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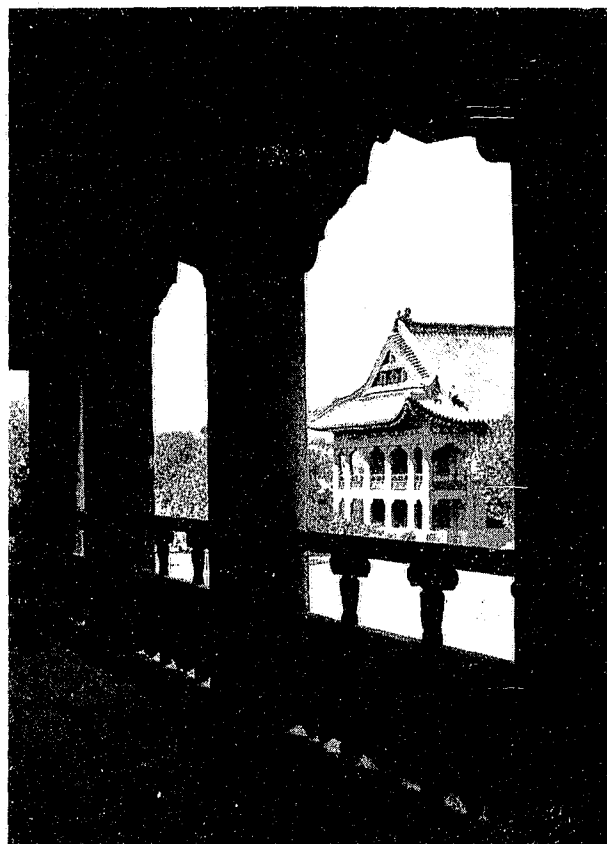
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Girling  
Publicity / reports  
Brochures

1937-1941

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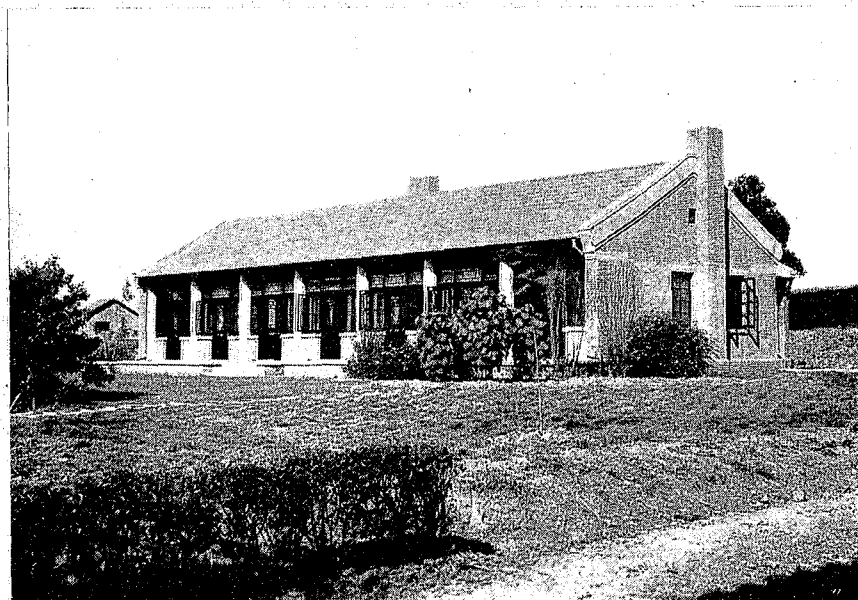
# 金陵女子文理學院



*Ginling College*

1937

The new Infirmary is the gift of two alumnae and their two sisters in memory of their father. It makes possible for the first time adequate care for students. There are now 259 students in Ginling and 80 more in the Practice School of the Education Department.



The Infirmary

| JANUARY 1937 |     |     |     |     |     |     |
|--------------|-----|-----|-----|-----|-----|-----|
| SUN          | MON | TUE | WED | THU | FRI | SAT |
|              |     |     |     |     | 1   | 2   |
| 3            | 4   | 5   | 6   | 7   | 8   | 9   |
| 10           | 11  | 12  | 13  | 14  | 15  | 16  |
| 17           | 18  | 19  | 20  | 21  | 22  | 23  |
| 24           | 25  | 26  | 27  | 28  | 29  | 30  |

| FEBRUARY 1937 |     |     |     |     |     |     |
|---------------|-----|-----|-----|-----|-----|-----|
| SUN           | MON | TUE | WED | THU | FRI | SAT |
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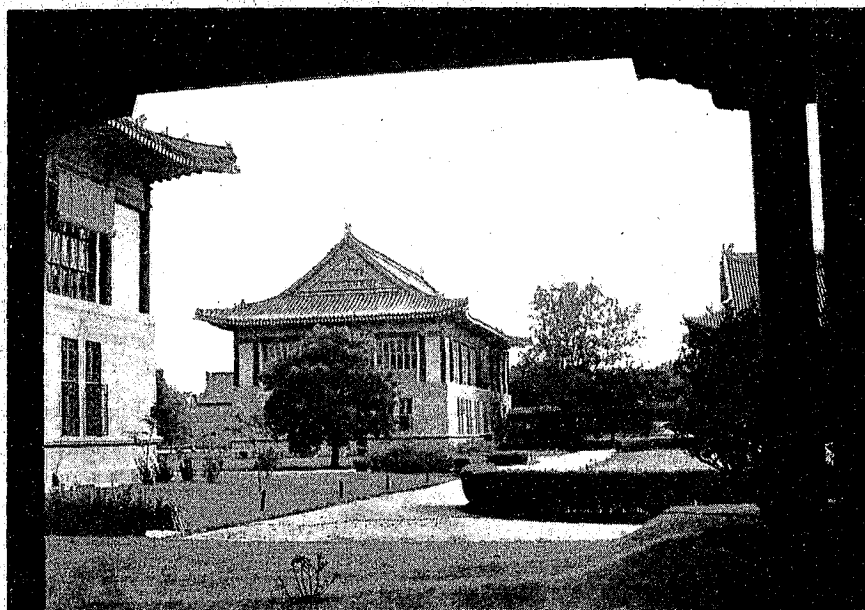
| MARCH 1937 |     |     |     |     |     |     |
|------------|-----|-----|-----|-----|-----|-----|
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| 7          | 8   | 9   | 10  | 11  | 12  | 13  |
| 14         | 15  | 16  | 17  | 18  | 19  | 20  |
| 21         | 22  | 23  | 24  | 25  | 26  | 27  |
| 28         | 29  | 30  | 31  |     |     |     |

1937



Chapel services are held every Tuesday, Wednesday and Thursday. Students of Ginling and the University of Nanking unite in a service of worship on Sunday mornings. Prayer services and Sunday Y.W.C.A. meetings are held in the Chapel Building.

Music is a field of major work. Major courses in Physical Education and a special two year course are offered. Sociology is perhaps the most popular major course. Other major courses are Biology, Chemistry, Chinese, English, Geography, History, Philosophy, and Physics and Mathematics.



Chapel—Music Building

| APRIL 1937 |     |     |     |     |     |     |
|------------|-----|-----|-----|-----|-----|-----|
| SUN        | MON | TUE | WED | THU | FRI | SAT |
|            |     |     |     | 1   | 2   | 3   |
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| 18         | 19  | 20  | 21  | 22  | 23  | 24  |
| 25         | 26  | 27  | 28  | 29  | 30  |     |

| MAY 1937      |               |     |     |     |     |     |
|---------------|---------------|-----|-----|-----|-----|-----|
| SUN           | MON           | TUE | WED | THU | FRI | SAT |
|               |               |     |     |     |     | 1   |
| 2             | 3             | 4   | 5   | 6   | 7   | 8   |
| 9             | 10            | 11  | 12  | 13  | 14  | 15  |
| 16            | 17            | 18  | 19  | 20  | 21  | 22  |
| <del>23</del> | <del>24</del> | 25  | 26  | 27  | 28  | 29  |

| JUNE 1937 |     |     |     |     |     |     |
|-----------|-----|-----|-----|-----|-----|-----|
| SUN       | MON | TUE | WED | THU | FRI | SAT |
|           |     | 1   | 2   | 3   | 4   | 5   |
| 6         | 7   | 8   | 9   | 10  | 11  | 12  |
| 13        | 14  | 15  | 16  | 17  | 18  | 19  |
| 20        | 21  | 22  | 23  | 24  | 25  | 26  |
| 27        | 28  | 29  | 30  |     |     |     |

1937

The new residence provides space for 15 women. Other women of the faculty live in East Court, a Chinese style building, and in two privately owned residences. There are four apartments for some of the married men, and other men live in a Chinese style building known as "Eight Hundred".



New Faculty Residence

| JULY 1937 |     |     |     |     |     |     |
|-----------|-----|-----|-----|-----|-----|-----|
| SUN       | MON | TUE | WED | THU | FRI | SAT |
|           |     |     |     | 1   | 2   | 3   |
| 4         | 5   | 6   | 7   | 8   | 9   | 10  |
| 11        | 12  | 13  | 14  | 15  | 16  | 17  |
| 18        | 19  | 20  | 21  | 22  | 23  | 24  |
| 25        | 26  | 27  | 28  | 29  | 30  | 31  |

| AUGUST 1937 |     |     |     |     |     |     |
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| SUN         | MON | TUE | WED | THU | FRI | SAT |
| 1           | 2   | 3   | 4   | 5   | 6   | 7   |
| 8           | 9   | 10  | 11  | 12  | 13  | 14  |
| 15          | 16  | 17  | 18  | 19  | 20  | 21  |
| 22          | 23  | 24  | 25  | 26  | 27  | 28  |
| 29          | 30  | 31  |     |     |     |     |

| SEPTEMBER 1937 |     |     |     |     |     |     |
|----------------|-----|-----|-----|-----|-----|-----|
| SUN            | MON | TUE | WED | THU | FRI | SAT |
|                |     |     | 1   | 2   | 3   | 4   |
| 5              | 6   | 7   | 8   | 9   | 10  | 11  |
| 12             | 13  | 14  | 15  | 16  | 17  | 18  |
| 19             | 20  | 21  | 22  | 23  | 24  | 25  |
| 26             | 27  | 28  | 29  | 30  |     |     |

1937

While you use this next page of the Ginling Calendar, the College will celebrate the twenty-second anniversary of the founding. Students have come from almost every province, and alumnae have gone out—nearly 400 of them—to serve in all parts of China, as educational administrators, teachers, social and religious workers, doctors, nurses, wives and mothers.



A Dormitory in Winter

| OCTOBER 1937 |     |     |     |     |     |     |
|--------------|-----|-----|-----|-----|-----|-----|
| SUN          | MON | TUE | WED | THU | FRI | SAT |
|              |     |     |     |     | 1   | 2   |
| 3            | 4   | 5   | 6   | 7   | 8   | 9   |
| 10           | 11  | 12  | 13  | 14  | 15  | 16  |
| 17           | 18  | 19  | 20  | 21  | 22  | 23  |
| 24           | 25  | 26  | 27  | 28  | 29  | 30  |

| NOVEMBER 1937 |     |     |     |     |     |     |
|---------------|-----|-----|-----|-----|-----|-----|
| SUN           | MON | TUE | WED | THU | FRI | SAT |
|               | 1   | 2   | 3   | 4   | 5   | 6   |
| 7             | 8   | 9   | 10  | 11  | 12  | 13  |
| 14            | 15  | 16  | 17  | 18  | 19  | 20  |
| 21            | 22  | 23  | 24  | 25  | 26  | 27  |
| 28            | 29  | 30  |     |     |     |     |

| DECEMBER 1937 |     |     |     |     |     |     |
|---------------|-----|-----|-----|-----|-----|-----|
| SUN           | MON | TUE | WED | THU | FRI | SAT |
|               |     |     | 1   | 2   | 3   | 4   |
| 5             | 6   | 7   | 8   | 9   | 10  | 11  |
| 12            | 13  | 14  | 15  | 16  | 17  | 18  |
| 19            | 20  | 21  | 22  | 23  | 24  | 25  |
| 26            | 27  | 28  | 29  | 30  | 31  |     |

1937



**SHARING**

**the**

***"Abundant Life"***

**in a**

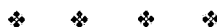
**REFUGEE CAMP**

Report of the Religious  
Education Projects  
Among the Refugees on  
the Ginling College  
Campus, Nanking,  
China, culminating  
with the Easter Ser-  
vices 1938. ♦ ♦ ♦

**by Minnie Vautrin**

## Sharing the "Abundant Life" In a Refugee Camp.

*"I came that they may have life,  
and may have it abundantly."*



THESE were the words of the Master from which the Ginling College motto, "Abundant Life", was chosen during those years from 1912 to 1915 when a group of devoted Western women were dreaming dreams of an institution of higher learning for their sisters in China. They had very definitely in mind the education of keen and self-less Christian leaders for China's emerging womanhood. Little did those Founders realize that the institution they were then creating would also bring "Abundant Life" to more than ten thousand of the more lowly women and girls of Nanking a quarter of a century later. They builded more wisely than they knew.

From December 8, 1937 when the college gates were first opened to women and children refugees until January 16, 1938 there was little time to plan for other than the most pressing elemental needs of life—for food, clothing, and shelter from the uncontrolled passions of men. The camp had originally planned to provide for a maximum of 2,750 refugees and had put in readiness the college buildings for this number, but when the "Reign of Terror" came to the great walled capital, and no woman was safe from harm, the gates of the college were flung wide and the distraught and frenzied women and girls streamed in until every available space within the buildings was tightly filled and at night even verandahs and covered ways were packed closely, head to feet and feet to head.

Christmas came to our refugee camp, but because of the vast throng and the dangers, could be shared only with the members of the staff, their families, the score of young people who had acted as scouts in the beginning of the camp, the servants, and a few neighborhood women. A small upper room which had but one window was found which was not

being occupied by refugees. By covering the one window with a heavy green curtain and the transom above the door as well, the light could be turned on without fear. Many have said that they will never forget that little improvised Christmas chapel. There was an altar, a little Christmas tree with colored lights, a great bouquet of Heavenly bamboo with bright red berries, several large pots of poinsettias, while from the Christmas box in the attic were brought forth bright red Christmas cut-outs and three Christmas scrolls. Another Mary (Mary Twinem) had lovingly arranged this chapel for the worship of her Lord. Five simple Christmas services were held in that little upper room.

While the singing of the beloved carols had to be in hushed tones, and while our hearts were sad because of the ruthless killing, the terrible suffering and the destruction which were still going on in the city, yet as we worshipped and thanked God for His great gift to mankind, the realization came afresh to some of us that only as men come to know and follow the Christ-child would peace truly come to this worn and war-sick world. He alone can turn hate and suspicion and insincerity into love and confidence and truth.

By the middle of January conditions were slightly improved in the city. There were fewer soldiers and an effort was being made to discipline those that were left. It seemed possible and desirable to the staff of the camp to share more generously the Christian message with the large family of refugees. For six weeks, six afternoons a week, including Sunday, meetings were held. Those in the small chapel were for women and girls over fifteen, and those in the Science Lecture Hall were for children. Each afternoon from one hundred fifty to one hundred seventy women were admitted to that little chapel—admission being by tickets which were laboriously distributed in the crowded buildings on the previous evening. The refugee buildings were taken by turn so that each woman on the campus had the opportunity of attending once each week. Pastors came faithfully throughout that period, neither rain, nor snow, nor danger daunting them. They had carefully planned the series of talks so that each woman who was interested could hear six messages on the meaning of Christianity. In addition the women learned to sing and to love John 3:16 and Acts 4:12 both of which have long ago been set to a simple tune for just such audiences. They also learned "What a Friend We Have in Jesus" and "All People that on Earth Do Dwell". They loved to learn to sing for the singing brought comfort to them. There were always plenty of women in the dormitories to take care of the babies and little children if the mother wished to attend, so no children and babies were allowed. One of the pastors one day asked his audience how many would like to become followers of Jesus and

all hands went up. After that we did not ask lest personal safety and becoming Christians become confused.

At the children's meetings during those six weeks the children learned to sing "This is My Father's World" and other children's songs and they were also told stories from the graded Sunday school books by our Home Craft School teacher who herself had been in great danger only a few short weeks previous. At both of these series of meetings had the helpers been more in number we could have done much more effective work, for the opportunity to give sympathy and comfort were unparalleled, but energy was still sapped by fear, and in addition the many tasks of conducting a refugee camp for thousands were still bearing heavily on the little staff of workers.

Before the close of this first series of meetings it was realized that Holy Week and Easter would be a most wonderful climax for a second series and accordingly plans were started and gradually evolved into what was a most successful project in religious education. It was decided that in addition to meetings we should start classes, dividing those who wished to study according to educational ability. From among the refugees on the campus eight teachers including the dean were mobilized, three pastors volunteered to take classes, and with three members from the regular staff, a faculty of fourteen was formed. All classes studied the Life of Christ in some form, the advanced pupils using Mark, and the less advanced using the graded Sunday school material or a Gospel Primer. In all, twenty-three classes were formed ranging from the senior middle school grade, of which there were twenty-one pupils, to illiterates of whom there were seven large classes divided according to age. The ages of all the pupils in the project ranged from nine years to thirty-seven, but the large majority were teen age girls. In addition to the regular classes there was a special singing class of over forty members which met once each week and which began at once on the preparation of Easter music.

There being no book stores left in the city, several members of the College faculty in Shanghai were kept busy purchasing and sending teaching materials. Inexpensive books were either sold or loaned to the pupils. One hundred New Testaments were disposed of and even more were requested. In addition to studying the Life of Jesus, the members of the staff shared with their pupils some of the great passages of the Bible and the great hymns of the Church which had strengthened and comforted them during the days of strain and stress. During those six weeks it was not unusual to pass a little group of girls or women in a bamboo grove reciting the 23rd or 121st Psalm, or another

group out in the flower garden memorizing the Beatitudes or the thirteenth chapter of First Corinthians or the Lord's Prayer. As women and girls walked to the rice kitchen to secure their simple meal of rice gruel, you could often hear them humming "Rock of Ages" or "When I Survey the Wondrous Cross". About the same time that the classes began, two bath houses were also started, and the combination brought a new spirit and a new look to our refugees. They began to take a pride in their neat appearance once again, and we no longer felt that all but the dregs had evacuated from Nanking. The total enrollment of the project was probably one thousand and out of this number approximately six hundred attended classes regularly through the six weeks.

It was hard to find classrooms. The Arts Building which contains most of the college class rooms was still full of refugees and there was not one available classroom in the entire building. By redistributing refugees one classroom in the Science Building was cleared out; the end of the General Chemistry laboratory formed a second one; and the big stage in the chapel-auditorium made a third one. The two big studios were quite easily converted into excellent classrooms by the addition of chairs. Movable blackboards were placed in these improvised classrooms and the class work began.

Simultaneously with the beginning of classes, the afternoon meetings were moved to the big chapel and any woman over fifteen could attend without a ticket. Each afternoon at one-thirty the college bell ringer made the rounds of the refugee buildings thus reminding them that it was time to get ready for the afternoon service. From one-hundred fifty to almost four hundred attended these meetings throughout the six weeks. Again five pastors willingly helped us out by preparing a series of thirty talks centering on the Life and Teachings of Jesus. On Sunday afternoons pastors from other churches in the city were invited to speak. These pastors without exception were challenged by the large audience and were greatly impressed with the joyous singing and the attention.

The afternoon services throughout Holy Week and the three services on Easter Sunday were the climax which followed the six weeks project. Almost six hundred attended each service with the exception of the last performance of the Easter Pageant on Easter Sunday evening when fully one thousand attended including a number of invited guests. An extra performance of the Pageant was given on the evening before Easter for the younger children and for all older women who had not been able to attend classes during the six weeks but who were definitely interested. Extra tickets were prepared for this service

[5]

and about eight hundred attended. This service was especially prepared for the children and it opened with the children in the audience singing "This is Our Father's World", a song which many of our young refugees have memorized.

It was my privilege to preside at the Good Friday service for refugees. The pastor in a remarkable way held the attention of that large audience of six hundred women and girls for more than an hour as he related the story of the trial and the crucifixion of our Lord and its meaning for the World. Through their own innocent suffering these women were being led to understand the suffering of God for the sins of the World. I shall never forget that audience and the way they sang "When I Survey the Wondrous Cross" and "There is a Green Hill Far Away" both of which they had been taught in their morning classes during the previous week. There is no doubt that the entire series of Holy Week services made a tremendous impression on those who attended which they will never forget and which we hope will draw many of them later into some church.

Easter morning dawned bright and beautiful, a fresh clean world after a recent rain. The early morning service at six-thirty, although planned for the out of doors, was held in the big chapel simply because it was realized that it would be impossible to control the crowd. The large audience was there by six-thirty. In their class work during the previous week they had learned one Easter hymn, and the special singing class had prepared two others, so triumphant Easter music was not lacking. The sixth grade class gave a simple play portraying the disciples on the Resurrection morn, and the dean of the project gave a very thoughtful talk on "Change". Two different groups of pupils recited appropriate Bible passages.

The president of the Nanking Theological Seminary who with his family has recently returned from more than four months of sojourn in a village to the northwest of Nanking, gave the message to the audience on Easter afternoon. Escape from the terror of aeroplanes by day and bandits by night, and the long trek back to the capital and past the dreaded sentry at the city gate had deepened his faith and made his religion a more living and sustaining force. This triumphant note shone in his face as he talked about China's need of the spirit of the suffering and risen Christ. He, too, marvelled at the attention of the large audience of women and girls and the joyousness of their singing.

The large dignified chapel itself had been beautifully decorated for the day by the young flower gardener. There were great bouquets of white spirea

[6]

and iris and graceful sprays of wisteria against the background of the black velvet curtain, while on the speaker's table there was a bowl of gorgeous tulips. It is not strange that many of the refugees have responded with appreciation to the fact that the College has shared with them the beauty of the college chapel.

By seven o'clock on Easter evening the audience of fully one thousand were present to listen to the junior and senior middle school refugees present the pageant "From Darkness to Dawn", portraying the thoughts and suffering and the actions of Nicodemus and Joseph of Arimathaea from the time of the crucifixion to the resurrection of Jesus, their Master. The cast had practiced for many weeks under the patient and inspiring direction of their teacher, the dean of the project, and also a refugee. Some of our guests, who have often attended plays at Ginling, said that they could easily imagine it was a cast of college students and the audience a usual college audience. Another said, "It is the one bright spot in Nanking." We are sure the meaning of the pageant reached many in the audience of a thousand, but if it did not, its influence on the members of the cast will never be lost.

The last day of the project came, clear and beautiful, marred only by the sickening sound of the heavy bombers as they went to the northwest on their mission of destruction, mutilation, and death. By eight-thirty in the morning almost six-hundred women and girls assembled out in the main quadrangle in groups according to classes and a little later the long line was formed which marched into the chapel, each group being headed by its teacher. Then followed the long program when each class demonstrated what they had learned. Some classes sang hymns, others recited the 23rd or 121st Psalm, the Beatitudes or the thirteenth chapter of First Corinthians. Representatives of the younger classes told stories while the illiterates demonstrated how well they had learned to read or recognize characters. The program closed with the giving of simple prizes to the one member in each class who in addition to having perfect attendance had also made the most progress. As they marched out of the chapel joyously singing "God Loved the World" those who had helped to make the project a success could well feel grateful. To the dean especially it had involved much hard work and planning.

Now we are planning for a new five-week project. In addition to the religious classes it is hoped that there will be classes in child and home hygiene, in child care and perhaps in poultry raising.

Those who have had the privilege of planning and carrying through this simple project in sharing a part of the Christian message and inheritance have often

marvelled at the strength which was given and the seeming ease with which the insurmountable became surmountable. The little prayer circle which has met faithfully each morning and which has now grown to a circle of sixteen, we know has been one great source of strength. But we have been conscious that beyond this tiny circle there has been a larger one that has reached to our personal friends and the friends of Ginling and China in the uttermost parts of the earth, and these friends we know, too, have been sustaining and strengthening us with their loving thoughts and intercession in our behalf. A confidence has come that there is a Spirit at work in the world far stronger than the force of the mighty bombing planes that far above our heads wend their way each morning to the northwest as members of our little circle meet together. That Spirit will in the end be triumphant.

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*"Not by might, nor by power, but by my Spirit,  
sayeth the Lord"*



Write to the address below for information on possible motion picture film of refugee work at Ginling:

GINLING COLLEGE  
BOARD OF FOUNDERS  
150 FIFTH AVENUE + NEW YORK CITY

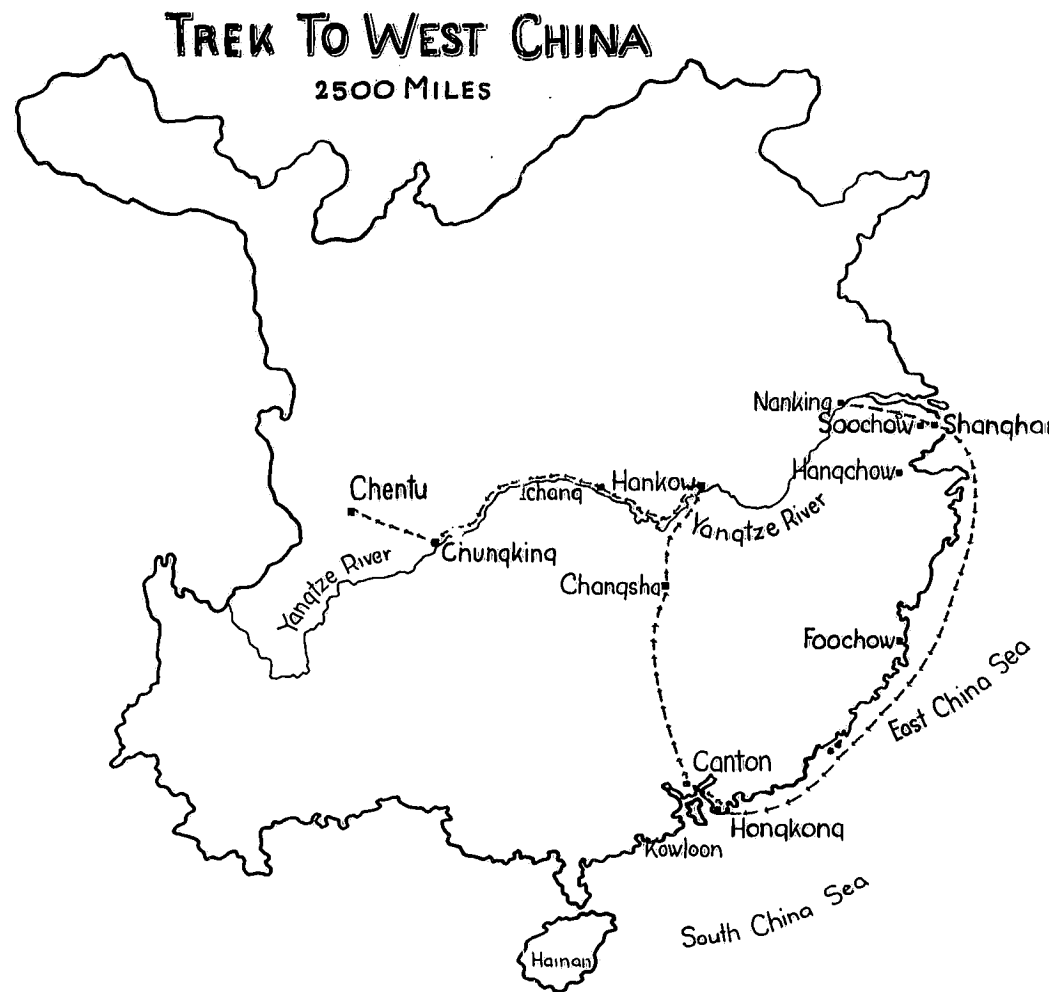
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### Ginling Helps to Train

Running clockwise around these pages is the indomitable **Ginling** of today. Beginning at the upper left corner, a glimpse of the old campus in shattered Nanking, full of refugee classes . . . The undismayed President of **Ginling**, Dr. Wu Yi-fang . . . Center above, the main building on the Nanking campus, where widows of the fighting and schoolgirls learn crafts and home arts for their own support . . . Madame Chiang Kai-shek, who says: "The only trouble with **Ginling** is that instead of 150 undergraduates there should be 1,500" . . . The books ride, the student walks, on the 2,500-mile journey of **Ginling**. In spite of bombing, over bad roads, **Ginling** somehow took it with two pianos, laboratory equipment, precious books . . . Coming down the opposite page, a snap of **Ginling** students as tired feet and brave hearts took them over the rocky mountains of western China . . . The girl shown cooling herself at a river has stopped to rest on a walk as long and as rugged as a trip on foot from Tennessee to Colorado.



### The China of Tomorrow

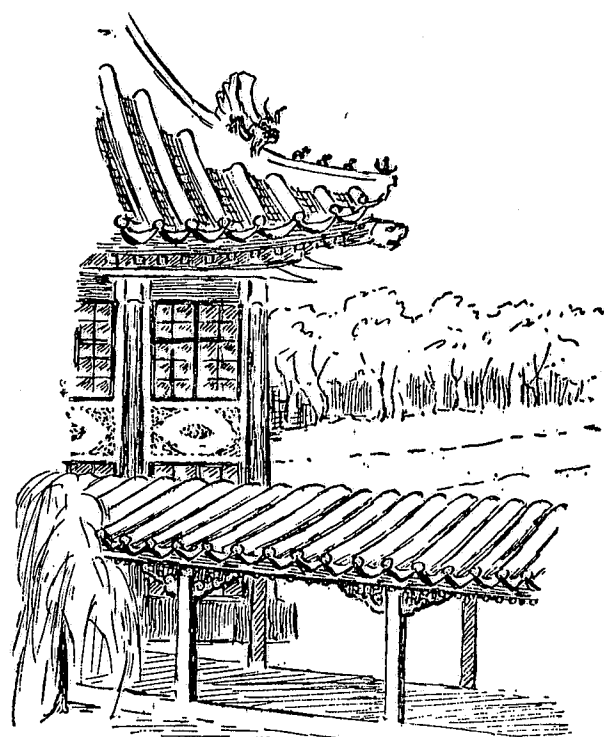
Below, right, and going around clockwise to the other page, more pictures of **Ginling**, taking its place in a new China with skill, courage and serenity. In the corner below, a glimpse of the happy entrance into a new **Ginling** in Chengtu . . . Next, below, a symbol of the personal courage that makes a good life in the midst of war: a **Ginling** bride of 1940, lovely in her traditional costume . . . Center, Vandeman Hall, where classes meet on the Chengtu, West China, campus . . . Below, on the next page, a **Ginling** graduate of 1938. **Ginling** girls are teaching, running cooperatives, acting as factory inspectors, doing a hundred different jobs in this dangerous hour for China . . . Athletic equipment had to be left behind, but new equipment has been improvised . . . Sad and bewildered refugee babies. **Ginling** helps work on this problem too. For twenty-two recent graduates, there were seventy urgent jobs . . . Symbol of an unbeatable China, the radiant faces of these refugee girls at work on the Burma Road.



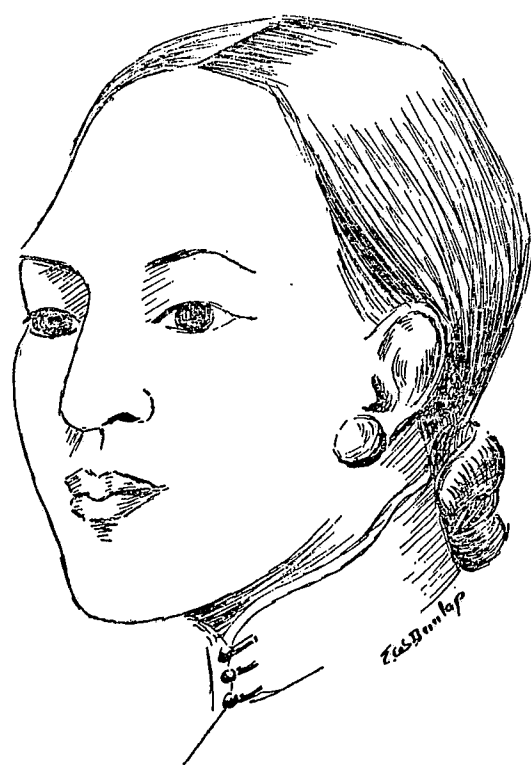


1937

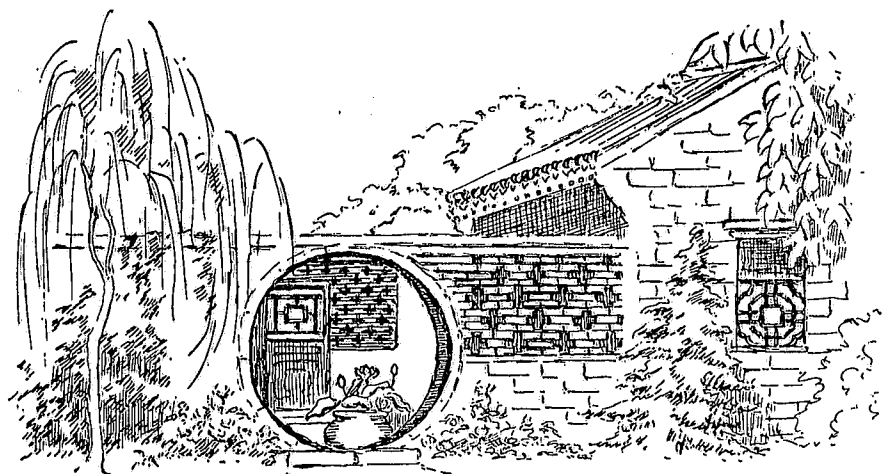
Sketched Post Cards  
15¢ a set.



GINLING COLLEGE  
NANKING, CHINA  
EVA WYMAN DUNLAP

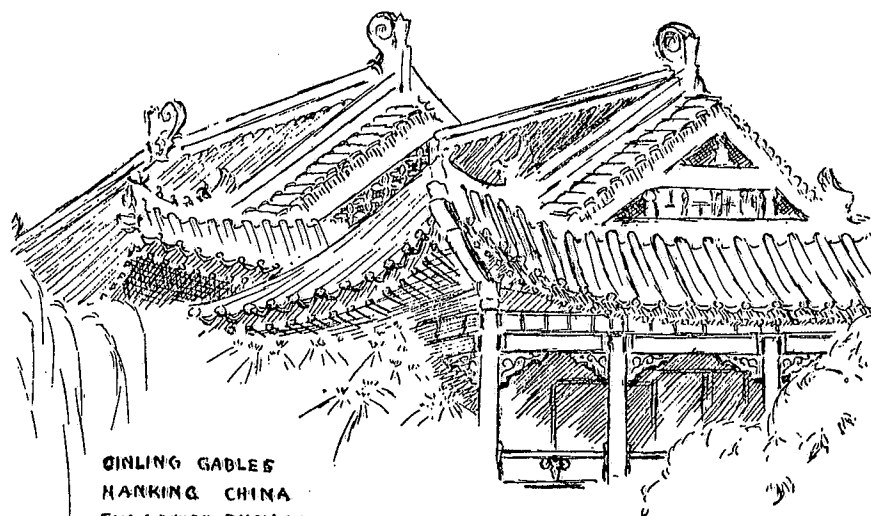


STUDENT TYPE  
GINLING COLLEGE  
NANKING CHINA

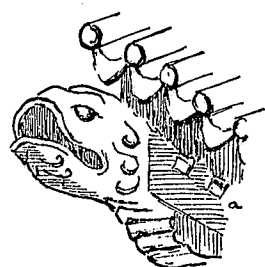


FACULTY HOUSE GINLING COLLEGE  
NANKING CHINA

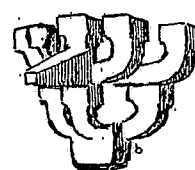
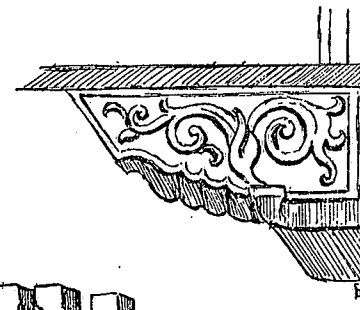
EVA WYMAN DUNLAP



GINLING GABLES  
NANKING CHINA  
EVA WYMAN DUNLAP

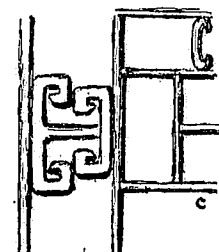


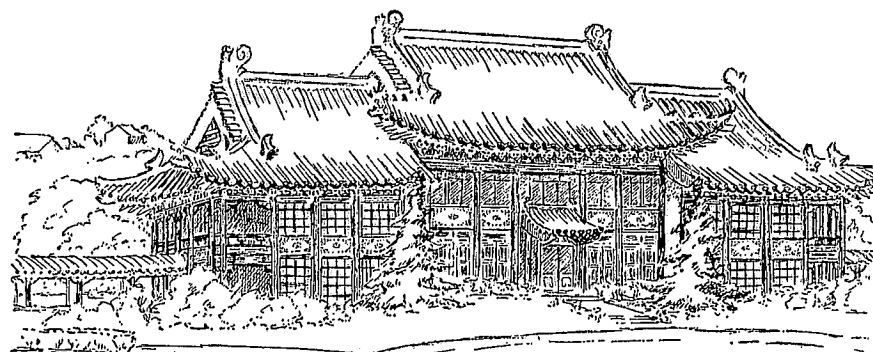
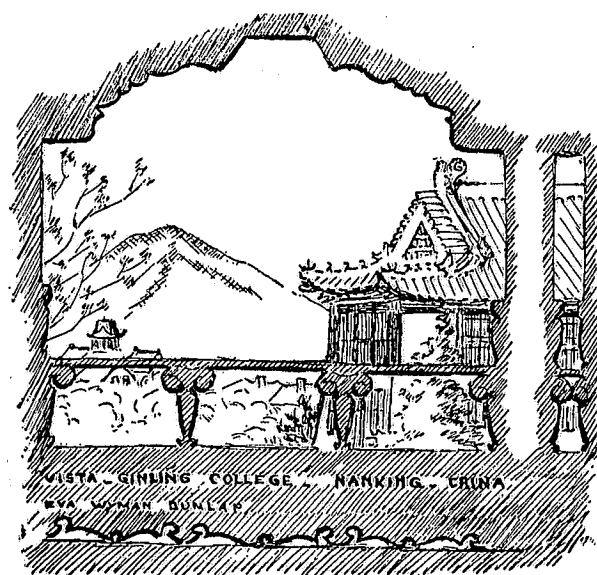
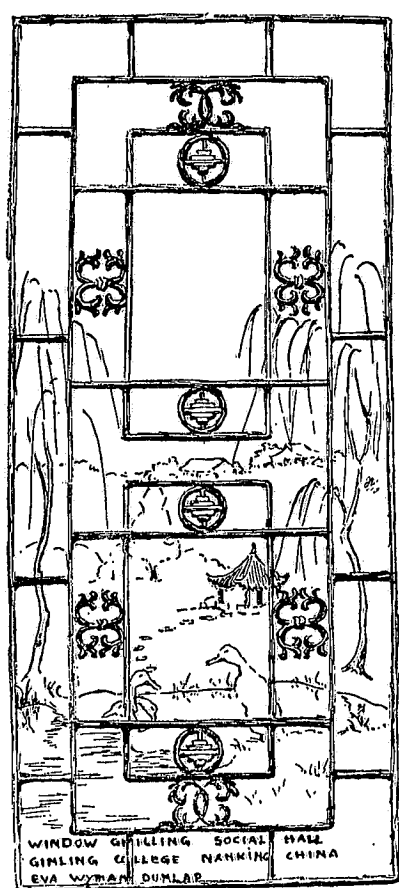
NANKING, CHINA  
GINLING COLLEGE



ARCHITECTURAL DETAILS  
EVA WYMAN DUNLAP

a FINIAL  
b BRACKETS  
c GRILLING





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CORRESPONDENCE

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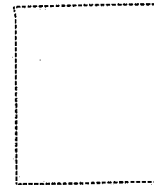
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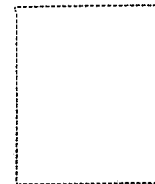


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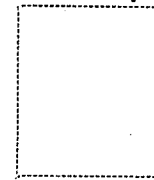


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# Ginling in America 1938-39

## FOREWORD

### THE FOUR HUNDRED GRADUATES

At a time when a country is involved in critical armed conflict, the activities of her people in all fields of constructive effort and peaceful progress are as sure a sign of vitality as is successful armed resistance. For this reason all reports of the work of Ginling College and its alumnae in China since the summer of 1937 have given renewed courage to the American friends of the College. These messages have told an unbroken story of clear vision in spite of war clouds and of a dependable mixture of common sense, courage, and creative imagination.

Alumnae of the College are helping to maintain in China many of the social and educational structures which are adding to the country's strength. The body of graduates is now more than four hundred. Of thirty who are in social work, a full dozen are in the Young Women's Christian Association, and these include the General Secretary of the National Board, and Executives in the Industrial, Student, and Rural Departments. Other social service organizations, of both emergency and permanent nature, as well as the educational and medical services of the Republic are conspicuously indebted to Ginling alumnae. More than twenty are Doctors of Medicine, and in school and college are a hundred besides the fifteen on the faculty of Ginling itself. The Christian Church in China also owes a debt to the work of these women, beginning with President Wu as Chairman of the National Christian Council and extending through many full and part time workers to the wives and mothers whose homes are a training ground of Christian living.

### THE NINETEEN NOW WITH US

As one stroke in the painting of the picture of Ginling alumnae service, this Bulletin is presented as a report of the nineteen who are studying in America and England during 1938-39 and of three others connected with the College in an administrative capacity. In the writing, all comment upon quality has been avoided other than that which is spoken by the unadorned facts. Readers will not need to be reminded that these young women are having a peculiarly difficult task to maintain - as they are doing - the excellence of their work. In deep desire to do their full part, they must believe that their country is telling them the truth in insisting that further training along the lines of their past experience is the highest patriotic service it lies in their power to render.

### MRS. LAWRENCE THURSTON



A.B., Litt.D., Mount Holyoke College. As she sailed from our Western coast on February 18, Mrs. Thurston left in this country the results of two and a half years of furlough service for Ginling. As first President of Ginling, she was its leader during the fourteen years in which its physical plant was planned and largely completed, and in which many of its traditions were given favored birth.

She is being welcomed back to China for a service which only she can render and which will include assistance to the Ginling Alumnae Association and the writing of a history of the College.

### MRS. SUN JUI-HUANG



After graduate work in history at Columbia, Wong Kuo-sien (Wellesley 1925) returned to China to teach at Ginling. Since her marriage she has continued to do university teaching in Shanghai. She is now Chairman of the National Committee of the Y.W.C.A. in China, and recently spent several weeks as delegate to the World's Council at Elgin House, Ontario, and in a tour of inspection in the

United States. She personally supervises the education of her children, and is a member of the Board of Directors of Ginling College, of the Institute of Pacific Relations, and of the Royal Asiatic Society.

### MISS RUTH MIRIAM CHESTER



A.B., Smith College; Ph.D., Columbia University. Since 1917 Miss Chester has been a member of the faculty of Ginling, for many years as chairman of the Department of Chemistry. During 1937-38 she held the difficult Deanship of the Shanghai Unit of Ginling, which required a steady helm in the troubled waters of a war-torn community. During her present furlough year she is serving

Ginling by accepting invitations to address Smith alumnae clubs and other groups interested in the China program.



# Ginling in America 1938-39



Bao Siu-djen

## BAO SIU-DJEN

4 years, undergraduate student at Ginling.

Physiotherapist, Peiping Union Medical College.

June, 1938- Physiotherapist to Mr. Frederick B. Snite, Jr. (patient in the "iron-lung"), and Student at Northwestern University.

Address: 1133 Sheridan Road, Winnetka, Illinois.

## BIH HAO-YING

1932, A.B., Ginling.

1932-37, Teacher and Administrator:  
Virginia Girls' School, Huchow;  
Ching Teh Girls' School, Shaohsing;  
Riverside Girls' Academy, Ningpo.

1937- Graduate Student in Religious Education,  
University of Southern California,  
Eastern Theological Seminary, the Uni-  
versity of Pennsylvania.

Preparing herself to direct religious educa-  
tion in secondary schools.

Address: 1814 South Rittenhouse Square,  
Philadelphia, Pennsylvania.

## CHANG HWEI-LAN

1926, A.B., University of Wisconsin.

1926-37, Departments of Physical Education;  
Ginling College, National Central Uni-  
versity, Hopei Women's Normal College.

1936, Delegate of the Government of China to  
the Olympic Games in Berlin.

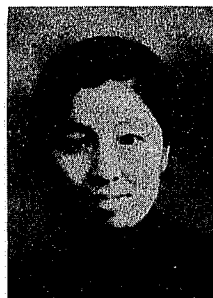
1937-38, International Red Cross, Shanghai.

1938- Student of Biology, Mills College,  
preparing to go into medical work in  
connection with physical education.

Address: Mills College, Oakland, California.



Bih Hao-ying



Chang Hwei-lan



Chang Tuh-wei

## CHANG TUH-WEI

1934, A.B., Ginling.

1934-35, Teacher, Keen School, Tientsin.

1935-37, Instructor, Ginling College.

Has written for publication in creative fields.

1937- Graduate Student, Barbour Scholar in  
English, University of Michigan. Creative  
Writing under Professor Cowden.

Address: 415 East Jefferson Street,  
Ann Arbor, Michigan.

## CHEN YU-DJEN

1928, A.B., Ginling.

1928-30, Teacher, True Light Middle School,  
Canton.

1930-35, Dean, Ginling Practice School.

1937, A.M., Colorado State Teachers' College,  
Greeley, Colorado.

1937- Graduate Student, Teachers' College,  
Winnetka, Illinois, specializing in the  
practice of progressive education.

Address: 818 Hamlin Street, Evanston, Illinois.

## DENG YU-DJI

1926, A.B., Ginling.

1926- Young Women's Christian Association of  
China: 1926-28, National Student Secre-  
tary; 1928-29, National Industrial Secre-  
tary; 1930- Executive of the Industrial  
Department.

1929-30, Student, London School of Economics.

1939- In America for studies in Economics.

Address: Foreign Department, Y.W. C. A.,  
600 Lexington Avenue, New York, N. Y.



Chen Yu-djen



Deng Yu-dji

# Ginling in America 1938-39



Djang Hsiang-lan    Djung Hsien-ying    Ho Chang-chi

Hsu Ya-fen    Li Gwan-yuen    Liu En-lan

DJANG HSIANG-LAN

1928, A.B., Ginling.

1928-36, Dean and Principal: Fuling Presbyterian Mission School, Haichow, Kiangsu; Virginia School, Huchow, Chekiang; Ming Deh School, Nanking.

1937, A.M., Colorado State College, Greeley.

1937- Candidate for Doctorate in Education, Northwestern University, Evanston, Illinois.

Address: Garrett Institute,  
Northwestern University,  
Evanston, Illinois.

DJUNG HSIEN-YING (Mrs. P.S. Wang)

1924, A.B., Ginling.

1924-32, Teaching in China and Graduate Study in America.

1932- With husband in the diplomatic service of the Chinese Government: Geneva, Great Britain, Turkey, Japan. (Mr. Wang now in Chinese Government service in Hunan.)

Address: 330 West 46th Street,  
Philadelphia, Pennsylvania.

HO CHANG-CHI (Mrs. Albert Quon)

1923, A.B., Ginling.

1923-24, Teacher of Music, Nanking.

1924-25, Student of Music in America.

1925, Department of Music, Ginling.

The wife of a Los Angeles merchant, and the mother of four children, who are showing talent in music.

Address: 1051 South Gramercy Place,  
Los Angeles, California.

HSU YA-FEN (Mrs. Yang Shao-tseng)

One year as undergraduate at Ginling.

A.B., National Tsing Hua University.

Three years, Instructor in Municipal Girls' Middle School, Tsingtao, and Hua Pei College, Peiping.

1937- Graduate Student of History, Smith College.  
(Mr. Yang is a graduate student at Harvard.)

Address: 58 Paradise Road, Northampton.

LI GWAN-YUEN

1931, A.B., Ginling.

1931-36, Teacher, McTyeire School, Shanghai.

1937- Graduate Student of Psychology, Smith College.

Summer, 1938: Pendle Hill, Wallingford, Pennsylvania; the Westminster Choir School, Mount Hermon, Massachusetts.

Address: 58 Paradise Road, Northampton.

LIU EN-LAN

1925, A.B., Ginling.

1925-29, in charge of Ginling Practice School.

1929-31, Graduate Student in Geography at Clark University (Master's Degree) and the University of Chicago.

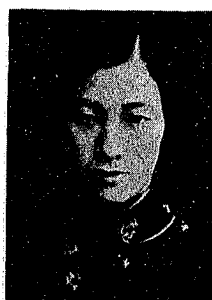
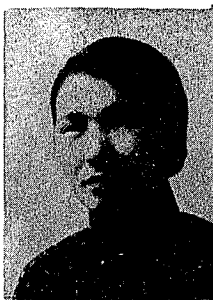
1931- Department of Geography, Ginling. Instructor, the University of Nanking and National Central University.

Two extensive field trips in West China under the National Science Society. Has written for publication.

1938- Graduate Student in England.

Address: St. Hilda's College, Oxford, England.

# Ginling in America 1938-39



Djao Hwa-guen    Nyi Vong-kyih    Ong Hwei-lan    Shen Dzu-ying    Wang Ming-chen    Wang Shu-hsi    Yang Hwei-ru

## DJAO HWA-GUEN

1935-37, Student at Ginling, majoring in Music.  
1937-39, Student in College of Music, University of Michigan.

Address: 1100 East Huron Street, Ann Arbor.

## NYI VONG-KYIH (Mrs. Mei Yi-pao)

1920-21, Student at Ginling.  
1924, A.B., Smith College; 1925, A.M., University of Chicago; 1925-26, Graduate Student, University of Michigan.  
1926-27, Instructor in History, Ginling; 1927-29, Instructor in Sociology, Yenching.  
1929, married Professor Mei Yi-pao, of Yenching.  
1929-38, part-time university teaching in Peiping and part-time social work.  
1938- Graduate Student, Home Economics extension work, Oregon State College, Corvallis.  
In December, 1939, to join her husband in the Rural Reconstruction Program, Lanchow, Kansu.

Address: Dolan House, Oregon State College, Corvallis.

## ONG HWEI-LAN

1935, A.B., Ginling.  
1935-38, rural service in Changli, Lichuan, and Quinsan, and medical case worker with the Municipal Government in Hongkong.  
1938- Student of social service administration and child welfare, University of Chicago.  
Hopes to return to rural social service under Ginling College.

Address: Green Hall, University of Chicago.

## SHEN DZU-YING

1929, A.B., Ginling.  
1929-37, Teacher of Music, St. Hilda's School, and Hua Chung College, Wuchang.  
1937- Student of Music, Teachers' College, Columbia University.  
Planning to return to her work in China.

Address: Windham House, 326 West 108th Street, New York, New York.

## WANG MING-CHEN

1926-28, undergraduate student at Ginling.  
A.B. (1930) and A.M., Yenching University.  
1932- Instructor in Mathematics and Physics, Ginling.  
1938- Graduate Student, Barbour Scholar, University of Michigan.  
Address: Helen Newberry Residence, University of Michigan, Ann Arbor.

## WANG SHU-HSI

1926, A.B., Ginling.  
1926-37, Instructor and Administrator, English Presbyterian Schools, Amoy.  
1937-38, rural and refugee work.  
1938- Student of Christian Education, Biblical Seminary, New York, New York.  
Address: Biblical Seminary, 235 East 49th Street, New York, New York.

## YANG HWEI-RU (Mrs. Wu Kwan-tsing)

1932-35, undergraduate student in Ginling (Class of 1936), majoring in Music.  
1935, married Wu Kwan-tsing, librarian at Ginling.  
1938- student, Washington College of Music. (Mr. Wu is engaged in the re-cataloguing of the Chinese collection in the Library of Congress.)  
Address: 236 Massachusetts Avenue, N.E., Washington, D.C.

# Ginling College in China

1938-39

First Semester, November 3 - March 15; second semester, March 22 - July 25

IN CHENGDU: REGULAR COLLEGE PROGRAM AND RURAL PROJECT.

IN NANKING: REHABILITATION TRAINING FOR WOMEN AND MIDDLE SCHOOL COURSES FOR GIRLS.

IN SHANGHAI: 33 GINLING UNDERGRADUATES, GUEST STUDENTS IN ASSOCIATED SHANGHAI UNIVERSITIES.

## OUR PRESIDENT

An exacting schedule has filled President Wu's crowded days this year. There has been the task of adjusting the Ginling family to its present home on the West China campus, consultation on many problems involving the family of five institutions sharing West China's hospitality, attendance at the People's Congress in Chungking,



and finally the chairmanship of the China Delegation to the International Missionary Council at Madras. She returned to the campus in Chengtu late in January,

somewhat refreshed. (The inset was taken at a gathering of 28 alumnae in Hongkong, November 27).

## OUR FACULTY

34 full-time and 4 part-time teachers make up this year's faculty. The 6 Westerners are all veterans: Miss Graves, Miss Kirk, Dr. Reeves, Miss Spicer, Miss Sutherland, and the Treasurer, Miss Priest. Several members of the Chinese faculty are well known in America: Miss Chang Siao-sung in Psychology, who has repeatedly taken administrative responsibility in Dr. Wu's absence, Miss Li Dze-djen in the Department of Religion, Miss Chen Pin-dji in Biology, Miss Phoebe Ho in charge of the Rural Project, Miss Tsui Ya-lan and Miss Ettie Len-toy Chin in Physical Education.

Tutorial regulations recently promulgated by the Ministry of Education give five or six students to each faculty member for special guidance in personal life as well as in studies. The text of the Government order states that the intention of the edict is to correct "emphasis on the mere handing down of knowledge and the neglect of guidance in moral education."

## OUR BUILDINGS IN CHENGDU

Living quarters for the students and for women faculty members are provided in the new dormitory, built with a \$25,000 grant from the Province of Szechuan. Classrooms are lent by West China Union University in Vandeman Hall. Life and work go on under Spartan conditions of comfort and space. A small single room serves each faculty member as sleeping quarters, study, and conference room. Four students, using double-decker beds, share each dormitory room, 10½ feet square.

In process of construction are a small building for the Music Department, an emergency gymnasium, and a building to house the men faculty.



## OUR STUDENTS

On November 3rd - after the preliminary month in which the three upper classes had special training under the government - college work began. On November 24th, the enrollment was 140: in Chengtu, 107; in Shanghai 33, enrolled as Ginling students on guest privileges with the Shanghai Universities. This privilege is given for one year only and the work is supervised by Mrs. Chen Yu-hwa (Hwang Li-ming).

In her report to the Board of Directors, President Wu comments on the good sportsmanship with which both students and faculty members faced the dangers and difficulties through which they reached Chengtu. "The final test of their fine spirit," she says, "came when the first bus load arrived from Chungking on September 4. I had to tell them that the Women's College dormitory was too full and our own building was not finished, so they would have to sleep on the floor. The girls answered most cheerfully that they were used to sleeping on floors. Workmen were still in the building and there were no lights, but they were happy after two months' travel to arrive at a place they could call home."



Ginling Headquarters-Vandeman

# THE JOURNEY TO CHENGDU

The larger party of students bound for West China took the 2600-mile trip from Shanghai to Hongkong, Hankow, Chungking, and then Chengtu: ocean liner, railroad, river steamer, and bus. Others went from Hongkong to Hanoi in Indo-China, thence by railroad to Kunming (Yunnanfu) and by bus or airplane to Chungking. By whatever route the journey was made, it was one of severe trials of discomfort, long delays, and not infrequent emergencies, best met by those with a sense of humor and a steady purpose.

On the Canton-Hankow railroad the party had more than one initiation, including the technique of breathing through moist filters in long tunnels and response to air raid signals.

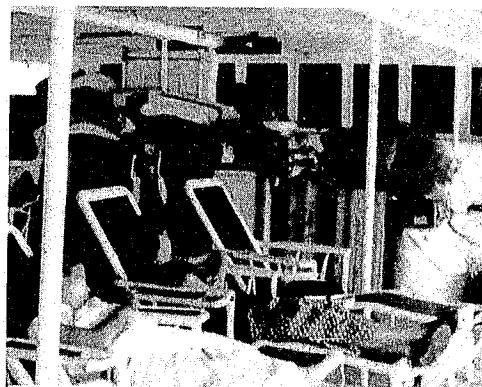
Wherever delays came, the days were well used, first in making up lost sleep, then in becoming acquainted with work going on in schools and relief centers. In Hankow, a long wait for up-river passage made it possible to give a substantial amount of service in the Red Cross Headquarters. In Chungking the Ginling travellers gained some insight into the serious difficulties courageously met by refugee units of Government universities.



Lost in the Beauty  
of the Gorges



Up the Yangtze on the "Wan Liu"



Letters written by the travellers from the journey's beginning to its end minimize all that made the days trying and the nights long. They record much of beauty and many a reassuring glimpse of the pulsing activity of China's hinterland.



Chungking to Chengtu - A Bus Station

The story deserves permanent record. First of all there is the resourcefulness and persistence of the travellers. Without it they might never have begun the trip, certainly they would never have completed it. The mere fact that 2600 miles took two months of travel time is sufficiently eloquent.

As trained observers, too, the Ginling trekkers rouse our admiration. They have cut deeply into our imaginations the country and the people along the route. Red soil, brown soil, gray soil, buffalo plowing the familiar rice fields, then in far Szechuan many crops less well known: sorghum, taro, cotton, sugar cane, dozens of varieties of bamboo, and the trees of the banana, orange, and pomelo.

"The approach to Chengtu is charming, a wide plain, many miles wide, visible from the tops of the last mountains. . . The city itself with wide streets, bordered with trees, and the West China campus amazing in its spaciousness, covering about 150 acres. . . Our bus rode right up to the edge of the Women's College where Dr. Wu, Dr. Reeves, Miss Fosnot, and numbers of students came running to meet us." Journey's end.

The Ferry is a Sampan





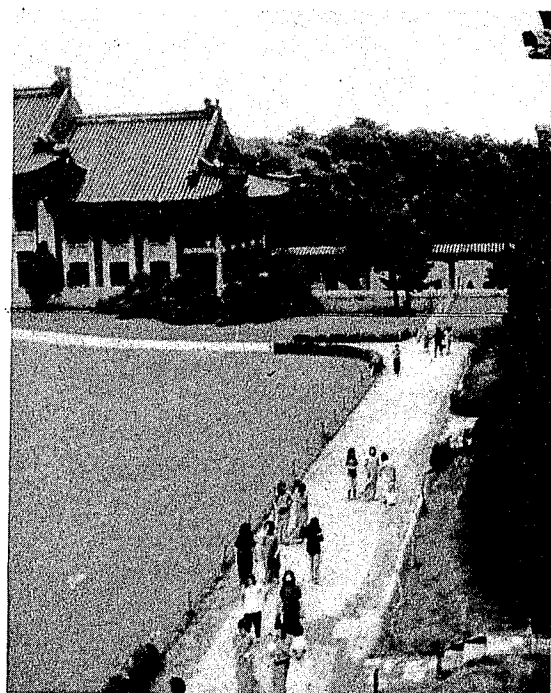
# A LIBRARY ON THE MARCH

In late November there began to arrive on the West China campus the 300 parcels of books from the Ginling College library which had begun their journey in early summer. The first stage of the trip is shown in the glimpses of their transportation by ricksha to the Shanghai bund, to be loaded on the ship for Hongkong. The last stage was 80 days from Kunming to Chengtu fastened to the backs of donkeys and mules. This miniature library represents a careful choice of the irreducible minimum needed for the College departments. The warmth of their welcome in Chengtu can be easily imagined, as can also the ingenious expedients necessitated by their absence during the early weeks of the year.



## FOUNDER'S DAY 1938

The sense of unity in work and ideals which the war has brought has become very important to Ginling morale: to teachers and students, guests on a campus not their own, and to the alumnae facing more serious tasks and greater problems of loneliness than ever before. Founders' Day has become one of the symbols of unity of spirit, and each year is celebrated by Ginling women wherever they are.



While strange figures pace its walks, the Ginling campus waits - not idly - for the return of its rightful residents.

This year there were celebrations in Chengtu, Nanking, Shanghai, and Hongkong on November 13th. In Chengtu an afternoon service in Hart College chapel included a talk by President Wu, almost at the moment of her stepping into the plane for Kunming and Madras, and an address by Dr. Chen Wei-ping. At half past five the new Ginling dormitory entertained a large gathering, "a jolly yet serious occasion, a breath of the old Ginling."

The Shanghai alumnae and students celebrated in the social hall of the Y.W.C.A. with an audience of 125. Sixteen seniors led the procession, followed by Mrs. Chen Yu-hwa, who presided as Ginling's administrative representative, the Reverend Z. T. Kiang, Dr. Li Tien-luh, Chairman of the Board of Directors, and Dr. Liu Gien-tsiu, representing the alumnae. The formal program was followed by tea and informal dramatic glimpses of the Old Ginling.

On the Nanking campus a group of 18 of those most intimately connected with the College met at half past seven in the morning for a service of intercession, and at four in the afternoon a formal anniversary program was given in the College Chapel before an audience of 300. Greetings were read from the group in Shanghai, from the alumnae in Hongkong, and it was announced that two alumnae had made a gift as a beginning of a fund for the rehabilitation of women and girls. A part of the plan is a credit cooperative association, to be called the Ginling Women's Mutual Help Association.



# SERVICE PROJECTS - EAST AND WEST

## CHENGDU RURAL SERVICE

For the planning and supervision of the rural program of Ginling in Szechuan, Miss Hoh Ying-tsing (Phoebe) 1920, has returned to the faculty. Miss Hoh's long experience in rural work, following graduate study in America, has included service with the Kiangsi Branch of the National Economic Council.



Directors of Ginling's Rural Project visit a Szechuan farm.

## MIDDLE SCHOOL IN NANKING

To consolidate the service of the Ginling campus to women and girl refugees, two types of work are being carried on this year. The first is instruction in middle school subjects to 145 girls. It is reassuring - one of many proofs of the stability of the common

people - to know that 38 per cent of the students are able to pay in full the modest fees, \$46 Chinese currency each semester. A work-relief plan allows others to earn all or a part of their fees. Younger students help with the household duties; older girls are given teaching in the homecraft project or the nursery school.

## THE HOMECRAFT-INDUSTRIAL COURSE

The second project on the Ginling campus in Nanking this year is instruction to rehabilitate destitute women and girls. As the first group to be given six months' training, 100 women and girls were chosen, 16 to 37 years of age. Fifty of these were entirely destitute and fifty come from families in very low income brackets. The thirty children of these women are being cared for in a nursery school on the campus. The women are proving very responsive to teaching in household skills and productive crafts. The future of this work is bright as a factor contributing to a return to normal life. One of Miss Vautrin's dreams which deserves fulfillment is to select next year a group of the most promising girls from a number of villages and farms and prepare them to go back to their homes with training for improved living.

## THE POULTRY PROJECT

One of the pre-war survivals on the Ginling campus is the experiment of the Biology Department in poultry raising. The devotion of a departmental assistant, Miss Blanche Wu, Ginling 1923, preserved this experiment through last winter's experiences. The results have been very satisfactory in the direction of producing poultry of high laying records and disease resistance, the egg records running as high as three times the usual local farmers' records. Another gratifying result is that Miss Wu has been able to supply farmers with eggs to restock their own poultry yards, destroyed last year.

## ALUMNAE SERVICE

The wartime service of Ginling alumnae should be reported more fully than is possible in this bulletin. A good proportion of the present faculty strength of the College is in its alumnae members, many of them holding higher degrees from foreign universities. In gatherings such as the People's Council, the women's relief organizations, and the executive groups of the Y.W.C.A., the graduates of Ginling carry heavy responsibilities. To mention one of these is but to cite a typical example.

Wang Yin-an (1935), as General Secretary of the Wuchang Y.W.C.A., led in relief measures for wounded soldiers and refugees in that area until the fall of the city. She is now beginning social and educational work for women and girls in a very backward district. A Chinese friend writes: "Her Christian patriotism gives her no rest. She works day and night for those who need her."

The Rural Headquarters: Sunning rice straw for mattresses: Miss Kirk, Miss Wen, and an amah.

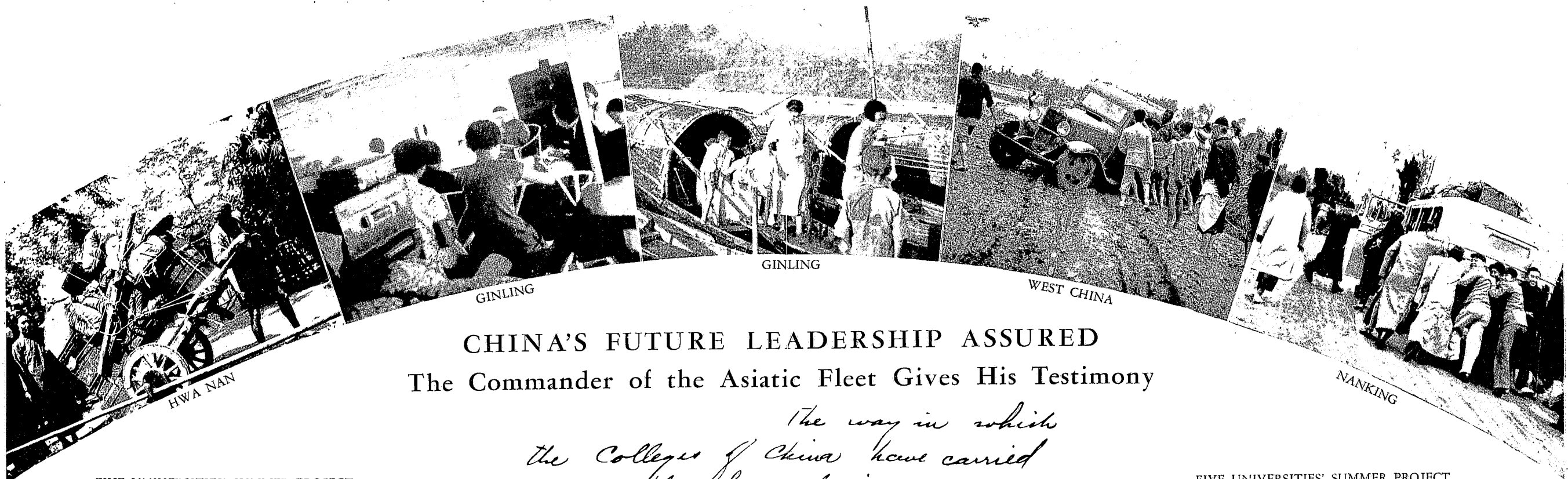


1939-40

GINLING COLLEGE  
Nanking, China

金陵

American Office  
150 Fifth Avenue  
New York, New York



FIVE UNIVERSITIES' SUMMER PROJECT

## CHINA'S FUTURE LEADERSHIP ASSURED

The Commander of the Asiatic Fleet Gives His Testimony

*The way in which the colleges of China have carried on in the face of incredible difficulties will be a saga in the history of China, and gives one confidence as to the future of this great people.*

*H. D. Yarnall,  
Rear Admiral, U.S.N.*

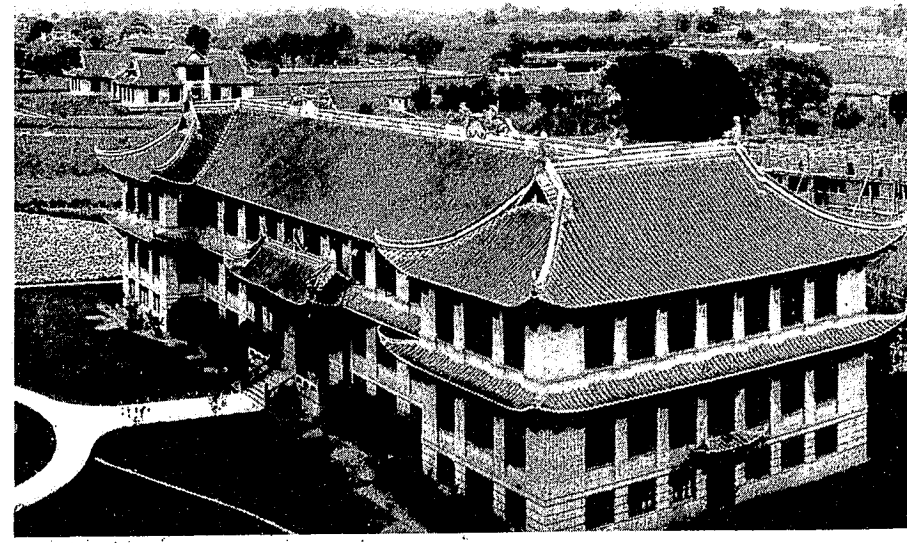
FIVE UNIVERSITIES' SUMMER PROJECT



GINLING



GINLING



## WHAT OF THE 449 ALUMNAE?

In peace time: { 54.4% in education  
7.6% in social work  
5.5% in medicine  
2.2% in government service

In the war-time present: The national plan of constructive resistance demands full strength in the normal processes of education and of other phases of moral, economic, and cultural progress.

The alumnae carry a double load, as does the College. Their war service began with such vital projects as clothing the refugees in Shanghai (of which a distribution unit is shown on this page) and initiating the care of wounded in transit. They are now assisting in

the evolution of emergency relief into long-term planning for a stronger nation.

The Young Women's Christian Association in China is only one of the organizations in which Ginling has a share, supplying, in the national executive group (left to right): Tsai Kwei, Executive Secretary; Deng Yu-dji, Industrial Executive; Liu Yü-hsia, Rural Secretary; Shih Pao-chen, Student Secretary; Gao Ren-ying, Secretary in Administration.



## DO YOU KNOW THIS STORY?

Within 48 hours of the bomb raid on their campus in Chengtu, Ginling students and teachers had cleared up the debris and were again at their classes.

This senior had steady nerves and a consecrated spirit as she gave her recital.



June 12, 1939

The quality of Ginling's life and work is both elusive and substantial—delicate in the fineness of its ideals and sturdy in its accomplishments. Its twenty-four years have been marked by quiet, steady progress from small beginnings to adulthood, from a handful of teachers and students to a college of whose graduates the nation demands much and is not disappointed.



June 16, 1939

There have been times of stern testing. The first—in 1927—thrust responsibility suddenly upon the shoulders of young Chinese instructors and students. The following ten years were marked by growth in strength, and the second great testing time, which began in 1937, found Ginling ready to go on, under the leadership it had built, in a two-fold program of—

EDUCATION AND RELIEF — A PART OF CHINA'S CONSTRUCTIVE NATIONAL PLAN

## WHAT OF GINLING, THE COLLEGE, IN CHENGTU?



(above) Ginling dormitory on campus of West China Union University.  
(inset) Student on country trip.

The corner stone of Ginling's gymnasium building in Chengtu bears in Chinese characters, "The New is Joined to the Old," symbolic of unity of ideals and planning, the secret of the nation's vitality.

President Wu Yi-fang's Founders' Day message is the marching song of the soul of the College: "May we of the Ginling family become worthy of the ideals of the Founders in humbly strengthening ourselves and sacrificially sharing the Abundant Life."

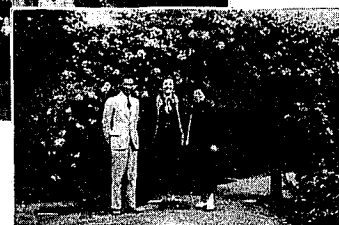
October, 1939, Enrollment in Chengtu: 155 college students crowding every corner of available space.

Social Service in Jenshow, seventy li from Chengtu, under the Department of Sociology. Vacation and holiday periods given to rural service projects directed by the Government.

Supervision by Ginling of the certificate course in Physical Education given by the East China Universities in Shanghai.



## WHAT OF THE CAMPUS IN NANKING?



They continue to stand by:

MISS MINNIE VAUTRIN, *Professor of Education*

MRS. S. F. TSEN, *Supervisor of Dormitories*

MR. FRANCIS CHEN, *Business Manager*

The protection of the College property is happily combined with rehabilitation of women and girls. Of the ten thousand saved as the city fell, widows are being trained in productive skills (as in the making of quilts

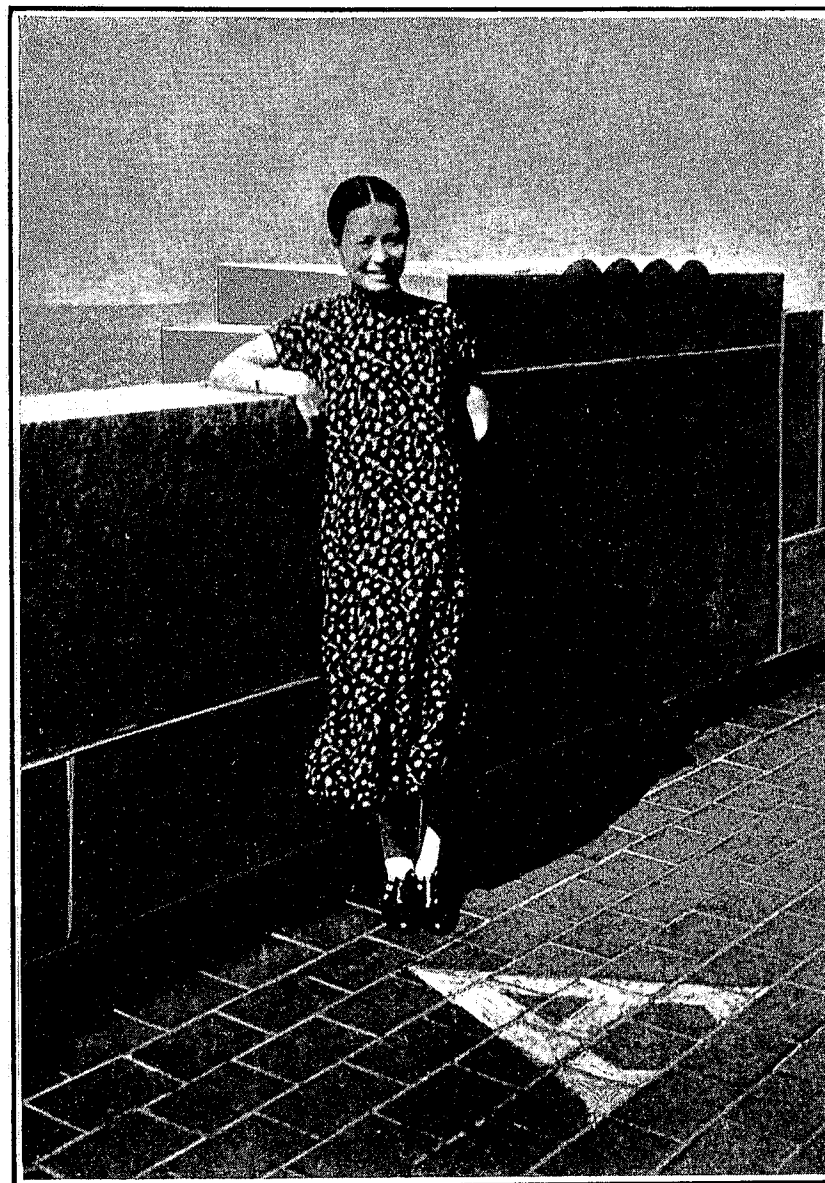
for the International Relief Committee, shown left) and established in self-support. Girls of middle school age are being taught fundamental subjects (as in salting of vegetables for winter use, shown right) —



TRIBULATION, DISTRESS, PERIL — THE PATHWAY TO TRIUMPHANT LIFE AND SERVICE

ACTIVITIES DIRECTLY RELATED TO LIFE UNDER THE STERNEST CONDITIONS





MISS WU MOU-I

*Reprint from the January, 1940, issue of Women and Missions, presented as typical of the courageous and effective service of Chinese women in the educational program of their country.*

BOARD OF FOUNDERS OF GINLING COLLEGE  
150 Fifth Avenue  
New York, N. Y.

## War and Education in China

**Wu Mou-i**

Miss Wu Mou-i graduated from Ginling College in 1928 and secured her Master's Degree from Yenching University. She has taught chemistry as a member of the faculties of Ginling College, National Wuhan University, and National Kweiyang Medical College. She arrived in this country this fall to study on fellowship at Radcliffe College in preparation for return to the Department of Chemistry of Ginling College. Miss Wu's father was a Christian and her widowed mother has served for many years as an active and valued church worker.

THE object of a military invasion, China has been kept busy since July, 1937, in a defensive war. This fact is undoubtedly known over all the world. Bombs dropping on Chinese soil have resounded in lands across the Pacific, and there is widespread human sympathy for the sufferings of my people. It is perhaps less widely known that, in addition to her defensive warfare on the battlefields, China is at the same time busily engaged in a national reconstruction program. This latter activity has escaped the attention of most people, although to those who are really interested in what is going on in China it has as much significance as the actual fighting. The truth is that the whole nation is mobilized: on the one hand for the fighting at the front, and on the other for the constructive work in the hinterland. These activities join hand in hand as means of defense.

Keeping up and intensifying educational work is the leading item in the reconstruction program. In proving her ability to maintain this program, China finds better grounds and more assurance in the belief of ultimate victory. It gives a vivid reflection of the morale and the courage of the Chinese people, for the

keeping-up means hard struggle—struggle against innumerable hardships and handicaps. To the youth of China this struggle to keep up the educational work means that they have a place at the nation's front. It stimulates hard work and encourages eagerness to learn.

One of our College Presidents, Herman Liu, of the University of Shanghai, said at the very beginning of the war, "No matter what happens we are determined to carry on. I believe that the educational front is even more important than the military front." Soon after he made this statement he became the victim of an assassin's bullet. To the elders of the nation the open doors of schools and colleges give comfort and hope as they see their sons and daughters being prepared for their future. To China as a whole the struggle provides a good means for the perfection of unification of the whole country and also an investment of leadership for a bright and peaceful future. The enemies of education and progress in China have good reason for being disgusted with the Chinese students, who through their understanding and ability, have always fought patriotically for China's rights. These students have led the nation to foresee the danger of invasion. They have helped to keep alive the confidence that nothing can defeat China while education is constantly being extended among the people.

When I arrived in New York, I was very glad to learn that many Americans were working hard to help the Chinese colleges to keep going. These good friends of ours had been reading all the news from our "educational front," and

Dr. Henry Pitney Van Dusen had even traveled to visit ten of our thirteen Christian colleges on his way to Madras last winter. In a speech he made in New York in June, Dr. Van Dusen said:

"It is the resolution of the Government of China to keep the nation's future leadership at their studies. It has been accomplished by the wholesale migration of educational institutions—faculties, students and (as far as conditions permitted) equipment, into the relative security of Free China—a migration, in scale, in daring, in determination, without any comparable precedent in the history of education. Whole universities moved overland into the interior, sometimes thousands of miles; found haven often on the grounds of a small provincial or city normal school, erected temporary structures of serviceable construction almost over night—great straw-roofed sheds without flooring holding 250 students sleeping on the bare ground, as dormitories; found emergency quarters for their faculties; shared the meager library and laboratory facilities of their hosts, and there are carrying on today."



EASTER DAWN SERVICE IN WEST CHINA

According to the records in the office of the China Institute in America the surprising fact of this great trek is that out of the 114 colleges and universities, only eight of them could continue to function in their original locations. The 106 institutions, however, have all been kept up in spite of their difficulties. They have moved to the interior, some in successive stages, some going alone, and others seeking cooperation with brother institutions. In each move many problems have had to be faced: buildings, transportation of books and equipment and of the students and faculty. In addition to all these, they have to solve the problems

of how to safeguard themselves against bombings, for, although they are not on the battlefields, they have been for long periods under frequent air raids.

The scantiness of educational equipment is equalled by the care which all teachers and students take of their few poor possessions. Because buildings cannot be considered safe, dugouts either in the buildings or in the grounds outside are used for storage of everything valuable. In the universities which are under frequent attack, during hours of sunshine library books are put in small wooden boxes and placed in the dug-outs; when the weather is cloudy, the books are unpacked and used. This packing and unpacking takes a great deal of time, but it is the only safe method. When an air-raid warning comes, the professors take shelter for themselves only after seeing that their valuable apparatus is put away. The apparatus for which all this care is being taken is often only a few microscopes, or just one balance, the only one in a class of some fifty students. The war may limit what we have in equipment, but it cannot prevent us from making the best use of what little we have.

No one can deny that it is with patience, hope, courage, and intelligence—even stronger than the underlying tragedy—that the Chinese are solving these problems. Deserted temples and guild halls have been turned into quite magnificent-looking school buildings. When there are no beds the students make themselves comfortable in sleeping on the floor. When there are no desks for study, they pile up their suitcases or trunks to provide a place for writing. In the dining-room, they consider chairs or benches unnecessary if they are not available. When there are no electric lights, they take little kerosene lamps with them wherever they go. When the price of kerosene runs up too high they use vegetable oil in the lamps during the hours when they are not studying. When they happen to be in a place where the coal is too expensive for heating in the winter, they make use of charcoal pans instead. There seems to be no barrier which can stop them, although their paths have all been very rough. When they are short of textbooks, there are fellow students willing



BUS STATION IN SZECHUAN

to make typed copies for them. Whenever they find they cannot afford the transportation expense, they travel on foot for weeks and even months. One group of students actually walked twelve hundred miles.

Many students have lost their homes. They cannot rely on any source of financial help. The Ministry of Education sees that and provides certain funds for loans to the students in some institutions. Besides, there is the Student Relief Committee in which the Young Men's and Young Women's Christian Associations cooperate. Through these organizations many students have found help. They not only give outright money grants, but also make loans and provide work through a program for self-help.

Faculty members, as well as students, have proved themselves able to endure hardships and to overcome all kinds of difficulties. In many courses the supply of books has been very small, even nonexistent. Professors have been obliged to invent ways of supplying the material for dictation and by substituting practical case work for the usual assigned reading. It is especially difficult to teach laboratory science under these conditions. Sometimes it is hard to provide for the few experiments which are considered indispensable for fundamental teaching. We

must hunt for substitutes for those chemicals which cannot be obtained, and as a result of long search some professors have found native products which can be used in place of others formerly imported from abroad.

Some of this has been very helpful, because the students appreciate what their teachers are doing to destroy serious obstacles and they are happy to be carrying on their studies in practical ways. But some of the problems which the teachers have to face are very annoying and time-consuming. For instance, one teacher of Biology has to use a laboratory which is busy every hour with many classes of four universities. When it comes time for her own laboratory period, she must gather a group of students who take the meager equipment from storage places, sometimes even under the beds in the dormitories, and spend half an hour walking across the campus to set it up in a room left in some confusion by the class which has just been dismissed. At the end of the laboratory work, the same operation must be repeated, again taking part of another valuable hour to dismantle the apparatus and take it back to be stored away in the dormitories. Other departments have their own troubles, and those who teach music are in a specially difficult situation. Music is very important



to China, and especially so in these days when it is a part of the National Mobilization plan. But music classes of all kinds are too disturbing to be carried on near other classes, and my readers can imagine that it is far from easy to find places for the vocalists and the students of the piano and other instruments to practice. We have tried to solve this problem in the last two years by putting up inexpensive new buildings for the work in music, and then some of these buildings have proved to have walls so thin that teachers and students have difficulty in concentrating to do good work. Nevertheless, the members of the faculties allow no problem to be so difficult as to interrupt the work.

In order to help the students make up the school time lost because of the war, the teachers in some institutions are willing to give up two successive summer vacations, and thus prevent the decrease in number of graduates because of the war. To avoid loss of time on account of the bombing disturbances, some institutes adopt two schedules. One is used for sunny days on which the bombings are likely to take place. On those days classes between 9 a.m. and 3 p.m. are stopped and made up in the evening. During those hours most students take their books to the places where the bombs are most likely not to be dropped. Sometimes a siren sounds when a class has just begun, and the teacher takes the class to a dug-out and continues the lecture.

Time is precious. Even serious hap-

penings are not allowed to cause long interruption. My own alma mater, Ginling College, is now doing its work on a campus where four guest colleges are accepting the hospitality of West China Union University. One evening last spring there was a serious air attack upon this campus. The lives of one student on the campus and one faculty member in the city were lost and much damage was done. Students and teachers worked until midnight with the wounded, but classes went on just the same the following day. The first thought in the minds of everyone was to take care of the wounded and to clear away the debris. The second thought was to resume work at the first possible moment!

All of this keen eagerness is carefully guided by the Ministry of Education of the Chinese Government. This Ministry is not allowing standards to fall, but is even raising them from time to time each year. Last year a careful system of tutorial help by faculty to students was set in force, and at the beginning of this year each college was called upon to strengthen its appointments to deanships. The moral life of the students, as well as the intellectual, is being very carefully guarded because of the troubled times. The Ministry is also supervising the work of Chinese students in foreign countries, and it is encouraging study abroad for all those who have reached a point where they can complete their work only by going to another country. In short, the Ministry of Education is insisting on the continuance of its educational program in spite of the war. None of it can be spared, and yet everything must be done well.

China is fighting two wars, one of defense and one of internal reconstruction. It is a hard task, yet she believes in the reality of her vision of a better future. May her faith in that future continue to lead her toward the goal of ultimate victory!



STUDENT AT A FARMER'S HOME

## GINLING COLLEGE

1915-1940

Three years of planning, coincident with the beginnings of the Chinese Republic, preceded the opening of Ginling College in 1915, from which date the Twenty Fifth Anniversary is reckoned. Five Missions were represented in the Board of Control, most of whose members were women in Christian schools for girls in the Yangtze Valley. Support came from the five Boards - a fund of US\$50,000 for land, buildings and equipment, and US\$3,250 for the annual budget, which was estimated at CC\$14,500 for the first year.

College opened with one class of nine students, a faculty of four American and two Chinese teachers, and a minimum equipment for the work offered. The first class of five was graduated in 1919 - the first women to receive the A. B. degree in China. That year there were four classes with fifty-two students and thirteen teachers, four of them Chinese. Students came from a wide area, Peking to Swatow, Shanghai to Changsha. Most of the students came from Christian schools, and ninety-four percent were Christians.

For the first eight years the College home was in a large gung-gwan near Fuh Cheng Chiao - a picturesque old house which filled and overflowed into temporary and rented buildings while land was being bought and new buildings planned. The move to the present campus was made in 1923. The last year in the old buildings the enrollment was eighty-one, the faculty numbered nineteen, the expenses had increased to CC\$42,000. Student fees covered nearly twenty-five per cent of the cost. Forty-three had been graduated in the first five classes. The number graduated in the year 1937 in one class was also forty-three. The enrollment that year, 1936-1937, reached the maximum of two hundred and fifty-nine.

The enrollment curve records history. A slight drop in 1920 in a rising curve marks the unrest of student

strikes and the beginning of coeducation in government and mission colleges. The peak of 1926 is followed by the drop of 1927, from 152 to 97, recording the Nanking Incident. But the College graduated the whole senior class of eighteen on August 1, 1927. Another drop in 1932 is due to war and its disruption of security. The big drop in 1937, from 259 to 95 marks the removal of the College from Nanking to a refugee life in Shanghai and Wuchang, and a settling in Chengtu in 1938. But the curve is rising again. The present enrollment is 206, of whom 9 are in Shanghai. The alumnae now number 472.

Ginling has always carried on a program of neighborhood service in which teachers and students reached out to those at their door whose lives were less favored. A Sunday School, a Day School, a Neighborhood Center were supported by the College Y.W.C.A. Since 1937 the campus program organized by Miss Vautrin has continued these ministries, adapting them to meet the emergency needs. The Experimental School continues the Practice School, and is the only Christian center for senior middle school work for girls in a very wide area. A special Homecraft Course was begun in 1938 to help women from the Ginling Refugee Camp, to which more than 10,000 women and girls came in December, 1937. For six months Ginling gave protection and Christian teaching to thousands. Three Child Welfare projects - a day school for 80 children, a half-day school giving one meal a day to some 30 children, and a kindergarten of 30 children - continue the college neighborhood program, which also includes evangelistic work with two weekly services and Sunday School work, friendly visiting in homes, and relief of various kinds. Medical service reaches all who belong to the campus and neighborhood communities through a clinic, and with funds to provide necessary hospital care. A Loan Fund helps to carry people through a family crisis, to set up a small business, to buy rice when prices are lowest. A Student Aid Fund helps to cover school fees and other expense for needy

and worthy students. The total budget of the Relief program 1939-1940 was over CC\$15,000. Gifts come from a wide circle of friends, helping to keep faith and hope alive in the hearts of a remnant of suffering people.

During the quarter century there have been 86 foreign members of the faculty. The first four were Mrs. Lawrence Thurston, Miss Elizabeth Goucher, Miss Frederica R. Mead, and Miss Mary A. Nourse. There are 14 on the present staff, including those on furlough: Mrs. Thurston (1913), Dr. Ruth M. Chester (1917), Dr. Cora D. Reeves (1917), Miss Minnie Vautrin (1919), Miss Eva Dykes Spicer (1923), Miss Harriet M. Whitmer (1924), Miss Catherine E. Sutherland (1926), Miss Elsie M. Priest (1928), Miss Florence E. Kirk (1932), Miss Stella M. Graves (1934), Miss Lillian Kirk (1937), Miss Irma Highbaugh (1939), Miss Alice Settlemyer (1940), Miss Esther Rhodes (1940). The senior members in the Chinese staff are Mrs. S. F. Tsen (1924), Miss Liu En-lan (1925), Miss Ellen Y. T. Koo (1926), Miss Blanche C. Wu (1927), Mrs. Chen Hwang Li-ming (1927), Mr. Chen Er-chang (1928). Of the present staff seven foreign and six Chinese were with the College before 1928. The Chinese total is 148, of whom 68 are alumnae. The total in years of service is greater for foreign than for Chinese members.

The College has had two presidents. Mrs. Lawrence Thurston was elected in 1913 by the Board of Control. During the next fifteen years Ginling developed from the embryo stage into a full fledged college, with a student body (1925-1927) of 152, a faculty of 37, an annual budget of \$33,858, a campus of forty acres, with buildings and equipment valued at US\$467,663. This was the gift of friends in America, who shared in a campaign for seven Oriental Colleges for Women during 1921-1923. The College was incorporated in 1919 under the Regents of the University of the State of New York, and recognized by the Association of American Colleges in 1926. These relationships were of value in opening to Ginling grad-

uates; opportunities for post-graduate study in America of which about twenty-five per cent of the graduates have availed themselves.

The second president is Miss Yi-fang Wu, a graduate of the first class. She returned to China in 1928 with the degree of Ph. D. from the University of Michigan and took on the duties of her office in July, 1928. Under her able and wise leadership the College has advanced on all lines. The statistics for 1936-1937 show 259 students, 63 members of faculty, an annual budget of CC \$200,000 and a plant valued at US \$659,752. The buildings added since 1928 are the Chapel and Library, Faculty Residences, Practice School Dormitory and Infirmary; the last two the gifts of Chinese friends. Advance is seen in increase of Chinese on the faculty, wider distribution of students - from Mukden to Java, and from 16 provinces; increase in proportion of cost covered by student fees; increase in alumnae giving; increased co-operation with the University of Nanking, and closer touch with government schools. The College was registered in 1930, and has received other recognition in a grant from the Ministry of Education received since 1934. President Wu has been recognized as a leader outside the College in social and educational lines, in national and international service. She has participated in four meetings of the Institute of Pacific Relations. She represented Chinese women at the Congress of Women in Chicago in 1933. She has been Chairman of the National Christian Council since 1935. She visited England in 1936 to attend a meeting of the International Missionary Council, of which she is now one of the vice-chairmen, and she was Chairman of the Chinese delegation to the Madras Conference in 1938. Such a record, and the record of the service of other graduates, is the measure of the contribution which Ginling has made in the twenty-five years of college history. The college motto is Abundant Life.



*ON the front cover of this booklet  
is a group of Ginling freshmen on the Chengtu  
campus.*

### Ginling College, 1940—A Story of Victorious Service

The picture of what Ginling is today, in the spring of 1940, must be set over against the emergency of August, 1937, when an invading army rendered its campus and buildings untenable, and its equipment largely inaccessible.

*Today*, under President Wu Yi-fang and twenty-four full-time instructors, the College is carrying on its four-year undergraduate program on the campus of West China Union University. The 160 students — crowding every inch of dormitory space in tiny rooms — are following courses closely related to the national program of education for the masses, restored industry, and improved rural life. The rural station at Jenshow, two days by ricksha from Chengtu, supervised by six Ginling graduates and one Westerner, serves the people in practical cooperation with the Government and of the University of Nanking.

*Today*, Ginling's home campus in Nanking buzzes with industry. On the staff of twenty-five Chinese and Westerners under Miss Minnie Vautrin are ten of the heroic group who remained in Nanking in 1937. The beautiful buildings, unharmed, give space for the high school courses of 171 girls, the homecraft instruction of 68 others, and day school classes for 105 children, an astonishing total of 344 students at Ginling in Nanking.

*Today*, in the Associated Christian Colleges of Shanghai, a Physical Education faculty under Mrs. Chen Hwang Li-ming, Ginling 1927, offers to the 850 women students a course leading to a diploma in Physical Education from Ginling, coincident with the A.B. degree from one of the Shanghai Colleges.

*Today*, Ginling's educational program extends from the seaboard in Shanghai to the very borders of Tibet, and gives a searching response to the needs of the country.



## Messages — Eastward

✓  
Mme. Chiang Kai-shek  
to Ginling in  
Chengtu, November,  
1939

President that Ginling is fine in everything save one point only, — instead of 150 undergraduates you should be training 1,500 here today."

✓  
Mrs. Dwight Morrow to  
President Wu Yi-fang  
(a message carried by  
a traveller to West  
China)

"The one message I can send you is gratitude for your courage and spirit in carrying on as you have done. All of us here think of you with admiration. As Acting President of Smith College, I appreciate more than ever your gift for controlling and guiding young spirits in a hard world."

✓  
Ginling's Class of 1919  
with its 20th Anni-  
versary Gift to the  
College

"When we graduated from Ginling in 1919, we took as the emblem of our class the motto, 'The Pioneer.' Now, in 1939, the goal still lies ahead; our dream will come true when every daughter of Ginling is willing to be armed with the fortitude of the Great Pioneer, Jesus Christ, who has set for his followers an all-inclusive purpose, The Kingdom of God on Earth. As a token of deep gratitude to the College, we are sending a gift of one thousand dollars for whatever Rural Service you think would best carry on the spirit of 'The Pioneer.'"

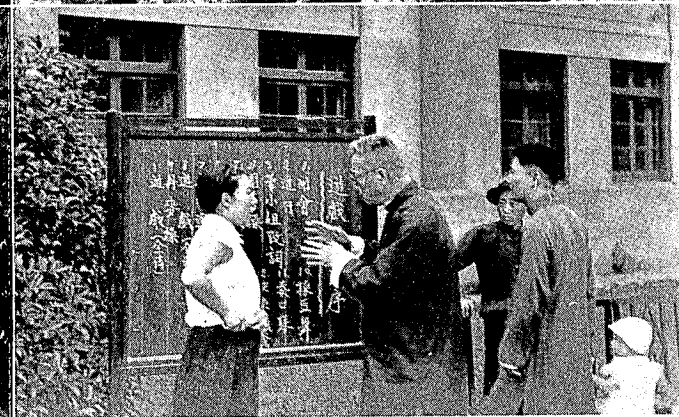
## a n d W e s t w a r d

✓  
President Wu Yi-fang  
to the Board of  
Founders in New York

"Have I told you that for the 22 girls who graduated from Ginling in Chengtu in June there were 70 openings? Before the war we were accustomed to facing many applications for the services of each one of our graduates, but that, in face of a major invasion, Free China can so soon present development along many lines, is rather surprising."

✓  
Joy Homer, Smith 1936,  
after a year of travel  
and interviews in  
15 of China's 18  
provinces

"It is the will to create that has caught hold of the people; to rehabilitate and reconstruct and build a new nation on the ruins of the old, *now*, while the war is going on. The war cry of the people is 'Resist and Reconstruct.' I saw it everywhere I went in those Western provinces. New highways and railroads, new hospitals and medical units, mass education in the villages, mass inoculation against disease, new sanitary measures, new colleges and schools — a new spirit seems to have taken hold of those people. They are building towards the future. In far Western Szechuan and Yunnan are the great factories once located in the coastal cities. At the outbreak of the war they were taken up piecemeal and moved west. Over 58,000 tons of machinery have travelled coolie-back some two thousand miles overland across the mountains. There is no sentimental visioning in the statement that a modern and perhaps a great nation is in the making out there in the provinces of the West."



*A panorama of Ginling's service  
to the needs of China*



Even in a war year, Ginling brides are lovely. At a 1940 wedding the bride appears in ancestral costume.

*Top: Faculty group, Ginling dormitory courtyard.*

*Bottom: Summer service group, 1939, from Ginling and other Chengtu universities.*

*Top: Ginling girls on rural survey.*

*Bottom: University boys, summer service group, write patriotic slogans on the cliffs: "Soldiers and citizens unite."*

*Top: In a refugee project under Ginling supervision.*

*Bottom: On the Nanking campus, Ginling's faithful friend, Big Wang, gives instructions to a refugee girl leader.*



## Ginling Alumnae

Letter mail by air between America and West China is fast and dependable, but information about individual activities in the great area behind the lines is still meagre. Personality is submerged in the greatness of national effort, and reports are expressed in terms of the group rather than the individual. From recent letters we quote news of a few of the 449 alumnae.

At the Peiping Union Medical College the most important hospital appointment, that of Head Resident, is held by Yü Ts'ai-fan, 1932, the first woman to hold this position since the founding of this institution by the Rockefeller Foundation in 1919. Six other Ginling alumnae are serving on the staff of the Hospital and Medical School. In the entrance examinations to the Peiping Union Medical College in September, 1939, highest rank was taken by Tseng Mi-beh, 1939, the first daughter of a Ginling alumna to have entered her mother's college.

Li Hwei-lien, 1935, is one of four alumnae teaching in the Wah Ying Girls' School, driven by the war from Fatshan, Kwantung, and now carrying on its work in Hongkong under the most difficult conditions. It uses the church school rooms of a Chinese Methodist congregation located on a corner somewhat resembling the Flatiron Building in New York. The noise is deafening, the rooms crowded, and the inconvenience of packing away the school equipment every week-end is another problem. Yet they go cheerfully on, and have a flourishing school.

Hwang Meng-szi, 1922, (Mrs. Cha Chien) has three sons. She belongs to an official family, and was a leader of Ginling's student life of her generation. Her husband is a professor of physics, and the family went west with his university in 1937, and shared in the privations and dangers of the first two war years. Although Professor Cha has been called back to Shanghai as Secretary of the China Foundation, the family continue to live on a sacrificial refugee budget, and the three boys joined in the final decision that they would not indulge in any of the pleasures, such as movies, available in Shanghai.

## in China - 1940

Chiu Li-ying, 1927, entered Ginling after experience in the Y.W.C.A. and a year of study in America. She was one of the students who helped to save Ginling in 1927. In 1928 she became Principal of Virginia School in her native city of Huchow, and when the war broke out in 1937 she helped the school to escape from its very dangerous location. In the autumn of 1939 her classmate Tsai Kwei, General Secretary of the National Y.W.C.A., persuaded her to take the difficult and important position as Secretary of the Shanghai Y.W.C.A.



Djang Yin-fen, 1937, went immediately into national service on the outbreak of war, as editor for the women's section of the New Life Movement and one of the secretaries of the Child Protection Division. In the winter of 1938 she was at the front in Anhwei, caring for refugee children, and this past fall she went to Chungking with the Sun-Sing Cotton Mills and the Ching Sing Flour Mills, the first to be opened after moving their equipment from the east. She is business manager of the two factories, supervising the construction of buildings and the training and placing of workmen. She has now more than one thousand men and women in her charge.

Tsui Ya-lan, 1929, as Head of the Department of Physical Education for her alma mater in Chengtu, has had to deal with lack of equipment, inadequate housing, and heavy demands upon her department in the provincial and national programs for physical education. One instance of response to extra-curriculum demands is the three-night performance of a dance drama of the Mu-lan story, written by the department, and staged on the Chengtu campus in February for the benefit of the families of soldiers. It is said to have added to Ginling's reputation for giving unusual and original performances. The amount turned over to the relief work was \$1,000.

# GINLING COLLEGE

## Chengtu and Nanking, China

AMERICAN OFFICE — 150 FIFTH AVENUE, NEW YORK, N. Y.

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*THE back cover of this booklet shows, in the center, the student body and faculty of Ginling at Chengtu in 1940; in the upper left corner, Madame Chiang, President Wu Yi-fang, and Ginling Alumni in National Service; in the upper right, the Ginling group in Chengtu in 1937, the first war year.*



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**GINLING COLLEGE**

150 Fifth Avenue

New York, New York



61

As my contribution to GINLING COLLEGE in this  
25th Anniversary Year, I am glad to give the sum of

\$ \_\_\_\_\_ payable \_\_\_\_\_  
herewith or before June 30, 1941

Name \_\_\_\_\_

Street \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Date \_\_\_\_\_

*Please make checks payable to GINLING COLLEGE*

Jan 1941  
Dear Smith Alumna,

Here is the story of five brave  
birthdays. Each one shows a  
woman's college building the  
spiritual structure of China.  
Don't you want to make the  
last birthday as beautiful as  
it is brave? You can do it  
through a gift to Ginkling.

Elizabeth C. Morrow.

(See inside)

Jan 1941  
Dear Friend of Ginkling, -

Here is the story of five brave  
birthdays. Each one shows a  
woman's college building the  
spiritual structure of China.  
Don't you want to make the  
last birthday as beautiful as  
it is brave? You can do  
it through a gift to Ginkling.

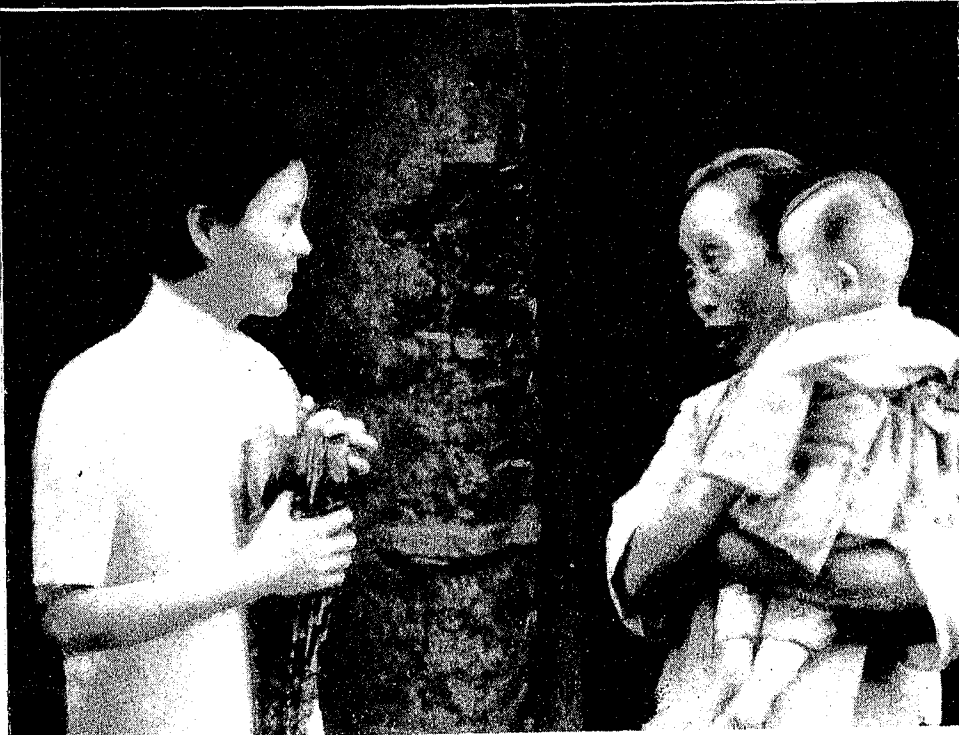
Elizabeth C. Morrow.



1915  
1916

# GINLING COLLEGE

1940  
1941



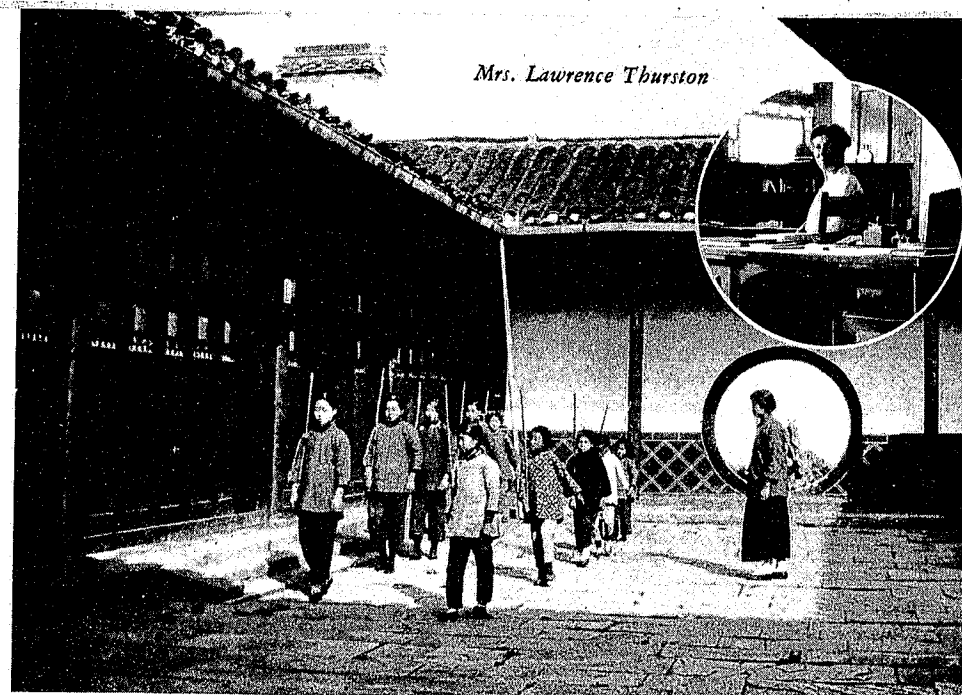
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## GINLING COLLEGE

The milestones of  
twenty-five years mark a  
pathway of trained and  
consecrated citizenship.

2nd appeal - (Follow-up)  
Sept March 1911

In General Report list  
except those who gave to 1st appeal



Mrs. Lawrence Thurston

1920

On her fifth birthday, the courtyards of the Old Ginling were building strong bodies for the poor children of the neighborhood.

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1925

*Early Student Leaders*

On her tenth birthday, the new campus held classes of the farmer children from Nanking's west wall.



1940

*Miss Li Dze-djen, Mr. Lewis Smythe and a Spinning Cooperative*

On her twenty-fifth birthday, Ginling is a part of the nation's solid front of resistance, relief, and reconstruction.

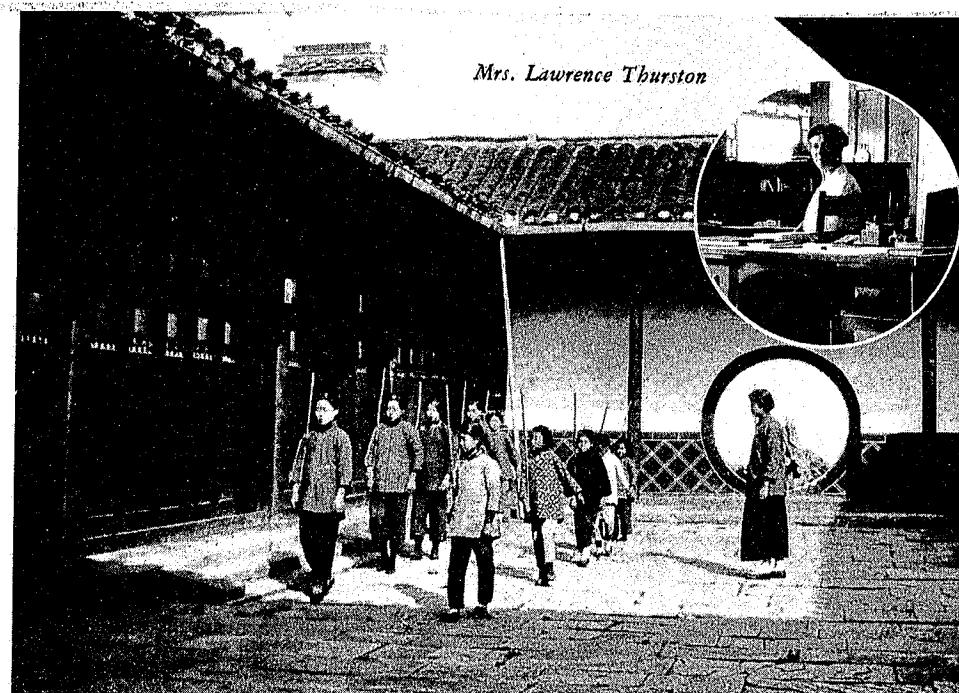
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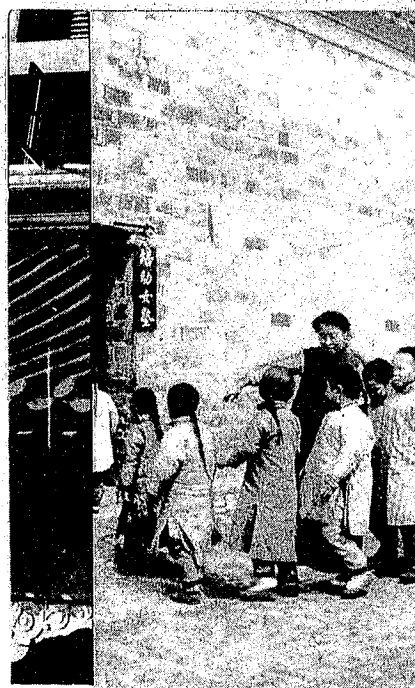


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1925

*Early Student Leaders*

1930

*Dr. Wu Yi-fang*

Ti

On her tenth birthday, the new campus held classes of the farmer children from Nanking's west wall.

On her fifteenth birthday, the College was already a working force in China's national life.



1935

On her twentieth birthday, Ginling was helping to define the patriotism of a united China.

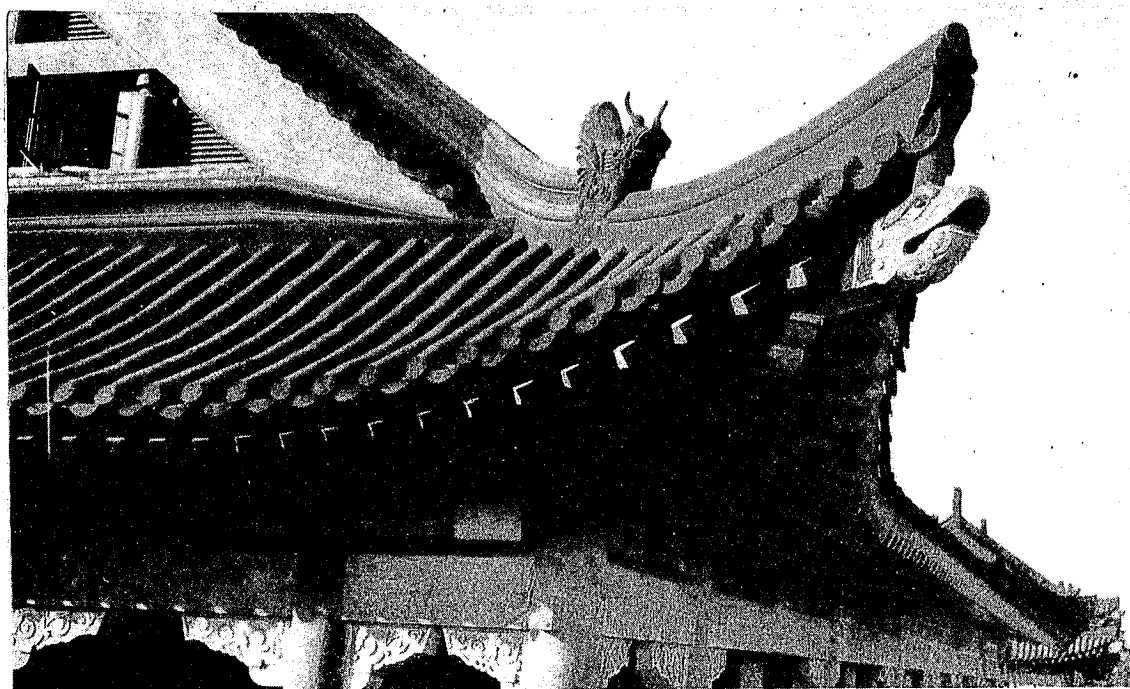


1940

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On her twenty-fifth birthday, Ginling is a part of the nation's solid front of resistance, relief, and reconstruction.





## GINLING COLLEGE

THE WAR-TIME CAMPUS: Chengtu, Szechuan    THE HOME CAMPUS: Nanking, Kiangsu  
THE AMERICAN OFFICE: 150 Fifth Avenue, New York, N. Y.

1915  
1916

## GINLING COLLEGE

1940  
1941



GINLING  
COLLEGE

May 1941

The story of Ginling, a union Christian college for women in China, rings a clear silver bell on this the twenty-fifth anniversary of her founding. Heroic through early years of development, her soul today shows itself brave to the core.

Driven from her beautiful campus in Nanking her faculty and student girls were undaunted by the long trek westward, nearly to the borders of Tibet. By boat, cart, donkey or on foot they went, over 2,500 miles, to find a place where they could continue to study and prepare for more useful lives of service.

Halted for indefinite periods along the way, they turned farmhouse or temple or street into classroom, and so taught as they trekked. In spite of bombings, over bad roads and perils many, Ginling somehow took with it two pianos for its music department, laboratory equipment for its sciences and precious books for all its arts.

After three months they reached Chengtu where the West China University gave them shelter, and today 200 girls build mind and body and soul with a better China and a better world as their goal. Out into the rural districts they go in practical study and to comfort mystified, frightened peoples, to nurse their sick and wounded, to teach health and sanitation and gardening and food values.

Upon graduation their country clamors for their services for they have been schooled not only in the best of academic courses but in the Christian attitudes of service. Dangers have not ceased, for the bombers have found even this remote spot. But courage and hope are high.

In Nanking heroic members of the staff held the campus as a refuge during the terrible days of invasion and 10,000 women and girls found safety. Classes still continue there to help these war widows and orphans and harassed womanhood to find life anew.

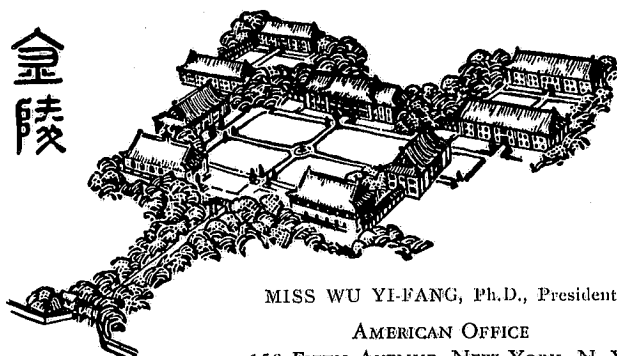
To such beauty and courage as is Ginling's we dedicate this Festival of Music. May it strike a note in your heart that will build chords of great harmonies.

Dramatic Oratorio for Benefit of Ginling

# GINLING COLLEGE

NANKING, CHINA

金陵



MISS WU YI-FANG, Ph.D., President

AMERICAN OFFICE

150 FIFTH AVENUE, NEW YORK, N. Y.

January, 1941

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Dear Friend of China:

Many brave stories have come to us from China in the last three years of war, but none is more wonderful than the tale of the westward trek of her college students. They have gone by boat, cart, donkey or on foot, from the seaboard to the borders of Tibet, over 2500 miles, to find a place where they could study in safety. It has been a slow, dangerous journey, broken by hopeful halts when the marchers believed they had reached a haven. Farmhouses and temples have been transformed into classrooms for a few months and then the invading army would force another move westward. It is a new odyssey, this chronicle of the college on foot. The Chinese have proved to us afresh that a university does not depend upon buildings and comfort, simply on the spirit of teachers and students.

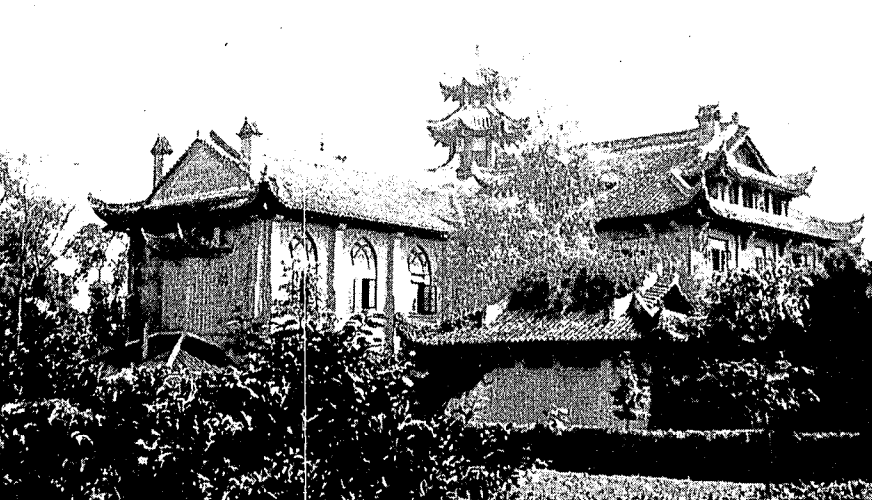
Among the westward pilgrims were the girls from Ginling in Nanking, the only woman's college in the vast basin of the Yangtze River. You can picture their trip if you imagine an entire undergraduate body moving from Washington, D. C., to Chattanooga and then to Denver, all the time over rough roads under bombing. Like China's wild plum that "blossoms valiantly" in the cold, these girls have shown their spirit in peril. After three months they reached Chengtu, where the West China Union University received them, and today two hundred students are carrying their regular programme there. The march has ceased, but not the danger. Air raids are frequent, as Dr. Wu's letter on the other page shows. In Nanking three courageous members of Ginling's staff held the home campus during the terrible days of the Japanese invasion and rescued 10,000 women and children. Classes are now going on there for these war widows and orphans.

Any institution might be proud of Ginling's academic record under Mrs. Lawrence Thurston, her first president, and now under Dr. Wu Yi-fang, one of the leading stateswomen in China. The college has given trained doctors, nurses, teachers, writers, scientists and mothers for the new China, and her war work is characteristic of her fine tradition of service.

This year Ginling is 25 years old. A group of men and women, her friends from all over the country, have banded together as the Ginling Anniversary Committee, with the idea of paying tribute to her heroic record. Our belief in education has never been tested by bombs or war tanks, but we can cheer on those who have upheld the faith under fire. We propose a gift of \$25,000.00 (above her regular budget of \$43,000.00) as a token of our admiration. It is a kind of alabaster box of ointment. Would you like to share in it?

*Elizabeth C. Morrow*  
Mrs. Dwight W. Morrow.

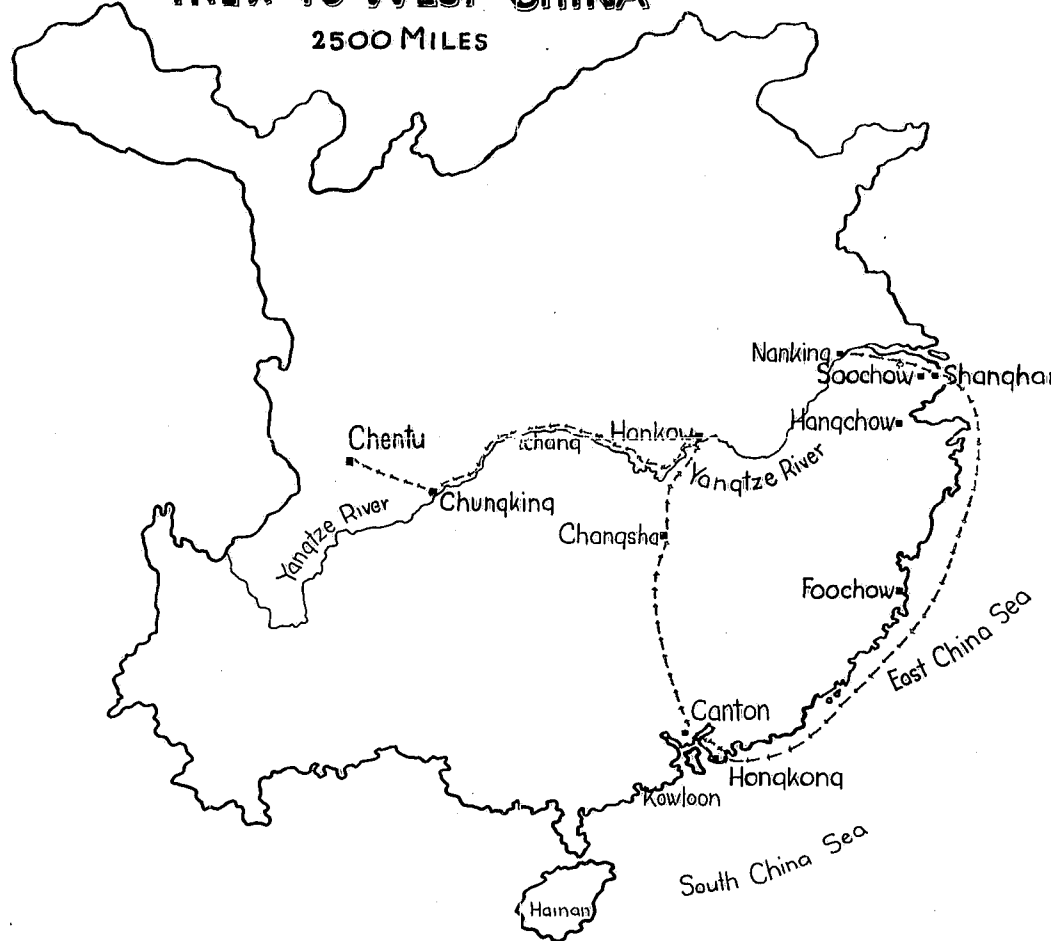




## Ginling Helps to Train

Running clockwise around these pages is the indomitable **Ginling** of today. Beginning at the upper left corner, a glimpse of the old campus in shattered Nanking, full of refugee classes . . . The undismayed President of **Ginling**, Dr. Wu Yi-fang . . . Center above, the main building on the Nanking campus, where widows of the fighting and schoolgirls learn crafts and home arts for their own support . . . Madame Chiang Kai-shek, who says: "The only trouble with **Ginling** is that instead of 150 undergraduates there should be 1,500" . . . The books ride, the student walks, on the 2,500-mile journey of **Ginling**. In spite of bombing, over bad roads, **Ginling** somehow took it with two pianos, laboratory equipment, precious books . . . Coming down the opposite page, a snap of **Ginling** students as tired feet and brave hearts took them over the rocky mountains of western China . . . The girl shown cooling herself at a river has stopped to rest on a walk as long and as rugged as a trip on foot from Tennessee to Colorado.

## TREK TO WEST CHINA 2500 MILES



## The China of Tomorrow

Below, right, and going around clockwise to the other page, more pictures of **Ginling**, taking its place in a new China with skill, courage and serenity. In the corner below, a glimpse of the happy entrance into a new **Ginling** in Chengtu . . . Next, below, a symbol of the personal courage that makes a good life in the midst of war: a **Ginling** bride of 1940, lovely in her traditional costume . . . Center, Vandeman Hall, where classes meet on the Chengtu, West China, campus . . . Below, on the next page, a **Ginling** graduate of 1938. **Ginling** girls are teaching, running cooperatives, acting as factory inspectors, doing a hundred different jobs in this dangerous hour for China . . . Athletic equipment had to be left behind, but new equipment has been improvised . . . Sad and bewildered refugee babies. **Ginling** helps work on this problem too. For twenty-two recent graduates, there were seventy urgent jobs . . . Symbol of an unbeatable China, the radiant faces of these refugee girls at work on the Burma Road.

# 學大子女陵金

GINLING COLLEGE  
CHENG TU, CHINA

室公辦長校

OFFICE OF THE PRESIDENT

October 5, 1940

My dear Mrs. Morrow:

The alarm for the second air raid upon Chengtu this fall has just sounded. We had the first one yesterday, and I stayed with some of our girls in an air-raid shelter. Today I am here in this quiet basement to write to you. It has occurred to me that our situation here may serve to illustrate the noble work you are about to launch for Ginling.

Here in Chengtu there is no bomb-proof shelter (because everywhere underground streams are so near the surface), hence the possibility of getting direct hits. Among yesterday's casualties were two senior students of the Government Medical College, killed while studying Anatomy in a dug-out. Yet, thousands of people continue to live in Chengtu, and the universities and colleges on this campus continue to carry on. There in New York you and your Committee and the Founders are working hard to ensure the continued functioning of Ginling, although the war in Asia and in Europe points only to the uncertainty of this age. Your plan demonstrates your unshaken faith in the ultimate outcome, and calls for active sharing in the tremendous task of preserving things of permanent value in modern China.

The experience of the past three years has clearly shown the wisdom of our Government in maintaining and developing educational institutions in war time. In the two-fold program of resistance and reconstruction the need for well-trained men and women is ever-increasing. Every June we are embarrassed because there are many more openings than we have graduates to fill them. With the present tendency in China of developing only co-educational universities, Ginling has a unique position and meets a special challenge. Identified as you are with Smith, our sister College, I need not waste your time by telling you the contribution Ginling is making to the womanhood in China. But you may be interested to hear what I was told yesterday by the secretary of the Christian Student Movement in Chengtu. He said that in the topics of discussion handed in by students, Ginling girls showed more interest in questions of war and peace than other groups. This may be taken to indicate that by nature women are deeply concerned with such values as the preservation of human life. Through "lessons of blood" we in China have learned where we have failed and what can be accomplished, and we need desperately more women with adequate training and Christian spirit. Your gift to Ginling is therefore your contribution to Chinese women that they may better prepare themselves to render their share in this long, hard struggle.

Permit me to express my gratitude and admiration to you and all others who endeavor to celebrate with us the 25th Anniversary of the founding of Ginling. You are expressing in deeds your belief in the old Chinese saying:

"Ten years to cultivate trees,  
A hundred years to cultivate men."

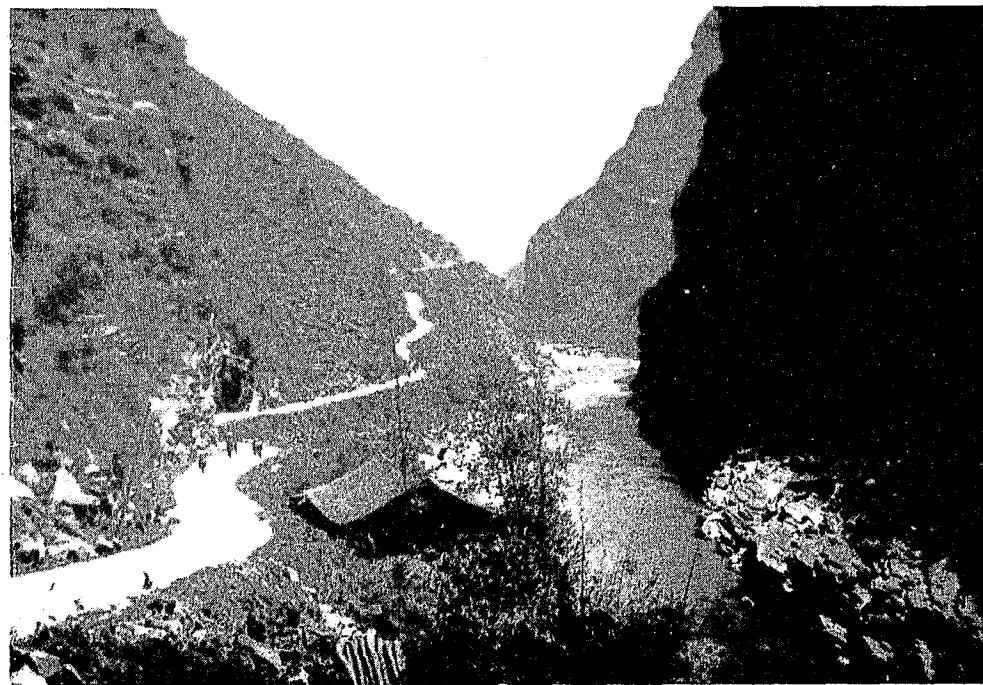
Gratefully yours,



Wu Yi-fang

Mrs. Dwight W. Morrow  
Englewood, New Jersey  
U. S. A.

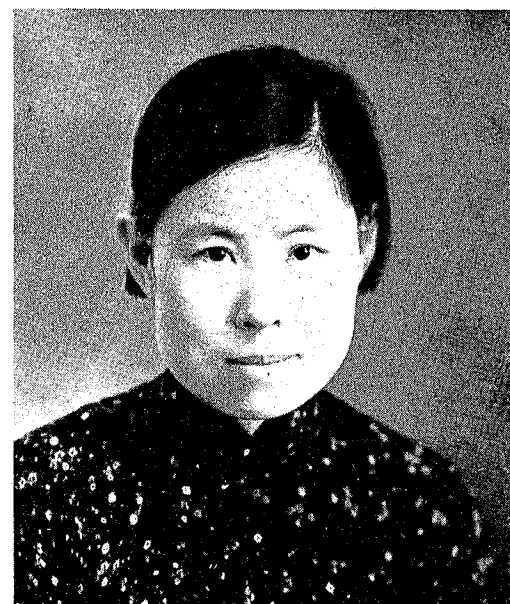
*CALLS FROM  
SZECHWAN'S  
WILDERNESS*



By  
LIU EN-LAN



First Edition 1942



*Liu En-lan, B.A. Ginling College, 1925;  
M.A. Clark University, 1931; Ph.D. Oxford  
University, 1940.*

Dr. Liu has taught geography in Ginling College, the University of Nanking, and National Central University, and has made extensive field trips in West China under the National Science Society.

Since 1940, she has been head of the Geography Department at Ginling College.

Ginling College—American Headquarters  
150 Fifth Avenue, New York, N. Y.

THE BORDER LANDS described in this article represent one of the few remaining frontiers of civilization. Here is a region greatly blessed by nature, rich in undeveloped resources, inhabited by people who have been victims of many disasters, and who have never had a chance at education. Because of the exigencies of war Chengtu has become the educational center of China and the faculties and students of the Christian Colleges there, at the invitation of the Ministry of Education, have undertaken pioneer work in this part of Tibet so closely adjacent to the Chengtu plain. Dr. Liu writes of the response from people who for the first time are realizing that education can change communities and lift all of life to a higher plane. What more convincing justification than this thrilling story could be offered for Christian education? This work is one of the projects of Ginling College. In maintaining Ginling we are training girls to answer the calls to this work of far-reaching and lasting importance.

## CALLS FROM SZECHWAN'S WILDERNESS

AS THE Japanese invasion has driven millions of people into the less well-known part of China, the center of activity has shifted from the coast, inland. In order to keep the homeless students occupied during the summer vacations and at the same time to teach them the real meaning of social service through active participation in social work and research, the Ministry of Education, in cooperation with educational institutions, has started student summer work under faculty supervision among the tribal people in the so-called borderlands. I have had the privilege of going for two summers in succession, 1941 and 1942. The more contacts one has with the border people, the better one knows them; the deeper one sees into their urgent needs and the louder one hears their calls, the more difficult it becomes for one to forget them. One is compelled to do something about it. Therefore, I feel that I cannot but broadcast their calls with the hope that when those who are in a position to help, financially or otherwise, hear these calls, they will respond.

### I. THE CALL FOR BETTER EDUCATION

*In Wenchwan County:* Wenchwan County is in the northwest corner of Szechwan Province, separated from adjoining counties by high mountains. It has an area of over 1,171 square miles, and a population of approximately 22,000, among whom are Chinese, Tibetans, and Ch'iang tribe people.

When we were having our lunch at a village on our way to Wenchwan, the head of the district heard that the Student Border Service Corps had arrived and he hurried to the restaur-

ant to meet us. He talked with us long and begged for our help. He said that in the area entrusted to his management there are about 700 families, approximately 3,000 people. Due to the mountainous character of the land and the shortness of the growing season, the food supply of the region is not sufficient. However, there are more than 180 kinds of medicinal herbs growing on the high mountains, and the slopes are good for the cultivation of tung oil trees. Furthermore, fruits of temperate climate, such as peaches, pears, plums, all grow well; and yet none of these resources are developed.

On the higher slopes there are thousands of acres of pasture lands for grazing, but there are only a few cattle roaming around. The lower hills are thickly covered by bamboo forests, good material for the making of paper, yet it is not utilized. Besides this, petroleum, bituminous coal and gold have been found, yet the district has never been scientifically surveyed or developed.

"You see," he emphatically concluded, "my people are poor, but they are not interested in any of these, because they are deeply absorbed in gambling. Come, come and educate my people. If they know more, their interest will surely be shifted to something more worth while. Now when I ask them to cooperate with me on projects for the good of the community, they refuse because they do not understand. Educate them, then they will know what is good and what is harmful. Please do come and do some social service for us." This is the call from Yin-Siu-Wan, a place beyond a mountain, but only about 50 miles from Chengtu.

A little farther north we came to Peach Pass, a tiny village located in a long narrow gorge, where there is very little land fit for cultivation. War, flood and fire have brought disaster to the region, and within 50 years, the population has been

reduced from over 100 families to less than 10. There is certainly silver ore in the valley, and forests and medicinal herbs on the high mountains, but the man in authority is an opium addict, and the people are ignorant, so these great natural resources are undeveloped.

The next region we visited was the territory controlled by the Feudal Lord of Wan-sze. The ancestral royal lord of this territory was from Tibet, called in by the Chinese government to fight the mountain tribes in that northwest wilderness. After he had successfully conquered the tribes, he was given a few valleys where he and his men could settle down. Therefore, he became king in his own territory and his men became his subjects. He owned the land and his men became his tenants. They paid taxes to him and he was responsible for any tax to the Chinese government.

The Wan-sze-tu-sze owns 28 valleys with a population of about 6,000 people, all of Tibetan descent. He has four headquarters, located at strategic points in his domain. We visited two of his castles, both of which were in a sad state of dilapidation. The last feudal lord died about three years ago, leaving his young widow in charge of his lands and his people. The actual direction of affairs, however, is in the hands of paid men, most of them opium addicts.

Since the destruction by the Communist Army in 1935, no place in the whole territory has recovered its former prosperity and grandeur. Even the castle in which the royal mother and sisters of the former lord are now residing, is in a state of disrepair. Doors that were broken are still not mended; roofs and towers are on the point of falling down. The private lamasary is a heap of broken tiles; prayer wheels are broken and prayer sheets are tramped in the floor. The whole place gives an impression of decay and death. However, the old lady

was kind and friendly. She told us all the sad experiences that she has gone through, and she has decided that nothing is better than to study and to become educated and to live an intelligent life. She entertained us royally and showed us the room in which her two daughters are studying and also showed the compositions that they had written. She told us that she had employed a private tutor for her daughters, and when they have enough background she will send them to school in Chengtu.

In cooperation with the Wenchuan government, she has also opened a school near her residence for the children of the people. But the people are widely distributed in the valleys beyond the mountains and one school is only a drop of water in the ocean.

The castle we visited at Grass Slope Valley, where a paid man is in charge of the property and people, is a mere skeleton. It is a huge place with enough rooms to hold Ginling College and more, but some of the stairways are partly gone, others totally gone, and there are big holes in the floor. The kitchen is larger than any of the lecture halls of West China University, but it is empty and deserted. The whole building gives an impression of a haunted place. We slept for three nights in one of the front rooms and it constantly reminded us of the "House of Seven Gables." If only somebody could have it and turn it into a social center, what good it would do for the communities in that vicinity!

The valleys of Grass Slope usually have more rain than the surrounding region, and even in times of great drought in other sections, these valleys are green and inviting. The tragic part is that while the natural vegetation is luxuriant, the cultivated lands look badly neglected, and the people look sleepy and lazy. With all the mountains thickly covered with vegeta-

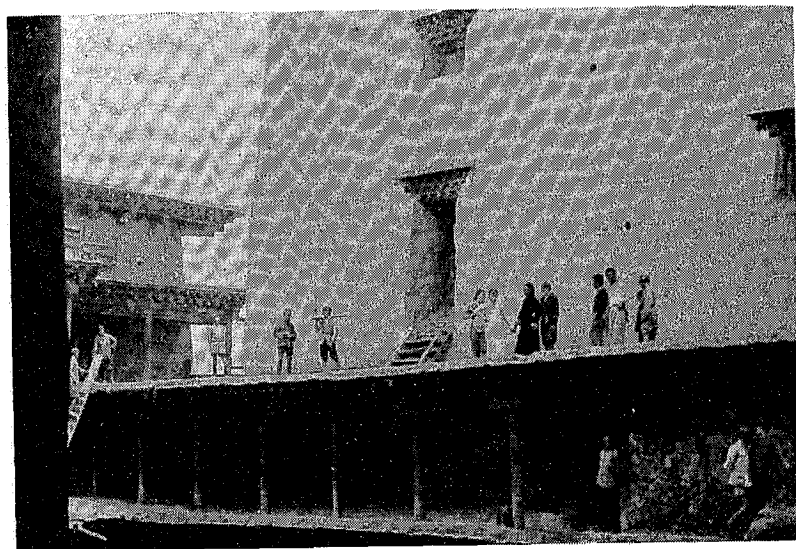
tion, they have not enough fuel to use. Their houses seem about to come down and the people live on the edge of starvation, yet the valley smiles with potential wealth. Lacquer and pepper trees have been sources of wealth in the past, but are now neglected.

In the upper reaches of the valleys there are vast stretches of pasture lands but they have few animals, because they fear the attacks of wild animals. In the lower valleys, very little wheat is cultivated for the same reason. There are plenty of medicinal herbs on the high mountains, yet they say they do not have people to do the digging. It seems that Grass Slope Valley is a place where Nature has bestowed much but man is sitting and waiting in his dreams for the final crack of doom. Such is the homeland of the famous panda that reached New York by air in 1941!

The lamasary at the west end of the region is no exception. It, too, is neglected and dilapidated. The lama, who found it difficult to keep his body and soul together, ran away last year. Rolls and rolls of ancient lama prayers are buried under piles of broken tiles. Prayer wheels are badly weathered and broken. The whole valley gives one the impression that what the people have had has been taken away from them, yet nothing has been given to them to fill the aching void. They seem to be corpses without souls. During our five days' visit in the region, we felt that we were moving around in a graveyard inhabited by ghosts. But even here we had one experience that made the people live in our memories.

At sunset one day, as we were looking for a place to spend the night, we met an old woman returning from her work in the field. We asked her if we could spend the night with her, and she immediately revealed her suspicion of us by her many sharp questions. She finally decided to accept us, however, and

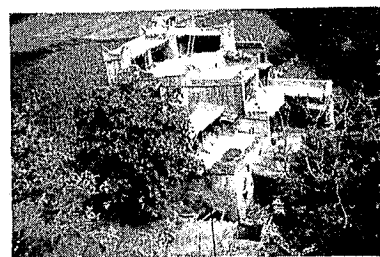
## AMONG THE TRIBES PEOPLE



*The castle of the Wan-sze-tu-sze*



*Daughter of the feudal lord of Wan-sze, a future Ginling student*



*The tribes people gather on flat-topped houses to sing*



*Ginling girls in Giarong costume. Dr. Liu in the center*



*The tribal dance at the end of the Training Institute*



*Turnip Village showing the terraced fields*

after a long visit in her kitchen, she and her family came to the conclusion that we were not harmful people. They then became very friendly and hospitable and decided to give us a treat of potatoes. One of the Ginling girls, bare-foot in her straw sandals, helped to dig the potatoes, washed them in the cold mountain stream, and brought them back to the house. The old lady was delighted. "These people are not good for nothing," she murmured to her husband, "they can do hard work too." Thus we won their confidence, and they talked to us of their many problems. In the evening, the whole family gathered on the flat roof of their house and we began to learn their mountain songs. Hearing the singing, the whole valley echoed and people from far and near came and joined us on that single roof. After that night, we did not see another such lively group in all the Grass Slope Valley.

A week later, when we were in the city of Wenchwan, the old lady rushed into the place where we were having our breakfast. She said, "I have heard you have come to Wenchwan and are on your way to Weichow, so I have rushed over the mountain to tell you that by the time you come back in September, the walnuts will be ripe and my other fruits will be good for eating, too. So, on your return, you must visit us again." We told her we would try but could not promise. She continued, "Yes, you must come back. We have just come to know you and like you. You must not go away without seeing us again." We regret that we did not get to see her on our return trip, as time did not allow. But if we could get that haunted castle as a social center, that particular community would act as a nucleus to start any kind of work, for they have already taken us in as friends.

We went through Turnip Village, a name that really represents nine settlements widely scattered through the mountains. The people, about 2,000 in number, are all of the Ch'iang

tribe. The land is fertile, but an adequate water supply is a serious problem. The mountainsides are being denuded in order to get more arable land, and in their ignorance, the people do not realize that the more such land they make, the fewer streams they have and the more serious becomes their water problem.

The people work very hard all day, but in the evenings they gathered eagerly around us, talking, singing and asking questions about life in the outside world. Since these evening meetings were not long enough to teach them all they wanted to know, we went to the fields with them in the day to help gather the pepper berries and we talked and sang as we worked.

The women usually pay very little attention to the comfort of their children. In the first place, most of them are doing the work of men and they really have no time to do more than keep their babies alive. In the second place, they have no idea of what to do. There is almost no such thing as clothing for the children; they are tied up in bundles just to keep them from getting frozen or sunburned. Therefore, during our evening gatherings, one of the Ginling girls cut patterns of children's clothing for them, and also made a garment for the little child of our host for demonstration. The women got so interested that a number of them brought over cloth, both old and new material, asking for help in sewing for their children. The women are also very much interested in learning to knit, because wool is a home product there.

They all complained against the school teacher. They said he had not taught ten days during the whole term. Children who have paid fees to go to school have not learned a single word for their money's worth. It is true that the getting of good teachers is not an easy job. The word "Borderland" still breathes terror to many people and living conditions are difficult, so it is hard to find well-trained teachers who want to

go there. Here is a call for those who want to sacrifice for a cause.

When we were ready to leave, nearly half of the village population turned out. Some women hung on to us and begged pathetically, "Must you go?" "We have not learned all that we want to learn yet." "Will you come back again next summer?" Their appeals made us feel that we must go back again. Can we resist such earnest requests as theirs?

*In Li-fan County:* When we left Turnip Village, we hurried toward the city of Li-fan. Li-fan County is second in size among all the counties of Szechwan, having an area of over 3,906 square miles, and a population of about 70,000, of whom 60,000 are tribes people.

In the entire territory of Li-fan there are at most forty primary schools and all of them are within a radius of less than 40 miles from Li-fan City. There is only one normal school, in the City of Weichow. Even with such a small number of schools, securing teachers is already becoming a tremendous task. The schools which do exist are very pathetic. Some lack adequate equipment, and almost without exception, they need better teachers.

However, the educational sky is not entirely overcast; there are still sparkling stars to be seen. When we reached the Lung-hsi Mountain settlement (of Ch'iang people), we were put up in the schoolhouse. It was the cleanest and most orderly place we had seen since we left Weichow. Maps were hanging on the wall and there was also a tiny library. The district leader told us that the place was their village temple until two years ago. The village people decided to throw out the gods and remodel the place into a schoolhouse. The property of the temple became the foundation fund for the school,

in charge of the district leaders. The religious teacher is allowed to live upstairs in the schoolhouse and his job at present is cooking for the school teachers and keeping the place clean.

The principal of the school is a young man in his twenties from somewhere near Shanghai, driven inland by the Japanese hostilities. According to the local custom, he is now married into a Ch'iang family and thereby becomes the heir of the family property and has all the privileges and responsibilities of the community.

There must be over sixty children in the school. In the evenings, when all of us were free, the pupils would gather in the schoolyard with their mothers and sisters and we had many a good time. They taught us their songs and we taught them ours, and we laughed at each others' mistakes. These children are alert, well-behaved and well trained.

There are still other star schools. The mountain settlement above Tung-hwa is also a Ch'iang people community. The Border Service Department of the Church of Christ has had a school there for three years. I could hardly believe my eyes when I re-visited the place this summer. I felt I must have gotten into a different community, because who can believe a community could change its outlook so much in a year's time. The children are full of life and interest. They put themselves whole-heartedly into their work as well as into their studies. Mothers and fathers have also learned to read. They are prompt in keeping appointments, loyal to their leaders and faithful to their promises.

One Ginling girl worked there for six months, and we had good reports of her everywhere we went, among the Ch'iang, the Giarong and the Chinese. The women kept ask-



ing us, "Will this teacher be coming back?" She not only won the people, but she made them different.

There is another school high up in the mountains where the teacher is a young man from Shantung, driven inland by the war. The inhabitants of this settlement are of the Giarong tribe and of the lama faith. This young man is doing so well that the district leader wants him to marry into his family.

Everywhere the district leaders begged for help in establishing schools, offering spacious rooms in official buildings, centrally located. Over and over we heard the same call: "Please do help us to have a school and give us a good teacher."

One day when we were cooking our lunch in a wayside inn, an old man came in and talked with us. He said he had just come down from the mountain next to the inn. He said that the people in his settlement greatly envy the people at Gia-Shan settlement (where the Ginling girl worked for six months). "The people there seem to live differently now; we must have a school too," he said. "Could you come and open a school?" We promised that we would bring his request to the leader of the Border Service Department and hope that they will be able to do something about it.

Calls for schools, for good teachers, for more intelligent living, for a better way of living are pouring out from the mountainsides. Even in the heart of the mountainous country of the Black River Valley, where the tribal people have practically nothing to do with the outside people, they are craving to know something of the world and to live a better life.

When we reached Li-fan City, we called on the governor as we had been requested to do. He presented two problems for our consideration.

First: He was planning to have a training class for all the primary school teachers in his county at Gia-Shan mountain settlement, and he asked if we would help. Of course we accepted the request without any hesitation.

Second: He had collected a number of reports of mineral deposits from the district leaders in the valleys around the city of Li-fan, and he asked if we would be willing to go and do some investigation about them. We gladly agreed to this also. He promised a subsidy in case we found this investigation carried us beyond our budget.

We started immediately for Yang-di mountain to investigate the deposits of iron ore, jade and coal. It is a most inaccessible region, and the trip took us longer than we had expected. The training institute was therefore half over before we arrived. My first impression of the teachers attending these classes was one of disappointment. They all seemed either very old or mere boys and, without exception, looked sickly and apathetic. But as we worked together, their interest grew, and they even asked for extra lectures. At the end of the course, the whole village turned out to see the play given by the teachers. After the play, the villagers carried in piles and piles of wood, lit a fire, and danced many tribal dances around the fire far into the night. The next morning the whole village presented the governor, staff and members of the training class a sheep and two chickens with the ceremony of the Ch'iang people. After the graduation exercises, the governor of the county, the village leaders, members of the student summer Border Service Corps, and members of the training class all feasted together on this present.

We learned later that, as a result of this training course, the teachers had organized themselves and were planning to issue a monthly paper for their mutual help in teaching. One

man was getting ready to go to one of the feudal lords in the wild west to help him to open a school. He wished very much that next summer we would send a few students to help them. People may look dull and uninteresting, but when their interest is aroused and when they know how, they are just as alert as anybody else. Everywhere one goes in the Borderlands, one feels that the harvest is ready, but the workers are few.

## II. CALLS FOR CLINICAL HELP

Everywhere we went, people brought their sick, old and young, to us for treatment. We told them we were not medical doctors and we could not help them, but that we had a group of doctors who might be coming later. They would not listen. "You are teachers, surely you know what to do," they said, and they would not leave unless we did something. To those who had stomach aches, we gave soda; to others, we gave quinine. Others who had skin diseases, we gave a thorough wash and asked them to continue to do the same at least once a day. We gave them mercurochrome or iodine to color the water.

There are many kinds of diseases among them, some due to malnutrition and uncleanliness. Most of the people have eye trouble; many have goiter. Infant mortality is high, and the decrease in population marked. A settlement that had 300 families a hundred years ago now has about 80, and another village of over 100 families has been reduced to 3. A little care would save many of the children if only the people knew what to do. People like us, who have had no training in doctoring or nursing, can help some. Imagine what real doctors and nurses could do!

## III. CALLS FOR PRACTICAL AIDS IN OVERCOMING DIFFICULTIES CAUSED BY THEIR PARTICULAR ENVIRONMENT

In all these isolated districts, the people complained of the destruction caused by wild pigs and bears. The villagers divide the night into watches and each family takes turns beating gongs and shouting to frighten these wild marauders from the crops. Droughts are frequent and severe; seed is scarce and very poor; domestic animals are few and subject to many severe epidemics. These difficulties create a vicious circle and conditions go from bad to worse. Resources cannot be utilized, the cultivated land is being laid waste, and the population decreases. If helped, the region could supply medicinal herbs, wool, hides and skins, lumber, mineral resources and other raw materials for industry and for national reconstruction.

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I hope I have given you a glimpse of life and its problems in the Szechwan mountain wilderness. Must the people who can survive this winter, and the generations that are to come to live in that land, continue to tread in the footsteps of their forefathers? They are calling out for a life line; are we not going to throw it to them if it is in our power to do so? Their well-being is connected with the health of the nation; and the nation's welfare is the welfare of all the nations.