Yenching
Academic
re. Student body
Descriptions of activities
1925-1935

Yenching College,
Peking, China,
March 14, 1925.

Dear Friends,

As Miss Egbert has offered me the honor to write to you about the play we Yenching girls presented at P.U.M.C. Auditorium, last week, I am very glad to let you know everything that my English allows me to tell. I was the humorous character in that play; so the first thing, which occurred in my mind, was the laughter I heard from the audience. We did have some difficulties in arranging programs, borrowing costumes, and some other things; but as soon as the play was given on the stage and the applause was heard, all of our excitement and difficulties disappeared.

The story of the play was a part of a famous Chinese novel named Red Chamber Dream. We took the general idea from the original novel and changed it a little. The words we ~~need~~ used that night were written by some students of our College. The part we acted was about an old country woman being invited to her relative's home, and she was asked to dine in a rich palace. Many people did laugh at and played tricks on her, and in return she spoke many funny words which made people laugh. There was an old grand-mother in the rich family who had several grand-daughters and a beloved grandson. So in spite of the humorous words spoken by the country woman there were some interesting ladies. While they were dining, music could be heard which was randend by the different kinds of Chinese instruments.

Poems recited by the beautiful young

Sincerely yours,

Wu Sung Chen

# YENCHING UNIVERSITY

The following statements by the responsible officers of the student organizations in the Men's and Women's Colleges of Yenching University and by two members of the faculty have been placed in chronological order and are being issued as a brief narrative of the part our students had in the deplorable events of Thursday, March 18 1926, in the city of Peking. Such inquiries as the University officers have been able to make confirm this account of their relation to what happened.

## Our Tragic Experiences in the Petition Demonstration of March 18, 1926

**A joint report by the students of the Women's and Men's Colleges of Yenching University, prepared March 20, 1926.**

At 8:15 on the morning of March 18, the Council of the Student Self-Government Association of the Men's College received from the Central Committee of the Peking Students Union announcement of a citizen's Mass Meeting, of all classes, to be held at the T'ien An Gate at 10:00 A.M., for the discussion of some response in view of the ultimatum presented by the Ministers of the Eight Protocol Powers. In this meeting Yenching University students were asked to take a part. On receipt of this announcement, the Student Council, through its chairman, Mr. Yü Ch'eng-tse, called a meeting of the entire student body of the Men's College to discuss whether or not to take a part in the Citizen's Mass Meeting. Since the matter was regarded as of vital concern to the nation, and since the circumstances did not allow of delay, there was a unanimous decision in favor of taking part in the meeting. This decision was at once requestfully reported to the President of the University. At 9:15 somewhat over three hundred of our students formed in line and left for the T'ien An Gate, with Mr. Ts'ui Yu-lin elected as chief marshal.

Before the Men's College students left, Mr. Yü, as chairman of the Student Council, had reported to Miss Huang Ch'iao-yün, Chairman of the Student Council of the Women's College, the reasons on which the Men's College students had acted. Miss Huang at once called a meeting of the entire student body of the Women's College to get its views. It was voted to act at one with the Men's College in taking part in the meeting. Shortly after the column of our men students had reached the T'ien An

Gate, a company of fifty or sixty of our women students arrived to join in the meeting.

When the column of our men reached the T'ien An Gate, companies from Peking National University, from the Normal University, and from several other such schools, had already reached the place. There were also present groups from the Special City Club of the Kuo Min Tang, the Labor Party and other such societies. From time to time groups from other educational institutions arrived to the number of several scores.

At 10:00 A.M. the meeting opened. First the chairman, Mr. Hsu Chien, gave an account of the ultimatum from the Foreign Ministers. Then several items dealing with this ultimatum were approved. Next it was voted to proceed to the Executive Offices and to the Cabinet Office to present a petition. The chairman announced that the Kuo Min Chun had replaced the Executive Offices' Bodyguard, and that he hoped that all would take pains to avoid collision with them. In addition a letter was read from Commander-in-Chief of Metropolitan Defense, Gen. Li Ming-chung, urging that all present take pains to maintain order.

After these announcements all the separate groups formed one procession, left the T'ien An Gate, passed up Hatamen Street and reached the Cabinet Office. (For details of the above mentioned Citizen's Mass Meeting, see reports in the Peking *Ching Pao*, *Ch'en Pao* and other newspapers.)

On arriving at the Cabinet Office the several groups lined up in front of the inner gate and within the enclosed space. Most of our men and women students were grouped in the northeast corner of the enclosed areas. Because of the pressure of the crowd we could not get near the entrance; we could only see, as we looked between people, that there were soldiers stationed before the entrance; these we took to be of the Kuo Min Chun (only after the affair did we know that they were of the Bodyguard.) At the time we simply heard the voices of several persons discussing something at the entrance.

Then the marshal of our group announced that five persons had been elected as delegates to enter within and present the petition. and that we would hear the answer shortly.

After a moment we suddenly saw a group within the crowd rushing straight toward the east gate of the enclosure and pushing out. Our group was at some distance and did not understand what was going on—some were pushed out with the crowd, others hesitated within the enclosure. A short time later the sound of shooting began. Bullets fell like rain. Our group immediately scattered. Some pushed out through the east gate of the enclosure, some in alarm lay prostrate within the enclosure, some escaped into the stables in the northeast corner of the enclosure. The dreadful noise of shooting sounded for several rounds, while between these

we heard random firing. At the enclosure gates were also stationed several men of the Bodyguard holding bayonets and sticks, with which they wildly attacked the fleeing crowd, barring the path and looting articles of clothing. Many of our classmates lost articles of clothing. Miss Huang Ch'iao-Yün had her spectacles taken away.

Outside of the enclosure gate in the alley opposite many soldiers were stationed. These opened fire and attacked. It was for this reason that there were also many killed and wounded among those who escaped through the gate. Our classmate, Mr. Wang Chih-yao, who had escaped to the middle of the street, had a bullet fly past his head. Fortunately he was not killed, but just had a hole in his hat.

When the affair was over and examination was made, we learned that our classmates had been injured both within and without the enclosure and in the stable-yard. One was killed on the spot, Miss Wei Shih-i, later encoffined at the University. Five were seriously wounded: Miss Wei Ch'eng Chih, Mr. Li Yen-ling and Mr. Kuo Ts'an-Jan, taken for treatment to the P. U. M. C.; Mr. Jung Chih-t'ung, and Mr. Wei Chih, taken for treatment to the Methodist Hospital. This is a general statement of our experiences in this affair.

## STATEMENT BY MISS CAMILLA MILLS, DEPARTMENT OF HOME ECONOMICS, YENCHING WOMEN'S COLLEGE

Shortly after two o'clock, on hearing of the tragedy, I went at once with four Chinese companions to the Cabinet Office, the scene of the tragedy. On reaching the place we found police keeping back the huge crowd from the street. After stating our errand and showing our cards we were allowed to enter the enclosure. Just within the gate, as we entered, were several dead bodies, and among them we found the body of our student, Miss Wei Shih-i. The body of another student lay partly over her, but we had no difficulty in recognizing her. After identifying her, and noting that there was no question but that she was beyond the reach of any help, and quite dead, we looked at each of the score or more of bodies lying about near the gate. We did not recognize anyone except Miss Wei, for the others were not our students.

While examining the bodies I noted three points: (1) The expression of fear and suffering on the faces of the dead, which told of the cruel ending of their lives; (2) Clothing had been taken from some of the bodies, one body being bare to the waist, showing that not only had there been killing but that looting had already begun; (3) most of the dead gave evidence of having been badly wounded and all the clothing was dusty and dirty. At this time I requested the police to permit us to take the body of Miss Wei, but was refused permission.

When we returned to College, we found that, beside the dead and the wounded, all the rest of our students were accounted for.

## STATEMENT BY DR. LUCIUS C. PORTER, PROFESSOR OF PHILOSOPHY, YENCHING UNIVERSITY

When I heard the news of the shooting I went with Dr. Leonard Hsu, of our Faculty, and two students, to the Cabinet Offices. One student and I remained there from three o'clock until six-forty. Then, after the coroners had examined the dead bodies, permission to take the body of Miss Wei, for which request had been made several times, was granted. With the help of Dean Alice Frame, of the Women's College, the body was taken to the College.

The Famine Refuge

The women students of Peking University have taken a great step forward in the progress of Chinese women. They have raised the money, made all arrangements, organized the administration, selected a staff of workers, and gone themselves into the famine area to lend a hand in the national emergency, by conducting a refuge for girls.

So far as can be learned they are the first and only organization of Chinese women at the present time who are doing relief work on the field without any foreign supervision. If they are the only ones with this amount of enterprise and cooperation now, it is safe to say they are the first women of their race to do such a thing. They are the pioneers of a great future.

How great the contrast is between this new development and the new order of things, is illustrated by a story told by Mrs. John Dewey. When the work of Famine Relief began in Paotingfu, the wives of the famous southern general, Wu Pei Fu, wished to make a contribution. The missionaries, invited these ladies to attend a meeting where the disposition of the money should be discussed. The general gave his household permission to go, but before they went, he addressed them as follows: "Now don't you presume to talk. You are all as stupid as hens and know nothing about these matters. The foreign women know; leave it to them!"

Accordingly the faithful wives when they were consulted invariably replied - "Oh don't talk to me! I don't know anything about it." At last the Jung T'ai T'ai, the Great Wife, turned her face to the wall to prevent further requests for her help. And she is among the great ladies of China.

I think of her and then I think of a bitter winter night early in January when a resolute sensible girl came to say goodbye to me.

"I am going with Chang Yun Yu to open our Refuge in Wang Tu Hsien" she said. "We shall begin to receive the children very soon."

I asked if she had everything to make her comfortable, and told her I wished she would use a little money which had come to me from America to provide herself with something she would like to have to make her own living conditions a little easier. She answered me very proudly -- "All our money goes to the committee: "Please give it to Chou Ch'i Yun."

Every cent used at the Refuge -- the greater part the girls earned themselves by a play "The Bluebird" given in November -- is carefully accounted for and the girls take the greatest satisfaction in this conscientious administration of famine funds.

Later I myself went down with Miss Payne to see the Refuge. We were in no sense supervisors. We were simply visitors who went as guests, and we sat and admired results which a month of hard work had accomplished.

We left the train at Wang Tu Hsien which is about six hours from Peking. Some of our girls met us at the station, and we also found that a missionary had left a little refugee there to be given into our care. She was about thirteen years old, a small footed little creature with a very woeful face and tearful eyes. Not even her bright red trousers could make her look cheerful and she followed us across the field with no sign of satisfaction that she was going to a place where there would be some real food instead of the leaves and grass which she had been eating for four months.

"They are always homesick at first" said the bright little freshman Chung C'un Lan who was with me. "By and by she will be happy."

Wang Tu Hsien looks like a toy city as one sees the short front of mudwall rising from the level country. It is a small market town, but it is famous as the birthplace of the mother of the great Emperor Yow who rose from the people to the throne. The grave of this ancient and distinguished lady is in one of the numerous temples one sees in the city, and is as important to the Chinese as the sepulchre of Catai was to the Hebrews. From what I candiscover the two ladies lived at about the same time, but Wang Tu Hsien looks as if it had fallen to pieces steadily even since its brief period of glory so long ago.

When we had twisted and turned in its narrow little streets for some minutes, we saw a troop of children in new, clean, padded garments, and Luan Hui Hsien one of our own girls was with them. She brought them to attention and ordered them to bow as if she had them put at military drill, for manners are an important subject in the curriculum of the Refuge. Then we all walked on together, and asked for news of the rest of the staff.

It appeared that living at the Refuge is a taste of Spartan existence, and three of the staff were quite ill from the fumes of coal balls which are their chief fuel. We came to a wooden door in a mud wall, and on the other side was the big court containing four buildings where the Refuge is conducted, but which were once used in connec ion with a Temple, the curving roofs of which rose to the west. In the court were more clean warmly dressed children, and they all looked at us, and we looked at them, while little Red Trousers sulked disconsolately in the background. We visited the invalids and then I was interested to watch the initiation of Red Trousers into the new environment. She was brought to Miss Chang an older woman who is eager for an education but has given up her work at the College for a whole semester, in order to be the Head in residence at this remote little place. Miss Chang has one of the kindest faces in the world, and a very sweet smile, but she does not fuss over and cuddle her small charges as a western woman might. Red Trousers made her mournful bow, and answered a few questions dejectedly, and then Miss Chang walked away. I thought it rather a cool reception until I saw her returning with an enormous piece of good Chinese bread which she gave to Red Trousers. Words and caresses were altogether unnecessary then, as even my dull western mind could perceive.

After my mind was at rest on the subject of the newcomer, I was shown the establishment. There is one house of three rooms where the food stores are kept and where the College girls live and do their own cooking and washing. Then there are two large halls with dirt floors, some walls and open doors and windows. Here the children eat, sleep and study. When they play they prefer the sunshine of the wide court, and thank Heavens, the sun almost always is shining in North China. Around the edge of the halls, clean straw has been put down, and clean matting spread on top of it. The whole is weighted with stones, and here the children sleep each rolled up in her own new clean comfortable. There are tiny braziers of coal balls in each hall, but the children must depend upon their clothes and their food and the sunshine, for warmth. There are little tables and benches for eating and studying, and there are bowls and chopsticks for each child, but these comprise the furnishings! Surely the precious money is being made to go as far as it possibly can, and one sees with admiration the good sense and practical economics of these girls who intend to support two hundred little people until June. In addition to these two big halls, there is a sort of out of door kitchen where the childrens' food is prepared,

Through the afternoon,because it was New Year's time, there were game and songs in the open air.The College girls led the games, and told stories to absorbed listeners, and when a foreign teacher wandered near, the children were pretty sure to volunteer to sing for her. They love to sing, and their repertoire is growing rapidly under the drill they are given by a clever little member of the Tenching Glee Club.Perhaps hymns are their favorites, but they enjoy chanting their own native songs with the curious tone intervals and the weird rhythm.

At about seven o'clock it was time for their food, and I enjoyed seeing -- or rather,hearing them eat,more than any other thing in the Refuge. Again manners were inculcated, for each meal is presided over by one of the College girls.The Bowls were filled with steaming cabbage stew, and big pieces of bread were distributed.Then each little moral sat with bowed head while grace was said. Following this, they fell to, and what smacking and gurgling and clattering of chop sticks! The bowls were emptied like magic, and I asked for the privilege of helping to fill them. This again was an occasion for manners.Every child as I took her bowl stood up, and when I restored it to her she bowed elaborately before receiving it.One failed to bow, and was completely withered by the severe comment -- "This child has no manners -- mayo li!"

Then came a short evening service when they were all together.At this time I was shown the children with especial histories. This one had been a member of a well to do family, but had been found begging on the streets.This one had never had enough to eat in all her life before she came to the Refuge.This young woman of seventeen had been taken just in time to prevent her sale to an agent of a house of prostitution.This one had been a slave girl. The last lass was a dreadful sight although the girls said she looked much better than when she came to the Refuge. Her eyes were so dreadfully swollen that she still could not use them; her lip was twisted by a great gash; her finger nails had been pulled out.This was all the result of being beaten on the face of her master! There were many sore yes, and scabby heads, and these ailments it was part of the daily routine of our girls to treat.

Evening prayers over, the children went to bed, and the lights were turn out.Red Trouswers again appeared however, for she was to have a bath before her bedtime. The tub was a big basket armed with pitch and placed near the K'ang in the girls quarters where there was a little fire. The water was hot, the soap plentiful, and Chou Chi Yun who acted as mistress of the bath, stepped out of her students skirt, and rolled up her jacket sleeve, revealing herself a muscular and suitable attendant.Little Red Trousers appeared to be rather pleased than otherwise at the idea of a wash, but many of the children had been badly frightened and two had actually run away in the stress of their conviction that it is better to be hungry than clean.The new comer slipped comfortably into the hot water, and nursed her poor bound feet while she was thoroughly scrubbed, and then provided with clean garments and clean baddages for her feet.She told us during the process that her family at home was straving, and consequently one could not expect hilarity from her over her own escape, but the girls comforted her with descriptions of what the relief workers were doing in her own district, and she went away much more cheerful than I had been her. Before I quit the Refuge she was laughing and playing withbthe others.

The next morning the routine of lessons was begun.The

children are being taught to read by the useof the phoetic symbols which are newly introduced to Chinese schools. They are also to learn to sew, and a little later the making of nairnets will be taught. The College students were busy in running the schedule, keeping the record of ach child, and dealing with the relatives and neighbors who come to call. One duty which rather staggered me, is that of providing each child with a name. I supposed that even country families named their children, but it seemed they are unually known by their relationship to the family -- and a number ~~O~~ for instance you may be Older Sister, or Older Sister No. 2 and so on. The books which are carefully kept give the family name of the child a given name supplied by the College girls, and the information about the date of arrival, the child's sponsor, (for each one must have a responsible person to vouch for her) the native town and so on.

Visitors to the novel institution were numerous.The young men from Peking University dropped ~~to~~ in to consult Miss Chang about opening a soup kitchen in which the funds of the men are to be invested.Two students from Tsing Hua College came with one of their teachers to look about and congratulate their country women. The Christian pastor of the city came in to assure himself that all was going well and to receive any commissions the girls might have in the town.This pastor and the Hsien official have the girls under their care and seem extremely proud of their new venture.Missiobaries on their way to outlying districts looked in to say how do you do; relatives ofthe children came to inquire after them. Ladies from the town came in frequently to discover what the strange idea was all about, and gentlemen of the town who have no exvuse for ~~strange-idea~~ paying a formal call under Chinese ettequitte most informally climbed the walls and sat staring curiously but harmlessly at the children at play. It stuck me that the Refuge was a very popular place, but I wwas interested and pleased to see the dignity of the young centers of the excitement. No college girl was visible in the Court unless she had some especial business there.If she had, she went about it, and paid no attention to anything else.All the men visitors were received by Miss Chang who is over forty, and when the young men came, none of the younger girls were visible at all. Matters went on busily, cheerfully and with the strictest attention to propriety which in China isna pass port to all the Heavens of either the Buddhist or the Christian faith.

The foreign teachers came back by the afternoon train, but the girls stayed on and will be there until it closes in June.I picture Madame Wu Poi Fu and than I think of six of her young countrymen whom I saw cooking, washing, teaching, bookkeep ng, directing and caring for eighty emaciated little girls who were happy in spite of their thin bodies.And I think of the answer they gave me when I saw to them again -- "What can I send you from Peking for yourselves"? "Oh, they said "Send us some medicine for the children's eyes. What we have is not very good.And send us some old sheets so we can give them handkerchiefs.For ourselves, we do not use anything."

Augusta Wagner





April 11, 1927.

Ans.

TO THE FOREIGN MEMBERS OF THE FACULTY:

Dear Friends:

Owing to the sudden political change, our University has organized a Yenta Vigilance Committee, consisting of a few Chinese faculty members and a number of students. The purpose of this Committee is to promote the welfare of our University as a whole by enlisting together the service of the faculty, student body and the workers to face any emergency. We love all the people of our University as brothers and sisters, no matter whether they are foreigners or Chinese: professors, students or workers.

Last night we had a meeting in which we decided to ask Mr. Gibb, the Director of the Construction Bureau, to complete the walls around our campus at the earliest possible date, so that the whole University should be encircled within the protecting walls. Further discussions will be held this coming Wednesday evening.

We feel strongly obliged to help to protect you who have left your native countries to help our educational work in China. If you have any suggestion for the safety of our community, or anything you think we can do for you, please communicate with our Committee frankly. Count on us to do our best.

Yours for the safety and welfare of Yenching.

YENTA VIGILANCE COMMITTEE

(S) Miss L. Kuan

English Secretary.

The Breaking of Ground for the First Buildings of the Woman's College of Peking University(Yenching Ta Hsueh) at the new Site.

On the afternoon of July 7,a very simple ceremony marked the first breaking of ground at the new site of Yenching Ta Hsueh(Peking University.) The buildings to be erected are two in the projected group for the Woman's College--one the Administration Building,and the other a Recitation Hall given as a Memorial of Mrs. Russell Sage.

The opening remarks were made by John Mc Gregor Gibb on behalf of the Faculty of the University. He was followed by Miss Lee who read a selection from the Scriptures in Chinese as a representative of the undergraduates of the Woman's College,several of whom were present. Miss Payne,representing the Faculty of the Woman's College read the same passages in English--one from the fifty fourth chapter of Isaiah ,one from 2nd Timothy and one from the Psalms. Dean Miner of the Woman's College gave a brief address in Chinese,emphasizing the ideals for which the college has stood in the seventeen years of its existence,which make it the oldest college for women in the whole of China. Miss Ting Shu---- of the Y.W.C.A. ,representing the graduates of the college offered prayer,and Mrs. Avann , Chairman of the Yenching College Committee in America was most fortunately present to bring the greetings of the American women who are the supporters of this opportunity for higher education among Chinese women,and to turn the first spade full of earth.

The new site where these buildings are to be erected is just beyond Hai Tien on the road to Tsing Hua,and comprise about ninety acres of land,in a situation of extraordinary beauty. The architects are Murphy,Megill and Hamlin of New York and the scheme of architecture is to be modified Chinese,which the same firm has already treated with great success in other parts of China. The building will be pushed as rapidly as possible under the supervision of Mr. Gibb,Mr. Hill the resident architect,and the firm of Gernow and Lund who are the construction engineers. It is hoped that the University may move to the site by the autumn of 1924.

學大京燕
YENCHING UNIVERSITY
PEKING-CHINA.

MANIFESTO
to
The Citizens of the United States
by
The Student Body
of
Yenching University, Peking.

April 16th, 1927

China indeed has been misunderstood, and badly misunderstood especially at the present time when changes of political and economic conditions in China are most rapid. Owing to the unreliability of mischievous newspapers which can give us no real facts but appear with flaring headlines, we issue this manifesto in the hope that our American friends may have a better understanding of and consequently a deeper sympathy with the present struggle of the Chinese people.

At the first instance, let us look into history to find what relations there really exist between China and the United States. Our experience immediately tells us that every time in the past, America has been trying to be an intimate friend of China. It was so in the time of Anson Burlingame, It was so when John Hay brought to an end the partitionment of China with his proclamation of the Open Door Policy in the year 1898. It was so when the United States returned to China the unexpended portion of the Boxer Indenmity. It was so in the year 1911 when the United States as the first power recognized the Chinese Republic. And it was so during the Washington Conference when the United States did try her best to help China whom she considers to be her traditional friend. Therefore, we may undoubtedly say that the history of the relations between China and the United States is a history of International friendship, although her policy may easily be followed and employed by the other powers as a means to accomplish their selfish and imperialistic aims.

The benifits of such a friendly relationship are manifest. Not only it brings peace to the Pacific Coast, but also it brings into contact the culture ofthese two nations thus enabling the people of China and the United States to have a deep and clear understanding. Furthermore, the two nations are then economically bound together into one united whole, and so far as we can see, such economic relations will continue harmonious and co-operative if only America does not forsake her original policy and follow the steps of the other powers.

But here arises the trouble. The other powers with their wicked intentions tried to exploit China with all their might. Day by day, the situation becomes more and more critical, till at the last moment, the Chinese can no longer endure, therefore, there arises the Chinese national movement, the only object of which is to get rid of such foreign oppressions, and to demand a better international relationship based on freedom and equality. In other words, what we really demand is the removal of foreign interference and nothing more. Our means to accomplish this object are two in number; (1) Internally, it is our plan to sweep off through a revolution those militarists who are the servants of foreign imperialism, and to establish a strong unified government which can really represent the will of the four hundred million souls. (2) Externally, it is our desire to abrogate all unequal treaties, and to make new ones based upon international equality. Therefore, it is perfectly clear that our national movement is not for the purpose of invading other nations' rights, but to demand that our own rights be restored.

Although our aims and means are evident, foreign powers still cannot understand their real nature. They say that China is communistic and are afraid that foreigners in China will be driven out of China with violence. The United States government holds the same view. American warships, therefore, are sent to the Chinese coast ready for action; Americans in China are asked to leave; all such phenomena show that at the present moment when China is at her last step of unification, misunderstandings between China and the United States are intensive. On the one hand, it is quite natural for the Chinese to think that the United States may be as imperialistic as the other powers, while on the other hand, the Americans, through their hasty generalization, may think that the Chinese are antagonistic to all foreigners alike. Surely it is not the case. What the Chinese have in mind is anti-imperialism and not anti-foreignism. America since we can find no place in the orignial policy of the United States which is imperialistic. But still misunderstandings exist and the existence is solely, we dare say, due to the mischievous propaganda of the British and Japanese. Common sense will tell us that if the United States along shows her good will to China, it is extremely disadvantageous and undesirable to the British and Japanese imperialists. Therefore, through various agencies and newspapers, they try to create an atmosphere throughout the whole world, saying that the Chinese national movement is anti-foreign and pro-communist. All such mischievous propaganda, indeed, may hurt to a great extent the national feelings between the Chinese and the people of the United States; and if we allow them to continue, there surely will be a bad influence upon the friendship between these two nations. In the first place, peace in the Far East could no longer be maintained in second place, it would obviously be disadvantageous to the American missionaries and to America's economic position in the Far East.

In order to avoid such misunderstandings and their bad consequences, it is necessary to state clearly the attitude and hope of the citizens of China toward the United States. It is our desire that at this critical period the American government may still insist on her original policy of co-operation with China, and we sincerely hope that our American friends will misunderstand no more the objects of the Chinese national movement, her present conditions, and the attitude of her people toward America. Still we sincerely hope that our American friends will not be influenced by the British and Japanese propagandists. Further still we hope that our American friends may always stand for peace, for righteousness, and for the self-determination of the Chinese Republic. We are perfectly sure that our hopes will be fulfilled, if only our American friends remember their experiences of the "critical period" following the war of the Revolution and the disorder that really persisted down until 1865.

Our manifesto may be drawn to a conclusion by declaring that we, the students of Yenching University, are forever striving for China's international freedom and equality. This can be realized, so we believe through the mutual understanding and friendly co-operation between us and our American friends either abroad or in the school of Yenching. As the unequal treaties are great hindrances to such co-operation, we hereby advocate their abrogation, and at the same time we request the Government of the United States to pay the utmost attention to their present policy toward China, and to carry into practice her original policy of standing for peace, for equality, and for humanity.

THE STUDENT SELF GOVERNMENT ASSOCIATION
OF THE MEN'S COLLEGE
YENCHING UNIVERSITY, HAITIEN
PEKING, CHINA.

Sept. 23, 1927.

The Board of Trustees

Dear Sirs,

On the fourteenth day of April, 1927, we, the students of Yenching University, ~~have~~ submitted ~~to~~ your approval a manifesto, in which we ~~have clarified~~ the real ~~phase~~ of the national movement in China, and also expressed our ardent expectation ~~for~~ securing a permanent, invariable, cordial understanding between ~~the~~ two nations, the United States and China, and which, we believe, ~~would have been already within your intelligence~~.

During the current few months, owing to the political unrest in this country, most of the foreign missionary schools and colleges, ~~wherein established, were being~~ confronted with some difficulties or incidents. It is quite natural that many of our foreign friends, ~~at their~~ first ~~witness~~, would feel disappointed and might stand in awe of such ~~status~~.

As Yenching University is manifestly one, erected by your unstinted support and sincere contribution, what is uppermost in your mind now must be the present condition of this university. Being conscious of this fact, we wish to seize the opportune moment, when President J.L. Stuart is ready to go back to America, to make clear the existing situation of Yenching University and to manifest our attitude toward it, in the form of a short, concise report presented to you under his conveyance.

We submit that the only thing which can warm your heart and heighten your spirit in the furtherence of your helping to educate the Chinese people is that at the juncture, while most other missionary educational institutions have inevitably suffered from external distress, the work of Yenching remains intact and has instead achieved a considerable progress; that externally, from its being registered in the Ministry of Education of the Republic of China, the foundation, upon which it was built, has been accordingly more solidly fortified; and that internally from its administrative reformation, an extensive development was being made. In the course of this reformation, although the courses of study have not yet had a vast change and increase~~ment~~, the alternation and improvement of the university administration has been such as to ~~be~~ able to meet most adequately the growing needs of the Chinese students. It is needless to remark here how people think about this immediate elevation of Yenching's position in China's educational field. It rests with us, however, the necessity to lay stress on the point that the students' love of their school at present is largely promoted by their

THE STUDENT SELF GOVERNMENT ASSOCIATION
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PEKING, CHINA.

.....192.....

acknowledgement that the university authority is nowadays working more concurrently and earnestly than ever in the management of the school affairs. We might say that this is to be the determining factor why an intimate, friendly treatment and mutual respect between the faculty and the students body have been so easily made in such a short interval. It is undoubtedly this steady "progress" and "harmony" in Yenching which differentiate it from other missionary schools; it is these, we believe, which would afford Yenching with further efforts for its future growth and development, and surely it is these two elements which constitute your far-reaching aim in establishing this university, and will forever reside in your deep-seated hope for its coming prosperity.

Finally permit us to conclude in reiterating that this happy status in Yenching is the incontestable proof that the present anti-missionary-educational-right in China is forging ahead in the route of justice, not violence; it will certainly tell, also, that the attempt of the United States to extend her educational undertakings into this country is chiefly actuated by the spirit of mutualityand reciprocity, not the imperialistic notion; far and above this, it will undoubtedly show that the former mainsfesto issued by us was by no means simply a blank paper, but was really a prophecy of increasingly friendly relations between our two nations.

We remain with grateful appreciation,

Mai Chien Tseng.
Secretary of the Students' Self-government of the Women's College.

Lin Lieh Sa
Secretary of the Students' Self-government of the Men's College.

Peking University
150 Fifth Avenue
New York City

October 18, 1927.

To the Trustees of Peking University:

The following communication from the representatives of the Yenching student body has been forwarded to this office by President Stuart. He comments as follows:- "The one from the students is entirely their own idea, and except for corrections that make the meaning clearer or keep it closer to the Chinese original, I have left it untouched."

Our New York office is somewhat in the dark as to the "manifesto" of April 14th, referred to in the first paragraph. The only communication of this nature our office has received from the student body is the statement of the Yenta Vigilance Committee, dated April 11th, 1927. This was included with the material sent to the Trustees on May 27th, 1927.

Faithfully yours,
B. A. Garside
Assistant Secretary.

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THE STUDENT SELF GOVERNMENT ASSOCIATION
OF THE MEN'S COLLEGE
YENCHING UNIVERSITY, HAITIEN
PEKING, CHINA.

September 23, 1927

THE BOARD OF TRUSTEES OF YENCHING UNIVERSITY

Dear Sirs;

On the fourteenth day of April, 1927, we, the students of Yenching University, submitted for your approval a manifesto, in which we attempted to clarify the real issues of the nationalistic movement in China, and also expressed our ardent expectation of securing a permanent, invariably cordial understanding between our two nations, the United States and China. This document you doubtless have already received and read.

During the current few months, owing to the politica l unrest in this country, most of the foreign missionary schools and colleges have been confronted with various difficulties or unfortunate incidents. It is quite natural that many of our foreign friends, on first hearing of such occurrences would feel disappointed and might stand in awe of such a situation.

As Yenching University is manifestly one of these, erected by your unstinted support and sincere contributions, what is uppermost in your mind now must be the present condition of this university.

Being conscious of this fact, we wish to seize the opportune moment, when President J. L. Stuart is ready to go back to America, to make clear the existing situation of Yenching University and to manifest our attitude toward it, in the form of a short, concise report presented to you under his conveyance.

We submit that the only thing which can warm your hearts and heighten your spirits in the furtherance of your helping to educate the Chinese people is that at the juncture, while most other missionary educational institutions have inevitably suffered from external distress, the work of Yenching remains intact and has instead achieved a considerable progress; that externally, because of its being registered in the Ministry of Education of the Republic of China, the foundation upon which it was built has been accordingly more solidly fortified; and that internally because of its administrative reformation, an extensive development is being made. In the course of this reformation, although the courses of study have not yet had a vast change and increase, the alteration and improvement of the university administration has been such as to enable it to meet most adequately the growing needs of the Chinese students. It is needless to remark here how people think about this immediate elevation of Yenching's position in China's educational field. The necessity rests with us, however, to lay stress on the point that the student's love of their school at present is largely promoted by their acknowledgement that the university authorities are nowadays working more unitedly and earnestly than ever in the management of school affairs. We might say that this is the determining factor why an intimate, friendly treatment and mutual respect between the faculty and the student body have been so easily made in such a short interval. It is undoubtedly this steady "progress" and "harmony" in Yenching which differentiate it from other missionary schools; it is these, we believe, which will sustain Yenching in further efforts for its future growth and development, and surely it is these two elements which constitute your far-reaching aim in establishing this university, and will forever constitute your deep-seated hope for its coming prosperity.

Finally, permit us to conclude in reiterating that this happy status in Yenching is the incontestable proof that the present anti-missionary-educational-rights movement in China is forging ahead in the route of justice, not violence; it will certainly tell, also, that the attempt of the United States to extend her educational undertakings into this country is chiefly actuated by the spirit of mutuality and reciprocity, not for imperialistic purposes; far and above this, it will undoubtedly show that the former manifesto issued by us was by no means simply a blank paper, but was really an earnest of the increasingly friendly relations between our two nations.

We remain with grateful appreciation,

(signed) Mai Chi'en Tseng.
Secretary of the Students' Self Government of the Women's College.

(signed) Lin Lieh Sa
Secretary of the Students' Self Government of the Men's College.

Peking, Sept. 1928

Exerpts from college entrance examinations in which the students were explaining why they wanted to enter Yenching.

"Firstly as Yenching was not built in a day, their officers established it with much energy and effort put in. They arranged it very well now. Their eminent professors does not like those of Governatal Universities, who assume the sacred name of education and make themselves appeared on the political stages."

"I want to live in the country where I may have a pleasant life. Yenching is suited to this purpose. I love him."

"I believe that our young men or women must quickly be up to learn the medisen. But in China we can exactly say that there is no good magical school ecsept Yenching."

"The courses at Yenching are very toughen and excellent, especially the English."

"China stands now at the dawn of an extraordinary age. Throughout the country we can see nothing more than battle, starvation and perplexity. The whole nation is in a chaotic condition. The brain of the authority is filled with egotism, position and money. No one can save her from the surging sea of trial unless the youth is grown up."

"Yenching University is addressed beyond the city wall, there is lived by lesser number of people than that of Peking. So there are more plenty of air, besides there is more quiet suit for study than rustled noised Peking."

"Yenching University is situated outside Peking. Peking was the old capital of China. There are many schools at here. The trees are loud and long. The people are more than one million. The civilation of China is at here. Therefore I enter Yenching."

"Some old students told me that Yenching is not only famous in playing the balls but the lesson is satisfied the ones who study hardly."

"After longperiod of choice my school I find a good place at last. The very Yenching University is answer all my purposes and become my passion."

"My father hearing the fame of Yenching University which I told him good, intended to put me upon it."

"I was hearing that Yenching is very good, the professors are very kind to teach and the students are all with their wits about them to study the various kinds of learning."

"The professors of that Yenching University are learned famous and technical. It must also be owned that the foundation money of this university are very abounding."

"The professional works in China, which somehow managed to sustain themselves with varying fortunes from the ancient times till now, though the formal and empty theories during the dynasty of Shang shattered them, are being reassembled their shards."

"I do not answer the first question because I came here late. I am very sorry for me.

Ref. 25 Rec'd 10-18-29

By Mrs. Maxwell ~~Stewart~~. Stewart

Ever since the days when Marco Polo recounted such vivid tales of enchanting Cathay, have the minds of men of the West been captivated by the facination, the mystery, the lure of China. And today more than ever before are the eyes of the world centered on this densely populated land of the East. For she is awakening out of lethargy, and in the foot-steps of the Empire of the Dragon has arisen a new republic which is endeavoring to build the foundation for a democracy; the traditions of the past are being thrown aside before the onslaught of progress; ancient grandeur is crumbling before the efficiency of modern industry; and education has turned its back on the time-honored methods which for centuries labored endlessly to achieve a mastery of Chinese Classics, to vie with the best the West has to offer in methods and tools of instruction.

But traditions are difficult to lose; and it would be unreasonable to expect that concepts of centuries can be broken down in a hurry. One of the most tenacious of these is the custom existing from time immemorial, that scholars, as the most honored class, should be held on a totally different stratum of society from those engaged in the activities of trade and agriculture, to which sphere no man of learning would deign to descend. This segregation of the educated class from manual activities is recognised as a major problem which must be solved if modern education is to realise its highest development and largest good. At the door of this custom of strangulation can be laid the fact that in China, a country so largely devoted to agricultural pursuits, in a world full of scientific methods and knowledge, only the most elementary of methods of production are the general rule; this is also the reason why native industry is so primitive, shrouded as it is by curtains of ignorance which modern science has yet to penetrate.

So, for the most part, education has been open only to children of the wealthy, ~~and~~ any effort on the part of the less fortunate to work their own way through college has been frowned upon to such an extent that it has been virtually impossible for a student, eager for a college education, but lacking

sufficient resources to cover the cost thereof, to supplement these by doing some earning on the side. It has not been easy for such a student to secure a part-time position which would not conflict with his college work, in a community where his very audacity in trying to counter tradition by linking those two opposite poles, the pursuit of learning and manual labor, met with scant approval and less assistance. And even if such work could be procured, the supercilious attitude assumed by his fellow students was such as none but the most perservering could endure.

Yenching University recognised that this strangulating tradition was one with which it was imperative to deal, if modern education was to attain that freedom and democracy for which scholarship should stand, and determined to attempt the solution of the problem. A committee in charge of student self-help problems was organized, with Mr. Richard Ritter as chairman. In this capacity Mr. Ritter gave more than half his time to seeking positions for needy students, arranging budgets with them, apportioning loans, granting scholarships and instilling in the student body a new psychology based on the ideal that all work is honorable and that every one has a right to an education. The work has been slow, for the traditional superciliousness regarding manual labor is not easy to erase. But Mr. Ritter possesses that happy gift of personality which wins the confidence of students, and the success achieved under his committee is noteworthy; indeed their contribution is one of lasting significance. The past year over one-third of the entire student body has received financial assistance in some form, either by means of scholarships, long or short-term loans, or positions which have enabled them to earn a part of their university expenses. It is gratifying indeed to see the Chinese student gradually awakening to the fact that all honest work is honorable and that the student with sufficient grit to work his way through college is losing nothing in dignity by so doing.

We find the types of the self-help activities, ranging through many fields, permitting students to work part-time each day in such capacities as:

teachers of Mandarin to foreigners, tutors to children, typists, copyists, clerks, book-keepers, salesmen in the student co-operative store, sales-agents, library workers, gardeners, household servants, laboratory assistants, messengers, translators, preachers and landscape workers; in the Women's College students do sewing, knitting and even serve as shopping guides.

In some of these types of work it has been necessary to devise a system of subsidy as the only means whereby students can earn a minimum wage, which will make it worth their while to do manual labor; there is no other way to handle this phase of the situation owing to the fact that coolie labor can be hired to work twelve hours a day for eight dollars a month which is the exact cost of a student's board for that period. Obviously, a student who can take from his university program only two hours per day forsuch work, could not materially assist himself through college on the market coolie wage; hence a subsidy is provided to make his earnings sufficient to cover his board.

Although stress is laid on the desirability of working one's way rather than applying for scholarships or loans, it has been an amazingly difficult thing to provide deserving students with sufficient remunerative work; the past two years, they have been used extensively in helping with the landscaping of the university campus; but as the landscaping program is nearing completion, it has become obvious that some self supporting university project would have to be worked out which could guarantee a permanent opportunity for work to a large number of students, on a businesslike basis. After a thorough study into possible projects and the conditions which would have to be eccountered, Mr. Ritter devised what seems to be a most happy plan -- that of procuring the use of land near Yenching and starting a peppermint farm.

This seems to be an ideal project and a profitable business undertaking. It can be efficiently operated by students giving a minimum of two hours a day to work on the farm, and promises to be a successful innovation as far as China is concerned. The committee has been most fortunate in securing

Upon the departure of the former chairman of the Committee on furlough this June, the University was fortunate enough to secure the services of Mr. Chou Ching-fu, who will from now on give full time to this student financial work. Mr. Chou was formerly the head of the Agricultural Department at Ding Hsin College and has technical training in farming as well as business ability & real love for the students, which are essential qualities in this activity. After a study into possible self-help projects & conditions which would have to be encountered, Mr. Chou devised what seems to be a most happy plan — that of securing the use of land near Yenching & starting a peppermint farm. This seems to be an ideal project and a profitable business undertaking. It can be efficiently operated by students giving a minimum of two hours a day to work on the farm, and promises to be a successful innovation as far as China is concerned. Peppermint oil is now largely imported from Japan, & is extensively used in medicine & in flavouring.

Mr. Chou Ching-fu to manage this project and to take Mr. Ritter's place as chairman of the committee, since the latter has recently returned to America on furlough. Mr. Chou was formerly in charge of the Agriculture Department of Tsing Hua College and has the technical training necessary to manage the peppermint farm, as well as business ability and love of administration which are such essential qualities in the chairman of the self-help work.

Scholarships are granted on the basis of high grade record, all-around character and financial need, after a thorough investigation by the committee in charge of student self-help. At present, the number of scholarships is distressingly small. In the year 1927-28 Mex.$1300 was granted in scholarships, divided among twelve students. The highest award was Mex.$140 and the lowest was Mex.$60; this minimum is not even enough to cover the aggregate expenses of board and tuition and is considerably less that half of the budget necessary for the most frugal students. The year 1928-29 saw an increase in available funds and Mex.$1,822.50 was granted to a total of ~~seventeen men and one woman student~~ eighteen students. This year a system of Tuition Scholarships has been worked out by which plan four Freshman Students were granted Tuition scholarships of Mex.$80 each for the next three years, this being the first award under this new plan.

The Scholarship funds for ~~the Women's and~~ the Men's College ~~loans~~ and the loan funds for both men & women are administered by this committee. Loan funds cause considerably more effort to administer than Scholarships. Donors to the loan funds have been consulted in the effort to standardize conditions and to pool all odd funds in a "General Loan Fund". Not all donors have been willing to change their conditions to meet the regulations of the committee; in these cases, their funds have been kept separate. During the past year, sixty-four long-term and seven short-term loans were granted to both men & women. All students receiving loans were regular, long-course students, of at least sophomore standing, with a reasonable grade ratio, good character, in real need of financial aid, and who had shown a willingness to help themselves. The maximum loaned to any one student was Mex.$100, and the minimum Mex.$25. Requirements

relative to repaying these loans and the amount of interest were determined according to the particular loan fund from the which the money was given; in the case of one fund, the maximum amount loaned was not to exceed Mex.~~$50~~ $100, which was given to seniors with the requirement that these loans must be repaid in full within one year, the interest being 6%. Other funds from which loans are made are under different regulations, generally to the effect that after the six months following graduation, during which time the student may have time to establish himself, he must begin to repay his loan, at the rate of 10% of his income each month, with interest at 8%; the total must be paid before the expiration of five years. As a protection against loss, each student guarantees his fellow borrowers to the extent of not more than 10% of the loan he has received. There is a short-term loan fund, to be used for emergency only, from which not more than Mex.$40 is loaned to any one student and this for a maximum period of three months without interest. If the loan is not repaid within three months, a charge of 1% per month is made from the time of the loan, making the penalty for non-payment quite high. These regulations are based on the latest scientific methods, largely those of the Harmon and Harkness Foundations in America. The records of loans and repayments are submitted each year to the donors of loan funds.

Doubtless, the excellent results achieved in this work may be attributed to the fact that the Committee for Student Self-help maintains a thorough-going policy of personal interest in each individual applicant. The chairman spends many hours with students, giving them financial advice on budgets and methods of saving. He has at least two and sometimes three, four or five interviews with every applicant for a loan and often has to go into a whole family budget with the student. In case the loan is made, the parents of the borrower are notified. On the other hand, a student is often shown that it is unwise to borrow, and is persuaded to either work or cut his budget so that a loan will be unnecessary. When a loan is denied a student, a personal

interview is sought to explain the reasons for the refusal and to encourage him to rectify the causes for his rejection. Thus, the function of the Self-help Committee is not merely to aid students, but even more to educate them in financial management and thrift.

All sums mentioned herein are in Mex. dollars, the currency of China, which are worth about $.40 in American money; so we see that the aforementioned sum of Mex.$1822.50 which was used this year for scholarships and divided among 18 students, amounts to little over $700 in American currency. We reflect with some astonishment on how much the self-help committee has managed to accomplish in its big work, on very little money. But it takes no active imagining to consider how much more could be achieved in this land which so sorely needs men of modern education and sound, upright training to help in the gigantic task of lifting China's suffering millions to new hopes, and a better mode of life. Surely the dream that the opportunity of an education should be free to all in China who desire it, is not too fantastic, and the Yenching self-help work is making a splendid pioneer contribution toward realising this. With such a program as theirs, which is actually breaking down the students' traditional scorn of manual labor, which is teaching the youth of China that a "penny saved is a penny earned" and which is stressing in every possible way the psychology of working one's way to education rather than either borrowing or dropping out of the ranks, they are carrying on a gigantic educational enterprise, which by its wise and patient training today, is bound to leave a deep and lasting imprint on the citizens of the China of tomorrow.

May 29 1930

To the General Faculty
members

Dear Sirs:

For the memorial of the Massacre of the Chinese workers in Shanghai, May 30, 1925, we had determined to ask the university for a holiday. But, on account of the Instructions of the Educational Bureau of Nanking Government, the university could not adopt our petition. In facing this situation, we are quite moved by the difficulties of the university, and, instead of asking for a holiday, we have determined to ask each fellow member of the Student Body to withdraw from class to-morrow automatically. We hope that you could pay your sympathy for us, and adopt the same action by automatically asking for a day's leave from the university.

Most cordially Yours.
The Yenta Student
Government.

June
2, 1931.

# YENTA ORATORS WIN CONTESTS

**Chu, Cheng Both Of Yenta, Take 1st Places In Chinese, English Divisions Respectively**

Chu Shen-lin and Cheng Shao-huai, both of Yenching, won the Chinese and English oratorical contests of the five-university league respectively on Sunday. Mr. Chu spoke on the subject "The Place of Physics in modern Civilization", while Mr. Cheng's subject was "The Basic Needs of China to-day".

The Chinese contest was held in the morning in the Sun Yat-sen Hall of the Chung Shan Park. Mr. Chang Poh-chien presided and the judges were Mr. Kiang Yung, Mr. Shen Yun-mu, Mr. Li Si, Miss Yang Ying-ching and Mr. Chen Cheng-hsien of Customs College. There were 12 contestants, each of whom was alloted 15 minutes within which to finish his or her oration. The second place was won by Miss Sun Wei-ming, another Yenching student, who discoursed on "The New Woman and New China." Miss Chi Ching-chi of the National University of Peking was third. She spoke on "Japan's New Manchurian and Mongolian Policy." Chen Chun (Catholic University), Chang Yao-peng (Tsing Hua), Meng Hsien-fah (Yenching), Liu Cheng ting (Tsing Hua), Chow Hsien-ming (National University of Peking), Ying Shen-liang (Catholic) and Chang Pao-jui (Catholic) were fourth, fifth, sixth, seventh, eighth, ninth and 10th respectively.

**Yenching Gets First 3 Places**

The English contest was staged in the afternoon with Miss Yang Shih-chao of Yenching University in the chair, and Dr. Y.T. Tsur, Mr. Chen Cheng-hsien, Mr. Herbert Lou, Mr. Sohtsu King, Mr. Hsu Ju-chia and Mr. Peter as judges. The second place went to Mr. Yang Yi-hsiang of Yenching, while Mr. Cheng Chen-kun of Yenching and Mr. Hsieh Han-ying of the Catholic University tied for the third place. Huang Soo-yuan and Hsiao Chien both of the Catholic University were fifth and sixth.

Strictly speaking, the English contest was a four-university affair, since the Normal University for Men entered no contestant.

# "The Fundamental Need Of China Today"

*The following is the winning speech by Mr. Cheng Shao-huai, of Yenching University, in the recent Five University English Oratorical Contest.*

*Fellow Citizens of China*

I consider it a duty to bring to your notice the fundamental need of China today.

It is unnecessary to call your attention to the fact that our nation has at last wakened from her long and dreamy sleep and is realizing that she has lagged behind the times. Having been staying for such a long time in the eddy, as it were, of the current of civilization, she is now in the full stream of twentieth century progress and advancement. As we are now struggling to free ourselves from external oppression and from internal turmoil, we feel that we need many things if we are ever to establish a strong government, if our nation is ever to have real growth, and development, and to achieve lasting prosperity.

On the other hand, we feel the need of improvement along all lines of agriculture, not only do we need improvement in its methods, but also do we need a more satisfactory system of tenant farming and of land distribution. We ought to reforest our hills and mountains and have better ways of irrigation to prevent famines that have so often depopulated such extensive areas of our country. We must have better roads, more efficient means of transportation to facilitate the distribution of our produce. We want better methods of mining our rich stores of coal and minerals. We must have more factories to transform our raw materials into useful commodities. We need to standardize our currency as well as our systems of weights and measurements.

On the other hand, we must provide for those who are unfortunate in life. We need well-equipt and up-to-date hospitals to take care of the sick and the diseased. We must have institutions to care for the blind and the lame, the deaf and the dumb, the insane and the homeless, the aged and the poverty-stricken.

Again, the teeming millions of the uneducated are calling and yearning for some sort of an education. Yes; we need education-not only education for those of us who can devote the youthful periods of our lives to a liberal training but also education for the masses, for those untold numbers of illiterates who toil among the fields and who labour in the factories. At the same time, we must have men who are highly trained in the various sciences, experts in every branch of knowledge, men who can direct all forms of activity in the most economic and scientific way.

Externally, we feel the urgent need of abolishing unequal treaties. Having obtained our tariff autonomy, we are trying our best to do away with extra-territoriality. We feel that as soon as we unshackle ourselves of these troublesome and humiliating encumbrances, we shall have done a great deal toward the betterment of China.

Finally, we need real democratic government. With great expectation did we wait for the National People's Convention which was recently held at the capital. It was the first representative assembly ever held under our National Government. The most significant accomplishment of the Convention is the ratification of the Provisional constitution which by the way becomes effective to-morrow. By this Provisional Constitution the rights of the people are granted and guaranteed, the livelihood of the people is safeguarded the education of all children is made secure. With this as a basis and a beginning we are hoping not only to see better days but also to build a more democratic government in China, a government that is truly of the people, by the people and for the people.

It would require the whole afternoon to discuss all of the needs of our country. Undoubtedly, each one of us has realized, to some extent, how varied the needs of our country are and how urgently we need ways to meet them. Suffice it to say that we need almost everything that we can think of.

But, ladies and gentlemen, when all has been said, do we not feel down in the depths of our being, that there is something which underlies everything else that China needs, something that is fundamental and something that is essential to the solution of all her problems? Do we feel that, in spite of the fact that we have tried to meet all the needs, things are not proceeding as they should and China is not making as much progress as she ought? I shall now ask you to consider what this basic need of China is. It is, as some suppose, a complete overthrow of the present social, economic, and political systems, No. For, what are systems but human machinery, and as long as human nature remains the same, the change of systems will mean nothing

but the changing of a name. What then do we need most? The greatest need of China to-day is not armies nor navies, not airplanes, not submarines, not big factories nor huge business corporations, not networks of railroads and highways, not an immense output of coal and minerals. Certainly we need all these things and more, but the fundamental need of China to-day is men and women of strong character.

For, how can we improve conditions in agriculture, if our young men and women who have been trained in this field, lured by the dazzle and splendour of city life, are not willing to go back to the country to endure the hardships that are necessary if our rural problems are to be solved in any real way? Of what value is technical training, if these trained engineers, for getting their obligation to the stockholders, to the government, to the people, forgetting that the safety of thousands is dependent upon the honest completion of their tasks, are tempted by a few thousand dollars which they gain by using second or even third rate materials in the construction of river dams or railway bridges? How can we develop our industries and carry forward any constructive program, if those who have surplus wealth do not have enough confidence in our own nation's progress to invest their money in undertakings that would mean much to the welfare of our country, but would invest their capital in enterprises in foreign lands? What benefit will accrue to China from the recovery of her tariff autonomy if there should be, as there have been, persons who would be unscrupulous enough to embezzle large sums of money.

What further need is there to recount incidents that we blush to mention? It is sufficient to say that because of a strong character many students who received the highest education that could be desired, have turned out to be only parasites of society, attempts at social reform have been in vain, plans for educational reorganization have vanished into thin air. Because of the lack of character in the persons concerned, efforts along most lines of reconstruction have been a farce, and politics have become synonymous with corruption!

What we need now is men and women who have a high purpose in life; who are here in the world not for their own selfish pleasures and enjoyment, but who want to devote their whole lives to the service of their fellow countrymen. We need men and women who are honest and diligent in their work, who will shoulder their own responsibilities without flinching; men and women who have the courage to stand up and speak out for what is right and true though they know they shall be imprisoned or even die for it.

As an American poet has said:

"....Give us men. A time like this demands
Strong minds, great hearts, true faith, and willing hands:
Men whom desire for power does not kill,
Men whom the spoils of office cannot buy;
Men who possess opinions and a will,
Men who have honour, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds.
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps!

Yes, ladies and gentlemen, our greatest need is real men, men of moral stamina. If we have more men and women like on a recent graduate of a Chinese University, who refused a position paying fifteen hundred dollars a year to accept one paying only five hundred, a position which involved hardship, suffering, and loneliness in a rural dirtrict, simply because he felt the challenge of service to the country people. If, I say, we have more men and women dominated with this ideal of unselfish service, then we may rest assured that our rural problems will not lack ultimate solution. If we have men and women of strong character, we may safely invest money in the building of a

(*Continued on page 5 Col 1*)

Sept. 1931
Students
"Freshman week"

# YENCHING WELCOMES HER FRESHMEN

This year a new experiment was tried out at Yenching University in a whole week of events and activities planned especially for the purpose of making the freshmen and new students feel at home on the campus. There was scarcely a department of the University that did not actively participate in this week of welcome.

The part played by the Student Association itself began long before the "Week" opened. Entrance examinations to the University are held in Peiping during the summer months and representatives from the Student Association were present at the examination centre to give what assistance they could in making the candidates feel that a very warm welcome was waiting for those who would succeed in passing. Letters were afterwards written to the latter giving instructions about their arrival on the campus.

For three days at the time the new students were expected to arrive, every incoming train to Peiping was met by a faithful student committee which paraded up and down the platform carrying a large blue and yellow Yenching banner. When the newcomers were rounded up, they were marched off to a special waiting room where hot cups of tea awaited them and where they were relieved of all responsibility regarding the transportation of their baggage which was sent out en masse to the University. They were then conveyed out in special buses.

The special "Week" opened on September 3, when during the morning and afternoon exemption tests were given in English and Chinese for all those who felt their knowledge was sufficient to excuse them from this required work. At 4:30 on that first day they were gathered in McBrier Hall and Mr. Tsai, the University Comptroller gave half an hour's talk

on "The Physical Plant of the University". From five to six o'clock, in groups of fifteen to twenty, they were escorted about the campus and buildings; and, in the evening the President's House was thrown open to them, and they were entertained by the administrative officers and representatives of their own student organizations. Speeches of welcome were given and the party finished up with round games.

On the second day the President talked to them of the history and ideals of Yenching and the Director of Studies made clear our academic system and other mysteries of the Registrar's Office. The afternoon was given over to Hygiene and Athletics when the new students were taken to our two splendid gymnasiums just recently finished and equipped, and were addressed by the University phsyicians and physical directors. In the evening there was a concert and a practice of the University Song.

On Saturday the Student Association had its innings, in talks by various leaders on its organization and purpose; and after this the faculty committee most concerned with the welfare of our students had a chance to explain its activities, as also the committee to which students may apply when in need of loans, scholarships or opportunities for self-help. During the afternoon of that fourth day, the library was visited and all details in connection with the proper use of the library were expounded. For the rest of the afternoon freshmen had a chance to show off their prowess in athletic events in anticipation of coveted places on the various teams. And, in the evening the College Deans were at home to their respective new students.

September 6 was the freshmen's first Sunday at Yenching, and the various Christian organizations had been very busy in preparation for

this day. The students active in Christian work had been making friends with the new arrivals, and when the big bell rang the hour of the morning service in Ninde Chapel, little groups of twos and threes could be seen issuing forth from the various dormitory units, consisting largely of several freshmen walking with some older student. The chapel was packed, and what was specially noticable at that morning service was the number of new faces, alert and eager. The Chancellor of the University preached on a Christian's duty to Society. He described the ideal society as outlined by Jesus, and the methods that Jesus used to establish this society on earth. Nothing further was planned for the freshmen during the course of the day until the evening, when the Yenta Christian Fellowship, the Christian organization in Yenching University which includes all members of the community, faculty, students and servants, and which holds them together by the simplest of creeds which confesses merely to a declaration of "purpose to grow in the knowledge of our Lord Jesus Christ and to live according to the way that He taught and lived," entertained the freshmen at a social gathering. On that first Sunday they were all made to feel the happiness and the friendliness of spirit that marks our Christian students in Yenching. Monday was filled with registration activities and paying of fees, etc., Tuesday to hiking trips to beauty spots around our campus and the hills with fellow-student guides, and Wednesday to shopping in Peiping and visits to the famous palaces, parks and Library in the city. In the evening of the last day of "Freshmen Week" the Student Asspciation were hosts at an evening of Social entertainment. On free moments during the "week" the Psychology Department took advantage of the presence of the freshmen to put them to the test in

a thoroughly scientific, and psychological way, the results of which have not yet been made public.

After a few days, when the freshmen had had a chance to recuperate from such a very thorough welcoming, the University as a whole supplied what will perhaps be their pleasantest memory of these early days at their Alma Mater, in an all day picnic in the lovely grounds of the Summer Palace, when they were free to wander at will all day through its shady paths, climb to inspect the palace buildings, and even to swim in the clear waters of its lake.

A Freshman at Yenching is not required to wear any distinguishing cap or badge that marks him as a newcomer, and it is now quite impossible after this week of initiation to even guess who is a freshman and who is not, for there is not a student on the campus who does not look thoroughly at home in our buildings or on our playing fields.

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<u>One Student's answers to a questionnaire given out in a Freshman English Class:</u>

1. Freshman week meant to us that it could help us get acquainted both with both the old students and the buildings and all the professors and the President.
2. Oh, yes it helped us a great deal to feel at home at Yenching. Since after the Freshman week I always feel happy!
3. The most value in Yenching University seems to me that both the professors and students are all kind and friendly to all of us new students.

4 5. Certainly it helped me by informing almost all about the curriculum activities.

5 6. I think that the extra curriculum activity which seems to me the best is reading books in the Library.

6 7. I am sorry to say I did not know any one entering Yenching as a Freshman before I came here.

7 8. Yes, since I came here I have got acquainted with Dr. Chou, Prof. Yang, Mr. Wiant, Mr. Mead, Miss Wood, Wendell Galt, John Todd, and many other old school mates of whom all are Christians. I expect to be Wallace Wang's intimate friend, because he is an eager Christian. We talked with each other for hours. He is studying in the School of Religion

8 9. My! The Chancellor gave me a deep impression: I paid much attention to him, because he once was a teacher of my father when he was in Nanking Theological Seminary. I hope some-day I can do something for China as the Chancellor has for so many years!!

9 10. Yes, I think so. Our School is a Mission School. I think the Chancellor here knows our principal in Hwai-yuen Christian Middle School and I am sure they wrote letters years ago and perhaps they still keep writing letters to each other.

10 11. Oh no, not at all, I think that is the very best point that Yenching is located so far out side Peiping, so that we shall not have a chance to waste our valuable time in the city. I have also made my resolution not to go out to the city if not necessary. I am glad that Yenching is so far outside Peiping.

12. I wished to enter Yenching because I like the method of teaching English here. I have lots to say, but I have no time.

11-9-31

# An Appeal to the Peoples of Friendly Nations

At midnight on September 18th Japanese troops suddenly invaded Mukden, destroying the arsenal, killing a large number of the Chinese police force, taking a great toll of lives and causing tremendous destruction of property. Simultaneously they undertook the seizure of Antung, Yingkow, Koupantze, Chang-Chun and Talushan which they completed in the course of the following day without the least resistance from the Chinese authorities. News of such incidents spread all over the country like an alarum. Since then strong protests have been launched by our Foreign Office against the unwarranted action of the Japanese military forces, but instead of immediate withdrawal, the Japanese Government has despatched warships and additional forces to Tsingtao, Chefoo, Chinwangtao, Shanhaikwan, Hulutao, Lungkow and Tanku to make their control more complete.

Such a brutal aggression on the part of Japan at this time of China's greatest flood catastrophe can only be taken as a cowardly attack on a neighboring country who is suffering from internal calamities. For a long time, military leaders in Japan have been waiting for an opportunity to take advantage of China's weakness and to justify themselves as loyal defenders of the Japanese Empire. The Korean massacres in which large numbers of innocent and defenseless Chinese residents were wantonly murdered is a glaring evidence of this, regarding which the Japanese Government has deliberately delayed a satisfactory explanation. At the same time it demanded of China an immediate and detailed investigation of the alleged murder of a certain spy named Nakamura. But, unexpectedly, while investigation and negotiation are still going on, the Japanese troops have started their illegal occupation of Manchuria on the pretext that the Chinese have torn up a section of the South Manchurian Railway track. Such an accusation is entirely groundless as Chinese observers saw Japanese soldiers trearing up the track themselves around ten o'clock on the night of the 18th. Even if the track had been torn up by the Chinese, we, the students of Yenching University, cannot see how Japan could be justified in mobilizing her troops to occupy the capital of Manchuria and other strategic points because of a few pieces of railway track, without first resorting to arbitration.

Such an action on the part of Japan is unquestionably a flagrant violation of International Law and an open challenge to the League of Nations and to all the signatory powers of the Kellogg Pact. At this time when world peace and disarmament are winning increasing confidence, these unrestricted Japanese military operations in Manchuria are bound to retard all constructive efforts of mankind and may precipitate another World War which will involve not only China and Japan but all the nations of the world.

The issue is becoming imminently dangerous. It may precipitate a crisis at any moment plunging the world again into the horrors of savagery, barbarism, wholesale destruction and death. We believe in the sincerity and uprightness of the public opinion of the world; we believe in the authority of the League's Covenant; we believe in the outlawry of war as an instrument of national policy; we believe in the genuineness of the sympathetic attitude among the Powers towards China's flood-stricken millions.

It is against brutality and lawlessness that we plead for complete cessation of Japanese military operations on China's territory. It is against illegal and unwarranted occupation that we plead for immediate withdrawal of all Japanese troops to their original postitions. It is against the employment of force that we plead for justice and fairplay.

The Students of Yenching University

Peiping West, China
Sept. 21, 1931

1931

# JOINT MANIFESTO OF CHINESE AND KOREAN STUDENTS IN GREATER NEW YORK ON THE MANCHURIAN DISPUTE

On September 18th, Japanese troops, without provocation and with unusual swiftness, invaded Chinese territory and occupied the three northeastern provinces of the Chinese Republic, an area much larger than Japan herself and rich with natural resources and man power. Since then, Japanese troops have been feverishly tightening their hold on all the principal towns by seizing the vital points in these places, including Chinese government buildings. Japanese air forces have been raiding Chinese cities without notice and the navy has been manoevering in Chinese waters. Unwilling Chinese individuals and Manchurian Princes, hitherto unheard of, have been induced and forced to organize independent governments in various places under their control.

What Japan is now doing in Manchuria is only a repetition of what she did several years ago in Korea. Prior to the annexation of Korea by Japan, that nation has been self-sufficient and in perfectly good order. The poverty and humiliation from which the Koreans have been suffering are all imposed upon them by an aggressive power from outside which annexed their territory despite their bitter antagonism merely for the sake of dominating and exploiting Korea for its own benefit.

Japan asserted, when she sent her troops into Manchuria, that she does not have any intention of disregarding her pledge for maintaining the territorial integrity of China and that all she wants is to protect the lives and property of Japanese citizens—including the Koreans—in Manchuria as well as her treaty rights therein. However, Koreans and Chinese have been friendly to each other for centuries and have never been in conflict. The recent unfortunate events between the two peoples were instigated by the Japanese. Koreans in Manchuria need no more protection by the Chinese government than the Chinese themselves. Japanese troops have been constantly sending their men, disguised as Chinese, to kill the Koreans so that Japan can take advantage of the racial feud.

The treaty rights which Japan seeks to protect are non-existent. In accordance with the treaties entered into by Japan and China, Port Arthur should have been returned to China in 1923 and the duration of the South Manchurian Railway is but a few months. The Twenty-One Demands, which, if valid, would have given Japan substantial rights in Manchuria, were in fact imposed upon China by duress in the midst

of the World War without the knowledge of other powers. According to international law which does not recognize the validity of any treaty entered into by duress on the part of one party to it, they are of no more legal effect than the various proposals made by Tanaka, the late Japanese Premier who advocated an "iron and blood" policy in Manchuria, which were embodied in a secret petition to the Japanese Emperor. If Japan hopes to help the establishment of an independent government in Manchuria and to compel it to recognize the Twenty-One Demands, she is seriously mistaken. Rights based on invalid treaties cannot be maintained except by the use of force. By using force, however, Japan is making many treaties to which she is a party, such as the Covenant of the League of Nations, the Anti-War Pact and the Nine-Power Treaties, a scrap of paper.

In view of the intense vigor of the Japanese imperialistic activities in Manchuria and their possible effect on the Korean independent movement, we declare that Japan might do what she likes toward the Koreans in Korea but she cannot prevent the nationalists in Korea to shed their last drop of blood for the cause of their movement. ~~Having~~ Being fully convinced that the alternatives before them are liberty and death, they will fight to the last for their freedom and independence. Furthermore, for the time being, Japan might do what she likes toward the Chinese in Manchuria, but she cannot compel the four hundred millions of Chinese people to stop the anti-Japanese economic boycott and to recognize the infamous Twenty-One Demands. Hundreds and thousands of people might be killed in mass in Manchuria to-day, but nobody can prevent the children of those who are killed from fighting for their national honor and independence.

If the people of the entire civilized world wish to abide by the Post-War international agreements and to see that international peace and justice shall prevail, they should sympathize and give their support to our cause. For, we have sworn that we, Chinese and Koreans, will not make truce with Japan but will fight on until we are successful for the condemnation of Japanese barbarism and the suppression of Japanese militarism.

THE CHINESE STUDENTS' LEAGUE OF GREATER NEW YORK

THE KOREAN STUDENTS' ASSOCIATION OF NEW YORK CITY

500 Riverside Drive, New York City

Students

ALL IS OVER IN MANCHURIA BUT BLOODSHED

The Fall of Tsitsihar on November 18 marks the completion of Japan's conquest of Manchuria.

Among the countless casualties lies our beloved League of Nations dying a peaceful death, pleased with its heroic struggle for peace and justice.

History will surely record the first success of the outlawry of war on November 18, for the statesmen of Europe and America have seen no war or sign of war now, even though thousands have died and cities lay ruined.

Manchuria is now completely Japanese, thanks to the Kellogg Pact that ushered in mankind's New Era! Let every Chinese kowtow three times before the nations that uphold this Pact, not forgetting his "traditional friends."

If Manchuria cannot come back to China, let it stay with Japan, even though it must adopt the name of Alsace-Lorraine.

China may lose Manchuria, but she does not weep.

China may solicit the help of other governments, but when such help is not coming, she is not disappointed.

Weak and helpless she may be now, China can still remember, and she will remember, that in every dictionary there is the word "bloodshed," even though the words "peace" and "justice" have disappeared.

CHINESE STUDENTS LEAGUE OF
GREATER NEW YORK

November 21, 1931

Some of which are gibbering

Students
NYU

For immediate release copy of letter directed to Mr. K. Debuchi, Japanese ambassador to the U. S.

THE COSMOPOLITAN CLUB of
NEW YORK UNIVERSITY
26 Washington Place
New York City

November 12, 1931

Mr. Katsuji Debuchi,
Japanese Embassy,
Washington, D. C.

Your Excellency, Mr. Debuchi:

On Wednesday, Armistice Day, November 11th, 1931, we, the members of the Cosmopolitan Club of New York University, an organization composed of foreign and American students and devoted to the propagation of better understanding among nations, adopted the following resolution pursuant to ratification at a symposium conducted by us on the Sino-Japanese situation in Manchuria, to wit:

"Inasmuch as we, the members of the Cosmopolitan Club of New York University, condemn war as a means of settlement of international disputes; and,

Inasmuch as the present threatened conflagration in Manchuria is apt to spread, and envelop other nations not yet involved in this dispute, as illustrated by the exchange of notes between Japan and Russia; and,

Inasmuch as Japanese military forces are now occupying foreign territory; and,

Inasmuch as amicable settlement of international difficulties with China has been demonstrated as possible and more practicable in its recent Manchurian dispute with the U.S.S.R.,

Be it therefore resolved,

That we call upon the Japanese Government to withdraw her military forces immediately from Manchuria, so as to pave the way for peaceful settlement of this dispute, and thereby set an example for peaceful negotiations in all future international disputes."

Respectfully submitted,

(signed) Alan S. Hacker

Executive Secretary

EXECUTIVE COMMITTEE
COSMOPOLITAN CLUB of
NEW YORK UNIVERSITY

The Cosmopolitan Club of New York University calls upon other such organizations to take similar action.

## YENCHING CHAMPIONS IN ORATORICAL CONTEST, JUNE 1931.

It is with no small sense of triumph that today, June 1, the University is rejoicing in quite a significant little victory attained yesterday in an oratorical contest held in Peping.

**The Contest.**

The contest was open to all university students in Peping, to be conducted in both English and Chinese languages, and five universities entered their names for this test or oratory. Our participation in the affair was organized and carried through entirely by our students themselves, mainly through the energetic efforts of our new leader in the Student Government association.

Although Yenching had high hopes of winning a place in the contest in English, intensive work in this language being more fully stressed with us than in most of the government institutions, yet we had pitted against us the redoubtable Tsing Hua University (the American Boxer Indemnity College) with its fine English Department. In the Chinese contest our chances were even slimmer for two of our adversaries were leading government institutions in Peping; one, the National University, which has numbered among its professors some of the finest scholars in China, both classical and modern; and the other, the Government Teachers College. The new Catholic University, whose splendid new buildings have just recently been opened inside the west gate of the city was something of a "dark horse"; we did not know quite what to expect from them.

Each university was to be allowed to enter six contestants for the first round, and from this group of sixty orators, thirty would be chosen on their own merits for the final test. It was very important, therefore, that we should be placed before the finals.

There was no lack of enthusiasm from the start. The week before the try-outs in Yenching, students were busy composing and memorizing their orations, and sounds of oratory floated out from dormitory windows or quiet spots on the campus. Faculty members were tackled and asked for hints for the final polishing. On the evening of the first try-outs, orators appeared in such numbers that two contests had to be held simultaneously, one in Sage Hall and one in Bashford Hall, with two judges in each hall selecting the six best of each group; the chosen twelve orating for the second time that evening before all four judges, and from among these the six best were finally selected. The next step was to send our little team of six to the Catholic University where all five teams were to compete before a group of judges composed of one professor from each of the five universities. Great indeed was the excitement when the news came back that Yenching had been placed first, third and tenth in the Chinese contest; and first, third and fourth in the English. All of our six condidates had been "placed".

A week later the Yenching team traveled into Peping to appear for the last time before a group of judges, composed of very distinguished scholars, diplomats and men of affairs, with one exception, Chinese. The final bout took place in the great Central Hall of the park of the Winter Palace, which has been the scene of some of the most significant public occasions since it was thrown open some years ago. Here after his Christian funeral service, the body of China's great revolutionary leader lay in state while thousands filed by to pay their respects. Here have been held political gatherings of the people of one kind or another; and to this hall came Peping's young would-be orators, mounting the platform one by one to stand under the crossed

flags of the Republic and the portrait of Dr. Sun Yat-sen. The speeches began at nine in the morning and continued until late in the afternoon. When the crowd poured out from the hall, the long day finished, Yenching had won both first and second places in the Chinese contest, and first, second and third in the English. What a day! and what a triumph for our small university.

The Orators from Yenching.

Our little group was fairly representative, for it included one student from the School of Religion, two from the College of Natural Sciences and three from the College of Public Affairs; geographically, two were from far off southern provinces, one from Central China and the others from the North. It was somewhat of a surprise, however, that not one from the College of Arts and Letters won a place, nor in the English contest, did any of our overseas students to whom the English language is as their native tongue. This surely speaks eloquently for the high standard of English that is taught in our middle schools and colleges in China!

The most striking thing to me, however, about this contest was the fact that four of our team including the two who won first places, are four of our outstanding Christian students. Politics have occupied so much of the thinking of our students during the last few years, and many, many of our most ardent young patriots are not professing Christians. The two winning speeches were neither of them purely political in character.

The winner of the English contest, Mr. Cheng Shao-huai, is a student in the School of Religion, who received his early education in an English Presbyterian Mission School in Canton, spending one year in Ireland with one of his teachers. He took his university work in a

missionary college in Shanghai, receiving his degree in Education. Last year he entered our School of Religion having decided to become a Christian minister. He is a good athlete, holds important positions on the student government committees and in the student Christian organizations. He is an outstanding student among out 800, and is affectionately known among them as "the bishop". After his graduation he plans to go back to his little native town near Canton as a minister of the gospel. His subject, "The fundamental need of China today", had come so near to being dubbed a sermon by the judges that he was in danger of being disqualified before ever he reached the second round (sermons not being considered legitimate material for a contest of this nature). It was a stirring appeal, delivered with a power and sincerity that left no doubt as to the effect upon the large audiences that listened intently, as, after citing the more material needs of this great country, he led up to his final conclusion:

"What we need now is men and women who have a high purpose in life; who are here in the world not for their own selfish pleasures and enjoyment, but who want to devote their whole lives to the service of their fellowmen. We need men and women who are honest and diligent in their work, who will shoulder their own responsibilities without flinching, men and women who have the courage to stand up and speak out for what is right and true although they know they shall be imprisoned or even die for it.....If China is to live greatly, if she is to live fully, if she is to have a part in the advancement of world civilization, all her leaders, all her voters, all her citizens must be men and women who are morally above reproach. This is the fundamental need of China today".

The winner of the Chinese contest is a very promising young scientist who is at present doing graduate work with us in physics. He came to us with a high recommendation from the Dean of a college in Central China; "he is a man of fine Christian character, scholastic ability and gracious manners." He has been doing brilliant work under our physics teachers here, and will go on his graduation in June to Lingnan University in Canton as lecturer in Physics. His oration was a very technical and masterly peroration on "Physics in Modern Civilization".

Somewhat to our surprise and certainly to the satisfaction of the feminine portion of the audience, the second place in the Chinese contest was won by one of our women students. It has always been a matter of interest to me that Chinese women, who have for so long been kept in the background and for whom education was not considered as necessary as it was for their more fortunate brothers, should be able to hold their own with ease and power on the public platforms of China; and it was also significant that she, preparing for a career as a doctor and one of the best students in her class, should have chosen to speak on the subject of women's place in the new China rather than on her own scientific studies. In her speech "A new Chinese womanhood" she traced the recent rapid emergence of Chinese women from their long years of obscurity into their place in the sun, and very beautifully she developed her theme of the spirit of womanhood. "Now that a new China has come into being," she said, "that the women of China today shall struggle to obtain equal rights and privileges with men, is not of the utmost significance. It is that this new womanhood shall give expression to the inner spirit of womanhood which is a spirit of love, beauty and service. If the

Miss Sun Hui-ming

spirit of love prevails, there will no longer be any cruel and disastrous civil warfare; if beauty is taken as the ideal of our national life, then intrigue and pettiness will be removed from our political activities; and, if the spirit of service comes to reign, then we need not fear the conflicts between capital and labour, the struggles for human rights and privileges."

The three remaing speeches were delivered by students training in the College of Public Affairs for careers of political service or for the teaching of such subjects, and as might be expected these dealt with much mooted questions of present-day political interest; "The Three-power Naval Pact", "Extraterritoriality" and A Protective Tariff for China"; and, very worthily each upheld his cause.

The speeches were all tinged more or less with that intense love of country which today holds a very real place in the thinking of every young Chinese student. There was a poignancy about this, as there always is when youth is so ready and eager to die for a cause. But far more thrilling as one listened to the earnest voice of the student who will soon go forth as a minister of the Gospel; as one heard the cause of womanhood in China championed by one of such fine attainments; as the young scientist in his speech gave promise of the fine work he was preparing to do; and three potential political leaders spoke so ably of national and international affairs; was the consciousness that the spirit of Yenching would be carried into these fields of usefulness; and one thanked God that we had been privileged even for a few years to have a part in the moulding of the spirit and character of these and other such young people whose influence in later years may be very far-reaching indeed.

Rec'd 3-21-32

PATRIOTIC WEEK IN YENCHING UNIVERSITY, Nov. 30-Dec. 5, 1931.

Patriotic Week emerged suddenly and somewhat unexpectedly. During the early period of the Manchurian crisis, the University had gone steadily about its work, maintaining a quiet, controlled outlook at a time when national feeling was running high and intense patriotic ardour might have led to excesses not calculated to serve the best interests of the country. It was, moreover, the express wish of the government that schools should thus continue their regular routine uninterrupted.

But, as the weeks went by, and China seemed to be slipping away into alien hands while the world looked passively on, this enforced inaction became more than human nature could bear, at least young and ardent human nature, and students all over the country became restless, and began to seek some tangible mode of stirring to action forces that would halt the tide of Japaese invasion.

It was at this point that the authorities of the University, fully sympathizing with the students in their desire for some active participation in events, and sensing the increasing urge both from without and within that Yenching should follow the example set by other schools in joining the stream of restless student life flowing toward the capital, most wisely decided to suspend regular classes for one week and organize a carefully planned program of activities that would not only allow an outlet for long pent-up emotions, but utilize youthful energy and enthusiasm that cried out for some concrete form of expression.

From the moment the authorities decided to inaugurate a Patriotic Week, the whole venture became one of faculty-student cooperation, organized, planned and shared equally by all, from Chancellor to freshmen, and it was in this spirit of fellowship and mutual goodwill

and helpfulness that the week opened. All were to work together, to learn together. China had been caught, as had many another country before her under just such circumstances, unprepared. Many faculty members knew as little as did students of the detailed history of Sino-Japanese relations, of world treaties, pacts, leagues and covenants. It was indeed appropriate that such matters should at this time be studied carefully and understood, in order that, in educated circles in China, intelligent consideration might be brought to bear on such problems in the place of hasty judgment. For knowledge is power.

President Stuart's message in English at the opening of the Week voiced the spirit that lay behind its conception:

"The circumstances amid which this idea was conceived have now become of less interest than the potentialities it suggests to the imagination. All of us, faculty and students, Chinese and Western members of our little community, are alike absorbingly preoccupied with the Manchurian issue and what consequences it may have for China and other nations. We want to make our contribution toward a wise and speedy and, if possible, a peaceful settlement. What is more fitting than to use the occasion for carefully planned, intensive study together of the basic factors in the present situation? Thus learning relates itself to life, and knowledge equips for intelligent activity. For the time we have all become students seeking Truth and thus preparing ourselves for whatever Service we may be called upon to render. We are crystallizing the Yenching tradition of faculty and students cooperation freely and heartily approved by all together because of mutual confidence and understanding. We are all united in willingness to pay the price by sacrificing one week of the mid-winter vacation so the academic interests will not

suffer. Let us unite to make of this week an exhilarating and fruitful experiment in applied idealism."

THE ACTIVITIES OF THE WEEK

The program of events was very carefully planned. Libraries and all offices were to be closed during the mornings, in order that not only the faculty and student bodies, but all members of office staffs might participate as well.

On Monday morning, November 30, at 9:00 o'clock the entire University assembled in the Bashford Auditorium and the quiet, serious atmosphere that prevailed indicated the gravity with which this experiment in patriotic endeavour was regarded by all. After the usual memorial exercises, the detailed program for the week was announced by Dr. Y.P.Mei, the Executive Secretary of the Committee. The mornings were to be devoted to lectures and discussions bearing directly on the Manchurian Question, the afternoons to be spent in various patriotic activities carried on out of doors, in classroom or gymnasium, and in the evening the experts and leaders of the discussions would meet for intensive preparation for the work of the following day.

The morning proceedings would open at 9:00 with general memorial exercises followed by the special announcements for the day. At 9:30 there would be division into twelve smaller groups for an hour and a half of lecture and discussion, after which the morning would close with a second general meeting in the Auditorium for exchange of opinion and review of conclusions arrived at in each of the smaller groups. The leaders of the twelve groups were announced as follows: 1) ~~First class~~ Dr. Y.M.Hsieh, leader; Miss Pu Ch'un-shang, secretary; ~~M. 108.~~ 2) ~~Second class~~, Miss Yuan Yung-chen, leader; Mr. Meng Chao-ying, secretary; ~~M 135~~.

3) ~~Third class~~, Mr. Tien Hung-tu, leader; Mr. LingCho-yuan, secretary; ~~M186~~.

4) ~~Fourth class~~, Dr. L.T.Hwang, leader; Mr. Hsiao Chih-chien, secretary; ~~M 103~~.

5) ~~Fifth class~~. Dr. Cato Young, leader; Mr. Tung Wen-tien, secretary; ~~S 105~~.

6) ~~Sixth class~~, Dr. Leonard Hsu, leader; Mr. T'ang Te-chen, secretary; ~~S 202~~.

7) ~~Seventh class~~, Miss Hsueh-chen, leader; Mr. Shen Nai-chang, secretary; ~~S 205~~.

8) ~~Eighth class~~, Mr. Wang Kuei-sheng, Leader; Miss Sung Yu-chen, secretary; ~~S 201~~.

9) ~~Ninth class~~, Mr. Han ching-lien, leader; Mr. Tu Wu, secretary; ~~S 205.~~

10) ~~Tenth class~~, Mr. Cheng Shao-hsai leader; Miss Dorothy Wu, secretary; ~~S 203~~.

11) ~~Eleventh class~~, Miss Augusts Wagner leader; Miss Jane T'ang, secretary; ~~G 103~~. (In English)

12) ~~Twelveth class~~, Dr. Randolph Sailer, leader, Mr. Lin Chia-tung, secretary; ~~S 207~~. (In English)

The morning discussions were to proceed along the following lines:

Tuesday; The Advisibality of Declaring War against Japan

Wednesday; Proper Diplomatic Procedure

Thursday; The Underlying Causes of the Manchurian Crisis

Friday; Reconstruction in China

The following group activities were scheduled for the afternoons during the week:

1) Military Training Corps
in charge: Messrs. K.A. Wee, Andrew Koo, Wang Tien-wen and Tu Wu

2) Radio Corps
in charge: Mr. Chen Shang-yi and the Department of Physics

3) Survey Squad
in charge: Mr. Chang Wen-yu

4) Military Chemistry class

in charge Mr. Hsiao Chih-chien and the Chemistry Club

5) First Aid Course
in charge: Misses Gladys Ch'en and Sun Hui-min

6) Knitting and Handiwork Class
in charge: Misses Lu Hui-ching, Hu Meng-yu, Laura Fong and Wu Yu-chai

7) Public Letures
in charge: Messrs. Tung Wen-tien, Shen Ying and Yeh Teh-kuang

8) Literary Work
in charge: Mr. Mao Wen

It was expected that all members would sign for and attend regularly a morning discussion group and one of the afternoon activities, absentees being required to present regular excuse slips. If such a precaution had been at first deemed advisable, it was soon evident that the checking of attendance was scarcely necessary, so general was the interest and enthusiasm, and so regular and willing the attendance.

At the close of the Monday morning assembly, the whole faculty met together and unanimously and whole-heartedly endorsed the program as announced, and prepared to take their full share in the events of the week.

The afternoon proceedings began on Monday with a general parade and public demonstration, in which faculty members and students marched side by side. The parade formed, many hundreds strong, on the athletic field near the south gate of the campus and followed a route passing through several of the surrounding villages.

The events of the week followed very closely the originally planned program. Everyone was very much in earnest and the days flew by full of busy, profitable hours, when academic and class distinctions were forgotten, and every member of the community found common ground in a cause that affected all equally, and a basis for sympathy, understanding and fellowship that under other circumstances would hardly have been possible. Out of the little group concerned with knitting and handiwork grew the

suggestion that the proceeds of this activity be sold for flood relief, thus giving a very practical demonstration of social service for China. Regular services were conducted in both the Men's and Women's College chapels with special bearing on the Week's emphasis, and these were fully attended.

Of invaluable assistance during the discussions on the whole Manchurian question was the expert knowledge contributed by Messrs. Shuhsi Hsu, William Hung and R.M. Duncan of our own University, and of Mr. T.F. Tsiong of Tsinghua University.

Saturday morning saw the final wind-up of the Week's program and the summing up of the results obtained and the ends achieved. The President emphasized the value of the cooperative effort and of the discipline of education for all under the guidance of expert opinion. Touching on its political significance he continued:

"We are now living in the beginning of a new era of international relations which is struggling for a new and better international order. Although the League has failed to live up to our hopes, yet the foundation has been laid for the settling of future international disputes.

"Whatever the help may be from others, the one real hope for China is her own young men and women, and more especially her students. Never in the history of the world have the young men and women of any country had a larger responsibility or a more abundant opportunity to serve their country than the ~~Chinese~~ youth of China. Because of the potentialities China possessess she can be what her ~~youth~~ young men and women want her to be, if ~~her young men and women~~ they work hard enough."

In order that every young Chinese can be of real service to China, President Stuart memtioned three requirements for consideration; useful knowledge, character and health. "It is only with these,"

said the speaker, "that we can make a real dedication to this cause for the reconstruction of China."

Miss Sun Hui-min, representing the student body, thanked the school authorities for their constructive help given during the Week and the splendid spirit expressed throughout. She also urged that the spirit of cooperation between all groups prevail, and the efforts in patriotic endeavour continue.

Chancellor Wu Lei-chuan, who presided over this final meeting, characterized the closing of the Week as the beginning of a new and constructive national consciousness. He urged that every faculty and student member evaluate afresh his or her attitiude regarding the present national crisis that all might render a more worthy national service.

The meeting and the programme for the week closed with the committee proposing a vote of thanks to all those who helped to make the Week a success and especially to the foreign friends and members of the faculty who sympathized with the cause and participated in the program so completely --to this proposal the whole assembly reponded spontaneously by rising.

.....

That the values obtained from this week of intimate fellowship far exceeded even those originally hoped for, has been agreed by all who have taken part in it; for, it not only fulfilled its purpose in giving tangible expression to individual patriotic fervour, but has undoubtedly strengthened and deepened those finer qualities of loyalty, cooperation and clear thinking in the group as a whole, which once gained are not easily lost; and has demonstrated one form of service that a University community can render in a time of national distress.

H.H.

ANNUAL CONFERENCE OF

CHINESE STUDENTS ALLIANCE.

The Conference Forum

By T. I. Huang

....

The Returned Students' Problems at Home

I. The accomplishments of the returned students.
   A. List the leading activities and promotions that are due to the direct efforts of the returned students on the following lines:-
      a. Educational
      b. Social
      c. Commercial
      d. Industrial
      e. Governmental
      f. Philanthropic
   B. Among all the activities and promotions what are the more successful and what are the less successful ones and find reasons of each.
   C. Are the ratios of progress and advancement in the accomplishments and promotions keeping pace with the increasing number of the returned students? If not, why?
   D. With the same opportunity of learning and possibly equal proficiency in training, why did some returned students make less success than the others? Is the degree of success due to the following items?-
      a. Locations
      b. Opportunity
      c. Prestige
      d. Adaptability
      e. Willingness and unwillingness to accept humble employment as a start.
      f. Patience and endurance.
      g. Disappointment.

II. The failures of the returned students.
   A. What are the distinct and most common failures of the returned students as recognized by others as well as by ourselves?
   B. Are these failures fundamental or superficial?
      a. What does "fundamental" mean?
      b. What is the "fundamental" failure?
   C. Do we realize the fundamental failure? If so, what is the possible remedy?
   D. When is the cause of the fundamental failure formed?
   E. We all realize that selfishness, pride, distrust, suspicion, jealousy, lack of cooperative spirit, self centeredness, unsportsmanship, lack of sacrificial spirit are the chief factors that wreck our individual as well as our national lives and yet the prevalence of these bad elements is even more dominant over our lives today than it used to be. What can you suggest as an immediate as well as a permanent remedy? Be concise and concrete.

F. Prof. John Dewey made a statement that the Chinese returned students lacked organization and that's the reason of their failure.
Expand this statement further and give free opinions.
G. What is your first consideration before you sail homeward?
H. Does unemployment sometimes worry you before you sail for China?
a. What is unemployment due to?
b. Does it mean that China has surplus of returned students today?
c. How can the returned students as an organized body solve this problem in a practical way?

III. The returned students confidence in the public.
A. How and where are the returned students ranked in the Chinese society today?
B. Do the returned students command more or less respect in the community to-day? Why?
C. In the fields of service or professions how should a returned student act in the beginning of 2 or 3 years?
D. Is a radical change in any activity always a desirable thing?
E. Which does China need after all - revolution or evolution?
F. A sudden change often times results in utter failure. Is that true? How and why?
G. Suggest as many concrete means and methods as possible in order to make us all realize that our expectations should not be too big and yet our ambitions should still be not too moderate before we actually enter the real life battle.

IV. Returned students attitude toward the existing vices and evils:
A. Social Vices.
a. Concubinage
b. Prostitution
c. Gambling
d. Intoxication
e. Opium smoking
Do we find those vices existing in our own homes or in the homes of our relatives? If so, what should we do as the first step of reform?
Gambling and Prostitution have practically become the means of friendship and social dealings among business circles to-day but the bitter thing is this, that some returned students are also found in these circles. Why is it that this happened and what should we as an organized body do to save the situation? Name some specific steps of procedure.
B. Political Evils.
a. Bribery
b. Graft
c. Wastefulness
Enumerate all the possible causes of these abuses in the political field of China and mention the possible means for immediate remedy and re-adjustment.

C. Industrial Evils
a. Long working day
b. Low wages
c. Unsanitary working conditions
d. Child labor
e. Unfair competition
Among all these evils mentioned and unmentioned child labor is the most crying misery in China today. What immediate step can we take in saving these youngsters from this torture?

The number of ricksha coolies is increasing very rapidly. What definite things can we do so that this immense number of the ignorant citizens can be engaged in some other work than to continue their inhuman and uncivilized work of pulling their equals? The leading proprietors of some of the big cotton mills and other manufacturers are returned students. What can we do to assist them in improving the working conditions of the laborers and adjustment of working hours?
Name some more industrial evils and think out some practical and possible ways of solutions.

## Problems Abroad

I. Campus

A. What do you find from your own experience as the outstanding weak points of the Chinese students in the American colleges and universities?
   a. In study
   b. In extra curriculum work

B. United States and China are two friendly nations today yet 90% of the college students still do not recognize the national flag of China and quite a big percentage even don't know that China is a Republic today. In such case is the blame upon the American students or ourselves? What is the general attitude of the American students toward Chinese students?
   a. Is indifference their attitude?
   b. Is hostile spirit ever found in some colleges and universities?
   c. How are these attitudes formed?
      1. Racial prejudice?
      2. General hatred against foreigners?
      3. Traditional misunderstandings?
   d. Has the general attitude been improved recently? Why and how?

C. What is the most effective method to educate the American public to understand China and the Chinese?

D. College campus ought to be the most effective and best place for us to interpret China to the American public. What have we been doing in the interpretation of our nation?
   a. Name the things that we have done successfully
   b. Name the things that we have attempted to do and have failed.

II. Organization

A. Alliance
   a. Define Chinese Students Alliance
   b. List the activities of Chinese Students Alliance
   c. Among the activities what things in your opinion should be included which are actually left out?
   d. What is the present relationship between the Chinese Students Alliance and the Students Union in China?
   e. Name the weakness of Chinese Students Alliance and give very frank criticisms
      1. Politics
      2. Factions?

f. According to your fair judgment are the officers actually working for the alliance or using the alliance to further their personal ends?

g. Suggest the possible ways of reforming the alliance
   1. Should the alliance have a general secretary in order to achieve the things hoped?
   2. Should the Alliance employ certain paid officers?

h. Conference
   1. What results have been brought out as a result of the Annual Students Conference?
   2. What percentage of the delegates here come to this conference for the sole purpose of meeting friends?
   3. Should the conference mean more than meeting friends?
   4. What has been the fallacy of the program of the conference. Discuss thoroughly.

i. Should the alliance establish a student's loan fund? How?

j. What should be qualifications of students entering America.

B. Local clubs.

a. Define a local club

b. What are the activities of a local club?

c. Why is a big club worse than a small one?
   1. Is it an indication that the Chinese students cannot work together?
   2. Who are to be blamed?
   3. Is the attitude "I don't care" a right one?

d. Compare a local club with any of the American Students' fraternities in any college.
   1. Point out the striking differences and why they are different?
   2. What can we learn from the American students in their organized life in college?

e. Suggest as many as possible methods by which the wrong attitude toward the local club can be improved.

THE CHINESE STUDENT IN AMERICA.

The preparation of this paper on the Chinese Student Problem in America was undertaken at the request of the Editor of the China Mission Educational Review, in China. As the Chinese Secretary of the Methodist Board of Foreign Missions, Mr. Huang has the privilege of becoming well acquainted with the Chinese students in America. He is particularly well qualified for this work due to the fact that he has traveled in America and has himself experienced the life led by a Chinese student in this country.

The students of a nation are her future leaders, particularly in education and religion. So the character of the student determines to a great extent the character of the leadership of his nation. It is therefore extremely important that a country should devote earnest study and thought to the problem of its student class. The fact that an increasingly large number of Chinese students are coming over to America every year to study, makes it necessary that the educators and politicians of China understand the problems which face the student, and give their aid to the solving of these problems.

Of the 2700 students in America, 400 are supported by the Boxer Indemnity Fund. All of these students have had two years of College training before coming to America. By constitutional right, each province of China may send a number of students who have completed the entrance examinations given by the Commission of Education and the Board of Education. There are about 250 of the 2700 students who have been sent by the provinces. Many of these students do not receive their allowance regularly. This condition, caused by the carelessness of the officials of the Educational Bureau, is a great handicap to the student. No-one can devote his full energy to study if he must continually worry about money matters. When the students have counted upon support from their Government and this does not arrive, it is very difficult for them to support themselves. This unfortunate condition is caused partly by the contemporary war conditions in China and the consequent political chaos, but if the directors of the Educational

Bureau used greater efficiency in the management of the educational fund, this condition might be overcome.

A great number of the 2700 Chinese students may be classed as under private support or under the support of certain companies, i.e., certain corporations which are supporting students in the United States, with the view that these students will, on their return to China, benefit the companies which sent them over here.

A large number of students are self-supporting. They are usually good students because they have worked hard for their education. They appreciate their opportunities more. However, owing to their financial hardships, some of them are subject to physical breakdowns.

The majority of the Chinese students in America are studying economics with the intention of going into banking or business. Political Science is also a popular branch of study. But many of these students on their return to China are disappointed to find that political positions are almost entirely regulated by the military government. According to a survey made by the Sociology Department of Peking University, a great number of returned students are in Peking waiting for a chance to enter government work. The student finds no chance to prove his fitness. for a position, for he can find no opening in a government controlled by the military authorities. It seems only right that the government at least should give the returned student a chance to prove himself.

Engineering and education are popular branches of study for the Chinese student in America. Many are also studying the social sciences and will return to China to do social service work or to teach. Only 22 Chinese students in America are studying Theology. The contrast between this number and the large number of those who are studying banking and politics leads one to the conclusion that the Chinese student is coming to think as the Western World does, that money and power are the first things in life, and that spiritual values come last. Of the 2700 Chinese students in America, one-third are Christians. Part of the responsibility for the correction of this situation rests with the Christian leaders in the United States. However, the problem is only part of the great problem of the student class thruout the whole world.

There are several organizations of Chinese students in America. First there is the Chinese Student Alliance which is divided into three sections, Eastern, Middle Western and Western. Each section has a central office, a secretary and a

treasurer. There are 105 local clubs having the same organization as the sections. Second, there is the Chinese Student Christian Association which is smaller than the Alliance, but which has met many of the needs of the students. There are usually two conferences in June, held under the auspices of the Chinese Student Christian Association; and the Chinese Student Alliance holds two conferences in September. At these gatherings the general needs and problems of China are discussed, and also the student problems in America.

Third, there are various societies and organizations which are chiefly under the direction of the conferences, and which, due to their efficient organization, have been of specific benefit to the students. These are the Political Science Society, the Science and Engineering Society, the Pure China Association, the China Society of America, and the Banking Club. The Chinese students in New York City are particularly fortunate in being able to become members of the Intercollegiate Cosmopolitan Club of that city. There are Cosmopolitan Clubs in many colleges and Universities but the New York Club has the added advantage of having the new International House as its home. International House is a large and beautiful building with rooms for about 525 students, and a complete equipment of club and social rooms, gymnasium, swimming pool, cafeteria, a large auditorium and a staff of workers who are giving their best efforts to making the atmosphere of the building a homelike one, and one in which the students may live sane and happy lives. The Chinese students who live in the International House or who are members of the Club, have a chance to see American life in its best aspects, and also have the opportunity to broaden themselves by contact with students from many different countries.

These clubs and others tend to draw together the students who have common interests. They also help to bring about friendship, cooperation and a better understanding among the Chinese students in America. Having worked together in various organizations in the United States, the students are more likely to work together for common causes in China.

Many of the Chinese students in America are successful. They really accomplish what they come for and are earnest students not only of books but of the life of the Occident. The failures of students are in many cases avoidable. A great many of them are too young when they come over to America. This immaturity, coupled with the difficulties of adjusting themselves to a strange life, explains many failures. If possible, a student should have some practical experience before coming to the United States. If the student can have experience in teaching, social service or some other line of work before leaving China, he will find that this practical experience will be of invaluable aid to

him when he continues his studies in the United States.

Too many Chinese students go to the large cities for their education. Though there are obvious advantages in attending colleges in the cities, still, in the opinion of the writer, the disadvantages in the case of the foreign student, are very great. In the large cities personal associations and friendships are difficult to form. The student's life is often very lonely and his idea of American life consequently distorted. On the other hand, to the student who is socially inclined, the distractions of city life can be a decided disadvantage.

Any student who is not able to speak the English language at least moderately well, is decidedly handicapped. No student should come over to the United States until he has learned the English language quite thoroughly in his school in China.

The solution to the problem of the Chinese student in America is a difficult one. However, there are some mistakes which can be avoided if sufficient care is given to the selection, preparation and support of the students who are sent over to the United States. Before entering American colleges the student should have had a certain amount of college training in China. She has good colleges and preparatory schools in which the students might be trained. Students thus trained are better acquainted with Chinese conditions than are those who have had their entire advanced schooling in the United States. Chinese students at home do not have the drawbacks which face the student in America. It is a saving of time and money for a student to take some advanced work in China for then, as has been stated, when he does come to the United States he will be more mature and better able to cope with the problems which will face him, and better prepared to benefit by the opportunity of foreign study.

A few specific recommendations may be added here: 1. The student should be well acquainted with the social and political situation in China, and should understand the Chinese people before he attempts to continue his education in a foreign country. He should feel it his duty to interpret China to those with whom he is in contact in the United States.

2. As far as possible, Chinese students should have friendly advisors in America, and ample financial support to help them in overcoming the natural handicap which is the lot of every student in a country foreign to his birth.

3. It is well for the student to have definitely in mind the course of study which he is to pursue. Much time and money is wasted by students who frequently change their college and their line of study. This is another argument for sending over the mature student who has a definite idea of what he wants to do.

A great part of the solving of the Chinese Student problem in America rests with the authorities in China. The selection of the students and the administering of the funds should be in the hands of the educators, there, and not in the hands of politicians who are ignorant of the conditions of education and the problems of the students. The Chinese educators should have a sufficient knowledge of the Chinese student problem in America so that they can adequately advise the prospective students. They should certainly use their best judgement in the selection of the students who are to benefit by the Boxer Indemnity Fund and by the funds of the various provinces.

It is becoming increasingly important that the matter of Chinese students in foreign countries be dealt with adequately and wisely. Every year, more and more Chinese students are going abroad to study. Some of them are still supported by the Indemnity Fund for a certain length of time, and some are self-supporting. As the writer understands it, there are about 2000 Chinese students in Europe. Many, it is true, would prefer coming to America. Eight hundred of them are in France, 400 in Germany, 200 in England. The problem of the Chinese student in the last named country has recently grown in importance thru the vote of the House of Commons to apply Great Britain's share of the Boxer Indemnity to educational purposes. The immediate question for Chinese government officials and educators to consider is whether the higher education of their country's youth abroad is of sufficient benefit to China and to the students themselves, for another large sum to be expended in this way.

It will be seen that in the final analysis the heaviest responsibility rests upon the Chinese student in America. His subsequent development and his service to his country will determine the value of sending him to foreign lands for advanced study. If he makes good, the results of this practice may be international in their scope.

Wu Yu-chen
Rochester, New York
20 January 1935

# YENCHING WOMEN AND NEW CHINA

Educational opportunities have been opened to women in China. What can we contribute to the up-building along any line is what we are asking ourselves. We can vote; but how many women still need education in order to be able to do so! We can hold public office; are we capable of performing the duties? We have every opportunity for which our predecessors strove during the first years after the founding of the Republic; how are we going to make good use of these opportunities? We young women of China keep asking ourselves these questions. Some have answered the questions by the work they have been doing.

To-day it is my privilege to speak to our American friends. First of all I would like to tell you about how the students of Christian Colleges have answered these questions concerning the place of women in China.

As I have been brought up in North China, I can speak only of the graduates of Yenching University, the women's college of which was founded in 1905. The graduates of this College have for many years been in great demand in the field of education. Girls' high schools in North China have been asking Yenching for teachers, deans, and principals every year. For instance, the famous Bridgman Academy in Peking, which has the best record among schools in that city, has a dean who is a Yenching graduate. The dean of the women's school of Oberlin in Shansi, and the dean of the women's college in Shantung University are also Yenching graduates. Others have joined the Y.W.C.A. as general secretaries, girls' workers, industrial workers, and workers for promoting better homes.

Many have entered the field of medicine, and they had the insight and felt the responsibility for raising the standard of nursing and midwifery work. Dr. Marion Yang started the first National Midwifery Training School and is promoting a nation-wide program. New nurses with B. S. degrees and visiting nurses

are known in China quite widely. I still remember how Miss Shih of the Class of 1926 entered nursing after graduation and was eager to have the standard of nursing raised. At that time courses in nursing were open to high school graduates without college train. One of my classmates used to talk to me about the opposition of her family to her entering the profession of nursing because they considered her too good a student for that profession. Now she is doing public health work in Nanking. She hastaken the lead in raising the nursing standard, carrying out the Christian spirit of service.

One Yenching graduate, Wan Ya-yen of the Class of 1920, became the head of a women's school which is well known in South China - that is, in the provinces of Chaigsu and Chekiang - to educate the mother with the child. The school starts with the nursery and ends with the high school. A mother can enter for study and at the same time learn how to take care of her children in the nursery and primary school.

Along the lines of social work women students have been specially interested. This interest began in college and continued after they entered society. In the city of Peiping, the old capital, one can always find a Yenching graduate in any of the social work agencies. These are not private agencies only, for in 1931 a Yenching women became the head of the statistics division in the Bureau of Social Affairs which opened the way for women in the future.

The medical social work started in the Peking Union Medical College is becoming popular in hospitals. Leading workers have been from Yenching ever since one of the Yenching students became director of the foundling home.

Now it is Rural Work that most needs women workers. The demand is more than Yenching can fill. The demand comes from the well known mass education movement of Jimmie Yen. There have also been requests from the government, especially in the provinces of Kiangsi, Shantung, Shansi, and from Nanking.

You may ask "Are Yenching women feminists? Do they tend to remain single?" I have no statistics on which to base my reply, but I believe very few are unmarried. They make good housekeepers and daughters-in-law. For instance, Ping-hsin, the poetess, is living with her mother-in-law and bringing up children. Some are married and carrying on part-time work as volunteers, like Mrs. I. C. Fang who does occupational therapy in a hospital. Some are carry full time professional work in addition to their household duties. The well-known Mrs. Chen (Minnie Wong of the Class of 1925) an active member of the Women's Association in Peiping, started a school in a very poor district and served as principal for ten years. This school now includes senior high school work. The students learn to make furniture which is sold to help them continue with their schooling. Besides the manual work they carry the regular school program. How many hundreds of poor children has she educated!

The modern woman in China may serve society in her particular profession and also bring up her children according to the modern theories of psychology, yet still respect the traditions of Chinese family life. Following the motto of the college we seek truth, we want freedom, but we want to express it in terms of service to our fellow men.