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Yenching
Publicity / reports
Historical statements, memoranda
1931 - 1939

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(Yenching Faculty Bulletin)
From Bulletin of March 19, 1931-

" Founders Day and the Year of Founding Yenching University. A small committee of the Faculty Executive has been at work for some time on the problem of choosing appropriate dates for the founding of Yenching University and the day on which this event in our history will be celebrated. You may be interested in seeing the full report of this committee which was adopted by the F.E.C. last week, and which contains some interesting historical data:

"The Committee, consisting of Messrs. Y. P. Mei, L.C. Porter and H.S. Galt, met and considered the problems concerned. The Chairman of the Committee submitted a number of chronological items which might be considered as having some bearing upon the problems. These items seem to be worth recording, as follows:

CHRONOLOGY RELATING TO THE ORIGIN OF YENCHING UNIVERSITY.

- 1890 granted charter as Peking U. amended to Yenching U. in 1914*
- 1889 Peking University incorporated.
 - 1889 North China Mission of the American Board decides to raise the Tungchow school to college grade.
 - 1905 Organization of North China Women's College.
 - 1911 Summer - beginning of negotiations looking toward union.
 - 1914 Dr. H.H. Lowry makes an acceptable proposal for federation.
 - 1915-1916 The "Union College of Theology" began union work.
 - 1916 April, the Board of Trustees is re-organized in New York.
 - 1916 September (?) The Board of Managers is re-organized in Peking.
 - 1916-1917 The two men's colleges operated at Peking and Tungchow were controlled by the one Board of Managers.
 - 1918 September, the two men's colleges amalgamated their faculties and student bodies on the site at Kuei Chia Chang, Peking.
 - 1919 Spring, the name "Yenching" adopted in Chinese.
President Stuart takes office.
Dr. Lowry publishes the "Thirtieth Annual Report."
 - 1920 The Women's College becomes a part of the University.

The Committee, confronted with the necessity of choosing from amongst the above a date to be known as that of the Foundation of the University, recommends that the year 1916 be adopted as such a date. This recommendation is based upon the fact that the responsible legal and governing bodies of the new institution, viz., the Board of Trustees in New York and the Board of Managers in Peking, were re-organized that year.

The adoption of the year 1916 also tends to simplify somewhat the problem of issuing diplomas in Chinese for students who graduated in June, 1917, and in June, 1918, before the Chinese name of the institution had been decided.

As to the date set down in the University's calendar as Founders' Day, the Committee recommends that this date be the last Saturday of April. This date is chosen partly as being convenient on account of the general conditions of the weather and campus for the return of the Alumni to the University for a celebration. "

Oct. 1932

The Seventeenth Academic Year of Yenching University was formally opened on September 5 with 787 students, including 196 women, enrolled, representing practically every province of the nation.

Although the figures this year show a decrease of 24 students compared with that of last year, there were actually more than 100 new students admitted into the university. From the report given at the office of the Director of Studies it shows that the extraordinary large graduating class last summer, when many of the students left the institution, and the closing of several departments in the Short Course Division, were the main factors contributing to the decline in the present enrollment.

The official registration report issued on Sept. 21 shows the following enrollment:

Graduate Division-----	119
School of Religion-----	13
College of Arts and Letters-----	227
College of Natural Sciences-----	152 242
College of Public Affairs-----	54 152
Short Courses-----	34
(Leather, Kindergarten, Chinese and Religion)	

Each year Yenching is attracting more ^{foreign} students and Chinese students born abroad. Five American students, including two women, are enrolled in the institution this year.

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There has also been a rapid increase of Overseas students, that is, Chinese students born abroad, this year, particularly from Hawaii. More Chinese parents in the Hawaiian Islands are beginning to see the value of Chinese education for their children and this year the total enrollment for Chinese-Hawaiian born students number 21, including three women. The record shows that each year more are returning to China for their education than remaining in the University of Hawaii.

From Hong Kong, a British possession in South China, seventeen students have come 1000 miles to the North for their studies. Seven Overseas students, including two women, have come from the Straits Settlements and Java. One delegate--a woman--has come to Yenching this semester from Taiwan or Formosa. The University has also several Korean and Russian students.

Of the total 55 Overseas students, twelve are specializing in journalism, two in Chinese while the others are taking general arts and science courses.

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SOCIOLOGY DEPARTMENT

The Sociology Department was host to the delegates from all parts of China who attended the Second Annual National Sociological Association conference which was held at the University early in September. Many research papers and theses were read during the session and public and roundtable discussion were held. The main subject discussed this year was The Family. Several papers were read by the Yenching faculty.

The department has for its visiting professor this year, Dr. Robert E. Parks, professor of Sociology at the University of Chicago. He is known as the "Dean" of American sociologists and is founder of what is known as the "Parks School". Dr. Parks recently completed a summer session lecturing at the University of Hawaii. He has long been associated with the Sociology Journal in the United States and has contributed many articles as editor of the publication. Accompanying Dr. Parks is Mrs. Parks, who is an artist.

The experimental work conducted by the department at Chingho during the last few years has met with cooperation from the villagers and the research to improve Chinese village life is progressing. Two thousand dollars Chinese currency was recently raised to establish a hospital at the village. Plans have been made with the Rockefeller Foundation Hospital (Peiping Union Medical Hospital) in the city to combat the cholera epidemic which was so severe in China during the past summer and also to conduct public work in the surrounding villages.

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PHYSICS DEPARTMENT

The Yenching Weather Bureau, under the Department of Physics, completed an interesting summary of the records of the past summer. The analysis shows that the Chinese calendar (Lunar) was surprisingly accurate in predicting periods of distressing heat and points out that the significant figure during such periods is not the maximum but the minimum temperature.

PSYCHOLOGY DEPARTMENT

The Department of Psychology published this summer its first "Yenching Studies in Psychology" on "Word Association In Chinese Children". The book is printed in both English and Chinese with many statistics. The research was first started by Dr. C.W. Luh, chairman of the department during the years 1925-26 while he was at the Southwestern University (now Central University) at Nanking. He had various person, since then, to collaborated with him in this work ~~working~~ and it was completed this year with the assistance of Dr. T.T. Lew, professor of psychology and Hsia Yun, assistant.

A free association test, composed of 100 stimulus words, was given to 508 Chinese children in 12 different schools located in seven cities in four provinces. Their ages ranged from 9 to 11, including 205 girls.

The conclusion of the study states that the Chinese children are most unsimilar to the American children in association tendencies. The children in each case are more like the adults. Of all the groups compared the adults of the two nationalities are most similar to each other. Common logical forms, common adult experiences, some influence of this sort might have helped to free human association tendencies from the clannish control of childhood language.

AGRICULTURAL EXPERIMENT STATION

The Agricultural Experiment Station, which is cooperating with the Ginling University Agricultural College at Nanking and the China International Famine Relief Committee, is continuing its work in trying to improve the growth of North China's four leading grain products.

Several acres of land, formerly belonging to the farm site of the Agricultural Department, has been devoted to the planting of kaoliang(millet). This is one of the main food products used by the people of North China. The experiment is expected to cover over a period of four years.

Several acres near the Sociology Experimental Station at Chingho ~~has~~^{have} also been used for the experiment of wheat, kaoliang and other millets. The work is now under Dr. C.H. Myers and Dr. P.H. Love.

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JOURNALISM DEPARTMENT

The Department of Journalism, one of the youngest departments of the university, entered its fourth year of the Five-Year Experimental Plan, with a total enrollment of 55 students, more than doubling the number over the same period last year.

This department having won a national reputation during the short period from 1929, has drawn students from all parts of the country including 12 Overseas Chinese students.

The leading newspapers, publishers and journalists in China is watching the work with great interest and have extended their cooperation with the university in this field. Ten students have graduated from the department and now holding responsible positions on leading Chinese and English language newspapers in Shanghai, Canton, Tientsin, Peiping and Hankow.

This year also marks the completion of the exchange systems of professors and Fellows between the School of Journalism of the University of Missouri and the Department of Journalism of Yenching University. Dean Frank Lee Martin, of the Missouri institution, will complete his work of one year at Yenching in November and will return to the United States by way of Europe. He is accompanied by Mrs. Martin and their son, Frank, Jr.

Mr. Vernon Nash, head of the department of journalism here will also finish his year's work at Missouri. The American Fellow in Journalism from Missouri, Samuel D. Groff, returned to the United States this summer after an extended year's stay at Yenching.

Under the leadership of Mr. Hin Wong, first Chinese to received a degree in journalism from the United States, and the first/graduate at the School of Journalism of the University of Missouri,

the department has emphasized more on the practical work during the last ~~two~~ years. An English-language city daily, "The Yenching Gazette" is now being published under the department in the city. This paper is not a "campus journal", but is circulated in the international community in the city and its advertising revenues are derived from the leading business concerns in town. The "Gazette" is supervised by J.D. White, second Fellow in Journalism from Missouri to Yenching who arrived in Peiping in August and David C.H. Lu, first Chinese student to Missouri in journalism who completed his two-years' work in the United State this summer. They are assisted by several graduate students while advanced students go to the city to write headlines, edit and reporting. The "Gazette" gets its foreign, national and local news from Chinese, American, British, German, Japanese and French news agencies.

In addition to the English edition there is a Chinese "Gazette", edited by ^{journalism} students at the University. This is also a daily of tabloid size of general circulation, concentrating on the news reports west of the city, which includes Tsinghua University, ^{been} ~~known~~ known as the Boxer Indemnity Fund College.

David C.H. Lu

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Sept. 1933

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Public

The History, Purpose and Growth of Yenching University

In North China as elsewhere the pioneering missionaries early felt the urge to educate. This was consciously with a view to securing native churchworkers and to protecting the children of Christians from pagan influences, but even in these primitive beginnings there unquestionably was the less professional and instinctively Christian desire to render useful human service. In the glamorous capital city during the years of the American Civil War, members of the Methodist Mission made a start with the simplest imaginable equipment and curriculum, but in 1889 this had grown into a college chartered under New York State as Peking University, more because of what its determined founders had the vision to anticipate than because of actual attainment. That same year the union of Presbyterian and Congregational schools for boys in an eastern suburb began work of college grade, whatever defects there were in these schools it must be remembered that ^{there} were then no others which even attempted to provide modern knowledge. They thus furnish one more instance of a certain fertile principle in Religion which has led it to create or develop that which in course of time becomes independently established. Music, painting, sculpture, popular instruction through lecture or sermon, are other illustrations. Another one, so radical in China that it could only have come from some such vital impulse, is the education of girls, In Peking a school principal, as learned fortunately as she was consecrated and courageous, undertook early in the new century to carry this up into the then unheard of reaches of higher education for women. Out of this was formed the North China Union College for Women, located in

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a charming old palace where centuries ago a famous emperor set an example of filial piety to his people by making visits at the appointed times to his aged mother.

In the calamitous Boxer outbreak at the turning of the century the two colleges for boys were destroyed and subsequently rebuilt, but the idea of uniting them which grew out of that process was never forgotten. The strong denominational sentiment of that time was intensified by institutional loyalties, and it was not until 1919 that all the preliminary stages had been accomplished and the union was made effective under a new name and administration. The name of Yenching was selected as being an ancient designation of the city which would have romantic and historical interest without conflicting with the more recently established National University of Peking. The capital grants of the four constituent mission boards (\$200,000) had all been spent in buying some 30 acres of rather disconnected city property, and out of it making improvised dormitories, classrooms, faculty residences etc. Meanwhile a new site was found five miles outside the city gate, toward the famous Western Hills on the slopes of which cluster many of the temples and palaces of China's resplendent past. Here in what had once been the summer garden of a Manchu Prince comprising 60 acres of lake and lotus ponds, artificial hills and rockeries and groves, the main campus was located, with subsequent extensions amounting now in all to about 200 acres and including two other royal gardens. In this picturesque setting redolent with memories, buildings have been erected which are symbolic of our educational purpose, combining as they do the graceful curves and gorgeous colorings of the slowly decaying palaces and

temples around us, but solidly constructed of steel and concrete and equipped with modern heating, lighting and pure water. Thus in the very architecture there is a blend of cultures preserving the beauty of China's mellowed heritage while reinforcing this with the mechanical progress of the West. The present value of the plant is slightly over two and a half million dollars, mostly contributed by generous friends in America. Visitors constantly make enthusiastic comments on the natural beauty of the campus or the steady improvements in landscaping and on the unique fascination of the architectural design.

But Yenching University is primarily an educational institution. As such its physical equipment aims to provide not only health, comfort and cultural suggestion to aid the students in their work, but also to arouse in them the kind of discontent that will make them want to reproduce for their fellow-countrymen everywhere the same essential features of social welfare as they have become accustomed to here. The faculty are a more important factor and in this instance an even greater ground for pride in view of the religious, racial and economic issues involved in such an attempt. From the outset the policy was adopted of no discrimination between Chinese and Western members, but with the intention to increase the proportion of the former. This was then another rather radical departure even among missionaries from the accepted standard that the group supplying the money and inheriting the content and methods of western education should be in control. But the policy has been an unqualified success. Fourteen years ago the executives were entirely and the staff predominantly foreign. There are now

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only two administrative officers who are not Chinese and about one-third of the faculty. The detail of all academic, financial, engineering, student welfare and religious work is under Chinese management and with an efficiency, loyalty and conviction as to the university's basic purpose in no respect less than that of its foreign founders. The demonstration of this is perhaps the most significant contribution of Yenching to international relations. The academic attainments of the faculty are recognised by the Laymen's Commission and others as equal to those of the better institutions in America. For instance, not including the Department of Chinese with its special qualifications, out of 56 Chinese on the faculty, 13 have an American doctor's degree.

Yenching is registered under the Chinese Ministry of Education as a private university with all the privileges and duties involved in such recognition. It is also chartered under the New York legislature which demands the maintenance of the same standards and permits the conferring of the same degrees as is true of any university within that state. It is composed of three undergraduate colleges - Arts and Letters, Natural Sciences, Public Affairs (Social Sciences)--a graduate School of Religion and other graduate work leading to masters' degrees. It has such relationships with American institutions as the Harvard-Yenching Institute of Chinese Studies, the Princeton-Yenching School of Public Affairs, generous assistance to our Women's College from Wellesley College, and the Missouri-Yenching Journalism Foundation. It was selected after careful investigation by the executors of the Hall Estate and more recently by the Rockefeller Foundation as worthy of the largest grants made

to any college in Asia. It is always mentioned as one among the two or three best universities of any kind in China, and in the general quality of its life or in certain special features is often given a primary position.

Its financial outlook is extremely uncertain due to the comparatively few years of its existence, and the coming of the American depression just as,-- the building campaigns having been completed,-- vigorous efforts were under way for increasing the beginnings of an endowment. This has affected the university adversely not only in stopping such efforts and reducing annual contributions, but in the yield from its investments. Small experiments in financial solicitation have been begun in China and with encouraging prospects, but the recent series of disastrous floods, civil wars and Japanese aggressions have interrupted each renewed effort. Meanwhile the institution, which has always been operating under the strictest policies of economical management as a part of its educational and religious function, is attempting to weather this difficult period by yet further retrenchment. One evidence of the effects of this policy is that in the statistical tables of the Ministry of Education Yenching has maintained the lowest percentage of administrative cost among all the government and private universities in China.

The purpose of the university is, however, more important than academic standing or economical efficiency, just as these are more so than superiority of physical equipment. Founded as it has been by missionary agencies it endeavors to preserve their fundamental aims adapted to conditions obtaining in any modern university and to the Chinese racial genius. Apart from the training of Christian

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workers and providing all possible facilities and favoring influences for the free acceptance or nurturing of Christian faith, there are perhaps two emphases in its purpose which may be especially noted. One of these is to form in its students habits of character and ideals of service which will make of them assets in the sadly disordered life of their country. Vocational training plus devotion to human welfare will make of her youth the citizens of the future who alone can save China from the impending doom due to age-long weaknesses within her domestic economy exposed at last to disintegrating forces from without. The university has therefore specialized in such courses as have social significance or meet certain otherwise unprovided technical needs. The example and active influence of a predominantly Christian faculty are of only slight value unless their students leave their Alma Mater at least somewhat more intelligently and intensely devoted to such ideals than when they came. We already have many in a wide variety of careers to whom we can proudly point as the first-fruits of this effort. The second emphasis is on the demonstration the university can give in its cooperate life of the practical benefit of spiritual idealism. This can be revealed, in the strictness and sincerity of academic standards; in our attitude to the economic and political problems of the country; in the happy harmony with which Chinese and western people, teachers and students, live together at a time of acute racial tension; in the integrity of all financial affairs; in the practise of student self-government with watchful but sympathetic supervision; in the whole quality of

our community living; and in other ways which give a certain atmosphere most easily described as Christian because no other word quite fits. Even with the failures of which we are unpleasantly conscious there are gratifying evidences that the Chinese public heartily appreciates such aims and welcomes the contribution we are endeavoring to make.

The motto of the University is constantly woven into speeches, articles, college songs and personal discussions and seems to have gripped successive generations of students as it truly sums up the spirit and purpose of Yenching : Freedom through Truth for Service.

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Yenching University
May 23, 1933

To the Members of the Faculty:

The Central Committee of our emergency organization held its first meeting yesterday afternoon to talk over the general situation. Although it is deemed that no state of emergency exists at the present time, yet certain announcements may well be made, it is thought, in order that members of the faculty may understand in advance what plans are being made.

The situation as reported by the morning papers today seems to give less cause for concern than yesterday, but even so, it seems best to report what was decided upon yesterday, and if no emergency arises, no harm will be done.

At the meeting yesterday reports were heard from the chairmen of the following special committees:

The Protection Committee, Mr. Henry C. Chou, chairman
The Supplies Committee, Mr. K. Y. Ma, chairman
The Finance Committee, Miss Cookingham, Chairman
The Communications Committee, Mr. K. Ma, Chairman
The Housing Committee, Mr. B. D. Wilson, chairman
(Later, Mr. Stephen Ts'ai has accepted appointment as chairman of this committee, in place of Mr. Wilson.)
The Power Plant Committee, Mr. William H. F. Woo, chairman

Some of the above committees have not found it necessary to take any important preliminary measures, but the Protection Committee and the Housing Committee have found it advisable to make certain preliminary plans. The Housing Committee has made tentative arrangements for practically all members of the faculty and staff whose dwellings are outside of the main campus, to come in and occupy designated premises inside.

In view of these preparations on one hand, and rumors and reports of the general situation on the other, the question naturally arises at what stage should families from the outlying compounds come in to the central campus. Regarding this question, the committee yesterday decided that there might be three different stages with respect to such an emergency to be noted.

1. No state of emergency. At present it is not considered necessary for any family to move in from an outside dwelling.
2. Sufficient state of emergency or anxiety to make it permissible for families to come into the central compound if they so desire. When, in the opinion of the Central Committee, this stage has been reached, a notice will be sent to all members of the faculty.

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3. A state of emergency sufficiently alarming in the opinion of the Central Committee, when all outside residents should be advised to come to the central compound. If and when, such a status is reached, word will promptly be sent to all outside residents, or a signal, notice of which has previously been given, will be used.

In accordance with the above, therefore, families are requested to await further word from the central office.

With respect to cooperation between the Central Committee and special committees already in existence in the outside compounds, concerning suitable arrangements for protection or guard duty for these compounds, this matter has been referred to the Protection Committee for further consideration.

If and when emergency exists such that families move into the compound, servants and the families of servants may accompany them, if desired. In this case, servants and their families will be requested to make the campus domicile of the family concerned temporary head-quarters until the Housing Committee can consider the needs of each individual group and make needed arrangements.

If valuable household or personal articles, or food supplies bought in advance, need to be stored within the main campus, members of the faculty will please consult with Mr. Stephen Ts'ai of the Comptroller's Office, with respect to storage facilities.

The office of the Chancellor and President will be used as the central office, and as soon as any important degree of emergency arises, this office will be kept open during all hours of the day and evening.

The Central Committee, which is a body of fifteen or more members, has appointed a small executive to serve ad interim, and as a correlating body, if need be, for the activities of the various special committees. This small executive committee consists of Messrs. C. W. Luh, Stephen Ts'ai and Howard S. Galt.

Inquiries with regard to any aspect of the emergency plans may be addressed to the chairmen of the special committee mentioned above, or to the members of the small executive committee, according to the nature of the matters to be presented.

Hoping that it may not be necessary to put into operation the various plans we have made,

Very sincerely yours,

Howard S. Galt
Acting President

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This is to inform you that in case when you and your family are necessary to move and live temporarily inside of the university campus for safety, the food supply of your whole family, according to the method suggested by the University Authorities, is better for you to prepare for yourselves. So the "Supply Committee" sincerely advises you to procure supplies beforehand and ask the Business Office to store them inside of the University campus or pay a certain amount of money to the "Supply Committee" so that the Committee may procure and store them for you for emergency use.

The Supply Committee.

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The significance of this report lies first in the fact that it is official and must therefore be in restrained language, and secondly in its treatment without discrimination of an institution founded originally by foreigners and for a propagandist religious purpose. The commendation of Yenching is accentuated by noting the contrasts with all the other institutions in the almost total lack of favorable comment, and in the relatively unimportant criticisms made on Yenching. The approval from such a source of Chinese financial assistance may also be regarded as high praise.

J. L. S.

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Ministry of Education Comments on Universities in
Peiping Based Upon Reports From
Ministry Investigators

MINISTRY OF EDUCATION COMMENTS
ON
UNIVERSITIES IN PEIPING
(BASED UPON REPORTS FROM MINISTRY INVESTIGATIONS)

- (1) That most of the faculty members of the University are full time and also engage themselves in research studies;
 - (2) That the staff members discharge their responsibilities with efficiency;
 - (3) That the budget is properly made and approved;
 - (4) That the equipment is rather adequate; and
 - (5) That the University supplies members of staff and faculty with residences in order to facilitate faculty-student contact.
- However, there are still the following points for which improvements are necessary:
- (1) The University has at the present time, colleges with 18 departments and two Shan Chai and Shan Chai Division with 12 subjects. Such a scope is apparently too large, inasmuch as the University is facing financial difficulties. There should be a reorganization in the two following respects:
 - (a) A plan should be worked out within each college for the abolition of certain departments and consolidation of departments whose subjects are to be assigned to the Ministry Department. It is suggested that

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**Ministry of Education Comments on Universities In
Peiping Based Upon Reports From
Ministry Investigators**

Yenching University

(communication from the Ministry translated in full as follows:)

"This University has been duly investigated by Ministry Investigators, whose report has been carefully examined. It is gratifying to note the following points :

- (1) That most of the faculty members of this University are full time and also engage themselves in research studies ;
- (2) That the staff members discharge their responsibilities with efficiency ;
- (3) That its budget is properly made and apportioned ;
- (4) That its equipment is rather adequate; and
- (5) That the University supplies members of staff and faculty with residences in order to facilitate faculty-student contacts.

"However there are still the following points for which improvements are necessary ;

- (1) The University has at the present three colleges with 18 departments and two Short Courses; also a Graduate Division with 12 subjects. Such a scope is apparently too large. Inasmuch as the University is facing financial difficulties, there should be retrenchment in the two following respects:
 - a) A plan should be worked out within each college for the abolition of certain departments and amalgamation of certain others, the plan to be submitted to the Ministry for approval.

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b) The Graduate Division should restrict its scope and should be reorganized according to the Regulations concerning Graduate Schools of Universities announced by the Ministry, the plan to be submitted to the Ministry for approval.

- (2) Much of the administration in the University is carried on in English and most of the bulletins are also printed in the English language. This is rather unfitting, and Chinese should be used henceforth.
- (3) The student life in the University tends to be extravagant. This tendency should be corrected and a frugal atmosphere cultivated.
- (4) Because of the world depression, the income of the University is very much diminished, resulting in considerable financial deficits. Efforts should be made immediately to secure additional endowment funds in order to put the University finance on a stable basis.

"It is expected that the University will note and carry out the above points and report to the Ministry accordingly."

Peking University

(Comments from the Ministry summarized as follows)

Matters for Satisfaction :

- Better organization of colleges and departments.
- Increasing number of full-time faculty members.
- Additions to library books and equipment.
- Increasing attention to students' class attendance and scholastic records.
- Specially remarkable improvements in the College of Natural Sciences.

Matters for Improvement :

- (1) Size of faculty and staff too large. Expenditure for salary to be reduced in favor of building additions.

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- (2) Number of part-time lecturers still too large. System of full-time faculty to be further developed.
- (3) Outside teaching of full-time faculty members to be further limited. Important officers such as college deans, chairmen of departments, Dean of Studies, not to be permitted to carry any outside teaching. Extra remuneration to be abolished for members of one college faculty carrying instruction in another college.
- (4) Student body in the Arts and Letters College to be reduced. Departments in the College to be reduced.
- (5) Radical improvements and supervision to be introduced to students' dormitory life.
- (6) Graduate School to be reduced in scope and reorganized according to the Ministry Regulations.

Catholic University

(Comments from the Ministry summarized as follows :)

Matters for Satisfaction :

Additional buildings and equipment.

Efforts to stabilize financial support.

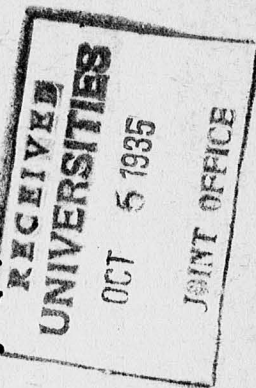
Matters for Improvement :

- (1) The 11 departments and Chuan Hsiu Ke and preparatory courses in the three colleges to be reduced in scope. Pre-Medical Course to be abolished according to Ministry Regulations and students to be distributed in the departments of the Natural Science College.
- (2) The Graduate School to be reduced and reorganized according to Ministry Regulations.
- (3) Departments without printed announcements of courses to proceed with curriculum organization and announcement.
- (4) Number of part-time teachers to be radically reduced. Full-time members carrying outside teaching to be radically limited.

(Comments on other universities are along similar lines, and in no case as favorable as those on Yenching.)

July 13, 1934.

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大學總會會議第一日討論提要

1. 近來華北各行政當局因受嚴重威脅，叠有更易，曾迫使吾人對於本校之大政方針，重新加以考慮。現時之情勢雖已和緩，但時局將如何演變，仍不可預測，吾人宜及早有所準備。
 2. 本日早晨吾人暫不討論時局問題，或如何預防政變之方法，擬請僅以「本校為何宜繼續維持？」及「何者為本校之特殊使命？」二問題，作吾人思想之中心題旨。
 3. 今日下午陸校長將為吾人述說本校各方面之實際情形，俾吾人得與今晨所討論之結論，兩相比較。再於明日上午用充分之時間，作反省之批評，並尋求可能的出路。
 4. 本校既為基督教會所創立，本校之特殊使命，當然與其創立者之本原及宗旨有密切關係。在前幾次會議中，吾人曾從此觀點，詳加討論，本屆會議，似應將注意點集中於「如何在變遷極速之環境中，使此種特殊的本性有適宜的表顯」。
- 二. 1. 當吾人討論本校有否宜繼續存在之價值時，無論從政局或經費方面設想，似宜對於下列諸問題加以探討：

- (1.) 為什麼應當使本校繼續存在？
 - (2.) 何人以「使本校之繼續存在」為一種利益或一種義務？
 - (3.) 本校與其他相似之機關比較，有何優點，或有何不同之點？
 - (4.) 本校此後有何理由，及應向何處請求資助？
 - (5.) 若本校被迫停辦，或不能維持現狀，何人將感受損失？
2. 就大體而言，在中國之私立大學，其前途之展望，實未可樂觀。政府當局對於私立大學既不肯維持其存在之責任，而同時國立大學之設備與教學，則努力擴充，私立者勢必日就萎縮，淪於無足重輕之地位。即使燕大經相互之同意，仍欲由創立本校之教會團體繼續管理，但吾人不能仰仗此項團體給予經費之援助，則又甚明顯。本校之畢業生，及其親友，在日後之將來，或可望其有所資助。但指望其即來維持本校之目前，則其效極微。如此言之，吾人尚有何種理由敢謂燕大必須存在？
- 現時似有兩種著重點，吾人可從而努力。其一，即在本校教職員中，逐漸養成一種負有使命的意識，使其成為有專長，而為全國所需求之服務團體。吾人曾已有此種意識，但此已有之意識，其性質乃係暫時的，遊移不定的，且因人而異，隨時轉變，並非基於確定之事實，或清楚之目標上。吾人如能團結一致，彼此有熱心與毅力，創造一種同樣的意識，則人人均能輔助本校，在國內樹立穩固不移之地位。
- 第二種著重點，即在改善本校之校內生活。吾人曾屢屢談及，對於學生應負何種道義的責任，師生間應有如何之聯絡，何項事件為吾人或學生所不滿等等。此等談話實吾人應有之覺悟與態度，蓋吾人所自負之使命，成功與否，全在校內生活之是否合理。所謂校內生活，範圍甚廣，舉凡學生之學業，精神與身體之福利，團體之活動，以及儉樸風尚之養成，職業之選擇等等均屬之。在今日特殊情況之下，吾人惟有能認識校內生活之重要，方可使本年之集會討論，所有收穫也。

1935

TOPICS FOR MONDAY MORNING

- I. a. The recent threat of changes in the administrative control of North China has forced us to consider afresh the policy of our own institution. While the danger seems for the immediate future less imminent, yet we are all conscious of possible developments which may again force the question upon our attention or require prompt action.
 - b. It is suggested that this Monday morning we do not discuss the political issue, nor our procedure if certain anxieties should be realized, but our purpose in maintaining the University and our sense of its distinctive function as the guiding principle for any decisions that each of us individually or the group as a whole may have to make hereafter.
 - c. It is proposed that we spend as much of Tuesday as may seem desirable in searching self-criticism and in the application of certain objective tests, which will be introduced by a statement from Chancellor Luh. This will enable us to compare the aims and aspirations as agreed upon this morning with actual results or tendencies.
 - d. Any discussion of our distinctive function assumes the Christian origin and purpose of the institution, and since previous conferences have dealt with the subject from that standpoint we may, while keeping this in our thought throughout the morning, concentrate on the expression of this essentially religious quality in the attitudes and emphases which are demanded of us by rapidly shifting environmental factors.
- II. a. When facing the question—whether because of political or financial difficulties—of the survival value of the University, it is pertinent to ask wherein lies the obligation for its maintenance, to whom it is an advantage or a duty that it be continued, in what respects it is superior to or different from other similar institutions, upon what grounds and from what sources it should hereafter claim support, and the sense of loss which might be felt if for any reason it should be compelled to close or cease to function as at present constituted.
 - b. The whole outlook for private institutions of higher learning in China is problematic. There is no obligation to the government or upon it to maintain one of our type, and with the strengthening of the national institutions the private ones are in danger of shrinking into mediocrity and insignificance. Even though it were mutually desired that Yenching be continuously controlled by the founding missionary agencies, it is obvious they cannot be expected to provide for its financial needs. The former students and the families or friends of succeeding generations may in some distant future be called upon for support, but in terms adequate for present need this is of only slight assistance. How then can we justify our reason for existence?
- III. There would seem to be two main emphases. One is the deliberate cultivation within our faculty group of a sense of mission, of a specialized and nationally needed service. We have such a consciousness, but somewhat fleeting and vagrant, varying with individuals and outward circumstances, not always resting on substantial facts or clearly-defined objectives. We can all aid in winning for the University an enduring place in the national life by the fostering of this corporate consciousness held with enthusiasm and with well-grounded assurance.
- IV. The second emphasis is in improving the nature and quality of campus life. We talk much of our duty to the students, of faculty-student relationships, of features concerning which we or they are dissatisfied. And rightly so, for it is in these respects that we shall succeed or fail in our self-accepted mission. It covers a wide range from scholarly standards through moral and physical welfare and community activities to social issues, the checking of extravagance or luxury, and the choice of and training for careers that fit individual aptitudes and give outlets for human service. The special conditions under which we are meeting this year are germane to such discussion only in so far as they quicken our awareness of its significance.

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H I S T O R Y

Yenching University, as now organized, represents the combined forces of all major Christian institutions for higher education that came into being in or near the metropolitan city of Peiping (Peking). It has resulted from the union of four distinct lines of development, each more or less interdenominational in character. The oldest constituent institution grew from a school started by the American Board in 1867, which expanded into a college in 1889, and which was reorganized with the cooperation of the London Missionary Society and the Northern Presbyterians, after the Boxer Rebellion of 1900, as the North China Union College of Tungchow.

The second oldest institution in the present combination was started by the Methodist Episcopal Board in 1870 and incorporated as Peking University in 1889. In 1915, this organization joined forces with the North China Union Theological Seminary, which had been organized under interdenominational auspices in 1906. Two years later there took place the amalgamation of the Tungchow and Peiping institutions under the name of Peking University. In 1920, the final step in the present union was achieved with the affiliation of the North China Union Women's College, itself an interdenominational enterprise founded in 1905. Since 1927, the entire organization has been officially known as Yenching University.

(From "Conspectus of Christian Missionary Enterprise", p 158-9)
Published by International Missionary Council, 1935)

THE METHODIST BEGINNING OF YENCHING UNIVERSITY

NOTES BY FRANK D. GAMEWELL

Several times I have been requested to write up the beginning of the Methodist Educational Work that led up to the Peking Academy, and later to Peking University and still later to Yenching University. I have not fulfilled this request. Recently my attention was called to the work Dr. Howard S. Galt has done in writing up the early history of Yenching University. It is well done but is lacking in details, as would be expected.

Dr. F. S. Kao, Principal of the Peking Academy, has given a brief historical sketch in a recently issued pamphlet in which he states "the school began in 1871 as a Mission Primary School. Its first Principal was Dr. Gamewell". I reached Peking in 1881, having had educational experience as a teacher in schools in New York, New Jersey and Connecticut. I found the old fashion Chinese School, with students studying aloud, in Chinese buildings, with brick floors and paper window and k'angs, and about 25 pupils. The following year a Foreign School Building, with a large assembly room and several class rooms, was erected, and in September 1882 I was appointed Principal of the school, which was later developed into the Methodist end of Peking University. In 1884 I was sent to the province of Szechuan as Superintendent of what was known as the West China Mission. Dr. J. H. Pyke was appointed to the school, which later was known as the Wiley Institute being named in honor of Bishop Isaac W. Wiley, whose death occurred in Foochow, and still later under the influence of Bishop Charles H. Fowler the educational work was organized for all North China to head up in Peking University, and Dr. L. W. Pilcher was appointed President, therefore the names as mentioned in Dr. Kao's pamphlet are in proper order so far as the development of the educational work is concerned. The University began active work in 1889 and Frank D. Gamewell was appointed Professor of Chemistry and Physics, (not a Chair but a Settee!) I am led to mention this because the Department of Physics introduced the first electric light plant in Peking before the days of the railroad, a twenty-five kilo-watt dynamo with both arc and incandescent lights, and the work of this department seemed to attract the attention of the Chinese and to commend the University in a practical way.

As regards names, I have a photograph taken in 1883 showing the main assembly room of our new school building and the blackboard on which was written-PEKING ACADEMY.

In going back to the beginning of the Methodist end of Yenching University, it seems to me it would be well to make some such statement as this: The Educational Work in Peking was organized and housed in accordance with modern methods in 1882, Frank D. Gamewell being the first Principal. This work may be traced back to the Mission Primary School of 1871.

(s) Frank D. Gamewell

June 1, 1936

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PEKING ACADEMYA Brief Historical Sketch

Peking Academy represents a part of the great contribution of the Methodist Episcopal Church to education in China. It has had a long history as schools go in China, and has passed through many stages of progress, development, and adaptation. But though momentous changes have come, no change has come to impair its spirit or dim the vision for it of the clear-sighted, devoted, and energetic men who have guided it down to the present day. Dr. Frank D. Gamewell, Dr. J. H. Pyke, Bishop Isaac W. Wiley, Bishop Charles H. Fowler, Dr. L. W. Pilcher, Dr. H. H. Lowry--to these noble men the career of the school is inseparably bound.

The school began in 1871 as a Mission primary school with an enrollment of four students. Its first principal was Dr. Gamewell. In fourteen years the school had grown to such proportions that the Mission decided to expand it into a high school under the name of "Wiley Institute." The success of the school continued to be phenomenal. Its fame spread far and wide and students came from all over China. In 1888 Bishop Fowler and the Mission decided to expand further into a university. Dr. Pilcher became the first president. On his death in 1893 he was succeeded by Dr. H. H. Lowry whose presidency lasted over a quarter of a century. It is to Dr. Lowry's energy and resolution that the school owes the greater part of its present fine campus. When in 1900 the university was entirely destroyed by the Boxers, it was through his efforts that it was quickly rebuilt and equipped far better than before. Durbin Hall, Taft Hall, Collins Hall, and Pilcher Hall were all erected within a few years.

In 1918 Peking University merged with what is now Yenching University and left its campus to what then became Peking Academy. Dr. Lowry continued as principal of the new high school until 1921. He was followed in office by Rev. George L. Davis, Dr. T. L. Lee, Dr. H. G. Dildine, and Dr. F. Liu, each of whom acted as principal for a term of one year.

In 1926 the Rev. F. S. Kao, the present administrator, became the third Chinese Principal. Dr. Kao brought to his office eminent qualifications. He is a graduate of Peking University (B.A. and M.A.) and has studied for many years in America. He has a B.D. degree from Garrett, an M.A. from Northwestern, and his Ph.D. from Boston University..... During Dr. Kao's principalship the Academy has grown in the number of its buildings, in the size of its enrollment, in the number and quality of its faculty, and in the intellectual and scholastic achievements of its students. The decade of his administration has seen the erection of an infirmary, a splendid gymnasium and library, the acquisition of what are now the Administration Building and the science laboratories, and the addition of other equipment that has vastly increased the efficiency of the school. More important than physical equipment to any institution are the less tangible but no less real assets of purpose, ideals, courage, wisdom, and organization and these Dr. Kao has brought to the school in great measure. In his second year of office the Academy was registered with the National Board of Education. This brought additional prestige, but Peking Academy still remains a Christian private school with the same high ideals it has always had. The observing eye sees here no sunset of a glorious past but the dawn of a great morning.

THE METHODIST BEGINNING OF YENCHING UNIVERSITY

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June 1, 1936

(s) Frank D. Gamewell

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June 10, 1936

My dear Dr. Thompson:-

Thank you for your letter of the 8th, inst. I doubt if the exact date could be fixed in 1871. The matter might be looked up in the Report of the Missionary Society (as it then was) for 1872. However I rather agree with Dr. Eric North who says:- "I have the feeling the effort to determine the beginnings of an institution that is the combination of so many different elements as Yenching University will be a very difficult one. Perhaps the best thing to do will be to head off the fixing of any too exclusive data." The Day Schools were schools under Chinese teachers, following Chinese methods, all the pupils shouting at the top of their voices as they studied, and the addition of some study of the Bible in addition to the Chinese Classics, constituted the only difference.

In 1882 I organized our Methodist School and the curriculum gave the Chinese Classics a part of the schedule. As regards your suggestion that the Peking Academy ended in 1918 when Yenching was organized, that is not the case, as the Academy should be considered a "feeder" to the University. It has had a continuous existence since 1882. It was first the Peking Academy, then after the death of Bishop Wiley in Foochow in 1884, in honor of him it was later called Wiley Institute, then after the visit of Bishop Charles H. Fowler, plans were made for higher education and the name Peking University was formed, but there continued "feeders" at Peking, Tientsin, Taian, and Tsunhua.

F. D. Gamewell

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MEMORANDUM FROM DR. W. J. THOMPSON

RE: Date of Founding of Yenching University

June 14, 1936

"I enclose Dr. Gamewells data. I do not believe it is well enough documented.

"I called at Dr. Kelly's office, 19 West 44th Street, the American College Association. In the fall when I return I could take it up. I return it to you. It is a matter not easy to settle accurately. Miss Lyman is away. I wrote her for emergency."

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Form letter

YENCHING

June 18, 1936

Dr. Frank D. Gamewell
Dr. Eric M. North
Dr; W. J. Thompson

Dear Friends:

In order to be sure that all three of you have a full set of all the material we have thus far received dealing with the question of the date on which Yenching University was founded I am enclosing herewith copies of recent information and comments we have received.

We hope that the Committee will continue its study and investigations during the coming months, and that perhaps in the autumn you will be able to prepare some report and recommendations to the Yenching Trustees.

If there is any thing further our office can do to assist in the matter, please let us know.

Very cordially yours,

BAG:MP
Encls.

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About ten days after the incident at the Marco Polo bridge, a trivial affair that was the signal for hostilities to spread like a leaping flame all over North China and far down the coast, the President, the Porters and I had gone out to spend Sunday in the Western Hills. From above Pi Yun Ssu we looked through field glasses down across the plain to the bridge; it slept in the sunshine, nothing stirred. We were talking of China's chances in the event of a really big show, her army, her air force, her economic resources, when Lucius suddenly said, "There are the people who will win in the end, in those villages, by the sheer force of their quiet, persistent living-- they have always won". The philosopher had found the solution.

It was about a week after that that we had our first taste of terror, those of us who were here at Yenching, when we woke to the roar of planes overhead, and thought at first that the bombs were falling on our own campus. And again, later that same day, when from the top of our pagoda, where a phone had been installed and a few of us were sent to keep watch, we realized even with our lack of military acumen, that if the Chinese artillery that was holding a line three miles to the north of us at Ching Ho, were forced to fall back before the oncoming Japanese forces, we might be caught between artillery fire. But these dangers passed quickly and we have now only the lurking fear of what may be in store for our Chinese colleagues and students through arrest and possible torture.

On the day following the first bombing of the barracks on the other side of our wall, Lucius Porter and I cycled over to Tsing Hua University to see how our colleagues had fared there, and found a little group of faculty, weary but hanging on grimly under orders, their students having been sent away that morning. As we passed through their spacious library, our footsteps echoed through the deserted building--magazines, papers, books lay as the students had left them in their hurried flight. Yesterday, passing along the streets of Peiping, I was treated to the sight of the National University (Pei Ta), its entrance sandbagged, streams of soldiers arriving and departing, while every window was draped with the undergarments of the Japanese army. It looked like the East Side of New York. But up today, here we are at Yenching unharmed. At night our dormitories are alight and alive with the happy sound of students' voices, and in the daytime the bicycles are so thick in front of the library and classroom buildings that they lean as ever against our precious hedges and shrubs, and I, a vigilant member of our landscape committee, cannot bring myself to feel annoyed. In the face of what has befallen other institutions in this country it would seem that we here are leading a charmed life.

I was a student in college in Canada when the war burst upon us in 1914, and our method of rising to meet that emergency is very vivid in my mind. Here again on a University campus I find myself under war conditions, and again I watch the reactions. But here there is something different, something it would seem to me of the spirit of the farmers in the villages, an undisturbed turning again to the business of life when fear has passed - an enduring quality that survives centuries of battle and conquest now forgotten - a something in the Chinese makeup that has even conquered the fear of fear.

I have been conscious of this, not always alas ! where one would most hope to find it, and sometimes where one would least expect it.

In the middle of August I was asked, as a British member of the staff, to convey a little party of our students going abroad, down to Tientsin and into the British Concession there (then under a state of emergency and closed to Chinese unless provided with passes from the Embassy). Our journey that normally takes a little over two hours, began for some in the middle of the night with a rush for seats on the train scheduled to leave in the morning. Chinese, caught in the north, were hurrying south in great numbers before communications would be cut. This was just before the Japanese began their offensive in Shanghai. Whole families boarded the train and there were many children. It was one of the hottest days of the summer. In the space where I was sitting which ordinarily held eight people, I counted over twenty. We left Peiping at 8:00 a.m. No one could move, we were packed so closely in the cars. The day dragged on. We counted over thirty complete troop train units, with lorries, cavalry, artillery, etc. heading towards Peiping, and then ceased counting. At midnight we reached the deserted Central Station. Here we were held for two hours and here an elderly gentleman in the next car died of heat-stroke and a little mother in our car was fearful that her six weeks old baby would die too. At last we reached the East Station to find it packed with an army about to move into the city. As I look back on that trip, what stands out most vividly in my mind is the amazing patience and quiet endurance of the people, and especially the children. All through the long day and night they were so still, so uncomplaining, it was almost uncanny. If they are an indication of China's powers of endurance, then she can certainly endure.

After finishing my business in Tientsin I went on to the seaside for a few weeks holiday. On my return I found a new terror had struck our community, that of bandits operating in the villages about us since our police protection has been removed. The Chinese clerk in my office came each morning with fresh tales of shooting and robbing, until finally he was forced to move his family into Peiping. But only the other day he said to me, "We were always afraid of the Japanese before this trouble began, but now we are no longer afraid."

The sound of the fighting in this area has now passed out of earshot. We were all frightened badly in those early days, we and the 1500 odd refugees that took shelter on our campus, but our quiet normal life has returned, and with it dignity, and I hope endurance. Now as we drive in and out of town we see the farmers turning again to the cutting of their crops and throwing back their sweet potato vines. I would seem rather as if we were called upon to play the role of the Chinese farmer, who has conquered the fear of fear and can endure. Perhaps we too by the sheer force of our quiet, persistent living may be one small factor in helping China to endure .

Hilda L. Hague

October 1, 1937

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TRIPS TO TIENTSIN

For many weeks--practically two months after the beginning of Sino-Japanese hostilities--I had practically never left the Yenching campus, so it was interesting to be assigned to a job in Tientsin of trying to rescue three students who had been arrested by the Japanese, and making arrangements for bringing a group of students back to the university. Throughout this time the railroad from Peiping to Tientsin had been a military line with concessions to civil uses made very grudgingly. War trains with Japanese troops and supplies have right of way, so the passenger trains could only go from station to station at odd times when the track was clear. The long hours of the journey gave one a chance to see the destruction at various stations along the way where Chinese troops had made resistance to Japanese onslaughts. Ruined stations, buildings sandbagged, ramparts on every hand, smashed shop fronts, roofless houses and dead trees told of the havoc wrought by war. At the stations half way to Tientsin large concentration camps for Japanese supplies were to be seen--petrol, ammunition, food--were stacked in great piles over which buildings were being erected; a new flying field was laid out at Lanfang. All the way along one saw signs of the continuous activities, effective organization and mechanized efficiency of the Japanese army; all of which signs make more vivid the realization that North China is for the present under Japanese domination.

Arrived in Tientsin, one finds increased evidence of war and destruction. The gutted walls of the Railway offices at the Central Station, the long lines of loaded trucks along the main streets awaiting orders for the front, the repeated inspection of the station and trains by arrogant Japanese soldiers matched by the fearfulness of Chinese civilians make ones heart sick. The East Station at Tientsin suffered terribly, and although in continuous use, nevertheless looks like a ruin. Here we had an intimate glimpse of Japanese methods. As the line of passengers winds through the station room, Japanese soldiers scrutinize each passerby and every now and then push some man or woman out of the line into a group held together by a cordon of Japanese soldiers. The group so chosen was then marched off to the gendarmerie headquarters. All merchants were first wooded out and released after a quick examination of their baggage. Those suspected of being students were examined more carefully, certain ones being given private cross examination. In some cases those thus seized were held for days. A Japanese interpreter at the East Station with whom I became acquainted assured me that this random seizure of Chinese was intended to discourage students from coming from Peiping to Tientsin where they might enter the foreign concessions and become active in anti-Japanese effort. Watching the process at the station on several different occasions I could not see any rhyme nor reason in it other than a form of terrorism.

Although the foreign concessions in Tientsin are filled with refugees-- I was told that 150,000 extra people had entered the British and French concessions--and have therein a certain immunity from interference by the Japanese, there is an attitude of fearfulness and anxiety far in excess of what one feels in Peiping. As one Chinese put it, "the Chinese in the concessions have already the character of 'slaves of a lost country'". Outside of the concessions Tientsin is practically the headquarters of a great military activity. Japanese armies cross the international bridge and wind along the edge of the French concession into the Japanese concession

at all hours of every day. The line of march of infantry or the innumerable succession of trucks, tanks or cavalry, blocks the bridge and the streets that are crossed for hours, while airplanes manoeuvre daily over the city without much apparent reason. In many cases they do not simply pass over but circle and stunt as though deliberately intended to inspire fear and lower morale.

Interviews with students soon made it clear that most of them--particularly their parents--were fearful about leaving the settlement for Peiping and Yenching. It was difficult to convince students that at Yenching everything was quiet, and that the university was calmly planning to open. Although some sixty students were interviewed and gave their addresses, only thirty-five ventured to make the first trip back to Yenching, even though official permission for the journey had been given by Japanese authorities, both in Tientsin and Peiping. In making arrangements for securing such permission at the Tientsin end, I had extremely pleasant relations with several Japanese officials in the Japanese Consulate General, as well as with interpreters for and representatives of the gendarmerie. In some cases I got a definite impression that some civilian Japanese were almost as unhappy over the ruthless aggressiveness of the military command as are non-combatants, foreigners and Chinese. In fact, one official, an ex-consul, said in so many words that he regretted deeply the interference in the Christian and educational work of the university exercised by the Japanese militarists, in the demands they made upon us for pledges that no students within or without the university would undertake anti-Japanese or communistic activities. In carrying out negotiations for these journeys I came to realize that in the future we must adjust ourselves to the psychology of Japanese officials. One must allow time for the exact fulfillment of meticulous requirements. A willingness to make this attempt will, so far as my experience goes, win appreciative consideration.

Eventually, I was able to make two trips with special cars from Tientsin to Peiping, and brought some seventy students to increase the enrollment for the present session.

A part of my task had to do with enquiries on behalf of three Yenching students who were arrested by the Japanese gendarmerie and held for nineteen days. Various efforts had been made on their behalf by friends, but nothing could be learned about them directly. It was known that there were in various places within the Japanese concession several hundred Chinese prisoners, some of them students and some military prisoners. I had been advised not to make direct enquiries on behalf of these students lest foreign interest might be made the occasion for additional mistreatment of them. However, when I secured an unexpected meeting with an earnest Japanese Christian Kumiai pastor of Kyoto, sent on a special mission to North China to investigate the conditions of Japanese troops and to get in touch with Chinese Christians, I ventured to present the case of our students. I called on this gentleman late one Sunday night, and found him at the home of the pastor of the Japanese Christian church of Tientsin. The two of them were busy in preparing letters to be sent back to Christian organizations in Japan reporting on what they had seen in North China. It was particularly interesting to know that a full account of the bombing of Nankai University together with photographs of the ruins were being sent. Rev. S---- listened carefully to my

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account of the three lads who had been arrested at Tientsin on their way back to Yenching from an Oxford group house party. I explained to him that none of these lads had been connected with political activities, that they were earnest Christians not concerned with previous anti-Japanese student activities. I gave him their names and mentioned the departments to which they belonged. He was very frank in saying that he feared that they might have been executed. He also noted that sociology, the major subject of one of the students, was not at all in favor with the Japanese army. I asked Mr. S---- to learn if possible where these boys were detained and why. As Mr. S---- was evidently well recommended to the Japanese militarists, it seemed as though he might speak on our behalf to someone near the top in authority. He promised to do so. Part of our interview had to be written in English to enable Mr. S---- to understand exactly. It was interesting to have him add to his letters to Japan a full account of the case which I presented to him. We can never tell how much influence Mr. S---- had. He assured me later that he made enquiries on behalf of our students from the chief of the Japanese gendarmerie. The fact is that the next day one of the students was released, and within two days more the other two were also released. Later Mr. S---- was able to meet the three students and share with them in a service at which they reported their experiences while in prison. His sincerity and kindness made a deep impression on all who saw him. His Japanese prayer at the service helped one to realize that even in the midst of war and national hostilities, there are on both sides of the conflict avenues for spiritual comradeship and approach to divine resources.

L. C. Porter

October 1, 1937
Poiping, China

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September 28, 1937

It was July 11th when we began to make preparations for possible emergencies, clearing out the basement of the Boyd Gymnasium as a possible place of refuge in case of bombing, organising fire drill, and so forth. Fire drills were practised both by day and by night, and from this time there was an atmosphere of preparation in case of emergency.

On Tuesday evening, July 27th the students seemed somewhat tense, and I decided to move into the dormitory with the girls, and to ask all the remaining girls, about 25, to sleep downstairs in the ground floor rooms. My room was on the south wing, and early on the morning of the 28th I was awakened, and suddenly as I lay there I heard the ominous sound of aeroplanes. I knew that there was a difference; the quality of the sound was different from that of the pursuit planes, a heavier and deader sound. I rushed to the window to see what was coming over, and there were four evil looking planes in formation, flying straight in our direction. To me they looked like four dragons, or huge scorpions with their turned up tails ready to strike. I realised that this was something serious and attempted to dress before calling the girls out. I am sure it was less than two minutes from first seeing the planes before the first bomb crashed, followed by the popping of machine guns. The girls in the adjoining rooms called to me, and I answered "Yes, I'm here", and we all rushed to the living room, the girls buttoning up their garments as they ran. We were inexperienced then in the sounds of bombing, and we thought that the bombing must be on the campus, for they seemed very near. From our position we could not see much of the campus or the other buildings, and were sure the bombs must be falling in our grounds. Later, we could actually see the planes over the Western Barracks, and we knew that that was where the bombardment was going on. Through all this the girls were remarkably calm. We did not make any attempt to go over to the gymnasium basement because we realised that the bombing was not meant for us then.

During the day some girls went into the city. On the evening of the 28th everybody was very nervous and apprehensive, and there were rumours that the enemy was using poison gas bombs. The girls spent the evening preparing gas masks, and the matrons and cooks all helped. They were much elevated during the evening when they had the news, false as it turned out later, that Lang Fang had been retaken by the Chinese troops. They were jubilant and encouraged, to think of the successful stand being made by the troops, despite their own precarious position. During the day and evening they had repeated conferences with the men students as to their plans for the night. There was a suggestion that all the students should be together in a basement on the campus, but the girls decided to stay together in the dormitory as the safest place. They organised into one hour shifts to keep watch the whole night, with about seven people in each shift, to listen for aeroplanes, and to be able to dole out the chemical for the gas masks. Everything was well organised and the girls took responsibility remarkably well, and seemed glad of the opportunity for some activity.

At four o'clock next morning they were all up ready for a possible return of the aeroplanes and another morning's bombardment. Aeroplanes did fly over, but there was no bombardment.

By Thursday night there were rumours that the campus was surrounded by Japanese soldiers, and that the villages were full of soldiers, and again as the night before, we all slept together on our mattresses on the sitting room floor. By that time everyone was exhausted, and slept very well and no watch was kept. Part of the exhaustion was due to the terrible reaction of the day on hearing that Sung Cheh-yuan had abandoned Peiping to the enemy, and the high spirits of the day before dissolved

in despair. It was a natural reaction, but on the whole, the girls showed wonderful control and ability to meet the situation.

We advised all who could to return home, and for the rest of the summer had only about a dozen girls left in the dormitories.

Ruth Stahl
Acting Dean, Women's College

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Cut Off from Yenching

When the "incident" occurred at the Marco Polo Bridge on July 7th, we six members of the Yenching faculty who were spending their vacation at Kwan Tso Ling, about 70 miles south of Peiping, did not think that anything more serious was happening than during such incidents in the past. However, after three weeks of utter isolation from contact with the outside world, we made our way back to Peiping, travelling south to Hongkong and Canton and then north by sea - about 3000 miles!

Our mountain resort, which consisted of nine cottages, was rather inaccessible to reach, for there was only one train a day on the branch line from the junction with the Peiping-Hankow main line, and then there was a five-hour trip by foot or donkey across the plain and up the mountain. We had revelled in our isolation, "far from the maddening crowd", until on July 26th the railroad was cut, and for three weeks we did not get a single letter or newspaper, and had no idea what might be happening to Peiping and Yenching. After two weeks we were in need of money, and frantic for news. Three of the men made a two-days trip to a market town on the branch line and discovered a radio at the magistrate's office. They came back with the news that the barracks one mile from Yenching had been completely destroyed by bombs, but no news of Yenching, and no information as to whether any route was open back to Peiping. Meanwhile the American Consul at Hankow had telegraphed advising us to go to a place of safety. This was a bit absurd, as we were perfectly safe where we were on the mountain, while the railroad had been bombed and the country roads were thick with mud from the unusually heavy rains this summer, and the roads might be blocked by swift torrents. Our one idea was to get back to Peiping and Yenching, if there was any Yenching left to return to. So we telegraphed the Consul asking him to recommend the best route back to Peiping, and received an indignant reply that all routes to Peiping were dangerous and we should go immediately to Hankow. Reluctantly we gave up the attempt to go northward to Peiping, and started south, feeling that we were adrift, going toward an unknown destination, and wondering how many of our friends at Yenching were still alive, - the group that has meant home and work and the best that life has brought us.

At Paotingfu we stayed five days, absorbing news from newspapers, from radio, and from everybody with whom we could talk. Never have I listened to a radio so intently. One person had received a short letter from Yenching, indicating that the campus was unharmed and full of refugees from the neighboring villages. Here it first penetrated our minds that Peiping had completely changed hands. This all sounded very discouraging, so we continued south to Hankow.

Here news poured in upon us. Yenching was having entrance examinations and was planning to open. Yenching students and faculty in Hankow came from all directions to call on us, and Bishop Roots' secretary who very hospitably took us to live with her, was inundated, scarcely being able to sleep, for morning, noon, and night they flocked to our doors hungry to see some one from Yenching, and anxious for advice as to whether to return or not. Letters and telegrams were either never sent or delivered, and parents feared to lose track of their sons and daughters if once they left home. We braved the wrath of the Consul whom we had disobeyed so many times, and asked him to send a radio message from the American gunboat in the harbor to the American Embassy in Peiping to ask if Yenching was really opening and what we should do. Never shall I forget the day when the reply came: "Yenching opening as usual. Return immediately via Canton and Hongkong." Shanghai was then being

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attacked, so that Canton was the only exit from Hankow. I had always wanted to see Canton, and this would take us over the new railroad with the beautiful mountain scenery. We showed our message to everybody, and soon the Chinese faculty and the students whose addresses the University had, began receiving letters, stating that Yenching would open on September 13th. They all wanted to go with us. That stay in Hankow showed us the strength of the Yenching spirit. Our hostess kept remarking on the wonderful influence of a university where the students and faculty have such warm personal relationships. For a while I thought we should have a group of twenty or more, but when some one arrived from the north with tales of students being imprisoned and annoyed in various ways, their families objected, and we finally started south again, this time for Canton, with two Chinese faculty members and three students.

We had one day in Canton and one in Hongkong, before our steamer sailed for Tientsin. In both places we were again besieged by faculty and students longing to go back to Yenching, but feeling that it would be foolhardy. So we sailed from Hongkong finally without a single student or Chinese faculty, venturing into the unknown, considered heroes by some fools by others.

The journey north was eventful. The harbor at Ningpo was nearly blocked before we got out of it; the crew walked off the boat on a strike at Tsingtao, and we almost got transferred to a steamer that later was quarantined for cholera before she arrived in Tientsin. But eventually we reached Tientsin, to be met by Lucius Porter who marshalled us into a group for a special car on the train to Peiping. In Peiping, there were busses to take us directly to the Yenching campus. All of this took place easily and peacefully, after all the tales we had heard of the terrors and annoyances of transportation in the north.

So here we are back at Yenching in an atmosphere of more peace and normality than anywhere we have been since we left our mountain seventy miles south of Peiping five weeks ago. The campus is beautifully green, the lake as clear as a mirror, and in the distance lie the Western Hills, - all just as usual. Classes are going on, students cross the campus, and play on the athletic fields, - all as usual. I had not expected to find a single member of the Chinese faculty, but our finest ones are right here. Our famous little poetess said to me the day after I arrived, "Yenching and Dr. Stuart have done so much for us, that we decided that some of us must stay here no matter what happens." So here at Yenching something has been achieved, which is lasting, which can hold together under stress and strain. It has been wonderful to come back after such a nightmare and find Yenching standing unharmed both physically and spiritually.

Alice M. Boring

October 1, 1937
Peiping, China

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Christmas at Yenching, 1937

How we usually do it

A festival in Chinese practise means ordinarily a great many people, a great deal of food, a display of vivid color, and an immense amount of noise. And so, in years past, Yen- ching has seen celebrations of her Founder's Day which leaned to the hearty and up-roarious. This year, in the midst of the ordeal of the nation, with her very existence a miracle, there has emerged a new understanding of the season. There has been a greater outgoing to the poor and suffering, and the community has turned to its traditional customs of worship with a single- ness of heart which is remarked by many.

How we worship- ped

We began the season on the Sunday of December 19, with the Fellowship Communion Service in Ninde Chapel freshly decked in Christmas greens. We followed the Yenching custom of including servants and workmen with the families and students, and one of the deacons was a gardener. Three students were baptized.

There is a great joy in doing the same familiar things again and again. On Christmas Eve we have a candlelight ser- vice of music and prayer, and we reproduce some masterpiece as a living picture. This year the one which appeared on the altar steps was studied from a Memling, with three nationali- ties among the three who posed. The blonde Madonna, was a Pole, the wife of a research scholar, the angel in blue and gold, kneeling at her side was a young Dane, and the Donor, who wears a black robe and holds up his joined palms, was "Kenneth" Kan, one of the Chinese boys who was arrested and held for seventeen days in prison in Tientsin this autumn. It was this boy who convinced his Japanese interrogator, that a Christian could speak the truth, maintain a steady courage and good cheer in danger, and keep himself from hatred.

In addition to the usual University observances, there are a number of smaller ones on the part of the little "groups" which spring up of themselves among the students, with which members of the faculty have often very little to do. They bring to mind a remark I once heard that perhaps Christian life in our disintegrated age finds its fullest and freshest expression in very small numbers, where people are bound together inti- mately. On the night of December 18, I was invited to go to the Christmas service of one such "church within a church."

Twelve young people who call themselves "Salt and Light" began their worship by putting up the decorations in Sage Chapel. When this had been done, they all withdrew leaving only the light of two tall candles burning on the altar. As I sat in the shadows I was beset by faces and memories of past years. I thought of the young men and women who had been there with me, and who were now--where? Some had started life pro- pitiously in Shanghai. Shanghai, lost. Many had gone into gov- ernment service in Nanking. Nanking, an empty shell. Others were last heard from in Hankow. Hankow, threatened. Wherever they were, I knew that some Christmas sign would be turning their thoughts back to Yenching, perhaps to the Chapel where I was sitting.

Some additions to the congregation arrived. A couple of medical students from the city who in their Yenching days be-

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longed to Salt and Light, had come back to spend Christmas on the campus. The mother of one of the girls also was ushered in. Then the processional began, the twelve bringing lighted candles to place on the altar as they sang. They carried on a service in which they did all the preaching and praying and singing themselves. The tragedy of our present day world seemed not to be in their thoughts so much as the joy of Bethlehem. They gave thanks, and were glad.

How we
feasted

There has been Christmas cheer in Yenching, but I think there has been no table at which the thought of the poor has not produced a scaling down in the provision of good things. The Salt and Light fellowship had their meal together after their service at my house and the menu for the festal banquet was as follows:

steamed dumplings	cabbage soup
salted peanuts	tea
small fruits glacées	

The dumplings had a filling of vegetables flavored with pork, and were provided in abundance. Everyone ate heartily and enjoyed a good meal at a cost of perhaps ten cents a person.

Another Christmas party of which I heard, was given by a Chinese head of a Science Department, who invited his clerks and technicians to the restaurant outside the East Gate. While they were eating a squad of Japanese soldiers came in, looking for chickens. The professor had not provided that particular article, and the soldiers went away. I rather hope they found some in the end, for one should not grudge a chicken to a soldier at Christmas time; but I doubt if they were successful. Our neighborhood has developed an expert technique in becoming suddenly chickenless.

How we
made
merry

If one were to attempt a catalogue of all the parties and entertainments which were necessary to mark the season, the tale would never be told, and the exhausted reader would be hunting the waste basket in the middle of it. The workmen on the campus, the girls in the Yenching Craftwork workshops, the village children from the local church, all depend upon Christmas for one of their very few good times. They did wonders with fur coats to make shepherds, gold paper to make stars, and "nighties" to make angels, and they introduced all possible varieties of the Christmas theme in dramatic connections with Chinese life. The assembly room in Sage Hall, and the large auditorium in Bashford were constantly occupied during Christmas week with the people who came in crowds to these affairs.

Of course the most notable party of all was the one for the children given every year by the President at his house on Christmas afternoon. All the children belonging to the University, or as it were appertaining thereto, are asked to meet Santa Claus. Now it is a really serious matter to entertain all Yenching children at any one place or any one time, and each year the guests increase so enthusiastically that the very walls of the spacious rooms where they are received threaten to bulge out from under the roof. This year personal invita-



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tions were sent, and were accepted with such alacrity that some diminutive guests turned up three days before the appointed time, cards in hand to convince the embarrassed house boy of their right to enter and possess the President's domain instantly. They were so firm about coming in, that the host himself had to appear and make his excuses until Christmas afternoon should actually arrive.

On the day itself, the party being scheduled for half past three, a stout and strongminded guest aged four, arrived at two, and was (I blush to admit it) led forth in tears at being torn away considerably after six. In the meantime two collations of cocoa and Christmas cookies, two entertainments of dancing and singing, two humorous speeches by two Santa Clauses (but there is only one Santa suit) and two distributions of gay trifles from the Christmas tree had taken place for the benefit of the entranced guests. The President beamed and presented all through the hours, until one supposed his face must threaten to crack from his smiling.

If the President's children's party was the height in the party line, the Christmas play for the students remaining on Campus, given on the twenty-third, was the best of the entertainments. It is a custom to give "Why the Chimes Rang" as a sort of Morality play suited by its music and beautiful setting to our audience. As I sat among the hundreds who watched it, I felt again the impact of the past upon the present. The uncle in the play was acted by a young newspaperman whom I knew and coached in amateur dramatics his freshman year, when he had newly arrived from Honolulu. He graduated, did well in newspaper work and was on the staff of the Peking Chronicle our local English paper last summer when war broke out in North China. All summer he was covering dangerous assignments, in the thick of the fighting. By autumn, when the new regime was established, he was suddenly arrested. Since he is an American citizen he could not be held, but his work in journalism in Peking was at an end. He decided to go south to Nanking at the invitation of another of our Journalism graduates who is the correspondent for the New York Times and was reported lost after the Panay was sunk. But the Honolulu man did not get away before the march on Nanking began. So now, here he is with us for a time, waiting for what?

This particular play, "Why the Chimes Rang," has a scene in a great church which shows the action against a rose window. It is a rather remarkable bit of scenery for an amateur stage, because it was designed for us years ago by a student who was already exhibiting his paintings in European galleries before he graduated at Yenching. He comes of a family of painters, and opportunities to see his work in Peking are important occasions for the scholarly Chinese connoisseurs who have known and admired his forebears. Most of that family is now out of China, for Peking is getting to be an uncomfortable place for people of their social status. But I have heard that the young artist himself and his wife, another Yenching graduate, are still here. Like the journalist they are waiting, - for what?

How we
sang

There is such delight in Christmas carols in our midst that it almost amounts to a grim determination to get as many sung as possible in the course of the festal week. Interestingly enough, the students prefer to sing them in English, although there are available translations. So Chapel Services use them over and over again, and on Christmas Eve, the carolers go about the campus with candles and song books. This year they took a small cart, a donkey and a baby organ, and woke the echoes under a very brilliant and very cold night sky.

The great Christmas song at Yenching, however, is the yearly rendering of The Messiah by the University chorus. Bliss Wiant, the conductor, has for ten years been building up the chorus and orchestra, until last year he had 165 voices, and a competent accompaniment. The success was so pronounced that in the spring of 1937, he was invited to take the Yenching singers to Nanking for a concert there under government auspices. This December there were only 19 of the 165 voices left from those trained last spring. There was no orchestra left at all. The bass soloist who is a missionary doctor and who usually travels from his interior station to be with us when The Messiah is given, was cut off from all communication, and when last heard from was preparing bomb shelters for his sick and his staff instead of appearing as a soloist in Peking.

Difficulties were legion. But in spite of them all, the conductor recruited a hundred voices, began at the beginning with them, and on Sunday the 19th at Yenching and the next night at the Peking Hotel gave the 10th rendering of the oratorio in the history of his chorus.

It was bitter weather. A furious wind swept off the icy tops of the mountains to the west, and we could feel for the poor as we faced the wind on our way to Bashford Auditorium. In Yenching the music was given a reverent attention, which was evidence that it sunk deeply into us. We needed it.

In Peking, the next night, the concert hall was crowded to capacity. Students from many of the schools paid their thirty cents and stood along the sides to listen. Among the auditors were some Japanese professors who had been entertained at Yenching the day before. These men were impressed with the worth of that music and the significance of rendering it at such a time. One of them said as much afterward to the conductor, and added, "In that message lies our only solution."

Out of the limitations and discouragements which attended the rendition of The Messiah this year, came a surcease to hundreds of people who listened, and there came also five hundred dollars for those who are cared for by Yenching's relief station.

How we
have felt

There has been a sombre background to all these Christmas doings. Not only has the course of the war gone from tragedy to tragedy, but arrests have begun locally which give us reason for anxiety. We are not expecting an easy or happy New Year. Yet, we go on much as usual. That we are able to do so, is the result of an attitude which the President summed up in a speech which he made a short time ago:- "I have," he said, "followed my faith rather than my fears." Yenching is carrying on.

FUTURE OF FOREIGN UNIVERSITIES

3 Peiping Institutions "Supervised" by Japanese Military Authorities

From our own Correspondent

Peiping, June 25, 1938

The future of foreign universities in Peiping, of which there are three, appears to be at stake as a result of the latest move by the Education Ministry of the Provisional Government. There has been just concluded an "anti-Communist and anti-Kuomintang" week, one of the principal parts of which concerned the students of all schools and universities.

Orders as to procedure during the entire week were sent to the foreign universities as well as schools by the Education Ministry. For the first day of the propaganda week the presidents of all universities were ordered to hoist the Hsin Min flag while the student body sang the Hsin Ming song. This was to be followed by speeches by the presidents to the students of an anti-Communist and anti-Kuomintang nature.

This the three foreign universities, Yenching (American), Fu Jen (Catholic) and the Sino-French, all promptly refused to do.

Then came orders for the final day of the propaganda week when all students had to attend a mass meeting in a section of the Forbidden City, and pass anti-Kuomintang, anti-Chiang Kai-shek and anti-Communist resolutions. The Ministry ordered the foreign universities in unequivocal terms to send their students and to send "officers to lead the students", presumably members of the faculty being meant.

To Urge Friendly Collaboration

The resolutions to be adopted by this mass meeting of students were set out in the instructions to universities. Some of them were: "to send telegrams to the Chinese people at large urging them to extirpate Communism and the Kuomintang; to urge friendly collaboration with Japan and Manchuokuo; to address friendly inquiry and send messages of goodwill to the Japanese Army; to parade after the mass meeting and call at the Japanese Embassy, the officers of the Japanese Army Special Mission and the offices of other Japanese organs."

The students were ordered to shout, "down with the Kuomintang, down with Chiang Kai-shek and be loyal to the Hsin Min Hui." The universities were also ordered to make Hsin Min flags and display them.

This second set of orders was also ignored by the foreign universities. Now the next move rests with the Provisional Government and the Japanese army behind it. It is generally considered that the authorities concerned never expected the foreign universities to obey their orders and the move is generally interpreted as the first step towards closing up foreign educational organizations in this area.

Certain it is that the Japanese army authorities dislike seeing independent universities here. The sorry record of education in Manchuokuo is an example of what the conquering nation prefers to do - no secondary education, no higher education, and the text books of primary schools a farce.

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June 25, 1938

Embassies Considering the Matter

The Embassies concerned have taken up the matter of these orders to universities run by foreign institutions, but though it is safe to say that every effort will be made to keep them open, the positions might prove a little difficult. The universities are foreign property as far as land and buildings go, but the question arises as to whether the foreigners who run them have any right to protect the Chinese students in them from Chinese authority, de facto, or de jure. In other words they cannot confer any degree of extraliquity on the students under them. However, for authority to enter the University to impose authority on the students constitutes violation of foreign property.

The position is delicate and difficult and where and how it will end is difficult to say. The hard facts are that the Japanese do not like to see, in territory they occupy and over which they feel they have conqueror's rights, educational institutions which are not under their control and in which Chinese students can get education of a kind which the Japanese would prefer they did not get.

The answer to that seems to be that somehow and sometime the Japanese will get what they want, and it is not impossible that foreign universities may join the Chinese universities that have moved to territory which is not under Japanese occupation.

Dictionary Found "Not Dangerous"

Those who operate primary and middle schools in Peiping these days have to keep a wary eye open. Raids by police on schools are not uncommon and teachers' rooms are searched for suspicious literature. One instance happened recently to a school your correspondent knows. The police descended suddenly and searched class rooms and teachers' rooms. In the room of the teacher of English was a language dictionary. Not a single one of the police knew what it was but were convinced it was highly suspicious and probably a propaganda work. The book was impounded and the teacher put under arrest. The teacher had to stay under arrest at the police station for four hours while the police satisfied themselves that the dictionary was not a dangerous book.

Students of these primary and middle schools are of course used for propaganda purposes by the local authorities. Under threat of their parents being marked down as Communist sympathisers, all students are forced to attend celebrations of Japanese victories and other mass meetings. Chinese teachers in some of these schools say that the majority of students are intensely patriotic, but they are forced to attend mass meetings where political resolutions are passed and political speeches made, for their own sakes and those of their parents.

These mass meetings of unwilling students all carrying flags, are, of course, good meat for Japanese press photographers and make excellent propaganda in Japanese newspapers to be seen by the people who are paying their taxes to run the war.

"The blossoms of all the tomorrows are in the seeds of today."

-Chinese proverb.

Yenching College for Women, as it stands today, is the flowering of many seeds that have been planted in faith and love and devotion during the last seventy-five years.

When the school for girls which was one day to become Yenching College for Women was opened in Peking in 1864 by Mrs. Eliza J. Bridgman, in the first year she secured five pupils. In the autumn of 1939 Yenching College for Women had an enrollment of 291 - and had to turn away hundreds of other applicants.

During those early years, the little school occupied a few rooms in a building of the American Board Mission in Peking. Today Yenching College for Women is located on its own beautiful campus outside of Peking, near the Western Hills, in buildings which cost over half a million American dollars; and has in addition the use of the class rooms, laboratories, and library facilities of Yenching University.

At first the entire administrative and teaching staff of the school consisted of Mrs. Bridgman herself, thus described by a missionary colleague:-

"There was Mrs. Bridgman struggling against a feeble body and a disconsolate spirit, vainly trying to speak the Mandarin, mingling her narrow vocabulary with a strong sprinkling of English words, unintelligible except through pantomime."

Today the College has a brilliant faculty of thirty-five American, British, and Chinese women, trained and experienced in the best of modern educational methods; and draws also upon the services of the entire staff of Yenching University.

For more than a generation the school founded by Mrs. Bridgman had a hard struggle to secure students, and had to offer its girls not only free tuition but also free room and board, even free clothing.

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Today Yenching College has many hundreds of qualified applicants each year, and only the finest and most promising of China's young womanhood can be privileged to enter.

For thirty years the school did work of elementary grade. Now it is recognized both in China and in the West as having the highest collegiate rank - and its graduates are making brilliant records in post-graduate work in American and British universities.

Then the first seeds of service were being sown. At present almost a thousand alumnae of Yenching College are everywhere in China, devoting themselves to the development of a strong and united nation - as teachers, as social and religious workers, as wives and mothers building their own cultured and Christian homes.

During these seventy-five years the school and the college have been led by a remarkable succession of capable and devoted women:- Mrs. Eliza J. Bridgman, Miss Mary H. Porter, Miss Jennie Chapin, Miss Ada Haven, Miss Luella Miner, Mrs. Murray S. Frame, Miss Margaret B. Speer. Associated with them has been a growing group of able colleagues, both Chinese and Western. And in the United States the members of the Committee of Yenching College for Women, serving in cooperation with the Trustees of Yenching University, have given invaluable cooperation and support to the work of the College.

Never have the seeds sown during this three-quarters of a century blossomed so richly as in the three years of the present conflict. Yenching is the only college for women - Christian or government - that has been able to continue its operations in all the northern and eastern sections of China occupied by the invaders. It has been consistently respected and left unmolested by the Japanese. It has continued to have the warmest support and friendship of the Chinese government and people,

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who recognize that now more than ever it is affording to the patriotic young women of these areas their only opportunity for higher education under conditions of academic and personal freedom. Madame Chiang Kai-shek herself is a loyal friend and staunch supporter of the College, and within recent weeks has written:-

(Quote letter or cable from Madame Chiang.)

In every period of change and conflict encountered during these seventy-five years, Yenching College has not only survived but has grown in strength and in solidarity. And at no time has it had so large and immediate an opportunity of service, or such assurance for the future, as it faces today.

The one major weakness of the College, strikingly revealed in this disturbed period, is that it has not yet developed adequate sources of assured income. Four mission boards, Wellesley College, and a host of American friends, annually provide generous support which, along with the substantial income normally coming from Chinese sources, has usually sufficed for the budget of the College. But even under the most favorable circumstances Yenching College has found it increasingly difficult to secure the continuous and assured income indispensable for its on-going work.

Now, with normal sources of Chinese support restricted or cut off by the war, and with its obligations and opportunities greatly increased, the College's financial problems have become very critical. Each year loyal friends have responded to the emergency with generous special gifts over and above their regular support. But it is obvious that Yenching College for Women must speedily increase its regular and assured income if it is to continue to serve adequately the young womanhood of China.

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The Yenching College Committee has therefore undertaken as its primary task during 1939-40 the completion of an endowment fund of \$100,000 for the work of the College. A little more than \$30,000 has already been secured, leaving approximately \$70,000 to be raised. All endowment funds of the College are held and invested in America by the Trustees of Yenching University.

As the friends of Yenching College share in providing this urgently needed fund, they will help to accomplish three things:-

They will most fittingly commemorate the diamond jubilee of the establishment of Christian education for women in North China.

They will give new strength and courage to the staff, students, and alumnae of the College by demonstrating their faith in the future of Yenching at a time when their support means more than ever before.

They are planting the seeds of today, which through all the tomorrows will blossom into the Christian womanhood of China.

Gifts may be made out to E. M. McBrier, Treasurer, and may be sent to

Mrs. Maurice T. Moore, Chairman,
Yenching College Endowment Fund Committee,
Room 903, 150 Fifth Avenue,
New York, N. Y.

1938-1939

PRESBYTERIAN NORTH CHINA MISSION

YENCHING UNIVERSITY SUB-STATION REPORT

1938-1939

The most abnormal feature of Yenching's past year has certainly been its surprising and very possibly ominous normality. The previous academic year was one of strain and uncertainty, and with the smallest student enrollment for a long time, less than six hundred. Whether Commencement would be passed safely was a grave question right up to the day itself. The outcome of the University's flat refusal to take part in or sanction any political activities of the (extremely) local government could not be foreseen. Two schools of thought were represented in the faculty. The one, and probably decidedly dominant one, held that we could remain on our present campus only if our freedom to function as an academic institution were preserved, and this must include the right to carry on academic work free from surveillance or interference, and to express only such views as we could sincerely hold. The other viewpoint stressed our duty to remain here under such more severe restriction, enduring what limitations of freedom might be imposed as long as we could in some measure serve a North China constituency. All through the year there had been heartsearchings as to whether Yenching should stay or not, or should throw in its lot physically as well as spiritually with Free China. Several of our strongest and most trusted Chinese faculty members had left or were leaving, including Miss Kit-King Lei and Messrs. Y. P. Mei, Wu Wen-Tsao, Li An-Chai and Chu Yu-Kuang. Alumni and friends in the South were bombarding us with pleas to come south to save our souls, partly certainly because of the lurid rumors they kept hearing, and perhaps inventing, regarding us. On the other side the trustees in New York were talking of the "courage" of remaining where we are, and expressing themselves strongly against what they felt would be "running away".

In June the issue seemed an extremely live one, just after we had rejected Japanese demands that would have lined us up publicly against the Chinese Government. But two things happened during the summer to put to rest all thought of an immediate move. One was direct expression of desire for us to stay here by the Chinese Government, which wished us to take as many students as possible from this area, and gave us more than verbal support. The second was the quality of the more than 1600 candidates who took our entrance examinations. That they seemed to break all records was not surprising, for while limited almost entirely to northern students, they included hundreds who would ordinarily have thought of going only to Peking or Tsinghua. To those who were accepted were added the best of the guest students of the previous year, a fair number of our old students who returned after one year at home or in the South, and a group who had passed our entrance examinations the previous year but had not then come. This gave a freshman class of 450 against our customary 300 or less, and brought the total student body to 945 in the Fall, as compared with our normal quota of about 800. Some of the men had to be housed in Chengfu, and a few girls had to live with friends until places opened for them in the dormitories.

As compared with previous years the student body is therefore predominantly Northern (37% from Hopei, and many more whose families now live here), is scholastically of high quality, has little Christian background (only 233 state themselves to be Christians) is considerably less wealthy than in former years, and represents the type of student who has not insisted upon going south or to the guerrilla areas. The old-type radicals of two and more years ago are practically gone. Of the fathers of our students, 28.5% are in business, 27% are idle or

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retired, 11% are in education, and 2% are Christian pastors, others being farmers, doctors, etc. Perhaps due to the emotional strain and prevalent family difficulties of the past year, the men's entering class seemed unusually poor in physique, the physical education examiners estimating that hardly 15% of the freshmen would qualify for military service.

We continue of course without a Chancellor, and President Stuart has had to refuse a trustee request that he go to America. During his present trip of six weeks to the South and West Dr. Galt has acted for him where necessary. Last Fall the Women's College fell on Miss Spear's neck with kisses and problems as they welcomed her back as Dean, and she has served as Chairman of the Deans' Committee.

Academic work has been steady and of good quality, with fewer upperclassmen to guide through senior theses and advanced courses, and the big bulge of freshmen. Natural Science continues to be pressed by excess candidates and to set a somewhat higher standard for admission than the other colleges. Physics in particular not only attracts a very large number of major students, but finds its graduates and other trained physicists in such demand that it has been seriously embarrassed in efforts to secure sufficient staff to handle its work. Chemistry, under Dr. Adolph's chairmanship, is better staffed but is likewise heavily pressed. Among publications of research of the year Dr. Adolph's have as usual been notable, not only for their scientific quality but because of the pressing importance of nutrition problems to China's welfare. Among the important additions to permanent staff must surely be classed Dr. Jenkins' decision to return after furlough on Presbyterian quota, and that of Dr. Martha Kramer to remain at Yenching, leaving her responsible post in the University of Kansas and filling a very much needed headship of our Department of Home Economics. The well-known Mr. Sam Dean has been coming on Friday afternoons to teach Engineering Drawing, and long may he continue. Among other valuable additions have been Miss Ho I Chen in Physics, Dr. Norman Li in Chemistry, Dr. Lin Chia T'ung in Psychology. Mrs. Sailer has joined the faculty of the School of Religion, and in Miss Wood's absence next year will have heavy responsibility in the Department of Religious Education.

The Modern Greats course, a la Oxford, started on a regular basis in the Fall after last year's trial, and attracted an excellent group of 8 students out of many more applicants. It represents a very great advance over the American cafeteria education-by-the-credit system that we want to grow away from, and strengthens very much the British contribution to our program. Mr. Michael Lindsay, son of the Master of Balliol, is one of the tutors.

Along with additions we must face losses. The Heads left for good after the first semester, leaving a great hole in our community. Mr. Subilia and Miss Bent are by nature irreplaceable, and Mr. Withers Green is leaving the School of Religion. As a challenge to the religious life of Yenching to hold up under loss, Miss Burtt, Miss Hancock and Miss Wood will all return to England for the year, and Mr. Lapwood will probably also be away. Only those who know these people can realize how immense the loss of them must be, even when it is only for one year.

Financially the University has been in no unusual difficulty during the year, because of exchange. Figuring Mission appointees as being paid the same as other foreign staff members, the Methodist, Women's Methodist, American, London, Presbyterian and English Friends Boards have given between 9 and 10 per cent of the total budget. Mission Board representatives are considerably fewer than in early years of the University - the Women's College now has only 6 as compared with 13 formerly. The discrepancy between the salaries of foreigners and Chinese, due to the proportion received in U.S. currency at 2 to 1 rate by the former, is quite out of line with the policy of substantial equality. Raises have been given to all employees, but not enough to cover the increase in cost of living.

The School of Religion has had small enrollment as usual, with 14 students altogether. Two of its staff, Dr. T. T. Low, now working in Shanghai, and Dr. T.C. Chao, were delegates to Madras, as was also Mr. Subilia, and three recent graduates of the School of Religion. The quality of these was illustrated by the somewhat remarkable fact that all three were granted Fellowships at Union Seminary for the coming year, one of them being the regular Student Friendship Fellow. Unfortunately Mr. Ts'ai Yung Ch'un has had a recurrence of t.b. and cannot go at this time. He and Mr. Cheng Shao Hui are greatly coveted by the School for its future faculty, and would be very noteworthy additions. Various publications have been issued, mainly by the Chinese staff. This coming year will be a difficult one for the School, for Dr. Chao feels an urgent call to extend its outposts to K'un Ming, where he wishes to establish a center for Christian student work.

Religious Life. The definite swing of last year to interest in Christianity has proved itself not merely a product of strain and anxiety, for with the decided easing of tension it has continued and shown development. While as already noted, only 233 students declared themselves Christians on their information blanks, there are now 306 student members of the Christian Fellowship, and 23 students have been baptized at its services, along with 12 faculty children and 5 employees. Most of these baptisms were at the inspiring open-air Easter Service held on a slope near the lake, followed by a picnic served to the several hundred fellowship members attendant, workmen, students and faculty members together, the result of many hours of work by a most efficient student committee.

Attendance at regular chapel services in Sage and Hinde Halls, and at the special services of Christmas and Easter, culminating in the sun-rise hill-top service and evening worship with pageant, of Easter, has been steady and certainly very much larger than in the earlier years of voluntary attendance. The Fellowship has carried on its usual varied activities, including social service and Sunday School work, but the part of the Fellowship life that seems to strike most fire is the cluster of 19 voluntary fellowship groups that meet once a week or so, usually contain both men and women students, and may or may not include one or two faculty members who usually supply little of the initiative. 250 different students (292 with duplications) are members of these groups, and membership tends to increase rather than to fall off. Some of the groups, as the Greens Club founded by the Ritters in 1930, keep proud track of past members and make a very real continuity in Christian Fellowship between students who may never have seen each other. While many clubs contain members who join mainly or perhaps wholly for social rather than religious interest, and many members are non-Christian, yet much or all of the program of most consists of worship, Bible study or religious discussion, and the groups form a natural recruiting ground for candidates for baptism. Perhaps efforts should be made to form purely social groups for those who prefer them, the difficulty seeming to be that such groups find it hard to hold together.

The Oxford Group continues to be a very vital part of Yenching religious life. Largely under the guidance of those most earnest, aggressive and tactful young faculty members, Messrs. Lapwood and Subilia, it has continued its very intimate group life without becoming a divisive force, and touches for good many not included in its membership. The emphasis among its 40 members has been toward the development of increasing student initiative, and in trying to connect its members with life outside of Yenching. Following the valuable experience of several students last summer in the Tientsin slum, the Group hopes that all of its members may do similar service this summer vacation. Its members report that they find most of the chapel talks and available literature presume a background of Christian knowledge that some inquirers and new adventurers in the Christian life do not have, and they are working to meet the needs of these.

Among the faculty members special attention has been given to the needs of the younger faculty members, and two Bible classes have been formed of them.

Yenching religion is predominantly of the "healthy-minded" rather than of the "sick-soul" variety, to use the terms made famous by William James. Robert Mackie of the World Christian Student Federation found this true to what he felt was the point of dangerous superficiality. In South China he had been told that students at Yenching would be agonizing over whether to stay or to go south, and that Christian students especially must be in constant conflict over the problem of their duty at this time. Actually he found quite the opposite. At least among the students who talked most freely he found what seemed a naive faith that their duty lay immediately at hand, and an enthusiasm for leading fellow-students into the Christian life that bore little relation to the great national struggle. They found no problem in the reconciliation of Christian faith with military defense of country, and many seemed to feel that victory would be won and right would triumph without their personally needing to take active part, while Mr. Mackie might have modified his feeling in degree had he stayed here longer, he was probably right in sensing that there is little sense of tragedy, some would say of depth, in Yenching religion.

Student Life. As has been noted, financial difficulty is acute among a much larger number of students here than in former years. This is partly due to the fact that we have drawn poorer students who formerly would have gone to Peking or Tsinghua, and that a northern constituency is usually poorer than a national one. Much more of course it is due to the general economic dislocation of North China. To help meet this situation the University raised its usual sum of four or five thousand dollars of scholarship money to over \$36,000, distributed to 209 students, including 76 freshmen. The Spring 250 have applied, about 100 more than from the corresponding classes last year, and the amounts needed are generally higher. How far the University can go in meeting these needs has not been decided, but it is hoped that last year's sum can be further increased considerably. Many students' families are practically destitute, though most eager for them to continue study, and some cannot hear from home or even know whether their families are living. Self-help work is most eagerly sought, and many more students than usual keep their expenses to absolute minimum. A great step forward in Yenching tradition was made with the employment of 4 to 6 student waiters in the Men's Second Dining Hall, with monthly rotation to care for as many of the 80 or so applicants as possible. For serving at two meals a day a student receives \$4.50 each month, half of his board.

This dining hall has been run by the University this year, and it is intended to take over the other men's hall on like basis next year, rather than leave it to student management. While the manager, a Yenching graduate, has worked most hard and faithfully, his path has not been strewn with thornless roses, and recently there was a flare-up of student opposition to University management. The students found it hard to believe that food prices have risen so seriously, and while unwilling to have the board fee raised, complained of what was undoubtedly inadequate diet. While the girls pay \$10 and eat \$8 worth of actual food, the boys have only \$7.20 out of \$9 to satisfy their considerably more elastic stomachs. They have finally faced up to the question and are modifying their deep-seated prejudice in favor of white rice and flour as against the cheaper grains.

Notable progress has been made by the Men's Physical Education Department in popularizing exercise and sports for all. Outside of the strenuous three years required course there has been greatly increase voluntary participation in sports and other exercise. The task of the Department has been made easier by increased eagerness of students to train their bodies in times of national need. Trips to the hills have been many, and a welcome new organization is the Wheelers Club to

promote group bicycling.

Music has as usual played a large part in campus life, with the Messiah chorus larger than ever, wide student participation in informal concerts, and enthusiastic reception of visiting artists. Two Victrola concerts are given each week, one of classic and one of more popular music.

Week-ending to Peiping has been fairly heavy, but much more due to students returning home than to pleasure trips to movies and restaurants. We now have our own busses, and on busy runs can be seen, and felt, anywhere up to 80 passengers squeezed into various shapes on one of them.

The freshman advisers or doyens have organized as a committee, and some of the younger Chinese faculty members have shown great interest in doing a good job along this line. Mrs. Sailer is doyen of the freshman class of girls, and will follow them through their four years.

Community Service. Of course suffering around us has been far more acute even than in normal years. Our community chest of students, faculty and staff is now separate from the Christian Fellowship, and raised over \$4200 of which \$2800 went to our committee for local relief, \$600 to the East Gate Clinic and \$400 to the Haitien Maternity Center. As usual, members of the Yenching group were proud to contribute to the Haitien church and some shared in its services and activities. The pastor, Mr. Ch'i Kuo Tung, is a Yenching graduate, and a most loved and effective servant of the whole neighborhood.

Yenching Craftwork with its five kung ch'angs has had more trouble in filling orders than in selling its products, in sharp contrast to the situation of a few years back. The paid secretary, Mrs. Liu Mao Ling, found it necessary to resign during the year, and the heaviest business burden has fallen on the broad shoulders of Mrs. Porter, helped by many Chinese and foreign faculty wives. Sales for the year have exceeded \$60,000 and wages have been over \$20,000, paid to 295 workers. Mrs. Wolfers has as usual been most active in social service for the girls. She writes "Food prices have soared higher and higher and it is a terrible problem for the poor to keep body and soul together. We have always given each worker all the hot cereal she has wanted each morning during the six cold months of the year, and thanks to a gift from abroad have been able to furnish hot vegetable soup each noon for any who did not go home for meals. This has greatly helped the women and girls who come from long distances." Some twenty Yenching girl students have regularly helped with classes and clubs and chapel, and medical work and the nursery school have continued as most valuable features of the program.

The medical clinic for the community administered so wonderfully by Mrs. Learmonth is now under the capable direction of Mrs. Adolph as matron. Medical service is supplied by two of the University physicians on a volunteer basis, and there is a resident nurse. 5800 visits to the clinic were from Yenching employees or their families, and 3600 from villagers. Some were sent to P.U.M.C., over 200 inoculations were given, and a few home visits were made. Mrs. Adolph feels that very much of the illness is due to undernourishment, with lessened resistance, and the little relief that has been given is only a drop in the bucket. She feels that the work is too much palliative rather than preventive, and it is hoped that a visiting nurse may be provided for next year. But these examples she gives sound deeply worthwhile. She writes "An old lady of 70 injured in a farm accident is given inadequate treatment in an ignorant home for several days and then carried to the clinic a mass of gaping, gangrenous wounds. Simple surgery, careful application of antiseptics and dressings follow. The old lady makes painful, daily trips to the clinic from her home 5 miles away; it takes 20 days to restore her to active duty on the farm. A small country huckster, whose earnings never

amount to more than a few cents a day, develops a leg abscess which is neglected, and soon he is unable even to stagger to his daily rounds in the village. From his home four miles away he half hobbles, half crawls to the clinic; the journey takes two days and he sleeps one night in a temple half way. Result,--a simple operation; the clinic arranges for a ricksha (fare 10 cents) to carry him home and back again each day for a week for proper dressings till the wound is healed. These are examples."

Dr. Brown's 70th birthday was recently celebrated, with a burst of appreciation from the people of Haitien for her volunteer maternity work. She in turn gave the main credit to her splendid nurse, Miss Chang, who has delivered 400 babies with the loss of not a single mother.

Our most active minister plenipotentiary and envoy extraordinary to Peiping is still Mrs. Wolfertz, from whom the Yenching bus derives a considerable share of its revenues. She makes innumerable evangelistic and other talks, and holds conferences and classes that if placed end to end, or even sideways, would reach to Yonkers. Dr. Wolfertz adventured to Shantung during winter vacation, but what he did there is better known to our sisters and brothers from that station.

A long-standing problem has been that of more efficient use of the Workmen's Recreational Center, housed in a good little building on campus, and supported from the Community Chest. While classes, lectures and meetings are held there and employees drop in every evening to read the paper, play games or listen to the radio, use seems to be limited to a particular group rather than extended to all for whom it was intended. There has been practically no initiative on the part of the workmen themselves in organizing what they most want, and this needs encouragement. A committee is working on the problem, of which Mr. Tai Ai Chen is a most active member. Many feel that the wage raises given our employees are far from adequate and that we should strive for a much more real sense of Christian community, even though we find it difficult to say just what should be done.

Relations with the Authorities, and General University Policy. Trying to carry on a Christian University in an occupied area is naturally precarious. The three universities in Peiping with foreign connections, the Sino-French, the Catholic University and Yenching all finished last year, and stood together during the crisis of late Spring in refusing to take a political stand contrary to the personal convictions of their members. Thereafter Yenching tended to stand in between the other two in its attitude toward the local government. When the Hain Min Hui wished to circularized our student body, we saw no reason to refuse permission as did the French University, which through this and other causes of friction became unable to open in the Fall. Fu Jen on the other hand engaged a Catholic Japanese professor to teach Japanese, and his apparent acceptability among the students has made our refusal up to this time to do likewise quite difficult. Repeatedly we have been urged to do so, and President Stuart has repeatedly replied that we would engage a Japanese professor when we had come to feel that it was wise, and was not forced on us by military threat, to which we would not yield except by closing the University. We have at last discovered a Japanese, Professor Terii, an anthropologist of high standing among Chinese scholars, and with intimate knowledge of China, well known and respected by some of our Chinese staff, whom we feel we could invite. It is probable that he will be with us next year, though apparently he does not meet the desires of the local authorities for someone they can trust for their purposes. Even this move is viewed with foreboding by many, though not to the point of feeling we should make an absolute issue of it.

Pressure upon us has varied during the year, and all Yenching agrees that it is President Stuart's superb statesmanship that has brought us safely through with the freedom we now maintain. After one of his most categorical refusals to

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yield to direct pressure, very definite discrimination in the severity of searching bus passengers at the gate began, and at the same time arrests were made of important workers in the kang ch'angs. But gate searchings have been so irregular anyway, and the releases of those arrested were so quick that we now doubt whether definite persecution was intended. Four or five students have been arrested during the Fall, though in no case were police permitted on the campus for this purpose. By far the worst case was that of a senior taken when ill from a Peiping hospital, who when released many weeks later was pitifully out of his mind, showing direct evidence of horrible torture. A second man was lured to his home by a letter his mother was forced to write saying she was ill, and a third was advised to give himself up voluntarily. Both were released after some time, the second after certain torture. An employee was seized at Melchison and beaten and threatened for a week while urged to tell of anti-Japanese students. To what extent we have spies within the student body is not perfectly known, though several students are definitely suspected, and in the case of one or two there seems to be practical certainty. Two Japanese took our entrance examinations, but mercifully failed. But three entering students said that they had been offered \$800 apiece to serve the Hsin Min Hui, and it seems probable that others accepted. While reports do go constantly to Hsin Min Hui or Japanese headquarters, our impression is that no really efficient spying system exists. One spy we are certain of is a Manchurian who was dismissed for poor work last year, and who now lives in Ch'eng Fu. Probably it was he who was responsible for reporting that we had a "New Life" movement here, in misunderstanding of our welcome meeting for "Hsin Sheng," new students. Though suspicious even of certain faculty members are voiced at times, we make no effort while on the campus to conceal our feeling about Japanese aggression or the Hsin Min Hui. Our Tuesday evening faculty discussion group has averaged a much larger attendance than ever before, and has tended to vary in direct proportion to the closeness of the topic to the present situation in China or Japan. Most of the meetings have been reports by faculty members returned from trips, journalists and other visitors, and followed by eager questioning. Reuters reports are posted for public consumption, and are read by a large number every day.

How long will we continue in this oasis of freedom, which seems a marvel to visitors from Korea and Manchuria? How far has its continuance been due to President Stuart's generalship in capitalizing Japan's unwillingness too greatly to offend foreign, particularly American, opinion? How far has it been due to his ability to continue or establish friendly relationships on a personal basis with such men as Wang K'e Min, T'ang Er Ho, and General Terauchi, and to gain their respect? At one time of greatest tension when he was told by lower officials that Yenhsing would refuse to comply with their urgings at its peril, he gained access immediately to a Japanese much higher up and had a most frank and friendly talk with him, in which the official said that he thoroughly appreciated Yenhsing's position. And how far has this year been merely a reprieve due to Japan's attention being directed elsewhere, that may end at any moment, and is almost certain to tend toward a progressive tightening of the vise? We cannot continue independent of the middle schools that feed us. The present Shih Ta Fu Chung for Boys, from which many of our best students have been coming, will now not answer letters or post our entrance announcements, nor will we want their students from now on. This year we expect to get a normal freshman class, but some of our finest students are very properly leaking away before graduation, and prospects for the future are uncertain. All three interpretations of our present undoubtedly have truth in them, in what proportions the future will increasingly disclose. Our present firm intention is to remain open as long as we can do so with morale, self-respect, and a refusal to assume in public a position we do not hold, and to close when this becomes impossible.

After all, what is Yenhsing doing for a Christian China? Are we with our

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unimpaired library and laboratories, our fine campus and comfortable dormitories, giving our 900 students a more useful training than they would receive anywhere else in China, so that they will fill urgent needs in the China of the future that can only be met by those with solid academic training? Or are we encouraging them to live in a dream world, to take the easy way, to escape from the struggle and the thrill and the sharing of heavy burdens that might come to most of them were we not open in Peiping West? Have we the calm and deep and lasting Christian faith and spirit that can carry us through that greatest test of escaping the testing that others are receiving in this time of bitter suffering? Or is our Christianity becoming an unreal belief that "God's in His Heaven, all's right with the world" in the spirit of Pollyanna? Will our graduates go out to seek places of most useful service commensurate with their opportunities for high academic training? Or will they look hopelessly around and find no places that seem sufficiently attractive or worthy of their talents? Or, more likely, will the bitter needs of their families drive most of them into a pot-boiling struggle for the greatest salaries possible, unable to look for positions of greatest social usefulness? Are we training builders of the New China, or a lost generation who will have no real place in the future?

We do not know. We do know what we want to do, and that we ask God's constant loving care and guidance as we try to do it.

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THE SITUATION IN NORTH CHINA

(This was written by a young British member of the Yenching staff for the benefit of relatives in England.)

August 1939

To a considerable degree British policy in North China seems to be based on a misunderstanding of the nature of Japanese organization. The Japanese army is not simply a military organization. It is also very largely a political organization, independent of civilian control. To some extent, indeed, it is a political machine in the same sense as the more corrupt American political machines which protect various forms of racketeering and graft. People who are well informed about conditions here and in Manchuria say that Vespa's "Secret Agent of Japan" gives a substantially correct account of conditions under Japanese rule. There have been cases here where Chinese have been compelled to sell property at a comparatively low price under threat of imprisonment or in order to secure the release of relatives who had been arrested by the army gendarmerie. An American in Peking was approached by a Japanese who had quarrelled with the official drug ring and was looking for an American property where drugs could be stored. The Japanese offered a large sum for storage facilities and said that there would be no difficulty in arranging transport to any part of North China, as he had all the necessary contacts with Japanese army pilots. Many people report that the scale of commission necessary to secure government orders or to obtain transport facilities is considerably higher than under previous Chinese regimes.

Except from the point of view of military strategy the Japanese organization is by no means unified. The various units are largely independent and there are fierce rivalries between the different political groups. Even from the military point of view it is probable that issues of strategy have sometimes been subordinated to the rivalries between the different armies. As a result of this loose organization the initiative in anti-foreign "incidents" usually comes from some quite subordinate commander. If he is met with prompt action on the spot, the general "face" of the army is not seriously involved and his superior officers will not feel called upon to support him. On the other hand, if a local success is allowed, while protests are made to the diplomatic authorities, the higher army commanders will become involved.

Even with the best will it is very difficult for the civilian authorities to exercise any control over the army. For example, the Japanese government promised the embassies in Peking that they would be allowed to receive copies of The Peking and Tientsin Times (Ed. note: A British-owned, English-language newspaper, published in Tientsin), but there was a very long delay before the Japanese military authorities in Tientsin permitted the papers to go through the mails.

When even the civilian authorities have no genuine desire to give proper consideration to foreign protests, a question may become involved in almost endless delays. This is not to say that diplomatic protests are futile, or that they should not be made. The point is that they are futile unless supported by definite economic or military sanctions. Supported by local action they are of great value; they

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demonstrate that the local action has the full support of a disciplined government; they enforce recognition of the point which the local action has established; and, if rightly handled, they may have the further effect of giving the civilian authorities "face" as against the army.

An excellent example of effective local action is an incident which occurred last year at a French missionary school outside the concession boundaries at Tientsin. One day Japanese troops entered the grounds. A messonger was immediately despatched to the French Consulate, while some of the foreign teachers held the officer in conversation. Within a short time lorry loads of French troops arrived, machine guns were mounted in the windows covering the grounds, and the French officer demanded the immediate retirement of the Japanese. Whereupon the Japanese officer made excuses about having misunderstood his orders and promptly withdrew his men. If this incident had been dealt with by protests to the Japanese Consulate, the school would, at best, have been occupied for several days and the students and Chinese staff badly frightened and demoralized. Another example of effective local action was the circumventing of the Tientsin blockade by sending out lorries escorted by troops to buy vegetables in the country.

In dealing with the Japanese the main requisite is politeness, combined with a refusal to make any concessions on points of principle. Politeness and courage are virtues which they respect. The example of Yenching University is interesting. Although it has been in Japanese-occupied territory since the very beginning of the war, this university has been able to carry on its work while maintaining its independence. This is the more remarkable as Yenching was, prior to the war, a centre of anti-Japanese feeling. Moreover, the continuance of free teaching is quite contrary to Japanese policy. In resisting Japanese demands the university has had nothing to rely on except its position as an American institution and the very great diplomatic ability of its president. Japanese have always been greeted politely and shown around the grounds or invited to meals, and reasonable complaints have been met. For example, there were notices in Japanese stating that the grounds were strictly private. Following a complaint these were replaced by notices in Chinese, Japanese, and English. On important points the policy of the university has always been to stand firm, even when demands were backed by threats or when the civil authorities asked for concessions which would make it easier for them to control the military. This policy has, of course, been supplemented by diplomatic protests. As a result complete academic freedom has been preserved. The only concession has been the appointment of a Japanese professor, who, incidentally, is a distinguished scholar keenly interested in research and archaeology and who is not particularly "persona grata" with the military.

To some extent the present anti-British policy of the Japanese is doubtless due to the necessity of producing some diversion because of military failures on the field. It is certain that they suffered a very serious defeat in Hupoh. The local Japanese controlled papers had reports of large numbers of Chinese troops being surrounded, but only by two long Japanese columns getting themselves into untenable positions from which they had to retire with heavy losses as soon as the Chinese

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counter attacked. Even before the main fighting began, American observers reported seeing 13,000 wounded passing through Hankow in two weeks. Again, in Shensi, the Japanese are losing heavily without making any progress. Some definite success is, therefore, necessary to maintain morale. The \$50,000,000 in silver in the British concession in Tientsin would undoubtedly be a valuable asset in the present critical financial situation. Besides, on a longer view, the Japanese may be awakening to the fact that they have no hope of ultimate victory so long as China can get financial support and a certain amount of supplies from abroad and that their only chance is, therefore, to force foreign powers to withdraw all support from the Chinese government.

As regards the general policy of supporting China, this is, in the long run, the only way by which our interests can be preserved. There are no conceivable peace terms which either a Chinese or Japanese government could accept and expect to stay in office, or even alive. Strong pressure by England and France might force China to accept some compromise, though it should be remembered that even the yielding of North China would mean the abandonment of territory still largely held by Chinese troops. Superficially such a compromise might appear attractive, as it would be possible to maintain foreign privileges against a weak China. In the long run, however, it would be disastrous. A victorious China might curtail foreign privileges, but it would possess a strong and vigorous government interested in economic reconstruction and would almost certainly welcome Western co-operation. In the event of a compromise peace China would inevitably develop into a militaristic society intent on renewing the struggle. On the economic side there would be a drive for self-sufficiency, and no matter which side finally won there would be very little left of foreign trade and interests.

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YENCHING UNIVERSITY
1939 - 1940

Report to the North China Mission

General

The work of the past year has been carried on without interruption, and outwardly at least life has gone on peacefully and almost normally. Although we know that there are plenty of people among us whose business it is to report to the authorities on all that goes on here, yet most of us speak our minds freely in class and in other gatherings. The outward signs of strain and pressure are less evident than last year; for example, within recent months there has been a noticeable relaxation of the searching of passengers on the Yenching bus at the city gate. But we are well aware that such a degree of non-interference is not entirely accidental, but is due in large measure to President Stuart's ceaseless efforts to prevent misunderstandings with the authorities and to the assistance he has in such matters from his secretary and interpreter, Mr. Hsiao Cheng-yi.

During the summer a mild flood on the campus transformed the front quadrangle into a lake for a day or two and gave us a gentle warning of what damage more serious flood waters could do. Later the force of a real flood in Tientsin caused great inconvenience and delay to those members of the faculty whose return route to Peking from summer vacations crossed the Tientsin area, and many students whose homes were in Tientsin brought back tragic stories of the suffering there. But although members of our community have been touched indirectly both by the flood and by war in many ways, nevertheless the Yenching campus continues to be an almost miraculous haven from the full buffetings of the storms that have struck the rest of the country and the world. It requires constant watchfulness to prevent ourselves from smugly accepting this somewhat artificial peace as either the result or reward of our own merits.

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Enrollment

The fall term opened in September with the largest enrollment of our history - 982 students (691 men and 291 women). There was, as always, a slight drop at the end of the first semester, but our second semester total of 934 (647 men and 287 women) is as large a number as we feel equipped to take adequate care of, and we hope that we can keep within this figure next year. We were able to accommodate these large numbers only because a few students lived with their nearby families and because dormitory capacity was stretched to the maximum. In the women's dormitories every possible space, including faculty living quarters and storerooms, was utilised, so that seventy students are housed in a building originally planned for fifty. In the men's dormitories attics and cooks' quarters were used to take care of the overflow. The university continues to draw students from widely distant places - from twenty-four provinces in China and from ^{six} foreign countries. However, the proportion of those whose homes are in North China is far larger than before 1937. Forty per cent of the students are "natives" of Hopei and probably twice that number have homes and families in Tientsin or Peking. The "natives" of Kwangtung now number only eight per cent of the whole, as compared to twenty-five per cent several years ago. Thirty-three per cent of the students have fathers who are retired or "unoccupied"; twenty-seven per cent of the fathers are in business, nine per cent in education, seven per cent in agriculture.

Faculty

Although our student body has increased so markedly this year, the size of the faculty has not greatly changed. Counting only those of the rank of instructor or above, we have a total of 132, of whom 101 are men and 31 are women, 87 Chinese and 45 foreigners. We continue to miss sadly such men as Wu Wen-tsao and Mei Yü-pao who went to the South-west and North-west in 1938 and are not likely to return for the present. We are glad of the recent news that Dean T. C. Chao of the School of Religion, who has been spending his

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furlough in Kunming, will not be asking for further leave of absence, but is planning to return to us in September. Last summer there was an unusually large exodus of instructors, leaving either permanently or for furlough. Ralph Lapwood and J-D Subilia had in their three years here made a deep impression on the university through their sane yet enthusiastic leadership in the Oxford Group and have left a gap that is hard to fill. Myfanwy Wood and Dora Bent have, to our regret, sent in their resignations since returning to England. They had both been at Yenching for about twelve years (Miss Wood of course had been in China much longer) and had a vital and responsible interest in every detail of student life, an interest that is not duplicated by many other members of the faculty. We trust the situation in Europe will not prevent the return from furlough of Lucy Burtt and Ethel Hancock. The list of new additions to the faculty is too long to be included here, but mention should be made of Brank Fulton and A. H. Jowett Murray in the School of Religion and of a number of our own able young graduates who have returned from study abroad to our departments of Physics, Mathematics, Political Science and Home Economics.

A new step which was taken somewhat hesitantly last fall was the addition to the faculty of a Japanese professor. The choice of Professor Ryuzo Torii, an eminent scholar, as Visiting Research Professor of Archeology, has proved entirely happy. Professor Torii's wife and two daughters and small granddaughter have accompanied him and have made many friends by their unobtrusive courtesy. Professor Torii has made several long trips to Mongolia for excavation and for study of remnants of Buddhist art.

Academic
Work

Our academic work has gone on busily with little change in its general structure or emphasis. The unusually large freshman class which entered in 1938 has created several problems, for more of its members wished to major in Chemistry, Physics, and Economics than those three departments could accommodate. The experiment of a special honors course in social studies,

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by which a few selected students do their work individually with tutors rather than in regular classes, has been handicapped by the loss of two of its tutors and the question of whether or not to continue the experiment has not yet been decided. Such a form of education for the unusually able student is undoubtedly valuable but is also undoubtedly extremely expensive. The Department of Education has continued its emphasis on rural schools, and its two schools in nearby villages are proving valuable both as practice grounds for university students and as centers for service to the community. The university program in physical education is about to take a form which the Directors of Physical Education have long desired. Beginning next autumn a major course in physical education will be offered and the administration of the physical education work for both men and women will be combined in one academic department. There have been heated discussions of the advisability of this course for many years in the University Council, but though there still may be a divergence of opinion on this matter, there is complete agreement that we have now a stronger staff in physical education than ever before. Their energy and high professional standards have been demonstrated again and again and their emphasis on recreation for everyone rather than competitive athletics is an entirely healthy one. The Friday afternoon "Play Day", the new Faculty Recreation Club with games that can be enjoyed by even the most unathletic, and the spring Home Meet have all met with an enthusiastic response.

Members of the faculty continue to do research in a number of problems that are not only of academic interest, but also of practical value to Chinese life in such varying fields as entomology, nutrition, phonetics, a more efficient utilization of fertilizing materials by the farmer, the compiling of indexes and concordances of Chinese literature, and studies of the cost of living. In this last field the Department of Economics has continued the extremely valuable work of keeping records of prices of food,

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and other necessities, which was formerly carried on by Nankai University.

High Lights: One of the most obvious differences between community life at Yenching Christmas and in a college campus in the West is that here Christmas and Easter do not fall during academic holidays but come in the midst of term time. The social activities around these two festivals are sometimes almost too distracting, but the religious services of these seasons reveal the real depth of religious interest in the community, and the beauty of the simple traditions that mark our celebration has made these two seasons the high spots of the year. This year thirty-nine students were baptized at the Christmas and Easter services. Although the only holiday at Christmas is on the day itself, the two weeks before and afterwards are crowded with activities: "The Messiah" sung by the Yenching Chorus, entertainments for children and workmen, a simple but thoughtful Christmas pageant in Chinese, "From Dawn to Dark", done entirely by the students, a candle-light service on Christmas Eve, very beautiful in its reverence and simplicity, carol singing, a service of baptism, an evening of informal hospitality when most faculty homes keep open house and the students enjoy their own competition in visiting the largest number of homes almost as much as any other feature of the evening. In both worship and gaiety there is an emphasis on sharing rather than receiving, which was particularly symbolized this year in a millet luncheon a few days before Christmas. Everyone in the community voluntarily substituted millet porridge ^{and} ~~with~~ a small bit of cabbage or pickle for his regular luncheon and gave the difference in cost to a special fund to provide Christmas fare for the children in the nearby orphanages. Better than the \$280 thus contributed was the enlargement of imagination which this simple act brought to most of us.

Easter brings a different kind of joy and beauty. The Holy Week services of meditation and prayer prepare for Easter itself. A sunrise service on a small hilltop draws many students, but the ten o'clock service beside the lake brought a congregation this year of more than eight hundred

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people, students and faculty, workmen and children, most of whom stayed afterwards for a simple picnic meal together on the hillsides. The beauty of the surroundings, the ringing emphasis of Lucius Porter's sermon on "Christ is risen", the sense of fellowship and common faith, all made it a memorable service. At the evening vesper service, with the music of a Palestrina mass, there was a simple dramatization of the annunciation of the angel to the three Marys at the tomb. The students who took part entered with reverence and understanding into the spirit of the medieval trope, "Quem quaeritis?" "Whom do ye seek in the tomb?" "Jesus of Nazareth, which was crucified."

Religious
Activities

Most of the religious activities on the campus are centered in the Yenta Christian Fellowship, which combines the functions of a University Church and student Christian associations.

The student division of the Fellowship is organized into small groups of which there are 33 this year, with an average of 14 students in each group, each one usually meeting once or twice a week. Almost all the groups have both men and women, and most of them have invited faculty members to be advisers. The meetings are of various sorts. Some groups start each meeting with a worship service. This is generally followed by a discussion either based on material prepared by the Fellowship or on some special topic chosen and prepared by the group. The meeting frequently ends with games or refreshments. Other groups alternate worship, discussion and social meetings. In the fall there were three large meetings at each of which 11 groups met together. In the spring many of the groups go on trips to the hills, usually by bicycle, and during spring vacation several Fellowship groups and a few faculty members spent a few days at Wo Fo Ssu. Three or four times during the year some of the Fellowship groups have been responsible for leading the morning chapel services of the week, each group being responsible for one service in a series developing a main theme. One Fellowship group has been responsible for

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supporting a Middle School student in Peking, and other groups have helped the Social Service Committee by taking care of adult activities in the camp set up near the campus for Tientsin flood refugees.

The Evangelistic Committee of the Fellowship takes charge of Sunday Schools, young people's groups, and a church service for workmen. There are village Sunday Schools in Haitien, Lan Ch'i, Ch'engfu, and our Workmen's Center. These have a total active enrollment of about 200, and are under the supervision of a student in the School of Religion. There is also a campus Sunday School taught for the most part by wives of members of the faculty.

Young people's clubs are an important part of Fellowship evangelistic work. There are three centers for these clubs, Haitien, the Workmen's Center, and the Practice School. Most of the clubs were started as Sunday School classes and have broadened their aims to include social and educational activities as well. Their purpose is to help to train girls and boys to live a well-rounded life. There are two boys' groups and two girls' groups, led by student members of the Fellowship. Each has a program planned for the year and has at least one meeting to which friends are invited for a play or musical entertainment. One group of 12 boys, aged 16-18, under the leadership of a student majoring in Sociology, is especially active. It is organized with a chairman and secretary, and the boys are learning a modified form of Parliamentary law in carrying on their meetings. Trips to the hills are made in which the boys see and meet people of other nationalities, especially Japanese. The leader makes a point of noticing the reactions of the boys, and when the group meets later there is frank discussion of Christian attitudes in different situations. Some of the weekly meetings are discussion meetings; in others the members practice giving speeches, or ask a student lecturer from the University to speak to them. This year they have planned lectures about foreign countries, and have also planned a series giving the political history of ~~China~~ China.

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Twice a week services are held at the women's kungch'ang, and every Sunday morning there is a church service for workmen at 9:30. While the refugee camp was open, the Evangelistic Committee arranged for a Sunday School there, taught chiefly by Yenching faculty members and students.

The Social Service Committee as usual has had its hands full with a variety of projects. A school for poor children has been established in the workmen's center. Originally started as a school for the ball boys at the tennis courts, it now has about 60 children with more than 10 voluntary student teachers.

This spring a new experiment has been begun. The Fellowship has timidly started to "adopt" a nearby village as an experiment in Social Service. Mr. Wei Yung-ch'ing, the Executive Secretary of the Fellowship, became interested in working out a village community project and found an opportunity in nearby Kua Chia-t'un, where there already was a primary school taught by an elderly, old-style school teacher. It appeared that the parents would welcome having this transformed into a modern school. The local policeman joined enthusiastically in the plan, and the village elders promised and gave their hearty support. The new primary school is now in an old temple. The old teacher has been asked to stay to teach the classes, and lives on the premises. There are over 70 children in the school, gathered from three villages. All come from families able to pay 40 cents a month for fees and a little extra to buy books. The fees provide for the old teacher's salary. For the rest the school is run entirely by student members of the Yenta Fellowship. A student dean spends from 7 - 9 hours a week at the school, arranging schedules for the teachers, interviewing the elders of the three villages concerned, talking with the policeman, and trying to solve the problem of inadequate equipment. Hitherto the school has been forced to use window sills for desks, but faculty members from Yenching have offered help, and desks are slowly being made. The school is at present supported by special funds, although it is hoped that next year it will be included in

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the Fellowship budget. Early in May a concert was given by the Bridgman-Yü-Ying chorus, the proceeds of which went to this school.

There are seven hours a day of classes. The subjects taught are mathematics, Chinese, ethics, drawing, music, and public health. Music is taught by two students interested not only in music itself, but in its relation to social education. Miss Clara Preston, a Canadian nurse who has been giving her services to the community while away from her own station, is helping with the public health education, and some of the nursing students under her direction are trying to teach health habits in the children's homes.

According to the dean, the main problem which the school faces is providing for the children the amount of work which their families consider right and proper for all school children without at the same time wearing down the health of the children. They have therefore included recreation as one of the school subjects; and Sunday School not only makes the parents feel that their children are spending a suitable amount of time at school, but gives a chance for religious instruction. It is hoped that the school will serve as a nucleus for many other community activities.

Another activity of the Social Service Committee reaches into summer vacations. Last summer about forty students volunteered for rural social service work, during vacation. Most were placed in villages near their home districts for the month of July. Teams of students went to villages round about the campus and places near Kalgan, Peking, Paotingfu, T'unghsien, Ch'angli, T'angshan, and Tientsin. Training classes and materials were furnished by the Fellowship. This summer it is hoped to carry out the same plan on a larger scale., and already 12 villages have asked for student helpers. Various kinds of work are offered, to be chosen according to the student's major subject. Religious work includes preaching on Sunday, personal work, and Sunday School. Those interested in education have a chance to teach summer

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schools and make-up classes. Public health includes activities designed to prevent epidemics and infectious diseases as well as the teaching of personal hygiene. Those interested in social work take up the problems of relief, the investigation of the use of tobacco, wine, and narcotics, and those interested in economics look into the local production of grains, vegetables, and other commodities. Mothers' clubs, children's groups, and various types of recreation are also suggested as worth while activities. The Social Service Committee makes the necessary arrangements with local government officials and the students generally live with families who are sympathetic with their work. Upon their return they are expected to report to the Fellowship upon the work they have done, and frequently speak to small Fellowship groups or in morning chapel.

As might be expected, the Fellowship relief committee has been active this year. They have collected old clothes, either giving them away or selling them and using the money to buy padded garments. Over \$80 worth of cornmeal tickets were distributed. The students worked out a system by which money was loaned without interest to people who wanted to do business or productive work, to be paid back slowly. Sick people have also been provided with money to pay extra fees. The committee was active in getting coal balls and distributing them where coal could not be had. For a little while this committee had charge of the playground outside the South Gate but recently this has been taken over by the committee in charge of student self-help projects.

The Fellowship has also helped in the work in the camp for Tientsin Flood Refugees set up near the campus by a group of Peking women. Two small Fellowship groups have been responsible for recreational activities among the children there, and adult activities such as public health, recreation for the women, and Bible Study. The Fellowship chose and helped to train several self-help students who later took over this work.

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The Chapel Committee, of which the two University chaplains are members, is responsible for the daily chapel services and for special services at certain times. On Sunday there are three services: the workmen's service at 9:30, the University service at 10:30, and English Vespers in the late afternoon. Until this year daily chapel services have been held in both Ninde and Sage chapels, but because fewer morning classes are now scheduled in Sage Hall, the two services have been combined, and are in Ninde Hall. The arrangement seems satisfactory on the whole, and will probably be permanent.

Certain times during the year bring their own special observances. The Fellowship Workers' Retreat started the year in the fall. This was followed by the main retreat open to all members of the Fellowship, held as usual at Wo Fo Ssu. During the Week of Prayer, January 7 - 15, special services were held in Sage Chapel at 5:30 in the afternoon, led by members of the faculty. During Lent special services of worship were held every Wednesday afternoon. Mr. Gardner Tewkesbury came for a month early in the second semester, and through individual and group discussions made a vital contribution to the religious life of the community. Two weeks before Easter a series of addresses on fundamental Christian Beliefs was given in Chinese by members of the faculty of the School of Religion. The subjects were: God, Jesus, Sin and Salvation, the Holy Spirit, Prayer, and the Kingdom of God. The meetings were very well attended and seemed to fill a real need in student thought.

There are several groups whose activities are outside the Fellowship, but who are an important influence in the religious life of the community. The "Gospel Group", which is closely associated with the Assemblies of God Church in Ch'engfu, meets regularly on Sundays and some of the group meet also for prayer during the week.

The Sheng Kung Hui communion service every Sunday morning is led by

Mr. Francis Grey, who comes out from the Anglican Mission in the city every weekend, and who leads a discussion group of students twice a month.

The Oxford Group has as usual contributed vigorously and with splendid cooperation to the Fellowship by its active membership.

The School of Religion contributes constantly to the religious life of the community through the leadership of its faculty and students, their active participation in the Fellowship, and their help in preparing study materials. The School of Religion has its own student organization which holds two meetings a month, one for reading and lectures, one social. It provides faculty advisers for small groups, and its students are leaders and guides of many Fellowship activities, such as the Sunday Schools. One student goes weekly to Yü Ying Middle School to teach religious education and another is planning a religious education course for middle school classes.

Social
and Wel-
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tivities

The Christian Fellowship cooperates in almost all the good works of the campus but there are a number of welfare activities that are carried on by other groups. The most comprehensive of these activities are those of the Community Chest and the Community Relief Committee, which serve as two complementary channels for organized welfare work for the whole community. The Community Chest Committee raises the funds; the Relief Committee distributes them. The Community Chest Committee, under the vigorous and untiring leadership of Mrs. J. C. Li, does a splendid job in educating everyone of us in the need for generous giving to organized charity, a form of social help that is new and unfamiliar to many Chinese families. This year there were many gloomy prophecies that faculty, students, and workmen would all give less than in previous years, since rising costs of necessities had made almost all incomes seem inadequate. However, the obvious argument that hard times would cause greater suffering to the village people than to our fortunate university community, had an inevitable logic and the goal of \$4500 was oversubscribed by more than \$1200. With some funds from other sources the Relief Committee had

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\$7000 at its disposal. This committee, with Mrs. Adolph as chairman, included representatives of the Departments of Economics and Sociology, the Haitien Christian Church, the Christian Fellowship, the Business Office and the Craftwork management. Its work has been divided into medical, educational, general relief, and individual case work. Approximately three hundred families have been given relief in some form during the year. The committee has tried throughout to emphasize constructive rather than purely alleviative measures. Grain tickets, coal tickets, direct grants of money and gifts of clothing have all been distributed when immediate distress had to be relieved, but the committee has preferred when possible to direct its funds to educational projects or to the rehabilitation of breadwinners through loans for business or for medical care. It has given financial assistance to Dr. Brown's maternity work and to an excellent orphanage in Haitien. In providing both educational facilities and additional medical care for the families of the lowest paid classes of university employees, the committee is undertaking a very necessary responsibility, but one which many people feel should not be a charge on the benevolence of the community but is rather a legitimate responsibility of the university as employer.

Until the coming of warm weather there was a large camp for flood refugees near our gates. The financial resources were provided by a group of Chinese women in Peking, but much of the responsibility for management fell on members of the Yenching community. Mrs. Adolph helped with the first aid work when the camp was first established and later Miss Preston made daily visits to supervise health conditions, accounts, and the general management. Miss Kramer and Miss Pai and a number of students from the Home Economics Department went regularly to give help in planning nutritious meals at a low cost and in providing for supplementary diet for the nursing mothers and small children.

The industrial work of the four kung ch'angs continues to provide the

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main source of support of three hundred women and girls of the neighborhood. In spite of the difficulties of securing handkerchief linen from Ireland, embroidery cotton from France, and grass linen from South China, and in spite of the even greater difficulties of sending parcels abroad under the present regulations limiting exports and foreign exchange, the total volume of craftwork business has increased from \$60,000 last year to \$97,000 this year. A number of faculty wives give almost full time to this work, which is by no means of only economic benefit to the community. A nursery school for the children of workers, a bath-house that provides 5000 baths a year, educational and recreational classes that do almost as much to educate the university students who serve as voluntary leaders as they do for the workers who make up the class, porridge and soup supplied daily to supplement the diet of the workers, the services of a visiting nurse who helps to cure and prevent disease not only among the workers themselves but also among their families -- these are a few of the services through which Yenching Craftwork helps to raise the level of life in the surrounding villages. Through daily chapel services, Bible classes, and contacts with earnest friends and leaders many of the workers become Christians.

Problems of Student Life The space which must necessarily be given to a report of the social and welfare work of the Yenching community should not lead us to the hasty conclusion that the problems occupying our attention are chiefly or only the economic problems of the people who live around us. Our most immediate problems are of course those facing the students themselves and the problems which the university administration and faculty meet in trying to provide education suited to the difficult times in which the students have to live. The rising cost of living has been a major problem for students and faculty alike. The index figures compiled by the Department of Economics indicate that prices of the necessities of food, clothing, and shelter are now four times as high as they were three years ago. For the faculty and staff this difficulty has been partially met by a salary increase which varies from

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month to month. The increase at first amounted to twenty per cent of the basic salary and has now been raised to sixty per cent for the highest paid group and to much more for those at the lower wage levels. The increased cost of living has inevitably meant great hardship for many students. Applications for scholarships and self help work have come from almost half the student body. Fortunately scholarship funds are adequate and the increased requests for scholarship help have been a good thing in that they have focussed attention of the problems of scholarship administration and have forced redoubled care in selecting only those candidates who are in real financial need.

A new departure this year has been the encouragement of a number of subsidized self-help projects. Work of value either to the university or to individual members of the faculty has been subsidized and more than two hundred students have earned sums varying from a few dollars to \$12 or \$15 a month. The jobs they have undertaken have not only been the conventional jobs of typing, copying, tutoring, and library work but jobs as unnatural for the ordinary Chinese college student as waiting on table, weighing vegetables in the kitchens, answering the dormitory telephone, pulling weeds, clipping hedges, grading playing fields, inspecting the sanitary conditions in servant's living quarters, and making evergreen wreaths for Christmas.

[A major cause of concern all year has been the diet in the student refectories. Fortunately we were able to buy supplies of flour and rice before prices reached their peak, or the situation would have been even more acute. The board fee for women was increased first by twenty per cent, later by forty per cent ~~and that for men is slightly higher~~ but these increases do not begin to parallel the increases in food costs, and the difference has had to be met by changes in quality.] Miss Pai has, by a miracle of good management, provided in the women's dining rooms a diet that is scientifically balanced and the adequacy of which is proved by the fact that all but a few of the

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girls have gained weight. The food, although far better than that served for a similar or higher price in any other institution in Peking, is nevertheless monotonous and the process of learning to prefer millet and cornmeal to white flour is a slow one. [The students have less money to buy fruit, milk, eggs or other extras than before and in spite of this year's stricter physical examinations including a fluoroscopic examination for all students, there has been more serious illness than last year.]

There has been an increasing tendency in recent years to do away with some of the large unwieldy faculty committees and to centralize more authority in such groups of administrative officers as the Deans' Committee. This body, made up of the Deans of the Colleges of Arts and Letters, Natural Sciences, Public Affairs, the Dean of the College for Women, and the Director of Studies, now acts not only in all matters of undergraduate instruction and discipline, but serves also as the Scholarship Committee, the Admissions Committee, and the Committee on Student Welfare. Particularly as regards this latter function there is need for a further clarification of authority. There is at present no one person who is in a position to act with authority on all the varied matters which vitally affect the welfare of the men students. The President, the Controller, the manager of dormitories and refectories, the Secretary for student welfare, the Deans, the doyens, the officers responsible for loans, scholarships, and self help, are all concerned with one aspect or another of student welfare, but there is no one who combines an intimate knowledge of students, academic prestige, and the power to deal authoritatively with undergraduates in all three colleges. Both the Deans' Committee and the university Administrative Committee have been giving much thought to this problem but neither the right person nor the right form of concentration has yet been found.

One of our permanent problems is one with which every good university is faced -- the improvement of methods for selecting the best candidates from

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among the many who apply for admission. Last summer Yenching had 1259 candidates for admission into the freshman class, 150 candidates for transfer status, 58 applicants for the graduate school, and 19 who wished to be auxiliary students or to enter the School of Religion. Of this total of 1486, it was possible to admit only 282. Nearly half of the successful candidates were chosen from the examinations given in May to specially recommended students from our accredited middle schools. Out of the 1200 candidates who took examinations in July it was possible to accept only 138 students. The process of selection is most complex, since in endeavoring to choose those who show most promise of ability to profit by a university education, we have to consider also such other factors as the proportion of men and women, the size of our dormitories and laboratories, the limited capacity of the College of Natural Sciences, a balanced adjustment among classes and departments, and must take care not to favor unduly any one type of school or any one geographical area. We are under constant pressure from schools and other quarters to double the size of our entering class. Any such increase would involve great expense (the fees paid by each student amount to less than 15 per cent of the cost of his university education) and extreme inconvenience to students and staff alike, but more important than these considerations is the fact that the faculty does not feel that any such radical increase could be effected without a serious lowering of academic standards. Such a lowering of standards would seem to most people to defeat the very purpose of Yenching's existence and it is therefore unlikely that we shall markedly change our present numbers. Because large numbers of students who failed our entrance examinations last summer would like to enter the university this year as transfer students and because of special problems surrounding the admission of transfer students at this time, we have reluctantly decided to accept no applications from transfer students this year.

The problem of finding living quarters for students is no more acute

(This seems to have been a poor prospect - it now appears that our numbers may increase to 1100 next year. This will be the limit, or we will go as high only if there are well qualified applicants.)

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than that of housing members of the faculty. As the faculty has grown more stable, as the number of full-time members has increased, and as the difficulties of commuting from Peking have grown greater, the Controller has been more and more hard pressed to find suitable accommodations for our staff. Already it appears that we shall not be able to find houses for several new lecturers who have been invited to join the faculty this fall. With the increased rents and a serious housing shortage in Peking, members of our clerical staff, technicians, university and household servants are having a harder and harder time to find houses or even rooms within a suitable distance from the campus.

Although this report has grown long enough, there are a number of other points which deserve brief mention: the demonstration of Yen-ching's affection for Dr. Galt on the occasion of the fortieth anniversary of his arrival in China; the scholarship fund being raised in honor of the seventieth birthday of our greatly respected ex-chancellor, Wu Lei-ch'uan; the excellent speeches made by a senior student, Miss T'ang Wen-shun, after her return in October from the conference of Christian youth in Amsterdam; the good attendance at university assemblies whether the occasion was an English oratorical contest or the President's candid speech on the necessity of improving the quality of Yen-ching student life; the erection of a new workshop for the Department of Physics to avoid a repetition of the damage done last summer when the present basement workshop was completely under water.

Officially this report to the North China Mission of the Presbyterian Church in the U. S. A. should include some special mention of the work and activities of the appointees of the Presbyterian Board to the Yen-ching faculty, but such mention seems out of place to the present writer not only because such activities are already fully covered in the personal reports, but even more because in our work at Yen-ching we are conscious only of a common interest and purpose, and the usefulness of each member of the

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faculty is neither increased nor decreased by any distinction of race or sex, and even less of denominational affiliation.

This has been a peaceful year for Yenching. As we remember some of the troubled times of the past, we are conscious that there is a vast difference between a peaceful year and a normal year. As we think of the many ways in which we have all failed to take advantage of the opportunities for serving God with our whole lives, we determine that this year shall not be a normal year, but that in the future Yenching shall do better in turning out trained and able men and women, ready to give their lives to bringing peace and justice and the righteousness of the Kingdom of God into their own communities and through them to the world.

Margaret Bailey Speer
Mrs.

May 18, 1940

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