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China Colleges Conference
Headquarters: Hotel Saganoo
Rochester

Wu Yu-chow

Life of Women's College in Yenching

There are many sides to life at Yenching Women's College. An athletic girl could tell you all about the campus and skating and boat rowing, a poetess on the lake could describe the lovely moon light. An active officer of the student government could tell you its activities. A student of high scholarship might describe to you the discussion groups. I cannot tell you all about life at the women's college in Yenching, especially with my limited English and lack of experience in public speaking. But as you are dear friends of Christian Colleges in China, and I feel you are so interested in our life, I shall forget to be afraid and shall tell you what Yenching College has meant to me as a little girl-girl, as a college student, and as a member of the faculty.

Yenching Women's College, formerly Peking Union Women's College, was founded in 1905. The first class of graduates went out to be teachers in the best girls' schools before I was old enough to go to kindergarten. My father heard of these women from his associates and said to my mother that he was going to send me to this college later. When it was time for me to start school, my father brought my older sister and me to the Dean of Women's College, Dr. Miner. Dr. Miner did not say to my father that I was too young for college. She simply nodded her head and kept me.

After my father left us from the office, the Dean took my sister to one court yard where the higher primary school was, and me to the first grade. The next they decided that I should go to the kindergarten in the morning and first grade in the afternoon. Of course the reason must be I could not catch the class, that was in the winter of 1912. I called the kindergarten "Little Red Chairs" and we all called the teacher "Big Sister". She was the in Kindergarten Training Course in Peking Union Women's College.

Big Sister changed my ideas about school life, I thought it would mean beatings and scoldings. The whole atmosphere was one of calmness and beauty. I realize now what a great influence this was in my life, for many times I had recalled the kindergarten days when I was working with the country children after I graduated from college.

I remember one day it was raining and the maid did not come in time to get me at noon. Big Sister invited me to the college dining room. I still remember the way she brought me, she carried me tucked under her right arm. The students ate large loaves they made themselves, and one of them made an announcement which I did not understand at that time; I can imagine now, it must have been some election for self-government. My teacher's kindness and love, and her enthusiasm for the college made a deep impression on all the children in the class.

When I was in the second grade, I had another teacher who was a graduate of Yenching. I can not describe how much I loved her, My sister used to tease me for writing so called poems to the teacher. She said to some of the older girls that she was willing to help them to skip a grade if they were willing to come to her home and study during the summer vacation. They started stared at each other. The teacher understood and said "no tuition at all". I wanted to join too but the teacher laughed and said "all right, you may come too even though you cannot do the regular work." She not only took us free of tuition but gave us lunch during rainy days, later I learned that her salary was only \$12 a month.

My sister and I were very much impressed and we decided that we should save our pocket money and send our neighbor little girl to school. And we did carry out our little plans. Her unselfishness inspired many of her other students to help their neighbors to attend school.

Then I went away from Peking for a number of years. When I was ready for college, without any hesitation I entered Yenching University. Every new student

was introduced to an upper classman who was her big sister. The new students feel quite at home at once. The next year we moved to a new site and every one lived in a dormitory. This fostered more close friendship among the students and between faculty members and students.

The campus of Yenching was very beautiful. There is boating in the Spring and Summer, and skating in the Winter. We have the best women's gymnasium in China and the dormitories are very comfortable. There is a new infirmary. Students go there to rest as well as during illness. I have spent several pleasant weekends there.

There are four girls' dormitories and one house where the students have practice in managing a home. In each dormitory there are two teachers who live in a suite of their own. Whenever I think of the college days I remember Thursdays when I used to go to the teachers' rooms and eat candies. It was not the candies that made me remember so clearly, it was the friendship between faculty and students. By the time I joined the faculty, the students came not only on Thursdays. One Christmas several students did not want to leave my room and wanted to wait for the carollers, and they ~~threw~~^{gave} candies to the carollers, when they passed my windows.

Although co-education is an important part of Yenching, it does not prevent the formation of life-long friendships among the women. Some of us formed a child welfare club which was met twice a month for three years. The members were friends during college days. Several professions are represented — a doctor, a nurse, two social workers, a home economics teacher, a writer and a school teacher.

There are of course some romances and marriages among the students. But at Yenching there is a splendid spirit of comradeship between the boys and girls. In the class of 1929 there were four girls and five men especially interested in social work. We wanted to find a way to carry on our friend-

ship throughout life. At the end of junior year one of us suggested that we should translated English Sociological terms into standardized Chinese terms. Some of us thought that it was too big a job, but we decided that we were going to try anyway. We shut ourselves in the library during holidays and vacations and worked together ten hours a day and at last the glossary was published ^{and} sold at 85 cents a copy. People still buy the book, which was the first of its kind.

After graduation I was very anxious to carry its spirit into my work. I did not know how much help I was still to receive from the college. Frequently I heard my professors urging me to go ahead and encouraging me with helpful criticism.

At Yenching they strive to make us strong and healthy so that we will be able to bear responsibility. Our surroundings are comfortable and beautiful, but we are taught to go out try to bring it about that others less fortunate fortunate-fortunate may enjoy what we have.

As the first women's college, Yenching has many graduates who have blazed a noble trail for us to follow. We feel that we must work even harder than they to live up to the high standard they have set us.

On my first birthday Yenching Women's College was founded. All my life I have watched the college grow and have felt the increasing interest of our American friends. I want to thank you for the opportunity of meeting you here today.

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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 alarm. 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 tearing 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 positions. 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

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MY COLLEGE LIFE IN YENCHING UNIVERSITY

by

CHENG T'ING-CH'UN

I would like to have studied my English ten years more before I write "my College Life", which has been impressed so deeply in my mind and my soul that my present English cannot express it as I wish.

I like to study in a place like a summer palace and I like, too, to live in vagabondage. Could these two desires go on harmoniously? It sounds impossible. But to a certain extent my college life has satisfied both of these seemingly contradictory desires, though my study has not been carried out well and I have not had a thoroughly vagabond life.

When I left Shanghai for Peiping, only a few cents were left in my pocket. The first time I stepped in the West gate, my pocket had been filled with a few dollars. It was said that the college walls were as high as the sky and the college gate was as deep as the sea. But it was I who climbed over the high wall and marched in the deep gate with a few dollars in my indigent pocket and a poor bit of baggage on my iron-hand.

In my college, there is nothing that cannot be settled. If you cannot pay your tuition, you just ask for payment deferred, or ask for a scholarship. I have been here for eleven terms, but not a single term could I pay my tuition on the registration days. If you must earn your own living, you may apply yourself to the Committee on Selfhelp. In case you have to have a new suit cut, you just go to the Committee on Loans to have a long-term loan, but in case you have an urgent need, such as no money for buying bread this noon, you may go to the Committee this morning to have a "short loan".

If you cannot pay your dormitory fee, you may go to live in the attic and sleep on the south porch just one story below your attic if you like to sleep in the open air. In the attic, you have the same light, the same bed, the same steam pipe and the same furniture as the others who live below you, and you share the same bathrooms with them too. But you have more chances to make many intimate friends in the attic than in other places. If you really like to sleep on the porch and know how to appreciate the porch, a new world will be opened before you. On the porch there are enough of water and sky for you to stare at to be happy or to look up at to be calm. You can lie on your bed looking at the moon the whole night long and welcome the sunrise every morning. The rising sun in the bottom of the lake presents a beautiful sight, and the evening moon among the tops of pines and willows is a fascinating scene. At midnight you may listen to two or three nightfish splashing in the lake. At noon you may enjoy the mild southern breeze in the summer and the lovable sunshine in the winter. If you awake from a sweet dream, the sight of the red pillars, the white wall, the blue rails, the lake, the overhanging willows, and the beautiful eaves will make you doubt that you are still in your dream. When you lie on your bed looking through all the trees around the porch immediately after the rain, you will think you are floating in the greenness of an ancient virgin forest. When it

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is bitter cold outside your bed, then inside you will be very warm; the colder the outside, the warmer the inside. On the porch at any time from any point you will have a wonderful view, and everything which comes to your sight will delight you to the full. To tell you the truth, for four years I have slept on the south porch of the fourth dormitory right beside the lake. Below the porch there are a stone bridge, trees, and flowers around the island along the path almost throughout the whole year: violets, peach blossoms, lilacs, wistaria, roses, peonies, and many white and yellow flowers in the spring; jasmine and lotus in the summer; in the autumn, chrysanthemums, wild flowers, and the red leaves which are as red and as beautiful as the flowers of middle spring; in the winter, the flowering plum and the white snowflakes which are the flowers in dreams of the Southern children forever. When you stand on the porch, it is hard for you to think that you are in north China and not in the water-country of the South. Therefore, although some years I had to live in another dormitory by an unfortunate drawing in the lottery, yet every night I went to my bed on the south porch of the fourth dormitory. If Yenching is the best place in Peiping, then I consider that my bed is in the best place of all in Yenching.

So much for your sleeping which has been settled nicely. What will be your next problem? Of course, I know perfectly well you are a poor fellow. Any healthy man needs some recreation. The door of the school bus running between the school and the city is closed against you terribly tight, if you have no thirty cents in your hand, but the gate of any cinema is even tighter, if you knock at it with your empty hand. Never mind the bus, the cinema! There are many bicycle trips every week end led by veterans. You just imagine that Peiping was the capital of five dynasties for nearly a thousand years. There are so many ancient remains and places famous for scenery or of historical interest to be enough for you to wander through on your bicycle trip. When you enter an historical place, either the gigantic girth of cypresses, or the graceful tablets of stone, or the ancient style of old buildings will carry you back to a distant age as if you were living with your ancestors now. When you climb up to any peak of the Western Hills and look around, the river winds its way like a string on the north China plain, the whole city of Peiping appears to you as if you could pick it up and put it into your pocket, the white cloud and the blue sky are coming down near to you as if you could touch them with your own hand. The imposing sight delights you infinitely and the fresh breeze purifies you thoroughly. At this moment you will forget everything behind you and plunge into the bosom of nature and be fascinated with her beauty and magnificence. Every week you have a strange place to go, and every time you will have some new ardent friends to come back with you side by side or hand in hand. If you talk about your day's enjoyment comparatively during your bathing with your school fellow who just came back from the city, I am sure you will be gladder than ever that you did not go in the bus in the morning.

If you have no family in Peiping, your professor will invite you to his home to dinner during the festival time. In case you are a passionate person and homesick or crossed in love, you may spend your week-end comfortably in your professor's home as often as you like. If you are ill or only feel that you need a quiet place to rest for a while, you just go to the infirmary without any charge. The men's infirmary, which is situated beside the lake near the pagoda among the little hills, is an excellent one. Of course the women's infirmary is even more comfortable. If you are really sick, your friends of the opposite sex

may send you some flowers or comforting notes, and your professor may send you some money according to your need before you ask. In Yenching it is hard for you to feel that you are a lonely or helpless person or a stranger far from your own home.

Two splendid modernized gymnasiums one for boys and one for girls respectively are quite enough for you athletic activities. The well-prepared tennis courts and the eminently smooth open rink on the lake are free for you to play and to skate on. When you skate forward with ten or more people in a wide line on the ice which is still thin, you will feel the ice waving up and down and you are just like a boat drifting in the sea. When you chase your friend hotly during the evening, you will feel as though you were an automobile driving fast for a secret important meeting. It is great amusement for you to stand on the shore of the lake to appreciate the skaters dance, pair by pair, on the rink at sunset. At this moment, the rink is crowded but the atmosphere is peaceful, delicate, sweet and harmonious.

There is still another very ideal place for you to go at your leisure. You may drop in at the morning chapel or the Sunday chapel services, no matter whether you believe in God or not. You just listen to the pious prayer with humble heart and sing loudly and a real paradise will appear before you. The quiet, the grandeur of the chapel will refresh your soul and the feeling of goodwill toward men will help you to make up your mind to go steadily and to stand by goodness forever.

If you are weary of too much class work or too many social activities, after the class hour you may pick up some lyric or pastoral poems and go up to the quiet pavilion among the trees on the top of the little hill, or sit down under the green willows by the poetic lake, and read the poems trying to understand them not with your mind but with your heart. I am sure, if you were never a poet before, in this way you will learn how to write a poem or at least see your daily life as a poem.

As well after your supper as after your class, you may take a walk with two or three intimate friends along the path covered over by the trees around the lake, or you may be stragglng on the marble bridge in front of Bashford Hall. The well cut green grass in the large yard and the scenery of sunset in the Western Hills are mingled like monsters seen in a mirage and mistaken by our Chinese tradition for realities.

It is seven o'clock now : automatically you leave your dream behind you and walk into the lighted library not far from you. Now you have new magazines just come from every part of the world, and the very old books coming down from our ancestors. You may devote yourself to your study, but when you lift your head, you will be glad and surprised to see a very beautiful lady or handsome gentleman sitting just opposite you, and she or he may be the very friend whom you like to see very much. After deep study, you will be a lucky person to see the night of Yenching, either the moon hanging above you or the stars brightening over the blue sky except at some windy time. When you go to bed, you will cheerily sing in a low tone a song : "My work has been well done to-day".

I am a boy, I still enjoy my college life so much. If you are a girl, you will enjoy yours even more, for I always say that the environment and the atmosphere make people feel that Yenching is a school better for girls than for the boys. Therefore on the average the grade ratio of the girls is higher than that of the boys. Not only do the students open the door of the class room for you, but also the professor will do the same thing and even escort you back to your dormitory, if you please. It seems that every boy is born to be your

man ; you just go ahead to do whatever you like the most. If you like to be popular or active in the campus, there are many chairmanships or honorable titles waiting for you. If you prefer to study, there are as many libraries as you need : The main library, the department libraries, the special libraries and the women's library.

Many people are talking about the Yenching spiring. What is it? I don't know. But one thing, I know, is that the university motto, "freedom through truth for service," has been carried out in full by the daily life of "Yenching People". In a word, it is six years since my family has sent me a single cent, and I have not begged for help, but I have had quite enough of bread, clothing, amusement, and study. If Yenching is a college for the rich son and daughter, I say, she is also a college for the poor fellow. I believe nobody in Yenching can deny what I have written above as my experience, even a single word.

I think I may forget everything in the world, I may forget the beautiful landscape of my native country and I may forget my beloved sweet heart, but, I think, the memory of my college life will never fade away. If I should be burnt to ashes some day later, I think among the ashes you could still find the memory of my college life.

CHEN YU MING'S JOURNEY

My name is 'Chen Yu Ming, a third year premedical student. I left Peiping on the 18th of July, 1941 on the one o'clock train of the Peiping Hankow railroad to Chengte, Hunan province. Then by bus I went to a small town about 100 Chinese li away from Changte where I met several Japanese soldiers and was kept in prison for eight hours. Fortunately, on account of some Chinese friends' help I got through the front line during the night by walking about 150 Chinese li to Ling-hsian, Honan where the Provincial Government of Hupei is. After staying there for three days, twenty of our young students, most of them were middle school students who escaped from Peiping, walked from Tsi-hang Shan (Mount Tai-hang) for eight days and nights to Lo-yang. It was indeed an adventuresous trip, yet awfully precious to me. Most of our travel was during the night. We walked across the high mountains and although it was summer time, we had to put our winter clothes on. Sometimes we had our meal just with one or two pieces of dry bread under the shadow of a tree. Sometimes we slept beside cow-sheds. The most dangerous night was the night we crossed the rail-road. Although we had walked about 100 Chinese li already in the day time, yet we had to continue our way in the night, The universe was so quiet that we could hear the sound of our own breath. We walked as fast as we could, It was so strange that everyone of us seemed not a bit tired, but full of strength. The bright new moon was hung in the blue sky in the west. Well, finally we were fortunate to be able to cross the railroad without any mishap.

Unfortunate things happened one after another after that. I got malignant malaria when I got to Lo-yang a few days later. For one day and one night I was not conscious of anything. Living in a dark small house besides a pig-sty, I lay there on my back for nearly two months.

By borrowing some money from one friend, I was able to come to Chengtu by way of Hsi-an and Pao-chi by bus. There was only \$15.80 left on hand when I got to Chengtu, where I even did not know one single friend or relative beforehand. By chance, I met Leatrice Huang, and old friend, in the West China Union University. She introduced me to the son of the Dean of West China Union University Medical College, and I was admitted as a guest student from Yenching University. Time flies as an arrow. A whole year has been passed and now our university has reopened here in Chengtu so that I could happily return to my mother school. During the year in WCUU I got through by finding some self-help work in school although I still owe some money to WCUU.

This is the first time that I ever left my native province, Hopei. I am far away and have met many difficulties in life. I am sure that I could not have these precious experiences unless our honorable war had given them to me. As our final victory is approaching, I feel that it is lucky for me to be born in this generation.

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THE POSITION OF CHINESE WOMEN YESTERDAY AND TODAY

By Miss Chou Lan-ching

I am a Chinese girl, so I am going to tell you about the changes in the position of a woman in China during the past decades. In the olden times Chinese women were powerful. They had high position even ranking higher than men. Some even had power to rule their country and the family name was carried through the women of the family during one period of the history. Gradually the place of the woman was changed and she was obliged to take a position inferior to that of man. This was not accomplished in a year or two but over a long period of time.

I do not want to spend time tracing our ancient history, but I want to give you a picture of the changes that have taken place within the past thirty years. First, let me tell you something of the place of the woman in her own home. Before a woman married she must obey her father, after marriage she must obey her husband, and when her son became a man, she must obey her son. Her main duty was to carry on the work of the home, but had no power or position even in family affairs. Her clothes were usually not as fine as her husband's, and she was obliged to eat from a second table.

She had no place in society, even a name was not given to her. The name she used was her family name combined with the family name of her husband. For instance, if her family name was Wang and her husband's name was Chang, then she was called Chang-Wang Sz.

In a few large cities there were one or two girls schools, but none in the smaller places. At that time there was only one girls school in the city where I was born. Even my elder sister did not have a chance to go to school, but was taught by a tutor in our home. It was not considered a good custom for an unmarried girl to leave her home or to see a man except her father and brothers, so very few girls were allowed to attend the schools. Because there were not many opportunities for a girl to be educated, naturally society could not expect very much from these women. They could not make a contribution unless

they had the opportunities of an education. There are four virtues that every Chinese woman was taught to follow: (1) what they say must be gentle; (2) what they do must be modest; (3) their appearance must be humble; and (4) what they accomplish must be done quietly and without praise. It was not that a Chinese woman did not have ability for leadership, but they had no opportunities to express themselves and were living under very limited conditions. For instance, in my own home, my mother was an unusual woman, in every way superior in matters demanding decisions, to my father. Social custom of that time demanded that she should follow the four virtues that she was taught to obey, and she never had a chance to express herself. I remember the remarks of one of the American missionaries in our city who after knowing my mother told us that if she was living in America, she would be one of the great leaders among women.

Let us see the changes that have taken place to give the women of the present time a new place in our land. Today nearly every college and university in China is co-educational, giving women a chance to have a college education. Among our thirteen Christian colleges in China, two are for women only, while nearly all the others admit women.

The government has recognized that women must have equal opportunities with men, and society demands today in New China that women be given a chance to secure advanced training in practically every field that is open to men. While society has recognized this equality, it takes time for the people to acknowledge that women have the same opportunities as men. Actually in the home today if there is a choice to be made between a brother and a sister, the first chance is given to the boy. It takes time to work out systems of equality. It is public opinion that woman has equal rights in her own home today - no longer must she obey her husband but works with him in managing her home in the way that seems best to her. Today many women are exerting their rights and continue to use their own names even after they are married. A short time ago I heard the president of one of our large universities in China introduce his wife, who was giving a lecture, by her maiden name.

Since women in China have had a chance to have an education, they have made tremendous contributions to the life of the country and the world. Today there are many outstanding women doctors, lawyers and business women. In the government offices, women are holding important and influential positions. Their greatest contribution is teaching in the schools. In fact, there are not enough educated women in China to fill the many positions open today.

I would like to tell you of three outstanding Chinese women. First, Mrs. Hsiun Hsi-ling, who was the wife of an important government official. She helped her husband in many ways and especially in conducting a large orphanage in the Western Hills of Peiping. She was a woman with great ambition and was anxious to do something for the women of China. After much discussion with her friends and influential officials she became interested in the Mass Education Movement which has done so much for China under the leadership of Jimmy Yen. In fact, she was called the person who laid the real foundation for this great work - through her gifts, her work, her inspiration and her personal contact with Mr. Yen.

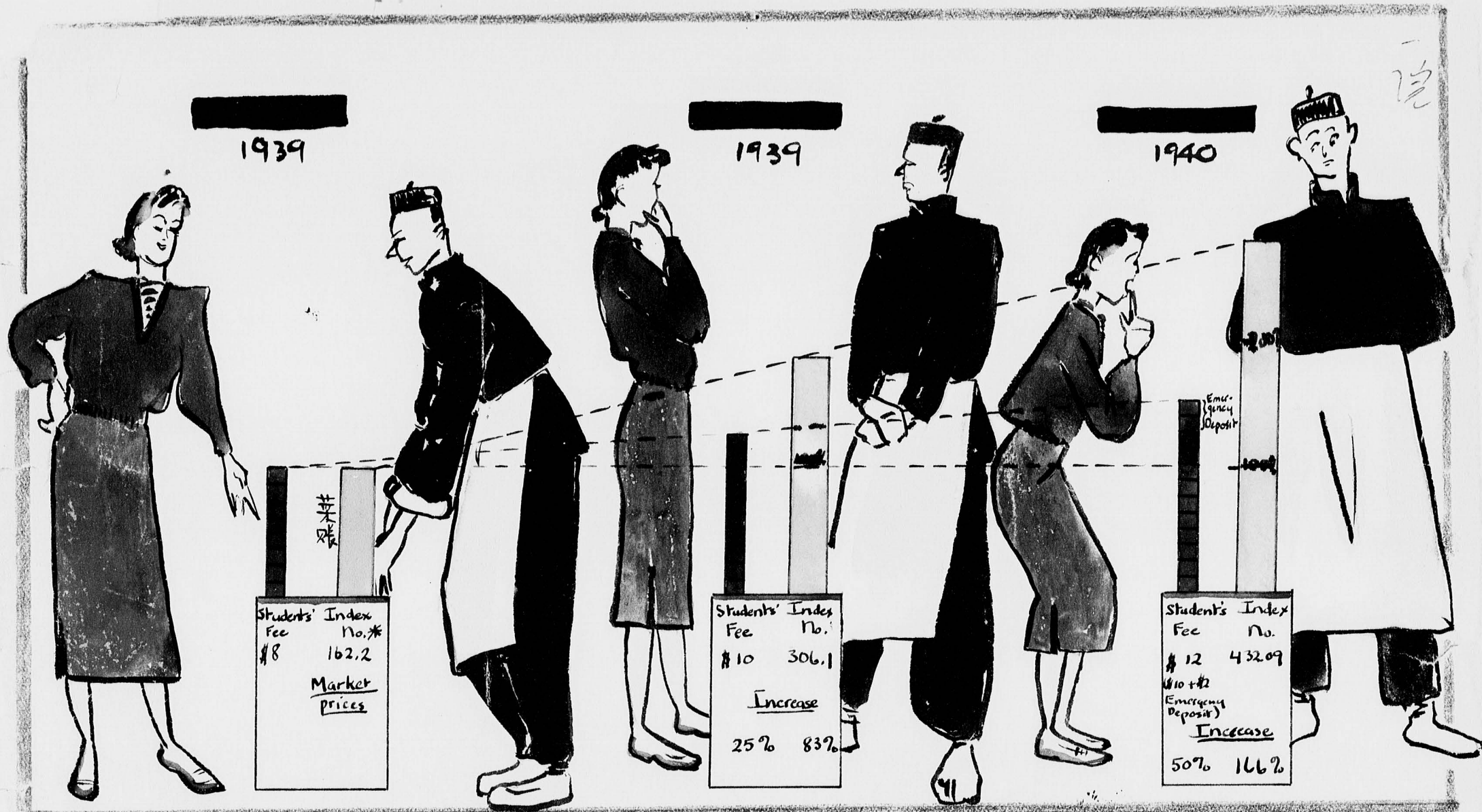
Second, a young girl - Miss Pan Ru-mei - who graduated from Yenching University only three years ago. Even in high school she had a vision of doing definite Christian work, and when it came time for her to enter college she made up her mind to work her way through college, although her family could afford to send her to school, in order that she might continue her work in her own way and not be under any obligation to her parents after graduation. Many positions were offered to her - positions that promised high salaries, easy work and high position - but she chose the position of social worker among the country people in Hopei province. In one district she visited the people, traveling by donkey cart which is far from comfortable, working for almost no salary but building up the church so that today there is a wide awake enthusiastic church in the district that without her was losing its church life. Hundreds of people have been influenced by the life and work of this one Chinese girl who has dedicated her life to Christian work.

And last is the beautiful Christian woman, who is the wife of Gen. Chiang Kai-shek - the most prominent leader in China today. She is a very thoughtful woman. When she visited the battle front with her husband in the areas where he was engaged in driving out the communist soldiers, she found the people who had money had left for places of safety but the poor farmers had no place to go and no money. They had been influenced by communism, and she felt something must be done to give them a new way of living. The only way that would give them hope was to give them Christ. She called together the religious leaders of the different missions of that district and organized the Rural Christian Service Union, providing one-half of the budget, donating the necessary land and facilities and inspiring them to give to these people something better than communism, something that would show them the way that Christ would have them live. She is deeply loved and honored by every man, woman, and child in that district and in China today.

These three women have lived in different periods and in different districts. According to the work they have done, it shows that Chinese women have wonderful power and ability to carry on the great work today. You will note that these three women have made great contributions individually. The great work to be done in the future in China must be done by united efforts of all women interested in some great cause. For instance, take the great peace movements which have been helped so greatly by the united efforts of women in this country. They may also be very greatly strengthened when Chinese women unite.

The great leaders among the women of China have been graduates of our Christian colleges. We know the great leaders of the future will be those who secure their inspiration and education in the Christian colleges of China. When we see what these women in China have accomplished, we are deeply grateful to the women of America who have given so generously to make possible these institutions in China. The number of educated Chinese women is very small today - the future is bright and we need your continued prayers and support to carry on the great work that Chinese women must do in years to come in China.

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* This Index Number is from the Yenching Index Numbers published by the Economics Department. The Index number is obtained from the actual market prices at a given time. This chart shows the reason why the Emergency Deposit must be used, and why at the same time the food cannot be of the same quality as it was before prices rose.

Small Groups of Refugee Students in Yenching

(Liu Shih)

Yenching formerly was considered as an "aristocratic" university, but that has been changed since the war broke out in 1937. Here in Chengtu, we, as a refugee university, have many refugee students; that word "aristocratic" has been forgotten. With very little income, and under increasingly high cost of living, these refugee students have lived a hard life. Usually they have two kinds of income. The one is the loans offered by the University and the Ministry of Education, the other is the payment from self-help scholarships. With the combination of both a refugee students can continue his study.

These refugee students, most of whom have experienced the travelling through the Japanese occupied areas to Free China, have learned something new outside the university campus, especially how to cooperate with each other in many respects. There are small groups of refugee students who live on a sharing basis just like a family. In these groups every one can get a sense of security. Each one earns money according to his ability and each one has right to spend according to his needs. Strict "checking" systems are applied so that money is not spent unreasonably. If any one gets sick, he can receive not only economic support but also friendly care in many possible ways. Beside, clothing, books, and many other goods for daily use, and even shoes are also communized as far as possible.

These students, economically poor as they are, usually have better morale, get better records in study, and participate in many university activities no less than those who have more leisure time. They are particularly the advocates for the democratic movement in China.

In Yenching, self-help work is usually considered a sort of honor among students. Even those who are not in urgent need of money are sometimes trying to spend their leisure time in self-help work. This I should think, is one of the positive influence exerted by these refugee students.

* Mr. Liu Shih is one of our post-graduate students in the Department of History. He is also acting as an Assistant in that Department.

Student Self-Government in Yenching

The Student's Self-Government Association of Yenching has been organized in accordance with the Election Rules of the College Student's Self-Government Association promulgated by the Ministry of Education. During 1944-45, the work done by the Student's Self-Government Association is mainly as follows:

Regulate Work:

(1) Service to New Students

At the beginning of every term, the Student's Self-Government Association forms a Reception Committee with the school authority to serve the new students. Its main work is to help the new-comers to solve the problems of lodging and boarding, to take registration and to understand the general conditions of the school.

(2) Student's Welfare Work

The Student's Self-Government has under it a Hostel Affairs Committee and a Boarding Affairs Committee, helping the students to solve the problems of lodging and food collectively.

(3) Current Affairs Discussion Meetings are regularly held to help the students understand the international and internal situation.

(4) Helping the school authorities to hold various meetings.

Emergency Work:

(1) Protesting against Police Force.

The Student's Self-Government Association led the students to participate in the demonstration against the Chengtu Police Commissioner Fang Chao who had ordered his men to dissolve a middle school's student strike with force. This happened on November 11, 1944, later known as the "Double Eleventh Incident". The Police Commissioner at last was discharged by the Government.

- (2) Farewell Party for Students Joining Army.
When Chinese forces met setbacks in Hunan and Kwangsi in the winter of 1944, many Yenching students joined the army voluntarily. The Student's Self-Government Association held a farewell party to bid them goodbye. Besides an Aid to Student Soldiers Committee was formed, which later sponsored a concert to collect funds to comfort them.
- (3) Collecting Contributions to Comfort the Army.
During the withdrawal of the Chinese Army in the winter of 1944, the Student's Self-Government collected emergency contributions to comfort the army so as to elevate the Army's morale.
- (4) Comforting Enlisted Men.
China's draft system was very unsatisfactory. The newly enlisted were badly treated. In order to let the students know how the newly enlisted men lived, the Yenching Student's Self-Government Association started a movement of comforting newly enlisted men in Chengtu. In addition to this, it organized the student representatives of various schools to call on General Lo Chung-lin, Minister of Conscription Affairs. Suggestions to better the enlisted men's living conditions were handed to him during that interview.
- (5) Issuing Declaration on National Situation.
The basic reason of China's corruption and backwardness is the lack of democracy in this country. After a general meeting of the students, the Student's Self-Government Association was authorized to issue a declaration on the national situation. The main point of that declaration is to urge the present government so as to safeguard the people's fundamental freedom and to realize democratic government.

* Mr. Chang Fu-p'ei, the writer of this article, is a Junior of the Political Science Department, and is also the President of the Student Self-Government in Yenching this year.

Hu Hsi Jih Pao (West China Daily News), Chengtu, April 12, 1945

"Bloody Days of Recruits" (Abridged)

The Student Self-government Committee of Yenching University, together with many of the school's Christian groups, called on and comforted some 1,700 recruits in Chengtu during the past three days. Below are scenes they witnessed when they visited them:-

The Yu-chi Tea House was being used as a temporary lodging for the recruits. Altogether 450 recruits were crowded in that house, with all the doors and windows closed so they could not escape. Wet and dark, the room was filled with an indescribable odor. The recruits were asked to sit on the ground all day long, until finally they became sick and died. Few of them joined the army voluntarily; most of them were drafted. The Paochang or Chiachang (lowest district officials) drew lots for them and later they were told they had been drafted. The rest of them were either impressed or bought to replace rich men drafted. Accordingly, they came from many different walks of life. There were peanut-hawkers, thread-peddlers, vegetable-sellers, airfield laborers, etc.

In the Pai Lao Hui Tea House, an old man beyond the recruiting age will soon be sent back to Tsungching because of his failure to pass the physical examination, yet his home is in Chengtu; he was bought to take the place of a recruit from Tsungching. His old wife, after failing many times, eventually found him in this tea house. She wept and cried, not knowing what would come to her old husband when sent to Tsungching, a strange place far away.

A monk on his pilgrimage was also impressed and was then kept in that tea house. He has been ill for more than ten days, and has lost all appearance of being a man. He was still sitting on a bamboo chair. Asked why he was not lying down, he said that he would be whipped if he did so.

Another recruit has been ill for five days, not only without food, but without even a drop of water. Many recruits are suffering from skin diseases. They need washing. Yet, even drinking water is very scarce. How can they get water with which to wash?

In the Lingan Tea House, the urinal was put right beside a sick recruit. They were living on the first floor of the tea house, eating and sleeping in the same place. When asked if they got enough to eat and if officers treated them well, they would look around timidly before answering, "How can we get enough to eat? Tell us if there are still better days ahead!" they said.

The officers in some of the recruits' assembling places had anticipated the students' call, so everything was arranged as satisfactorily as possible. The recruits answered "yes" to every question about their living conditions. The truth was disclosed only when the officers were not near.

They did not regret having been recruited, because it is every person's duty to serve in the army when the nation is in danger. But, they said, "We hope the world will learn about our living conditions and that we shall no longer be mistreated."

They have military drill every day. However, as they are so hungry that even walking is a hard job for them, running on the city wall is really an impossibility for them.

When they were called upon, it was night and they were asleep. The room was so small that men were sleeping all over the ground. One could hardly find a place to step among them.

Two seriously sick recruits were found in another tea house. One was named Chao, only twelve years old, and another was named Tu, over forty. It was said that these two recruits had been severely whipped the night before. When asked the reason, no one dared answer. Later on, the civilians around told the story:

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When the recruits had had their dinner the previous night, their captain asked if there were anyone who had not had enough to eat. These two recruits answered. As a result, they were whipped. The stick has been broken during the beating by the captain. Two fellow recruits broke into tears when they saw this. Consequently they themselves were also whipped for expressing their sympathy.

Tu, the older patient, was so thin that he no longer looked like a man. When the students visited him, he was still able to get up and he ate a piece of cake and drank a few drops of water. But when the students left, they saw him taking his last breath.

Many recruits had died, the civilians around said, but they were just left on the fields without being buried. Dogs walked over these corpses all day long.

These are the bloody stories of China's recruits. We say earnestly, "Save the recruits! Save the nation."

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"The other patient, was so thin that he no longer looked like a man. When the students visited him, he was still able to get up and he ate a piece of cake and drank a few drops of water. But when the students left, they saw him taking his last breath. Many recruits had died, the civilians around said, but they were just left on the fields without being buried. They walked over these corpses all day long."

"These are the bloody stories of China's recruits. To say earnestly, 'Save the recruits! Save the nation!'"

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Yenching and the Student Movement

Since the end of 1945, students of China have again begun to express their political opinions through a series of strikes, parades, and demonstrations. This movement started on December 1st, when, in Kunming, two students were killed in a meeting. The two murderers are being held; apparently they acted on behalf of a reactionary group. The slogan of the demonstrations was that the Government should become democratic by inviting other parties to join the cabinet, granting the people their fundamental liberties, and abolishing government corruption and eliminating reactionary and other undemocratic elements. The Americans were also asked to keep their hands off China by evacuating their armed forces from the North, where they had no right to be. From Kunming the movement spread to Chengtu, Chungking and other cities.

By the end of February the students of Chungking started another movement directed against Soviet Russia in protest against Russia's aggressive attitude in Manchuria by prolonging the military occupation and because of other alleged Russian atrocities, including the removal of factory equipment, the assassination of Chinese officials as well as large-scale rape and robbery. The students of Peiping, Tientsin and other restored areas likewise staged mass meetings, shouting slogans and marching through the streets.

According to the Peiping Chronicle, in Peiping, 50,000 students from 48 universities and secondary schools paraded through the streets of the city on February 26th, carrying paper flags and shouting slogans, protesting against Soviet Russia's Manchurian policy, the students held up traffic as they marched down the main streets. The demonstration was orderly, protected by armed police and shouting high-sounding anti-Russian, and sometimes anti-Communist slogans.

On the whole, Yenching students remained calm throughout a period of almost five months of student agitations under one banner or another. Being mostly freshmen and subfreshmen, they do not claim that they know enough to warrant for any action or expression of opinion; still, they are rather perplexed by the kaleidoscopic complexity of the present political situation of China, when international relations have much to bear upon the internal situation, and vice versa.

There were, however, some four or five students who either thought it their patriotic duty to take part in this gesture or who were puzzled by the non-committal attitude on the part of the University authorities, and who did not hesitate to say so before some faculty members. On the eve of the scheduled Peiping parade, two students came to see the Executive Secretary of the Student Welfare Committee, informing him that, at the request of the students in the city, they intended to lead a group of students in-to town to take part in the demonstrations. Other students went to call on two or three other faculty members to listen to their opinion in regard to the present situation. In each case, hours were spent in explaining the whole situation from the point of view of the faculty members.

In the end, Yenching students in Peiping did not appear in the parade. (A recent message from Chengtu is to the effect that the students there also did not participate in the demonstrations. As a consequence of this fact, the office of the President of Chengtu Yenching was damaged by a mob, annoyed by the inactivity of Yenching.)

The university authorities in Peiping felt it then imperative that the attitude of the faculty members should be made clear to the local students in regard to the present political and international situation. On March 1st, at short notice,

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the first University Assembly of the Spring semester was held with Dean C. W. Luh as the main speaker.

Presiding over the assembly, Mr. Hou Jen-chih, Chairman of the Committee on Student Welfare, asked the students to listen to Dean Luh as if to an elder of the family and to take into consideration what he was going to say.

The following is the gist of Dean Luh's speech:

For the last twenty or thirty years, with legitimate reasons, students of China have had many grievances to express and many dissatisfactions to give vent to. In Yenching, they not only received the sympathy and actual help from the faculty, but, in some instances, the faculty went even ahead of the students; e. g., their anti-Japanese activities before Pearl Harbour. This was so, because at that time, our objective was clearly defined and our common enemy was but one. Things are quite different now, when the whole situation is perplexing even to myself.

I firmly believe that, out of every thousand participating in the parades, there are at least nine hundred and ninety young patriots. But they are instances when innocent young people are used for ulterior purposes by one faction or another; and often the brewing-up of an anti-foreign sentiment ^{is meant to} serve the political interests of one of the domestic political parties. ^

Since the opening of the All-Party Political Consultative Council in Chungking, there has been a gleam of hope that China may gradually be landed on the road to democracy, which the present China certainly is not. This hope and this critical moment are unprecedented in Chinese history and this opportunity cannot be too much cherished. As college students of this country, every action and word of ours should be dedicated to the preservation of this opportunity and the realization of this hope, lest one wrong on our part should be the cause of an irremediable mistake for generations to come.

Yenching students, in their patriotism, have always been remarkable in their level-headedness. For instance, in the student movement of 1936, Yenching was one of the leaders, but among all the educational institutions in Peiping, the Yenching students by their own decision were the only ones to attend the final exams, thus completing the academic work of that semester.

It has also been a principle of the Yenching students to take no action unless they see clearly the issue at stake. Because of the complicated nature of the present situation, it is even more important to know, to analyse, and to think. The University is inclined to encourage student discussion groups, student forums, and other reading clubs, in order to obtain a better understanding. All interested faculty members, I think, will welcome the students approach them with problems. Students who think they have legitimate grounds to express their own opinions will not be thwarted, but will certainly receive the whole-hearted support of the faculty. However, any expression of action must be based on knowledge.

the first University Assembly of the Spring semester was held with Dean G. W. Loh as the main speaker.

Residing over the assembly, Mr. Hon Jen-chih, Chairman of the Committee on student affairs, asked the students to listen to Dean Loh as if to an elder of the family and to take into consideration what he was going to say.

The following is the gist of Dean Loh's speech:

For the last twenty or thirty years, with inevitable reasons, students of China have had many chances to express and many dissatisfactions to give vent to. In Yenching, they not only received the sympathy and aid all help from the faculty, but, in some instances, the faculty went even ahead of the students; e. g., their anti-Japanese activities before Pearl Harbor. This was all because at that time, our objective was clearly defined and our common enemy was but one. Things are quite different now when the whole situation is perplexing even to myself.

I firmly believe that, out of every the good participating in the process, there are at least three hundred and ninety young patriots. But they are instances when innocent young people are not for ulterior purposes by one faction or another; and often the breaking-up of an anti-foreign sentiment serves the political interests of one of the domestic political parties.

Since the opening of the all-party political consultative council in Chungking, there has been a claim of hope that China may gradually be headed on the road to democracy, which the present U. S. certainly is not. This hope and this critical moment are unprecedented in Chinese history and this opportunity cannot be too much cherished. As college students of this country, every action and word of ours should be directed to the preservation of this opportunity and the realization of this hope, lest one wrong in our part should be the cause of an irreparable mistake for generations to come.

Yenching students, in their patriotism, have always been remarkable in their level-headedness. For instance, in the student movement of 1938, Yenching was one of the leaders, but among all the educational institutions in Peiping, the Yenching students by their own decision were the only ones to attend the 11th exams, thus completing the academic work of that semester.

It has also been a principle of the Yenching students to take no action unless they see clearly the issue at stake. Because of the complicated nature of the present situation, it is even more important to know, to analyze, and to think. The university is inclined to encourage student discussion groups, student forums, and other reading clubs, in order to obtain a better understanding. All interested faculty members, I think, will welcome the students' approach to their own problems. Students who think they have legitimate grounds to express their own opinions will not be thwarted, but will certainly receive the whole-hearted support of the faculty. However, any expression of action must be based on knowledge.

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Our file

YENCHING UNIVERSITY

Peiping, China

Office of the President

(written in Shanghai)

April 11, 1949

Dr. R.J. McMullen
United Board for Christian Colleges in China
150 Fifth Avenue
New York, 11, N.Y.

Dear Bob:

I am enclosing a copy of the Reforms proposed by the students of Yenching University. I do not have report as to how far these recommendations were accepted by the faculty.

One of the difficult problems to handle under the new regime authorities is the encouragement to students to run the universities and consider the teacher as a tool to be used in getting what they want rather than as a leader and expert in educational methods and policies.

Another tendency, I fear, will be that of making education a training schools for technics rather than a real seat of education.

Cordially yours,

Dwight W. Edwards

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REFORMS PROPOSED BY YENCHING STUDENTS (Condensed)

I. Curriculum

1. Arts and Letters and Public Affairs freshmen be not required to take a group of science courses for six credits.
2. Freshman and Sophomore English be elective courses.
3. Freshman Chinese be an elective course.
4. Credits be increased for those courses considered heavier.
5. Physical Education be an elective course. Written tests and occasional papers in the course be eliminated.
6. To open new courses:
 - a. Cooperative Society
 - b. Cost Accounting
 - c. Common Sense in Political Science (time to be arranged in evening so every one may elect it.
7. Senior thesis:
 - a. to be an elective course, or
 - b. to be abolished, or
 - c. to be written by more than two students.
8. To abolish the maximum number of elective credits.
9. Years of graduation be more or less than 4 years, according to actual time required in the field of study.
10. Understanding rather than memory is emphasized in examinations.
11. No dismissal of students. In case of poor work made by a student, opportunity be given for taking a make-up examinations or the student be required to repeat the same year.
12. Emphasis be not placed on English in the entrance examination.
13. A degree of Bachelor of Engineering be conferred to students majoring in Industrial Training Program, irrespective of whether the College of Engineering has been established or not.

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II. Teaching Methods

1. Teaching and discussion be both emphasized.
2. At the beginning of a course, the instructor and the students should discuss together the contents of the course and the method of teaching.
3. Topics for discussion be made known to students.

III. Administration

1. Equal treatment among Chinese and Foreign instructors.
2. The salary scale be arranged as closely as possible.
3. In order to have closer connection with the Administration and the students, administrative committee should have representatives from the student body. The representatives have power to speak and vote.
4. Accounts should be open to the public.
5. Regulations not rational or logical be gradually abolished, such as the prohibition of opening the men's and women's dormitories.

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Yenching-Tsinghua Students Hear Dr. Stevenson Talk On Chinese People's Origin

"The subject is undoubtedly most interesting, but unfortunately for the speaker it is intangible," thus Dr. Paul Huston Stevenson of the P.U.M.C. began his speech on "The Origin of Chinese people" in Yenching University on Thursday afternoon, before an appreciative audience composed of Yenching-Tsing Hua Community.

In the prelude of his address, some speculation as to dates were made. "No phase of human history can be dated before 3500 B. C. It was about 4000 B. C. that civilization was begun with agriculture. It was about one million years ago that the Pithecanthropus, Eoanthropus and Sianthropus

lived....," the author remarked.

The Earliest Culture

As to the origin of Chinese people, Dr. Stevenson stated "The first Chinese, Yang Chow culture, was agricultural, as evidenced by objects unearthed. In Asia they settled and practised the technique of farming. Problems relating to co-operation, government, and social organization were soon developed as communities were expanded. It was, however, not before the Shang Dynasty that characters were firstly used. For Yang Chow culture was silent. It would take a highly developed intellect to convey thoughts by words and symbols. From then on, Chinese culture rapidly progressed."

In conclusion, Dr. Stevenson warned the audience that the human species, like other biological groups, are composed of a variety of elements brought together by means unknown to us. Once in contact, however, the elements are soon involved in a process of fusion. To study the process in the case of the Chinese people constitutes a study of extreme interest.—(Contributed).

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SERVICES HELD FOR STUDENTS SLAIN IN CITY 4 YEARS AGO

Special Memorial Observance At Yenching Attended By Over 500 Persons

The Memorial Day of the People's Revolution in Peiping, in commemoration of the March 18th incident four years ago, was held in the auditorium of Yenching University Tuesday morning at 9:30 o'clock. More than 500 faculty members and students attended the meeting presided over by Mr. Wu Lei-chuan, chancellor of the university. After the observance of the Kuomintang ceremonies, Mr. Hu Ching-yu, one of the students who participated in the parade four years ago, related actual experiences of the day. Following Mr. Hu's speech was the explanation of the spirit of March 18, by Dr. L. T. Huang, professor and chairman of the Philosophy Department. A simple but impressive service was held in front of the monument of Miss Wei Shih-I, the girl student who was killed in the parade.

Memorial Services Held

Yesterday was observed by the Kuomintang and student circles as the 4th anniversary of the March 18 incident in which over forty students were killed by the bodyguard of Marshal Tuan Chijui on Tieh Shih Tzu Hutung in a demonstration. Memorial services were held in various schools, colleges, at the Shih Tang Pu, and at the Summer Palace, where the deceased demonstrators are buried.
—Kuo Wen.