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*The Moment of a
Thousand Years*



Soochow University

1942

in America in 1917 and also edited for one year the Chinese Students Monthly.

In 1916 he joined the Chinese Legation in Washington as private secretary to the Minister, Dr. V. K. Wellington Koo, and in 1919 served as a member of the Committee of the International Labor Conference held in Washington. He then went to London where he served as an attache of the Chinese Legation in that city. At the first session of the Assembly of the League of Nations at Geneva, Mr. Yang served as secretary of the Chinese Delegation. In 1921-22 he served as secretary of the Chinese Delegation at the Washington Conference, for which service he received a decoration from the Chinese Government.

Mr. Yang returned to China in May, 1922, and served with the commission on financial problems and reform in Peking, serving through three successive administrations. He then entered the Ministry of Foreign Affairs as a member of the Treaty Department and subsequently was a member of the press bureau. He also served on various commissions in the Ministry including the Commission sent to Shanghai to investigate the May 30 incident of 1925. While in the Ministry he drafted many of the official notes pertaining to treaty matters and translated the 1923 constitution into the English language. He was also assistant director of Conference Affairs at the Tariff Conference in Peking in 1925.

In 1926 Dr. Yang was appointed Consul-General in London, but was transferred back to Peking to become secretary to the Director-General of the Salt Administration, and assistant director of the Department of General Affairs.

Dr. Yang is a master Mason, a member of the Acacia Lodge of Washington, D. C., and is a member of the Phi Tau Phi Scholastic Honor Society of China.

THE MOMENT OF A THOUSAND YEARS

(*An Informal Report on Soochow University*)

by President Y. C. Yang

"Where Is Soochow University?"

I was somewhat embarrassed by the above question when it was put to me once while I was lecturing. At that time, the only direct communication I had received from my colleagues in China since December 7, 1941, was a brief radio message. All I could say was "Soochow University is 'mobile,'" explaining that we were moving again—moving forward by moving on.

More recently I was able to report that "Soochow University is dislocated but still not disrupted," for I then had received my first letters from my colleagues in China—three air mail letters which took about two and a half months to come instead of the former two weeks' time. I knew definitely that Mr. Shen, the Vice-President, Mr. Pan, the Dean of Administration, Dr. Sheng, the Principal of the Law School, with a few others, had actually arrived in free China. They all had to travel incognito, very quietly, each family a unit by itself, to avoid attracting attention, as the movements of educators in Shanghai were very carefully watched and there were many barriers to go through on a journey covering four different provinces—from Kiangsu, through Chekiang and Kiangsi to Fukien.

This move is our fourth since we were forced to abandon our beautiful campus in Soochow in the summer of 1937. A brief resume of these movements may be interesting history, and will afford significant illustrations of the risks and dangers involved in the present move.

Our First Move

The first move was from Soochow to Huchow in the summer of 1937. On the third day after the war broke out around Shanghai, thirty-seven Japanese planes made two trips to Soochow and sowed the seeds of "co-prosperity" by dropping bombs upon that quiet city of great cultural tradition and fame. It was thus made quite evident that Soochow University had better move somewhere else to carry on its work. "War or no war, education must go on," was the slogan of the day, to which the Government had added the instruction that all schools must be removed to places of safety and must have air-raid shelters for students. So, off to Huchow went Soochow University.

This city was some sixty or seventy miles southwest of Soochow. In Huchow we already had a large middle school; and there the Huchow General Hospital and the Virginia Girls' School of our Methodist Church were also located. There we literally "dug in", for one of our jobs was the construction of air-raid shelters.

While we were thus carrying on as a "refugee university" we had to put up with many difficulties, but we found some very encouraging compensations in the cordial welcome and the friendly cooperation of the officials and people of the city. The public library was open to us; there books of reference for the University were kept, and much space on floors above the general reading rooms was made available to us for laboratories. A leading family in a nearby town put at our disposal the big family temple with all its buildings and its beautiful garden. This was particularly significant and gratifying because, scarcely a generation ago, the gentry of Huchow were openly hostile to the Church.

Huchow, however, was not our only center. We opened a "second front" in Shanghai, where our Law School had always been. But having been in Hongkew, the section dominated by the Japanese, it also had lost its original site and was occupying temporary quarters in the International Settlement. To the regular law and pre-legal courses, we added some Arts courses. In view of the dangers involved in traveling, we advised our students from Shanghai, particularly the women students, not to come to Huchow but to go to our Law School or else to "borrow education," for the time being, in one of the other colleges in Shanghai. This proved to be a wise precaution when we had to run again from Huchow, for we discovered that to disperse a large body of students all of a sudden was even more difficult than to gather them together.

Westward Ho!

The second move became necessary when, toward the end of November 1937, the invading army finally broke through the Chinese soldiers' heroic defense of Shanghai. The Japanese army turned in a big flank movement to the southwest and moved on the Capital following the circuitous route of the Nanking-Hangchow highway, on which Huchow is situated. We dispersed with the understanding that we would make for southern Anhwei, the next province to the west. Some started out on bicycles; others tried to find boats; and still others ventured to hitch-hike, hoping to be picked up as "paying guests" in whatever cart or wagon or bus might come along.

When the last group (which, of course, included the principal officers of the administration) left the place it was only three days before the Japanese entered the city. Staff members and their families, together with students cut off from

their homes, crowded into several refugee boats, rowed by refugee boatmen, on a two-day journey by water. A director of railways, an alumnus and friend, had promised to provide trucks to take them across the overland part of the journey. Three trucks arrived, not quite sufficient for half of the party. But Dr. Manget was urgently in need of some conveyance to take the nurses out of the hospital at Huchow, so one truck was sent back to Huchow in order to rescue the hospital staff.

At a time of military crisis and interrupted communications, all sorts of unforeseen complications developed. More than once we thought we were coming to the end of a blind alley, but at each critical moment God opened the way, and friends came to the rescue. I had never had a keener feeling that God and friendship are the two great realities of life.

In about a week to ten days, we all reached Ten-ki, a great tea center and market in the southern part of Anhwei. Several big tea godowns (warehouses) were secured free of charge to accommodate the daily increasing number of "Soochow men" who found their way to this place. We found a number of people from our sister Christian institution, Hangchow College, already there when we arrived. We made plans to set up together a "refugee university." But those were days when the fighting line was shifting fast. In a fortnight Nanking fell. Ten-ki was filled with soldiers, and we had to move on again.

"Out to the West" or "Back to Shanghai" was then the great question. We all had our faces set towards the West, because we thought that the Japanese had surely taken over Shanghai, including the Settlements. We had tried, but failed to establish postal or telegraphic connections with Shanghai. It was therefore decided that it was best for the party to disperse with an informal understanding that Changsha would

be the next rallying point. So, unit by unit, we moved on to the West.

While waiting thirteen long days for a truck which was expected to arrive from Changsha in six days, I received a definite report that Hangchow was still in Chinese hands, that the sea route from Ningpo back to Shanghai was still open, and that a foreign steamer could take passengers right to the French Concession in Shanghai without being subject to search by the Japanese. A decision was then made to run the blockade back to Shanghai to see what were the actual conditions, and what could be done there, as well as to consult the Board of Trustees. I also wished to discover how much of Soochow University was still standing—for one report had it that thirteen buildings of Soochow University had been destroyed by bombs. Fortunately this report proved to be a great exaggeration.

Getting up at 3:00 a.m. the next morning, feeling very fortunate that standing room could be had in an open truck, thankful to get one square meal a day, driving under the moon without turning on the headlights, hiding under the trees of a graveyard during an air-raid alarm, ferrying across the Tsao-ngao River at 12:30 a.m. on two small boats tied together, arriving at Ningpo before daybreak early the second morning, securing space, with the help of the local police commissioner, for my family and party, on a much overcrowded steamer, I finally arrived, after an anxious night, in Shanghai.

Upon arrival there it was found that conditions were really not as bad as we had imagined. The International Settlement in Shanghai had succeeded in maintaining its neutral status, so that it was possible to carry on educational work

there without undue restrictions on academic freedom, and without having to compromise our loyalty to the nation.

Shanghai was crowded; the population in the International Settlement and French Concession, normally about a million and a half, had been more than doubled and was still growing fast. Students who could not go to the interior were flocking to Shanghai. Our Law School and the Arts unit there were holding classes in the afternoon and evening, sharing the building, as a sub-tenant, with a girls' middle school; but they were so crowded that some students had to sit or stand outside of the classroom doors.

By that time all my missionary colleagues, who had fled from Soochow and Huchow to Mokanshan—a mountain resort half-way between Huchow and Hangchow—had all finally succeeded in getting to Shanghai, after having been stranded on the mountain for a period. There they were all helping in the Law College and the Arts unit in Shanghai. It may be added that while we were “running” from Huchow overland to Anhwei, Dr. Nance, in his usual admirable spirit, so typical of my missionary colleagues, had said to me that he was quite ready to move on with the refugee party or to stay behind, whichever course I would suggest. I expressed my great appreciation for this attitude, but suggested that he had better go to Mokanshan and then to Shanghai, there to wait to see how far we would go and how we would fare in our westward move. I offered him this suggestion because I myself then had no idea of what we would run into, how far we would have to go, and where again the University could pitch its tent.

Throughout these critical years not only the movements of the institution, but also the movements of the individuals and groups of individuals have always been made the sub-

ject of group discussion and more or less of group decision, so that there has always been the maximum possible common understanding and general agreement.

Four Great Years in Shanghai

The third move was back to Shanghai. Enough institutions had already moved into the interior to take care of the college students who had gone there. On the other hand, there were plenty of college students in Shanghai to be served. It did not seem either the part of valor or wisdom for the educator voluntarily to abandon the field to the other side when the national armies were forced to withdraw, so long as there was a fair chance of freedom of action. As much space as could be spared by the big Moore Memorial Institutional Church was secured for the use of the University. The decision was made known, as far as possible, to all staff and faculty members, now quite extensively scattered: some were in nearby country villages, while others had gone as far as Hankow, Changsha and Chengtu, five hundred to a thousand miles away. Everybody was welcomed back, but no one was particularly urged to return, as we were living in uncertain times, and there was no place where safety and tranquility could be guaranteed. We were praying for a kindly light to lead us, but we knew we could only move one step at a time. In the end about ninety per cent of the staff got back to Shanghai.

In the meantime, a part of the administration of Hangchow Christian College had also come to Shanghai to study plans for starting some work there. Both St. John's University and Shanghai University had then already secured downtown centers to carry on their work, as under the situation it had also become impossible or inadvisable for them to remain

on their own campuses. Plans for cooperation were discussed among these four "sister colleges" and the Associated Christian Colleges in Shanghai was organized, with St. John's University (Episcopalian), Shanghai University (Baptist), Hangchow Christian College (Presbyterian) and Soochow University (Methodist) working in closest cooperation.

These four institutions together rented about one hundred rooms in a big downtown office building wherein they maintained a joint library and joint laboratories. Arrangements were made for the free exchange of courses for student election. For three years we had joint baccalaureate services and joint commencements.

One small but significant factor in the promotion of cordial fellowship and genuine brotherly feeling was the weekly luncheon conference for the administrators of the Associated Colleges. We usually spent a good part of the afternoon together discussing common problems and matters of common interest. We could at times get into very hot arguments, but the beauty of the situation was that the heat would not scorch the fellowship existing between us.

The question of how Christian higher education as a whole could render the greatest possible service to China in the present crisis was thoroughly discussed at a meeting of the presidents of the thirteen Christian colleges and universities, held in Hongkong in the spring of 1938. The situation then existing was that Ginling had officially moved to West China but still maintained a "Shanghai Unit" in East China; Cheeloo's president had gone to Chengtu and reopened this University there, with some of the work still going on in Shantung; Soochow had transferred its headquarters and the College of Arts and Science in Shanghai, but had a

biology department on the West China Union University campus.

As a result of the discussion and deliberations in this conference of the presidents it was felt that Christian higher education should be viewed as a whole and not merely as a group of separate institutions. From this point of view, it appeared best, particularly with reference to the six East China colleges and universities, for some to remain entirely in East China, and for others to move entirely to West China.

In line with this understanding Soochow University, along with St. John's and Shanghai Universities, and Hangchow Christian College, definitely planned to remain in Shanghai as long as possible. It may be said that during the four years we were in Shanghai, there was no instance of direct interference from the invading army or the "puppet" government, although occasionally annoying and even threatening letters were received. On the whole students cooperated admirably with the administration. Expressions of patriotism and loyalty to the nation were not lacking, but were made in a very quiet and sensible way. The students knew that by applying themselves more seriously to their studies they were preparing themselves best for future service.

One instance perhaps may be cited to show how these usually hot-headed students could combine a cool head with a warm heart. In the spring of 1941 a group of students started to raise a patriotic relief fund through what they called a Bowl of Plain Rice Movement. This was perhaps suggested by the fact that the Moore Memorial Institutional Church was daily selling plain cooked rice at much below actual cost to hundreds of needy people. Without holding a single mass meeting, and without posting a single notice on the bulletin boards, more than \$30,000 was thus raised

by the students with the cooperation of the faculty. This involved planning, effort and sacrifice. Of this sum, \$5,000 was turned over to the Moore Memorial Church to provide rice for the poor, and several thousand dollars was given to other local charity organizations. The bulk of the sum, more than \$20,000, was remitted to the "interior."

Although deprived of campus life, our faculty and students *worked out together* a highly effective program of religious activities. I think of students drawing together in Fellowships, leading worship services, promoting Bible study, discussions and forums, developing their night school for underprivileged children, getting behind our Religious Emphasis Week programs, and taking a leading part in the Youth Conferences of our Church. Here indeed are potential leaders for a new China! Near the end of one semester, January 1941, thirty-four college students and twenty middle school students were received into the Church.

It was popular during this period for colleges and universities in Shanghai to operate in two centers. In such cases, officially the institutions had moved to some place "behind the lines," but actually almost every one of them maintained a "branch" in Shanghai—a "branch" which was almost without exception much larger than the "trunk," in point of enrollment.

We did not adopt this policy, but decided to stay together at one place. The principal reason was that no private institution had sufficient staff and resources to split itself in two and maintain both units at its usual efficiency. But the "interior" was not forgotten; sentimental contacts with free China were maintained and fostered. We did this somewhat indirectly, but perhaps in a more effective way than by establishing a branch in the interior. We took part in organizing

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and financing a senior middle school, the Tien Nan Middle School, in Kunming. For the year 1940-41, Soochow University assumed half of the total financial responsibility which our Church had assumed for the support of this senior middle school. This was the first and then the only Christian school of its type in the whole province of Yunnan. It was part of the "Southwest project" which Dr. Kaung (now Bishop) and I recommended to our Church, after our trip to Yunnan in 1938.

In this project our Church and the English Methodist Church were the principal promoters and supporters. One of our alumni served as the principal and several others took teaching positions. More than once books and scientific apparatus for middle schools made by our Biological Supply Service or in the shop of the Physics Department were sent over as gifts from Soochow University. We also provided funds for a number of scholarships. We regarded this project not only as a help to others but as tonic to our own souls—to broaden both our interest and vision and to keep our hearts linked with life in free China, and with the fellowship of Christian work in the Southwest. How I wish the Christian colleges and universities in this country, particularly those in our Methodist Church, might be moved with a similar sentiment, and might do more to cooperate with us in China!

Thus we carried on in China from the spring of 1938 to January 1942, as a part of a great "educational co-op," in wartime China. This was one of the most outstanding educational centers in all China—"a city built upon a hill"—which attracted a great deal of attention and brought forth a good deal of favorable comment on the solidarity of Christian fellowship. These associated colleges in Shanghai enrolled about forty-five per cent of all the students in the Christian colleges and universities of China.

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The enrollment of Soochow University has steadily increased during recent years, until now we are one of the three largest Christian universities in China, with a normal enrollment of over a thousand students (1301, to be exact, for the fall term of 1941). But our main emphasis is upon the quality and not on size. Friends of Soochow University will surely be interested to know that out of the 115 institutions of higher education now existing in China, our university was one of the twelve receiving special commendation from the Chinese National Government last year. Of these twelve, eight were government universities, and four were private institutions, which included both Christian and non-Christian colleges and universities. In an "All-college-students' Efficiency Test," conducted by the Chinese Government during the academic year 1941-42, our institution placed seventh. This test was made by giving at the same time throughout the country the same sets of questions in a few selected subjects to all students taking the examinations. Four of our students came out with flying colors. One of them took first place in Economics; another, a girl, took second place in Economics; and two others took second and sixth places respectively in Chinese. A thousand dollars was sent us by the Government for prizes to these students.

After "December 7th"

The bombs which exploded in Pearl Harbor on December 7 also upset the delicate equilibrium in Shanghai, up to this time a "solitary island," surrounded by, but not submerged under Japanese domination. By ten o'clock on the morning of December 8, 1941 (December 7 American time) Japanese troops marched into the International Settlement; and by noon on the same day Moore Memorial Church was taken over for "imperial" use. Not only had we thereby lost the

base of operation for our College of Law and the greater part of our middle school; it was also quite apparent that all safeguards of academic freedom had been lost.

Our main campus in Soochow was under Japanese occupation during the first sixteen months of the war. It was recovered in March 1939 by virtue of the fact that the title of the property was in the Board of Missions of the Methodist Church, for at the time of the registration of properties under the Nationalist Government, we had it on our documents and boundary stones "Soochow University of the Methodist Church," a step deliberately taken to show that while we are a registered institution we are still an integral part of the Methodist Church. Our campus was never used by the Chinese military forces, but for a short period in the autumn of 1937 the buildings were used as a Red Cross Hospital for the care of wounded soldiers. Since Japan is now openly at war with the United States, the campus and its buildings have now again been taken by the Japanese military forces.

It might still be possible for Soochow University to carry on in Shanghai, but that would probably involve some form of compromise with the Japanese military authorities and the Chinese "puppet" government, which would surely bring pressure on the University to fit into the "new" scheme of things, to take "advice," and to be a part of the "puppet show" which is being staged in Shanghai. But would that be too much of a risk and too great a price? There are two things which we have particularly to bear in mind at the present moment. The first is that every institution will have to live in the future on the record of the present. The second point is that education is not just knowledge; it must also consist of ideas and ideals which can inspire, and experiences which can stimulate and uplift the soul.

This necessitated move No. 4 which we are now taking—to get away from Shanghai, and to find a new location, where we can carry on our work and still be loyal to the principles and ideals we hold dear. This was not only called for by loyalty to the nation but also by loyalty to our highest ideals and deepest convictions.

Meetings of the University Council, under Dr. W. B. Nance, Acting-President, were held and actions were taken leading to the formal announcement, on December 15, that the University would suspend operation upon the completion of the winter term. The proposed action was of course first submitted to and approved by the Board of Trustees, most of whom were in Shanghai and among whom were such experienced and prominent missionaries as Dr. J. W. Cline, Dr. John C. Hawk, Mr. S. R. Anderson and Miss Louise Robinson, Bishop Carleton Lacy and Bishop Ralph Ward, Ex-officio. Bishop Lacy had then already gone to his Episcopal area in Fukien; Bishop Ward did not get back to Shanghai from this detention in Wuhu until the last of March.

The Japanese, as soon as they went into the International Settlement, issued public orders that the *status quo* should be maintained, and that even Christian Mission schools should carry on as usual. Therefore there was some apprehension as to whether or not this move to close the institution in Shanghai might not meet with interference. But thanks to the remarkable spirit of harmony within the institution the decision to suspend operation was carried out without let or hindrance.

All faculty members and administrative officers, not otherwise retained or provided for, were given at least three months' extra salary. Efforts, of course, were made to hold together all the key members of the faculty and staff, and

consideration will be given, as far as possible, to measures of relief to help any who might be distressed by being so suddenly thrown out of work.

The University as such stopped functioning in Shanghai at the end of January. But teachers, individually or in small groups, without using the name of Soochow University, carried on study groups and lectures as a temporary measure, pending the working out of definite plans as to what to do next. This was done with the knowledge, but not the official approval of the University, which only committed itself to give consideration to the possibility of recognizing credits for college subjects so earned, when the institution resumes its operation.

Such work was carried on in four different centers, all outside of the original university premises. Lectures in Biology, Physics and Chemistry were given by some of the professors of the Science College. Lectures in Law and Accounting were the two series given at another center by some professors of the Law School. Among Arts courses, there were two series of lectures, one in Economics and the other in Sociology. It was the understanding that these study groups would be discontinued by the first of June, so that all might be free to join the Federated Christian University in free China, to be set in operation this coming fall.

As to the attitude of the Chinese Government, it may be said that it encouraged educational institutions to carry on in Shanghai before the Japanese took over the International Settlement last December. In fact, after the assassination in the spring of 1939 of President Herman Liu of Shanghai University, one of our alumni, a personal representative of the Minister of Education, came to Shanghai to express the solicitude of the Minister to the college presidents in Shang-

hai, and to say that he considered us as if fighting for the country in the front line trenches. Throughout the last four years we were in regular communication with Chungking.

But after the taking over of the International Settlement of Shanghai by the Japanese on December 8, 1941, the Chinese Government emphatically expressed its disapproval of any institution carrying on in Shanghai. Early in the spring the Government proposed the organization of a Federated Southeastern University to be established in Chekiang, in which all universities in Shanghai, government and private, were invited to join. A committee on preparation was appointed which included a representative of our institution and the president of another Christian university in Shanghai.

The Move to Free China

After careful consideration and full consultation with all parties concerned it was decided to take part in the organization of a Federated Christian University at Shaowu, on the Kiangsi border of Fukien Province. This was to have been a cooperative undertaking by Soochow University and Hangchow Christian College with the Fukien Christian University which had already moved to that place. The *modus operandi* which was agreed upon, as reported to me by my colleagues is that there were to be two units; the Fukien unit, with the Fukien Christian University carrying on its program of work in Arts, Science, and Agriculture; and the Shanghai unit, with Soochow University and Hangchow Christian College carrying on jointly three additional colleges: the College of Law, the College of Commerce and the College of Science and Engineering. These plans were disrupted by the tides of battle, and Soochow University has now joined Lingnan University, at Kukong, in northern Kwangtung.

Notes on the Work of the University Which May be of Interest to American Friends

The College of Law in China can have a much broader scope than the American law school. Besides the Department of Law, there are also Departments of Political Science, Economics and Sociology. These are among our strongest Departments.

The Department to which we have given particular attention in recent years is that of Sociology. Our aim is to develop a strong school for the training of Christian social workers. Towards this end we have succeeded in gathering together a strong faculty, containing some of the best known men and women in this field in China. Cooperative relationships have been established with outstanding social agencies to aid in planning our course of study and to provide field work opportunities for students, all of whom, during their Junior and Senior years, engage in practical work under supervision. Our teachers have rendered service in such projects as the refugee work of the Shanghai International Red Cross and the child protection work of the Shanghai Municipal Council. Eighty-four students majored in Sociology during 1940-41, sixty-six of whom were women.

The Department of Chemical Engineering which we started two years ago is, of course, incorporated in the College of Applied Science and Engineering. We are laying particular emphasis on these two departments because reconstruction after the war will necessarily proceed along two lines: physical reconstruction and social reconstruction. Hence, there will be great need of both engineers and social workers. I believe Christian education should make a particular effort to provide well trained and properly trained leaders in social reconstruction; and this leadership should include both men and women.

As We Look Forward

Soochow University has been "refugeeing" as long as China has been fighting. Like China it has been struggling valiantly. Like China, again, it has also been steadily gaining strength in spite of physical losses. It has a good service record which can stand the test of time. Far be it from us to claim that every decision we have made was perfect. Not only is our hind-sight always better than our foresight; but perhaps not all the facts are in to give us a complete basis for our hind-sight. But this much at least we can say, that every decision was carefully thought out, and in spite of all the difficulties the institution had to encounter, and the personal sacrifices the individuals had to make, the institution as it stands today is not only larger, but is better and stronger than ever before. It enjoys a higher prestige and greater public confidence. This is a matter of real significance and gratification. The process of enriching the contents of our courses, and of improving the spiritual and intellectual atmosphere of the institution has never been interrupted.

Three things which have happened here in America during the past year can illustrate both the quality of instruction given in Soochow University and the type of instructors we have on the faculty. A woman graduate, an instructor with a B.A. degree from Soochow, who came to America last summer (1941) has now completed the requirements for the M.A. degree in English at Mount Holyoke College. A man, one of our B.S. graduates who has been an instructor in our science college, came over for graduate work on a fellowship at the Virginia Polytechnic Institute. He took nine courses and made nine straight A's. He has not only finished his requirements for his M.S. in applied physics, but has now been appointed a full-time instructor in that institution.

Still another graduate and instructor of the University, who came to America in the late summer of 1940 with his M.S. degree, completed his doctorate in biology in fourteen months (record time) and is today a Ph.D. of Harvard University. Of these three instructors, Miss Kaung will now proceed to work for her Ph.D. degree in English, Mr. Loh will take up a course in electrical engineering, and Dr. Li expects to do research in pharmaceutical botany. These are not only their personal preferences, but indicate lines of future development of the University. Plans which were being made last year to bring other promising instructors to the United States for advanced study have been temporarily suspended.

We have no hesitancy in saying that Soochow University, as an integral part of the Methodist Church and as a component unit of Christian education in China is doing acceptable work and making a notable contribution in educating leaders for China. Institutions like this will no doubt have a great and important part to play in molding the thought and shaping the ideals which will determine the kind of a new China which will emerge in the Far East. This new China will be either a cross current, or a merging tributary in the stream of Christian culture and civilization, which is so sorely and urgently needed to transform the present "scorched earth" into a fertile garden.

The nature of the new China will be determined in no small degree by the influence which Christian education can bring to bear upon her cultural development. It is estimated that there are today about 10,000 living alumni of the thirteen Christian Colleges in China. Numerically, this is but a drop in a large bucket of water; but it is "a drop" which has had more than a sprinkle of influence on the life of China.

What has been done can still be done. But it is necessary that we should act, and act in the living present. The unchanging China has become an all-changing China. Moving China will not wait; it will not halt its progress or its process of change to hear a lecture on "watchful waiting." The situation calls for faith and imagination.

If China today is a strategic front at a psychological moment in the world mission of Christianity, what a critical, pivotal point these Christian Colleges, including Soochow University, occupy! They are dealing with the unexplored and unlimited potentialities. We cannot expect that everyone of the young men and young women we train, will be the chief executive or the first lady of the land, but we can be sure that everyone of them is a possible leader with a great potential influence. No other investment can so surely guarantee good returns as an investment in personalities; and no investment is so surely needed as in the field of Christian education in China today. The opportunity we have today is the opportunity of "the moment of a thousand years." If the Christian Church can catch the vision and rise to the occasion, we can plant the banner of Christ in the very heart of China and spread the Christian flag on the mountain top of her culture and civilization. The greatest danger is the danger of meeting the opportunity face to face, only "to rub your elbow against it and miss it." Lift up your eyes, and look on the fields in China; for they are white already to harvest!

SOOCHOW UNIVERSITY

The motto of Soochow University is "Unto a Fullgrown Man."

Affiliated Institutions

Middle School—normal enrollment about 900

Free night primary school (operated by students in Shanghai)
— normal enrollment about 145

Degrees Offered

B.A., B.S., LL.B., and M.A.

Organization of the University by Colleges and Departments

College of Arts

Chinese
English
Economics
Political Science
Sociology
History and Geography

College of Science

Biology
Chemistry
Chemical Engineering
Physics and Mathematics

College of Law

Law
Accounting

Special Courses

Premedical
Prenursing
Physical Education (Cooperating with Ginling)

Projects of the University

Science Magazine
Machine Shop—to repair scientific apparatus
Pharmaceutical Research Laboratory
Survey of Social Agencies in Shanghai
Tien Nan Middle School in Kunming, Free China
Biological Supply Service
Continuation of 20 years of service to the middle schools and colleges of China

War Damages

The University suffered heavy damages when Soochow was captured by the Japanese:

1. Scientific apparatus and laboratory equipment\$50,000 U. S.
2. Library books (20%) 10,000 U. S.
3. Power plants, etc. 6,500 U. S.
4. Buildings and campus120,000 C. N. C.
5. Furniture, equipment, stores200,000 C. N. C.

6. Household furniture and belongingslarge
7. All files and records

Religious Activities

1. Religious instruction
 - a. Courses in religion
2. Active Student Christian Association
3. Social Service—student initiative
 - a. Free night primary school
 - b. \$25,000 for charities and relief

This is a progressive institution of high rank. In some fields, such as law and accounting, it is a leader in China.

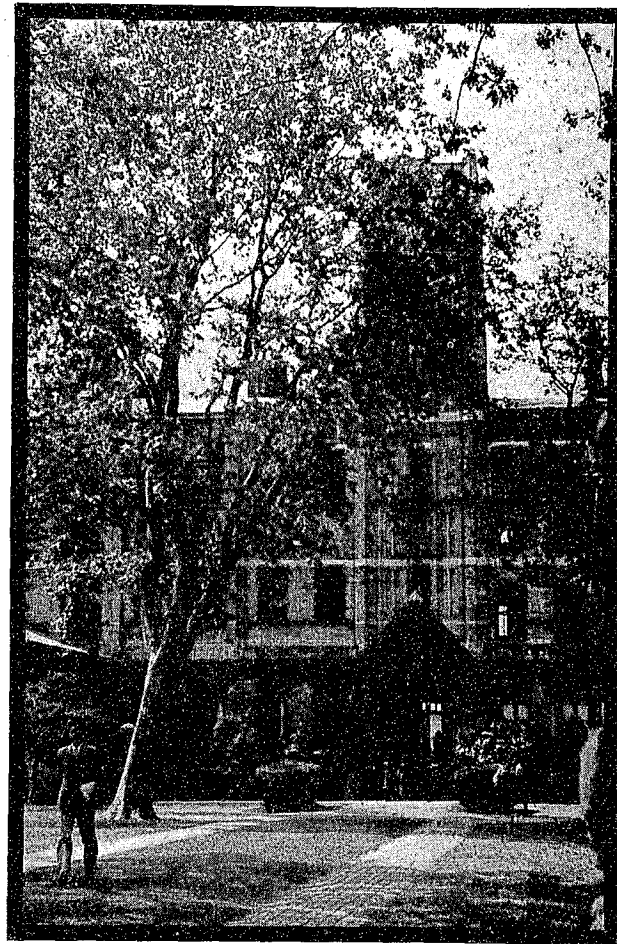


A Scene on the Home Campus

Associated Boards for Christian Colleges in China
150 Fifth Avenue
New York, N. Y.

千載一時

私立東吳大學

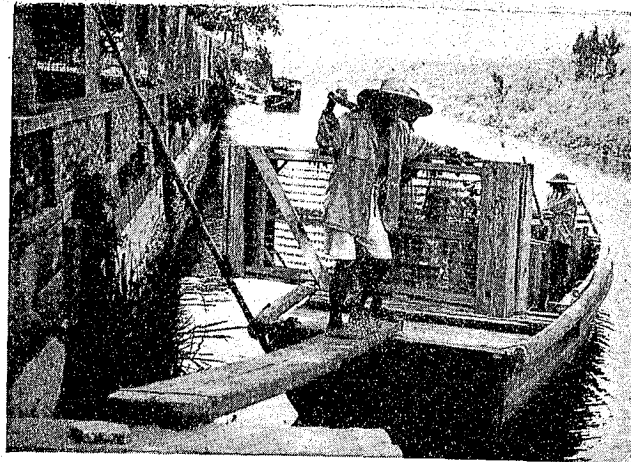


SOOCHOW

UNIVERSITY

Soochow, China

1949



Chinese boatman loads beds from U. S. onto sampan for the last lap of their long trip to Soochow University.



President Y. C. Yang, member of UN's Chinese Secretariat, was secretary of Chinese Delegation to League of Nations' first session. He is alumnus of Soochow, University of Wisconsin, and George Washington University.



Biological supplies, rescued from Soochow campus after Japanese occupation, are transported to university by human carriers after recent removal from storage.

SOOCHOW UNIVERSITY, like the other twelve Christian colleges in China today, occupies a pivotal position. For Christianity, threatened by the current Communist advances, is now at the crossroads in that ancient land. Along what road will China's leaders of tomorrow take her? The answer to this vital question depends upon the kind of education those leaders receive.

Are Future Leaders Naturally, we cannot expect that every one of the young men and women now studying at Soochow University will at some future date become the chief executive or the first lady of China. But we can be sure that each of them is a possible leader with great potential influence on the country's economic, political, and social life. It is for this reason that the continuance of the kind of Christian education provided by Soochow is so vital to China today.

In the nearly half century since it attained college rank, this university has trained hundreds of China's young people in the democratic and Christian way of life. When it was first started in 1901 by the Methodist Church, only men students were accepted; but since 1929 the university has been coeducational.

The campus is located in Soochow, an ancient walled city noted for its beautiful Chinese houses and gardens. Situated about forty miles west of cosmopolitan Shanghai, Soochow for many years has been referred to by foreign writers as the "Venice of China."

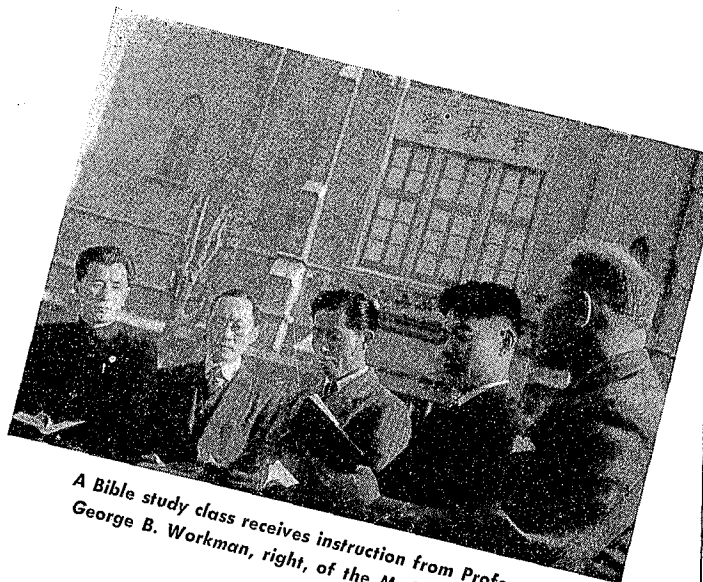
Has Three Colleges The university now has three colleges: Arts, Science, and Law. The latter two are particularly well known throughout China. The law school, recognized as the leading law college in the country and the only one in China which teaches the Anglo-Saxon principles of law, now has an enrollment of more than 700 young Chinese men and women. In its forty-one years of existence it has furnished China with some of her leading lawyers. The College of Science has developed the leading biological supply service for all China, and its graduates hold many important posts in the scientific field.



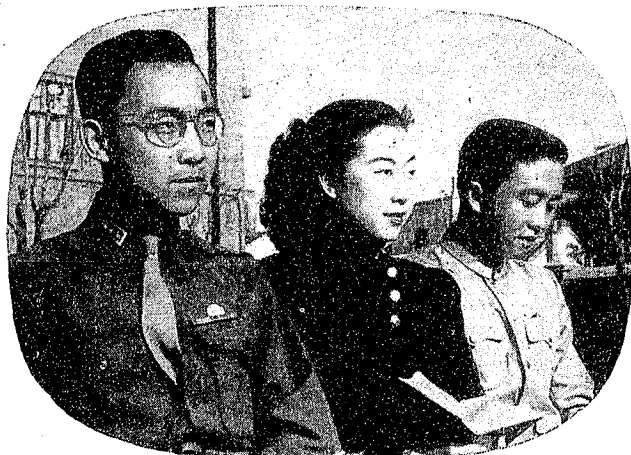
As part of their training, Soochow law students hold mock trials, in which they act as judge, prosecutor, clerk, or recorder.

**"Refugeed"
During War** In 1937 Soochow students and faculty members were forced to abandon their beautiful home campus and flee inland to escape advancing Japanese armies. Before the war ended, they had moved five times! But classes went on as usual, despite the fact that they had to be carried on under "refugee" conditions.

Although much progress has been made in restoring Soochow's war-damaged classrooms and laboratories, much rehabilitation still remains to be done.



A Bible study class receives instruction from Professor George B. Workman, right, of the Methodist Mission.



Students such as these will be China's future leaders.

Faculty and students are beset by innumerable hardships. Dormitories are over-crowded; there is a shortage of beds; and in the library and laboratories, students must share the already too meager supply of books, double up on equipment, and run several experiments at the same time.

Despite these difficulties, however, more than 900 young Chinese are now enrolled in the Colleges of Arts and Science of Soochow University. For some two score years, students in the College of Science have been learning the most modern methods in biology, chemistry, and physics available. Since training in the sciences at present prepares students for some of the best jobs in China, it is not surprising that a majority of Soochow's upper classmen are now specializing in this field. Whatever political regime takes over, trained scientists will be in urgent demand to meet the needs of the people.

Do Social Welfare Soochow students, like those in the other Christian colleges, are using some of their free time to help those less fortunate than themselves. Last summer, a group of sociology majors visited a nearby village where a progressive-minded factory owner had arranged for welfare work among his employees and their families. For six weeks Soochow students mapped out for the nearly illiterate villagers an up-to-date program on health, civics, social education, and athletics.



Soochow's coeds make up about one-third of university's student body.

Recently Soochow has taken the lead in the movement to unite with two other Christian universities in the East China area—Hangchow and St. John's. However, until this union is effected and a site in Shanghai can be secured large enough to accommodate the combined institutions—to be known as East China Union University—and buildings erected, the present three campuses will continue to be used under a plan jointly worked out.

Continue Hopeful Years of inflation, and the fatigue and disillusionment of the war period and the recent civil conflict have gone far to destroy idealism in many of China's universities. Staff and students alike tend to gauge everything in terms of material value. But in the Christian colleges the flame of idealism still burns.

Soochow plans to continue its work as long as it can carry on a program of Christian higher education. Staff members and students know the task involved and the probable difficulties ahead, but they are not dismayed. American students, by contributing to this great Christian university, can help their fellow collegians at Soochow attain the kind of education that will best equip them to meet China's future problems.

SOOCHOW UNIVERSITY

AMERICAN HEADQUARTERS

150 Fifth Ave., New York 11, N. Y.