. But that does not interest me so much as the work that the same students have done locally since launching this national movement.

There are two lines in particular upon which they have embarked which I think will mean not only the success of the movement but a new spirit coming into the life of the churches in the years just ahead of us. I write this to you at the present time, partly in thanks for the support that you have so generously given to the group that went down to Weihsien to interview Kagawa, but more so because of your deep interest in the spiritual welfare of your own students, because it was at Weihsien that these two lines of work were most prominent and brought about a very happy result in the cooperation between student and church.

The first is the renewed interest of students in personal work in getting into touch with the needs of others in the faith that God has a plan for their lives, and ability to recreate mento carry it out. This was very evident in the way the students entered into a difficult local school situation and got on to very happy speaking terms with the students, and at the same time did not lose the confidence of the faculty, and in general gave the impression that a Christian Student Movement was that which would solve any difficult problem no matter how inflamed it had become. In fact, the faculty of the schools were very happy to have the Peping student group address such students as were in session and place before them the ideals of the Christian Student Movement as they saw them.

The second line that has come recently to the fore and which is also headed by a Yenching University student is that of a deep, almost passionate interest in the life of the country people. So far, the interest has been so much away from the country to the town and professional life that much criticism has been raised along this line against Christian education as at present carried on. Needless to say Kagawa was delighted with this double approach in the Christian Student Movement for highest Christian living which finds itself in most efficient Christian service, and that in the hardest places. I am sorry to say he was unable to come this summer owing to a previous engagement to speak at the Annual Y.M.C.A. Conference in Cleveland, but he has given us his tentative promise for next year.

I must add one further word and that is that the students were asked to stop off at Shantung Christian University on the way back and to give account of the developments of their work, its organization but more particularly its ideals, and to my great joy the students in presenting the work did so with no sense of self esteem, but only the desire that other students should enjoy the fellowship and the joy that comes in such forms of Christian living as they had come to know in their own movement. These students in turn expressed their hope that we might join with them in going across to Japan this summer to develop better understanding between the students of the two countries, and also that together we might grow into a stronger Christian movement than that which would be possible in one province alone. I only regret that it was impossible for Miss Yuan to accompany us, for she would have brought a grace and dignity which we here have come to associate with the girls' side of the Christian Student Movement. However, I doubt if Mr. Wan Shu-jung would have felt that he ought to make the considerable personal sacrifice to head the delegation had she been there, and the delegation was considerably strengthened in having at its head the one who was the first chairman of the National Christian Student Movement, while he was able to bring considerable help to the conference in view of the experiments he is making in a rural Christian movement at Ching Ho.

It only remains for me to add that the final result of this trip was the action taken by the Executive Committee of the Church of Christ in China authorizing the appointment of a small committee on student work to consider ways and means of cooperating with the Christian Student Movement, and I very much hope that you can give this matter your thought, as your name was one of the first to be proposed for this committee. You will be glad to know that our local Christian Student Movement after a very thorough-going discussion appointed a small committee to cooperate with this Church committee, and does so with the certain hope that future

relationships between student and church will prove even happier than they have been with us here in the past. Again I thank you for all you have done to make this trip to Weihsien possible, and also far more deeply do I thank you for the Christian influence that is reaching out from Yenching to the government and other schools in this section of the country.

Very sincerely yours,

(signed) John D. Hayes

UNITED BOARD FOR CHRISTIAN COLLEGES IN CHINA

150 Fifth Avenue, New York 11, N. Y.

Tel. WAtkins 9-8703

Cable: ABCHICOL

October 13, 1952

Dear

The United Board for Christian Colleges in China has requested me to write a monograph on Yenching University as one of a series covering its entire program of work in China. In facing this task, I am very conscious that many of the most important factors are not to be found in documents or even letters but rather in the experience and contacts of those who have been closest to Yenching. To procure this information I am writing to bespeak your cooperation along the following lines:--

- 1) The records in the New York office are very complete for the Board of Trustees, Board of Managers etc. but are seemingly completely lacking in the files of minutes of the faculty etc. on the field. If you have any such and you were willing to mail them to me it would be much appreciated. They will be carefully kept and promptly returned.
- 2) Your analysis and judgment on the following would be much appreciated. Such will be very helpful in an interpretation of Yenching's contribution both to China and also to the West.
 - a) An analysis of the Yenching spirit.
 - b) What do you believe are the most significant contributions Yenching has made in China's development?
 - c) Similarly, what are the contributions Yenching has made to the West?
 - d) Again, what are the contributions Yenching has made to the Christian Church and the Christian movement in China and the West?
- 3) Any particular points you feel should be brought out and emphasized in such a monograph.

I wish to thank you for your very kind consideration and look forward with great appreciation and interest for your reply.

Cordially yours,

1043



CHINA INSTITUTE IN AMERICA

INCORPORATED UNDER THE UNIVERSITY OF THE STATE OF NEW YORK

NATIONAL HEADQUARTERS: CHINA HOUSE

125 EAST 65TH STREET, NEW YORK 21, N. Y. · RHINELANDER 4-8181 · CABLE ADDRESS "CHINAHOUSE"

October 21, 1952

Mr. Dwight W. Edwards
United Board for Christian Colleges in China
150 Fifth Avenue
New York 11, N. Y.

Dear Mr. Edwards:

Many thanks for sending me a copy of your letter regarding Yenching. I don't know whether you did this because I am a member of UBCC committee or because you expect to have me supply some answers. Since it is implied that even a non-alumnus might give information, I am jotting down a few very brief points for your reference, answering your questions in the order they were presented in the letter.

1. I am sorry that I have no papers that might be of value to you.

2.a) From the point of view of a Nankai and Tsing Hua graduate, it seems that Yenching succeeded in embodying the best that is in American liberal education and university community life. Its spirit had been further enlivened by not only the fellowship between the American members and the Chinese, but also overseas Chinese students.

b) One significant contribution by Yenching is implied in a); another is the introduction of the most wholesome type of co-education into North China.

c) Yenching had been a focal point for focusing the attention of American colleges and educators on experiments in modern education in China. This fact, I think, has contributed to widening the horizon of American groups and individuals not only in education but in religious life, too.

d) I think it is apparent that Yenching contributed to the leadership of the Christian movement in China and to a certain extent in the West.

3. Without knowing the scope of your monograph, I personally think it would be valuable if a chapter were included on

1044

Mr. Dwight W. Edwards - 2
October 21, 1952

the inter-change of persons as well as influences between the United States and China through the channels of Yenching. In view of the fact that there is so much talk of Communist infiltration of Yenching, it would be interesting to deal with this point with factual as well as up-to-date information.

With kind regards and best wishes for your endeavor,
I remain

Sincerely yours,

CM:MG


Chih Meng
Director

1045

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Oct. 23, 1952

SECRETARIES:
M. GARDNER TEWKSBURY
GEORGE GENG, Ed.D.
ROOM 903
150 FIFTH AVENUE
NEW YORK 11, N. Y.
TEL. WATKINS 9-8703

Dr. Dwight W. Edwards
United Board for Christian Colleges in China
150 Fifth Avenue, New York 11, N.Y.

Dear Dr. Edwards:

Your circular dated Oct. 13 with regard to the monograph that you are writing on Yenching University has just been received. Although I had never been a student nor on the faculty of Yenching, yet I have a great respect for that institution. I, however, doubt whether I can give you any information that has special significance for your undertaking, but I'll try to answer some of the questions under No. 2.

1. Yenching spirit - To me, Yenching represents a spirit of intellectual search for higher learning and ultimate truth which is based on not only human knowledge but also divine revelation. Its motto - that truth shall make you free - has been very well expressed in the life of that institution.

2. The most significant contributions:

- a. An institution of higher learning like Yenching has directly or indirectly effected other institutions of the same kind, Christian as well as other government institutions.
- b. The streams of highly educated personnel flowing into the society have given the personnel that China needed in her national reconstruction.

3. Contributions to the West:

- a. For years Yenching has been a bridge between the East and the West in the cultural intercourse of the two great civilizations.
- b. The exchange of personnel on the faculties and others who are related to that institution and its founders here in the West has contributed towards the mutual friendship and understanding of the peoples concerned.
- c. Yenching has served as a center of interest which has been representing the Chinese historical heritage that fascinates the imagination of the western people towards the country in which that institution is located.

4. Contributions to the Christian Church and the Christian movement:

- a. The Christian leaders on the faculty and staff of Yenching have contributed to the Christian Church in China by their participation in the organizations and activities.

(2)

- b. The University in general and the School of Religion in particular have contributed trained Christian personnel to both the Christian Church in particular and the Christian movement in general in that country.
- c. As a Christian institution of higher learning, Yenching has been always looked upon as a leading institution. The Christian education that it gives has been a major aspect of the Christian movement in China.
- d. Through its contribution to the Christian Church and the Christian movement in China, Yenching has contributed a great deal to the Christian Church and the Christian movement in the West or in the world as a whole.
- e. The direct participation in the ecumenical movement through all the world by certain distinguished members of the Yenching faculty will remain an unique contribution of that university.

These are the points that I have in mind. Whether they can be of any help to you or not has to be left with you to decide. Certainly appreciate your including me in your mailing list and I wish that I could do more for this great institution.

With all best wishes,

Very sincerely yours,


George Geng

GG:tsh

1047

1131 E. 61st St.
Chicago 37, Oct. 23

Dear Dwight,

Your letter came yesterday. I'm very sorry that I have no field minutes; would have expected Dr. Galt to have had them up to Pearl Harbor. We brought very few papers with us when we came.

It seems strange to me that anyone should speak of the ending of Yenching with the giving up of the name or the organizational identity of the institution. Yenching has always been to me a web of human relationships, and as long as there are people who feel a special Yenching bond centering around ideals and loyalties, it seems to me to exist in the realst sense.

I feel very much troubled that the lessons from China drawn by our Board should, as I understand, have included much less emphasis on institutions. It seems to me that certain essential human relationships are expressed through institutions such as Yenching, and the question is whether the Christian movement should try to include these relationships, as I believe it should.

Certainly whatever Yenching spirit existed was a very imperfect thing, and included provincial pride and feeling of superiority. But it also certainly meant a bond between people who shared in varying degrees certain ideals and were willing to work for them. Yenching they felt to be theirs, the expression of much of the best that was in them. The meaning of this was perhaps brought out most clearly in considering the group of clerks and lower staff workers who had very much less of it, who seemed to be employees more than real partners in many cases.

I suppose we all agree in attributing to Leighton the crucial role in the development of that spirit of partnership, backed by the vision of people like Lucius and Howard Galt. Attracting and depending on a first quality Chinese faculty was of course the center of it, and this certainly depended in large part on equal financial treatment with all of its implications. When rising exchange and postwar inflation destroyed that equality, Yenching spirit took a very heavy beating.

Yenching's most significant contribution then I guess I would put as exemplification of a real East-West partnership in service, and this seems to me a contribution to both China and the West. It seemed to me one real force in breaking down the pattern of Superiority-inferiority and opposition-to-exploitation that is so prevalent between nations differing so greatly in wealth. That this should be done as a Christian enterprise seems very important.

This in itself seems to me a great contribution to the Chinese Church, taking it not as a "mere" institution, but as a living and growing part of Chinese life and culture.

You of course will have much more systematic account of the part played by individuals than I could give. Bliss Wiant would be more conversant with School of Religion graduates, also Philip deVargas at Scarritt. I take it you have certainly sent to Lucy Burtt in England.

These are hasty reactions and merely show the things that would come first to my mind. I'm so glad you're working on this. Hope maybe to see you at Christmas. Very best to Lao Hsien Sheng and Lao T'ai T'ai.

Paul

1048

940 Washington St.
San Francisco 8, Calif.
November 6, 1952

Dear Mr. Edwards,

In answer to your letter of October 13 I am sorry to report that I have no minutes of Yenching faculty meetings. I shall be glad to comment on the subjects in section 2 of your letter though I do not feel that I have much of interest to offer.

a) The Yenching spirit is difficult to analyze. It is something fine and inspirational but not easily defined. I have often thought this quotation from J. Royce described, in a way, the spirit which controlled many people at Yenching -

"I believe in the beloved community and the spirit that makes it beloved, and in the communion of all who are, in will and in deed, its members. I see so such community as yet, but none the less my rule in life is: Act so as to hasten its coming."

b) It would seem to me that Yenching's contributions to China's development were along three lines - scholarship, moral integrity and congenial fellowship. During the years Yenching produced a large number of well trained men and women in a variety of fields. In general these graduates were of good character and high standards. For many years Chinese and Western members of faculty lived and worked and worshipped and played together. I recall with pleasure the compound suppers, the faculty meetings, Christmas and Easter services, and the recreation - horseback riding, tennis, skating and bridge games - which we enjoyed together.

c) Some Chinese members of faculty and alumni have come to America and are making fine contributions in various fields - Chinese language and literature, philosophy, history, religion. These people are interpreting Chinese ideas to a number of American communities.

d) This is a difficult question to answer. Yenching provided China with a number of graduates from the School of Religion but I know nothing of the effectiveness of their work. The Yenta Christian Fellowship surely had a good influence on some of the Yenching graduates but it is hard to say how much of this influence was definitely Christian. Dr. T. C. Chao and other members of the faculty have made contributions but I am not very familiar with them. Was it not Mr. Lu who helped translate the Bible direct from Greek to Chinese?

I do not feel that I have given you a satisfactory reply but I cannot think of anything to add at present. If there are any specific questions you wish to ask I shall be happy to give you any information I have.

You are undertaking a splendid piece of work. I am sure you will produce something of great value.

Very sincerely yours,

May Cookin, hew

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291 BROADWAY, NEW YORK 7, N. Y.

DIGBY 9-0700

INTERNATIONAL COMMITTEE
OF THE NATIONAL COUNCILS OF THE
UNITED STATES AND CANADA

CABLE ADDRESS: FORSEC, NEW YORK

November 17, 1952

CLEVELAND E. DODGE, CHAIRMAN
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ARTHUR B. FOYE, VICE-CHAIRMAN
HERBERT P. LANSDALE, JR.
EXECUTIVE SECRETARY

Mr. Dwight W. Edwards
United Board for Christian Colleges in China
150 Fifth Avenue
New York 11, New York

Dear Dwight:

Please pardon my delay in replying to your letter concerning the contribution which Yenching University has made. In view of the recent happenings I found this a very difficult matter to see through and perhaps this accounts for my procrastination.

First of all it must be remembered that the history of Yenching was very short indeed. Of course, ^{there} were the precursor institutions at Tungchow and in Peking but the University itself had a life of approximately only 30 years and during this time I only knew it for the first fifteen years, although, of course, when I was back in China during the war, I met and respected many of its graduates. The Yenching spirit seemed to be typified by the following:

1. A verve and desire to serve
2. A mingling of Chinese culture with this spirit of work

Yenching typified a love of country and a desire to follow its best interests.

Whether rightly or wrongly, I believe that the Yenching spirit can largely be traced to the western influence of the Americans and Europeans and to the western education of its Chinese faculty. There were very few men of deep Chinese scholarship. The following may be some of the reasons why the Yenching spirit was developed.

1. Attention to all students, not merely gathering around famous professors a few of the best.
2. A spirit of internationalism on the campus which was contributed by a mingling of the British, Swiss, Canadian, Irish and Chinese staffs.
3. Furthering of a national spirit and a leaning over backwards not to be thought of as a foreign University.
4. Discipline.

1050

November 19, 1952

5. Inculcation of service and hard work as the ideal rather than merely a dilettante scholarship.
6. A faculty which had a spirit of service and which tried to inculcate this in their students. The faculty was a full time one not holding jobs in a number of different universities.
7. A comradery between faculty and students.

Contributions made by Yenching in China's development -

1. Developed "government service"
2. Through becoming the pre-medical school P.U.M.C. the University was exceedingly influential in the development of a modern medical profession
3. The University was responsible for the profession of Social Work, or at least greatly raising the standard of social workers, work for children and nursing.
4. Because it was a co-educational university, the University did much to raise the status of women and to put them on a basis of equality with men.

Contributions which Yenching made to the West -

1. It helped greatly in helping the West have a true understanding of China because it was a center of study for those working under the Harvard-Yenching Foundation and through the many other Americans who studied there, like Derk Bodde, Knight Biggerstaff, John Davies, etc.

Because of its beauty and its professional standing it greatly increased the respect which the West had for China and those like Professor Park of Chicago, Corwin of Princeton and others were greatly influenced, and influenced their fellow countrymen.

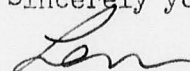
Yenching supplied many Chinese scholars, brought a better understanding of China to the West.

Those who were in closest touch with Yenching more recently will be able to name the Christian contribution much better than I can. The following might, however, be listed:

1. Training of top Chinese Christian leadership through the School of Religion
2. Training of many of the best pastors and workers in the short course
3. The provision of many Christian workers such as Harry Yang
4. The provision of a more intelligent membership for the Christian Church, particularly in the Urban centers.

I am sorry I have not been able to be more helpful to you. As you know I was out of touch with Yenching for many years.

Sincerely yours,


Lennig Sweet

LS:ad

1051

UNITED BOARD FOR CHRISTIAN COLLEGES IN CHINA

150 Fifth Avenue, New York 11, N. Y.

Tel. Watkins 9-8703

Cable: ABCHICOL

February 16, 1954

Dr. Dwight W. Edwards,
P. O. Box 52,
Ruskin, Florida.

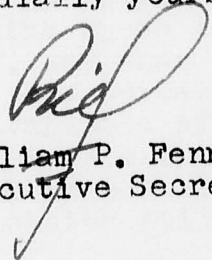
Dear Dr. Edwards:

Thank you for having given such careful and prayerful consideration to the question which I raised in my January letter. Though I regret the necessity for the decision you reached, I appreciate the reasons therefore.

You will be interested to know that we have been able to secure the services of Dr. Theodore Chen, who will be going out early in March for a period of six months. I leave myself this Friday to be gone a month, during which I will introduce young Mr. Pei, who is going to provide us with architectural advice, and then get Teddy Chen started on his work.

With warm regards and best wishes to both of you,

Cordially yours,


William P. Fenn
Executive Secretary

WPF:D

1052

UNITED BOARD FOR CHRISTIAN COLLEGES IN CHINA

150 Fifth Avenue, New York 11, N. Y.

Tel. Watkins 9-8703

Cable: ABCHICOL

June 30, 1955

Dr. Dwight W. Edwards,
R.R.#2, Carter Road,
Princeton, New Jersey.

Dear Dr. Edwards:

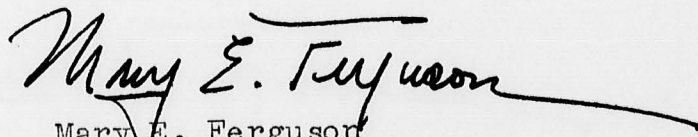
It seems a long time since I've seen you - we missed you at the Annual Dinner but if I remember correctly there was some "Y" function on that evening, and we do have to admit that as far as you are concerned the "Y" must take precedence!

I am in the process of preparing against Bill Fenn's return to the office August 1st, and I am wondering what word I can give him about the Yenching monograph? You will be interested to hear that we expect the monographs on St. John's and Cheeloo to be off the press next week, Ginling and Hangchow by the end of the summer, and Soochow in the early autumn. With Fukien already published and Hwa Nan written but not to be published at this time, that will give us seven in the series completed. From what I have seen of them they are full of interest.

This means that the job we set out to do is more than half done, and Mr. Corbett is accordingly going to be putting in only half-time for the coming year during which we hope that the whole project will be completed. As we plan for this final stage it will be helpful if you can give us an idea of how far you have gone in the Yenching history, and when we should be prepared to receive the first draft. Mr. Corbett will be on vacation during July but he will be available after August 1st if you want to discuss any specific points with him. Bill will also be back at his desk by then and I am sure he would love to see you if you should be in town, or easier still at home in Princeton.

With affectionate greetings to you and your good lady,

Cordially yours,


Mary E. Ferguson
Associate Executive Secretary

MEF:D

cc: Mr. Corbett

1053

YENCHING UNIVERSITY--AN APPRAISAL

a) The Yenching Spirit

July 5, 1955. Service

Miss Mary Ferguson,
United Boards of Christian Colleges in China,
150 Fifth Ave.,
New York 11,
N.Y.

Dear Miss Ferguson:-

What a kindly and tactful soul you are ! Fortunately I can read between the lines and can without much imagination read the "grand push" which should at anyrate lie behind the inquiry in the letter.

I have been planning to get my attempt at the history upto the period of moving to the campus bring it to New York for a consultation and suggestion sometime during this month and then push hard for completion by early fall. I hope I am not over optimistic.

Willy-nilly I shall come to New York for this conference during this month. What are the vacation schedules for this period with reference to yourself and Charlie?

Very cordially and apologetically

W. Edwards

Chengtu, Professor Chen Yin-ke, a famous Chinese scholar, and his students promptly set on their own initiative organized themselves into a day-and-night nursing squad. Prof. Chen was moved to say, "Not until I came to a Christian university have I found any remnant of the good old Chinese teacher-student relationship."

That the Yenching spirit is something that the Chinese need and want is evidenced by the fact that while the anti-Christian movement was at its height, officials of the anti-Christian government and party continued to send their sons and daughters to Yenching.

YENCHING UNIVERSITY--AN APPRAISAL

a) The Yenching Spirit

The Yenching motto, "Freedom, through Truth, for Service" has served as a guide-post to many and must have exercised some degree of influence on all who have shared in the life of the University.

Yenching is a Christian, democratic, and inter-national adventure. It attempted to combine the best of China and the best of the West. The buildings and grounds of the campus are an evident expression. The dual leadership for years of Chancellor Wu Lei-ch'uan, a Christian Chinese scholar, and President John Leighton Stuart, a "Chinesized" American Christian missionary, has been a living example and left an indelible memory in the minds of many.

The educational aim of Yenching is the whole man--the elevation of the student's character as well as the cultivation of his mind. On the whole, there is probably a larger degree of initiative, cooperation, and public-spiritedness among the Yenching graduates than among ^{the} others.

Faculty-student relationship on the campus has been patterned after that of the family. The atmosphere is one of warmth, friendliness, and mutual care. While Yenching was in Chengtu, Professor Chen Yin-ch'ueh, the historian of world-renown, joined the faculty. When his eye-sight failed him, his students promptly and on their own initiative organized themselves into a day-and-night nursing squad. Prof. Chen was moved to say, "Not until I came to a Christian university have I found any remnant of the good old Chinese teacher-student relationship."

That the Yenching spirit is something that the Chinese need and want is evidenced by the fact that while the anti-Christian movement was at its height, officials of the anti-Christian government and party continued to send their sons and daughters to Yenching.

The Chinese-foreign faculty community in Yenching further demonstrates a measure of equality and fraternity that is rarely found in similar communities elsewhere. Not that Yenching has achieved perfection in this respect; Yenching is far, far more advanced than the others.

The cultivation of such a spirit takes time and energy on the part of the ^{faculty} ~~whole staff~~, that might otherwise be applied to research and publication. There have also been instances of students and even alumni going beyond the limits of propriety. But active, responsible citizenship is perhaps the top need in China's national life now and for many years to come, and worth all the cost and mistakes in its cultivation.

b) Yenching's Contribution to China's Development

The number of Yenching's graduates runs to the thousands. That in itself is an impressive record in a country plagued by illiteracy and in need of trained personnel. The quality and spirit of the training of these Yenching men and women have been discussed in Sec. a). Yenching graduates are found in all spheres of Chinese life, and abound particularly in the fields of social and educational service under the Christian auspices;

More specifically, the Graduate Division offering work leading to the Master's degree in several departments is an outstanding feature, and has ~~xx~~ given advanced training to men and women that are found in college faculties in all parts of China.

Facilities for learning the foreign languages and the international faculty have resulted in preparation of students for international service. During World War II the heads of the ^{Chinese} ~~China~~ News Service at London, Paris, New York, Washington, San Francisco as well as New Delhi were all Yenching men. One of the two Vice Ministers of Foreign Affairs in Formosa is a Yenching man, and other Yenching graduates are found all

over the world in China's diplomatic and consular services.

The international character of Yenching has also eventuated in an intensive study and rigorous reevaluation of the civilization and heritage of China. The Harvard-Yenching Foundation has supplied the means supporting this effort, and the results are highly commendable.

Because of the academic achievement and the stimulating spirit of Yenching, the Chinese public has come by a deeper respect and understanding of the Christian Church and the Christian movement, as well as a better appreciation of international cultural relations.

c) Yenching's Contribution to the West

The campus and buildings of Yenching stand as a testimonial to the hope and faith on the part of their Western friends in the future of China and the capacity of the Chinese.

Yenching has helped to foster a better understanding of China's rich culture in the West. American institutions like Harvard, Princeton, Wellesley, and the University of Missouri have taken each a special interest in Yenching's academic program. While the financial assistance has been under the circumstances a one-way traffic, the larger benefits resulting from these collaborations cannot be all onesided.

The majority of the professors of Far Eastern Studies in American colleges and universities have had their training in Yenching, either formally or informally.

Several of the American professors who have visited and taught in Yenching have declared, upon their return, that Yenning has the most beautiful ^{college} campus in the world and is doing grade "A" work by any standard, a statement that would be thought fantastic if it came from another source.

In the promotion of appreciation and understanding of the Western countries on the part of the Chinese people, Yenching has played a significant role.

d) Yenching's Contribution to the Christian Movement

A more enlightened understanding of and a deeper respect for the Christian movement by the Chinese.

Training and supply of personnel and leadership to the Church and ~~affiliated~~ Christian organizations like the YMCA and the YWCA. It was T. C. Chao, Dean of Yenching's School of Religion, that was elected one of the six Vice Presidents at the Amsterdam Conference, the Vice President to represent the younger churches the world over.

Reinterpretation of the Christian teachings and experimentation in Christian worship, translation and edition of the hymnal, for instance.

Y. P. Mei
November 6, 1952

Y. P. MEI
14 Belmont Street, Apt. 12
Brunswick, Maine

The Mahoning Methodist Church

2214 Mahoning Avenue

Youngstown 9, Ohio



One Time
Professor of Music
Yenching University
Peking, China

Bliss Wiant
Minister of
Music and Visitation
Residence 254 S. Main St.
Tel. SW-9-9619

February 27, 1956

Dear Dwight:

When your letter came I felt terribly disappointed that we had not had the chance of seeing you and Mary--"so near and yet so far". We'll hope for better luck on the next trip. Glad you've had such a fine trip. Such are the joys of a free and retired life--"the last of life for which the first was made".

Now as to the Music Dept. at Yenching I would say that if there were any out-standing achievements worthy of mention they were:

1. The organization of the first campus oratorio society which resulted in the singing of Handel's "Messiah" for the first time by any campus group in China on May 2 19, 1928, in the Asbury Methodist Church, Peking. This was not a presentation of the Hallelujah Chorus and a couple other items (something which may have occurred before this occasion) but a presentation of 33 out of a possible 53 numbers of this oratorio. I might say that it is next to impossible to hear the entire 53 numbers produced at any one time. However, during the years from 1928 to 1950, every last number of the "Messiah" was presented at one time or another. Eventually the words were translated into Chinese and the whole concert was produced by Yenching students, even to the conductor. This first concert in 1928 had 90 people in it. I conducted, Ruth Stahl accompanied on the organ and Mrs. Lawrence Fawcett on the piano. This inspired other campus and church groups to attempt such an undertaking so that during the Christmas season in 1955 there were several places in China where the "Messiah" was heard.

In addition to this annual production this Yenching group sang other oratorios of the finest type such as: Brahms' "Requiem"; Mendelssohn's "Elijah", his "Hymn of Praise"; Haydn's "Creation"; Bach's "Ascension Oratorio", his "Easter Cantata"; Franck's "Mass in A"; Stainer's "Crucifixion", etc.

2. T.C. Chao and I created the "Hymns for the People" in 1931. This book contained only original hymns by T.C. Chao and Chinese tunes which I had collected, arranged with hymn-like accompaniments. This was the very first truly indigenous hymnody in the history of the Christian Movement in China.

3. T.T. Lew and I were joint-editors of the "Hymns of Universal Praise" (P'u T'ien Sung Tsan) published in 1936. T.T. wrote many new hymns, edited many others and with his committee made available 512 hymns. It was my task to edit all the music, to secure appropriate tunes for the nearly 70 original hymns used in this book. Ten of the 70 were taken over bodily from the "Hymns for the People". The most popular of the original Chinese portion was a Christmas carol--the first in the Christian Movement in China. It has been published in America and has been widely used in this country under the name: "Stars of Ice". I am enclosing a copy of the "PAGODA" in which are a dozen of these original hymns made available in this country. Those circled have been used in a splendid book called: "Hymns for Children and Grownups". The new Presbyterian hymnal out last October has in it four Chinese hymns none of which are in the "Pagoda". This hymnal is called: "The Hymnbook". Thus there are 16 out of the 70 now available in hymnals of our own country.

The "Hymns of Universal Praise" was a milestone in the history of the Christian Movement because it was the first entirely interdenominational, interracial, international hymnbook of its kind to appear anywhere. Some 25 countries of the world are represented in its pages. Furthermore, it met an increasingly vivid demand for an indigenous expression of the Christian faith both in words and in music. After its publication it took the place as the best-seller next to the Bible. Even down to this very day it is still a very useful book in that it does answer the need in a communist-dominated country for purely Chinese expressions of the Christian faith. I know that T.T. Lew considered this work as the magnum opus of his entire life. Surely his name will be immortalized in some of these hymns. T.C. Cao's finest work along this line was a very colorful translation of our hymn: "Blest Be the Tie That Binds". In fact it was so splendidly done that it assumed the place of a new hymn and is known now as the "T'uan Ch'i Ke". For this hymn I wrote a new setting, in the Chinese style. I have used it in this country some but it has never been published in any formal hymnal as yet.

Letters from Kelly arrive on the average of one per week here. Surely that man is laying up treasures in heaven for he has nothing but poverty to rely on right now and is doing a most remarkable piece of work for a man 82 years old. Wm. Hung considers him to be one of the truly great heroes of the Christian Movement in China and he undoubtedly is. ALL the proceeds from the sale of the booklet "Pagoda" goes to Kelly. During the past twelve months I have sent him \$350 to that end. Every time I speak I use the booklet and thus add to his assets sending the money through the Pres. Bd. at 156 Fifth Avenue. To have had a hand in his work is, to me, the supreme joy of living.

Yes, men of the type of Wang Ming-tao are putting themselves in jeopardy. He, like Paul in Corinth, is fighting with wild beasts. Anyone who preaches and lives such bold statements as "Love your enemies", "return good for evil" and like statements is in for persecution anywhere, anytime. Our Christ suffered for them, our early church fathers were martyred because of them and there is in them a tremendous challenge for us who would overcome the scourge of Communism. In the windup of the affairs of this planet we will likely see that Jesus knew his stuff better than some of our military leaders. I am ashamed that I do not live more nearly the heart of the Christian ethic than I do.

Dwight, I wish to thank you again for a short wind-breaker jacket which you gave me on your departure from Yenching about ten years ago. You will not remember the event but that jacket has been a great blessing to me for all these many years and is still in operation. Rogers Peet put out a good outfit then.

Mildred and I are having a glorious time in this parish. We have the music and the visitation--both of which we love to do so that none of the worries of administration and of preaching concern us. After four years we plan to retire and devote all our time to Chinese-American relations through the medium of Chinese culture.

Just when do you anticipate your history of Yenching will be available? We are all anticipating it with the greatest pleasure and thrill.

Isn't it wonderful how that Chao Fu-san is becoming such a splendid leader among the Christian forces of China today? He is a indeed a grand fellow.

Mildred joins me in sending you and Mary affectionate greetings and best wishes. If we can be of any help please call on us further.

Yours as ever,

Reis

March 3, 1956.

Dear Bliss:-

I am writing to thank you for the information re Yenching's contribution to Christian music in China - it is very useable material.

I enclose one of Kelly's letters sent originally to Dr. Henke and forwarded by him to me. He is doing a splendid piece of work and one should do everything possible to back him up. I am disturbed by the seeming split in the Chinese Christian community between those who are the, shall I say, fundamentalist type and perhaps other worldly and those who have been trying hard to work out a position whereby the Christian movement can openly function under the Communist regime. In the charges brought against Wang Ming T'ao it would appear they are being involved in a serious compromise and are taking action which is completely contrary to Jesus teachings. I hope that only a few are involved. Y.T.Wu is in a dangerous position - spiritually and shall I add, physically too for unless he surrenders completely he will sooner or later be "liquidated".

I think that you are very right in stating that much of the attitudes of our so-called Christian civilization are distinctly non-Christian. In fact I feel that our western civilization has largely failed to exemplify one very important part of Jesus' teachings. When we come to the value of personality the west has done fairly well but when it comes to the application of love in all our social relations, to non-resistance, to patient waiting for God to work out his way and seeking to fit into His program for accomplishing his ends as a whole we are falling very far short. We still worship material power and think in terms of ~~xxxxxx~~ solutions by force.

Thanking you again for your help, I remain

Cordially yours

Augustine

**PAGE
OR
PAGES
MISSING**

378
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57
77

1062

2.

will and ability to serve are
real contributions to China's
development.

Our graduates in this country
(at one time there were 200) have
in the past raised the regard
for our results ~~in this country~~ and
have helped "put Y. on the map"
in the eyes of many here in the
U.S.A. Jenckins has called forth
the devotion and enthusiasm
of many for the cause of China
Christian Colleges.

Think of the many, who have
gone into Christian service.

Bliss Wiant, T.C. & T.T.'s contribu-
tion to Chinese Hymnology. T.T.'s
"Aurethist" and T.C.'s writings.

Life is quite strenuous here
at Earlham but enjoyable and
interesting. More when we
meet in N.Y.C.

Many kind regards to you
Mary & the staff of 150.

Cordially,

Louis.

R. H. 4 for million.

1064

MP 88 157 33

LEONARD S. HSU
444 MADISON AVENUE
NEW YORK
PLAZA 8-3086

July 17th, 1958

Mr. Dwight W. Edwards
R.D. 2, Carter Road
Princeton, New Jersey

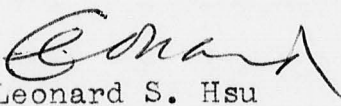
Dear Dwight:

Sometime ago Dr. Charles Corbett send me a chapter of your splended manuscript dealing with the development of the social science program in Yen-Ching. I made a few marks on the manuscript. In addition, I wrote a covering note, copy of which is attached. I thought you might be interested in the points I have raised.

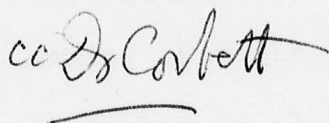
In the original manuscript you sent me, you asked me to fill in some places as to the capacity in which I served the Chinese Government during my various absences from the University. I attach herewith a list of positions I held in the Government.

If there is anything further I can do please let me know. Thanking you again for the courtesy of showing me your manuscript, I remain,

Very sincerely yours,


Leonard S. Hsu

LSH/gen



1065

LEONARD S. HSU
444 MADISON AVENUE
NEW YORK
PLAZA 8-3086

In 1933, upon the request of the National Government of China, Leonard Hsu was granted by the University an extended leave of absence from the University, to help the Government on matters of rural reconstruction, agricultural cooperatives and social and economic planning. Between 1933 and 1938, he served in the National Government of China in the following capacities:

Member of the Rural Rehabilitation Commission of the
Executive Yuan (The Cabinet)
Advisor to the Minister of Industry
Administrator and Member of the Cooperative Commission of
The National Economic Council
Chairman of Tea Improvement Commission of the National
Economic Council
Deputy Director of the Bureau of Agriculture and Rural
Rehabilitation of the National Economic Council
Chinese Member of the Economic Committee of the
League of Nations
Member of Treaty Commission of the Ministry of Foreign Affairs
Co-Editor in Chief of Chinese Economic Year Books, a govern-
ment publication
Chairman of Committee on Silver Values and Commodity Prices
of the Ministry of Industry
Member of technical committees on Local Self-Government
and Social-Economic Policies of the Central Executive
Committee of the Chinese Kuomin tang, controlling party
of the Chinese Government.

1066

I should say one thing more regarding the North China Council of Rural Reconstruction. This Council was given a grant of one million U.S. dollars from the Rockefeller Foundation. The Council was organized under the auspices of the following sponsors:

- a. Yen-Ching University, particularly the Department of Sociology and Social Work. Active participants from faculty - Leonard Hsu, Cato Young, H.C. Chang
- b. Nan-Kai University, particularly the Department of Economics under the leadership of Dr. Franklin Ho, (who is now Professor of International Economics at Columbia), and Dr. H. D. Fong, who is now with the United Nations Social and Economic Council.
- c. University of Nanking, Department of Agriculture, under the leadership of K. S. Sie, who later became the Director of the National Agriculture Improvements Bureau of China.
- d. Peking Union Medical College, particularly the Department of Health, with Dr. J. B. Grant and Dr. Robert Lim (who later became Minister of Health) being most active.
- e. National Tsing-Hua University, particularly their school of Engineering.
- f. National Association for the Promotion of Mass Education Movement, under the leadership of Dr. James Y.C. Yen.
- g. Shan-Tung Provincial Institute of Rural Reconstruction, under the leadership of Professors Liang Chung-Hua and Liang Su-Ming.

The North China Council of Rural Reconstruction work was directed towards the following fields:

- a. Agriculture Extension
- b. Village Industries
- c. Rural Engineering, such as irrigation, road building, dike construction.
- d. Rural Cooperatives, both credit cooperatives and production cooperatives.
- e. Social Education, including adult education, youth groups, vocational training and so forth.
- f. Social Welfare, including famine relief, care of the poor, care of the aged and orphans, community recreation.
- g. Local Self-Government, including tax reform.

China is a big country, with nearly one half billion population. It is divided into provinces. Each province is sub-divided into districts ~~and~~ or counties. Up to 1937, China had about 2,000 counties in the provinces in China proper. Each county is sub-divided into towns and villages. The underlying idea is to work out practical methods whereby the technology of modern sciences (such as agriculture extension, village industries, rural cooperatives, social education, ~~and~~ rural engineering, social welfare and local administration) could be applied, for the improvement of the

(3)

standard of living and mode of life of the masses of people in the towns and villages. The Rockefeller Foundation grant was made in order to work out this concept through research, experimentation and training. The participating institutions were generally recognized at that time as the leaders in their respective fields. Instead of a specialized, separate approach based on their isolated fields, they joined together for a coordinated approach, based on their division of labor in the North China Council of Rural Reconstruction. As you mentioned in the manuscript, this work was interrupted by the Japanese invasion of China. However, many members of the North China Council of Rural Reconstruction including Dr. Franklin Ho, Dr. H. D. Fong, Dr. K. S. Sie, Dr. Robert Lim, Prof. H. C. Chang, Dr. Cato-Young, Mr. Y. S. Djang and myself, moved on to different capacities in the National Government of China and assumed various assignments. Much of the social reforms and economic programs of the Chinese Government in the 30's and 40's were carried out based on the concept and method worked out by the North China Council on Rural Reconstruction.

To mention a few, the Government Social and Economic Programs included:

- Agriculture extension service throughout China.
- Expansion of rural credit facilities.
- Organization of hundred of thousands of agriculture cooperatives,
- National program in social education
- National program of social welfare
- National labor movement
- "In-service" training of magistrates.
- Currency reform based on agricultural prices
- Improvement of rice, wheat, silk, tea and tobacco
- Reduction of unfavorable balance of trade due to the above mentioned improvements, saving China hundreds of millions of dollars annually.
- Nation-wide prosperity of small scale industries.
- Nation-wide program of irrigation and famine relief and so forth.

Very truly yours,



Leonard S. Hsu

LSH/gen

1068

10 semesters of class room work and
3 summers of actual experience in
field work.

The appeal of this program
met a ready response from industrialists
in Tientsin and Shanghai and elsewhere.
In January, Dean reports meeting with heads of 20
of the largest cement companies, cotton mills,
mines, etc. in North China. This was the group
who had actually raised \$69,000 for
the program and indicated the amount
could be raised to \$90,000. They wanted
a report on the work being done but
Dean humbly observed that as many
of their sons were ~~in the~~ enrolled they prob-
ably ~~could~~ did not receive much new
information. They did however make an
appeal for summer training courses for
their employees. Dean could report
86 engineering students in first three years
of the five years course, and 21 students
in a foreman's training course.

As the certainty increasing probability
of Communist taking over control of
Peking grew, this Industrial Training
Program ranked high in the supposed
priorities of support from the new rulers
and the "group vice ~~telegraph~~ ^{newswire} gave
Dean assurances that his services were
much desired by the new authorities.
The event proved however the indefin-

stability of such "advanced notices".
not long after the take over ^{and his family} it was
home arrest for Dean and final
orders to leave.

ROSEDALE CHAPEL NEEDS FOR 1957-1958

Rosedale Chapel is of historic interest to this now rapidly growing community. Its roots go back 117 years, the present Chapel was built 58 years ago. Its stained glass windows memorialize many of those who were the backbone of the development of this region. A Sunday School and other activities were carried on until late in the forties when the program was suspended.

With the Rosedale boom activities were revived under the leadership of Rev. S. S. Rizzo who contributed his service as pastor. The building was thoroughly repaired, new facilities added and the lot enlarged. The cost has been about \$10,000. The present debt thereon is somewhat over \$2000.

With the above very definite facts in mind and with the strikingly rapid growth of the Rosedale Community, it seemed to us that God was saying, GO FORWARD! Such a call is an adventure in faith. The immediate steps planned were the starting of Sunday School and the holding of a short morning service, the program to be completed by 10:30 a.m. But most important is that we must have a pastor, a servant of God who can give of his time to properly carry on the work. We found that Dr. Rizzo who has been such a faithful and valuable friend to us through the past few years could come to us on a more than half time basis and a call has been given him and he has accepted. This means that

THE OVERALL BUDGET FOR THE FIRST YEAR is:-

EXPENDITURES

Pastoral services	\$3600.00
Program expenses	505.00
Upkeep	725.00
Loan amortization	1085.00
	<u>\$5915.00</u>

RECEIPTS

Balance in hand	\$389.88
Collections	630.00
Dinners, Bazaars	700.00
Contributions	4195.12
	<u>\$5915.00</u>

This shows then, that contributions total nearly \$4200 will have to be raised. Our thoughts turn naturally to our friends. As in the past they have not failed, they will not, we believe, do so at this critical moment. We reason that the Chapel is located in a fast growing community and many handsome, beautiful homes are going up all around us. In these homes live people who believe in God and they want the Gospel of His Son proclaimed to them and others. We therefore, in faith look to these people together with all friends of the Chapel who have so truly helped us in the past, to join with us in our advance in God's work in Rosedale. We believe that this confidence has not been placed in vain, and that with your help our budget will be raised and that we will go forward in this vital work, all to the glory of God.

Sincerely yours,

Dwight W. Edwards
Chairman of the Finance Committee

Members of the Finance Committee

Mrs. Ernest Foster	Geo. A. Hough
G.V.D. Perrine	Chas J. Reylek

Comparing
Faculty
1940-41

47-48

X ~~was~~ still with faculty
in 48.

Staff

X C. W. Loh	- Dean
X T. C. Chao	- " School Bul
Chou Hsueh-chang	- " College Adm. Serv.
X Stanley Wilson	- " " Natural Sc.
Quinn Chen	- " " Public Aff.
Margaret Sheer	- " " Women
X Lin Chia-tung	- Director of Studies
Wang Pao-hsing	- Registrar
Stephen Tsai	- Controller
X Mary Coughlan	- Bursar
Dr. Li Tien-chueh	- Med. Officer
Dr. Greta Singer	- " "

Professors

X Baylison	En
X Areece	Eng.
X Chang Tung-see	
X Anne Cochran	
Howard Galt	
William Hung	
Kuo Shao-yu	

ROSEDALE CHAPEL NEEDS FOR 1957-1958

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The College for Women
Companion of Corbetti & my docu-
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G.V.D. Perrine	Chas J. Reylek

X Lucius Porter
Shadick

X Stahl

X Teng Chih. Cheng

X De Vargas

X Wiant

X Wolberg

O Wu Sei Chuan

O Smith
Mei

not

Sch

X Adolph
Baud

X Briner

O Davis

Hancock

Kramer

Li Ju. Chi

X Tsai Liu. Sheng

O Earl Wilson

X Cheung Wu

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Public Affairs

Wagner

Y. C. Wu

Yang K'un

Yuan Wen P'u

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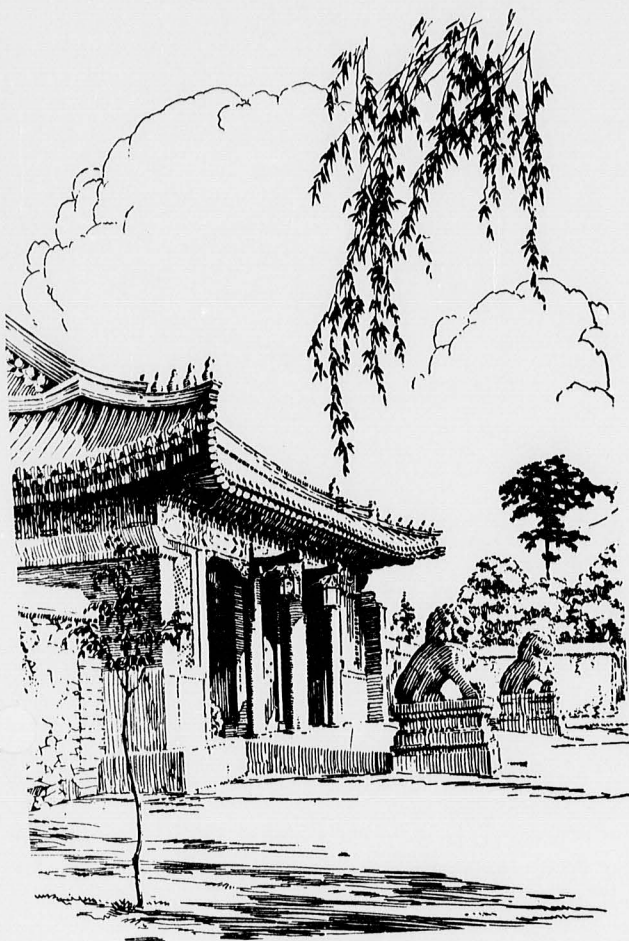
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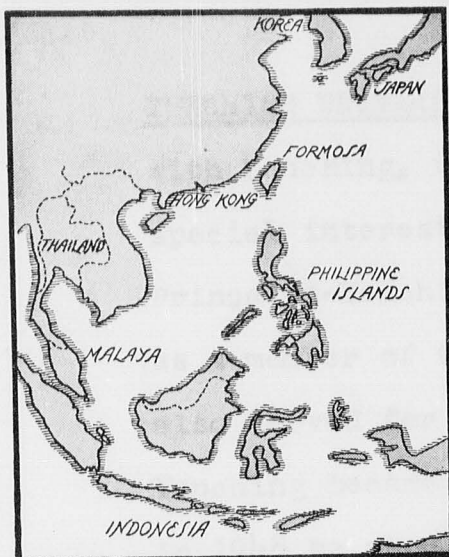
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YENCHING UNIVERSITY, By Dwight W. Edwards. Illustrated. United Board for Christian Higher Education in Asia, 475 Riverside Drive, New York 27, New York. Eighth of a series of histories of American sponsored colleges in pre-Communist China, edited by Charles H. Corbett. 480 pages. \$5.00.

This volume gives the story of one of the best known of the Christian colleges and universities maintained in pre-Communist China with American support. Established in 1888 in imperial Peking, where it had first seen the light as a one-room school founded by the Methodist Board of Missions, Yenching came to be held in high repute both in China and in the United States, with special ties on the campuses of Wellesley, Harvard, and Princeton.

The author, Dr. Edwards, served with the YMCA in China from the time he graduated from Princeton with the A.M. degree in 1905 until the Bamboo Curtain fell, playing a large part during those years in famine relief and other social welfare programs. As one of the pioneer members of what was then known as Princeton-inPeking he was associated from the first

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In "Yenching University" Dr. Edwards tells the dramatic story of an institution which attained a high standard of academic excellence, winning a coveted place in the world of scholarship, then, in the face of Japanese invasion, fled to West China, returning in 1945 to its home campus only to fall in December, 1948 under the five-starred Red flag. Dr. Edwards has woven into the history of the university the names of great and valiant men and women, Chinese and Western, who created and maintained it: John Leighton Stuart, President from 1919-41 and later Ambassador to China; the Reverend Henry W. Luce,* beloved Christian educator who served as Vice President with Dr. Stuart and whose fund-raising talents brought much support to Yenching; Miss Luella Miner, Mrs. Murray S. Frame and Miss Margaret B. Speer, all of whom gave significant service as Deans of the Women's College; Dr. C. * Dr. Luce was the father of Henry R. Luce, well known publisher.

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W. Lu, Yenching's last Chancellor; Dr. Y. P. Mei, whose many years in the University's administration peculiarly fitted him to serve as acting president during the refugee years in West China which he describes so vividly in a chapter of this history; and many others.

Yenching was sponsored in this country by the organization generally known as the "China Colleges" which assumed responsibility for thirteen such Christian colleges in pre-Communist China. Supported by some fifteen Protestant denominational foreign mission boards, it became in 1955 the United Board for Christian Higher Education in Asia. The colleges and universities which it now maintains or assists lie in strategic areas of East Asia not under Communist rule--Korea, Japan, Taiwan, Hong Kong, the Philippines and Indonesia.

Although Dr. Edwards' book ends in political tragedy, its account of the alumni who graduated from Yenching is one of victory. Their influence has been felt in many parts of the world and the high quality of the education they received at Yenching continues to make its impact in the world of learning.

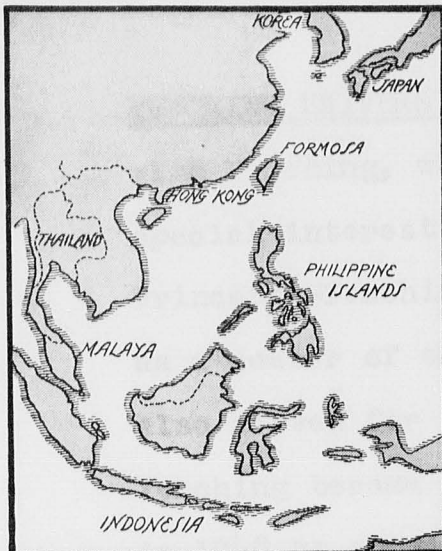
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