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Ginling
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Ginling College Letter
1924-1926

Ginling College Letter

SERIES I, NUMBER 1

JULY, 1924

NANKING, CHINA

COMMENCEMENT.

Shortly after 10 am on June 25th the procession of students, with the ten seniors in caps and gowns, alumnae, faculty and our guests of honour filed into the chapel, and our first Commencement on our new campus had begun. After prayer, an anthem, and a Scripture reading, the English address was given by the Rev. Edwin C. Lobenstine of the National Christian Council. His subject was the Place of College Women in the Reconstruction of China. After drawing attention to China's urgent need of readjustment to meet the new state of affairs both at home and abroad, he asked whether it was presumptuous to suppose that a mere handful of young women could do anything in the face of so mighty a task. His whole speech was an answer to the effect that it was not, in view of the facts that education means power if rightly used, and that the type of education they had received should enable them to understand something of the richness of China's heritage from the past, as well as the nature of the western civilization that was entering China to-day, so that they should be able to help in making the transition from the old to the new. In the home, in education, and in the building up of moral standards there was work for them to do, and work *with* God, if they were willing to think hard and straight, and live, not confused, but purposeful lives. It was a high ideal he set before us, and we shall not easily forget his challenging statement that the future presence or absence of Ginling and kindred colleges in the Chinese educational system will depend upon the work of the alumnae.

After a hymn, Li Tien Lu of Shantung Christian University gave the Chinese address. He, too, brought out the importance of education in the life of a nation, and how the increasing number of women, as well as of men, who were seeking and obtaining the best education, showed that the Chinese were realising the need of it, and should mean a bright future for China. But there is another side to the picture, as Dr. Lu pointed out with great clearness; many are seek-



Graduating Class—1924

ing education not in order to serve, but for their own ends, and these will make worse instead of better the present evil conditions. The real end of education is service, and the best education is that which will help men to seek the one great, though many-sided truth, embodied in Jesus Christ. If they had learnt this while at College, and were prepared to put it into practice, then their education had been worth while, and their future was full of promise.

After another anthem by the Glee Club there followed with due solemnity the Presentation of Diplomas, and the Exercises closed with hymn and prayer. As we left the chapel to inspiring music, we felt that we had been given great thoughts and ideals for the days that lay ahead, whether we were to be in college, or in the world outside.

AFTER GRADUATION

Ginling College wishes it could supply the demand for young women workers in China. But that would take far more graduates than we yet have. The members of the class of 1924 have accepted the following positions.

Bao Dji-lih—Bible teaching—Chinkingiang.

Chen Deh-gwang—Bible School—Swatow.

Chen Gin-o—Science—Huchow.

Wang Mei-o—Science—Soochow.

Djü Yu-bao—Social Work—Wusih.

Chen Mei-djen is to take the medical course at P. U. M. C.

Cheng Wei-deh, Djung Hsien-ying, Hsia Shuh-djen and Yen Lien-yun are as yet undecided in their plans for the coming year.

CLASS DAY

Class Day was held on June 25th, and the programme was given in the Gymnasium to an audience of about 400. After a piano solo, the President of the Senior class gave a welcome to all those there, a brief explanation of the play was given in Chinese, and then the curtain went up on a street outside the Temple in Jerusalem, and "Isaiah" began.

Those who were responsible for the play, knew from the beginning that it was a big task to undertake, but it seemed worth while, and great credit is due to Miss Wood, Miss Wild and all the performers and others who carried it through. That the result was good is a verdict that I think, the audience would be willing to endorse; that it was perfect, those who were responsible for the play would be the first to deny.

The scene is laid in Jerusalem during the reigns of Ahaz and Hezekiah, and the centre of interest is Isaiah's call to be a prophet, his attempt to recall the people to a religion of the spirit rather than one of outward sacrifice and ritual, and the final vindication of God's power, when Hezekiah decides to put his trust in God, and the Assyrians are turned back from the very walls of Jerusalem. The part of Isaiah, which is by far the most outstanding one in the play, is an extraordinarily difficult one for any girl to take, but the student who took the part spoke the words in a clear and dignified fashion, and though some might think the interpretation given a little hard, it was not unimpressive.

The crowd scenes whether outside the Temple or in the bazaar were among the best; the scenery, though simple, was effective; the costumes were full of color, and added greatly to the general effect of light and movement. It was a large caste, so the seniors had called in their sister class to help them, and in almost every case it was possible to hear clearly, so that the words, on which so much depends in a play like this were not lost. The Freshmen chorus added decidedly to the general impressiveness by their singing of the refrain "Holy, Holy, Holy, Lord God of Hosts," which runs throughout

the play, and on which the curtain falls, after the precipitate retreat of the Assyrians, and the return of the people to the worship of the true God.

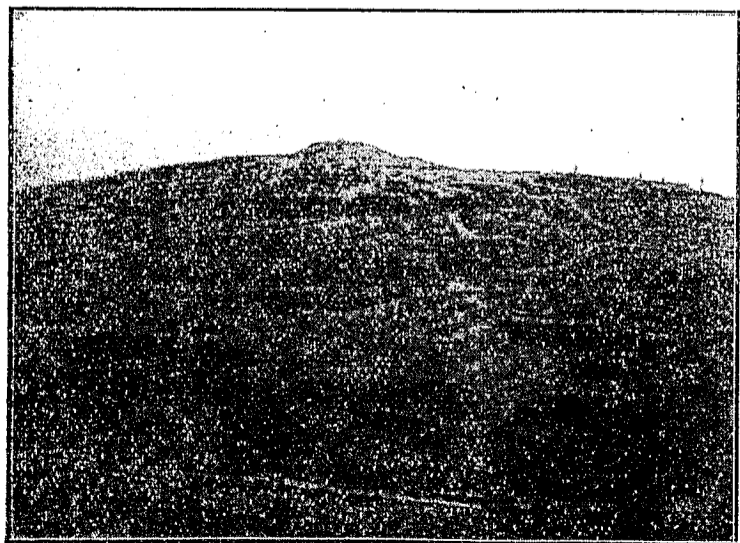
After the play there was a violin solo, and then the Seniors returned to sing their class and farewell songs, and to present to the College a copy of an old Chinese Encyclopedia as a token of their gratitude for what the College had done for them.

We owe the Senior Class and all who helped them our grateful thanks for a notable evening, and we would offer them our best wishes for the future.

BACCALAUREATE SERVICE

June 22.

The rays of a sun already low in the west at 6:30 slanted through the beautiful chapel windows. Clearer grew the strains of "Joyful, joyful, we adore Thee," as the three lower classes, the seniors with the dignity of cap and gown, and the faculty, came slowly down the long aisle and took their places. The invocation by Dr. Harry F. Rowe, President of the Nanking Theological Seminary, was followed by an anthem of eight student voices. The baccalaureate address was delivered by Rev. K. T. Chung, Secretary of the National Christian Council, in Chinese. He said in part: China to-day needs humble and self-sacrificing service. She has a population of four hundred millions, three fourths of whom are agricultural people. They devote their lives to laborious farming that we may live by their produce. Have we, then, no responsibility toward these humble folk? Jesus worked through simple means among those who were not men of authority and honor. And he worked for the future. In the face of persistent failures and disheartening problems, we must press onward to the new China in the spirit of Jesus Christ.



Graves to the West

A MUSEUM BEGINS

An interesting beginning to the future Ginling museum was made this year by Mr. Norman A. Wood of the University of Michigan. Show cases in the Science Building already contain seven mounted mammals and specimens of ninety-three varieties of birds of all colors from the gray Starling to the brilliant Bohemian Wax-wing. Practically all these ninety-three varieties were found on or near the Ginling grounds. Mr. Wood has also prepared one hundred and twenty-five study skins which have been used in his bird course during the past semester, and will belong to the Department. These skins include most of the common birds and a few of the rarer ones on the Ginling College campus.

TREE PLANTING AT GINLING

New Customs for Old.

On April 5th, Old China troops out to tend the family graves, and to wait for their departed ones, while Young China with its eyes fixed on the future plants trees for the benefit of the living and the yet to be, and there are few things that China needs more than trees.

A group of girls went out to the public celebration of Arbor Day on the slopes of Purple Mountain, but most of us stayed at home to celebrate it on our new campus, whose great need is trees. After a short service in the Chapel when some students told us of past Arbor Days at Ginling, and brought us in verse and story the message of trees to the human race, and Mrs. Thurston reminded us that in planting trees we were working with God, the whole college marched out to take possession of the trees that will we hope some day make a shady avenue leading to these halls of learning. The trees in the avenue had been planted by more skilled hands than ours, but we each took up our stand by one, and have since given that our individual attention. After the march we divided into groups, and planted some trees and shrubs outside the Central building, and in other places.

Arbor Day Celebrations finished with a picnic lunch and a treasure hunt,

but we hope that the work of the day, so far from being completed, will go on every year adding to the beauty not only of our campus, but of all China.

FIRST CONFERENCE OF CHRISTIAN COLLEGES

Held in Ginling's New Buildings

The Conference which met at Ginling College February 5 to 7 brought together a group of 235 delegates, from 21 institutions, 47 Chinese and 188 westerners, of whom 49 were women. Practically all of the women and 60 of the men were entertained in the Ginling faculty and student residences, the other delegates in the homes of Nanking.

The whole conference ate Chinese food together at lunch and were served tea at four. The Ginling girls volunteered to make things go smoothly.

The daily program had four hours given to sectional meetings, and three and a half to general sessions. There were twenty sections, and the reports indicated most profitable discussions. In most cases a committee was appointed to continue the study and plan for the program of the next conference, to meet two years from now.

The general program provided opportunity for discussion after the presentation of each subject and there were few wasted minutes. Dr. Pott, President of the Association, made the opening address on the subject "The Contribution of the Christian Colleges to the Life of China." Both on the side of historic record of things done, and of clear thinking as to present and future opportunity Dr. Pott's paper was illuminating, and inspiring. Dr. E. W. Wallace, Secretary of the China Christian Educational Association in his paper on "The Correlation of Higher and Secondary Education" brought the conference face to face with the college relation to and responsibility for the Middle Schools. Mrs. Lawrence Thurston, president of Ginling College, pointed out some of the "Next Steps" to be taken to realize the ideal set for the colleges in the report of the Educational Commission.

Looking to the Future

On the morning of the second day a paper by Dr. Harold Balme, President of Shantung Christian Univer-

sity, introduced the subject "The Future of the Association of Christian Universities and Colleges" and set the conference thinking as to the best way to organize so as to insure co-operation, not only among the Christian colleges but also with the Christian educators in Government and private colleges. In the afternoon two papers of more technical character were presented: one, by Dean Ely, of St. John's University and the other by Dr. George R. Twiss.

On the third day attention was focussed upon the important subject of the religious life in the colleges and their relation to the Christian Student Movement and to the Christian Church in China. Both speakers were Chinese, Mr. T. Z. Koo, of the National Y. M. C. A. gave one of the best addresses of the conference on "Religious Life in the Colleges and the National Student Christian Movement." He placed great emphasis on Christian personality as the force of greatest influence in the life of students and showed the need for Christian students with this same force to work among the large number of thinking students in the non-Christian schools. The closing address was by Dr. Timothy T. Lew, Dean of the School of Theology, Peking Union University on "The Contribution of Christian Colleges to the Church." He challenged the colleges to work for truly Christian society and to train up men so that the Church in China may become Chinese in spirit and leadership, while keeping, at the same time, in touch with the church in all the world.

A Personal Impression

The conference was a big step forward in the direction of corporate thinking. We came together as individuals or small detached groups. We separated as members of a family going about our several tasks but all working together in spirit.

The devotional half hour each morning was in charge of Dr. Henry T. Hodgkin. His theme was Jesus—the Truth, the Way, the Life. The inspiration of these half hours pervaded the whole conference. The closing moments of the conference, following the message of the new president, Dr. Balme, were full of a sense of dedication, of pledged loyalty to the service of the Lord and Master of us all. We sang the closing hymn "Crown Him with many crowns" and no one who heard could doubt our loyalty to Jesus Christ.

HEALTH WEEK IN NANKING

Health Week was held in Nanking in May, with Dr. Merrow of Ginling College in charge. There were many educational demonstrations. The Mouth Hygiene section where the dentists from the University Hospital daily demonstrated the Mouth Hygiene and students showed how to use a tooth brush was especially popular. In the Eye section a child could learn how to wash the eyes, with an eyewash that costs but a few coppers a week, and how to avoid contracting infected eyes.

A home with suggestions in sanitary measures, in comfort and in beauty was shown by the Social service section of the Foreign and Chinese women's clubs; a model school room, by the Education department of Ginling College. Nutrition by Mr. McCloy's section in S. E. University, Malaria and its prevention by the University Hospital Laboratory, Posture by Miss Case of Ginling College, Tuberculosis by the Bible Training School, Baby Welfare by the Christian Girls' School, were all well demonstrated.

Dr. Appleton of the Health Council in Shanghai conducted the examination for two days. Dr. Osgood contributed a fine Health talk and Chinese physicians of the city gave time and service in this line. Dr. Harold Balme, President of Shantung Christian University spoke on "Medicine as a Life Work." A splendid piece of propaganda on Kindness to Animals was conducted by the University Middle School.

NEIGHBORLY CALLS

Sunday morning at Ginling we take for neighborly calls. A half dozen faculty and students gather in the Dean's office to study the map and to define routes.

Our neighbors are friendly folk. We shall find them at their tasks. At the door the children play and mother comes quickly at their call. She proudly shows us a treasured book of Bible stories and accepts graciously the leaflet which one of the girls reads with her.

At the next home the young mother holds her three months' old baby while the barber shaves the soft down completely from his head, proceeding to eyebrows and finally giving a scrape to each cheek. Then the little head is covered with the black satin cap, and old grandma tucks him up

in his oval wooden tub, balanced at the head on a curved tile which gives a fine joggly motion to baby boy.

At the satin weaver's the wife entertained us in a sunny open court where children play. The weaver sits crowded against the wall of a room filled with his loom on which is stretched satin shimmering and brilliant in hue. He leans to rest for a moment while he listens to the reading of a page we have brought. There is no time for long visits and leaving our message for Sunday school we go on to creep into a dark room where a very old woman feeds wisps of hay into her oven. She must needs sit by her fire and fry the vegetables because the few dollars needed to get a wife for the son are not to be had.

At noon we return to our map at the college and record the visits with the number of children of school age.

SUNDAY AFTERNOON MEETINGS

The women come, as few as fifteen on some days, and well over a hundred on others. Eagerly they learn to repeat and to read Bible verses, and they sing simple hymns. The story sermon by a student is interrupted with frequent exclamations, or the wail of the restless baby in the young mother's arms.

The children always count up to forty or fifty. They form a circle in the big gymnasium. With a strong voice leading, they follow very well the simpler songs—"Precious Jewels" sounds queer with the Chinese words to the foreigner, but they like it. The circle draws in a little closer for the prayer repeated line for line after the leader. Then on the floor very close all sit for the story—as thrilling as the good-bye romp with the big ball.

DAY SCHOOL

The little day school of first and second grade rank has met this past year in the gate house. A teacher is hired for morning classes, and the afternoon work is carried by Ginling students. The school numbers twenty-four, too many for quiet steady work in so small a room. But already a school building has been planned. The student and faculty body have pledged \$1,300 and land in front of the campus has been purchased. In September the new school year will begin in a building which will accommodate an increased number of Ginling's little neighbors.

Fairies
of
Old
China



Greet
Ginling
President

A "BIG" BIRTHDAY

As Mrs. Thurston returned from the carefully arranged afternoon engagement, the band broke into welcoming music and the first of an endless number of fire-crackers was shot into the air. Along our roadside, stretched two lines of Ginling family-students, alumnae, faculty, and servants—and little Ma-li-a with an erect wisp of black pigtail and red string, pranced before our President, while she descended from the carriage. The gay procession came on—on to the gymnasium, where tall red candles burned before a gorgeous red silk tapestry bearing the character of long life. Here Mrs. Thurston stood, while Miss Li Gwan-fang expressed aloud the thoughts of reverent honor and love which were stamped on every face; and Mrs. Thurston replied that the texture of her happiness on this fiftieth birthday was largely woven of her love for her Ginling daughters. It was a Chinese birthday party, so the presentation of the many gifts was followed by ceremonial bows by the different classes, in turn, the alumnae, the faculty, the guests, the servants. Then we all sat down to the birthday feast, but before the first dishes had been removed, the eight birthday fairies in a riot of color swayed into the room with their happy gifts, to the lilt of the Chinese lutes. The old birthday lore took shape before our eyes as each class presented its artistic scenes. Even the faculty, wholly unprepared as they were, added to the merriment by a clumsy take-off on the fairy legend of the East, before the red paper lanterns were lit to escort the Queen

Mother home with the song, "Ginling will shine to-night." And everyone knew that the light in Ginling's lantern was bright with the fulfillment and promise of Mrs. Thurston's radiant love.

FRESHMAN STATISTICS

The freshman class of 1923-1924 numbered forty, representing ten provinces. Twenty-three of these forty students had had teaching experience before entering college; one had been a Y. W. C. A. secretary. The average age of entrance was twenty years, seven months. Thirty-six students were from Mission schools, two were from Government schools, and two from private schools. On their entrance blanks, twenty-one students stated their family religion as Christian, four as Buddhist, two as Confucian, nine as without religion, and four made no statement. In their personal religion, thirty-six are Christian, two are Confucian, and two declare that they have no religion.

FACULTY NOTES

The population at Ginling, as far as the Faculty is concerned, is indeed a changing one. At the beginning of this semester we had the pleasure of welcoming Mrs. Chen as Director of Dormitories.

Miss Cook of Smith College left us early in May, and we were all sad to see her go, but we feel that her stay has given us another close link with

our sister college. Her going left the Chemistry department bereft, since Miss Chester had to go away for a time for health reasons, but we were fortunate in having Miss Downes of P. U. M. C. come down for the remainder of the term, and though her stay has been short we shall miss her.

Miss Wild, Miss Corbett, Miss Thomas and Mr. and Mrs. Wood are leaving us after a stay of a year or more, and their going will leave big gaps, though we shall mutually remember and think of each other. Mrs. Thurston and Miss McCoy also have their faces homeward set, but we look for their return in a short time.

We are looking forward to the return of Miss Griest after two years study in Columbia, and there are some newcomers. Miss Ethel Black from the faculty of Detroit Teachers' College, Miss Whitmer of Michigan University, and Miss Shippen of Bryn Mawr, whose arrival we are eagerly anticipating, and others whose names we do not yet know, but whom we know will make up to us something of what we are losing.

ATHLETICS

After a week of physical examinations at the beginning of college, a program of outdoor sports—volley ball, baseball, tennis, track and quoits—was launched. A tennis tournament and inter-group games in volley ball and baseball resulted in a more active interest on the part of the students. Exceptional weather enabled us to continue outdoors until Christ-

mas. There followed two months of indoor work, divided between gymnastics and correction work, and captain ball, which aroused great enthusiasm, culminating in a match game between students and faculty, in which the latter gallantly sustained a defeat.

Spring work brought revived interest in outdoor sports. In May the college joined nine other girls' schools of Nanking in a volley ball competition. On May 31 the season closed with Field Day, resulting in victory for the Freshmen after a series of inter-class matches which marked a decided improvement both in spirit and in skill among all the classes. Much of this is due to the new Athletic Association which was organized in February and which has already justified its avowed purpose "To promote interest in athletics and to foster high standards of skill and sportsmanship among students at Ginling College."

MUSICAL ACTIVITIES

The music department includes an instrumental section, harmony and appreciation of music class, a weekly

half hour of singing open to all students, a freshman chorus of twenty voices, which has done excellent work this year, and last, but by no means least, a college glee club, which furnishes music for many programs, formal and informal, in college and outside of it. Many music students are carrying regularly responsibilities in churches, in the bi-weekly lessons of the Ginling practice school, in chapel, and elsewhere in the college organizations.

The whole department united in May in giving two recitals, the public one of which had in attendance over two hundred invited guests.

THE NORMAL SCHOOL OF PHYSICAL EDUCATION

Next year we are looking forward to a move that involves far-reaching changes both for us and for the Y. W. C. A. This Association is giving up its Normal School of Physical Training in Shanghai to become a department in Ginling. This step is the result of a growing feeling that higher education is essential for the teacher of Physical Education and that only as the normal work is given in conjunction with college work can

it be really efficient in turning out teachers who are able to take the lead in developing Physical Education in China. The present students of the Training School are to finish their work next year at Ginling instead of in Shanghai, and the Y. W. C. A. is to become a contributor to the support of the college. After next year normal work is to be offered to regular students of the college only, who will choose to major or minor in the Department and will graduate with the regular college degree. It is felt that mutual benefit will accrue to the School and to Ginling through this arrangement.

GINLING COLLEGE MAGAZINE

This year of new ventures has seen the first number of a Ginling College Magazine, edited in two sections; one, Chinese and one, English. Three Faculty members and six students are on the staff. The magazine has received a hearty welcome from many, especially from numerous Middle Schools, and we hope has given a glimpse to these Chinese students of the full and rich life of Ginling College.



Junior Freshmen Volley Ball Game

CALENDAR

1924-1925

Registration (8.30 a.m.)	September 11
Confucius' Birthday	September 25
Republic Day	October 10
Founders' Day	November 1
Christmas Holidays	December 24-26
New Year's Day 1925	January 1
Mid Year Vacation	January 15-February 4
Chinese New Year	January 31
Registration (8.30 a.m.)	February 5
Spring Recess	April 4-7
Final Examinations	June 15-20
Baccalaureate Sunday	June 21
Commencement	June 24

FACULTY OF GINLING COLLEGE

1923-1924

Mrs. Lawrence Thurston	President and Treasurer
Minnie Vautrin	Dean
Alice L. Butler	Psychology
Flora M. Carncross	English
†Emily I. Case	Physical Director
Nelson P. Chen	Biology
Ruth M. Chester	Chemistry
Anna R. Clark	Library
‡Ellen P. Cook	Chemistry
‡Virginia H. Corbett	History and English
Djang Dzi-tsi	Chinese
Ada A. Grabill	Music
*Rebecca W. Griest	History
*Adelaide Gundlach	Registrar & Business Manager
Ella M. Hanawalt	Education
Hoh Ying-tsing	Chinese and Education
Helen Y. McCoy	Physics
Ma Chen-kwen	Chinese
Llewella M. Merrow	College Physician
†Cora D. Reeves	Biology
†Eva D. Spicer	Religion
Mary V. Thayer	Faculty Hostess
Georgia G. Thomas	College Secretary
Mary B. Treudley	Sociology
Minnie Vautrin	Education
Wang Beh-han	Chinese
‡Laura H. Wild	Religion
†Edna F. Wood	English
‡Norman A. Wood	Biology—Museum

*On furlough †Language Study ‡Visiting Professor

WEDDING FIRECRACKERS

Weddings are not regularly scheduled for Commencement Week but the college chapel was filled on the morning of Class Day by the family and friends of Hwang Meng-Sze (Ginling 1922) who was married to Mr. Cha Chien, a professor in Southeastern University. Miss Grabill played the Wedding March and a choir of Ginling girls sang the hymn from the new college hymnal, and the Recessional, "Rejoice ye pure in heart." The feast was in the bride's home. Firecrackers followed the event as on all joyous occasions in China.

WEDDING HYMN

O God, whose love is over all
 The children of Thy grace,
 Whose rich and tender blessings fall
 On ev'ry age and place;
 Hear Thou the songs and pray'rs we raise
 In eager joy to Thee,
 And teach us, as we sound Thy praise,
 In all things Thee to see.

To see Thee in the sun by day,
 And in the stars by night,
 In waving grass and ocean spray,
 And leaves and flowers bright;
 To hear Thy voice, like spoken word,
 In every breeze that blows,
 In every song of every bird,
 And every brook that flows.

To see Thee in each quiet home,
 Where faith and love abide,
 In school and church, where all may come,
 To seek Thee side by side;
 To see Thee in each human life,
 Each struggling human heart,
 Each path by which, in eager strife,
 Men seek the better part.

John Haynes Holmes.

Ginling College Letter

SERIES I, NUMBER 2

NOVEMBER, 1924

NANKING, CHINA

THE PANIC OF WAR

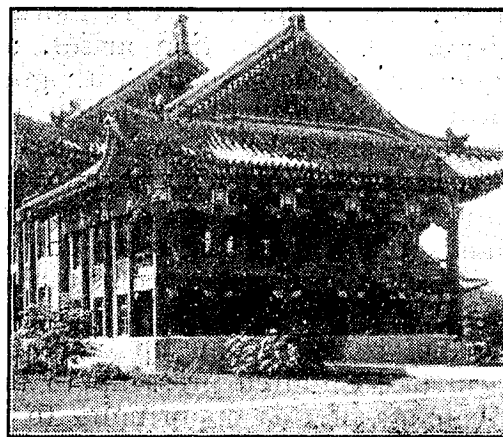
Notes from Miss Thayer's Diary

August 25, 1924.

"In the midst of preparations for the arriving family comes the rumor of immediate war. At breakfast the cook declares that, if he is to go out on the street to buy, he must have a card of identification or he will be taken by the conscription officers. The method of conscription is to pick up anyone who happens to be in sight, and force him to carry baggage. Already twenty of the carpenter's men have been taken; so our finished furniture cannot be brought from his shop to the campus. The contractor sent ten men to work on the campus and only three arrived. He sends his daughter on business errands. She, pretty and sweet, is safe while he may be held up for money. Sums running up into the thousands of dollars have been paid by the business men. The conscription officers need this. There are few rickshas on the streets, and those few are drawn by old men, boys and women. Carriages are commandeered by soldiers and passengers are dumped out anywhere.

"I gave the cook my last ten dollars with orders to invest it in live chickens. If there is really to be war, food will be hard to obtain. His badge of identification is made—a strip of white cloth with the statement that he works for the College and the Ginling seal in red upon it. Beside the cook, seventy workmen receive badges, and one house servant. The ice man is so lightly clad that he has no place to pin his.

"By afternoon the amahs are bringing their valuables to our attic and it is all we can do to insist that the treasure of our whole connection, distant and near, shall remain outside our gates. The poor city, so many times looted in the past, is panic-stricken, but we try to be careful not to make any move that will increase fear. Our Chinese Secretary says that seven-tenths of the wealthier people have already taken their moveables and left the city. Shanghai is filled with refugees who pay for beds, not rooms."



Just look at the grass—the product of one year's care.

Can College Open?

It was to such an emptied city that our girls must return. Should we open College? After much discussion and consultation of authorities, a letter was written to every girl telling her the exact state of affairs—that the chances of looting were small since Chi was confidently expected to be victorious, that every arrangement had been made for the safety of students if the worst came, that no girl was to return without the full consent of her parents, and that Registration had been postponed for eight days.

Students Write of War Conditions

Letters from students poured into the office during those days. Once in a while a funny bit turned up amidst the worry; for instance one girl declared that she found herself "really in a condition of dilemma." Another wrote, "Please do tell me 'It will be all right and very safe to stay in Ginling'—even though you may not be sure of that, because I want my grandma and parents to permit me to start and to be comforted when I leave them."

What tragic possibilities breathe through the following, written by an entering freshman who witnessed the Kin Hwa looting. "Since I am so frightened, I wish I can die. Yesterday I thought I was killed but I am lived. Now I feel a little comfort for I have a place to write my troubles to you."

One of our graduates of last June had the opportunity to be of very real service in Soochow, on the edge of the war district. She wrote, "I

was very busy during the last two weeks as there were about three hundred women and children of our neighbors who stayed in our school. They dared not stay in their own homes as policemen were catching young men and middle-aged women to help in war or in cooking. They were scared to death. They considered our school as a city of refuge.

"There was an evangelistic service every afternoon at four o'clock. I was asked to give talks. I emphasized the fact that Jesus Christ is always our friend and is ready to help us at any time. We used lantern slides to illustrate the story of Christ. The people forgot the outside war conditions, forgot physical and material things, and were filled with the feeling of safety and of peace."

College Actually Opens

We had hoped that seventy or eighty of the girls would be able to get here if we postponed registration from the eleventh to the twentieth. Two days after opening all but ten of the old students were here, and this, in spite of the crowded condition of the river boats. One group of students coming up from Shanghai reported that over three thousand Chinese were packed on the boat, that if one had room to sit down one might consider herself fortunate. Most of these people dropped off on to small boats as opportunity offered, and scattered out through the country side. At the end of two weeks the enrollment was only 7 less than the number of students eligible.



As we looked a few years ago.

And how do war conditions affect the work of the College now that we are safely started? Perhaps as a railroad strike would affect an American College. A guest unversed in the wars of China asked, "But aren't the Chekiang girls and the Kiangsu girls antagonistic toward one another?" The answer from a group of the students, was a peal of laughter at the ridiculousness of the idea.

THE OLD IN THE NEW

A Bible-woman from the Interior visited us this fall. It was a bit disconcerting to have her assure us that our buildings were not new. And why not? Because such roofs, such coloring, were unknown to the builder of to-day. They belonged to an art which had been lost.

But the names of the buildings at least are old. They are found in Chinese literature, in a description of a flower garden dating back for centuries. Ting Tsiu—Listening to the Autumn; Yen Yueh—Receiving the Moonlight, Summer; Ying Hsun—Welcoming the Spring; Duh Sueh—Studying by the Light of the Snow, Winter. Could any names be more suggestive of the leisurely charm which is China's inheritance?

SERMONS IN TEA-CUPS

There is a missionary of long experience in Nanking, Dr. Macklin, who breakfasts every Sunday morning down in some tea-house in the narrow streets in the business part of the city. Happy the visitor who is invited to go with him; provided that visitor likes Chinese food and can make shift with chopsticks. The tea-house is crowded at seven with merchants taking breakfast. Half of them pass the table where we are eating, with a pile of leaflets by the side of our tea cups and food bowls. Most of them take the leaflets offered. Some come from other tables to ask

for the papers. The leaflets are given in little packages of four or five—one on opium, one with a few parables of Jesus—not always the same. The men read them as they eat, and fold them up to take away. None throw them on the floor.

When the crowd thins we go to another tea-house and sit for an hour or so. Here the crowd is more at leisure. A conversation arises, and the crowd gathers about, with good-natured enjoyment of the delightfully free give and take of the discussion. Men hear of Jesus who never would go to a church or listen to a sermon. Hands reach over the table for the leaflets. A policeman comes along and claims fellowship as a foreigner, for he comes from up north at Tientsin. Children press up to take advantage of this opportunity to see a westerner at close range. And over all the many birds in the cages hanging from the ceiling sing blithely, and the warm autumn sunshine floods the busy street.

FACULTY NOTES

Ginling College, fortunate in many things, considers itself especially fortunate in its guests. This year our guests number four. Professor and Mrs. Irving F. Wood of Smith College are with us for the first semester. Prof. Wood teaches History of Religions in both Ginling and Nanking University. Mrs. Winogene Chapin, sister of Miss Ada Grabill, is carrying an English course; Miss Helen Treudley of Cleveland, Ohio, is proving herself a most efficient jack of all trades.

The many friends of Miss Ruth Chester will regret to hear that health has forced a furlough year upon her. We already anticipate her return during the coming summer. Her work in Chemistry is carried, in part, by Miss Deborah Gibson, Michigan University 1916, of Detroit, Michigan.



Our nearest
neighbor.

A prospective day
school pupil

CALENDAR OF EVENTS

September 20th. Registration Day.

Miss Vautrin, our acting-president, led the first college chapel. A telegram from Mrs. Thurston, now in America, was read as follows: "Voyage delightful—smooth seas, pleasant company. Ginling family always remembered. Read Eph. 3:14-21. Loving greetings to new faculty and students." "That ye may be strengthened in power through His spirit" were the words with which the college year opened.

September 21st. Day of Retreat for the Faculty.

The many problems which beset us behind and before were thought over by the faculty group in quiet discussion and prayer.

September 25th. Confucius' Birthday.

The usual holiday was omitted by student vote. At the chapel service, Mr. Wang spoke in Chinese on the life of Confucius and Prof. Wood presented the Western conception of the teachings of Confucius.

September 27th. Faculty Reception of Welcome to Students.

The faculty extended their welcome to the student body through a stunt party.

October 5th. Y. W. C. A., Initiation Meeting.

New members were received into the Association; they lit their candles of flaming endeavor from the candle flames of the former members of the Y. W. C. A.

October 9th. Cantata by the Class of 1927.

In honor of the entering students, the class of 1927 presented the cantata of Ruth with simplicity and charm.

October 10th. Republic Day.

China needs the prayers of all her people. Peace for the great, torn land, and wisdom for her leaders—were asked for by the students in their early morning prayer service.

Students and Faculty joined in a mien party in the various dormitories at luncheon time.

The day closed with the traditional lantern parade. The colors of the swinging lanterns flickered; the melody, "GINLING COLLEGE" rose and fell, as the girls wound around and in and out of the Ginling Quadrangle. May the beautiful tradition be a symbol of the beauty of Ginling's spirit!

CHINA NEEDS TEACHERS

How does Ginling Seek to meet this Need?

In the statement of their purpose as set forth by the founders of Ginling College we read these clauses: "for the advance in education necessary to provide trained leadership; for the education of Christian women for Christian service." Very soon in the history of the college it became apparent that the leadership and service of our graduates would be primarily in educational work, and in educational work of middle school grade; hence the faculty began to think and plan the course of study so that the training received in college should fit students for the kind of service which they would render after graduation. In 1919 a teacher of educational branches was added to the faculty and since that time courses in Education have been offered continuously. During the first few years these courses were almost wholly theoretical due to the lack of staff and facilities for giving practical teacher training. As the years passed and more of our girls went out to meet the problems of middle school teaching it became clear that some plan ought to be worked out whereby they might meet their difficulties for the first time under the direction and with the help of a trained supervisor. In the school year 1922-1923 arrangements were made with the girls' school of the American Church Mission near the Old Ginling whereby a limited amount of practice teaching could be done. By this arrangement it was possible to provide four weeks of practice teaching for each member of a class of six girls.

During the school year 1923-1924 a new plan was tried in co-operation with the Presbyterian Girls' School of Nanking. This school sent to Ginling College each day, as day pupils, its first year senior middle school class of fifteen girls, which class became the Practice School of the college Department of Education. This plan made possible four months of supervised practice teaching for each of a class of nine girls and served the needs of the Department very well. The difficulties encountered in transporting these middle school girls across the city each day made it impossible to continue the plan another year and again a new one had to be thought out.

Under the present plan a class of the same grade has been received to form the Practice School. This group will continue their work in our school

until they have completed their senior middle school course. These girls are housed in a cottage formerly occupied by the superintendent of buildings. The addition of a large sleeping porch and the refurnishing of this cottage has made it a commodious and comfortable dwelling place for the group and they are very happy in it.

Two classrooms at the east end of the college recitation building have been given over to the Practice School. One of these is furnished with individual tables and chairs as a general recitation and assembly room; the other with long tables and chairs for study and socialized recitation purposes. In addition a laboratory has been fitted up in the science building for the biology class work.

The course of study throughout the three years is that adopted by the East China Christian Education Association with slight modifications.

All courses offered in the Practice School are under the direction of instructors specially trained in the various subjects. Music, both singing and piano, is directed by the College Department of Music; physical education by the College Department of Physical Education; religion by a specially trained teacher of Bible; civic biology by the Department of Biology; social problems by an instructor experienced in teaching sociology; English by a foreign member of the Department of Education; and Chinese and Chinese History by one of our own girls who during her college course showed special ability in those branches and has in addition taken the courses in Education offered in the College. The college physician examines each pupil regularly and gives treatment as needed. Thus every effort is made to provide for the pupils in the Practice School the best possible opportunities for physical, intellectual and spiritual development.

Interesting as the Practice School is in itself as an experiment in middle school work, its chief importance does not lie in its service to its own little group of middle school pupils. Its one big purpose is to serve as a laboratory for the training of teachers; hence much of the work done in the Practice School is directed student work. There are two Education classes in the College, the first in the Junior year and the second in the Senior year of the college course. The first class begins the study of educational ideals and principles and with the study participates in some of the simpler

activities in the Practice School, such as the supervision of study periods, conducting drills, assisting the regularly appointed teachers, coaching individuals or small groups, etc. The theory and practical participation in this course together aim to prepare the student for the more advanced course and the more responsible teaching of the senior year. The second class takes up the study of educational principles and methods and carries on regular practice teaching under the supervision of the college education faculty. This activity involves taking the responsibility of the instruction of a course for a period of several weeks at a time, keeping records, assisting in dormitory supervision, leading chapel, in short, engaging in all the activities in which middle school teachers must engage. Each bit of work done is carefully planned in advance. Each lesson has a written lesson plan. This lesson plan is examined by the supervisor a day before the lesson is taught, a conference is held with the practice teacher and suggestions given. All activities are directed and supervised with a view to making the student as proficient as possible at the same time giving every opportunity for developing initiative and carrying responsibility.

The Department of Education serves the teacher trained in Ginling College not merely while she is in college but also keeps in touch with her and tries to help her after she has gone out into her teaching position. She has been encouraged to write to the college whenever she meets a particular need in which she feels the Department can help her. Such letters come very frequently and much material is sent out in response to these requests. The Department, too, is ever watchful for helps and materials which may be of use to teachers of various subjects and frequently sends out such materials unsolicited. During these early years while the number of graduates is yet small, it has been possible to give this kind of help and we hope as our graduates increase in number that we may increase in proportion our facilities for serving them.

We must serve adequately both our students and graduates if we are to enable them to realize the ideal of "The Abundant Life" which has been adopted as the college motto. In our work in teacher training in Ginling College we labor and pray that our girls may go from us prepared to be able and faithful evangelists of the gospel of "The Abundant Life" to the young people in the middle schools of China.

STUDENT LIFE AT GINLING COLLEGE

Written by a member of the class of 1925

There are about one hundred and thirty girls in Ginling College, representing twelve provinces. The majority come from mission schools and are Christians. Nearly one half of them have either had some teaching experience or done some social work before entering college. They come as individuals, but soon become members of a family with the faculty who are teachers in the class room but friends and advisers all the time.

Training in Physique

Physically Ginling girls are taken care of by the college physician who makes every possible opportunity for preserving and improving the health of the students. They take physical exercise four times a week under the physical director. They play baseball, tennis, volley ball, quoits, and track. Their great enthusiasm in physical education results in inter-class matches, and faculty-student matches. Joining the competition of other girls' schools in Nanking, Ginling girls are "good losers" because they want to keep the high standard of sportsmanship.

Training in Intellectual Power.

In speaking of the intellectual side, Ginling girls have the privilege which girls of yesterday in China never had. They hear what the world is doing through outside speakers and visitors. They express their own opinion by discussion in class, by writing as well as by talking. In the library they can read books, both English and Chinese, magazines, and periodicals. Really the Ginling library is "a society continually open to us, of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose and of the thing nearest their hearts."

Training in Social Work.

Ginling girls are not secluded. Though the campus is far from the town, they reach out whenever there is a chance. Every Sunday morning several groups of two or three students and a member of the faculty start for neighborhood calling. They teach their neighbors to read a few characters or talk with them about Christ. Although the neighbors are busy in doing work all the time,



A Ginling Junior

Ginling girls are always welcomed by smiling faces.

The neighborhood calling makes neighbors send their children to the day school which was established by the Y. W. C. A. of Ginling College. According to the financial condition in different families, children pay different amounts of tuition, with a maximum of one dollar a term. Books and stationery are provided. Several Ginling girls voluntarily help a hired teacher in teaching some courses. Besides, the faculty and Ginling girls have pledged about fifteen hundred dollars for the new building of the day school.

Sunday is the especially busy day for Ginling girls. Besides attending regular church service or calling on neighbors, they arrange the Sunday School for children and the meeting for women. About two o'clock in the afternoon a group of students stand at the doorway to receive. They teach both women and children Bible verses and very simple hymns. How glad they are when they see their little neighbors with smiling faces humming a song on their way home!



The day school—we hope some day to say A Model School

The Y. W. C. A. holds a vesper service every Sunday. The sweet music and interesting talk always give us inspiration. After that, the servants' meeting begins. Life is not abundant, unless we can share what we know with others.

Training in Self-Control

In order to train self-control and co-operation, Ginling girls organized the Student Self-Government Association. The leaders of this association bear the responsibility for ordering the daily life in college. The Athletic Association was organized last spring with the purpose of promoting interest in athletics and of fostering a high standard of sportsmanship. Recently, Ginling girls with the help of the faculty have started a Ginling College Magazine which serves as a messenger between Ginling girls and their friends both far and near.

Training in Home-making

The question comes—do Ginling girls neglect domestic work entirely? Certainly not! Every morning they have to clean their own bed-rooms—dusting and sweeping. Equipment is provided for them to do some laundry work and to cook some extra food if they wish. Besides there is a course in art which teaches them how to make their homes comfortable and pleasant.

Alumnae

The enrollment of Ginling graduates has been growing from five in 1919 to fifty-three in 1924. Most of them are teaching in mission schools and government schools; some are doing Y. W. C. A. work; others are married; and still others are studying in Peking Union Medical College and in America. Every one of them bears in mind the college motto, "Abundant Life."

Ginling College Letter

SERIES I, NUMBER 3

APRIL, 1925

NANKING, CHINA

EASTER MORNING

Far to the west we could see a gray stretch of the city wall and beyond the line of the Yangtze from the hilltop where we worshipped in the early light of Easter Morning. The service gathered unto itself all the richness of the preceding week of early morning prayer meetings, of the communion on Good Friday eve, of the special chapel services of the week. Miss Spicer of our Department of Religion made us all realize anew that the beauty of the resurrection came to the disciples only after years of loyalty to an unrisen Christ; that if one doubts and questions, certainty will come through the faithful and loving following of Jesus day after day, through patient years; that the belief in the risen Christ is the crowning glory of one's personal religion.

The death of our beloved Miss Carncross on April 2nd, made very clear to us this year the promise of Easter and the reality of the life to come. Our girls found it easy to believe that such a spirit—so brave, so loving, so true—could only enter into a fuller life. We had not realized, nor we think had she, the seriousness of the operation for which she went to Peking, bidding us all the last goodbye with her usual radiant happiness. So the picture we will carry in our minds is not one of sickness, but rather of a strength which seemed limitless in its generous giving of wise encouraging counsel, of patient kindness and the goodness which glorifies.

Miss Flora Mae Carncross was born at Glidden, Iowa, March 31, 1878 and received her training in the Wisconsin State Normal School, the Chicago Training School and the University of Wisconsin. In 1908 she was appointed to the Methodist Girls' School at Chinkiang, where she served as Principal for almost five years. From 1916-1923 she served as Principal of the Methodist Girls' High School in Nanking. In 1924 she was appointed to the Department of English at Ginling College, which position she was holding at the time of her death.



An Old Time Scholar

DISTINGUISHED GUESTS

This term we had the pleasure of a visit from the parents of a faculty member, the Rt. Hon. Sir Albert Spicer and Lady Spicer, with their daughter Ursula. Sir Albert Spicer was treasurer of the London Missionary Society for twenty-five years, the first lay chairman of the Congregational Union of England and Wales, and a member of Parliament for over twenty years. While here, both he and Lady Spicer spoke in chapel; Sir Albert also gave a brief address, here and later at the University of Nanking, on reforms he had seen take place in English during his fifty years of active participation in affairs.

A CHINESE ARBOR DAY

The first day of the Tsang Ming was in 1913 declared as Arbor Day for China. At the Tsing Ming, the Chinese have for centuries repaired the graves of their ancestors so that to go to the country and help make the hillsides about their graves more beautiful with the planting of trees was not a radical change.

This year Arbor Day fell on Sunday and as the carriages of representatives left the campus with banners flying some students had a question or two as to whether we were going to keep the day sacred. Carriages, rickshas and pedestrians were passing by the hundreds out through an eastern gate to the Tree Festival on Purple Mountain. We could see from a distance the showy display of flags and banners—and when we arrived and found the hundreds of trees that had been formally placed and allotted to each school, and when the lines of government school students as well as mission schools had contributed to the program with speech and song—and all had listened to the address from the Civil Governor of the Province, all earlier fears as to the propriety of the occasion for a Sunday observance were swept away for in the dedication of those trees everyone present felt the sacredness of God's early temples. Purple Mountain once a barren hill has through the work of the Forestation Bureau of Kiangsu Province regained much of its natural verdure which is being protected by the men at the forest station on the edge of the Mountain.



THROUGH THE EYES OF OUR FRIENDS

Ancient History and Modern Event

"What a beautiful group of buildings." That is the first thing which people say when they come here. And they are beautiful; so dignified, so appropriate to their setting, so rich in color and form. They are typical of what this college, and all the colleges, are trying to do; to put Christian ideals into Chinese form, fitting them to the Chinese type of thought and life.

As one stays longer the surroundings of the college appeal. The low hills about, the beautiful and ever varied views from their heights, the innumerable walks on roads and through gardens and along little paths furnish an endless variety of entertainment. Most of the paths, now through gardens and bamboo groves, are the old paved roads of the former city, each suggestive of the human history which has entered into the past of this ancient city. Ginling has an environment beside which the oldest New England towns are the growths of yesterday. Perhaps this ancient history does not appeal to those who were reared in it, but certainly to one coming from America it has a fascination impossible to express. Anyway, I am glad that Ginling is in a setting of ancient history and modern event.

With the student body the old teacher is quite at home. After all, the student mind has more in common than in diversity all over the world. Ginling girls are Chinese, and American college students are—Well, they are American. That means certain points of view in each case, but the fundamental characteristics are much the same. Ginling students are as earnest in study as are the

first women students in America. They have not lost the spirit of educational pioneers. Teaching here is a delight because of this attitude.

There is much education at Ginling outside the classroom. The daily gatherings, after the forenoon classes, in the beautiful chapel, are an inspiration. Some chapel services are in English, but every week certain services are kept for Chinese. The students have a group of their own activities, from literary societies to Y. W. C. A. and student government. That is what one might find in America; but there are some things not American. Out on a little hill, a few steps from the edge of the campus, is a school building built by the students, with a day-school supervised by them for the children of the neighborhood. On Sunday afternoons some sixty children gather in the gymnasium and sit in a circle on the floor while the college girls tell them stories, teach them Bible verses and lead them in singing or at least in "making a joyful noise." That is Christian social service done into Chinese.

Ginling means not merely the present but the future. There are about a hundred and thirty students here now, a good beginning. Plans of buildings have in mind a college of five hundred. There is every reason to expect the college to have a great influence on the "New China" toward which the students of both sexes look with such interest. The eager hope for this "New China" sometimes seems almost pathetic in its contrast with present political chaos. In this eager hope lies the best presage for China's future, if it can be helped to see things in the large and to work for things in the spirit of Christ, who came to serve. The final, and deepest impression which Ginling leaves

on the visiting professor is that this college is filled with that spirit of Christ.

I. F. WOOD.

THE TURN OF THE LANE

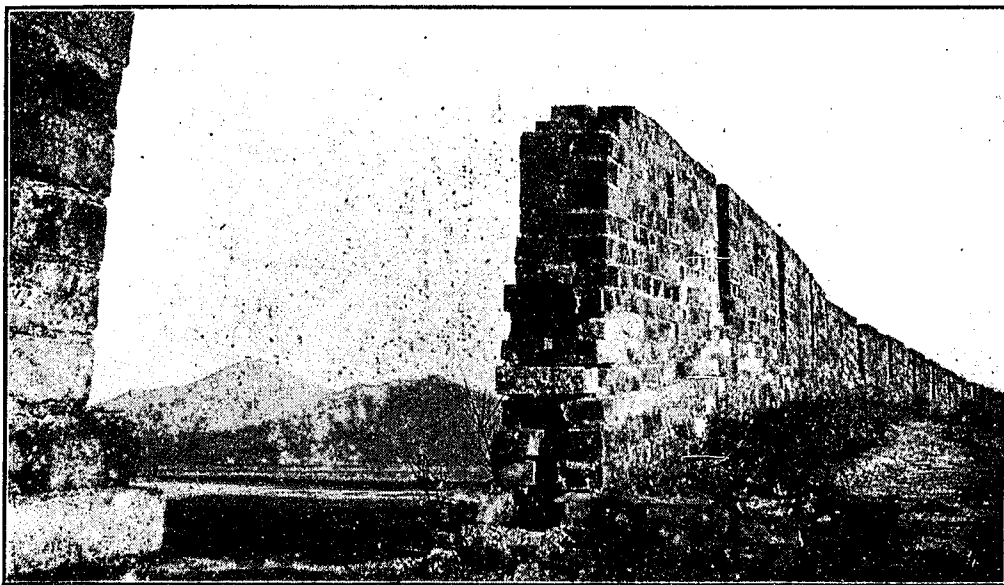
The little trotting pony, valiantly drawing our carriage-load of baggage and passengers from Hsia Kwan, turns the corner by the old Drum Tower, leaves the winding street lined with food-shops, brass shops and every-thing shops, the throng of rickshas and wheel-barrows and carriages and pedestrians, and makes its way into a quiet, well-paved lane that leads onward toward the purple hills. In the distance, the massive city wall winds across the heights and spans the valleys. The quiet of old China is upon us—the sense of ancient days and departed magnificence, of age-old culture, and the crumbled dust that shrouds the glory of the past.

But where the pavement ends there is a gate in the wall—a granite-pillared gate, but a modern gate, with electric lights atop. Enter it, and you find the atmosphere of New China—spacious hopefulness, the sense of good beginnings, the beauty of ancient art retained with adaptation to uses of the present day and outlook toward the future.

For here is Ginling, and here, in these gracious new buildings are the girls who in their search for more abundant life have found the road that turns this way. Watch them as they troop vivaciously from building to building at the sound of the bells. Hear their spontaneous and thoughtful answers in the classroom, their musical voices in the chapel chorus. They know how to play the gracious hostess when they entertain, vibrant bits of color in their silken jackets. They are real college girls; none more serious, none more intent, none more fascinating in their hours of recreation.

A sense of responsibility for leadership envelops them, for they are well aware that they are among the few—that upon each one of them depends in future years a very definite part in the education of women in China. Each one of them is going to count. Whether as a teacher, or wife and home-maker, or sharer in social service of some kind, she will have a distinct influence in her community. These are her days to learn how to make it count for the best. The women of China have reached the turn of the lane.

W. G. CHAPIN.



A view of Purple Mountain from the City Wall.

AFTER COLLEGE—WHAT?

In a mission conference in 1915 it was stated that in ten years there would not be twenty-five Chinese girls ready for college. By June 1924 fifty-three girls had received their B. A. degree for Ginling College.

Married

In spite of the fact that the present student body have debated whether the Chinese college woman of this generation should marry, seven of the graduates have taken unto themselves husbands. One of these is studying with her husband in New York and both hope to receive Ph.D. degrees in Education. Another is teaching most ably in a government school and also managing a home here in Nanking.

Graduate Students

Eight of the fifty-three are doing post-graduate work. All of these girls after graduation have taught and almost all of them have gone abroad for further study with our blessing. Education, Religion, Science are their interests. One of these, who is doing brilliant work in Biology, spoke most acceptably to the Woman's Meeting of the Presbyterian General Assembly in 1924. Both her words and she herself brought commendation upon Chinese college womanhood.

Physicians

One of the alumnae has concluded her medical course at Ann Arbor and is this year doing her interne work in Philadelphia. Three others are studying medicine, two of these are in America and one at Peking Union Medical College.

Social Evangelists

Two girls are doing social evangelistic work in connection with city churches. Another is working with the National Y. W. C. A.

Teachers

Twenty-nine, more than half the total number, are teaching in China and twenty-five of these are in Mission Schools. Three of the latter are on the staff of the college in the departments of Chinese, Music and Physical Education. The first Chinese woman to be allowed by the British authorities to teach in the schools of Singapore was one of these girls. Three others are teaching in government schools.

We do not say that these fifty-three college women are perfect but we do believe that they are expressing the motto of Ginling: "I have come that they might have life and have it more abundantly."

GINLING COLLEGE STATISTICS

January, 1925

Students Entering From

Government	17
Mission	107
Private Schools	13

Preparatory Schools Represented

Government	10
Mission	29
Private	10

	Average Age.	Number in class
Seniors	25	14
Juniors	21	26
Sophomores	21 $\frac{3}{8}$	31
Freshmen	20 $\frac{1}{4}$	43
Unclassified	25 $\frac{2}{3}$	2
Specials	22 $\frac{1}{2}$	17

Provinces Represented

Anhwei	4
Chekiang	10
Chibli	7
Fengtien	2
Fukien	12
Hunan	12
Hupeh	8
Kiangsi	10
Kiangsu	60
Kwangtung	3
Shantung	3
Szechuen	2

Religious Affiliations

Baptist	8
China Christian Church	2
Congregational	3
Disciples of Christ	12
Dutch Reformed	1
Episcopalian	13
Evangelical	4
Interdenominational	3
Lutheran	1
Methodist	34
Presbyterian	22
Professing Christian	1
Non-Church Members	29

OUR ROADSIDE FRIENDS AND YOU AND YOU

A toast, given by a member of the class of 1926, at the Founders' Day Banquet

The world is a strange place, as strange a one as we were ever in. Looking about us, we find that the simplest things are the most difficult, the plainest things are the darkest, the commonest things are the rarest. Nothing is simpler, plainer and more common than the word "friendship." It is something you cannot see, you cannot handle. It is real. It is genuine. Friendship is mysterious. It brought greetings from Miss Cook, thousands of miles away, to one of the servants in the Science Building. It caused one of our own members to visit too late in her friend's room in another dormitory at the cost of having to get back by climbing through a window and walking to bed in her stocking feet. It caused a blush on a student's face when she was called on by her favorite teacher. Let me say that friendship is not only mysterious but wonderful. It makes you laugh; it makes you weep; it makes you strive; it makes you sacrifice, and sometimes it even makes you die.

Such is the friendship for Ginling of our roadside friends and you, and you. Our near neighbors who seem cold in appearance have come into the most intimate relationship with us. So intimate and familiar that one woman near by has presented a warm proposal of marriage to one of our Sunday student visitors in behalf of her son. When the marriage becomes a fact, you will all be invited to attend the wedding feast.

When looking out of the window at night the stars remind us of the friends who were once of our numbers here, who still belong to us, but have scattered themselves far and wide to carry Ginling friendship to the uttermost part of the world—our alumnae. Some of them have fallen by the wayside, giving all their friendship to one mere man! Some of them have gone even as far as America where they are trying to learn something beyond A. B. When they come back, they will stop us from saying "I is," "he am," any more. They have even made us popular in Smith College, so popular that our Smith sisters have been willing to lend us their Santa Claus for this year. This honorable Santa Claus has come to Ginling to bring their friend-

ship to us. He will carry ours back to them. No doubt, they will be happy to recover once more their Santa Claus and the load of friendship he carries from us to them.

The mere title of the Board of Control is enough to scare us to death. The Board is to control us and scold us sometimes. It doesn't sound a bit friendly. But let us remember the Chinese proverb regarding friendship. It goes like this, "Punishment means pity. Scolding means love." Therefore, friends that seem dignified and austere really love us the most and we know that our Board of Control are among our very best friends.

Professor Wood not only serves as the Smith College dispenser of Christmas but as a member of the Ginling College Committee. We are most grateful to those members in America and those who make the dream of a Ginling College a reality. These friends are the source of Ginling life. When the airplane works as trains do now, we shall send a Chinese feast to them as a tribute of our appreciation and friendship. Until that time we hope that they may send frequent visitors from them to us who may carry back our feast of love and friendship to them which will feed their souls.

Thus Ginling College owes much to her roadside friends and you and you. Intellectually, the spread of knowledge is made possible by our roadside friends and you and you. Morally, high ideals are promoted by our roadside friends and you and you. Spiritually the kingdom of God is being enlarged in China by our roadside friends and you and you. And so may we be dwellers in that house by the side of the road which dispenses friendship to all the world.

GINLING GIRLS AT PLAY

Have you ever heard it said that Chinese girls would never run or play games? Something of the kind had reached my ears, and before I came to China I had a mental picture of the Chinese girl mincing along on her bound feet, with her high-bred air and elaborate manners, her aloofness from all that savored of naturalness or unconventionality—the product of centuries of repression which bound her intellectually and socially as well as physically.

To-day as I stand in the center of the athletic field and watch a Baseball game in progress in one corner, a group of girls engaged in jumping in a sandpit on the side, and a game of Tennis on the court just above; and as I listen to the shrieks of hilarity and the perfect hubbub of excitement which ensues when one Amazonian maid knocks a home run into the neighboring garden, I find it difficult to believe that I am in China—that these are not American college girls in one of their most carefree moments.

I paint the picture in rosy colors, perhaps. When they come to us as Freshmen many of them are unresponsive to the lure of natural activity and the fascination of the game. Athletes many of them will never be, but there is not one girl who does not show decided improvement in the handling of her body, and in quickness of response. Most important of all, they are learning the secret of how to play—a few years late, you may say, yet not so late but that they may bring to the girl children of China this precious knowledge, and help point the way towards a life of greater freedom and fuller self-expression for the future women of China.



Some of Ginling's Friends.

Ginling College Letter

SERIES I, NUMBER 4

NOVEMBER, 1925

NANKING, CHINA

RECENT EVENTS.

The end of last term was not as the end of other school years, the events of May 30th rendered that impossible. You are undoubtedly interested to know how they affected the College. On June 3rd, the time of the first student parade in Nanking, all our students joined and college work was suspended. On June 4th the majority of them joined again, although a small minority did not parade. At a meeting of the Students' Union held during the most crucial days there was a motion made in favor of violence against the Foreigner. It may be thought significant that the motion against this was proposed by a Nanking University student, and seconded by a Ginling Junior, and through their influence, carried. On June 5th and 6th the teachers were in their classrooms or offices and in this informal way the students did a fair amount of class work. On the following Monday regular classes were resumed. By substituting tests and reviews for final examinations, and permitting extra time for the finishing of term papers, the regular work of the semester was completed.

But though the students continued their ordinary work and did all in their power to meet the special demands that circumstances made upon them, still it was felt that normal festivities would be out of place at a time when the general feeling was one of sorrow concerning the May 30th events.

So, there was no class Day, no Commencement Day, but on Sunday, June 22nd, we had a service in the chapel, which combined Baccalaureate, and which filled the double position with dignity and success.

Our speakers were Bishop Birney, who gave the Baccalaureate sermon, and Mr. McCloy of the Southeastern Physical Education Department, and who brought a special message for the graduation class of the Y. W. C. A.



1926

Physical Training School. For this one service not only combined two occasions, but graduated two separate classes.

Bishop Birney spoke forcefully on education as the development of our faculties, through which we may become citizens of many different worlds, above all he urged on us at this time to cultivate that faculty by which we may win the world of religion, the most important of them all, and the one which underlies and gives meaning to all the others. Mr. McCloy, who spoke in Chinese, emphasized the need of more play life in the life of China, a need which the graduates of the Y. W. C. A. Training School were well trained to fill.

One could scarcely help feeling as the graduates of the largest class we have yet sent out came up to receive their diplomas, that the successful completion of their college course had meant an unusual amount of determination, because the stress of feeling and emotion during the events of early June made the concentration on class work and examinations unusually difficult.

In the afternoon there was an alumnae meeting, followed by a simple social gathering of old and new alumnae and faculty. In the early evening we had a vesper service on

the lawn in front of the Central building, when Miss Mayhew, founder of the Y. W. C. A. Training School, spoke to us, weaving her message round the three words, light, laughter, and love; words which seem, as we look back on them, fraught with ironic significance, but which at the time were cooling and healing.

After the vesper service the seniors of 1925 came to supper with the faculty. It has been our custom to have a faculty reception and dinner party, but at the request of the Seniors it was changed to an evening together. Mrs. Hiltner's (Freddie Mead's) presence was especially sig-

nificant, as this was the last class she had taught when here, and it was the very eve of her departure for America. Above all this gathering was notable as witnessing the fact that our fellowship within the college had not been broken.

It is difficult to analyze a situation as complicated as that which existed in the Christian Schools of China throughout the month of June. We were fortunate in that our students were all mature women, and as such could more nearly comprehend the many sides of the difficult situation facing them. The Chinese women on our faculty gave themselves wholeheartedly and tirelessly during those weeks to the guidance of student thought. A trying situation for every Christian School became less trying for us because we are still small enough to be controlled by the family spirit.

This fall, we are amazed to find that when College opened in September all the bitterness and hatred toward foreign nations and policies has retired into the background. The quick and clear thinking of which the girls had shown themselves capable in the Spring had evolved into a calm and competent frame of mind with trust in good will between nations.

AS SHE IS SPOKE

The English language is ever an awesome thing. The students approach it with valor and with modesty, and once enmeshed in its intricacies, advance with caution as Freshmen, disport themselves at length with joy as Sophomores, and treat it as a well tried friend as Juniors and Seniors. Miss Cook assists the wandering Freshman tongue by means of "Three hundred and thirty-three Thursdays." And when *sh* becomes a problem cudgels her brain into producing "Don't shilly-shally, you *shall* pick shells and shillings on the sea shore."

The faculty in the upper classes reap the harvest. One Junior still nobly misunderstands Miss Darrow when she asks for a definition of "I. Q." in psychology class, and writes "I cute" with an ominous empty space after it,—and promptly drops the course next day. To Miss Wood also there come such things as, "Hetty the wife of Adam Bede learned to adjust her lace and butter the cow," and, "As she looked at the candy jar her saliva flew out."

But English idiom is ever the slave to character and spirit. It shines through the pages of a rather messy student note which begins; Dear Miss Hanawalt:—I am so sorry, I was reading in the library to-night and did unconsciously drop a heavy drop on the pages of the Education book." Which statement would undoubtedly serve to alleviate the sorrows of any librarian.

WHO'S WHO IN 1925

NEW FACULTY.

Miss Alpha Beatrice Buse. University of Montana, B.A., Bryn Mawr, and University of London. She made an Industrial-Educational Survey of Prague several years ago, and since has done newspaper work on the "Survey" and the "Nation." She expects to stay five years teaching English.

Miss Mary Cook. Professor of French and German in Smith College. She is visiting for the first semester in English Phonetics and will go from here home by way of Suez. Her sister was here in 1923.

Miss Alice C. Darrow. Smith 1914, M.A. in Psychology at Columbia 1922. She is out for one year, dividing her time between classes at Ginling and the University of Nanking. She hopes to help somewhat unofficially in the music department. She also goes home via Suez.

Dr. Martha Hackett. Rush Medical College. She taught at the Hackett Medical School, named for her father, in Canton, from 1913 to 1923 and is

back in China after two years in America. She is here for one year with the possibility of staying longer, as College Physician.

Miss Florence Sprague, Vassar, B.A., of Toledo, Ohio. She taught English in the Toledo High School, and has been for some time National Secretary in the Central Field for Education and Religious Education in the Y.W.C.A. and Secretary of the Student Friendship fund. She is visiting in the Department of History for one year.

CHINESE FACULTY.

When the College moved to the new campus in 1923 among the faculty was Miss Hoh Ying-ching, Ginling 1920 and the first alumna to return as teacher to her Alma Mater. Last year Hwang Wen-yu 1923 came with Physical Training Staff. This fall Miss Loh and Miss Zia return from America to take up work here in Physics and Education. Five years ago they sat with the Freshman class in Chapel, and left in 1921 to go to Wellesley. The year at Ginling was given credit, and both made good records and finished in three years. Miss Loh had specialized in Mathematics and Physics and went to Cornell for Graduate work, taking her M.A., last June. Miss Zia majored in Physical Education and stayed on another year at Wellesley, receiving the certificate of the Department of Physical Education.

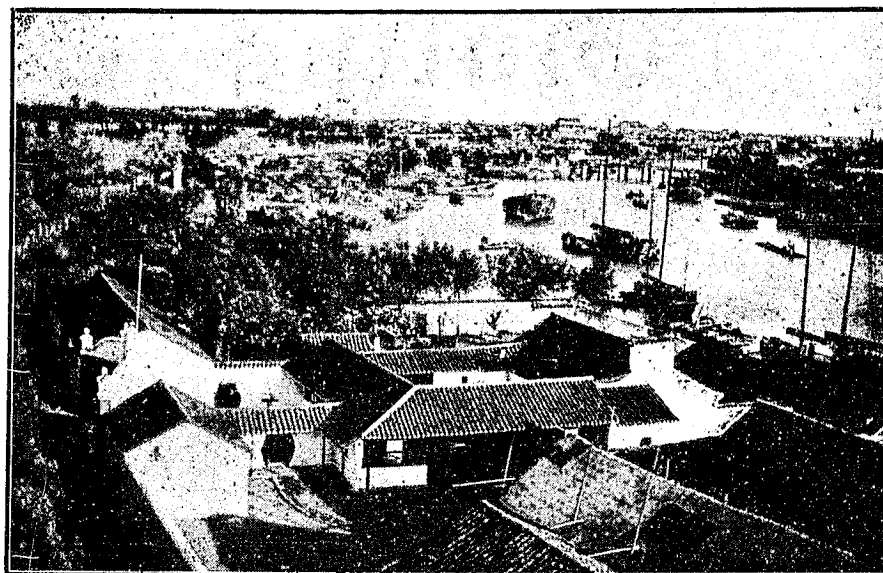
NINETEEN TWENTY-FIVE GRADUATES.

Bao Fu-nan and Liu Yung-sz are teaching in the Nanking Girls' School, the former, Mathematics and Biology, the latter, English.

Liu A-djen is teaching Science at St. Agnes School in Anking. She is one concerning whom word has already come even so soon, that she is doing good work.

Liu Ying-bao is in the Christian Girls Middle School in Wuhu, teaching Science and English.

Chen Hwei is at the Tsung-Hua Schools in Soochow teaching English. She writes that she is happy in her



The Canal from the Wall near the College.

work, despite a few opening qualms of homesickness, now dispelled.

Liu Beh-ru is teaching History and Social Science at Virginia School in Hoochowin, Chekiang.

Liu En-lan is on the Ginling College Faculty as head teacher in the Practice School.

Yang Bao-yu is doing half-time teaching in the Presbyterian Girls' School in Nanking in the subjects of Biology and Physical Education, and is also taking courses in Biology at Ginling.

Mao Yen-wen is teaching English to boys in the coeducational Nanking Middle School.

Yeh Deh-ho is in Peking at present with her parents, but will begin work in the Hill Bible School in Nanking in a short time.

Giang Shan-ying is teaching English in the Mary Farnham School in Shanghai.

Liang Fen-siu is teaching English in the Presbyterian Girls' School in Changchowfu.

Other years have made some contribution to Evangelistic work or Medicine. This year no girls have elected that type of work, but two have left for further study in America, one, Dju-ao, to go to the University of Michigan on a Barber Scholarship in History, the other, Li Gwang-fang, for the school of Religious Education at Boston University.

Deng Yu-lan is fortunately alone in her unenviable lot. She is at her home in Changsha recovering from a severe attack of typhoid. She was still in the hospital a few days ago, but is now slowly getting better.

This changes the roster of occupations of Graduates not very much. Still far more than half of the sixty-eight are teaching, there are seven who have married, ten instead of eight doing graduate work, four working toward the medical profession, and two Evangelical workers.

FACULTY RETREAT.

This fall we have felt with intensity the need of preparing ourselves spiritually for whatever the year holds in store for us. The situation of last June has brought complications which make us regard the future with gravity. Surely now if ever is the opportunity for united and concentrated thinking and praying about this significant piece of work.

On September 26th, one of our first Sundays, we withdrew, and spent the day together in discussing our problems and in praying for light and guidance in dealing with them. The same day was set aside by the students for a similar purpose. Our subject was "More Effective Christian Education."

Miss Hanawalt talked on some of the limitations that prevent us from making our work effective; 1. The impossibility of complete understanding between foreigner and Chinese because of the difference in starting points; the exaggeration of this problem in our faculty because of the constant changing of personnel; our tendency to leave the Chinese to work out their own salvation without making any attempt to help them understand and meet their country's needs. 2. Personal failures; antagonism between ourselves observable by the students; 3. College conditions, which hinder students in their Christian development, such as, imperfect Sunday observance, lack of regular church affiliations, and unfamiliarity of city students with rural life and problems.

Next we considered how we could give better expression to our Christian ideals. Miss Treudley spoke of how essential it is that we act as a unified group. In China, where children have to decide policies of national importance, our responsibility in guiding the thinking of these girls is apparent to each of us. These are times when we must forget about our rights, must abandon discipline and force as methods of accomplishing anything lasting. Now if ever we must have faith in the ability of our students to decide rightly once they are in possession of the facts. Our experience says that such faith is justified. Finally, Miss Treudley pointed out that the girls miss in us both the old type of more emotional Christian expression and the eagerness of the new Christian as expressed in evangelical fervor; we must guard ourselves closely to see that we are absolutely sincere in all that we do express, and consecrate ourselves completely to the work in hand in order that our selflessness may prove the power of Christianity in our lives.

The devotionals for the morning were led by Mrs. Thurston, who pointed out

STATISTICS FOR SEPTEMBER 1925.

	Former.	New.	Total.
Total number of students enrolled in College..			137
Students from Government Schools	8	4	12
Students from Mission Schools	63	52	116
Students from Private Schools	7	3	10
	<hr/>	<hr/>	<hr/>
	78	59	137

Students by class in College:			
Freshmen	63	Sophomores	32
Juniors	18	Seniors	20
Unclassified	2	Specials	2

	Former.	New.	Total.
Non-church Members	13	14	27
Church Members:	64	46	110
Baptists, North and South	5	4	9
China Christian Church	1	2	3
China Inland Mission	0	1	1
Congregational	3	1	4
Disciples of Christ	7	2	9
Episcopalian	9	8	17
Interdenominational	1	0	1
Lutherian	0	1	1
Methodist, North and South	22	16	38
Presbyterian, North and South	16	10	36
Professing Christian—not a church member	1	0	1
	<hr/>	<hr/>	<hr/>
Total	64	45	110

Provinces represented:			
	Former.	New.	Total.
Anhwei	4	1	5
Chekiang	5	4	9
Chihli	2	8	10
Fengtien	2	0	2
Fukien	8	2	10
Hunan	4	4	8
Hupeh	5	10	15
Kiangsi	5	3	8
Kiangsu	41	20	61
Kwangtung	1	4	5
Shantung	2	2	4

Number of provinces represented	11	9	11
Preparatory Schools represented:			

	Former.	New.	Total.	Different Schools.
Government	6	3	8	
Mission	23	23	31	
Private	4	1	5	
	<hr/>	<hr/>	<hr/>	
Total	33	27	34	

the essential unity of our group needs with our individual needs. We must have not only patience and willingness to labor, sympathy and open-mindedness, but also frankness, speaking the truth in love, and that strong sense of vocation which is in its truest sense the "Missionary spirit." Chief among the resources with which to meet these needs is the mystical ideal of Jesus.

The afternoon session was given over to practical applications of the

(Continued on p. 4, col. 1.).



"Time for dinner in the servants' quarters."

FACULTY RETREAT.

(Continued from p. 3, col. 2.)

morning's thinking. Miss Grabill led us in our discussion of such questions as the relationship of the students to the city churches, and the ever-present problem of Bible study classes.

In the evening hours we gathered again for a service of worship led by Miss Spicer. She spoke simply of how high were the ideals set before us during the day, how difficult is living them out *all the time*, how disastrous one moment of relaxation or impatience may be. She pointed out that in being careful with the students we are prone to let ourselves out on each other. Any institution tends to ingrow, and to do so is perhaps easier for us because we are cut off to a certain extent from our normal environment and natural ways of renewing our strength. It is impossible to become an integral part of Chinese background; even our Chinese members are to some extent working under foreign conditions. There is no need for self-pity, for we are fortunate in the beauty of our environment, in the variety of our intercourse, and in the richness of opportunity offered in teaching China's best. But still we are asked to live at the top of our bent; so we must turn to the one great source of abundant life, out of the midst of which Christ came to show us the way. . . . God's life in all its richness and beauty. As individuals and as a group we need to enter into this life. If we do not as a group remember God we are going to be hindered from individual realization of Him. Religion means being aware of God in one's environment: perfect religion is perceiving the true relative importance of God and the world that centers about him. No matter how confined we may be there is always this great world of God in which we may be citizens if we will.

And so, with our hearts very full of the realization of that world, we joined in prayer, and after singing several hymns came away with a sense of renewed strength and clearer vision of our ends.

THE FIRST STUDENT RETREAT.

Lately the students made their first effort to discuss as a common group some of the problems of their college life. A previous attempt had been made last spring, informally, but on the same day as the faculty retreat this September, the students considered different phases of the attainment of

the "Abundant Life" which is the College motto. There was a stated program, from which however, they digressed to discuss such subjects as long assignments and reference readings. Some felt that these and kindred other necessary bugbears were crowding out the abundant life they sought. But in opposition to that others placed the thought that it was by means of just these things and the quickness and power of thought that evolved from them that the teachers are helping to bestow upon them the college degree they seek, many of them so very eagerly.

The question of emphasis on grades also came up, with a resultant expressed desire to strive for the sake of the interest in the subject, or, as one said afterward "to please our teachers." The form-letter which came to the entire faculty a few days later asked not only for shorter assignments to this end, but for lighter work over Sundays to aid in the keeping of that day in accordance with their ideals.

Sunday observance was a subject which took their attention in detail. One plan was: "In the morning to go visiting neighbors, and to go to church either to worship or to teach Sunday-school. In the afternoon, a quiet hour to give us a chance to think about our doings, later, to have a Sunday School here for poor children, and a class for women who have not heard about Jesus. In the evening, there should be a Y.W.C.A. meeting for all students, and a chapel service for the school servants." "So we thought that Sunday is our rest day, but it is also the only day we can help both ourselves and others to enter into the Abundant Life."

The girls talked also of the distinction between possession of many interests and possession of abundant life. They warned each other that if the many interests were not to distract attention they must be directed unselfishly.

Through this general discussion, Freshman with Freshman, upper classmen with upper classmen acquaintances ripened, a homogeneous spirit had a chance for growth, and above all, the students themselves, and the rest of the world through them, know the trend of their own thinking and interests.

IS FATHER BACK, MAMMA?

"Is Father back, Mamma?
Has he come back from the office,
Mamma?
He promised to buy me a book and
Sister a doll."

'Tis a little child who speaks,
A child of a quiet little home,
With a father, kind and industrious;
A mother, wise and gentle.
All is loving, all is happy in that simple family.

Lo! It's getting dark.
The house is lighted.
Supper is ready;
And Father's favorite dish is steaming
on the table.
But Father is still not back.

At last, a knock!
The little son skips to the door,
But no—'tis not Father, 'tis a stranger—
"A stranger to see the family of Yang,
Mother."
She comes to the door, her heart beating.

No stranger comes at such a time.
O Unfortunate Wife! the messenger
of Death comes!
All becomes black before her eyes, she
catches the important phrases only
"English Concession—policemen shot
—bullet through the back—lying
dead at Fee-ling Road."

Ah, now a picture for the world to behold—
A widow and two children in deep
mourning, weeping by the corpse of
a simple, industrious business man.
Fly, oh innocent soul, to the land where
weeping is no more.
Ask forgiveness for those that kill you.
Come back, O spirit, when your China
is strong and happy,
When Justice and Peace reign,
When the dream of International
Brotherhood comes true.



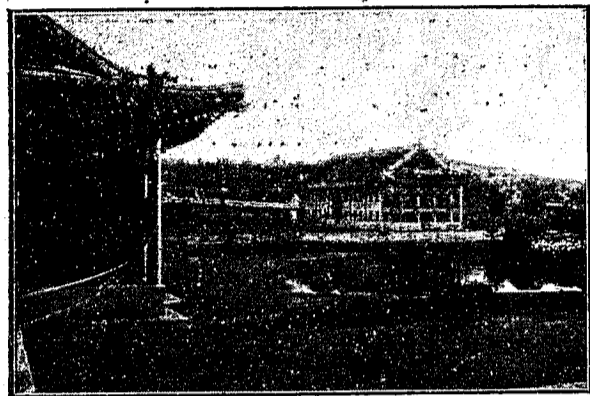
"1925 near the Old Bell."

Ginling College Letter

SERIES I, NUMBER 5

JUNE, 1926

NANKING, CHINA



Summer Afternoon

TSING MING.

Among the sheaf of dreams which Ginling has for its future, there is a vision of a campus cool with the shade of overarching trees and beautiful with their green. To make real this dream, Ginling has an annual tree day. China has accepted Tsing Ming, the day on which tradition decorates the graves of ancestors with flowers and paper money, sometimes with eatables,—always with memories—for the national Arbor Day.

An early morning service remembered the two respected teachers who have left us within the year—Miss Carncross and Mr. Djang. Miss Hanawalt brought very close the message of a living personality which strives on even after death.

The recessionary sang the glory of the tree. Little white paper slips directed us each to our special tree, some far up on the hill by the reservoir, others nearer. The committee on arrangements, refusing to sacrifice efficiency to romance, had the trees all firmly planted; our task was to add the fertilizer and stamp down the top soil. Nevertheless we have the sense of ownership; more than once we have climbed the hill again to watch the little buds coming out to prove that our tree grew.

An outdoor frolic had been planned for the late afternoon. Because of hovering clouds, the science lecture room became the stage, green with boughs and our one treasured piece of real back curtain, a forest glade. That the whole entertainment was to be impromptu I knew when two freshmen romped into my office about an hour before the scheduled

time, and demanded to be transformed into buttercups. I confessed helplessness; later I was delighted by the two demure little flowers, in bright silk kwadzies with yellow blossoms entwined in their black hair.

Butterflies and birds, flowers and fairies and trees all sported and frolicked in the spirit of the coming spring. We laughed at the amusing old scholar, who, caught by the fever of the season, recited verses as he paced back and forth. And we laughed still when the flowers pelted petals at each other, perhaps thinking of some of the less dignified dances of the old May Day of England.

LITERARY TASTE.

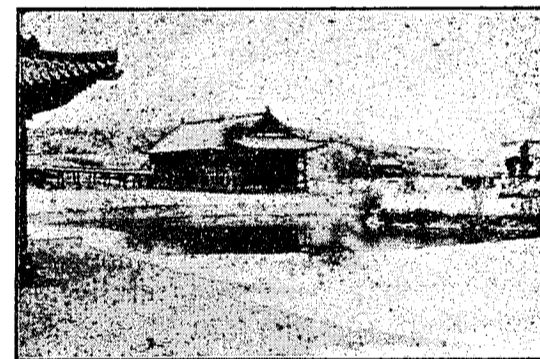
The shining minute that is a long golden summer of drowsy days passes quickly. And into it more than a score of Ginling girls pack hours with Dickens and George Eliot and Hawthorne, to say nothing of Emerson, Havelock Ellis and books on the physical sciences. This happened last year and the year before, and will happen this summer also. A list would include "The Changing Chinese" by Ross of the University of Wisconsin, "Forms of English Poetry," "Elizabeth C. Aggasiz," Alden's "Stories from English History," Cross' "Development of the English Novel," "The Rise of the Dutch Republic," "The Autobiography of Trudeau" and some Geology as well as supplementary reading in Science. These tomes of heavy nourishment have each their lighter companion in the work of some novelist mentioned above, or "The Light that Failed," "Jane Eyre," or "Gulliver's Travels," to a total of somewhere near a hundred books.

THE TOMB OF SUN YAT-SEN.

The tomb of Sun Yat-sen will crown the southern slope of Purple Mountain. The site has a matchless view across the city-near-by wall, temple curves and thatched roofs, out to the hills on the distant horizon. The mausoleum is to be of white marble. Sun Yat-sen loved Nanking, the city which he chose for the capital of the Republic.

Not Nanking alone, but cities as far away as Shanghai, sent many citizens to celebrate the laying of the corner stone. In the morning, two memorial services were held—one, by the conservative wing of the Kwominchun party, the other, by the Radicals. Our students led in the singing of the memorial song at the first meeting. A foreign faculty member ventured to the latter, the only foreigner there: she said she might almost imagine herself back at a meeting of bobbed-haired, loose neck-tied enthusiasts in East Side, New York.

The afternoon ceremonial at the tomb was unfortunate—in the first place, it rained, and in the second, the two sections of the party vied with each other in honoring their patron to the extent of hurling stones. The Ginling College delegation was advised to return to the campus without even climbing the slope to the site of the tomb.



Winter Morning

INTERNATIONAL EDUCATION.

Miss Phoebe Hoh was invited to join a party of Nanking educators for a tour of inspection of schools in Japan. She left on April 12th for her first trip outside China, and will be away some six weeks. The party travels under Government auspices, and will have exceptional opportunities to study educational and social movements in Japan. Miss Hoh comments on a Tower Gate seen in Nagasaki:—"The old art must be Chinese. China is her Grandma." The itinerary includes Korea and Miss Hoh will bring back to Ginling a rich store of impressions of these grandchildren of Chinese civilization.

THE INTELLIGENCE OF THE GINLING FACULTY.

The advanced psychology class tried its hand at practical work in mental measurements a while back. The subjects were the Practice School, and a mental age was found for each girl. But in order that this should be careful work, some preliminary practice was necessary. The results of this preliminary practice, be it delicately stated, are of that delightfully inaccurate sort that tell you something and then tell you it is not true at all. The subjects, the psychological white rats chosen to be experimented on, were, by virtue of a probable maturer psychological insight, the Faculty.

They approached their task without that intrepidity of spirit with which they were credited, however. Each one breathed more freely as she finished her forty minutes play with many silly little blocks, and departed with a smile, a hint of superstitious awe as at something supernatural that might "git yer if yer don't watch out," and one question on her lips "When will I know what my score is?"

The advanced psychology class, aware of its amateur effort, kept quiet. It took a certain silent joy in the fingers and scores of the Faculty, and furthermore, it knew that to publish mental ages sometimes causes quarrels among the mothers of the subjects tested.

So the Faculty obsession had time to grow. "What *was* my score?" "Did I do *averagely* well?"

When the results were published, there was a certain intensity of interest. They were anonymous, so each one might say gracefully, "I think I am at the bottom," or "My mental age is certainly not above the middle,"; and each could comfort herself with that unowned score at the top that as far as she knew, had no maker save herself. At last, it was decided that to publish such results could be surely no disgrace, so herewith we append the Mental Ages of the Ginling Faculty as found by the Pintner Paterson Performance Scale. Take them at face value or for what they are worth. Beside them the scores of the little Chinese girls pale. One got a score of zero, probably stiffened with fright.

Rank 1 Mental age equal to 97% of 14 year old children.

Rank 2 Mental age equal to 90% of 14 year old children.

The percentages diminish at a fair rate of evenness to

Rank 19 Mental age equal to 37% of 14 year old children.

Rank 20 Mental age equal to 25% of 14 year old children—which equals the mentality of an average eleven year old.

"The subject was gay and alert. She was giggling all the tests through. She had a good concentration, coordination and perception of picture as a whole. Her mental ability was very highly developed."

"The subject was silent. Her both hands were equally developed and were used in the performance at the same time. She was calm and doing the tests thoughtfully. Her mental age may be still higher if she was not inhibited by planfulness." An encouraging comment?

HWA PAI LOU FIRES.

A nearby business section has been adorning the sky sundry nights lately with a sinister glow. One night one end of Hwa Pai Lou burned, and a week later the other. Some of our best business friends have suffered or been demolished. It has hit Ginling personally also, for the house and business of the father of one of our girls went to the ground. Spring winds and no rain have added to the potentialities of the Fire God, whom no one may stop in his onward march. Those who pray for rain, more for crops than against fire, for famine has appeared in Kiangsi, walk the streets in procession, carrying dragons, their heads bound with little green withs. A few busy water coolies in large fire-proof helmets have been futile comment on the inadequacy of fire prevention means.

The cause has been unknown. We have it on good authority that some students in Nanking are paid up to eighteen dollars a month by the Bolshevist Consulate in Shanghai. The book stores on Hwa Pai Lou were asked to carry Bolshevist literature, and to a man refused. There may be some connection. . . . the Living Buddha has made Nanking his headquarters for a month past, praying for rain and making converts. He is said to have prophesied that the middle section of Hwa Pai Lou also, will burn. Against this end, monks have been burning torches and dancing all night long for some time in Hwa Pai Lou to scare away all unkind Gods. One unwary spark would be enough, with those dry thatch roofs.

Mystery conceals both Buddha and Bolshevists. Each to his own way. Let not the God of Fire but the God of Rain prevail.



WAITING TO RECEIVE THE SUNDAY CALLERS FROM GINLING.

The Missionary Committee of the Y. W. C. A. waits upon the neighbors of Ginling every week. The friendly call sends some to the Doctor's clinic, makes friends of most, and perchance may bring a few to Christ one day. Miss Liu, one of the Practice School teachers, went every day to see that they took their medicine properly.

At Christmas time those who have come into the Ginling Women's meetings and Sunday School as a result of this visiting, had a party. There were hymns and a prayer, and the Practice School presented a play, which subdued the usual hum of admonitions to babies, wisps of gossip and comments, to a genuine attempt at respectful silence according to the best standards.

There were refreshments too. In fact it was a real party. The neighborhood was properly aware of its advent, and the numbers that swelled to one hundred during December, fell to a more manageable group right afterwards. But they will undoubtedly return again next Christmas.

GIFTS AND GUESTS.

One gift was a map of China which is now hanging in the library. Lady Hosie, whom many of us already knew through her book "Two Gentlemen of China," visited us for a week, and gave us on parting this beautiful gift, the work of her husband, Sir Alexander Hosie. It tells us the products of different provinces, and the natural resources; it shows the rivers which are navigable and the type of navigation; it marks all the Hsien cities, the first map of China to do this.

The other gift was a question left us by Dr. Charles E. Jefferson—"What do ye more than others?" He invited us, if ever we attended the Broadway Tabernacle in New York City, to repeat this question, and then he should know that we had remembered and had tried to build the answer into our lives.

BLUE BEARD FOR FRESHMEN.

"What is the excitement about?" asked one upper classman. "Don't you know! The Freshmen are invited to a party given by all their teachers." was the answer.

We were at the gymnasium door promptly on time, even before time—each carrying her own stool, as requested.

The first thing on the program was a grand march. There was Miss Case leading us, but what a great difference between ordinary gym and now; instead of our gym suits we had put on our best clothes, instead of being paired off according to height, we marched short and long, fat and thin, teachers and Freshmen all mixed up.

One must know that the Freshman's sense of hearing is very sensitive. They hear everything, no matter how secret it is kept. We heard before the party that our teachers were going to give a play in Chinese. That was enough to rouse our curiosity to the uttermost, as we knew that most of our teachers could not speak Chinese. Right after the march, without any order, we sat down in rows waiting for the curtain to open. But the curtain did not open, and right there we learned a lesson of patience. We were told jokes to make us laugh and forget our impatience.

At last the screen gradually opened, and a burst of loud laughter followed. Yes, those were our teachers, wearing peculiar costumes of different kinds and many colors, some Chinese, some Foreign. After a minute or two we hushed our laughter in order to hear the actors speak in Chinese. But there was some error in what we heard! Only the teachers who knew Chinese spoke Chinese, and the others spoke English, but pretended that they were speaking the same language. The play was taken from the fearful Arabian Nights. You can imagine the excitement of the Freshman audience laughing and yelling as the play went on. What is coming next? Can you guess? Does Miss Sprague understand Chinese? Is it possible? Yudsilei. Is that fierce Blue Beard really our kind Miss Spicer? Yudsilei, Oh, horrors, look at the heads of three of our dear teachers hanging by their hair, yudsilei!

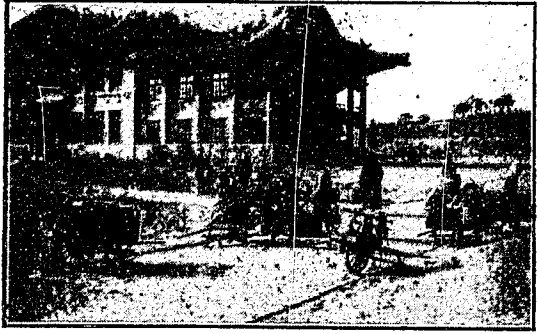
When we were having the refreshments after the play we told our teachers that we enjoyed the play very much. Personally I felt that there was a seed of friendship planted through this party. But some of us were too frightened to sleep that night.

LIU YÜ-HSIA.

SCHOOLS REPRESENTED AT GINLING IN 1925.

	Old	New	Total	
Aikkuo Girls' School—Shanghai	0	1	1	Gov't.
Amoy Girls' High School	1	0	1	Private
Amoy Girls' Middle School	1	0	1	Mission
Baldwin Memorial School—Nanchang	1	3	4	Mission
Bridgman Memorial School—Shanghai	4	0	4	Mission
C. M. S. Girls' School—Foochow	1	0	1	Mission
Che. Prov. Industrial School—Hangchow	1	0	1	Private
Chekiang Normal Girls' School—Hangchow	2	0	2	Gov't.
Chin Teh Girls' School—Changchow, Fu.	1	0	1	Mission
Chow-Nan Girls' School—Changsha	2	0	2	Private
Christian Girls' School—Nanking	10	3	13	Mission
Eliza Yates Girls' School—Shanghai	5	2	7	Mission
Fu Siang High School—Changsha	2	4	6	Mission
Hangchow Union Girls' School	1	2	3	Mission
Hwa Nang Middle School—Foochow	1	1	2	Mission
Hwei Wen Girls' School—Nanking	11	4	15	Mission
Jen Ts Girls' School—Wusih	1	2	3	Gov't.
Keen Memorial School—Tientsin	2	1	3	Mission
Ku. 1st Prov. Girls' Nor. School—Nanking	2	0	2	Gov't.
Ku. 2nd Prov. Girls' Nor. School—Soochow	1	0	1	Gov't.
Kwang-Yit Girls' School—Hainan Island	0	1	1	Mission
Lee Tsu Girls' School—Tungli, via Soochow	1	0	1	Private
Lombard School for Girls—Shaowu	1	0	1	Mission
M. S. of Peking Higher Normal—Peking	1	0	1	Gov't.
Mary Farnham School—Shanghai	3	0	3	Mission
Mary St. Black Seminary	0	1	1	Mission
Mary Vaughan High School—Hangchow	1	0	1	Mission
McTyeire School—Shanghai	0	2	2	Mission
Ming Deh Girls' School—Nanking	4	2	6	Mission
Olivet Memorial High School—Chinkiang	1	3	4	Mission
Pei Hwa Girls' School—Peking	0	2	2	Mission
Peking Higher Normal School For Girls	0	1	1	Gov't.
Peui Ying Girls' School—Chuanchow, Fu.	0	1	1	Mission
Physical Training School—Shanghai	1	0	1	Mission
Riverside Academy—Ningpo	1	4	5	Mission
Rulison High School—Kiukiang	6	2	8	Mission
St. Faith's School—Peking	0	1	1	Mission
St. Hilda's School—Wuchang	1	7	8	Mission
St. Mary's School—Shanghai	1	1	2	Mission
St. Paul's School—Hongkong	0	3	3	Mission
True Light Middle School—Canton	0	2	2	Mission
Tsung Hwa Girls' School—Soochow	2	3	5	Private
Virginia School—Huchow	3	0	3	Mission
Woo Peng School—Shanghai	1	0	1	Gov't.

Preparatory Schools represented:	Former	New	Total different schools
Government	6	3	8
Mission	23	23	31
Private	4	1	5
Total	33	27	34



Coaling at Ginling

AN APOLOGY.

No one knows as the furnace knows
When summer comes and winter goes.
For months we have huddled in his
lap

And now he takes his summer nap.
Of all the servants on the place
He had the hardest lot to face.

"He will not work and do his share"
Is what the Gentry all declare.

But on a careful investigation
'Twas proved a case of gross
congestion.

They found his belly full of pipes
Which left him with no appetite.

Choked full of soot and heaps of ash
Besides he'd eaten all our cash.

The Doctor refused when she was
asked

As she had no tools for such a task.
The business manager took one look
And turned it over to the cook.

It simmered down to a work for
science

As the only safe and sure reliance.
Dr. Reeves, brave lady, said she'd
try it

And ordered regulated diet.
The plumbers took out all the pipes
The soot was handled by the swipes.

The faithful servant once again
Took up his task on the heating plan.
Warm-hearted soul he has stood the
test

And well deserves these months of
rest.

By HARRIET M. WHITMER.

DE PROFUNDIS.

When I was recently invited to a
dinner party at Ginling I looked
forward to a warm welcome, festive
board and merry company. The
night was very dark, and my ricksha
went slowly. As I feared I was a
little late, I breathed a sigh of relief
on passing the lights of the College
Gate and finding my watch said
still ten minutes to the dinner hour.
Opening my copper bag I began to
count out coppers for the ricksha
fare.

While I was still doing this I was
aware of the coolie turning cautiously.
The road goes over a little bridge
that spans the neck of a pond, and
then turns sharp to the right. The
coolie turned too soon in the dark-
ness and went aimably into the pond
instead of around the corner.

Down we went, coolie, ricksha,
coppers and all. I found myself
standing for a minute, a trifle
astonished, up to my waist in brisk
November water, listening to the
coolie's strange noises as he tried to
rescue the ricksha. Hearing the
splash, servants came running, and
their lights revealed the absurd scene.
Amid much palaver the salvage was
achieved, and with clothes dripping
and shoes oozing deep silt, I shambled
elegantly up to the front door, seeking
the welcome a true hostess should
always give. Miss Griest and Mrs.
Thurston, between polite shouts of
mirth, helped me to shuffle through
the halls, and leaving a trail of rather
decorative puddles behind me I
gained the stairs and some dry
clothes. Those clothes were most
becoming, and I really relished the
opportunity.

Some eager unfortunate had been
delegated to dive for my umbrella
and other sundries. It was rather
a travesty to think how little
protection it had given, and now
must even be rescued itself. My
belongings returned, but no coppers,
and the poor coolie was worse off,
for his days earnings were under the
seat of that overturned ricksha.

He had moaned, and won sympathy,
and had been deposited, rags and
all, in the furnace room to dry.
Feeling ran quite high, and a sub-
scription was taken up for him.
Miss Hanawalt crowned the occasion
and his beauty by conferring a
flannel jacket and a black skirt, very
full, trimmed with red and gold, and
admirably adapted for running. He
departed, wreathed in smiles, and
returned next day without the skirt,
but still clad in the jacket, clamoring
for some more money, and for his
own discarded rags of the night
before.

And the next time I received an
invitation to Ginling, I braved the
bridge and the water underneath, and
went. And then I learned how sweet
is the usefulness of the cause of my
adversity, for the water underneath
the bridge is the water resting from
its labors of laving the Ginling
Faculty, and in the course of its
purification by sun and wind, also
serves as informal scrubbing bowl for
the servants' vegetables.

FACULTY PICNIC.

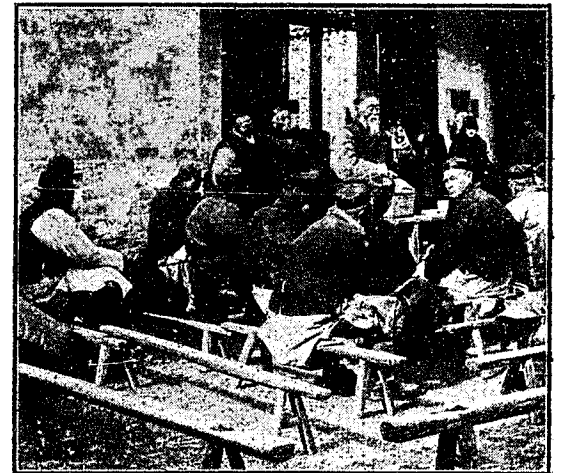
A few weeks ago Ginling teachers
took their turn enjoying the green
delights of Niu To Shan, Ox head
Mount, to the south of Nanking.
For two years the Faculty had tried
to find one day when they could all
play together—hitherto unsuccessfully.
This day Spring was at its greenest.

Dr. Hackett provided a highly
delicious lunch, but the pleasures of
sense and spirit were other than that.

Various Advisee groups have been
to this nearly perfect spot, and the
Sophomores went there last fall, far
through fields and woods and past
ponds and across crooked stone
bridges. One of the Sophomores
describes it:—"There was a little
lonely temple absorbed in deep
meditation beneath the protecting
branches of those giant trees at the
top. Here and there, the wild daisies
and carnations were courteously
entertaining us with graceful dances
in the soft breeze. Not far away,
an old Pagoda dressed in the golden
mantle of the nooday sun, stood
challenging us to find out how he has
become the nearest knight of Her
Majesty, the Horizon."

BLUE PRINTS.

Already again we are being visited
by the architect, Mr. Murphy of Dana
and Murphy, New York City. Those
fascinating blue prints show a chapel
plan with music studio and practice
rooms below, and a library building
with space saved for administration
offices. There's to be a faculty house
too, because the student dormitory
now housing faculty must soon be
put to student use. It might be
interesting to note that the man
responsible for much of the practical
work on our present buildings is the
artist whose design was accepted in
the competition for the tomb of Sun
Yat-sen.



The Story Teller