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REPORT ON MEETING OF ASSOCIATION OF
AMERICAN COLLEGES - ATLANTIC CITY,
JANUARY 12-13th, 1933.

At the request of the Ginling College Committee I attended this meeting as their representative. The meeting opened on the morning of the 12th of January in a general session. The reports given that morning interested me particularly in their emphasis on character building. Dr. Kelly, as Executive Secretary, in his report stated that church colleges which subordinated educational ~~and~~ religious ends did so at their peril. He also emphasized that those which subordinated religious to educational ends did so to their peril. He reported that the Executive Committee of this organization and the Executive Committee of the Association of Church Boards of Education would continue to cooperate as they had in the past. Three members of each board will cooperate on projects in which they are both financially interested and in a study ~~to~~ advance Christian Education.

There were at this session reports of interest on the Comprehensive Examination system; on the Training of College Teachers. In the latter it was stated that colleges should stress quality more than formerly; that good students should be directed towards preparation for college teaching and assist able graduates in finding position. There was a very interesting report on Faculty and Student Scholarship, in which it was evident that salaries and geographical location affected faculty study.

In the report on Permanent and Trust Funds it was emphasized that one cannot build institutions on fictitious issues. If an institution claims to excel others in any phase of the work or influence it must really do so. The report deplored mixed motives in soliciting funds, and emphasized that good will is more valuable than the size of the gift. The depression has been met with great loyalty by the faculties. The Economies practised have safeguarded the curriculum and salaries.

The report on "Standard Financial Reports" urged standardization. Thirty-two colleges and six church boards have accepted it for their institutions.

Following the morning session luncheon conferences were held, and I choose the one on "The Improvement of College Teaching". This proved an interesting discussion, although it brought out few new ideas.

The afternoon session consisted of a series of Round Tables and I attended the one led by Dr. Stephen Duggan on "Foreign Students and the Department of Labor". The present status of foreign students was presented. It was reported that there were about 3,000 foreign students then in America, a small number compared with other years. Attention was called to certain bothersome regulations such as the requirement of ten hours recitation for every graduate research student, and that their passports now expire sixty days before the date of expiration. The new administration policy was then unknown but possibilities entered into the discussion.

A dinner was held in the evening at which Miss Woolley spoke on the Disarmament Conference, and at which President Maurer of Beloit, president of the Association, ably spoke, emphasizing character building.

There was a session on the morning of January 13th, involving reports, election of officers, a paper on college music and a discussion on Higher Education.

It seemed to me worthwhile for Ginling to be represented at this meeting, but I wondered whether we could attend year after year without membership in the Association. I also wondered if the college would wish to belong to an American organization.

The meeting of the Church Boards of Education precedes always this meeting, and if we continue to send a representative I should suggest that it be to both meetings, and that our representative preferably be someone on furlough or some Chinese member of the Ginling Staff who may be in America.

Rebecca W. Griest.

REBECCA W. GRIEST.

Caniff, Canada
Aug 22, 1933

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院學理文子女陵金

GINLING COLLEGE
NANKING, CHINA.

Dear Ginling Sisters:

This is the first time that I have been away at the college opening and how I wish I were back in Ginling! It is not that I worry about things, but that I wish to be there in starting another year of our history. It seems such a long time since I left college on the evening of June 21st, and many things have happened. I am sure you are anxious to hear about some of them.

Miss Spicer, Miss MacKenzie and I had a grand send-off at the Customs Jetty in Shanghai. I counted thirty people, including Dr. and Mrs. C. Y. Cheng and Mr. Lobenstine from the National Christian Council, Miss S. C. Ting of the Y. W. C. A., our alumnae, faculty, students, and my family. Many of them came with us on the launch to see the "President Coolidge". There we found our cabin like a flower shop. The evening before we sailed Mrs. New gave a farewell party for us in her home, and a number of our alumnae and friends were there. It was not until then that I felt I was leaving China.

We had a calm and delightful voyage across the Pacific and liked our cabin and accommodations. With Miss Spicer and Miss MacKenzie for cabin mates, of course, I could not help having a good time! At Kobe Mrs. Elizabeth Goucher Chapmen (Ginling 1915-20) met our boat and we had a bus ride to the beautiful mountains, and then went to Kobe College for lunch. Dr. Charlotte DeForest showed us around the new campus and buildings which are very well planned and equipped for college use and form a beautiful group on a hill in the midst of old pine groves. Miss Verry of the Y. W. at Yokohama met our boat, and arranged in the afternoon for Li Dzi-djen, '33, to meet the faculty and some girls from the Mission Schools in Yokohama. Miss Li had been in Japan for some time with a group of Chinese Christian students who were visiting Japan in the interests of better understanding. Miss Li and her party came from Tokyo just for that afternoon, and we were glad to see her and at the same time to meet with a Japanese group. Miss Li was the first to speak, then I, and Miss Spicer said a few words. The Japanese faculty members asked some questions, but the girls were rather silent. Partly it was because of language difficulty, but perhaps also it was because they were shy before teachers and visitors. It was interesting to meet that group, but there was not much chance for real exchange of views. It seemed to me that the group was too big for that purpose. However, I was glad to see the frank and friendly attitude of the Japanese teachers when we spoke of the Manchurian trouble and the Shanghai War. In Honolulu Miss Elizabeth Green of the Institute of Pacific Relations met me and invited me to dinner at her home. She also took me for a drive up to the famous Pali and we had a wonderful view of the whole city, navy harbor, and the ranges of mountains behind Honolulu.

We arrived at San Francisco early on July 10th. Mrs. Owen (a Mount Holyoke classmate of Mrs. Thurston) of Mills College was kind enough to entertain Miss MacKenzie and me. I visited Mills College and called on President Reinhardt. I managed to see Li Djoh-i but failed to connect with Mr. Nyi Ching-yuen while I was in Berkeley. We three were invited by Miss Mary Treudley (Ginling 1923-1928) to stay in the Berkeley Women's Club with her. The next afternoon Miss Spicer went southward to Los Angeles, and Miss MacKenzie and I started for Chicago. Before leaving I saw Dean Lippman of the Graduate School of the University of California and talked with him on the question of giving graduate standing to college graduates from China.

The journey from California to Chicago was hot and dirty. The temperature must have been over one hundred degrees at midday, because everything was warm and the cold water from the tap felt like heated water. When the train got to Laramie, Wyoming, I had a pleasant visit with Miss Edith Haight, who is a

new member of the Department of Physical Education. At Omaha, Nebraska, I was surprised by Miss Helen McCoy (Ginling 1920-24) and her mother and a newspaper reporter. She was not responsible for bringing the latter, but only met him on the platform. She had just received my letter and took a chance of finding me on the train. In Chicago, as Miss MacKenzie suspected, there were ladies from the Congress and camera men to meet me. I had expected none, for I wired only Mr. David S. Hsiung (of the Ginling Physics Department) to meet me. The Congress people found out that I was on the train from the railway agency and so I did not succeed in avoiding the cameras. I rested at the International House for two days before the Congress opened. Mr. Hsiung invited me to a Chinese meal, which I enjoyed thoroughly.

During the International Congress of Women, from July 16 for a week, I had a rushed life. The program of the Congress was full with meetings morning, afternoon, and evening. Then the entertainment committee entertained us, "the distinguished guests from foreign lands", at luncheon, tea, and dinner. In addition to all this, I was trying to write to Miss Griest on candidate matters, to Miss Tyler about the best time to go to New York, to Miss Hodge on the big question whether I should stay longer in the United States for the promotional campaign. There were friends to see and speeches to prepare and I could not sleep well on account of the city noise at the Loop in Chicago. You can understand why I left Chicago as soon as the Congress was over! The Congress itself was a big undertaking and a real achievement in bringing delegates of over thirty countries together. It was worthwhile for the delegates to hear of the women's movements in various countries and to meet the women leaders. I was very glad to meet and hear such people as Jane Addams, Judge Allen, Mrs. Carrie Chapman Catt, and Miss Bondfield from England. The result of the round tables was not so evident. The general theme, "Our Common Cause, Civilization", was too big. I spoke once in the evening general session with Dame Rachel Crowdy and Miss Jane Addams on the same program, and once in the round table on "Education". I was also asked to broadcast for fifteen minutes. You will be amused to hear that for my first experience at broadcasting, I did not get my talk written out. It was not that I did not try, for I declined an important tea invitation so that I could write out my speech and time it to fifteen minutes; but one visitor after another came to talk to me, so I had time only to get a rough outline.

After Miss Spicer came to Chicago we managed to have a Ginling breakfast—Miss Emily Case, Miss Spicer, Miss Anna Clark (Ginling 1923-25), Miss Ella Hanawalt (Ginling 1921-26), and Miss Minnette Barber (Ginling 1926-27) and I were there. I decided at this time to stay in the United States for the fall promotional campaign. Two days previous Mrs. Francis J. McConnell of the Ginling College Committee came to see me about this matter, and I had found a letter from Miss Hodge awaiting me when I got to Chicago. For two reasons I finally decided to stay. First, the campaign is a union undertaking and Ginling as a union college ought to help since I happen now to be here in the United States. Second, Ginling will get indirect publicity, which she does need if she wishes to get financial help later on. But this is consideration from this side alone. From the point of view of my work in Nanking I certainly wish to be back. I left too suddenly to leave things in good shape, and with the moving into the new buildings I would like to be there to help. However, Mrs. Thurston was thoughtful enough to mention in her steamer letter that I should feel free to stay longer if called to, for she knew of the request that came last spring for me to join this campaign. So, although it would mean more work for Mrs. Thurston, the Special Administrative Committee and others, I have decided to stay.

From Chicago I went to Ann Arbor where I arrived just a few hours before Miss Spicer and Djang Siao-sung started for the East. Then I spent a few days in letter writing before I ventured out to see friends in Ann Arbor. It certainly made me feel good to be back on the Michigan Campus, to go into the Natural Science Building and the Library. I went in to read news from China and also to read the China Weekly Review. Then I spent a few days with Mrs. Norman Wood in her cottage on Portage Lake, and spent a week end at Mrs. Carl Rufus' cottage on Crooked Lake. I also took a trip to the Biological Station and spent two whole days there. The Camp has greatly changed but the professors are all there; many wanted to be remembered to Dr. Reeves and Miss Whitmer. Chen Pin-dji, '28, is taking Limnology and Herptology

at the Station and was very happy to see me and to hear about Ginling. Though she is thin, she looks fine and well. Blanche Wu, '23, is taking Plant Physiology in the Summer School at Ann Arbor. She is thinner but energetic as ever. Djang Siao-sung, '26, returned before I started for Canada. Both of them helped me and entertained me, and we naturally talked much about college and people we wanted to hear about.

I reached Banff on August 14 and that afternoon the Conference of the Institute of Pacific Relations started. This is a most beautiful locality for such a gathering and it is fine to have all the delegates live in the same place. The program is not so crowded as that in Chicago and the entertainments are fewer. So I do not feel so rushed and have time to read data papers---of course, only a few of them---and visit with other delegates. President Comstock of Radcliffe and Miss Margery Fry from England are both here. I am sorry that Miss Spicer and I shall not be in Nanking when Miss Fry comes to China. The total number of delegates is 127 and we have 17 from China. Djang Siao-mei, '26, is kept very busy and is bringing much credit to Ginling and to Chinese women. The general theme of this Conference is Economic Conflicts, so the economics experts from China are divided among the four Round Tables. Djang Siao-mei is responsible for one group and has to give some reports practically every day. I have heard high compliments from the members of her Round Table. This evening she took part in a broadcasting program in French, and gave a short talk on China. We all ought to be proud of her. There are only three women from China and two are from Ginling. I must get a picture of us two here for a souvenir. There is no women delegate from Japan.

In this Conference, as in the two previous ones, the Manchurian question keeps coming up. I find definitely that sentiment is sympathetic toward China, and some Americans even have strong faith that Manchuria will be returned to China in the future. But one important condition is that we must have a strong government first. How I wish for our own sake that our people would endeavor more sacrificially to establish and support a strong and unified government! To the delegates here we of course explain the causes, both internal and external, that are giving us much difficulty. While they may understand the facts, they still want to see actual results in the near future.

The Conference will be over by August 27. I shall start east for New York, but stop at several cities to speak to the Canadian Women's Clubs and to visit friends. Probably it will be about September 10 when I reach New York. For about ten days I shall attend to college business, seeing members of the Ginling College Committee and other people interested in Ginling and connected with Mission Boards. The Interdenominational Promotional Campaign will start on September 28 in Worcester, Massachusetts. We are to have a preliminary meeting on September 26 and 27 in New York. The campaign will close on December 15 in Philadelphia, Pennsylvania. We shall visit thirty cities and several places in and around New York City. Altogether I shall travel a total of 7,393 miles and shall speak in cities whose populations total 19,433,845. This will give me a real opportunity to acquaint people with China and with Ginling College.

I wish I could find time to write to each one of you! I do think of you all and wish you success at the beginning of a new year.

With best wishes to you all, I am

Sincerely yours,

Ying Siao Wu

Banff, Canada, August 22, 1933.

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LETTERS FROM CHINA

A Christian University at the Capital of China

Nanking, China,
September 15, 1933

"And yonder by Nanking, behold
The tower of porcelain, strange and old,
Uplifting to the astonished skies
Its ninefold painted balconies."

Thus Longfellow has written of the "Porcelain Pagoda" built in Nanking by the Emperor Yung-lo, in the early part of the fifteenth century. Of this famous pagoda, destroyed by the Taipings eighty years ago, only fragments remain. But on the slope of Purple Mountain to the north rises a replica of that ancient tower, built not of wood but of concrete and steel. Yung-lo erected the Porcelain Pagoda as a memorial to his mother; Chiang Kai-shek and the National Government have built the new pagoda and the Sun Yat Sen Tomb and the National Cemetery in which the pagoda is located, as a memorial to the first president of China and to the heroes of the Revolution of whom Dr. Sun was chief. The two pagodas, old and new, and the memories they enshrine, are symbolical of Nanking, the new capital of the young republic, built upon the foundations of the capitals of ancient imperial dynasties. In this city where the old and the new mingle in such picturesque and unpredictable juxtaposition, Mrs. Wheeler and I have lived for the past year; in this city is the University of Nanking on the staff of which I am a member, and in this letter I will try to describe to you the city and the University, which as a Christian university at the capital of China faces special opportunities and responsibilities.



Nanking is situated about 200 miles northwest of Shanghai, in about the same latitude as Charleston, South Carolina. The city is located near the Yangtze River where the Peking-Shanghai railroad crosses the river. As the capital of the country, with its many historical monuments and shrines, Nanking has much the same relationship to Shanghai, which is the commercial and financial center of China, as has Washington to New York.

For over 2,000 years, Nanking has been an important city of China. For four centuries it has been a capital, the capital of forty-five emperors of seven different dynasties, and since 1927, the capital of the Republic. The first historical record which can be definitely authenticated is that of a settlement in the southwestern part of the city in the district known as Chao Tien Kung. There a village which dates from 490 B. C. grew up which was called Yeh Cheng. For three centuries before that date tradition says there was a settlement on this site. North of Yeh Cheng on a hill called Tsing Liang Shan in 333 B. C. was built a citadel called Ginling I, or "the Place of the Golden Hills", about which fortress and hill grew up a second city called Shih Tou Cheng, or "City of Stone". To the northeast is another hill called Pei Chi Ko

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or "Pavilion of the North Star"; this became a center of a third settlement called T'ai Ch'eng, about the time of Christ. These three settlements had their own walls and stockades; but as the villages grew, the walls were extended until the three were enclosed within one great rampart, remains of which are seen as part of the great wall which encircles the city of Nanking today.

You feel the spirit of the past as you approach and enter the city. As you leave the railroad station and the mighty Yangtze River, you see an arm of that river, an artificial waterway, extending to the city wall, and you remember that that canal was cut by the Emperor Shih Huang-ti, whose dynasty dates from 255 to 206 B. C. and gave its name to China. You pass through an imposing gateway in the great gray wall, a wall that is 40 to 60 feet in height, 20 to 40 feet thick, 22 miles in length, its loopholes and bastions strongly reminiscent of the castle wall pictured in Christopher Wren's "Beau Geste". Part of the wall was built in the fifth and sixth centuries A. D.; in its present form it was reconstructed and extended by the founder of the Ming Dynasty, Hung Wu, in the latter part of the fourteenth century, a hundred years before Columbus set sail for the West. After a drive of three or four miles from the river, you sight a gigantic drum tower, crowning an eminence that dominates the city. A drum tower was built on this site in the Mongol Dynasty (1280-1368); but it had been preceded by a palace of the Tang emperors, built a thousand years before. The first emperor of the Ming Dynasty whose rule began in 1368 is said to have watched from this tower the battle that was being waged in the city and to encourage his armies, he is said to have beaten a great drum that gave the tower its name.

As you stand upon the Drum Tower hill, the panorama of the city is spread before you. It is a panorama in which there is an extraordinary combination of the old and the new. To the south you can see the curved roofs and upturned eaves of the great Confucian temple, at Chao Tien Kung, which is built upon the site of the first settlement within the boundaries of Nanking. Today the temple has been transformed into a soldiers' barracks and the blare of military trumpets sounds where formerly were heard the strange and archaic strains of the stringed instruments and the "singing stones," of the Confucian priests. To the southwest you see the hilltop Tsing Liang Shan. The ancient name of that fortified hill "Gipling" is now the Chinese name of the University of Nanking, organized in 1910, and is the name both in Chinese and English of the modern girls' college opened in Nanking in 1915. On that hilltop that once guarded "the City of Stone" has now been placed the city reservoir that collects and redistributes the city water supply piped from the distant Yangtze, a most welcome municipal utility that was provided in the year 1932. "Tsing Liang" means "clear cool" and is an appropriate name for the hill that provides this refreshing water supply. On Pei Chi Ko, the hilltop to the east, where Kublai Khan, the great emperor of the Mongols, in 1279 erected one of the numerous observatories which he had ordered built throughout the empire, there is today a modern observatory, and also on the hilltop the residence of T. V. Soong, the Finance Minister of China, who is the financial pole star of the Nationalist Government, and in his day and generation as able and great a leader as any of the famous men of the past. To the north is the shining expanse of Lotus Lake, its shores and islands dotted by pavilions and archways; a lake where the rulers and officials of Nanking often spent their leisure time, and where a modern hero, Colonel Lindbergh, landed his plane in 1931. Farther to the east, you see within the eastern wall the open spaces where once stood the palaces and residences of the Manchus, whose dynasty ruled China from 1611 to 1911. When we were in Nanking

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in 1915 we visited the ruins of this city which had been destroyed by the republicans three years before. Today the debris and broken masonry have been removed; only the solid cube-like gateways of the walls of that Manchu city remain. On this site the new buildings of the Nationalist Government will be erected.

As you look out over the capital, which now numbers 600,000 inhabitants, you hear the strident horn of the motorcars which dash along the broad Sun Yat Sen Avenue newly cut through the city; airplanes roar and flash in the sky above you; you look beyond the east wall and see Purple Mountain against the eastern sky; at its base the dull red wall and archway of the tombs of the first Ming emperors; beyond them the double row of grotesque stone animals, elephants, lions, horses, camels, that line the imperial causeway leading to the tombs; and beyond and above, on the farther slope of Purple Mountain the shining white steps and arches and memorial hall of the Tomb of Sun Yat Sen, with the new pagoda just beyond; "an alabaster city that gleams undimmed by human tears", one of the most impressive national shrines in the world.

The words of Eunice Tietjens, written from another Chinese city wall, are apposite to Nanking:

"As I walk, lifted above the squalor and the dirt, the timeless miracle of sunset mantles in the west,

The blue dusk gathers close

And beauty moves immortal through the land

And I walk quickly, praying in my heart that beauty will defend us, will heal up the too great wounds of China.

And still the sunset glows—

The tall pagoda, like a velvet flower, blossoms against the sky;

The Sacred Mountain fades, and in the town a child laughs suddenly."

In this capital of the Republic newly superimposed upon the capitals of ancient imperial dynasties, the Christian movement has found strong and diversified expression. The Church is of course of chief importance: I will describe it in a later letter. Of the schools, three union institutions of higher learning are of special interest. Theological schools and institutions for training pastors were opened a generation ago; in 1910 three of these schools were united in the Nanking Theological Seminary in which four denominations cooperate, and that now owns valuable property on the western extension of the Sun Yat Sen Avenue. The Seminary is one of the beneficiaries of the wellknown Wendell will, having been bequeathed 16½% of the total estate. Ginling College for Girls was opened in 1915. In the College eight denominations cooperate. In 1923 the College moved to its present site where buildings which combine the beautiful roofs and lines of Chinese architecture, with modern equipment from the Occident, have been erected. After his flying trip to China in 1931, and after his visit to Nanking, Colonel Lindbergh told friends of his in America that the best thing he had seen in all China was Ginling College, and as you enter the spacious campus, surrounded by its attractive buildings, and as you watch the students at their work and in their diversified activities, and as you sense the spirit of beauty, of freedom, of peace and of joy, you understand the reasons for Colonel Lindbergh's tribute.

These three institutions of higher learning, the Seminary, Ginling College, and the University make Nanking one of the chief centers of Christian education in China, as the presence in Nanking of the Central University and other national institutions of learning make it one of the chief centers for government education. In 1888 the Methodists had organized

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an institution for boys named Nanking University. Dr. J. C. Ferguson was for ten years president of this University. In 1908 the Presbyterians, and Disciples united their educational work in one college. In 1910 this college joined in the work of the Methodist University; in 1911 this union institution was incorporated under the laws of the State of New York with the name University of Nanking. In 1911, the American Baptist Foreign Mission Society entered this union and now cooperates in the College of Agriculture and Forestry. A charter was granted the University by the Regents of the University of the State of New York; on September 20th, 1928, the University was registered by the National Government, the first of the mission universities to be registered.

The University now owns about 120 acres inside the city, on high land near the Drum Tower, the tower of the main building, Severance Hall, rising to about the same level as the Drum Tower and being a conspicuous land mark in the city. The University also owns about 200 acres of land outside the city which is used for farm land and for experimental purposes for the College of Agriculture and Forestry. The university buildings have Chinese roofs; Nanking was the first of the mission universities to adopt this style of architecture, and it is an interesting commentary on the accusation sometimes made against mission colleges that they are too foreign in their influence and alien, that these universities have been leaders in preserving the architectural beauties of China's great past. The buildings are indices of the generous interest of its American friends; the names of the buildings are a roster of these friends, Swasey, McCormick, Severance, Sage, Day, Twinem. The University includes a middle school, or preparatory department; a College of Arts; a College of Science; a College of Agriculture and Forestry; a Rural Leaders Training School; a 160-bed hospital; a nurses training school; with a faculty and administration staff, excluding the hospital, of 139 Chinese and 18 Americans with a total enrollment of approximately 1,400 students. Since 1927 there has been a Chinese president, Dr. Chen Yu Gwan; Chinese deans of the three Colleges of Arts, Science, and Agriculture, N. C. Liu, H. R. Wei, and K. S. Sie, respectively; and the majority of the Board of Directors in China are Chinese. The president of the Board of Trustees, now termed the Board of Founders, in New York, is Dr. Robert E. Speer.

Each of the colleges and departments is rendering important service. The College of Agriculture and Forestry, for example, has an international reputation. The work in this field was launched under the leadership of Joseph Bailie in 1910; it has been a pioneer in this field in China, and has had a consistent record of practical service during the past twenty-three years under the successive leadership of John H. Reisner, J. Lossing Buck and K. S. Sie. A number of professors from America have cooperated in this service, Cornell University having sent several of its most eminent men to Nanking. The College maintains a widespread system of crop reports in which over 6,000 individuals scattered throughout China cooperate; it is completing a thorough going and far-reaching survey of land utilization and population with nineteen trained investigators who are developing a practical technique in this hitherto unexplored field. The College has had a part in the development of rural cooperatives and in rural reconstruction; it has just completed arrangements with the Theological Seminary in Nanking for the giving of a combined course for pastors who will serve rural areas, one of their four years of preparation to be taken under the direction of the College of Agriculture and the other three under the Seminary; the College is now cooperating in the agricultural sphere with the Mass Education Movement in Ting Hsien. The work of the College and the University has been given recognition and endorsement during the past year by the transfer to the Board of Founders of the balance

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of the China Famine Fund of \$600,000 (U. S.); by the gift of \$63,000 (Chinese) from a bank in Shanghai for the securing of two foreign experts in cooperatives and marketing, and for the establishment of scholarships in cooperatives; by the transfer by the National Christian Council of the balance of its rural loan fund of approximately \$40,000 (Chinese); by a gift of \$20,000 (Chinese) by General Chiang Kai Shek for agricultural work in the North.

Last June Mr. Wang Ching-wei accepted the invitation to be present at the commencement exercises and to make the principal address. Wang Ching-wei is the President of the Executive Yuan of the National Government, corresponding to the Premier of the Cabinet in other governments. Wang is a Cantonese; an outstanding leader among the liberals and students of China. He was associated with Sun Yat Sen in the earlier struggles for the revolution; in March, 1910, though a price of \$100,000 was set on his head, he went to Peking and took an active part in the plot to assassinate the Prince Regent of the Manchus, and thereby to blaze the way for the driving out of the Manchus and the establishment of the Republic. The plot was discovered; Wang was captured; when asked how he dared to go to the capital on such a mission he is reported to have replied: "Wang Ching-wei wants to perform some extraordinary and sensational act for the purpose of arousing, from the most important place (i.e., the capital) of the whole world (i.e. China) the people." When he was asked why he had taken with him copies of the Min Pao, his revolutionary paper, he replied: "These articles were written in words; I wanted to translate them into blood." He was sentenced to life imprisonment and spent over a year in prison with chains on his hands, feet, and neck, until the actual outbreak of the Revolution, October 10th, 1911, brought him his freedom. He was with Sun Yat Sen during his last illness and helped him compose his last message, his Will and Testament to the people, which is read every week in the schools and in public assemblies in China. He has an engaging personality with evident frankness and courage and it was an interesting experience to see him on the commencement platform of the University and to hear him speaking to the students and to the assembly. The Minister of Education was also present and gave an address and the faculty and students of the University were happy to have had these two distinguished men as the chief guests and participants in the exercises of the day.

The University of Nanking is a Christian university and of deeper significance and importance than its financial strength or popularity is its Christian character and influence. There is a tremendous opportunity for corporate service in the need of reconstruction, and particularly for rural reconstruction, in China to-day. The military forces of the government can subdue and destroy the Communist armies but they cannot provide a healing constructive program for the devastated areas that always are to be found in the wake of the armed forces of Communism. Such Christian universities as the University of Nanking with its technical knowledge in the field of agriculture and rural development ought to be of service to China at such a time as this. There is ample evidence that the leaders of the National Government will welcome any constructive contribution that the Christian church or that Christian institutions can make. The University is alive to this situation and is doing its best to be of service.

The source of such service, however, lies in the conscience and spirit and will of individuals who, armed with the best technical skill and knowledge that can be provided, will dedicate themselves to the service of community and state, without regard either for hardship or reward. The spirit of such sacrifice and service finds its best and most enduring

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expression in the lives of those who have been renewed and are sustained by the grace and power of Christ. There is an opportunity and responsibility before the Christian students and members of the faculty of winning other students and faculty members who can be leaders in this campaign of Christian service.

The winning of Chinese students to Christ to-day is not easily done. There are three factors that must be taken into special account. First, is the fact that the Chinese students are not especially interested in religion. It is always dangerous to generalize, but it can be said that, with various exceptions, as a race, the Chinese do not exhibit the speculative and mystical characteristics of the Indians, they do not have the liturgical background and ecclesiastical tradition of the Latin Americans, nor the openness of approach and religious fervour of the Africans. Philosophically the Chinese students have been, in general, positivists. The attitude of Confucius is still there to-day. "While we do not know about men, how can we know about the spirits?" Their Chinese students are more interested in ethics than in religion, in science than in ethics, in physics than in metaphysics. There is a racial lack of interest in and indifference to religion that is the first difficulty to overcome in any effort to win them to Christ or to service in His Name.

In the second place, during the past thirteen years, the students have been through a hard school of disillusionment and testing of political platforms and platitudes. The so-called "Student Movement" in politics came to public expression first in 1919 at the time of the Shantung decision at Versailles. I witnessed the triumphal march of the students emerging from prison in Peking in 1919 after they had won an apology from the government. They were active in the nation-wide movement that resulted in the dismissal of three government officials and that found final expression in the refusal of the Chinese delegates to sign the treaty of Versailles. Because of their intelligence, candour, and courage, the students have taken an active part in the formation of almost every major political decision since 1919. But at times the student movement has been manipulated by certain politicians who have had their own ends to serve; the students have become disillusioned about the practicability and real value of some of their efforts; to-day they are in a decidedly sophisticated mood. They cannot be swept off their feet by driving emotional appeals, as has sometimes been done in the past; they must be clearly shown the opportunities for constructive Christian service that will follow upon any decision or promise of allegiance and the appeal must be to the individual conscience and will rather than to the group.

In the third place, as a concomitant of the intellectual and social renaissance which has swept through China, there has been the withdrawal of all instruction in the schools and colleges in the Chinese Classics, a falling into disuse and decay of the temples and the discontinuance of worship there, and all this has tended to decrease reverence and respect for religious authority and tradition. When we were in China before 1919, almost every college student knew at least a portion of the classics by heart. You could quote from the Five Classics and the Four Books, with assurance that the students would recognize the quotation and could continue it. In my classes to-day there are not over half a dozen students in each who have read these Classics or can quote from them. Some of the Confucian temples are military barracks; the images in many of the Buddhist and Taoist temples are covered with dust and have fallen into disuse and decay.

Thirteen years ago, I heard one of our ablest and wisest missionaries, the late Dr. J. Walter Lowrie, speak of the Chinese, as "a people with a book," alluding to the Confucian canon, and from this fact, and because of their reverence and love for that book, he

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pointed out the possibilities of winning a similar love and allegiance for the sacred book of the Christian faith. The assertion that the Chinese are a people with a book cannot be made in the same sense to-day, certainly not of the Confucian "book." If they have a book now, it is the San Min Chu I, the "Three Peoples' Principles" of Sun Yat Sen and the Kuo Min Tang. My Chinese teacher has told me of a saying prevalent among the older scholars who still revere the Confucian classics; "If Confucius were born in this age, his fortune would be sad." After the apparently indestructible grip that the Confucian ethics and tradition had upon the Chinese people for more than 2,000 years, such a break in thought life and principle is almost unbelievable and its consequences incalculable.

On the positive side it can be said of this situation that the very qualities and experiences that make religious conversion difficult, also, paradoxically, make it more productive and fruitful when it is achieved. Chinese Christians do not spend their energies in mystical contemplation, or religious reveries or abstract devotion. They address themselves to Christian service and to living the Christian life with the same energy and practical ability that have been the means of their winning success in business and secular life. The very disillusionment concerning political catchwords and slogans has helped to clear the atmosphere and to disentangle politics and patriotism and religion, and to prepare the way for a true knowledge and service of Christ and of others in His name. The breaking down of the Confucian tradition and teaching has opened the way for new truth.

There is scriptural warning as to the dangers of such a religious vacuum as exists in China today, and there is a special responsibility upon the Christian church to fill this void with its steadying and saving truth. The inexpressibly significant and potential alternatives connoted by the three words—Communism, Japanism, or Christ are not mere verbal phrases; the Christian church cannot be indifferent to the choice which the Chinese, both as individuals, and as a people, are making of the three ways that lie before them.

In this situation, the University of Nanking, together with other Christian colleges in China, is trying to be true to its Christian purpose and ideal. President Chen is a third generation Christian and has on his heart and holds continually before him the Christian aim and duty of the institution. The University Christian Association is a student organization under student direction and control. According to the present government regulations, instruction in religion, and chapel services must be voluntary. There are curriculum classes in religion and voluntary Bible classes and voluntary chapel. On Sunday morning the students of Ginling College and of the University attend the common service; there is also a short evening service with special music. The faculty members are free to use their influence in personal conferences and talks with the students and this is the chief way in which they can be won. The University Christian Association which like other student organizations of the University has suffered due to the frequent disruptions and evacuations of the last six years has grown in stability and strength during the past year. It has helped to direct several activities of university and community service besides having special responsibility for meetings and gatherings of the Christian students.

Two events of the past year were of special interest and importance in the Christian life of the University. The first was the coming in the fall of Dr. Stanley Jones of India, author of "The Christ of the Indian Road" and other well-known books, to conduct special meetings in Nanking. The sincerity, humility, the crystal-clear character and radiance of personality of Dr. Jones, together with his reputation as a writer and speaker,

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made their impression upon the students as they listened to him, and his visit will long be remembered. On Easter day special services were held in the Twinem Memorial Chapel and in the larger Sage Chapel of the University. Twinem Chapel is a memorial to the Rev. Paul DeWitt Twinem, a member of the faculty of the University from 1919 to 1923, who died in Nanking. Mr. Twinem had especially upon his heart the winning of individual students to Christ; he and Mrs. Twinem, who were married in 1922, made provision for a special "prayer room" where they could meet with the students individually and talk and pray with them. Mrs. Twinem has returned to Nanking and the earlier dream of a special place for such personal conference and for prayer has come true in the building made possible through gifts from Mrs. Twinem's family of a chapel for this special purpose. The chapel is small, seating less than 100. It is built in Chinese temple style, with curving upturned eaves. But Christian symbols have been substituted for the usual Buddhist and Taoist temple decorations. Instead of the dragon at the gable ends of the roof is carved a fish, the sign used by the early Christians (in Greek, *ixthys* the five letters being the first letters in the Greek words for Jesus Christ, Son of God and Saviour); in the wooden lattices of the opaque windows, which simulate the paper windows of the temples, the outline of the cross is visible. In front of the chapel hangs a bronze temple bell, the gift of the Chinese Christian students of the University. The chapel is never closed, day or night. The spirit of the beautiful life which the chapel commemorates lives on in the building and in the living service that Mrs. Twinem is continuing to give.

On Easter morning this chapel was formally dedicated, the friends of Mr. and Mrs. Twinem joining in the service; Easter afternoon in the Sage Chapel of the University a meeting was held in which all the Christians in Nanking were represented. A cantata was rendered by the Glee Clubs of the University and of Ginling College and by choirs from the Union Church and the Chinese churches of the city. The Chapel was thronged with an assembly of over 1,200 Christians. Six years before, over a hundred American members of the University faculty and of the missionary community were huddled on the top floor of Bailie Hall next to the Chapel, ~~all was Dr. John E. Williams. Before the been threatened with death.~~ The Christians were scattered throughout the city like sheep without a shepherd. Against the background of the memory of these former scenes, it was an inspiration and joy to see that great assembly uniting in the historic hymns of the church and in the promise of power and joy and new life in the resurrection of Christ. That Easter Day in the year 1933 truly marked a resurrection of the body of Christ, of His Church, in Nanking, and many rejoiced on that day with exceeding great joy.

The Porcelain Pagoda was a memorial to the mother of the Emperor Yung Lo; the Pagoda and Tomb on Purple Mountain are a monument to Sun Yat Sen and the Republican revolutionists; the University, with its university tower, is a memorial to the vision and faith and sacrifice of the Christians who brought it into being and have helped to maintain it through the successive years. From 1910 to 1927 the president of the University was Dr. A. J. Bowen; the vice-president was Dr. John E. Williams. Before the Nanking Incident of 1927 when the Northern armies were about to retire before the advance of the Southern or Nationalist forces, and it was suggested that all foreigners should leave the city, Dr. Bowen and Dr. Williams discussed the possibility of their withdrawal with the others. Mrs. Williams had raised the question with Dr. Williams of his leaving the city. She has told me of their conversation and of his reply. "He was very quick in his answer. He said: 'Do not tempt me. I must be here when the Southern Army comes in. The work of my whole life is in jeopardy and I must be here.' One day when

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Dr. Bowen was very sad, Dr. Williams said: 'Bowen, we have been together a great many years and we have had a wonderful time here in Nanking. No one ever had a happier time than we have had through these years. We have stayed with the University through days of honor; let us stay through days of disaster.' Dr. Bowen said: 'I have just written to the Bishop that I will stay through to the end.' "

On March 24th, 1927, Dr. Williams was shot by one of the "Red" soldiers in the Southern army, one of seven foreigners who were killed that day. Later it was learned that this Hunanese division, under Communist leadership, had been led to make this attack as a part of the Communist warfare against foreign imperialists, and in order to embarrass General Chiang Kai Shek who had already begun to oppose the Communist power and position in the Southern armies and government. Dr. Williams was buried in the little foreign cemetery of Nanking. The grave stone was erected later by his friend, the Honorable C. T. Wang, Foreign Minister in the National Government. The stone bears the inscription in English "In memory of Dr. John Elias Williams. Respectfully erected by Chen Ting Wang" and there is an inscription in Chinese also by Dr. Wang.

Today in Nanking, the curved roofs and arches of the Sun Yat Sen Tomb and the graceful lines of the new pagoda of the National Cemetery, a modern descendent of the Porcelain Pagoda of the past, dominate the eastern sky. Hall and archway and pagoda are memorials to the honored heroes of the nation. And against the western horizon not far from the Drum Tower which in the past sent out its reverberating thunder, its call to battle, rises the impressive university tower, the University itself a living memorial to those who have gone before, who, like John Williams and Paul DeWitt Twinem have fought a good fight, have finished their course, have kept the faith. I have stood in the university tower and have watched the sun go down beyond the western city wall while the shadows lengthened from that wall toward the little foreign cemetery that guards the graves of Mr. Twinem and Dr. Williams and others who have built their lives into Christian Church and hospital and school.

The golden evening brightens in the west.
Soon, soon to faithful warriors cometh rest.
Sweet is the calm of Paradise the blest.

In the midst of such memorials and with such memories, there is the clear task before the University of continuing the work which has been so well begun by the founders and leaders of the institution, soldiers of Christ, "faithful, true and bold," and in their spirit to carry on the battle on behalf of China, and the students of China, for the coming of the Kingdom of God in China, in the ever victorious power and grace of the Living Christ.



Sincerely yours,

W. REGINALD WHEELER.

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GINLING COLLEGE

NANKING, CHINA

College opened on Wednesday, September 6th, for registration, with opening chapel on Thursday morning at 7:45. Because of our new plan of cooperation with the University of Nanking we are beginning our classes fifteen minutes earlier and they are making the compromise of putting their chapel at noon so we have not had to change that. For ten years, since we moved to the new campus, there has been some cooperation between the two institutions but we are trying now to plan together for the advanced courses so that there will not need to be duplication and so that we may have fewer small classes. This is on the basis of two equals working together. Of Ginling students 23 are taking work in the University of Nanking and 14 University students are taking work at Ginling. In the new Bulletin certain courses are also given a university number and sometimes these courses are taught by one of the professors in the University. The cooperation affects in all 30 courses in which students from the two institutions are together.

We have passed the 200 line in student enrolment, having in all 212 students this year. This includes the 31 specials in Physical Education. The regular college students are grouped as follows: seniors, 30; juniors, 28; sophomores, 42; freshmen, 71; special and unclassified, 10. The faculty numbers about the same as last year. There are fewer new faculty this year than we have had for a number of years previous, which is, of course, a good thing. Fourteen names are new on this year's faculty list, but, of these, two are foreign faculty returning from furlough, and four others are alumnae two of whom are teaching in the Practice School, so only eight are really new to Ginling. Miss Chester has returned with her Ph. D. in Chemistry from Columbia, and Miss Tappert with her A. M. from Yale. Miss Edith Haight has come in Miss Case's place to the Department of Physical Education. She was at Wellesley with Miss Case and has been, for the last five years, head of the Department of Physical Education in the University of Wyoming. Dr. Emily Werner has come for Psychology on a two-year leave of absence from the Biblical Seminary in New York City where she has been for several years teaching Psychology. Dr. Ailie S. Gale is the college physician. She has had a number of years of experience in Dr. Kahn's hospital in Nanchang and more recently as school physician in the Shanghai American School. Miss Virginia Wu comes from the Library Training School in Wuchang as assistant librarian. Miss Chien-hsia Chen, with previous experience in Y. W. C. A. work in Hangchow and also in the woman's department of Hangchow College, has come to assist Mrs. Tsen. The new nurse is Miss Y. C. Li, in charge of the infirmary which is now in the little cottage formerly used by the Practice School. Mr. K. Y. Chen, who is a lecturer in Central University, is giving a course in Chinese philosophy at Ginling. His degree is from the National University in Peking and he has also studied at the University of Calcutta. Mr. Lin-chuang Cheng has his A. B. from Yenching and his A. M. from Columbia and is teaching Economics.

The former members of the faculty had scattered widely for their vacations. Japan, Manila and Hongkong, Peiping, Tsingtao, Kuling and far Szechuan were all visited. The most interesting vacations were Miss Vautrin's which took her to Manila, where after visiting schools, she came back to Hongkong and then visited Ginling alumnae there and in Canton, Swatow and Amoy; and Liu En-lan's who went with the Science Society to Szechuan and, in spite of the disturbed conditions in that province and many warnings of possible difficulties in attempting the whole trip, succeeded in getting through to Mt. Omi and came back bringing rocks from Szechuan to add to the Geological Museum, as well as many pictures and memories of thrilling experiences.

One question which everyone is asking is when are we going to get into the new buildings. I wish I could tell you. We had hoped that we might begin the year's work there, but the delays which are so common in the last stages of large building operations have kept the work from earlier completion. We are hoping that before the end of October we shall be able to use all or part of both buildings. The circular of general information which was printed in the summer gives something of a description of the new buildings

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and what they will mean in making our college work more efficient. We now have the whole academic quadrangle connected by covered ways which add both to the feeling of unity in the group of buildings and also to our comfort on rainy days or when the sun is very hot. When Dr. Wu decided to go to America, we definitely postponed the dedication of the new buildings to some time in the spring, probably in April. We hope very much that at that time we may have a very large representation of alumnae in attendance.

One building which was ready for use at the beginning of the year was the new Practice School dormitory, the gift of Mmes. Kung, Sun and Chiang, daughters of Madame Soong in memory of their mother. We are very happy to have this first large gift from Chinese friends of the College, and the Practice School can now enlarge to the three-year senior middle school which is the ideal practice school for our work in education. This year there are two classes and the girls in the special Physical Education course are living in this building.

We have set Saturday, November 4th, as the date for our Founders' Day celebration this year, putting it a little later because of the large athletic meet which is to be held in Nanking from October 10th to 20th, in which Ginling is participating and which will inevitably mean some holidays and interruption of work. The exercises will be at 10:30 in the morning and the banquet at 7:30 in the evening of the same day. Because of Dr. Wu's absence we shall not make this anything more than the ordinary birthday celebration, but we know you will like to be thinking of us at that time. We are hoping that we may have for one of our speakers at the morning exercises, Miss Margery Fry who was the British woman delegate at the Banff Conference and for five years the Principal of Somerville College, Oxford (Miss Spicer's college). Miss Fry is now in China on an exchange lectureship in Chinese colleges and universities under the Universities China Committee of England. She will lecture in Nanking at Central University as well as at the University of Nanking and here in Ginling. She and her friend, Miss Michaelis, are both very much interested in education and social reform.

The address list which is sent you will give you recent information about your alumnae sisters. If you study it carefully, you will notice that the Ginling family abroad has added Li Chi, of the class of 1931, but known to some of the older sisters because of her earlier years of study in Ginling. She was the one successful woman candidate in the examinations for scholarships in British universities, and she is expecting to be in Oxford, England. Giang Shan-ying, 1925, is also to be in England this coming year, probably studying in London where Djung Hsien-ying, 1924, is with her husband who is a member of the Chinese delegation in the Economic Conference. Bao Dji-lih, 1924, has returned with her Ph. D. from Michigan and is teaching psychology and acting as Dean of Women in Soochow University. Swen Dji-shuh, 1923, and her husband have returned and Mrs. Chen is teaching in the Hopeh Girls Normal School in Tientsin. Chen Yüeh-mei, 1930, has returned from two years study at Wellesley with her A. M. in Physical Education and has joined the faculty of Yenching in this department. Recent additions to the list of married alumnae are Hwang Li-ming, 1927, who is now Mrs. Y. H. Chen, and Shao Gin-siu, 1930, now Mrs. S. S. Shen.

It is no easy task to keep up to date an address list of Ginling alumnae. Here at the College we wish very much you would send us early information about any change which you make in your residence or in your position. We like to be able to answer correctly the many questions which are being asked us about our alumnae. You are our joy and crown and we are always interested in knowing where you are and what you are doing, so will you take time to fill out very fully the questionnaire which goes with this letter? We want to know all that you have done since your graduation. Please boast of any honors or responsibilities which have come to you in addition to reporting the regular professional work which the year has on record, and we want to know what you are doing now in more detail.

This letter is not very personal but I assure you it goes to each one of you with a very special message of interest and affection, and if it brings back personal letters it will make me very happy.

Nanking, China, October 1, 1933

Matilda C. Thurston

DEC 1 1933

Dear Friends:

Glad am I that Christmas comes at least once each year and spurs me on to do those things which all during the year I have wanted to do, but somehow never seemed able to put first in the day's tasks. To some of you I have not written since I saw you in America during the year of 1931-32; to others I have never written the thank-you note for the Christmas gift which you so thoughtfully sent almost a year ago; and to many others I owe letters. Each year I seem to write fewer letters. I like to think that it is because my weeks seem ever fuller than they used to be, but perhaps it is because as the years of my sojourn in China lengthen I find my self living more fully here and seem increasingly unable to keep in touch with Western friends. Six days of the week my days are filled with the routine work of a college teacher while my Sundays are given over almost entirely to the social service and religious work in our neighborhood.

And what shall I tell you of life on the Ginling campus? I hope that some of you have met our college president, Dr. Yi-fang Wu, who left us in June and is still in America. She was invited first of all to represent Chinese women at the International Congress of Women which was held in Chicago during the week beginning July 19th. In August she went to Banff, Canada where she was a delegate at the Institute of Pacific Relations. In September she joined the Missionary Team headed by Dr. Stanley Jones of India which is now visiting some thirty of the leading cities in the eastern and central part of the United States speaking in behalf of the missionary cause. For the sake of missions and for the sake of western friends we are glad to share our president, but we miss her leadership very much in all our college activities. As I work with her I realize more and more that she is one of the outstanding women leaders of the new China-capable, sincere and untiring in her work and thoroughly Christian in her attitudes and outlook.

Our student body is larger this year than it has ever been before. All our dormitories are crowded and many of the rooms which were intended for two students have three in them. There are thirty members in the senior class and seventy four in the freshman class. The total enrollment is two hundred twelve which includes thirty one girls who are taking a special two-year course in physical education. We need a new student dormitory before we can grow any further. It is interesting to compare the freshman classes that come to us from year to year. The age is moving downward, the average age of the present freshman being 19.6 years. On the whole, this year's class seems better prepared than former classes, for which we are grateful. Activities on the campus seem about as usual. The National Athletic Meet which was held in Nanking in October made it necessary for a fairly large group of our students to attend and we had several days of holidays when all the college could attend. The Meet made it necessary to omit two of the autumn events to which we look forward - the Mountain Day trip when all the students and faculty go out to Purple Mountain for a holiday, enjoying the fellowship together and the beauty of the autumn colors in the trees, and also the Annual Field Day when the students exhibit the various types of athletic activities which they learn in their out-door physical education classes.

By the time this letter reaches you our two new college buildings will have been finished. As I sit at my typewriter now I can look out upon the workmen putting the finishing touches to the windows, doors and painting. The heating system is not yet finished and until it is we cannot move in. These two buildings finish the academic quadrangle. The one to the north is to have a lovely library upstairs and the administration offices downstairs. The building to the south has an auditorium upstairs and music rooms downstairs. The money used for the buildings was from the original fund raised in 1921. The dedication of the buildings will probably take place either next spring at commencement or the following autumn at Founders' Day. Last summer we built a new dormitory for the Practice School. This building was a gift presented by Madame Sun Yat Sen, Madame H. H. Kung and Madame Chiang Kai-shek

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in memory of their mother Madame Sung. It is in the southeast part of the campus quite separate from the college buildings. The gift is the first one of any size that has been given by a Chinese donor and we hope that it will be followed by many more.

Because of the unemployment situation in the West you will be interested to hear about the employment problem which faced our seniors last June when they graduated. There were thirty six members in the class and from January to June in their senior year I received eighty seven letters inviting them to positions, that is, almost three positions were open to every member of the class. New professions are opening to college graduates in China very fast. Three of the members of the class went into social-medical casework which is a new profession. I suppose the time will come in China too when there will be more trained people than positions for them, but certainly it is not yet true as far as women are concerned.

I have been very much interested in the change in the attitude of our students toward the poor and uneducated farmers and weavers in our neighborhood. In the past, a small minority of our student body have been interested in improving the neighborhood conditions and for many years they have conducted an elementary school, weekly clinic, a Sunday School and a Women's meeting for them. But during the past two years, especially since the Manchurian Affair, I have noticed a much deeper interest and I think it is shared by many more students. We have a group of more than thirty "Friendly Visitors" or Social Reformers who have adopted homes in the neighborhood and who try to make weekly visits to the homes. During the past year some of these students have been able to help poor homes in a very real way by teaching the young girls to do knitting, or finding a position for some boy of the home. This autumn there has been much interest in starting a Neighborhood House where we can have night classes for the men and boys of the neighboring homes and afternoon classes for women and girls. One member of the student body is quite willing to give a very substantial sum toward the erection of such a Neighborhood House. This evening over in our little day school one of the sociology majors is getting a group of the most reliable farmers in our neighborhood together to see if they are interested in helping to organize a Farmers' Club. This increased interest on the part of students in the real problems of the Chinese poor is one of the most hopeful signs that I have seen during the past few years. They used to talk about "loving their country" but they are now becoming interested in acting out their love.

I must not forget to tell you about my summer holiday. For many years, in fact for more than fifteen to be exact, I have wanted to go down to the Philippine Islands to visit the schools there and to investigate the method of teacher training. So when I left America in 1932 instead of buying my ticket to Shanghai I bought it through to Manila, knowing that it would be good for a year and I could use the last part of it this past summer. Consequently on July 4th I boarded the Empress of Canada and sailed southward from Shanghai for Manila. Those four days of sea voyage I shall not soon forget. I was dead tired after a hard year of college work, and so for four days I did nothing but sleep and occasionally go to my meals. Sailing toward the equator, the air seemed to become heavier and certainly hotter, both of which conditions were conducive to sleep. For the first two days I could hardly pull myself awake enough to dress and go to meals. Gradually the tiredness left me and I was able to enjoy the voyage to the full. Never shall I forget the evening in the Hongkong Harbor. The moon was full. The sky was filled with great heavy clouds. The lights of the city of Hongkong, which is built on a mountain side, looked like jewels in a crown. I sat on the deck of the steamer for many hours watching the moon playing hide and seek among the clouds. I had heard for many years that the Harbor of Hongkong was the most beautiful in the world and that night I knew it was true. On the fifth morning we sailed into the Harbor of Manila.

The city of Manila was far more beautiful than I had thought it would be. Friends from Eureka College met my boat and took me to their home for the day and later I was taken

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to the home of Mr. and Mrs. Charles Gunn of the University of Illinois, now missionaries in the Presbyterian Mission, where I was to spend my three weeks in Manila. Manila is but fourteen degrees north of the Equator so it is quite tropical in its vegetation. The flame trees, covered with brilliant red blossoms were still in their glory. Many varieties of palms were everywhere and many blooming plants. The city seemed almost like a great park in comparison with the cities in China. The streets were wide and very well paved and the public buildings most imposing, especially the new legislative building and the post office. The University of the Philippines the Normal School and the many public elementary and high schools made me realize the American influence which had been at work there for the past thirty five years.

For almost three weeks I lived in the Philippines. I found the head of the normal school, the principals of the training schools, the city superintendent of schools, and in fact all the people connected with the school system most cordial. I was free to visit classes as I desired and to attend the conferences held for the practice teachers. I came away with a very real respect for what has been accomplished during the three decades of American occupation. It seemed to me that they had done especially well in training elementary school teachers.

Much interest was added to my stay in the Philippines by the fact that the independence bill, the Hare-Cutting-Hawes Bill, came up for discussion before the Legislature during the first week of my visit. The daily papers were filled with articles about it. It seemed to me that the two main political parties condemned each other much more severely than they condemned the bill. The situation became so tense that during the last few days of my stay it looked as if the leaders of both political parties would all resign. Since my return to China I have seen an item in the paper saying that the independence bill was finally rejected, which does not mean that they do not want their independence but rather that they do not like the conditions under which it is being given to them. Every Philippino that I talked to said that the Islands wanted their independence but they did not seem to agree as to the time when they were ready for it. Strange to say that all the foreigners I talked to thought that the people were not yet ready for independence, and if it was given to them Japan would soon take possession. No Philippino seemed conscious of such a danger.

I said that I would never forget the four day journey to the Islands, and I shall never forget the journey back from Manila to Hongkong. As we left the beautiful harbor we headed straight out into a typhoon and for the next thirty six hours our boat twisted and writhed. I ate dinner the evening we left the harbor and breakfast the morning we arrived in Hongkong, but nothing in the meantime. As I lay in my berth wondering why I had ever started on such a journey, I could hear dishes dash to the floor and people stagger down the corridor. Fortunately the journey did not last long.

On my return journey I visited Ginling graduates in the cities of Hongkong, Swatow, Amoy and Canton. In all I saw twenty of them. Many of these alumnae are holding places of responsibility as heads of schools. Although the weather was very hot I felt that the visits abundantly paid, for I came to understand the work that our graduates are doing as I never had before. We had many interesting trips together as well as many happy times of fellowship.

On August twentieth I arrived back in Nanking, my holiday having been finished. For the next two weeks I spent every waking hour in pushing the practice school building to completion and getting the new equipment ready to be moved in. During the first few days of September we called the building completed and began the moving process. Within a few days the building was housing about seventy students, and the weary days of moving were soon forgotten.

And what shall I say of political conditions in China? A cloud of silence has settled over the situation in the north between China and Japan. We know that negotiations must be

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proceeding but what they are we cannot find out. General Chiang is heading up the anti-communist campaign in the provinces to the west of us, and frequently we see notices in the papers about his having defeated a group of them. Tonight's paper said that he had defeated two thousand. Personally I believe that useful employment would defeat them much more quickly and permanently than guns and ammunition. It seems to me that the situation in China is not demanding our attention one tenth as much as the critical situation in Europe. Are we letting ourselves prepare the stage for another world war? We know that war does not solve national and international problems, and yet are we letting ourselves march straight into another one? I wish most fervently that we could mobilize for peace and really form a peace army that would be ready and willing to sacrifice for the sake of the peace of the world. I have come to believe that we shall not have peace until we are willing to sacrifice for it as we do for war, and we must begin the sacrifice before the war psychology gets a start. Within the past few weeks I have heard a leading Chinese political scientist and a leading British speaker say that the fact that the United States is not in the League of Nations weakens the cause of world peace more than any other one factor. That has been my opinion for a long time as many of you know. The case against Japan would have been settled far differently I am sure, if the United States had been in the League.

I watch the situation in the United States with a great deal of interest. President Roosevelt has been able to go much farther than I ever dreamed it possible for a president of the United States to go. Will the next Congress support him in his plans or will the powers given him now be taken back again? Who can say? I wish that more of you would write me frankly about the situation since the repeal of the Eighteenth Amendment. Are conditions better or worse?

Last Saturday afternoon a group of faculty and students made a trip to a big Buddhist Monastery about twenty miles from the city of Nanking. It was a lovely autumn day and we went more to enjoy the beauty of the autumn coloring in the trees than anything else. However, on our way to the top of the low mountain we stopped for a few moments at the big monastery. The monks were engaged in their afternoon ceremony of worship when we arrived. To our surprise we found that there were fourteen foreigners, about four women and ten men, clothed in the black uniforms of monks taking part in the worship too. I was told later that these fourteen have come from about seven different countries including America, England, France, India and Japan, and that next month they will take the final vows to become monks or nuns. How I would have loved to have known the story of each and just what it was that led them into Buddhism. If they were trying to escape from the problems of the world they were surely succeeding.

This letter is growing too long and I must draw it to a close. As Christmas time approaches I shall be thinking of you, hoping that the simple joy and peace of that first Yuletide so long ago may be yours.

Sincerely your friend,

Minnie Vautrin

Ginling College
Nanking, China
December 1, 1933

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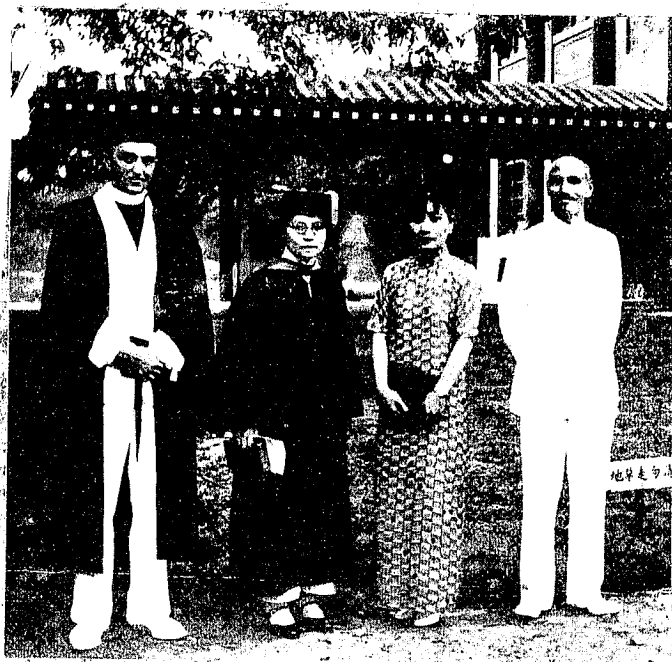
GINLING COLLEGE

NEWS LETTER

JULY 1934

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REVEREND MAGEE, PRESIDENT YI-FANG WU, MADAME
AND GENERAL CHIANG KAI-SHEK
BACCALAUREATE SUNDAY

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NANKING, CHINA

Yale Divinity Library
New Haven, Conn.

The sixteenth annual Commencement at Ginling was marked by the great honor of having General and Madame Chiang Kai-shek at the Baccalaureate service. This came rather unexpectedly, for plans had been made for the Reverend John Magee to preach the sermon. On the afternoon before Baccalaureate Sunday I went to see Madame Chiang on the matter of the dedication service for the Practice School Dormitory, which was given by her and her two sisters as a memorial building to their mother, the late Madame Soong. During the conversation Madame Chiang happened to mention the daily devotions which she and General Chiang have together. It occurred to me right then that it would be splendid for our students to hear from her or the General, so I extended an invitation for General Chiang to speak at the Baccalaureate Service. You can imagine the excitement when word came on Sunday noon that General Chiang was coming! About fifteen minutes before the time set for the service our honored guests arrived and so joined the academic procession.

General Chiang spoke earnestly on the importance of religion in a human life without which a man drifts aimlessly like a boat in the wide ocean without a compass. He referred to the purpose of Jesus Christ to save the people and ultimately to build up a world brotherhood, and how He sacrificed His life to realize His purpose. During this difficult time of national reconstruction, our country needs the devoted service of her citizens. He asked our students, as graduates from a Christian institution, to express the Christian spirit of sacrifice in rendering their service to our own country. Because of another engagement, General and Madame Chiang left quietly after he had spoken.

The Baccalaureate sermon was then given by the Reverend John Magee of the Episcopal Church, and his subject was "The Heart of a Child". He commended Jesus Christ as the best guide for life and found in Jesus' teaching "Except yet turn and become as little children ye shall in no wise enter into the Kingdom of Heaven" the secret of that attitude of childlikeness which makes people humble and teachable in all their relationships with others. He said that the world has even greater need of saints than of scholars and challenged the graduates to make God a reality in experience by keeping even to old age the childlike heart.

The Commencement exercises were the first ever held in the new Chapel and it happened to be the hottest day in June in sixty-one years. A representative from the Ministry of Education extended greetings and Dr. Leonard Hsü, of the National Economic Council, gave the Commencement address. Twenty-nine young women completed their college course and went out to join the alumae in various lines of service.

Again, as in other years, the Appointment Committee received many more requests than there were graduates. A large number of requests for physical education teachers came in, while we had only two college graduates who had majored in that line and three who finished the special two-year course. In music, too, the two majors had many openings from

which to choose. One graduate is going far up into the northern part of Hopei province, formerly called Chihli, to the Methodist Mission at Changli. Another, Miss Tsü Yu-dji, is going into the district recently recovered from the communists in the province of Kiangsi. General Chiang Kai-shek has paid much attention to the rehabilitation work following his military campaigns. Besides what the government is doing in the recovered area in that province, he has asked the Christian forces also to help. Hence a Christian Rural Service Union has been organized under Mr. George W. Shepherd and Miss Bessie L. Meeker, and a comprehensive program will be conducted in one special district, Li Chuan. Miss Tsü had experience as Y.W.C.A. secretary before coming to Ginling as a student, and during her last two years she has served splendidly as the principal of the Day School which is conducted under the student Y. W. C. A. She has a genuine interest in rural people and has a keen mind to study and solve their problems. One graduate of 1933 is also joining the work under Mr. Shepherd and we feel confident that these young women will be able to contribute their share in this important work. The rest of the class will be scattered in many provinces as far west as Szechuen, as far south as Canton and Foochow, and as far north as Tientsin and Changli, and the majority will teach in Mission middle schools.

I should mention here the honor won by Miss Li Chi of the class of 1931 because of her scholastic attainment. Last summer the British Indemnity Fund Committee gave a competitive examination for college graduates all over the country for scholarships to study in England. A definite number of scholarships was assigned to different subjects, and there was only one scholarship for English Literature. Miss Li passed the examination for that subject, leading the list, and so won the only scholarship. We are proud of her success and have heard of her good work at Oxford University during the past year.

The annual recital of the music department this year was splendid. It is the first time in the history of Ginling that original music composed by graduating students has been given on the program. One of the music majors gave a vocal solo which she composed, "The Woodnymph's Call", and the Glee Club rendered as the concluding number on the program "Spring", the music of which was written by the other music major and the words of which were taken from "Love's Labour Lost" by Shakespeare. One of these young women will go back to her mother school, Laura Haygood Normal School in Soochow, and the other will join the music staff at St. Mary's Hall in Shanghai.

This summer's temperature has broken the record of sixty-one years! All through the past week the temperature during afternoons in the faculty living room ranged between 94 and 98. Yet there have been two summer institutes going on and both the teachers and students kept at their work enthusiastically. For several years our faculty have felt that there is a special field of service which we could render to our own

graduates and other middle school teachers who have been working faithfully in the mission schools. Last summer an experiment was made in conducting a two weeks' conference for middle school teachers of biology, physics and mathematics. All those who came found it very profitable and it was highly approved by the government authorities. Last spring the government asked many of the leading universities and colleges to conduct such institutes this summer for the science teachers in the middle schools. One of these institutes is being conducted jointly by Ginling and the University of Nanking. Our chemistry, physics, mathematics and hygiene staff have given much time in planning and conducting classes. The other institute is one for middle school principals and deans, planned and conducted by Miss Vautrin of our Education Department with the help of Mr. Tung Teh-fu, the principal of the Christian Girls' Middle School in Nanking. It is very interesting to have alumnae from as early as 1924 returning and joining the younger sisters of later classes in discussing their common problems in middle school administration and teaching.

1924 marked the year when the first Commencement took place in the new buildings on our permanent campus, and ten years later in 1934 we held our first Commencement in our new and permanent chapel. The Chapel-Music and Library-Administration Buildings were in the original plan for the campus and were included in the building program at the joint financial campaign in 1920-1921. They were not constructed at the beginning because the size of the student body did not warrant the maintenance of too many buildings. The increasing student body led Mrs. Thurston to plan for them as early as 1926, but the trouble in the spring of 1927 postponed everything. However by 1931 we were so crowded that a class had to meet in the waiting room in the Recitation Building and a piano was reluctantly placed in the student Y. W. C. A. room in the Smith Building. Another factor which helped the Building Committee to decide to start the construction in the summer of 1932 was the high rate of exchange in favor of American currency in which the Building Fund was held in New York. Through the careful planning and supervision by Mr. Murphy and Mrs. Thurston the new buildings were finally completed last spring and we gradually moved in during April. The moving of the library was especially interesting. We mobilized the whole student body in line formation and bundles of books were passed all the way from the old library on the second floor of the Recitation Building to the new library on the second floor of the new building as buckets are passed in a fire brigade. The girls sang and enjoyed the work, particularly as they anticipated using the beautiful and spacious new library. Now that we are in the real library, we can hardly understand how we stood the crowded conditions in the old temporary one for so long.

For the very first use of the new chapel we carefully planned to have the Easter service. It was a bright sunny morning and the whole service was so beautiful and dignified

that everyone present was deeply impressed by it. Dr. Li Tien-lu, Chairman of our Board of Directors and Dean of the Nanking Union Theological Seminary, preached the sermon and also conducted the baptismal service for three of our students. The Glee Club sat on the platform as a choir and sang two beautiful anthems. Many friends and alumnae in town joined us on this joyful occasion.

Since we took possession of the new buildings we have done some landscaping and planting and we are making plans to have the dedicatory service at our Founders' Day Celebration next November. This is a much better time than June for our alumnae to return because they are mostly in school work and it is impossible for them to leave their own schools around Commencement time.

Personally the last school year has been the most unusual and interesting year I have had since I came to Ginling in 1928. Right after Commencement last June I rushed off to America at the invitation of the National Congress of Women in Chicago in the middle of July. I was greatly honored to be scheduled to speak on the same program with Dame Rachel Crowdy of England and Miss Jane Addams. It was a great experience for me to meet and know the distinguished women representing different countries at the Congress. In August I was in Banff, Canada, attending the Fifth Biennial Conference of the Institute of Pacific Relations. One other Ginling graduate among the Chinese delegates was Dr. Siao-sung Djang, Acting Director of the Research Department of the Bank of China. As the general theme of the Conference was Economic Conflicts she made a valuable contribution at the Round Table discussions because of her thorough knowledge of her subject. After the Conference I accepted the invitation to speak from the Women's Canadian Clubs and enjoyed meeting the leading women in six Canadian cities, Edmonton, Saskatoon, Regina, Winnipeg, Toronto, and Ottawa.

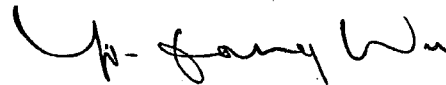
In the fall I was asked to be one of the group who would conduct the United Foreign Mission Conferences. This group was under the leadership of Dr. E. Stanley Jones and Bishop Logan Roots, and conferences were held in thirty leading cities in the east and middle west of the United States. I count it a special privilege to have had the opportunity of meeting the leading church people and knowing their keen interest in foreign missions. I found everywhere, particularly among the women, interest in Ginling College. Many of those who expressed interest were Mrs. Thurston's friends. In most cases such interest had grown up first through the Joint Campaign for the Union Colleges for Women in 1920-1921. I was glad for the opportunity of telling these devoted friends about the thorough academic work, the Christian spirit, the activities of the students, and the actual service being rendered by our alumnae.

Because of the extensive travel in Canada and the United States, I had the unusual opportunity of seeing and being entertained by many friends, alumnae, former faculty and families of members of our faculty. The wonderful hospitality given me personally and their devoted interest in Ginling are

the treasured memories I brought back with me. Our Smith sisters, too, were most kind to me and keenly interested in their sisters college in Nanking. I was given the privilege of meeting with the Smith Clubs in many cities. Through the courtesy of President Nielson and the arrangement by Miss Katherine Richards, I spent a delightful week-end on the Smith campus. It was such an encouragement, as well as a challenge to me, to realize what loyal friends and supporters Ginling has in all these wonderful people I met. I wish to take this opportunity to express my deep appreciation and sincere gratitude to everyone and all of you.

I returned to China in the middle of the winter vacation but just in time to attend various kinds of educational meetings. During the spring I was away several times, attending the Executive Committee of the National Christian Council, the annual meeting of the East China Christian Educational Association of which I was the President, and the meeting of the China Christian Educational Association of which I am the Chairman of the Executive Committee. For this summer I had another chance to travel as one of the Chinese delegates to the Pan-Pacific Women's Conference to be held in Honolulu in August, yet because I had college business to attend to and I did not like to be absent at the opening of College in September, I regretfully declined the invitation.

In May I took a trip to South China and met with the alumnae groups in Amoy, Hongkong and Canton. It was thrilling to see how within a few minutes all the girls gathered after I landed unexpectedly at the Amoy Girls' School in Kulangsu. Amoy. They were most eager to hear college news and about their friends and teachers. Several wished that we would start a graduate department so that they could return to be with us again. You may be interested to know what these eight alumnae are doing! Two were married, keeping beautiful homes and bringing up lovely children. It was in one of these homes that we were entertained at a delicious supper and enjoyed visiting until late into the night. A third was married last year, but she still continued teaching, as many other married alumnae do. Two others were teaching in two different schools, both Mission institutions. Two were carrying the heavy responsibilities of principals, one of a private girls' middle school and the other of the English Presbyterian Girls' School. The eighth came from Changchow, not far from Amoy, where she is the dean in a Mission school. These eight may serve as a typical group of Ginling graduates in any city in China. It is most gratifying to see the purpose of the founding of the College being carried out by this ever increasing body of loyal daughters of Ginling.



Ginling College,
Nanking, China,
July 24, 1934.

Please Return

禧 新 賀 恭

MY CHRISTMAS WISH FOR YOU

PEACE AND JOY

Peace does not mean the end of all our striving,
Joy does not mean the drying of our tears;
Peace is the power that comes to souls arriving
Up to the light where God Himself appears.

Joy is the wine that God is ever pouring
Into the hearts of those who strive with Him,
Light'ning their eyes to vision and adoring.
Strengthening their arms to warfare glad and grim.

— G. A. Studdert-Kennedy.

Sincerely your friend,
MINNIE VAUTRIN

Ginling College
Nanking, China
December 1, 1933

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GINLING COLLEGE
NANKING, CHINA

The end of the year is approaching and before the date changes we want to send greetings from Ginling for the New Year and report on our progress so far this nineteenth year of our life. There are no very unusual events in the record, but too often the unusual is unpleasant and we are thankful for the quiet passing of days full of worth while work and happy play.

College opened on September 6th with the largest enrollment in our history--212 students of whom 31 are taking the special two-year course in Physical Education. Students represent thirteen provinces but forty-three percent are from our own province--which is one of the centers of educational interest in China, and one of the centers of dense population. This year the Christian students are only sixty-two percent of the total. Seventy percent come to us from Christian schools.

For the first time since 1928, when Dr. Wu came into the presidency, the President was absent when college opened. We had counted on her return before the end of September but she has remained in America, urged by the Ginling College Committee to stay for the Inter-denominational Missionary Campaign in thirty of the large cities. Reports come to us of the splendid way in which she is representing China and Ginling, helping to interpret them to the Christian people who come to hear her and Dr. Stanley Jones. And Dr. Wu herself writes of the inspiration which she is receiving from the splendid response to the message and the wonderful spirit of interest in missions and eagerness for spiritual revival. She is being urged to stay on for another two months to share in a promotional campaign for the Christian Colleges of China which would keep her till the end of February. We miss Dr. Wu in every part of the college life but we realize the value to Ginling of the work she is doing in America. An Administrative Committee of three, appointed by Dr. Wu in June, is in charge of general administration. As chairman I have had to resume some responsibilities which I have not carried since 1926 and 1927 and no one will be happier to welcome Dr. Wu back than I.

The National Athletic Meet brought 2,500 young athletes into Nanking in October and the new stadium was for ten days the center of interest for tens of thousands. New national records were made every day. Among the leaders who came with the delegations from Canton, Peiping, Hankow, Tsingtao and some provincial groups were thirty-three women who were trained wither in Ginling or in the Y. W. C. A. Physical Training School which started the same year as Ginling and transferred its work to Ginling in 1924. We count these graduates as adopted daughters of Ginling. There were several in the official referee and national groups which marched at the head of the procession on the opening day. Ginling students took part as members of the Nanking delegation. Shanghai took a large share of the prizes. The meet gave some feeling of national unity and was, on the whole, pretty well managed, but it still left in my mind the question of the value of competitive sport on such a big scale--for women at least.

Evidence that China is evolving a motor car civilization was not lacking on the opening day of the meet when the road was jammed with cars of every known name and in all stages of repair and disrepair. People now drive from Shanghai via Hangchow and there is a good road to Wuhu. New roads are in process of construction in other directions. Mrs. Buck drove me out to Gūyung one afternoon and we were back in time for tea. In the old days it was a hard day's journey out on donkey-back to our station there. The scenery on the Hangchow road is beautiful. When Miss Bigelow of the Astronomy department of Smith College visited us we drove up to Wuhu and back to visit Dr. Hyla Watters, a Smith girl in the hospital there. It is a very delightful way to see China and more and more the country is being opened up and connected with the city by these new roads.

The new buildings, which we fondly hoped to use in September, look finished and we have a new view of Purple Mountain framed by the two buildings. The views of the mountain from chapel and library windows take the place of the views we had before the buildings closed in the quadrangle. We wait now for heat and light and finished floors, and the term is so nearly over that we shall not move till the end of January. Some of us will rejoice in the new offices for which we have long waited; the new library will mean quiet space for study away from the passing of classes, and the music building will free us from the disturbing pianos. The two decks of practice rooms are on the outside so we shall know academic quiet inside the quadrangle. We have been greatly pleased by a gift of \$1,100 from one of the students who was so enthusiastic over the library that she wanted to help in some way to furnish it. The sixteen tables will stand as her gift through many college generations, for like the buildings themselves they are made to endure; strength and beauty are in both.

Founders' Day this year was celebrated on Saturday, November fourth. At the Exercises in the morning we had two splendid speakers, both of whom gave unusually fine addresses. Dr. Francis C. M. Wei, President of Central China College in Wuchang spoke on Creative Thinking and urges students to think through the questions which China is facing in her social and political life. If they do not, who will? Miss Margery Fry, formerly Principal of Somerville College, Oxford followed with an interesting address on Thinkers and Doers--on the need for both in a college group, and the need for a proper balance between thought and activity in the individual.

At the Banquet the gymnasium was crowded with the nearly three hundred who sat down to the birthday feast. With Dr. Wu away and no special anniversary to celebrate we planned a simple program, but after this was over we followed with an informal birthday party for Dr. Reeves who had a Big Birthday this summer when no notice could be taken. Alumnae, faculty and students gave evidence of their love and appreciation of her sixteen years in the Ginling family. Greetings and gifts came from afar, the gifts largely going to the furnishing of the cottage built by her this summer on Reservoir Hill.

Alumnae continue to be in demand and we have no problem of unemployment there. Miss Vautrin reports eighty-seven positions offered to the thirty-six graduates in last year's class with new professions

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opening to women. Both the government and the mission hospital in Nanking have social case workers trained at Ginling. The interest in the social sciences continues.

November brought us an unusually interesting succession of guests and speakers. Miss Fry's visit to China under the Universities' China Committee of England was for exchange lectures and Ginling heard her four times in addition to the Founders' Day address. A series on Public Opinion in relation to various reforms was of special interest. Dr. Francis Miller of the World's Student Christian Federation gave a most thoughtful presentation of the world's need for God--the restlessness which finds rest in Him alone. Earlier in the year we had heard Miss Charlotte Niven, Secretary of the World's Y.W.C.A., and Miss van Asche van Wyck, the President, who visited us with Miss Sarah Lyon of the American Y.W.C.A. We are looking forward now to a visit over Christmas from Miss Muriel Lester of Kingsley Hall, London, who is visiting China under the auspices of the Fellowship of Reconciliation of which she was one of the founders. China needs reconciliation at the moment, with the Fukien group threatening Nanking, and with the communist unrest eating at the heart of the country. And it is "not with swords' loud clashing" that the problems political and economic can be solved--only by the way of reconciliation and the "deeds of love and mercy" can the heavenly kingdom come in China or in Europe or in America.

Problems--unsolvable problems they seem at times--are troubling us even in our quiet valley. We are involved in the world depression, for our receipts have fallen off and exchange has cut down those which continue. A year ago we got five to one and this month less than three to one on exchange. We need at present exchange about U.S.\$5,000 to carry through the year without debt. We need to provide in some way for housing faculty and students next year when we should increase our student body. This problem has its financial side for the money is not available, but it has other complications which are causing us no little concern. One of the new roads which Nanking is making threatens to cut through the campus where we had planned to build future residences and we may lose much needed land and suffer a huge assessment for improvements (?) which look to us like damages irreparable, in the loss of quiet and privacy. There is only a faint hope that some consideration of the fact that we are an educational institution and not private property may be given to the petition we have made to the authorities.

Hope we must keep--hope that friendly decision may be given on the road, that a way may be found to provide for the student growth in 1934, that gifts may come in to balance the budget before July 1934, and that we may have assurances which will help us to plan for the next college year without lowering our standards. And we hope for China, too, that peace may come within her borders and good will between her and her neighbors. Peace and good will would solve the world's problems too and the Christmas star still points the way to the One in whom our hopes may be fulfilled.

Matilda C. Thurston

December 20, 1933.

NEWS LETTER FROM GINLING COLLEGE
1933 - 1934

Absence of the President

For the first time since Dr. Wu came to Ginling as President in 1928 she was absent when the College year opened and she was away from the college until February 1934. The administrative work was carried on under a committee of three, of which Mrs. Thurston was chairman. Dr. Wu's work during that absence was of a varied character. In July she attended the International Congress of Women held in Chicago, in connection with the World's Fair. Dr. Wu represented China, and representatives of many other countries were also in attendance. From Chicago she went to Banff, attending for the third time the meeting of the Institute of Pacific Relations. In connection with both of these meetings she did a good deal of speaking which brought her into the circles interested in Ginling, and whose interest was deepened by this contact with Ginling's President. For the last four months of the year Dr. Wu was speaking in the Foreign Mission Conferences which were held in thirty-three of the largest cities of America. Here, too, she met old friends and made new friends for the College. In May, 1934, Dr. Wu was again absent on a trip to the South Seas, which included visits to Amoy, Hongkong, Canton, Batavia and Manila. In all of those places she was welcomed by Ginling girls who were very happy to see her, and very proud to introduce her to their friends. In many of these places she did some speaking, and got a good deal of publicity, which will be of value to the College in the future.

Cooperation with University of Nanking.

In the summer of 1933 Ginling participated with the University of Nanking in a Summer Institute for Science Teachers. A majority of the students were graduates of Ginling and of the University. The experiment met with very hearty approval of the government authorities, so much so that this summer similar institutes are being held in sixteen centers in China. The year is also notable for further developments in cooperation with the University of Nanking. There has been more real cooperation in planning, and a schedule has been arranged which makes easier the taking of courses in the other institution for students in both.

Neighborhood Work:

The neighborhood work which has been a feature of our life since we came to the new campus in 1923 has been broadened during the year, and is reaching out to more members of the neighborhood, largely small farmers, so that we are through them somewhat in touch with the rural problems which are of such vital interest at the present time in China. Money has been secured by gifts from students and faculty, and by the efforts of these groups from some outside friends, for a building which will serve as a center for community work. A gift of \$1,000 for this came from one student, and another fairly large gift came through the effort of the father of another student who raised money for the building among his friends.

Improvements have been made in the Sunday School organization: really a division into two schools, one of which is for the pupils who attend more regularly and are connected with the Day School, the other for the smaller children and those who cannot be counted upon for regular attendance. The neighborhood women and girls have been reached through the work of Miss Lo, who has been a friendly visitor and evangelist in many of the homes, and by the regular friendly visitor, students and teachers, who keep in touch with the neighbor families.

1933 - 1934

Campus Life

Life on the campus has differed this year in the arrangement for faculty housing. Before, we have had one large group in the Faculty House and other members of the faculty have lived in rooms in the students' dormitories. This year at East Court a second group of ten have lived together, and had something of group life. all the college houses have been crowded and our most pressing need at the present time is provision for increase in accommodation for students. We have felt an increasing conflict of campus and classroom activities and need to give some thought to the relative values of both. The year has been free up to the very end from any special political agitations or social problems.

Buildings

The new buildings did not actually come into use until April, 1934. Delays due to many causes made it difficult for us to have the use of them earlier. As usual one would wish some things different. It is hard for most people to visualize a building from the architect's plan. We hope the defects may be remedied in time, and we have had much delight, especially in the Library, which has the atmosphere of academic quiet, most favorable to study. Already we wonder how we could have done without these. The buildings indicate the interest of students and alumnae. One student made a gift of \$1,100 for library tables. The Alumnae have given a screen and platform furniture for the Chapel, and the senior class is making a gift for the lamps on the library tables. We realize this year how fortunate we were in doing our building at a time when exchange was so favorable. The average was above 4.70 for a time, while this year it has been something under 3.00.

Finances

In other respects the financial situation is not so happy. The year has seen an increase in student fees, but a decrease in Board support and in gifts, which with the drop in exchange has faced us with a probable deficit at the end of the year of something over \$7,000 on our total budget of approximately \$146,000, as revised March 1, 1934. For the year 1934-1935 to balance the budget we need \$26,076.50 after making a cut of \$7,540. on the budget based on reasonable faculty askings which was \$148,037. We should get a larger percentage in China, but it takes time to build up a supporting constituency and Ginling is not yet twenty years old. This year the proportion from fees is 40% which is higher than it has been. Gifts for buildings and equipment are easier to secure than money for current income.

Students

The enrollment, 212, in October, 1933, was the highest in the history of the College. Of these thirty were seniors and thirty-one members of a special two-year course in Physical Education. There is a slight drop in the percentage of Christians due to the size of the freshman and special Physical Education groups. Applications for next year are larger than before and our limited space will not allow for much increase in student enrollment. As before, the demand for the graduates continues and testifies to the value of the work Ginling is doing. Whatever field of religious, educational, or social welfare you enter you will find Ginling at work, from Canton to Peiping, from Shanghai into far Szechuan. Twenty years ago workers of this type were not to be found in either government or Christian service.

The class of 1934 were told by the Commencement speaker, Dr. Leonard Hsu, that in dealing with social problems they needed the scientific attitude and a real knowledge of and interest in China and her people; but above all, those who served must have constancy, without which no great work can be accomplished. The College

1933 - 1934

had the unexpected honor of having General and Madame Chian Kai-Shek present at the Baccalaureate Service and in his informal address General Chiang stressed the importance of religion in life, and urged the graduates to follow the example of Jesus Christ and serve in His spirit of loving, self-sacrifice. For all who work in the College and go out from it this would be our strong desire.

(Signed) MATILDA C. THURSTON

RECONSTRUCTION WORK IN KIANGSI

The Christian group are making an experiment in a village five li from the city of Li-chuan which is the center of the district assigned to them. The village is three to four square li in area and has 300 to 400 families. It is a mountain village - rather - surrounded by hills as by a wall - with very beautiful scenery.

The people are tobacco farmers and the women help in the field work, although almost all of them have bound feet and long hair no signs either of republican or Communist influence on their customs. In twenty families who were visited not one girl could read. Most of them had never left the village, even to visit the nearby city of Li-chuan; and in spite of the propaganda to which they have been exposed during the last seven or eight years they show almost no signs of the Communist influence in culture and liberal ideas.

Men and women are described by the college girls as very conservative and narrow minded. They "seemed strange and afraid of us;" they had such a bad time under the communists that they are afraid of people coming in from outside. The newcomers will have to breakdown this fear, and convince them that they are their friends. The Communists left behind them so much fear and hate.

They are using a school located in a temple as a center for the educational work. There are fifty children, five of them girls. The emphasis will be on education and hygiene to begin with. For the work with women they plan to call and get acquainted, hoping gradually to open some classes to teach handicrafts. They feel that the women are not very eager to learn so they will have to be persuaded and it will take time and patience. There is a difficulty of a local dialect and the young missionaries - for that is what they are - will have to learn the language before the women can understand them.

The group which is starting work on this project of Christian rural reconstruction will number about fifteen. Several of them are college graduates from Yenching, Nanking, Ginling. Of the women there are two Ginling graduates, a nurse, a Bible woman and there is to be a woman doctor and two Yenching women. Miss Bessie Meeker is to be a member of the group. They will live together and be a little community, to me not unlike the little companies that worked with Boniface in Germany or with Dernard in Clairvaux. They will be modern in their methods, but they are in the midst of mediaeval ways of living and thinking.

Another Ginling girl is working in the project planned and financed by the National Economic Council - Phoebe Hoh - she has had special training along the lines of rural work for women and girls and she is to be in charge of a district with center in Nanchang, to organize and supervise such work. She feels that although physically separated from the other Ginling girls they are "spiritually-actually working together". And they need each other's help, and the help of many friends who though physically separated may also be "spiritually-actually-working together" through prayer and personal interest.

M.C.T.

From Address by General Chiang Kai Shek, Ginling College
June 24, 1934

Knowledge is usually divided into two categories, the metaphysical and the non-metaphysical. Now that you have finished College you have mastered the non-metaphysical branches and you should continue the pursuit of the metaphysical, particularly religion. Why do we come into the world? Can we live in the world without any idea of religion? This higher metaphysical knowledge concerns itself with religion and things spiritual and answers these questions. We are made and sent into the world with some responsibility for bettering the world; we come with purpose; we are to make the world better than it was. A man who is without religion, who does not place the emphasis on this higher knowledge, is like a man on a boat in the wideness of an ocean without a compass. A life without religion is aimless. One without religious ideas can never understand what life really means, and will drift purposlessly without achieving much. Religion will enable one to struggle with a definite purpose toward a final goal.

In the old teachings of Chinese philosophy spiritual life is emphasized as well as the intellectual. Now that some of you are finishing your college careers you are reaching certain intellectual standards, but there is still to be considered this more serious problem of your spiritual life. Now that you are graduating I should like to ask if you know what Christianity is -- what does it stand for? Christianity is a religion with a definite goal and a lofty purpose. Jesus Christ, the Founder, was revolutionary in his conception of living and society. He set an example of what life ought to be. In His day the Jews were under the oppression of the Romans. It was Jesus' purpose to liberate people and ultimately to build a world brotherhood. Christ came to save the people of all the world. As we know, the Three Principles of Dr. Sun Yat-Sen are evolved from the philosophy of Jesus Christ. Both were firm believers in world brotherhood. With His aim before Him, Christ was willing to sacrifice. He was willing to sacrifice even unto death for the people. It is this spirit which causes men to adore and worship Him. With all your scientific training you are going out to serve, but remember you cannot render any real contribution to society or humanity unless you serve in the spirit of Christianity -- the spirit of sacrifice. This graduating class is going out into the world for which it has a responsibility. Will the intellect alone serve to better our country, environment, and the world? No, the intellect is not enough, it must be assisted by religion, by the spirit of Christ. As graduates of a Christian institution, it behooves you to strive to grasp the essentials of Christianity, for your own benefit as well as for that of others who do not have the chance to come into contact with institutions of a similar nature. This is a period when our country is going through difficult times, and with the Christian spirit of service you can make your contribution to her in the revival of the nation.

For ASSOCIATED BOARDS, Christian Colleges in China

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Sent of Pres.

Nov 18

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The sixteenth annual Commencement of Ginling College for Women in Nanking was held on June 26, 1934. A great honor came to the College at the Baccalaureate Service on June 24th, when at the invitation of the President, Dr. Yi-fang Wu, General and Madame Chiang Kai-shek attended the Service, and General Chiang addressed the graduates informally. He stressed the value of religion in human life and said that in the difficult times through which China is now passing Christianity is the only thing which can save the country. He urged the Ginling seniors as graduates of a Christian institution to go into their various fields of service for China in the spirit of Jesus Christ, which is the spirit of sacrifice. The Reverend John G. Magee of the American Church Mission (Episcopal) was the Baccalaureate speaker and his subject was "The Heart of a Child". He, too commended the way of Jesus as the best way of life and challenged the graduates to keep God a reality in experience by keeping even to old age the child-like heart. The Commencement address was delivered by Dr. Leonard Hsu, on leave of absence from Yenching University and a member of the National Economic Council. He emphasized the importance of maintaining an objective point of view and dealing with social problems by the scientific method, basing all programs on real knowledge of and interest in China and her people, whose character gives hope for the future of the country in spite of present discouragements.

Twenty-nine young women were graduated. In these days of unemployment it is interesting to note that all these graduates have positions in the fields for which they are particularly trained. The two graduates who majored in physical education received

JUN 26
1934

twelve invitations each, and the two who majored in music were almost as much sought after. One girl who majored in Sociology will go to Kiangsi to work ~~with the~~ in the Christian Rehabilitation Service which was organized by General and Madame Chiang Kai-shek in the district of Li Chuan. This district had been held for years by the communists and is now being used as an experimental center for this work which is being carried on with the cooperation of the Christian Church in China. These twenty-nine young women will join the two hundred and fifty older alumnae, going to serve in the rural centers as well as in the large cities of China, from Canton to Peiping, from Shanghai into far Szechuen, under the auspices of the government as well as in mission institutions. Whatever field of religious, educational or social welfare you enter you will find Ginling at work. Twenty years ago workers of this type were not to be found in either government or Christian service.

RECEIVED
UNIVERSITIES

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JOINT OFFICE

金陵女子文理學院

GINLING COLLEGE

NANKING, CHINA

July 5, 1934.

June has been a very full month. Dr. Wu got back from her southern trip on the 12th. She had made visits to Amoy, Hongkong, Canton, Batavia and Manila. In all of these places she was welcomed by Ginling girls who were very happy to see her, and very proud to introduce her to their friends. In many of these places, she did some speaking, and got a good deal of publicity. We have received copies of the papers in Batavia, with her picture and report of her speeches. She did not feel that was the right time to make any special appeal for money. But we all think that her contact in these places and the interest in Ginling which was shown prepares the way for future work in groups of Chinese who are very loyal and able to make generous gifts to work in which they are interested. I was specially happy to have her meet in Manila, my good friends, Mr. and Mrs. Wright and Bishop and Mrs. Mosher, although I had not known of her going to Manila in time to make there any special connection for her.

In the matter of social life, we have been very strenuous. The calendar is full of rehearsals for this and for that, so many entertainments being planned for the elder sisters who are leaving the college; and every entertainment must needs have at least one play. Usually there is an English play, a Chinese play and a dance interlude with welcoming speech and Class Song, and then a speech of thanks by the president of the Senior class.

The first party was the Sophomores for the Seniors, then the Juniors and Freshmen combined to entertain the Seniors. The Practice School had an entertainment for their friends this year-more plays. They did not have a commencement, because there are only two classes. On Saturday, June 9, the Physical Education department gave a dance recital, for which they had made such careful preparation through the whole term that it needed only two rehearsals out on the lawn for the final performance, which was one of the most interesting entertainments of the kind which we have ever had at Ginling. There were several very pretty dances of different types, and then a Peter Pan Dance which was really very lovely.

The Music Department brought their work to a conclusion with a recital on the evening on Saturday the 16th. One of the guests who had attended all of our similar entertainments said she thought it was the best recital we had ever given. It was the first time in the new Chapel, and it was a very enjoyable programme of Piano, solo and ensemble pieces, and songs by the Glee Club and Freshman Chorus. That afternoon we had all

CONFIDENTIAL

July 5th, 1934

Letter from Mrs. Thurston,Ginling College
Nanking, China

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The Class Day play was the culminating social feature of the month, given on Monday night. I quote here from Miss Loomis account:- "On Monday evening, June 25th, the Class of 1934 presented the Class Day program before an audience of over 500 guests. An English play, "The Cure", which had been translated into Chinese, was given by members of the class. Miss Djang Deh-wei and Miss Du Gieh-fang of Shanghai, Miss Lin Yu-Wen of Foochow, and Miss Ong Gwei-siu of Chefoo, had parts in this play. An operetta "College Sketches", the theme of which centered in the events of a college freshman's life, was given. All members of the class participated in the production of this operetta, painting the scenery and writing the words which were set to familiar tunes by members of the class. The operetta was attractively costumed and the lighting effects were colorful and effective. Music was provided between the play and operetta".

Fall 1934

"COLLEGE OPENS AGAIN"

After the Terrible Heat in July we were almost afraid to come back in September, but the opening days were delightfully cool and comfortable and through the whole of September we had no hot weather, so our fears, as is so often the case, were foolish. In spite of the drought the rains which had come in August had made everything green and the campus was looking very beautiful. The crepe myrtle was in bloom and we had quantities of the red amaryllis; the roses had begun their later blooming; zinnias were very gay; soon we shall have our glorious chrysanthemums. We found it hard to get green vegetables and our garden has suffered very much from the long continued drought. In the country around us the situation is pretty discouraging. What survived the drought was drowned out by the unseasonable rain later in the season, and they tell us that after November the food supply of the region will be pretty well exhausted, and they will have to have some form of relief work in the country. This is quite wide spread and it makes a very great problem for the government.

We began our work with a freshmen program which is more or less along the same line as in many colleges in America. It helps to carry the freshmen through the homesick days and to save them from the confusion which the new place and the change from school to college ways of working often produces. They are told about the history of the college; how to use the library, etc.; they are given their physical examinations and registered. All this is cleared away before the actual college work begins for them. Seniors were back for a three day retreat, in which they faced up to their new responsibility as older sisters in the college family. Official registration was on Sept. 7 and classes began on September 10. We have a total enrollment of 213 students which is one more than last year, but represents a larger total in regular college courses. Last year thirty-one were specials in the two year course in Physical Education.

Again this means a very serious situation in the way of crowded living in the dormitories. Last year we had room for over thirty in the Practice School dormitory, but this year they have three classes and are making full use of their new dormitory. Their enrollment is seventy-four. Now the need is becoming more urgent for the class room building in connection with the Practice School. They are using one fourth of the Art's Building and although we are not crowded in that building, with the rooms which were formerly used for offices and library available, we are feeling the crowding in the gymnasium, and the Practice School has no suitable room for assembly and chapel. We hope there may be another gift for this building from friends in China. The Practice School is the laboratory for the Department of Education and a very large part of our service to China is the training of middle school teachers which we can do much more efficiently by having a Practice School under our own control.

The faculty list has practically the same number of names as last year. Fourteen of them are new but they represent no increase. We lost four men to government service in which the demand is very much greater than the supply. I suppose it is inevitable that the school should

have to lose, some of our very good men for whom this service opens up a larger opportunity; and of course, in general, larger reward in the way of salary than a Christian college can offer. Two former members of Ginling faculty were successful in the British Indemnity Examination last summer; Mr. Chiu from our Chemistry department, and Mr. Li from Physics department, who are both now studying in England. Mr. Chiu is succeeded by Miss Hwang who has her M.A. from Yenching, and in the Physics Department we have Mr. Hsiung back with his Ph.D. after two years at the University of Chicago. Miss Spicer has also returned after a furlough year spent in London. Out of the fourteen who are new four are alumnae who come back familiar with the college ideals and are quickly at home in the college life. In the faculty group there are twelve men and twenty women who are Chinese and twenty foreign women. Resident on the campus we have nine men and a total of thirty-five women, of whom nineteen are Chinese.

Our cooperation with the University of Nanking this term has twenty nine Ginling students and two members of the staff taking fifteen courses at the University and twenty-one University students and seven members of the staff taking seventeen courses in Ginling. In terms of student-hours the University is giving us 116 and Ginling is giving the University 120. The exchange satisfies a demand for courses which, if offered, would be additional expense, and because the number of students taking them would be small, it would be something of an extravagance on the financial side. French, for instance, is not offered in the University this year, and there are twelve University students and staff members taking this course at Ginling; thirteen Ginling students are taking a special course of lectures in Sociology offered in the University by Dr. Leonard Hsu.

We have a new group in the student body this year-three American girls who graduated from the American School in Shanghai and are taking work at Ginling for which they hope to transfer credits to some college in American when they complete their college course; and one boy, the son of a professor in the University of Nanking is counted in the group of University students taking course at Ginling. None of these is a resident student. A good many of the colleges in China are providing in this way for foreign students. In some cases the institution seems to have offered inducements to them to come. It is of course an interesting experiment in internationalism, but the real cause of it is financial depression. For undergraduate students we cannot meet the need of Chinese students, which of course is our first responsibility, and at the same time provide the ideal course for American students.

Our financial situation is more hopeful than it was last March when we approved our budget for the year. After counting out something more than \$7,000 which really should have been included, we had a total of \$140,500 toward which we could only see receipts amounting to \$114,400 leaving a balance to be raised of \$26,100. In addition we were threatened with a deficit of more than \$7,000 from last year. How we managed it I do not yet understand, but we closed the year with a small balance of \$560.08 and we now have toward the balance to be raised for this year a grant of \$3,650 from the Rockefeller Foundation, and the promise of a grant of \$5,000 which the Ginling Committee is hoping to secure through the campaign of the Associated Boards, and also promise of a grant from the Ministry of Education of \$12,000. Of this only a part can be used to balance the budget but it will help to restore some of the things which

were cut out in the reduced budget of last March. With the uncertainty in exchange, and in the result of any campaign, we still need to plan with care and have regard to economy in carrying on our work.

We are working on plans for Dedication Exercises and Public Opening of the new buildings in connection with Founders' Day, which this year is to be celebrated on November 4. Ever since 1927 it has seemed best, because of the fact that we had religious features in our program, to hold exercises on Sunday instead of on a week day. Last year we took the risk of having Founders' Day on Saturday and nothing happened, but here in the capital there seems to be a little more fear of public criticism if we omit the ceremony of bowing to the picture of Sun Yat Sun and reading his will at the opening of any public program. To combine this with religious exercises seems to some people inconsistent, so for this special occasion we are planning the religious ceremony of dedication on Sunday afternoon and a public opening on Monday afternoon which will be in the nature of an official program. Whether we will really get an audience of public dignitaries, and which of the two exercises will be attended by representatives of the Christian colleges who may come, remains to be seen. Some of us wanted to try to combine the two and not make too much of the occasion. If the Sun Yat Sun ceremony is not a form of idolatry but merely a recognition and honoring of a man who has done a great work for his country then there is nothing that would make prayer to God and recognition of the Christian character of the institution inconsistent. I am one of those who has an uncomfortable feeling about the ceremony and have never been able to bring myself to bow. When I take part in it in public I pray for China that she may not follow the path of narrow nationalism but see herself as a member of the family of nations.

There will be a Founders' Day banquet on Saturday evening followed by an informal entertainment to which we will invite friends of the college. We cannot invite all of them to the banquet which, now with all the students included, fills the gymnasium or the guest hall full to overflowing. The Sunday exercises will be more or less like our Founders' Day with the addition of a service of Dedication. On Monday afternoon there will be much speech making, followed by a banquet to which some of the dignitaries will be invited. In the evening there will be a concert at which Miss Hwang Yu-kwei for a time a student at Ginling (sister of Hwang Yu-fuh, 1922) and Mr. Benjamin Chen (a cousin of Dr. Wu) will sing, supported by the music department and students in music. We have a concert rather than a play, because it makes less confusion on account of rehearsals. We found at Commencement time using the same stage for dress rehearsal on Saturday night, Baccalaureate on Sunday, Class Day play on Monday night and Commencement Exercises on Tuesday morning was an impossible conjunction of events.

Last night in faculty meeting a very interesting report was presented by Miss Vautrin of the work of the Appointment Committee from April to Aug. 1934. It shows again the demand which is made for women trained as our graduates are trained. There were 115 applications received and only 29 graduates. The majority of the requests were for teachers in Middle School; 3 requests were for principals and 3 for deans. The medical social case worker is also being sought after, and rural workers-7 applications came in for them; 17 openings were in Y.W.C.A. work. Now and then there is difficulty in placing a graduate who has specialized too narrowly or who wants to go into some line of work in which women are not yet desired in any number; but we have no problem of unemployment to trouble us in regard to our graduates.

M.C.T.

恭賀新禧

Miss H. L.

Nov-17, 1934

Dear Friends:

My annual Christmas letter to you this year is to be a copy of a diary which I have written during the past year for our Ginling alumnae. It reveals the everyday happenings on our campus and I hope will not be uninteresting. If it confines itself a little too closely to Ginling and fails to put you in touch with the greater movements in China, I hope you will forgive me. May I let this printed letter serve as an answer to the personal letters which I have had from many of you during the past year?

As the world again sings the Christmas carols of "Peace on Earth, Goodwill to Men", the tension in China becomes more acute. She is slowly but surely being convinced that she must become a strong military power if she is to secure the place which she covets in the world family of nations. For several years now all the young men in high schools, colleges and universities have had to take several hours of military drill each week under men from military headquarters. Last summer most of these students were required to spend several weeks in a military training camp taking vigorous military drill. No longer are make-believe guns used. One Christian principal in another part of China who objected to this militarization of education was severely reprimanded by national headquarters in Nanking. This past week we had several city-wide drills in preparation for air raids. All the lights on streets and in houses had to be put out while the aeroplanes roared over our heads dropping make-believe bombs. Friday while I was coming up the main street of the city I passed as many as ten machine gun squads. At present conditions are quiet in Peiping but people from that city say that they do not know when the situation may change. We of the West who say we have been following the teachings of the Prince of Peace for these many centuries have taught Japan and are now teaching China that militarism and not goodwill is the strongest force in the world. Can't we of the churches of the world stem this tide and strengthen the hands of the organizations of peace and cooperation?

Those of you who know Nanking of old would find it greatly changed. To the east of the city a national park of real beauty and dignity is being developed which has not only a place for tombs and memorials to national heroes but also a national athletic stadium, a great swimming pool and an amphitheater for concerts. I'm not so enthusiastic about the development in the city where many residences, mostly of a cheaply built semi-foreign style, are going up rapidly and where wide roads are being rather ruthlessly pushed through. To me the development in the city is a lost opportunity. Seven years ago Nanking had the opportunity of being developed into one of the most beautiful national capitols. Open spaces within the city wall, and all the beauty and variety of Chinese architecture would have made such a development possible.

A very real interest in the rural development of China is sweeping over the country. The government is attacking the problems of the farmers in earnest. A rural Christian project was started last September in the Province of Kiangsi. Seventeen young men and women, among the best from the faculties and student bodies of our Christian college and universities, have volunteered for this reclamation work. Many kinds of rural cooperatives have also been started. It is one of the most hopeful movements in China.

This letter already too long must be brought to a close. It bears to each of you my very best wishes for a truly joyous Christmas and a happy New Year.

Sincerely your friend,

Minnie Vautrin

Office file
Do not Remove
100 7 1/2 ft. Ans

恭賀新禧

Nov 17, 1934

Dear Ginling Alumnae :

Having failed to send you greetings last Christmas, early this year I decided that I would keep a diary for you and send it out soon after Founders' Day. I've only half succeeded but such as it is I send it on with the hope that it will be of interest and will draw you even more closely to the life of your Alma Mater of which you are even now such a real part. And so I begin the narrative—

January 17, 1934. It is final examination week and everybody is busy. To our surprise who should arrive this morning at seven o'clock but our own Dr. Wu. We knew that she had sailed from America and had arrived in Shanghai yesterday but because of educational meetings there she had written that she could not come up to Nanking this week. The temptation to see all of the students and faculty before they scattered for the midyear holiday was evidently too great for her so she left Shanghai last night and arrived in Nanking this morning. When she entered Faculty House a shout went up that brought all but the soundest sleepers from their bedrooms. What greetings followed! Before she took off her coat she went to all the student dormitories to greet the students and also to East Court where nine faculty members are living this year. A very large group of students came to chapel this evening - we are having chapel at 6:30 during examination week - to hear her talk about her impressions of America. Somehow she made us all feel that it is only a Christlike loving and forgiving spirit that can unravel and solve the many difficult problems in the world today, both in the East and in the West.

February 7. You will be interested in the announcement party and feast which the "old faculty" attended last night at the home of Mary Chen (1923). We half suspected that it was to be an announcement party and sure enough it was. When Mary's mother stood to offer thanks at the beginning of the feast she very beautifully asked for a blessing upon the newly engaged couple. When the blessing was finished we all arose and offered our hearty congratulations to Bao Dji-lih (1924) whose engagement was announced to Mr. Gao who teaches psychology at the Catholic University in Peiping. The romance started in the psychology laboratory at the University of Michigan.

February 9. The first assembly of the new semester was held at noon today. Dr. Wu gave a very inspiring talk, almost a confession, telling how she seemed unconsciously to idealize China and Ginling while she was travelling in the United States. She told us how in many of her talks she stressed the three things which Ginling students through the years have possessed, namely, (1) An earnestness of purpose in their studies. (2) A spirit of cooperation and responsibility in the life on the campus - the family spirit of which we are justly proud. (3) A spirit of service to others as revealed through neighborhood activities. She urged the students to strive even harder to live up to these high ideals of our college life.

February 11. I am reminded today of a chapel service which took place in the spring of 1924 - just ten years ago. Today the service was given over to a group which is planning for a new Neighborhood Project. A campaign which has been carefully planned for months is being started to raise \$2400.00 for a Neighborhood House and \$3300.00 for a Neighborhood Health Center. Some of you to whom I am writing will remember that in 1924 less than one hundred students raised more than nine hundred dollars for our

Neighborhood Day School which we built in the following summer and which has been faithfully serving the children of our immediate community since that time.

February 13. This evening at 6:45 a new course was started at Ginling. It is called Educational and Vocational Guidance. Its purpose is to help freshmen choose their major courses and consequently their future professions more intelligently and thoughtfully. During the semester each department in college will present to the freshmen the openings and needs in its field and the ability needed to major in that field. Also outside speakers will be invited to present the professions of nursing, medicine, writing etc. All freshmen are required to attend these lectures.

February 14. Today is the old China New Year but the old festivities are gone, at least in Nanking. Personally I miss them for I found great delight in your old China New Year customs. Many of them, having grown up slowly through the centuries, have great social value and it seems to me should be preserved, especially for the sake of the common people. I believe the Government would do well to make a careful study of these customs and try to preserve those that make life happier and brighter for those who toil so faithfully throughout the long year.

February 16. We are keeping the World Day of Prayer today. Dr. Wu is leading the union service in Chinese in the city and Mrs. Thurston is leading the service in English at Ginling. The program which we shall use was written by a woman in South Africa. It is inspiring to think that the women of the world will be united in this service of prayer and praise today.

March 1. I have just returned from my second movie in Nanking. Twice in fifteen years is not a very good record judged by modern standards, is it? The movie was "The Sign of the Cross". If you have an opportunity to see it, you should go by all means. Most people left the big theater sad and silent although many in the audience were not Christians. It made vivid what our spiritual heritage cost the Christians of the first few centuries. It is comparatively easy these days to become a Christian and we sometimes forget that many have had to pay a tremendous price for the faith and the message which we receive at so little cost.

March 2. The Ginling Board of Directors is having its annual meeting today. Twenty members are present, thirteen Chinese and seven Westerners. Eight of the thirteen Chinese members are women. It looks as if we are facing quite a large deficit in the budget for next year.

March 22. I found the chapel talk today particularly interesting. Mr. L. C. Cheng, head of our Economics Department talked on the Pei Hwa movement in China which as you know was started some years ago by Dr. Hu Shih. He showed how it has become flowery and ineffective as a tool for expressing ideas. He then read a passage from the New Testament, which in 209 characters portrays vividly and clearly the story of the owner of a vineyard, each sentence carrying forward the meaning. In closing his talk Mr. Cheng told the students that if they wished to master the national language they could find no better way than to learn a chapter from the New Testament each day. Twice in the last five years I have heard speakers say that, and yet when I came to China more than twenty years ago the Chinese of the New Testament was looked down upon by all

Chinese scholars. Those men who first translated the New Testament were not thinking of the style of their Chinese - they had a great message to share with others and they chose words that would do it clearly and effectively. That after all is the secret of all creative work whether in art, in literature or in social reform, isn't it?

March 25. Today is Palm Sunday. This afternoon from four to six o'clock in the chapel of the University of Nanking we listened to a mixed chorus of almost one hundred voices render "The Crucifixion" by Stainer. Students and faculty from the University, Ginling, the Theological Seminary and from Central University were in the chorus. The large auditorium was crowded with probably 1500 people. As I sat there listening to those wonderful words and the beautiful music my mind went back to March 25th, 1927 - just seven years ago. Some of you will recall that on that day and at that very hour all the western faculty members of both the University and Ginling were forced to leave Nanking and for many it seemed that the future of both institutions was dark indeed. What little faith we have in the power of God to preserve that which is part of His plan and done in His name.

April 1. It is Easter Sunday. This morning the first service was held in our new chapel. Although it is the first day of our spring vacation all students had been urged by Dr. Wu to attend this service and most of them did so. Three students confessed their faith in Christ as their personal Savior. It was a very lovely and impressive service. The sermon was delivered by Dr. Li Tien-lu of the Nanking Theological Seminary.

April 2-5. Spring Holiday. Seventy three students and faculty made a pilgrimage to the sacred mountain of Tai Shan and the Tomb of Confucius. We chartered a third class car and used that as our abiding place for the four days of our pilgrimage. Such good fun as we had! We made the trip up the Mountain and down and out to the Tomb and back without a single mishap. I could not refrain from comparing the students of 1934 with those of us who first made the same trip in 1923. The students moved slowly in those days, like old women. Now they move with energy and enthusiasm and it is difficult to keep up with them. Several alumae and even two student mothers went with us this time. On the way back Hu Siu-ying (1933) served us a most appetizing breakfast as our train stopped at Hsüchowfu. We hope to go again in 1936 but we are going to limit our number to fifty students and ten alumnae. Apply early if you wish to go.

May 16. Today at Assembly a report was made on our campaign for funds for the Neighborhood House. We have raised \$2600.00. Those giving \$15.00 or more were awarded special pins. The foundations for the new building have been marked out and we are now waiting for permission from the city government to start building.

June 1. Another new experiment in college life is started. Today and tomorrow the seniors are taking comprehensive examinations in their major subject. Also all sophomores are taking comprehensive tests in Chinese and English - their most essential tool subjects. Aren't you glad you graduated before the days of comprehensives.

June 24. Baccalaureate Sunday. An unexpected honor came to Ginling today when General and Madame Chiang Kai-shek attended our Baccalaureate Service this afternoon. General Chiang gave a short sincere testimony bearing witness to his

faith in Jesus Christ. He stressed the importance of religion in life and urged the seniors to carry the sacrificial and loving spirit of Jesus out into their work.

June 25. The Class Day Program tonight was given before an audience of 500 guests. The most interesting part of the program was an operetta called "College Sketches" the theme of which centered in the events of a college freshman's life. Many members of the class participated in the production of the operetta, painting the scenery, writing the words and setting them to familiar tunes. It was very well given and was a production of which the Class can well be proud.

June 27. Commencement took place this morning in the new chapel. Dr. Leonard Hsü now of the National Economic Council gave the main address. Twenty nine girls were granted their degrees. Most of them have already decided upon their work for this autumn. Tomorrow they begin to scatter-probably never to come together again. That is the sad part of college graduation. Most of the girls will go into middle school teaching, but this year two members of the class will go into rural work.

July 7. The first wedding in the new Chapel building took place this afternoon. Dr. Bao Dji-lih (1924) was married to Mr. Gao of Peiping. The wedding was in the South Studio late in the afternoon and the feast was served in the Guest Hall. We are happy when college daughters come back home to be married. All agreed that the bride and the wedding were lovely. We liked the groom too and are happy to welcome him into our growing family. Twenty six percent of the alumnae are now married so you see our record is improving.

July 9-23. During these two weeks we have had a summer conference for middle school principals and deans. Seven of our own alumnae came back and also one dean from a contributing middle school. Mr. T. F. Tung, principal of Chung Hwa Middle School in Nanking, helped me with the conference by coming over each morning to lead a discussion group on administrative problems. Mrs. Thurston and Dr. Wu also gave interesting talks on two different afternoons. I had a course on the improvement of middle school teaching. The following alumnae were with us, Chen Deh-gwang (1924) Wang Mei-o (1924), Liu Bao-ying (1926), Djang Hsiang-lan (1928), Swen Bao-hwa (1929), Li Dzi cheng (1929) and Li Mei-yung (1931) I thoroughly enjoyed teaching the group and you may be sure that I did not have to urge them to ask questions for they were full of questions they wanted to ask me. The weather was not friendly, for it was fearfully hot all during the conference. Deh-gwang developed a very painful foot so for some of the time we had our discussions in her bedroom. These "old" alumnae are enjoying the use of the beautiful new library building. You probably know that 13.4 percent of our 281 alumnae are now in administrative work in middle schools and colleges.

July 9-August 4. During these four weeks the University of Nanking and Ginling are conducting a summer school for middle school teachers of science and mathematics. About seventy are enrolled. Last summer a similar conference was held and because of its success the National Ministry of Education has asked sixteen national and private universities and colleges to hold similar conferences this summer. Tsu Siu-ying (1930), Li Pei-lan (1928) and Ning Shi-deh (1933) are back for this conference.

July 29-September 16. These seven weeks have found me on a rest cure spending most of the time in bed-about four weeks in Kuling and three weeks in Shanghai in the Sanitarium. The sciatic nerve in my left leg permitted me to lie flat in bed or to stand occasionally but refused to let me sit, a punishment, I suppose, for sitting at my desk too much. The experience has been a painful discouraging one but it has made me much more sympathetic with others. Mrs. Tsen says it ought to serve as a warning that I should take life a little easier from now on. I was sorry to miss the opening week of college, the Freshman Week Program, the Senior Retreat and other activities. Miss Spicer returned during my absence from her year of furlough in England. She certainly looks as if her furlough had rejuvenated her.

September 17. The Ginling Practice School is now a complete senior middle school. For the first time we have three classes, in all there are seventy four students. They and three teachers live happily in their lovely dormitory in the southeast corner of the campus. They too have a fine family spirit and the college girls will have to work hard if they expect to keep their dormitories as neat and attractive. We are hoping that some good friend of education will give us enough money to build a little model home in which we can teach these middle school girls cooking, sewing and home decoration and management.

October 2. Today I made out the report for the College Appointment Committee. From January to August we received 115 letters of application. Seventy three of these letters were for middle school teachers. There were but 29 members in the senior class to fill these many positions. If a Ginling woman during her years here has prepared herself to do some piece of work and do it well there will be a position open to her. Positions in rural China and in Social Welfare are opening up to college graduates who are prepared. Positions in business and in laboratory work are opening up more slowly.

November 3-5. You will have the opportunity to read many accounts of the nineteenth Founders' Day Exercises and of the Dedication of the two new college buildings, so I shall not tell you about them. The Founders' Day Meal-I dare not call such a simple meal a banquet-which took place last Saturday evening was the most enjoyable that I have ever attended. Mary Chen (1923) was the very delightful and witty toast mistress. Many alumnae were back and a goodly number of sons-in-law. A number of former faculty came also, including Mr. Lindsay Lieu and Mr. S. Y. Shen from Shanghai. The alumnae song this year was every whit as good as any of the class songs. The banquet was held in the large guest hall of the Central Building which was gay with class banners. Dr. Wu read many many telegrams and messages from absent members of the Alumnae Family. If at the first Founders' Day in 1916 there was still doubt about the future existence of Ginling, that doubt has long since vanished. Altogether there were more than forty alumnae with us that night and I am sure that they must have quite inspired and awed the students.

November 10-11. Another dedication takes place and this time it is of our new Neighborhood House which is just north of the Day School. Yesterday afternoon the new building was open for inspection. It was gay with red scrolls which different groups had presented for the occasion. A goodly number of neighbors, especially women and children, came to see the building. They were served tea and peanuts by the members of the Girls' Club-a group of neighborhood girls, and were ushered in by members of the Boys' Club. Both of these clubs are practical projects which are parts of theses being written by students in the Sociology Department. Yesterday evening we planned to have a pro-

gram consisting of songs and little plays by members of the girls' and boys' club and the pupils in the day school, this to be followed by an agricultural movie. Alas! the crowd was so large that after the first reel of the movie it was decided to close the program and let the people go home. Today being Sunday we had our first Church service in the Neighborhood House, and this time it was for men as well as women. Part of the service was given by children in the two Sunday Schools which the students are conducting and part of it was by students from the Nanking Theological Seminary. We hope gradually to develop a small neighborhood church.

All of you will be interested in hearing that our day school has been changed this autumn into a special school for older neighborhood girls. We hope to develop it into a kind of folk school where teen age girls will have an opportunity to learn those things which will make them better wives and mothers and happier individuals. The city has recently opened two large primary schools near us so it was no longer necessary for us to conduct an ordinary primary school.

We still want very much to raise enough money this year to build the third building I mentioned, that is the Health Center where we will have room for a Bath House, Clinic, and Child Welfare Center as well as for living quarters for the day school teacher and a social worker.

November 15. Today is Mountain Day. This morning more than 200 students and faculty went to Tsai Shi Gi a famous mountain which is four hours journey up the Yangtze River from Nanking. It has been a day of fun and fellowship. The view of the great river and the beautiful autumn colors were most inspiring. We went by truck to Hsia Gwan and then by a privately rented launch to Tsai Shi Gi.

November 17. As I draw this diary to its close I am sitting on the south upstairs verandah of Faculty House. It is a warm sunny afternoon. Below on the lawn the chrysanthemums are arranged in a gay display of many colors, the work of the faithful gardener, Lao Shao, who has furnished us with such a display for the past fourteen years. The trees about the pond and on the hill to the back of it are still clad in their lovely autumn tints. Truly it is a scene of peace and beauty.

By the time this diary is printed and reaches you it will be nearing Christmas. I therefore tuck in with it my Christmas wish for you in the words of our college motto, "Abundant Life". Yes, I wish for each of you abundant physical and intellectual life, but more than that an abundant life of the spirit, so deep and full and joyous and so in tune with the Creator that you needs must share it with all those whose lives you touch.

Sincerely your friend and teacher,

MINNIE VAUTRIN

Ginling College,
Nanking, China
November 17, 1934

NATIVITY

Tonight the Christ-Child was sheltered
In a rocking cradle on wheels
With a cover of stiff oiled cloth
For I held Him close to my heart.

No star pointed down to His cradle
No candle shed light through the night
Did you heed, O ricksha puller,
That you carried the Godhead tonight?

The natural boundaries of a Christmas letter seem for me to be the summer vacation and that weekend near the end of November when I make a flying trip to Shanghai to make such Christmas purchases as Nanking does not permit, and to scour off the dullness which tarnishes wits and energies about mid-term. To keep the chronicle of a half year in China from lengthening out too tiresomely, I shall try to give you just a series of news flashes and let you assemble them for yourself.

The first week of July marks the beginning of the Great Heat which remains unbroken for practically two months. Floods of perspiration descend without cessation day or night. There is no dryness anywhere but within. By the middle of July the more fortunate have escaped from the intolerable heat. Ginling faculty and Nanking community scatter widely: to travel in Japan; to summer in Nogiri, Japan; to study Chinese, sightseeing, or shop in Peiping; to swim at Tsingtao or Beitaiho; to lounge, hike or attend summer conferences at the favorite mountain resorts - Mokanshan or Kuling.

The less fortunate remain until the end of the summer session in early August. As usual a small group of students remain on the campus throughout the summer, giving little evidence of their presence, however, until sunset when the strains of their evensong drift over to us at "500" from the farther bank of the willow shaded pond behind the Guest Hall.

July tenth finds me on a Chinese river steamer starting on my five hundred mile trip interior by way of the Yangtze River to Hankow. Over all but a small portion of the deck sprawl the deck passengers, Chinese military, who sleep, eat and play in these crowded quarters. Three times a day I make my way over bare legs and human bodies, straw bedding, rice bowls, teapots and basins, through smells and creeping and flying things to the dining saloon. At Kiukiang I am transferred to a cabin forward. The tiny deck space is hardly ever out of the sun, and not a breath of air stirs over the river. The trip upriver is lengthened by the necessity of stopping to attach ourselves to a hulk which we help tow from Tatung to Hankow.

July fourteenth - a six-hour train ride on the Hankow-Peiping line and a two-hour climb on foot brings me at the end of the day after my arrival in Hankow to the top of Ki Kung Shan in South Honan just over the border of Hupeh Province, where I spend four and a half weeks of the summer. This is a favorite summer resort for missionaries from Hunan, Hupeh, Honan, Kweichow and Szechwan. Since Ki Kung Shan has been unsafe for several years because of Communist menace, there is an atmosphere of rejoicing at its again being open for summer residence as well as cautiousness on the part of the many who have had direct, personal experiences with Communist bandits. Long excursions into the valleys and over the surrounding

hills are discouraged to my rather impatient regret. A group of us picnic and swim at a deep pool in the East Valley and once alone I explore the West Valley. Into the sinister but attractive North Valley I look longingly for any sign of Remarked caps, but all appears peaceful except the forts and the Government soldiers who guard the hill and Gen. Chang Hsueh-liang's mansion.

A segregation policy on the part of the Chinese government has divided Ki Kung Shan into three communities: Missionary Valley, Business Valley, and the Chinese community. The Missionary Republic has a committee form of government, problems of taxation, of sanitation, of recreation, and so forth, being managed by a General Purposes Committee. Ki Kung Shan, like Mokanshan and Kuling is a center for summer religious conferences. Nineteen or more different missions are represented this summer, sixteen of which are Lutheran - Norwegian, Swedish, Independent, United Lutheran, Lutheran United, and so forth. The two special speakers at this summer's conferences are French Oliver and Rev. Mellenbruch. Life and thought among this group is extremely conservative; but there is genuine sharing of inspiration and renewal of Christian fellowship in the common experience of a religious revival in these interior provinces. Music on many instruments and particularly religious songs in the languages of Northern Europe are a rich and powerful element in this summer's experience.

The Lutheran School for foreign children provides a noteworthy share of the cultural and recreational activities of the community. There is an excellent school orchestra under the direction of Rev. Anderson, principal of the school. The students participate in athletic tournaments, in religious exercises, and concerts. With characteristic American initiative, some of the boys are engaged in small business enterprises, such as a drug store, a barber shop, ice cream and candy selling.

My great achievement for the summer is the reading of a French grammar and of Loti's "Les Pêcheurs des Isles."

On August sixteenth in the company of my baggage carrier I descend the mountain, return to Hankow, and after three days in that hotbed, embark in the British ship "Tatung" for Nanking. At noon of the second day I reach Ginling to find myself the second arrival among foreign faculty members. Despite the continuance of the excessive heat we struggle with entrance tests which the Ministry of Education requires to be given in August. We do a minimum of housekeeping while furniture clutters the corridors and windows stand open to let the sticky new paint dry. As each new arrival is announced the amahs bring a semblance of order into the needed room. Transient guests of summer acquaintance whom returning members of the family bring into this melee receive but scant hospitality, I'm afraid.

With the usual grinding of wheels college opens during the first week in September and classes got under way. An entering class of 73 freshmen brings the total enrollment this year up to 213, of whom 41 are from government middle schools, 28 from private schools, and 144 from mission schools. The average age of the students is 21 years. In addition to students from twelve provinces of China we have two overseas students and three foreign students. The policy of cooperation between Ginling and the University of Nanking brings an increasing number of men students to our classes. Three attend my class in Contemporary Poetry and one my sophomore English course. A corresponding number of girls take work at the University with the result that classes are becoming more mixed in both institutions.

The long conferences last year between the two heads of the English departments have brought this change at least in practice. Instead of offering a variety of

(1) unrelated courses covering the whole field of English literature, we have made four groups of courses or units for English major students, each group representing an attempt to integrate the work of one semester. Since the first two years of required work in English are largely language study, these units are planned for juniors and seniors chiefly, but the classes include also a number of students who are not English majors. All of the elective courses offered in one semester deal with one large field of literature. For example, we are taking this semester the contemporary period from about 1890 with courses in contemporary British and American poetry, contemporary prose and contemporary drama. The same students do not necessarily take all of these courses, but the English majors and others in any of these classes who elect to do so meet together in a fourth group which is called a cultural backgrounds seminar. In this seminar we try through a series of lectures and discussions to discover what are the movements historical, economic, and social, and what the trends in philosophy, music and art of the last fifty years. For the lectures in other fields we have drawn up members of various departments. We of the English department are now faced with the problem of showing the interrelation of those movements with British and American literature of the period. Next semester we are proposing to deal with Continental European literature and in the following two semesters with English literature of the 16th through the 19th centuries. The experiment has proved stimulating and instructive to us at any rate, whether or not it marks any great educational advance.

(1) In October the music department has its birthday celebrated by the presentation during a special birthday dinner of an original operetta called "The Phantom of the Opera". Three members of the music department have October birthdays and mine, coming in the same month, is jointly celebrated. A musical menu is served. The cook achieves his masterpiece in a four-storey birthday cake which is brought in, surmounted by a lighted candle, at the end of the feast. One end of the "500" dining room is used for the performance of the operetta. The candle footlights shed a soft light upon the scene from their station in a row of persimmons. The ladies of the music department are first shown when in early childhood the love of opera was born. In the succeeding episodes that love grows, but over them hangs the shadow of the phantom of the opera who pursues them plotting his revenge. In a final scene at Ginling on a Saturday night his revenge is complete, and he engages in a dance of victory over them. The play closes with a dramatic (or melodramatic) appeal by the other departments for an opera to be composed by the music department itself.

(1) A more serious dramatic performance entitled "Our Neighbours' Needs" is given by the members of the Ginling Y. W. C. A. on Sunday evening, October 28th. This is the day for the annual appeal to the students and faculty for funds to carry on the Y. W. program for the year. A presentation of the story of the Good Samaritan is followed by a realistic presentation of the needs of a poor family in our own neighborhood. The College Y. W. has a budget of \$1319, of which nearly \$800 in gifts is pledged this evening. \$747 is to be spent in trying to lessen the ignorance in our neighborhood through the Day School, women's meetings, and the Sunday School. \$200.00 is assigned to trying to relieve sickness through the clinic and the bath house. \$100 goes to helping people in need by means of charity. \$50 is a missionary gift to the Yunnan mission. \$180 is for the promotion of fellowship with students in Nanking through the Christian Students' Union; in China through the National Y. W.; and in the world through membership in the World Student Christian Federation. \$42 is intended for helping promote fellowship within the College through the work of the devotional and social committees.

(1) The Social Service Section of the Woman's Club of which I am a member has a service program which includes assistance in maintaining a bath house for the poor at the Ming Dah Social Center, support of a medical case worker at the University Hospital, free hospital care for the poor, support of a boarding home experiment

carried on under the direction of the Ginling sociology department, assistance in giving training in wool-weaving to a group of former silk weavers who would otherwise be unemployed because of the slump in the silk industry. The total budget for this year is \$2500 which is raised largely among the missionary community, that is, from a group of people who receive for their years of training, experience and service hardly more than a bare living and the privilege of being engaged in a work for which money will never pay.

November 25 - We have enjoyed again this week reports given by Mr. Shepherd, Executive Secretary of the Christian Rural Service Union in Li Chuan, Kiangsi, of the progress of the Kiangsi project of rural reconstruction in the areas retaken by the Government forces from the Communists. This is a Christian project undertaken at the request of and sponsored by the Chinese Government. Two Ginling girls are in the work at Li Chuan, girls of keen minds and character. This work is drawing to it men and women of the finest type, college graduates, who are making for their own people the same sacrifices, meeting the same objections from friends and relatives, and working under the same difficulties as did the early missionaries. Their first task is to win confidence among people who have been twice deceived and exploited, by the Communists and by the Chinese army. They live among the country people and receive, in money, only enough to supply them with food and coarse cotton clothing. Yet Mr. Shepherd speaks with high praise of their enthusiasm, their loyalty to the work, their high-minded and high-principled contribution to the life of the group and the people whom they are there to help. Here is young China truly carrying on to others according to their needs the Life which they themselves have received in their years of Christian education.

Early in November our own new Community Center for our neighborhood people is dedicated. It is a modest gray brick house, Chinese style, with an auditorium and, adjoining, a small reading room. The money has been raised by the Ginling students. The new building is a mate to the Day School built a number of years ago and is within the same court. Here are also the clinic and bath house. Among the regular activities that are conducted are industrial work for boys and men, an elementary school for girls, women's meetings, Sunday School, Sunday church service in which the Nanking Union Theological Seminary students take part, farmers' meetings, and an English class for older boys of the neighborhood. In this last-named work two hours a week with the Boys' Club I find some of the liveliest work of my week.

November fourth and fifth are festival days at Ginling. The celebration of Founder's Day is made the occasion for the dedication of the two new buildings, Chapel-Music Hall and Library-Administration Building which we have occupied since last spring. On both Sunday and Monday afternoons there are special exercises in the Chapel with academic processions and distinguished speakers. I look from my seat among the faculty on the platform out over a bank of chrysanthemums into a crowded auditorium. The ceremonial black of the students' dresses with their plain straight lines, the dark earnest faces of the entire audience, the brown pews and rear balcony give an atmosphere of almost sombre solemnity to the occasion, brightened by the rich red of the massive pillars and the red, blue, green, white, black and gold designs of the ornate and colorful beams overhead. Of the whole group, students, alumnae, and guests, but three have gray or white hair and they are foreigners. To this audience Dr. T. H. P. Sailer, Ph. D., of New York City gives his stirring address, emphasizing the place of response in true education, a response directed and controlled by purpose which in turn must be outgoing in human relations, a response which must be in proportion to the depth and breadth of purposes and sympathies.

Again on Monday afternoon a large audience assembles for the Formal Opening at which distinguished guests representing the city of Nanking, the Ministry of Education, and various universities are present. The speakers are the Hon. H. W. H. Kung, Vice President of the Executive Yuan and Minister of Finance; Mr. Wang

Shihchi, Minister of Education, and Dr. Hu Shih, prominent leader of the literary revolution in China. With characteristic Chinese eloquence and humor these three speakers hold the attention of their audience as they speak respectively of the place of literature and music in higher education, of the need for beauty as well as practicability in college buildings that are to be permanent institutions, and of the gains and losses, the opportunities and obligations, that have come to women with modern education.

Over three hundred students and alumnae, faculty and former members of the staff, and friends of the College are present at the Founder's Day Banquet in the Guest Hall on Saturday evening. A simple Chinese meal in keeping with the principles of the New Life Movement is served. After the toasts and singing of class songs, the history of the Ginling buildings is presented in the auditorium through "an original presentation of a dramatic nature" entitled "If Buildings Spoke".

The formal opening of the auditorium is celebrated on Monday evening with a concert by two soloists and College students.

December 2, 1934 - The one serious obstacle to our complete enjoyment of our new buildings at this season of the year is that as yet there is no heat. Our own well water is so hard that it cannot be used in the new central heating plant, and we can expect no heat until after due deliberation ^{and} the connection with city water can be made. Meanwhile I spend as many of the hours between classes as possible in my own room at East Court which has a southern exposure and which I am heating somewhat more successfully this year with a small kerosene oil heater. We are two foreign and eleven Chinese faculty members who live at East Court now, and a very congenial and happy group, in spite of or perhaps because of our sharing of these rather primitive living conditions.

I have had my white "hospital" furniture painted ivory to match the cream-colored plaster walls. Mauve curtains and green cushions lend color. The floor covering is a Nanking grass rug, a natural center and dark brown border. My table and extra chairs, also Nanking products, are of wicker. My asparagus fern was carefully kept through the summer by the gardener and returned to me in the fall with many vigorous new shoots. Won't you sit by my fire and take a cup of tea while you share your experiences with me? A letter would help to create the illusion.

To you, each and all, my very best wishes for Xmas and the New Year.

Sincerely yours

ESTHER E. TAPPERT

Ginling College
Nanking, China
Xmas. 1934

RIDING THE TIGER

by Harry Carr

(Houghton Mifflin, 1934)

pp. 142, 143

In Nanking is one of the finest colleges for women in the world - the Ginling Girls' College. Its president is Yi-fang Wu, who, I am willing to wager, is the most beautiful doctor of philosophy in the world. She has her degree from the University of Michigan and is one of the outstanding figures in the modern thought of China. She had the same idea as the other professors I had interviewed. It is China's task - if future political combinations are to be made - to raise herself to a position from which she can negotiate on equal terms. Dr. Wu's concern and interest is with the changing social life of China - the development of the Chinese woman to be a power and influence in the world. In their hands lies the future direction of Chinese life.

By way of editorial interlude I might say that I found much the same thing all over the world - especially among people who are still sitting in darkness. The Indian woman, home from boarding-school, is the hope of a rebirth of the Indians. A thoughtful Mexican told me one day, 'Mexico will begin to be a rich and great nation when the Mexican-Indian woman is released from the toil of pounding corn on her metate.'

Dr. Yi-fang Wu said that China is being changed in structure and essence by two important reforms. The Chinese daughter has equal rights with the brothers, inheriting property in equal shares. It follows that the birth of a daughter is no longer a domestic tragedy. No words could ever tell of the cruelty and bitter sorrow that this effaces.

Just as important an influence is co-education. The propinquities of modern education are making for love marriages. The ancient civilization of China was rooted in what amounted to treaty marriages - arrangements between families for self-interest. Marriages for love have been followed by separate houses for young married couples. Communal dwellings are giving way to individual dwellings. It goes without saying that this will have a bearing on China's economic life. 'Whatever happens politically, China must go ahead,' said Dr. Wu. 'The door has opened; we must go through.' Dr. Wu is herself a living example of the change sweeping over China. As a small daughter of the aristocracy, she started toward a purdah seclusion with bound feet that would have sent her hobbling through life, a cripple, subject to the whim of whatever husband was selected for her. She has never married, although she is a woman of unusual and striking beauty. The extent to which these superior intellects will effect and influence the future relations of China toward the world and toward life are problematic.

Training Leadership for China Today and Tomorrow.

The age-old land of China has not been cruel to her daughters, she has merely withheld from them the same type of education that she has given to her sons. For centuries and centuries, the place of woman in China has been in the home. Therefore, it has seemed fitting and proper that she should be given the type of education that would make her a dutiful daughter-in-law, an obedient wife, and a contented mother. Accordingly, she has been taught the etiquette of the home, management of the home and of servants, skill in doing exquisite embroidery, and that self-control which would enable her to modestly take her place in the background of the home,--at least while she was young. It was to the mother and the grandmother that this education of the daughter was entrusted. For a woman to study to be a teacher, a doctor, a nurse, a writer, or a social worker was just not thought of. Had one visited China even as late as 1900, he would not have found a single institution of higher learning for women, nor one which would even accept her as a student. Not that such institutions were opposed to giving education to women,--they had not considered it necessary to Chinese society, even if it had been the proper thing to do.

By 1905, the most thoughtful Christian women educators from the West who were in charge of mission elementary and high schools, were convinced that their Christian contribution would be handicapped and retarded until there were well-trained Chinese women to take places of leadership in the life of the growing church and in the Christian educational program. Accordingly in Peking in 1905, Yenching College for Women was founded. From the first it was a union undertaking fostered by the several mission boards having work in North China.

By 1912 the same need for trained women leaders began to be felt in the great Yangtze Valley,--that great central basin of China which is as large or larger than our own Mississippi Valley. In that same year, a committee was appointed to formulate tentative plans. No mission board could finance such an undertaking alone, and it was fairly clear from the beginning that it should be a union undertaking. Some of the mission leaders, especially the men,--were skeptical, and insisted vehemently that it was too early even to consider such a need. Little did anyone realize how fast the women of China would move forward in their demands for a modern education when once they saw the need of it. But women missionary leaders were convinced that it was not too early; and by faith, and by courageous effort, the plans were pushed forward.

Consequently in 1915, Ginling College modestly and somewhat hesitatingly opened its doors,--"moondocks" they were. Its first home was in one of the old official residences of the Li Hung-chang family,--a rambling building with almost one hundred and fifty rooms and the remnants of what was once a lovely rock garden. This first college home was not very far from the East Gate of the city and close to the old Manchu city, which had been so completely demolished in the Revolution of 1911. There were four teachers and nine students in that first college family, and throughout that first year it was not at all certain that the venture would materialize into a real college for women. Perhaps the dream had been undertaken too soon. But there was a steady and sure growth. Each year saw the size of the student body doubled, until by 1918 no further growth was possible in the old college home. More space, more and larger classrooms, a larger library, and more dormitories, were needed for the growing institution. In 1919 the first class of five young women finished the course and received their degrees. Dr. Yi-fang Wu in whose capable hands the leadership of the college has been placed since 1928, was a member of that first small

class. Whether or not the college was needed was no longer a question.

For almost seventeen years Ginling College has been making her contribution of culture and Christian training. Her alumnae family which now numbers one hundred eighty-eight, is the best evidence of the service she has, and is, rendering to the womanhood of the new China and the cause of Christian education. These one hundred eighty-eight young women are today serving in thirteen provinces of China, from Manchuria in the far northeast to Yunnan and Szechuan in the far southwest and west. They are also found in five of the countries to the south of China where there are Chinese populations, namely, the Philippines, Formosa, Java, the Straits Settlement and Penang. The story of what these fearless young leaders are doing for China is a gripping narrative.

Practically seventy per cent of all the graduates are engaged in educational work of some kind. This vocation has opened to the women of China more easily than other vocations,--as it did in the West. More than one hundred are teachers; largely in mission, private and government high schools, although a small but increasing number are teaching in colleges and normal schools as well. Almost twenty-five are in educational administration,--principals and deans of high schools, supervisors of day schools, and one is the president of a college. Who can measure the influence of this group of women? They are touching the lives of thousands of the youth of China. Many of them have been required to shoulder heavy responsibilities such as only mature men and women of the West would be called upon to carry, but so great is the demand for trained leaders that youth must be enlisted before it is ready.

Fifteen of the alumnae are engaged in some form of social service through the Young Women's Christian Association, the Community Church, or the government's new social service program. In the Young Women's Christian Association you will find one who is a national industrial secretary, another who is a national student secretary, and still others who are city general secretaries, or secretaries of rural work for women. Down in the great, but awful, city of Wusih where there are already more than fifty silk, cotton, and flour factories, and which is rapidly becoming industrialized,--two alumnae are courageously attempting to improve the conditions under which young women and girls are forced to work. Still another is giving her time to the new Child Welfare program which the government is starting in the city of Nanking. And, as China comes to feel that she is forced to modernize more and more, she will have need of trained women for all types of social service leadership.

Fourteen in the field of medicine, are either doctors, or studying to be doctors or nurses. Of the former, several are in charge of women's sections of hospitals. One is assisting in the national public health service with headquarters at Peiping.

There is another small group who are serving through the field of writing. Three are on the editorial staffs of magazines, (one of these has her own magazine), one is on the staff of the magazine of the National Young Women's Christian Association, and still another is editing the magazine gotten out by the National Christian Literature Society. Two give their time to the writing or translating of Christian Literature for the youth of the Church.

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And last but not at all least, forty have already married and are both consciously and unconsciously creating ideals and standards for the type of new home which is so rapidly superceding the age-old home of the China of the past.

As we watch this stream length^en and broaden, we are confident that with a goal held high and true, we are indeed working with God to create the leaven which in the years to come will leaven the whole mass of Chinese life.

Yours in His Service,

Minnie Vautrin
Member of the Education Department
Ginling College

How the Ginling College Students are Sharing with Their Neighbors.

The new college home,--seven beautiful buildings with their graceful curving roofs and spacious classrooms,--were to be finished in June. In July, soon after commencement, the college was to move from its old home in the eastern part of the city of Nanking, over to the new home nestling in its little valley near the West Gate.

As students and faculty began to think of their new home, they also began to wonder about their new neighbors,--who they were, what they did for a living, and where their children went to school. The curiosity became so great that in May a committee of three was appointed,--two students and one faculty member,--to make a survey of the new neighborhood. So for a number of weeks each Saturday afternoon found the committee of three going from home to home, introducing themselves and telling the purpose of their visit.

They found the people to be very simple and friendly folk. Many were farmers or gardeners, living in little thatched-roof houses and working hard from early dawn until dark, day in and day out; some were weavers with one or two looms in their own homes,--looms on which they were weaving the most delicately colored tapestries and satins; and still others were carpenters and ricksha men. No matter how simple and poor the little home, there was always a cordial welcome, and very frequently a cup of refreshing fragrant tea.

The Committee found that there were about one hundred and fifty children of elementary school age in the neighborhood. There was but one little private school, where about twenty children studied the Books of Confucius and the Three Character Classics. Practically none of the mothers and older sisters in the house could read the Chinese books of even the simplest kind. When this

report was made to the student body, it was decided that as soon as possible a little day school must be opened,-a school where little children should not only be taught to read and write but where they would also learn how to keep their bodies strong and well, and to know about Jesus and His love for little children.

During the first months on the new campus, life was too filled with settling in the new home to be able to give time to a day school for the neighbors; but by the second semester a teacher was secured and a little school started in the college gatehouse. The room was outgrown almost from the first. Then it was decided to look for a larger one. There was an old ancestral hall to the west of the college,-a building which had been built there before Columbus discovered America,-but after much deliberation it was decided that this was too far from

the campus. It was then decided that a new building must be built by the college for this day school. But where was the money coming from? Someone suggested that instead of asking others for money with which to build, it should be seen first what could be raised on the college campus itself. The faculty promised that for every two dollars raised by students they would give one additional dollar.

It was decided to ask the College president to give over one chapel service for the purpose of presenting the need of the new day-school, in order to raise the funds to at least begin building. The service was very carefully and thoughtfully planned. There were three speakers in all. One spoke of the need in the neighborhood,-the one hundred and fifty children with no modern Christian school; one spoke of the responsibility of a Christian college woman for the childhood of China; and still another spoke of the meaning of true giving. Then the pledge slips were passed out to the ninety-five students,-the faculty had said they would make their pledge later. When the pledges were added up it was found to be more than \$900.00 of Chinese currency! with the \$450.00 promised by the staff, there was plenty to begin at once with the new building.

During the spring a small piece of land was purchased near the college campus and a little school house was planned to contain two class rooms, a small hall, and a little reading room. During the summer the building was completed, and in the autumn it was dedicated.

Year after year since that autumn of 1924, the little day-school has been opened. Last year there were fifty little boys and girls studying there, - learning to work, learning to play, and learning those things that make life richer and better. Each Sunday afternoon there is a very modern little Sunday School held there, conducted by a group of the Ginling students. The budget for running both the day-school and the Sunday School is paid by the students Y.W.C.A. In addition to these schools twice each week a clinic is held for any of the neighbors who are ill. Thus the motto for the College, - "Abundant Life", - is being made a reality by the students as they share their good gifts with their neighbors.

-Minnie Vautrin

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In the library the dominating color is green. The columns are not striped--some curious effect of the afternoon light makes them look so in the picture, which was taken to show detail. The balcony gives circulation on the mezzanine floor. The picture is taken from the North Reading Room which is the Chinese section. Empty places on the shelves suggest gifts for books. We have room to grow here. Above the beamed ceiling is the attic in which there is space for stacks to hold large numbers of reserve books. The building is very economical in its use of every cubic foot of space under the roof.

The chapel is more colorful, with its red columns and red beams with the alternation of shades of green in the upper horizontal beams. The cross beams in the center are decorated with bands and the brackets have color too. The walls are a kind of colonial gold yellow and the furniture a dark cedar brown. Many people like it now but when the colors are subdued by time and blended as such colors do better when they are old it will be even lovelier. One visitor said it reminded her of an old Franciscan church in Florence.

file - baby good R.C.
Miss Callanous
Letter from Miss Esther E. Tappert, Ginling College, Nanking, China, Xmas 1934

NATIVITY

Tonight the Christ-Child was sheltered
In a rocking cradle on wheels
With a cover of stiff oiled cloth
For I held Him close to my heart.

No star pointed down to His cradle
No candle shed light through the night
Did you heed, O ricksha puller,
That you carried the Godhead tonight?

The natural boundaries of a Christmas letter seem for me to be the summer vacation and that weekend near the end of November when I make a flying trip to Shanghai to make such Christmas purchases as Nanking does not permit, and to scour off the dullness which tarnishes wits and energies about mid-term. To keep the chronicle of a half year in China from lengthening out too tiresomely, I shall try to give you just a series of news flashes and let you assemble them for yourself.

The first week of July marks the beginning of the Great Heat which remains unbroken for practically two months. Floods of perspiration descend without cessation day or night. There is no dryness anywhere but within. By the middle of July the more fortunate have escaped from the intolerable heat. Ginling faculty and Nanking community scatter widely: to travel in Japan; to summer in Nogiri, Japan; to study Chinese, sightseeing, or shop in Peiping; to swim at Tsingtao or Beitaiho; to lounge, hike or attend summer conferences at the favorite mountain resorts - Mokanshan or Kuling.

The less fortunate remain until the end of the summer session in early August. As usual a small group of students remain on the campus throughout the summer, giving little evidence of their presence, however, until sunset when the strains of their evensong drift over to us at "500" from the farther bank of the willow shaded pond behind the Guest Hall.

July tenth finds me on a Chinese river steamer starting on my five hundred mile trip interior by way of the Yangtze River to Hankow. Over all but a small portion of the deck sprawl the deck passengers, Chinese military, who sleep, eat and play in these crowded quarters. Three times a day I make my way over bare legs and human bodies, straw bedding, rice bowls, teapots and basins, through smells and creeping and flying things to the dining saloon. At Kiukiang I am transferred to a cabin forward. The tiny deck space is hardly ever out of the sun, and not a breath of air stirs over the river. The trip upriver is lengthened by the necessity of stopping to attach ourselves to a hulk which we help tow from Tatung to Hankow.

July fourteenth - a six-hour train ride on the Hankow-Peiping line and a two-hour climb on foot brings me at the end of the day after my arrival in Hankow to the top of Ki Kung Shan in South Honan just over the border of Hupeh Province, where I spend four and a half weeks of the summer. This is a favorite summer resort for missionaries from Hunan, Hupeh, Honan, Kweichow and Szechwan. Since Ki Kung Shan has been unsafe for several years because of Communist menace, there is an atmosphere of rejoicing at its again being open for summer residence as well as cautiousness on the part of the many who have had direct, personal experiences with Communist bandits. Long excursions into the valleys and over the surrounding

hills are discouraged to my rather impatient regret. A group of us picnic and swim at a deep pool in the East Valley and once alone I explore the West Valley. Into the sinister but attractive North Valley I look longingly for any sign of Remarked caps, but all appears peaceful except the forts and the Government soldiers who guard the hill and Gen. Chang Hsueh-liang's mansion.

A segregation policy on the part of the Chinese government has divided Ki Kung Shan into three communities: Missionary Valley, Business Valley, and the Chinese community. The Missionary Republic has a committee form of government, problems of taxation, of sanitation, of recreation, and so forth, being managed by a General Purposes Committee. Ki Kung Shan, like Mokanshan and Kuling is a center for summer religious conferences. Nineteen or more different missions are represented this summer, sixteen of which are Lutheran - Norwegian, Swedish, Independent, United Lutheran, Lutheran United, and so forth. The two special speakers at this summer's conferences are French Oliver and Rev. Mellenbruch. Life and thought among this group is extremely conservative; but there is genuine sharing of inspiration and renewal of Christian fellowship in the common experience of a religious revival in these interior provinces. Music on many instruments and particularly religious songs in the languages of Northern Europe are a rich and powerful element in this summer's experience.

The Lutheran School for foreign children provides a noteworthy share of the cultural and recreational activities of the community. There is an excellent school orchestra under the direction of Rev. Anderson, principal of the school. The students participate in athletic tournaments, in religious exercises, and concerts. With characteristic American initiative, some of the boys are engaged in small business enterprises, such as a drug store, a barber shop, ice cream and candy selling.

My great achievement for the summer is the reading of a French grammar and of Loti's "Les Pecheurs des Isles."

On August sixteenth in the company of my baggage carrier I descend the mountain, return to Hankow, and after three days in that hotbed, embark in the British ship "Tatung" for Nanking. At noon of the second day I reach Ginling to find myself the second arrival among foreign faculty members. Despite the continuance of the excessive heat we struggle with entrance tests which the Ministry of Education requires to be given in August. We do a minimum of housekeeping while furniture clutters the corridors and windows stand open to let the sticky new paint dry. As each new arrival is announced the amahs bring a semblance of order into the needed room. Transient guests of summer acquaintance whom returning members of the family bring into this melee receive but scant hospitality, I'm afraid.

With the usual grinding of wheels college opens during the first week in September and classes got under way. An entering class of 73 freshmen brings the total enrollment this year up to 213, of whom 41 are from government middle schools, 28 from private schools, and 144 from mission schools. The average age of the students is 21 years. In addition to students from twelve provinces of China we have two overseas students and three foreign students. The policy of cooperation between Ginling and the University of Nanking brings an increasing number of men students to our classes. Three attend my class in Contemporary Poetry and one my sophomore English course. A corresponding number of girls take work at the University with the result that classes are becoming more mixed in both institutions.

The long conferences last year between the two heads of the English departments have brought this change at least in practice. Instead of offering a variety of

unrelated courses covering the whole field of English literature, we have made four groups of courses or units for English major students, each group representing an attempt to integrate the work of one semester. Since the first two years of required work in English are largely language study, these units are planned for juniors and seniors chiefly, but the classes include also a number of students who are not English majors. All of the elective courses offered in one semester deal with one large field of literature. For example, we are taking this semester the contemporary period from about 1890 with courses in contemporary British and American poetry, contemporary prose and contemporary drama. The same students do not necessarily take all of these courses, but the English majors and others in any of these classes who elect to do so meet together in a fourth group which is called a cultural backgrounds seminar. In this seminar we try through a series of lectures and discussions to discover what are the movements historical, economic, and social, and what the trends in philosophy, music and art of the last fifty years. For the lectures in other fields we have drawn up members of various departments. We of the English department are now faced with the problem of showing the interrelation of those movements with British and American literature of the period. Next semester we are proposing to deal with Continental European literature and in the following two semesters with English literature of the 16th through the 19th centuries. The experiment has proved stimulating and instructive to us at any rate, whether or not it marks any great educational advance.

In October the music department has its birthday celebrated by the presentation during a special birthday dinner of an original operetta called "The Phantom of the Opera". Three members of the music department have October birthdays and mine, coming in the same month, is jointly celebrated. A musical menu is served. The cook achieves his masterpiece in a four-storey birthday cake which is brought in, surmounted by a lighted candle, at the end of the feast. One end of the "500" dining room is used for the performance of the operetta. The candle footlights shed a soft light upon the scene from their station in a row of persimmons. The ladies of the music department are first shown when in early childhood the love of opera was born. In the succeeding episodes that love grows, but over them hangs the shadow of the phantom of the opera who pursues them plotting his revenge. In a final scene at Ginling on a Saturday night his revenge is complete, and he engages in a dance of victory over them. The play closes with a dramatic (or melodramatic) appeal by the other departments for an opera to be composed by the music department itself.

A more serious dramatic performance entitled "Our Neighbours' Needs" is given by the members of the Ginling Y. W. C. A. on Sunday evening, October 28th. This is the day for the annual appeal to the students and faculty for funds to carry on the Y. W. program for the year. A presentation of the story of the Good Samaritan is followed by a realistic presentation of the needs of a poor family in our own neighborhood. The College Y. W. has a budget of \$1319, of which nearly \$800 in gifts is pledged this evening. \$747 is to be spent in trying to lessen the ignorance in our neighborhood through the Day School, women's meetings, and the Sunday School. \$200.00 is assigned to trying to relieve sickness through the clinic and the bath house. \$100 goes to helping people in need by means of charity. \$50 is a missionary gift to the Yunnan mission. \$180 is for the promotion of fellowship with students in Nanking through the Christian Students' Union; in China through the National Y. W.; and in the world through membership in the World Student Christian Federation. \$42 is intended for helping promote fellowship within the College through the work of the devotional and social committees.

The Social Service Section of the Woman's Club of which I am a member has a service program which includes assistance in maintaining a bath house for the poor at the Ming Dah Social Center, support of a medical case worker at the University Hospital, free hospital care for the poor, support of a boarding home experiment

carried on under the direction of the Ginling sociology department, assistance in giving training in wool-weaving to a group of former silk weavers who would otherwise be unemployed because of the slump in the silk industry. The total budget for this year is \$2500 which is raised largely among the missionary community, that is, from a group of people who receive for their years of training, experience and service hardly more than a bare living and the privilege of being engaged in a work for which money will never pay.

November 25 - We have enjoyed again this week reports given by Mr. Shepherd, Executive Secretary of the Christian Rural Service Union in Li Chuan, Kiangsi, of the progress of the Kiangsi project of rural reconstruction in the areas retaken by the Government forces from the Communists. This is a Christian project undertaken at the request of and sponsored by the Chinese Government. Two Ginling girls are in the work at Li Chuan, girls of keen minds and character. This work is drawing to it men and women of the finest type, college graduates, who are making for their own people the same sacrifices, meeting the same objections from friends and relatives, and working under the same difficulties as did the early missionaries. Their first task is to win confidence among people who have been twice deceived and exploited, by the Communists and by the Chinese army. They live among the country people and receive, in money, only enough to supply them with food and coarse cotton clothing. Yet Mr. Shepherd speaks with high praise of their enthusiasm, their loyalty to the work, their high-minded and high-principled contribution to the life of the group and the people whom they are there to help. Here is young China truly carrying on to others according to their needs the life which they themselves have received in their years of Christian education.

Early in November our own new Community Center for our neighborhood people is dedicated. It is a modest gray brick house, Chinese style, with an auditorium and, adjoining, a small reading room. The money has been raised by the Ginling students. The new building is a mate to the Day School built a number of years ago and is within the same court. Here are also the clinic and bath house. Among the regular activities that are conducted are industrial work for boys and men, an elementary school for girls, women's meetings, Sunday School, Sunday church service in which the Nanking Union Theological Seminary students take part, farmers' meetings, and an English class for older boys of the neighborhood. In this last-named work two hours a week with the Boys' Club I find some of the liveliest work of my week.

November fourth and fifth are festival days at Ginling. The celebration of Founder's Day is made the occasion for the dedication of the two new buildings, Chapel-Music Hall and Library-Administration Building which we have occupied since last spring. On both Sunday and Monday afternoons there are special exercises in the Chapel with academic processions and distinguished speakers. I look from my seat among the faculty on the platform out over a bank of chrysanthemums into a crowded auditorium. The ceremonial black of the students' dresses with their plain straight lines, the dark earnest faces of the entire audience, the brown pews and rear balcony give an atmosphere of almost sombre solemnity to the occasion, brightened by the rich red of the massive pillars and the red, blue, green, white, black and gold designs of the ornate and colorful beams overhead. Of the whole group, students, alumnae, and guests, but three have gray or white hair and they are foreigners. To this audience Dr. T. H. P. Sailer, Ph. D., of New York City gives his stirring address, emphasizing the place of response in true education, a response directed and controlled by purpose which in turn must be outgoing in human relations, a response which must be in proportion to the depth and breadth of purposes and sympathies.

Again on Monday afternoon a large audience assembles for the Formal Opening at which distinguished guests representing the city of Nanking, the Ministry of Education, and various universities are present. The speakers are the Hon. H. W. H. Kung, Vice President of the Executive Yuan and Minister of Finance; Mr. Wang

Shihchi, Minister of Education, and Dr. Hu Shih, prominent leader of the literary revolution in China. With characteristic Chinese eloquence and humor these three speakers hold the attention of their audience as they speak respectively of the place of literature and music in higher education, of the need for beauty as well as practicability in college buildings that are to be permanent institutions, and of the gains and losses, the opportunities and obligations, that have come to women with modern education.

Over three hundred students and alumnae, faculty and former members of the staff, and friends of the College are present at the Founder's Day Banquet in the Guest Hall on Saturday evening. A simple Chinese meal in keeping with the principles of the New Life Movement is served. After the toasts and singing of class songs, the history of the Ginling buildings is presented in the auditorium through "an original presentation of a dramatic nature" entitled "If Buildings Spoke".

The formal opening of the auditorium is celebrated on Monday evening with a concert by two soloists and College students.

December 2, 1934 - The one serious obstacle to our complete enjoyment of our new buildings at this season of the year is that as yet there is no heat. Our own well water is so hard that it cannot be used in the new central heating plant, and we can expect no heat until after due deliberation^{and} the connection with city water can be made. Meanwhile I spend as many of the hours between classes as possible in my own room at East Court which has a southern exposure and which I am heating somewhat more successfully this year with a small kerosene oil heater. We are two foreign and eleven Chinese faculty members who live at East Court now, and a very congenial and happy group, in spite of or perhaps because of our sharing of these rather primitive living conditions.

I have had my white "hospital" furniture painted ivory to match the cream-colored plaster walls. Mauve curtains and green cushions lend color. The floor covering is a Nanking grass rug, a natural center and dark brown border. My table and extra chairs, also Nanking products, are of wicker. My asparagus fern was carefully kept through the summer by the gardener and returned to me in the fall with many vigorous new shoots. Won't you sit by my fire and take a cup of tea while you share your experiences with me? A letter would help to create the illusion.

To you, each and all, my very best wishes for Xmas and the New Year.

Sincerely yours

ESTHER E. TAPPERT

Ginling College
Nanking, China
Xmas. 1934