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Report
Fifty-two Days in China

Representing

BOARD OF TRUSTEES
PEKING UNIVERSITY

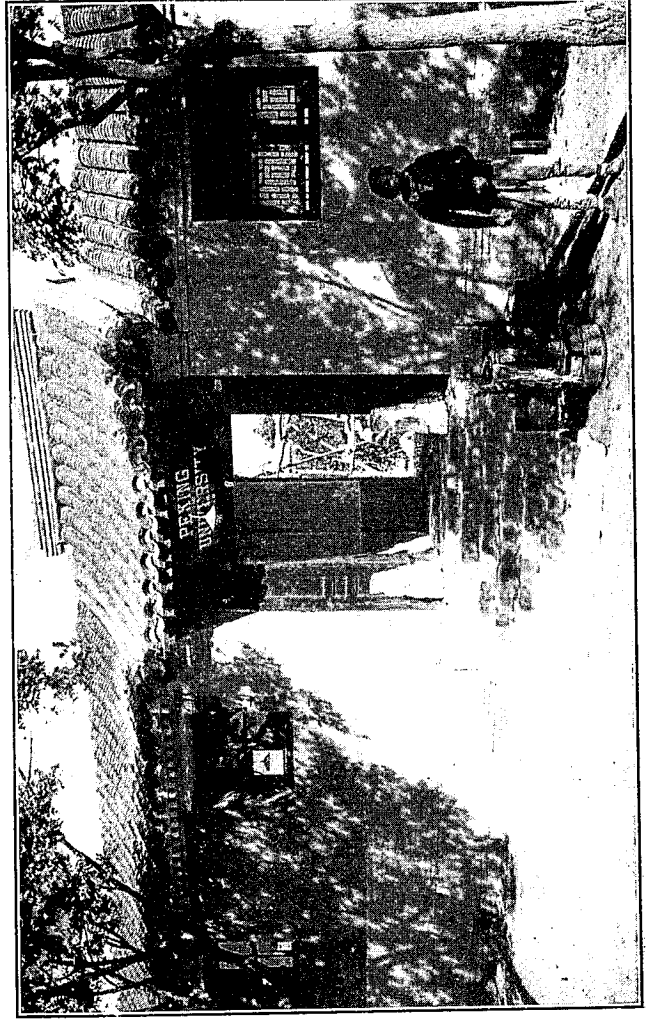
By

EDWARD LINCOLN SMITH



SEPTEMBER - OCTOBER

1918



Entrance to Peking University

REPORT TO THE
BOARD OF TRUSTEES PEKING
UNIVERSITY

BY EDWARD LINCOLN SMITH
Representative of the Board in Peking
September and October, 1918

Appointed to confer with the Board of Managers and as your representative to render any assistance possible in the initiation of the union work of Peking University, I sailed from Seattle August 9th, and arrived in Peking, September 4th, 1918. Returning, I left Peking, October 18th.

Impressions received may be given under the following heads:

1. UNION WORK BEGUN

On September 17th the first joint chapel exercises of all departments of Peking University were held in the Methodist Episcopal church. About two hundred students were present, Dr. H. H. Lowry, acting president, presiding. I presented the greetings of the Trustees and congratulated the assembly upon what will be considered a historic occasion, and urged that all things be done to the glory of

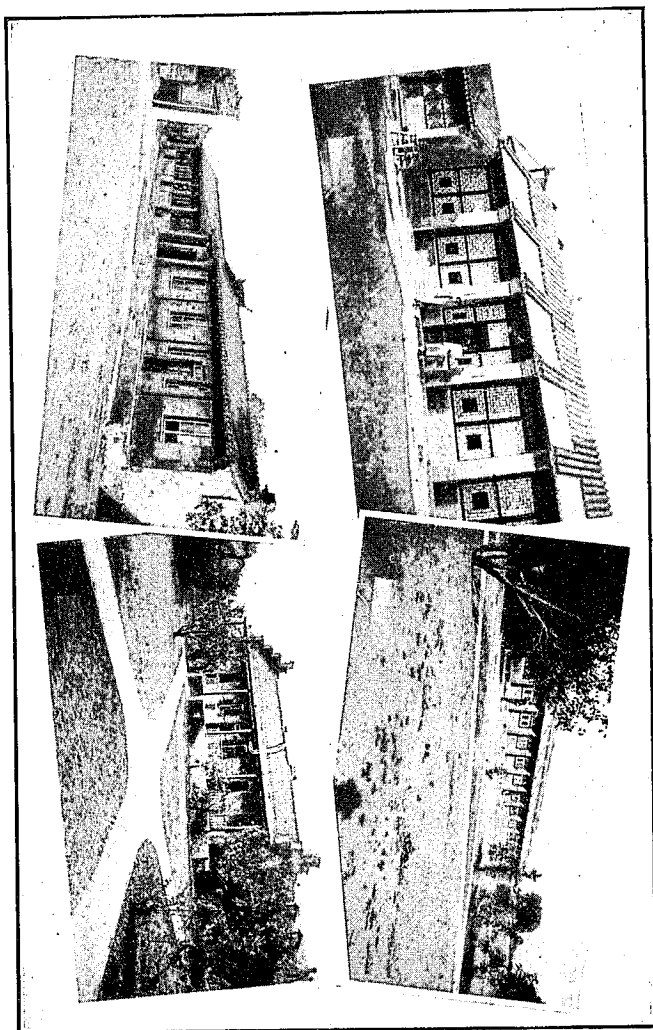
God with true unanimity of spirit and with determination to get all that is possible out of the privileges of the University.

Mr. Porter, Dean of the Arts Department, reported on the opening day, ninety-eight students enrolled in the Yu-K'e department, sixty-eight in the Arts Department and thirty in the Theological Department, making a total of one hundred and ninety-six. Twenty five professors and teachers were at this service. On October 18th the Arts Department contained eighty-three students and the Yu-K'e Department about one hundred and twenty-five. There was a certain strangeness natural in the new situation. There were, however, indications of satisfaction on all sides that union work, so much prayed for during the years past, had become an actual fact.

2. TEMPORARY QUARTERS

Following the instruction of the Trustees, the Board of Managers selected the most convenient of the compounds belonging to the University for temporary quarters. This piece of property is surrounded by a wall, and is about 250 feet square. It had a commodious residence and a gate house—the only buildings which could be used. The residence was transformed into five lecture rooms each accommo-

dating thirty students. Chairs with broad arms for taking notes, desk, blackboards, suitable light and an outside door were provided for each room. Immediately back of the recitation building was constructed a dining hall, adequate for one hundred students, to be used also as chapel and assembly hall. Adequate kitchens and bath house were built. In the northeast corner of the compound three rows of one story dormitories were located. These dormitories are of brick with tile roofs and all face south. Each room has a wood floor, steam heat, electric light, a large window in front and a small high window behind, giving excellent ventilation. Each room accommodates two boys. These dormitories are attractive and the students are pleased. The gate house has been transformed into a library and faculty room. The residence of the gate keeper stands on the right of the entrance gate. There is open space between the gate and the temporary buildings for tennis and basket ball. On this compound eighty-three students are living happily. The Yu-K'e students are taken care of this year on the Methodist compound close by, and are subject to the regulations which have been maintained in the Methodist Middle School in the past. Laboratory privileges for the pre-medical work are provided there.



Dining Hall
 Library
 Temporary Buildings of Peking University
 Dormitory
 Lecture Hall

For the Theological Department another compound belonging to the University, several blocks distant from the Arts Department, was selected and prepared. Messrs. Porter, Corbett, Gordon and Galt are living in Chinese houses, which belong to the University and which are more or less convenient.

3. THE EXECUTIVE SECRETARY

Mr. W. H. Gleysteen is doing his best for the welfare of the University. He hopes that future developments may liberate him for his work in Hope Academy; but until that time comes, he is ready to serve the University. The definition of his function as Executive Secretary has been difficult. It is natural that various functions be referred to Mr. Gleysteen and his duties will gradually be defined by natural evolution. Mr. Gleysteen made all arrangements for the meetings of the managers, and together with the treasurer was active in carrying out decisions of that body. His tact and good spirit will help to unify relations within the working body. The Treasurer, Mr. O. J. Krause, has also rendered most valuable service.

4. THE DEANS

The leader in each department is the Dean—Dr. Hobart in the Theological Department, Mr.

Porter in the Arts Department and Dr. King in the Yu-K'e Department. The Dean is the executive officer of his department, arranges for chapel service, appoints faculty meetings, sees to schedule of study and lectures and looks out generally for the successful on-going of his department. Mr. Porter was planning for athletics with the Arts students, arranging a tennis tournament, planning the Y. M. C. A. activities and inviting students to gather for Sunday evening for an informal service of song. In this way each group of teachers headed by the Dean is laboring for the success of the work in its department. The work of the president will be much simplified by this system of deans. Questions of general policy of the University will be considered in meetings of the managers or council where all the departments are represented.

5. ACTING PRESIDENT

Great appreciation is due Dr. H. H. Lowry for his untiring interest and labor for the University. For years Dr. Lowry has been negotiating for the various tracts of land which now compose the University property. Fifty-two years spent in China by Dr. and Mrs. Lowry have won affection of previous students and co-workers. It means a great deal to

the University that a man so respected is associated with the beginnings of our united work. To show that we all appreciate him and to promote the fellowship and acquaintance of the united body, all members of the faculties, council, Board of Managers and a few others were my guests at the Wagon Lits Hotel at dinner September 13th. Bishop Welch and representatives of each group expressed to Dr. Lowry our joint appreciation for his long life of service in China. Dr. Lowry planned to return to this country in response to the wish of this Board that he assist in raising funds for the University, but found it necessary to postpone that return until another year.

6. POINTS OF DISAGREEMENT

The points of view upon the subject of the Chinese name and the inclusion or exclusion of the Yu-K'e Department in the university were so different and so determined that it seemed unwise to spend time at the beginning of our union effort in seeking an agreement. The wiser policy seemed to be to start union work, to promote the acquaintance of student and teaching body and arouse enthusiasm and faith in the future of the University. Consequently these matters were touched only incidentally in the meetings with the managers. They were

discussed in private, and the mind of this Board upon both questions was made plain.

The question of the Yu-K'e seems to have reached at least temporary settlement by the decision of the Methodist Board to allow their mission to maintain its Yu-K'e separately from the University. This no doubt is in harmony with the decision of this Board that any co-operating mission may continue its separate Yu-K'e work provided such mission pay its due share of the expense of maintaining the university Yu-K'e. The experience of the next few years will show which course is the wiser and I have no doubt after a few years of this separate effort, all parties will have arrived at a unanimous conclusion as to the proper course to follow.

As to the Chinese name, the difference of opinion is deep seated. The feeling on the part of the graduates of the Methodist institutions is particularly strong that they consented to the union only upon certain conditions, one of which was that the name of the Methodist university should be accepted as the name of the new institution. They decline to admit that that promise has been fulfilled through the adoption by the university of the name, "Peking University." That promise can only be fulfilled in their view when the university has adopted also Hui-Wen as the Chinese name of

the university. My reply was that the Trustees feel that they have kept their promise by adopting the only official, legal name of the institution, namely, "Peking University," and that so far as the Chinese name is concerned they have requested the Board of Managers to suggest to them a name which shall include the idea of union and that the Managers are at liberty to take their time in selecting this Chinese name to recommend to the Trustees. Those connected with the former North China College seem satisfied with this line of procedure even if it result in retaining the old Chinese name in such modified form as shall include the idea of union. The prevailing sentiment in the Methodist conference and among the graduates of the former Peking University is hostile to such a change. The Board of Managers will no doubt send some recommendation to this Board in the course of a few weeks.

7. THE UNIVERSITY SITE

About \$100,000 will be required to complete the purchase of that portion of the University site which this Board has chosen and which we know as the southern half of the original tract. The suggestion was made that parcels of ground lying in the northern portion of the original tract might be exchanged for unbought

portions of the southern tract, or that such parcels might be sold and the proceeds used for the completion of the purchase of the southern tract. The opinion of the Managers is that such a course is not feasible; that while it is easy to buy, it is not easy to sell property in Peking, and that people owning tracts which we desire in the southern portion would be unwilling to accept in exchange parcels in the northern portion as they would prefer to move away from the district if they move at all. Further the Managers argue that in time to come, these parcels in the northern tract may be needed for residence or other purposes by the University and to sell them now and rebuy later will be expensive. Further, should the time come when these parcels can be sold the money accruing from such sale will be quite as useful in the development of the University then as now. The opinion of the Managers is that cash to complete the purchase of the southern half of the tract is the first imperative need of the University. On some of these unpurchased tracts, the University holds options, as for example the Burchel property which stands just across the road and south of the compound now being used by the Arts Department. This tract is about 200 feet square, is enclosed by a wall and improved by an extensive residence, gardens, tennis court and out buildings. The

residence is expensively furnished. Our option provides that we have the first right to buy this property, the price to be fixed by a board of three, one appointed by the owner, one by ourselves and the third chosen by these two. The property is now on the market. We have appointed our representative, the owner appointed his representative, but the latter refuses to act. The owner being in England and difficult to communicate with, the negotiations have halted. The price asked is \$40,000, but Mr. Krause and others feel that it may be bought for \$30,000 silver. The present rate of exchange, however, makes the dollar in silver almost equivalent to gold. It will be necessary for us to buy this property.

There are other tracts upon which we hold options, and one or two concerning which we may encounter difficulty. Minister Reinsch has assured us of his desire to do all in his power to assist in these negotiations. It will be well if we can provide \$100,000 at once to be used in these real estate purchases. To begin pushing these real estate transactions, until we are prepared to go through with them and actually pay the cash is unwise. We must be prepared to take possession the moment the owners consent to sell.

While in Peking, Mr. Murphy of the firm of Murphy and Dana examined our site and

heartily approved it. He thought that if the main entrance to the University could be from the north, so that as one entered he would face the great wall as a background for the entire campus and group of buildings, the general effect would be highly satisfactory. Minister Reinsch expressed disappointment that the Board of Trustees had decided in favor of the present site rather than the site outside and to the west of the city. I assured him, however, that while the Trustees appreciated the fact that there were good arguments in favor of both locations, they probably would not feel like reopening this matter of site.

8. THE PRACTICAL TREND OF EDUCATION IN CHINA

There is a growing and favorable sentiment in China toward tying up all educational efforts closely with the affairs of daily life. Any reference to industrial training, to fitting men for professional or business life aroused immediate interest. The Board of Managers and the Chinese people with whom I talked emphasized this fact. In the union universities in Shantung and Nanking, the same sentiment is being recognized in their plans so far as possible.

9. PRESENT DEPARTMENTS OF PEKING UNIVERSITY

As you remember, the Board of Managers decided and this Board of Trustees confirmed their decision, that the course of study in Peking University should be six years in harmony with the present system adopted by the Chinese government. In one of the rules put forth in 1917 by the Chinese Minister of Education, the following occurs: "A preparatory course of two years should be established in a university for graduates from Middle Schools before admission to the proper university course of four years." It is in harmony with this rule that we have decided to include in our university work such a preparatory course for graduates from the Middle Schools of our separate Missions which course is known as Yu-K'e. There is abundant opportunity for difference of opinion regarding this matter. Emphasis may be placed upon the word "preparatory" and the course may be looked upon as equivalent to any preparatory school. On the other hand emphasis may be placed upon the word "university" as connected with the preparatory department, and so attention called to the fact that it is a real part of the university course but the lower or junior part as distinguished from the higher or in the words of the Chinese Min-

ister of Education, "the proper university course." At any rate the Managers and the Trustees have thought best to follow the lead of the Chinese authorities and include this work in the university, and so make our course a six rather than a four year course of study.

This Yu-K'e Department is of very great importance. It is in this two years' course that the foundation is to be laid and a good part of the work done commonly known as pre-medical work—that work in physics, chemistry and biology which prepares students to enter the medical school. It is the students in the Yu-K'e Department who must have adequate laboratory facilities and first class teachers in these scientific subjects. The preparation of the facilities for this department is a matter of great importance and expense.

Our second department is the Arts Department. Of that perhaps nothing further need be said except to call attention to the fact that the Woman's College is anxiously waiting the completion of plans for its affiliation with the University and the supply of such funds as will enable them to enlarge their very narrow quarters and their teaching force. It is probably desirable to leave this Woman's Arts Department in its present location, a mile from the University site.

In connection with the Arts Department, we

have the beginnings of a department of education. Certain courses have been established looking toward special preparation of students for the work of education.

The Theological Department is well established, but needs expansion in faculty and buildings. The present location in very humble quarters cannot long suffice.

Attention should be directed to the Language School which I think it is your purpose fully to affiliate with the University. Mr. Pettus, the director, reported 126 students enrolled in this school last year, the majority being new missionary candidates, the others men from commercial enterprises and the legations. The disposition on the part of the American legation, to require language study from its younger members is increasing and will probably become a settled policy. It seems desirable that the Language School do this work for these outside interests. It is good for them and good for us that there be this intermingling of missionary students with others.

Mr. Pettus is thoroughly scientific in his theory and practice of language study. He trains and supervises his Chinese teachers with great care. The course of lectures which Mr. Pettus has arranged are most helpful. A lecture was given by the Chinese who was most influential in the formation of the constitution

of the republic. After the lecture the entire school was taken to visit the Chinese Parliament. A lecture was given by a first class authority on Chinese art and the school thereafter taken to visit the Forbidden City and the Peking Museum. Lectures by the British and American ambassadors serve to bring the members of the school into touch with these interesting circles in Peking.

The affiliation of this school with the University will bring this large group of young missionary enthusiasts into touch with the younger university student body and will also make the University an active agent in the excellent work of the Language School. Mr. Pettus is doing work in language preparation, in the study of comparative religions and in presenting the Chinese point of view. He had not learned of the purpose of this Board to affiliate the Language School with the University. That action, I believe, has now been taken and communicated to him. I trust the Board may look with favor upon this feature of our University work.

10. FUTURE DEPARTMENTS

a. Looking forward toward the development of the University, emphasis and money should be put first into the department in which shall be taught the theory, history and philos-

ophy of education. In this College of Education subjects should be taught for the sake of the subjects. But along with this process should go the investigation of the best method of teaching these subjects. Here should be taught the best system of organization, coordination and management of universal education for a republic like China. It is only with universal education that the permanence of the Chinese republic can be secured.

Peking is peculiarly well located to become the center for such educational work. As capital of the nation, Peking will be the home of the educational authorities for China. The aid of these men can be obtained in the university work, their aides can be trained in Peking University, their theories can be tested, tried and perhaps corrected before being applied to the nation and model schools can be established which will set the standard for all China.

Peking is the natural center of the three great populous provinces of Chihli, Shansi and Shantung. Because it is the nation's capital city, it is a center of attraction for all Chinese youth and would easily attract students from all China. For these reasons, we must see great opportunities for helpfulness in our College of Education.

But uppermost in our thought upon this subject as well as in the connection with all de-

partments of Peking University is the conviction that however much the teachers of China need scientific training, they need far more that spirit of devotion, enthusiasm and sacrifice which is derived from intimate contact with Jesus Christ. There can be no finer way of influencing for good China's four hundred million of people, of securing China's own future upon a firm foundation, than by helping her to obtain a body of intelligent Christian teachers. The opportunity for service through the adoption and endowment of this College of Education in Peking University is hardly to be surpassed if equalled at the present time anywhere in the world.

b. Next should come the Department of Business, something akin to the School of Business Management in Harvard. China's industrial life, transportation by water and land, insurance, banking and various lines of industrial development need elementary as well as comprehensive treatment by experts.

c. Much good can be done through a Department of Journalism which may include economics and government. Newspapers in the vernacular are multiplying rapidly in China, although a small percentage of Chinese people can read. The support of these papers is said to be easily purchased. Such journals cannot accomplish much for China's good. Well con-

ducted, unpurchasable journals can do a great deal. Journalism in America is so closely related to politics and public affairs that I have connected in thought a college of Journalism with a department of economics and political science. But I would not wish to be understood by this to minimize in any way the importance to China of sound instruction upon these latter subjects at the present time. Here again is an opportunity to establish a most useful department of Peking University.

d. Mention should be made also of the desire of the North China Union Medical College for Women for affiliation with Peking University. This college for women has fifty-six students with seventeen in the senior class. It has an average of ten teachers although not all are on full time. Three doctors are now teaching in the college. The course of study is of five years followed by one year for intern work. Two years of college work equivalent to the Yu-K'e course is the minimum required for entrance. All work is done in the vernacular. Affiliation with the University is desired because it would give the college the benefit of a chartered institution, increase its prestige and enable it more effectively to appeal for funds and students. The college makes a favorable impression upon the visitor. However, we have turned over medical education to

the China Medical Board. To affiliate this college would be to re-establish that which we definitely abandoned. I cannot see how we can consistently proceed to this affiliation. The argument is not the same with reference to the Woman's Arts College although at present the two institutions are closely related, and it appears difficult to affiliate the one without the other.

11. PRE-MEDICAL WORK

At present the China Medical Board is doing its own pre-medical work with twenty students enrolled in November. The Board regards that work as temporary and will abandon it as soon as they receive from other sources adequately prepared medical students. It is important that the University seek to supply this pre-medical work and to provide suitably trained medical students. That will necessitate equipment in teachers and laboratories for the Yu-K'e Department at the earliest possible date. The authorities of the China Medical Board in Peking desire to co-operate with us, and to grant the use of that portion of their equipment not now needed in their own school. This, however, will not go far toward supplying our demands.

12. OTHER MISSIONS

Something has been said concerning urging the Anglican Mission to join us in the union university. I did not become aware while in China of any desire on their part for such co-operation. If they join us, I hope it may be with the purpose to be thoroughly assimilated into the union. It is important that any group which comes into the union shall make full and prompt payment of its due share for site and equipment and its full quota of teachers.

13. THE UNIVERSITY CHOOSING ITS OWN TEACHERS

The University should select from the Missions those teachers who are especially fitted to the work of the departments. It is an unhappy arrangement for a Mission to designate certain of its members to teach in the University without preliminary conference with the University. Men may be appointed who are not fitted for their work. In addition to the number supplied by the Missions, the University itself must select its teachers wherever they can be found and with sole regard to efficiency and Christian character. The University should maintain close connection with the Missions by keeping on the faculty a uniform num-

ber of teachers appointed by each Mission. Care should be taken not to give to one Mission a preponderate influence in the control of University affairs.

14. HOUSES FOR TEACHERS

An important problem is the housing of the teaching force. The various Missions cannot permanently provide such housing for more than the limited number for whom it is their duty to provide. The Missions need their houses for mission workers and the University must determine where its teachers are to live and what sort of quarters are to be provided. The question needs careful study.

15. EXPANSION OF TEMPORARY QUARTERS

The temporary quarters are inadequate for more students than we now have. The dormitories in the Arts Department accommodate eighty students and on October 18th we had eighty-three. There were indications of other students soon to come. By the opening of the 1919 fall term, there will be a considerable increase in the number of Arts students. We should be prepared by that time to take independent care of our Yu-K'e students as the

Methodist people having decided to maintain their separate Yu-K'e will not wish our students permanently quartered upon them. It will be impossible to continue for even a few years without better facilities in laboratories and library. There are two possible alternatives, begin at once the construction of permanent buildings or enlarge the temporary quarters. Since permanent buildings cannot be erected until the site is completed, and the architects have made a thorough study and layout of the tract, it seems inevitable that we provide a considerable extension next year of our temporary quarters.

16. ATHLETICS

Athletics are of especial importance in China because the Chinese need to learn the art of team play and how to suffer defeat without loss of face. They also need the healthy physical development and that improvement of morals which results from absorbing play in the open air. These are values so important that early consideration should be given to the proper development of athletic facilities. The Board of Managers should insist upon regular athletic exercises in the open with dumb bells and Indian clubs and with tennis and basketball at their proper seasons. Baseball and foot-

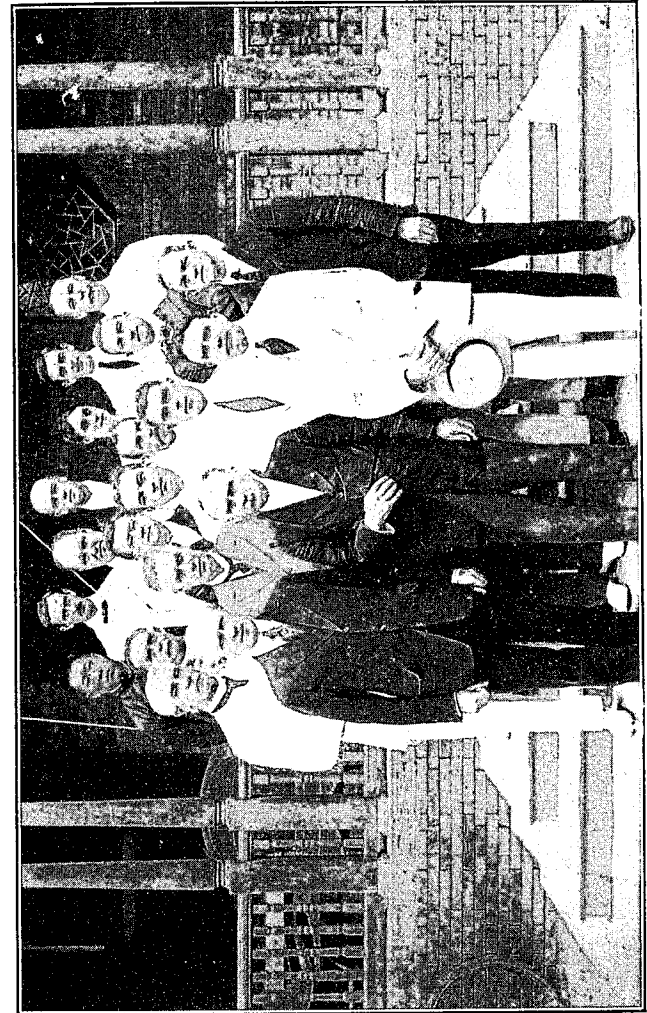
ball may have to wait for the larger facilities of an athletic field.

17. THE NEED OF LARGE FUNDS

We ought very soon to make an appeal for funds. The immediate need is for \$100,000 with which to complete the site. Two million dollars for buildings is a small estimate and will not meet all our needs. An endowment fund from which income may be derived for salaries and running expenses will increase the total needed to four or five million dollars at least to put the institution on its feet.

18. ARCHITECTS

The Board of Managers are unanimous in recommending to this Board of Trustees different arrangements for an architect than those existing at present. They advise that we discharge Mr. Hussey and employ the firm of Murphy and Dana of New York. They have conferred with Mr. Murphy and Mr. Forsyth of this firm and have satisfied themselves from personal interviews and careful inquiry that this firm is able to give the needed service. An early arrangement with them is urged so that Mr. Murphy may make careful study of site and building problems before he leaves China for the United States.



Board of Managers in Peking

19. THE PRESIDENT

I conferred freely with the Board of Managers and all friends of the University whom I met in China regarding this most important question of university president. There was more unanimity of sentiment for Rev. J. Leighton Stuart, D.D., head of the Greek Department in the Union Theological Seminary in Nanking than concerning any other individual. That sentiment was not quite unanimous, as a few persons including Dr. Lowry feel that no one now in China should be chosen, but that we should secure some man widely known in university circles and already successful as an educator in the United States. The Executive Committee has been searching about two years for such a man and is pretty well satisfied that he is not to be found until the University has been more firmly established and endowed. The Executive Committee believes that if a man can be found in China already familiar with the University situation, with the Chinese point of view, one who is acceptable to our workers in Peking and to the uniting Missions, it would be better to choose such a person and do our best to help him obtain a wider acquaintance at home. Dr. Stuart fulfills these conditions in a high degree. Born in China, forty-two years ago, Dr. Stuart is

well known and highly esteemed both in missionary circles and among the Chinese. He is exceptionally well qualified in the Chinese language and knows the Chinese point of view. He is a man of scholarly attainments, author of a Greek-Chinese dictionary and of a work in Chinese for the use of beginners in Greek. The impression in China of Dr. Stuart is of a scholar, an unselfish man who more than most men reveals the spirit of Jesus. As he has had opportunity, he has manifested excellent executive gifts. When in America, he was successful among the churches of his Southern Presbyterian denomination in arousing interest in Missions and in raising money for the cause.

The Executive Committee, duly empowered by you so to do and moved by the above considerations, on Tuesday, December 3rd, unanimously elected Dr. Stuart to the office of president. That fact was cabled and we still await his favorable reply. Before leaving China, I conferred with Dr. Stuart about this matter. He gave no assurance of his probable course of action in case he were elected, but did not say that his acceptance would be impossible. Matters of detail regarding support and date of beginning his services are undetermined. His salary would of necessity be assumed by the University since he does not belong to one of the Missions at present identified with the Uni-

versity. A President is greatly needed in Peking. It is important that he proceed as soon as possible to assume his position.

20. THE INTEREST OF MINISTER REINSCH

Although pressed with business, Minister Reinsch having returned from America three days before, came to the meeting of the Board of Managers the day before I left Peking and manifested a keen interest in the success of the University. He urged that we call upon him in connection with the securing of our site or in any way that he might be of service. The workers in Peking feel greatly encouraged over this keen interest on the part of Mr. Reinsch in the University.

21. OTHER UNION UNIVERSITIES VISITED

On my way to Shanghai, universities at Tsinaufu and at Nanking were visited. At Shantung University I was impressed by the splendid buildings already erected for the medical work, the pre-medical work and the hospital but most of all by the remarkable museum or institute carried on in connection with this University by Mr. Whiteright. An average of one thousand persons visit this museum every day, and the opportunity to influence these people to understand and accept Christianity is unparalleled. So widely known and

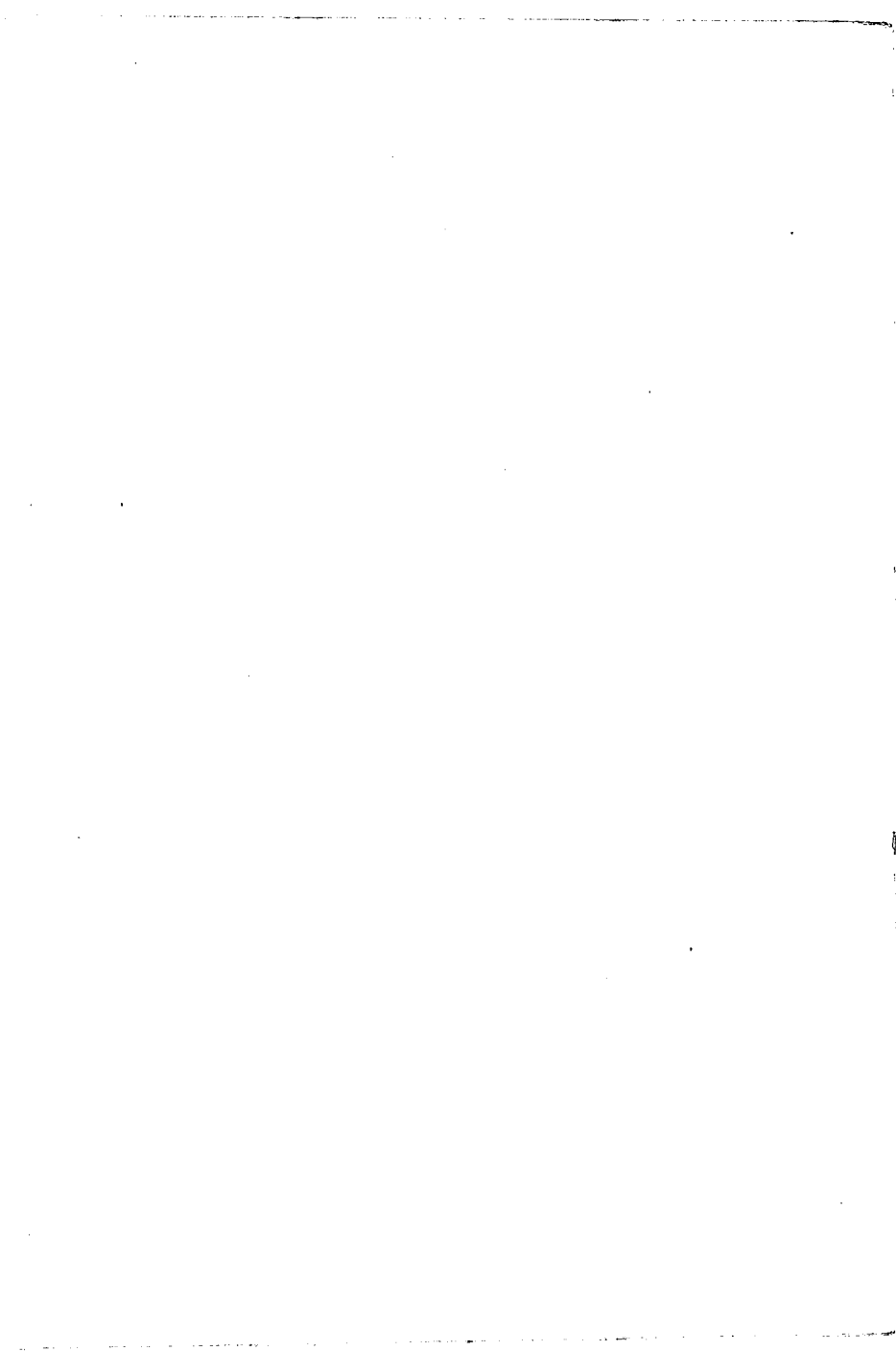
highly valued is this museum that some intelligent missionaries maintain that no university ought to exist without a museum.

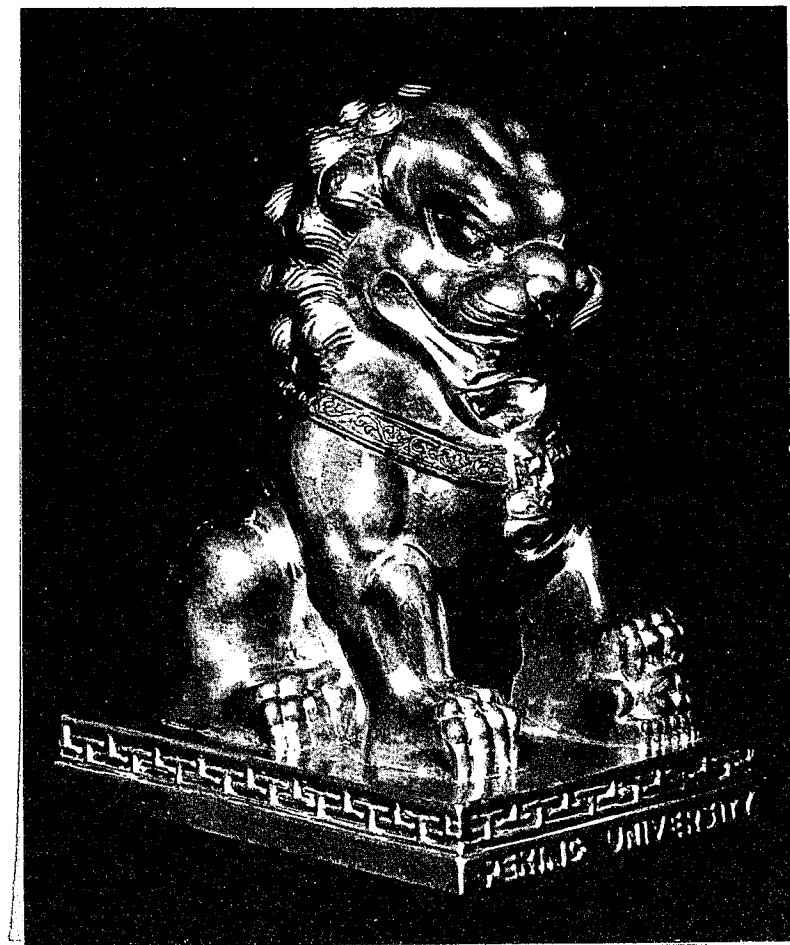
At Nanking University I was impressed by the excellent department of Agriculture and Forestry, a Nanking specialty. They have had the help for the past year of Professor Woodworth, an agriculture authority from the University of California. Successful experiments have been made in the cultivation of the silk worm and the manufacture of silk to the encouragement and prospective profit of this part of China.

Nanking University is well equipped for pre-medical work with laboratories and scientific apparatus. Nanking has fully affiliated the Language School with the University, and has given the school a compound by itself with a building for instruction and a beautiful new dormitory for unmarried women. This school is managed by Mr. Keen whose methods are similar to those of Mr. Pettus in Peking.

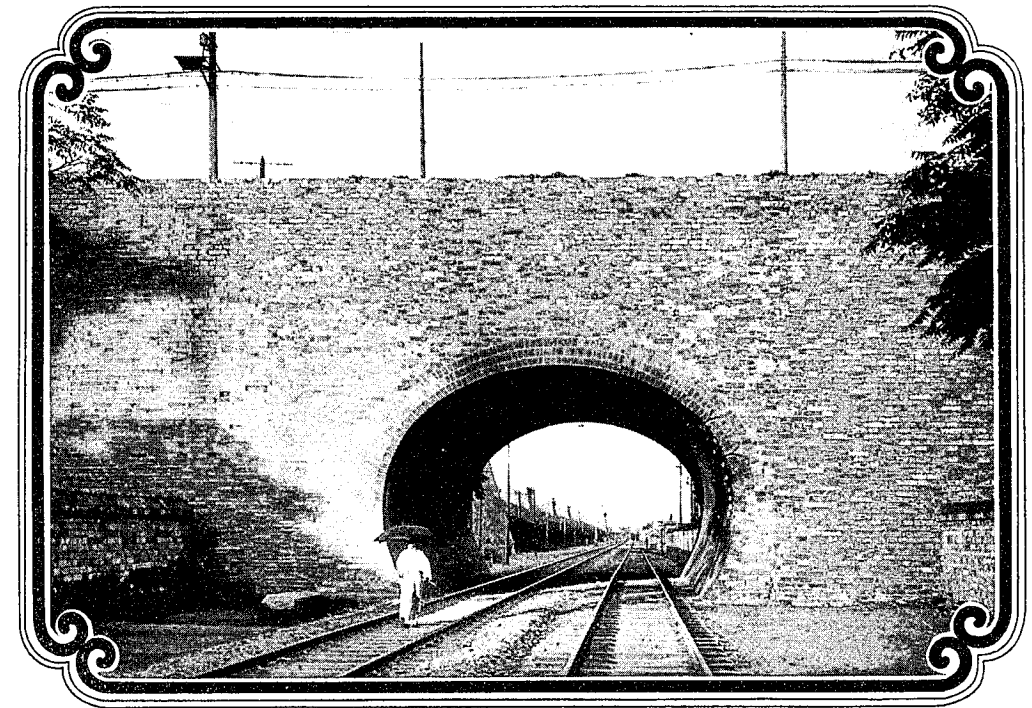
The Nanking method has been to unite all educational work from the highest grade of the University down to the lowest primary school. The Peking plan of beginning union work when students have graduated from the Middle School seems preferable leaving students up to the end of the Middle School period to each Mission.

We must do in Peking a worthy piece of work. Located at the capital of this great nation, Peking University should be a leader of all union institutions in China. With a high standard of scholarship and high morale, it should make education an aid to high living and seek to produce efficient Christian leaders for the new days in China.





Peking (Yenching) University
At the Capital of China



The railroad piercing the wall of Peking

THESE walls stood unmolested for more than seven hundred years but they now serve chiefly as a glorious monument to the past.

In some Chinese cities the walls have been torn down and trolley lines built over their vacant spaces. Steel rails, electric wires, steamer lines and the very radio-filled air itself are gradually knitting together the teeming millions of China. No longer is China a "Walled Kingdom."

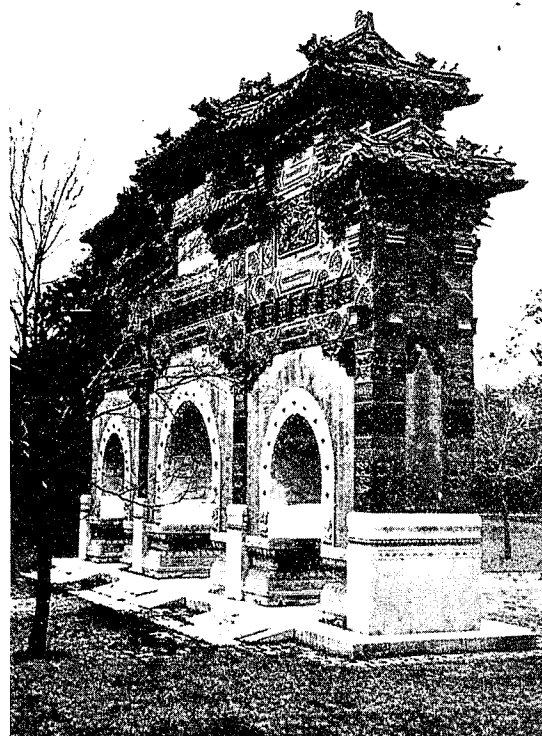
Twenty-five years ago the Boxer Uprising took place. Twenty-five years hence China will have established a firm government and will dominate the western side of the Pacific.

T



HE famous P'ailou or Memorial Arch in honor of Confucius located in Peking. It is one of the beauty spots of the city. This great sage of China lived 551—478 B. C. He declared that the education of the young was the foundation of the state. He worked out a system of philosophy and tied the nation to it for more than two thousand years. He revived old customs, taught the beauty of the past, and compiled into the Chinese Classics much of the known information and wisdom of the twenty-four hundred years preceding himself.

Soon after Confucius' death his compilation of the Classics was made standard instruction in all Chinese schools. From 177 A. D. only those holding degrees of proficiency in



Confucius' Memorial Arch

the memorizing of the Classics were eligible for appointment to political office. Thus through political requirement and uniform instruction the Chinese Classics became the conservator of Chinese life. But great as are their moral precepts and the system of life invited, these have kept China's face turned toward the past for twenty-five centuries. It is difficult to over-estimate the extraordinary influence of this uniform educational system of Old China.

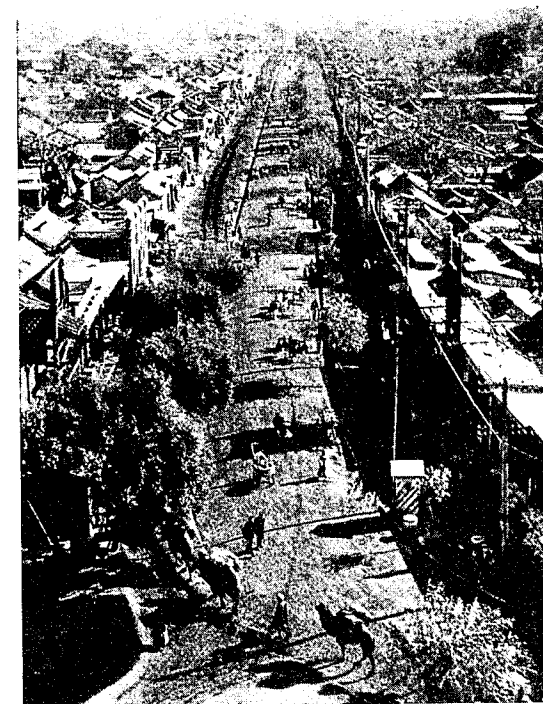
MODERN Peking is a complex capital. Here is the center of the political and intellectual life of *one-quarter of the human race*. Here are the embassies and ministries from every nation, each occupying its own little compound.

Here are located many different schools and "colleges" though of the many students in the city probably not more than ten percent are actually of university grade.

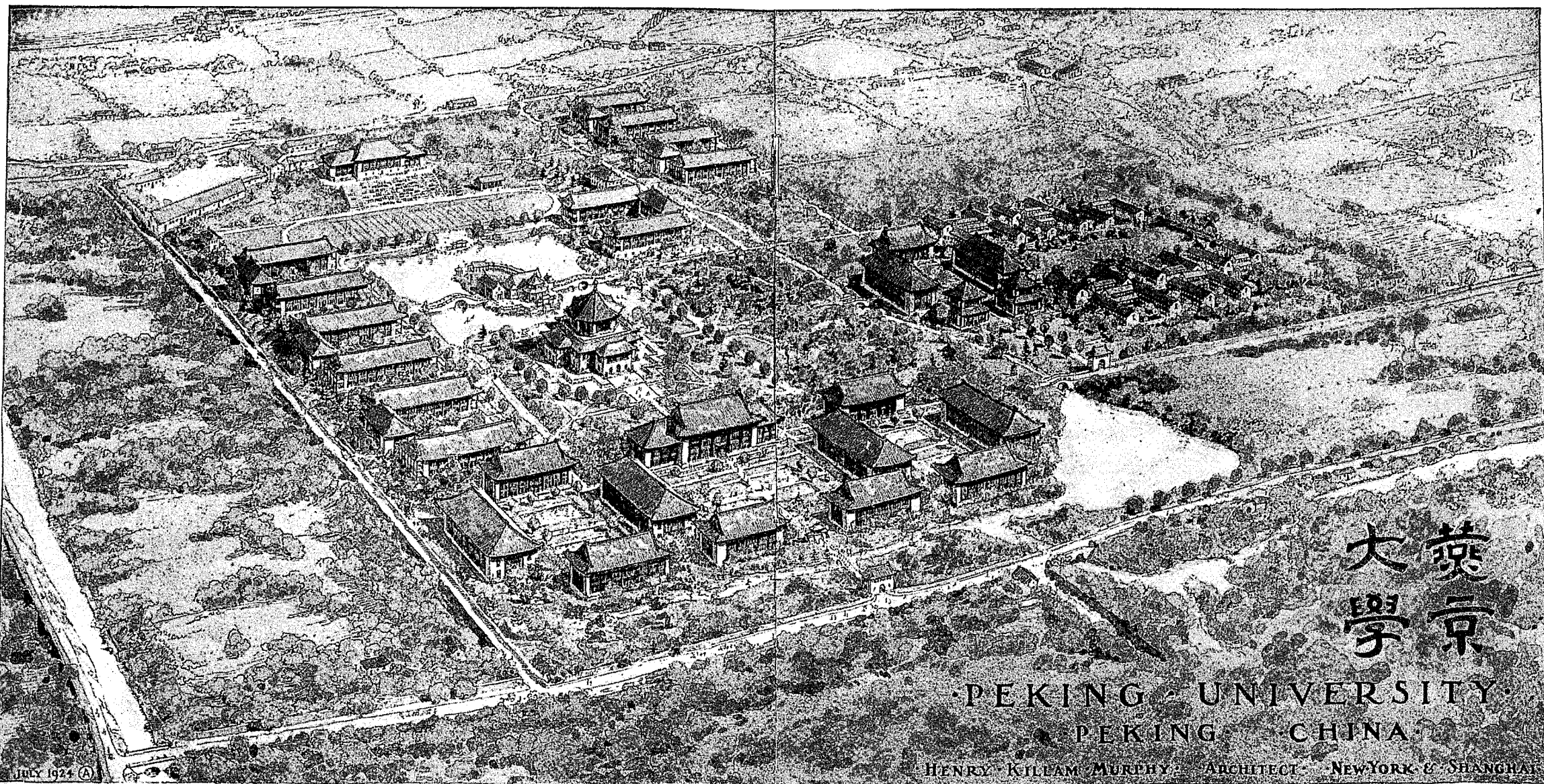
To Peking, until 1900, came for final examinations in the Classics all Chinese seeking political appointment. Today the city remains the intellectual capital though the curriculum is modernized and searching the future, while honoring the past.

The great international university in the city is Peking (Yenching) University, incorporated under the regents of New York State in 1889, unified in 1917, and now completing a new campus and building program involving an initial expenditure of nearly two million dollars.

The story follows.



A street of Peking



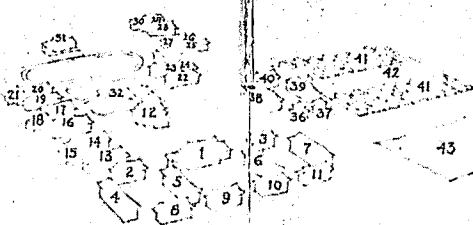
北京大學

PEKING UNIVERSITY
PEKING CHINA

HENRY KILLAM MURPHY ARCHITECT NEW YORK & SHANGHAI

JULY 1924 (A)

- 1-DASHFORD HALL: ADMINISTRATION & ASSEMBLY
- 2-NINDE HALL: SCHOOL OF THEOLOGY
- 3-BERRY MEMORIAL LIBRARY
- 4-RECITATION BUILDING
- 5-RECITATION BUILDING
- 6-PHYSICS AND BIOLOGY BUILDING
- 7-CHEMISTRY AND GEOLOGY BUILDING
- 8-FUTURE EXPANSION OF ACADEMIC GROUP
- 9-FUTURE EXPANSION OF ACADEMIC GROUP
- 10-FUTURE EXPANSION OF ACADEMIC GROUP
- 11-FUTURE EXPANSION OF ACADEMIC GROUP
- 12-WHEELER CHAPEL
- 13-THEOLOGICAL SCHOOL DORMITORY
- 14-GAMBLE DORMITORY
- 15-DINING HALL
- 16-FINLEY DORMITORY
- 17-DORMITORY
- 18-DINING HALL



- 19-MEMORIAL DORMITORY
- 20-DORMITORY
- 21-DINING HALL
- 22-30-FUTURE EXPANSION OF DORMITORIES
- 31-WARNER GYMNASIUM
- 32-SOCIAL CENTER AND RETREAT
- 33-
- 34-
- 35-

- WOMAN'S COLLEGE:
- 36-ADMINISTRATION BUILDING
- 37-DEAN'S RESIDENCE
- 38-FINE ARTS BUILDING
- 39-SOCIAL AND ATHLETIC BUILDING
- 40-SAGE MEMORIAL: JUNIOR COLLEGE BUILDING
- 41-DORMITORIES AND DINING HALLS
- 42-PLAYGROUND
- 43-SITE FOR PRACTICE SCHOOLS (SCH. OF EDUC.):

Architect's drawing of the new buildings of the University

The following numbers are completed or under construction:
To heat and light these buildings as well as to provide water and sewage requirements alone, together with a power plant, are being completed at

1, 2, 3, 6, 7, 13, 14, 15, 16, 17, 18, 31, 36, 37, 39, 40, 41 necessitates more than a mile of trench and equipment. These mechanical a cost of approximately three hundred seventy-five thousand dollars.

COLLEGE OF ARTS AND SCIENCES FOR MEN



*William Hung, M. A.
Dean of the College of Arts and Sciences for men*

THIS College has today an enrollment of five hundred and fifty college students. For three years we have been forced to refuse instruction to two-thirds of those applying for admission because our temporary buildings were inadequate to provide for more. This number of college students, however, is considerably larger than that of any other foreign school in China.

The Rockefeller Foundation established the China Medical Board to conduct its health work in China.

Below is shown a portion of the Board's beautiful and perfectly equipped buildings in Peking. Through the assistance of the China Medical Board our scientific departments take care of the pre-medical training for this school.

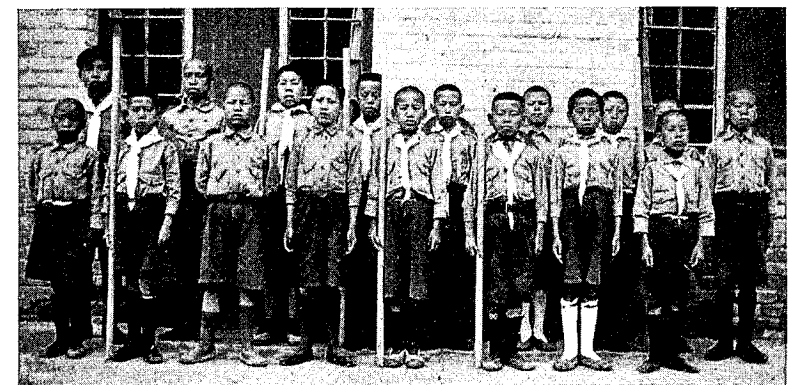


Two of our new Science Buildings

PEKING UNIVERSITY is the *only* University with a Christian purpose serving a population in northern China of *seventy-five million people*—approximately three-fourths of the entire population of the United States. Because of its location at the capital, however, Chinese students also come from every province in the country, from the Malay States, Java and Sumatra.

In addition to other sources of qualified students, the University draws from the large preparatory schools of the Congregational, Presbyterian and Methodist churches in Northern China.

A group of Scouts in the Practice Schools of the Department of Education.



JOURNALISM

TWENTY-FIVE years ago there were practically no Chinese newspapers in China. Today the number of daily Chinese newspapers is more than seven hundred, and though many of these are used for propaganda purposes, nevertheless they all contain the news of the world. There are about two hundred daily newspapers published in Peking in the Chinese language.



Even the ricksha coolie reads about you



A newspaper Bulletin board

In addition to these there are many foreign newspapers published throughout China.

During the lifetime of young people now living, China will turn from an illiterate to a literate nation. Her people then will be bound together by common thought and common national aspirations.

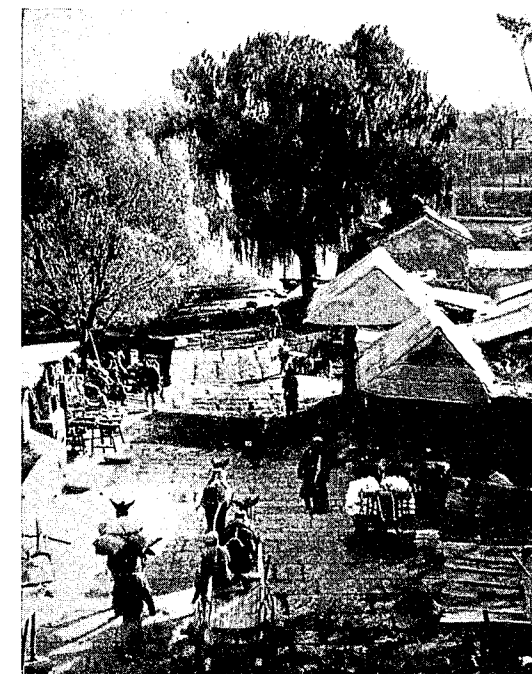
Our Department of Journalism was established in 1924 at the request of the other Christian colleges in China.

AGRICULTURE

THE economic problem of China is largely an agricultural problem. Forty per cent. of the population of the United States raise a sufficient amount of food to feed the other 60% of the population and provide a large surplus of grains and other cereals for export.

Eighty per cent. of the Chinese population is engaged in agriculture yet they provide barely enough to feed the other 20% of China's population in normal times. There is always a deficiency with famine resulting when crops fall below normal.

The Department of Agriculture of the University has been in operation only three years but it already has successful branches in Agriculture, Horticulture and Animal Husbandry.



A Country Village Just Outside Peking



Three cows and four men to plow a small field

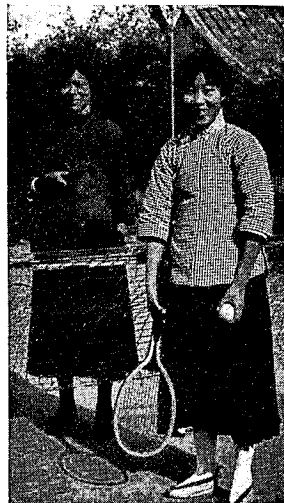
COLLEGE OF ARTS AND SCIENCES FOR WOMEN



After classes in our temporary buildings

NO nation ever rises above its womanhood. Dr. Arthur H. Smith, missionary, scholar and author, resident for nearly fifty years in China, wrote in 1912,

“The most comprehensive and far-reaching of all, greatly transcending in importance the spectacular alterations in the form of government is the potential and in part the actual liberation of the women in China — one of the great events in the social history of mankind.”



“When the percentage of women who can read or write is estimated at one in a thousand, we may make the general statement that at the time when China was opened to foreigners, a little over a half century ago, the women of the nation were illiterate and wholly without the benefits of any education beyond that which came in the regular rounds of their household and field duties.” Margaret E. Burton in “The Education of Women in China.”



Russell Sage Memorial Recitation Hall

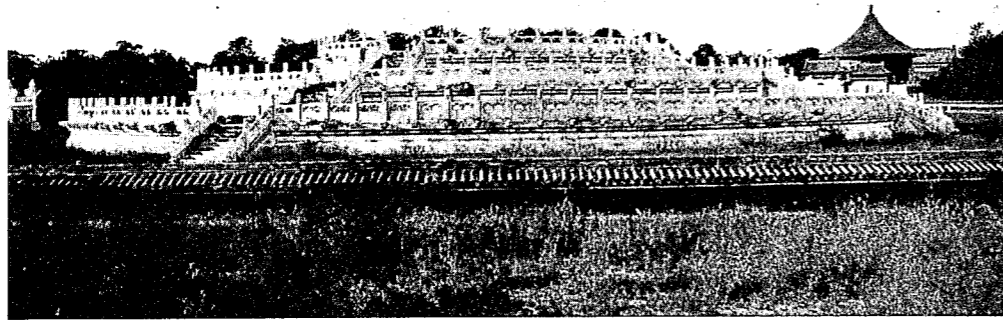
THE first school for girls in Peking was established in 1872. This school is now one of the preparatory schools for Peking (Yenching) University. There was no government school for women anywhere in China until 1887.

The Woman's College uses the scientific and library facilities in common with the rest of the University. The dormitories, gymnasium and recitation hall are used in an adjoining group on the campus.

Here the leaders of the new womanhood will be trained.



SCHOOL OF RELIGION



The Altar of Heaven, located in the Southern City of Peking

THE permanence of a people is determined by its character. Though the University and its School of Religion are partly supported by a number of cooperating Protestant denominational bodies, there is no creedal conflict. We do



*Dean T. T. Lew, on the left
Professor T. C. Chao, at right*

not carry into this school the ecclesiastical controversies of the Occident. The Chinese professors in this school are profoundly interested in the development of the Christian church in China on a Chinese basis and with thoroughly qualified ministers for its leadership.

There are more college graduates in this School of Religion than in all the other Protestant theological schools of China combined.

OUR PURPOSE

A Statement by Dean William Hung

“**R**ECENTLY there has been much discussion as to whether a place ought to be given to the *Christian* school in a Chinese system of education. Among the most vigorous defenders of the Christian school quite a few are themselves not professed members of the Christian Church.

Christian education differs from non-Christian education chiefly in the degree of emphasis on the right use of the right thing. Mankind has suffered much because some educated men have learned the wrong use of the right thing. What is the use of providing education to make the strong stronger, who feel no mercy for the weak? What is the advantage of teaching the rich to be richer, who will only take away from the poor?

The Christian college seeks to give the student a sense of responsibility for the welfare of others; to teach him the art of transforming his passion into power; and to equip him, not only with professional skill, but also with the wisdom to use his skill for good.”



A portion of our Faculty residences adjoining the Campus

PEKING University is chartered under the laws and Regents of the State of New York and fulfils the University requirements of New York State. The four participating missions and other organizations which share regularly in the maintenance of the University are:

Board of Foreign Missions of the Methodist Episcopal Church.

Board of Foreign Missions of the Presbyterian Church in the United States of America.

The American Board of Commissioners for Foreign Missions. (Congregational)

The London Missionary Society.

The China Medical Board, a division of the Rockefeller Foundation, grants an annual sum for a limited number of years towards the pre-medical science courses offered in collaboration with the Peking Union Medical College.

The United Free Church of Scotland assigns one man to the staff.

The Anglican Mission (S. P. G.) assigns one man to the staff.

Princeton-in-Peking maintains the Departments of Sociology and Political Science.

An International Faculty

The 132 members of the University staff include Chinese, Americans, English, Irish, Scotch, Canadians and Swiss. 48 of these are Chinese, many of whom hold advanced degrees from American Universities. 11 of the foreign members of the staff, including President J. Leighton Stuart, were born in China.

Board of Trustees, Peking University

Luther B. Wilson, *Honorary President*

Bishop of the Methodist Episcopal Church, New York City.

Franklin H. Warner, *President*

President of the Warner Chemical Company, New York City.

Member of the American Board of Commissioners for Foreign Missions.

William P. Schell, *Vice-Pres.*

Home Base Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., New York City.

E. M. McBrier, *Treasurer*

Member of the Board of Foreign Missions of the Methodist Episcopal Church, formerly Vice-President of F. W. Woolworth & Company, New York City.

Mrs. J. M. Avann

Chicago.

George G. Barber

Chairman of the Board Continental Baking Corporation, New York City
Member Council of the Presbyterian Church in the U. S. A.

James L. Barton

Secretary, American Board of Commissioners for Foreign Missions, Boston, Mass.

Arthur J. Brown

Secretary, Board of Foreign Missions of the Presbyterian Church in the U. S. A., New York City.

S. Parkes Cadman

Pastor, Central Congregational Church, Brooklyn, N. Y.

Mrs. George M. Clark
Chicago.

Ernest A. Evans

Clark, Childs & Company, New York City.

Frank D. Gamewell

Associate Secretary, Board of Foreign Missions of the Methodist Episcopal Church, New York City.

F. H. Hawkins

Secretary, London Missionary Society, London, England.

John Grier Hibben

President, Princeton University, Princeton, N. J.

Mrs. H. H. Jenkins

New York City.

William V. Kelley

Editor, Brooklyn, N. Y.

Van Santvoord Merle-Smith
Member of firm, Pratt & McAlpin, New York City.

Frank Mason North

Secretary-Counsel, Board of Foreign Missions of the Methodist Episcopal Church, New York City.

G. A. Johnston Ross

Professor, Union Theological Seminary, New York City.

George T. Scott

Secretary, Board of Foreign Missions of the Presbyterian Church in the U. S. A. New York City.

William J. Thompson

Professor, Drew Theological Seminary, Madison, N. J.

W. R. Wheeler

New York City.

Arthur J. Stock

Member, Board of Foreign Missions of the Methodist Episcopal Church, Detroit, Mich.

Mrs. O. R. Williamson

Chicago

Eric M. North, *Secretary and Asst. Treas.*, New York

Board of Managers of the University

The local administration of the University is carried on by a Board of Managers resident in China. Among these are representatives of the different missions co-operating in the University, the American Minister to China, and a very considerable number of outstanding Chinese and Americans,

The responsibilities of the University are carried by the Board of Trustees in America and the Board of Managers in China.

Officers of the University

J. Leighton Stuart
President

Henry W. Luce
Vice-President

James H. Lewis
Executive Secretary

OUR CHINESE NAME

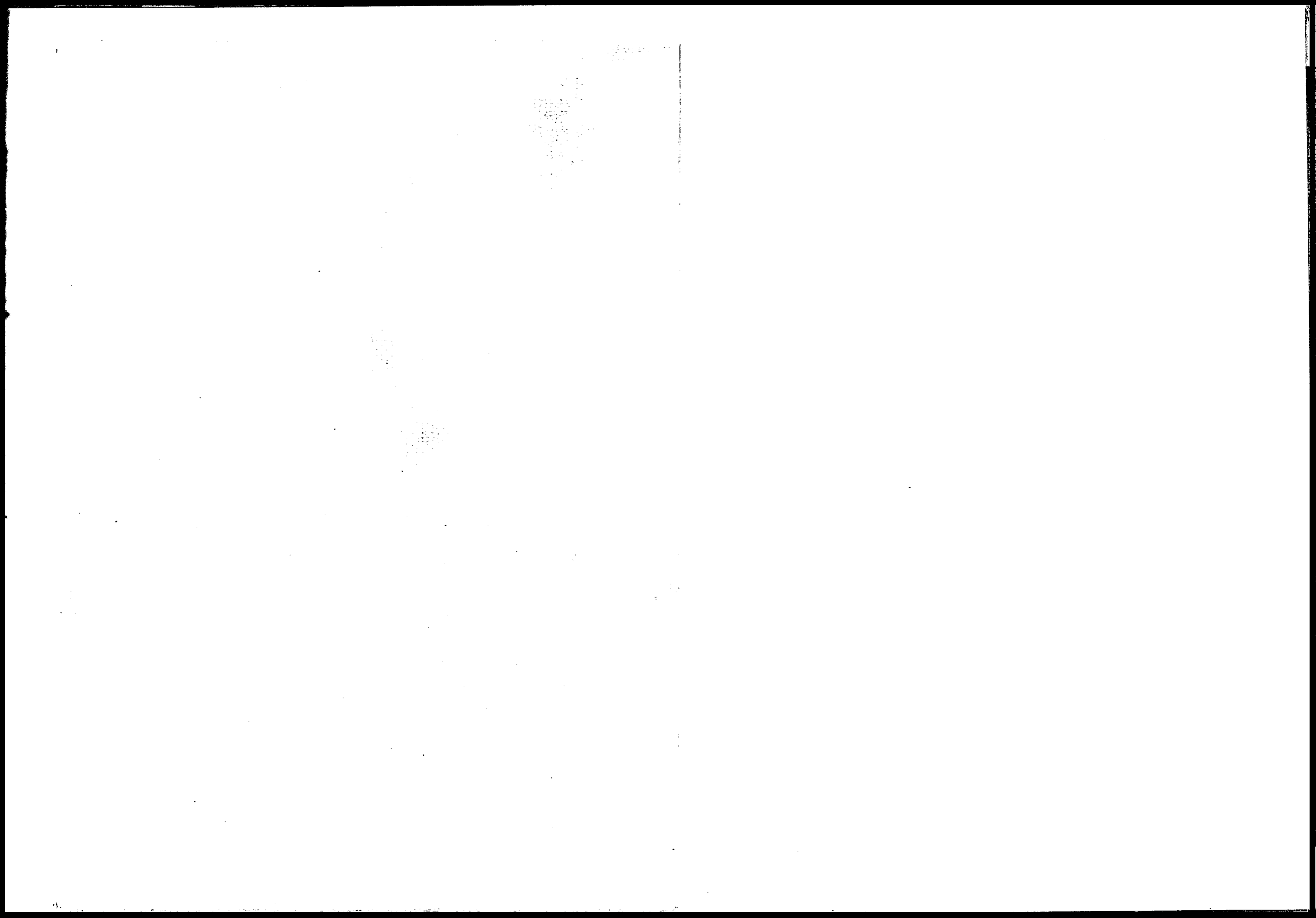
THE Chinese name of the University is *Yenching Ta Hsueh*. *Ta Hsueh*, Higher Education, is the modern Chinese word for University, adapted from the name of a classic essay on Confucius' teachings concerning the highest form of education.

Yenching is the scholars' favorite among the dozen historical names of Peking. *Ching* means Capital. *Yen*, the Swallow, became associated with the Peking region thirty centuries or so ago. The Han Emperors rebuilt and enlarged the city and called it the City of Yen. Later, for more than a century, leading into the Golden Dynasty, *Yenching* was the official name of the city.

Since then, *Yenching* has come to betoken Peking as the Golden Cultural center, the educational capital, of China. Non-Chinese living in China naturally adopt this name so that all over China the University is now known to Chinese and foreigners alike as *Yenching* rather than *Peking University*, the name under which it is incorporated.

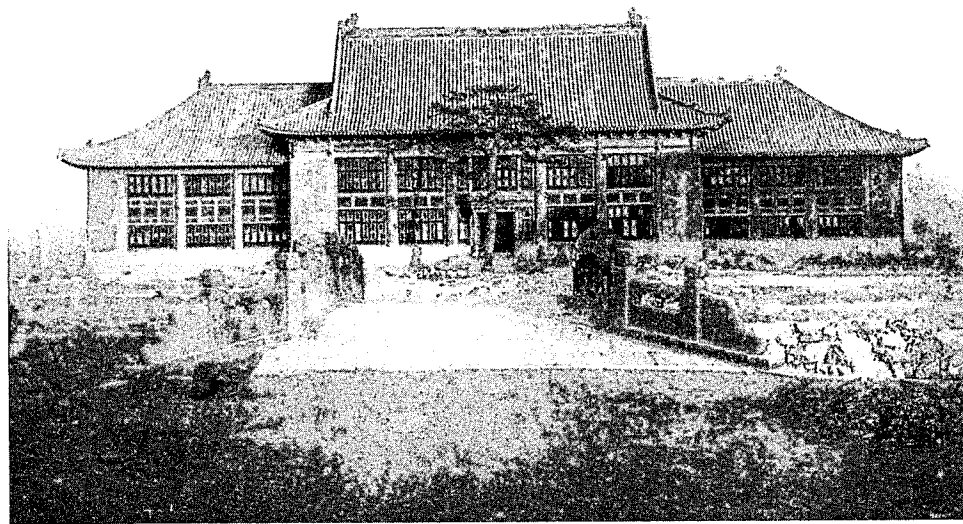


The Nankou Pass leading north into Manchuria from China proper



YENCHING UNIVERSITY

THE ONLY CHRISTIAN UNIVERSITY IN THE CAPITAL OF CHINA



THE ADMINISTRATION BUILDING, A MEMORIAL TO THE LATE BISHOP JAMES W. BASHFORD. LIKE ALL THE BUILDINGS ON THE YENCHING CAMPUS, THE ADMINISTRATION HALL IS OF CHINESE DESIGN



A VIEW OF THE DORMITORY QUADRANGLE FROM ACROSS THE LAKE. THE ENTIRE STUDENT BODY, NUMBERING 644, LIVE ON THE CAMPUS

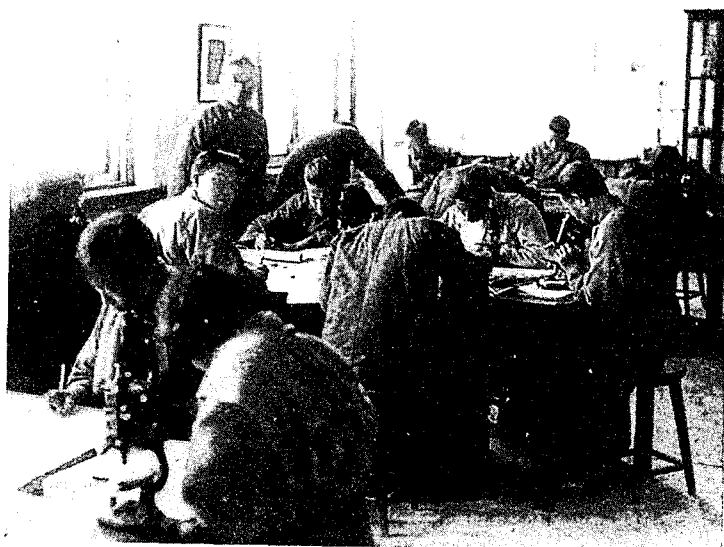
YENCHING UNIVERSITY



A GROUP OF
CAROL SINGERS
STARTING OUT
ON CHRISTMAS EVE



A SCENE FROM
THE SENIOR PLAY,
DECEMBER, 1927



A CLASS IN THE BIOLOGY LABORATORY

YENCHING UNIVERSITY



THE FOOTBALL TEAM, SEASON OF 1927-28



THE INTER-CLASS BASKETBALL COMPETITION FOR A TROPHY
OFFERED BY VICE-PRESIDENT WU



STUDENTS IN COSTUME AT THE ICE CARNIVAL

YENCHING UNIVERSITY



LEFT: STUDENTS ON
A HIKE TO THE
WESTERN HILLS.

BELOW: STUDENTS ON
A WEEK-END PARTY
IN A HOUSE IN THE
WESTERN HILLS.



YENCHING UNIVERSITY
150 FIFTH AVENUE
NEW YORK CITY

YENCHING UNIVERSITY

A CHAMPION
BASKETBALL
TEAM OF THE
WOMEN'S COLLEGE



MISS LU SHU CHUN,
CAPTAIN OF THE
BASKETBALL TEAM

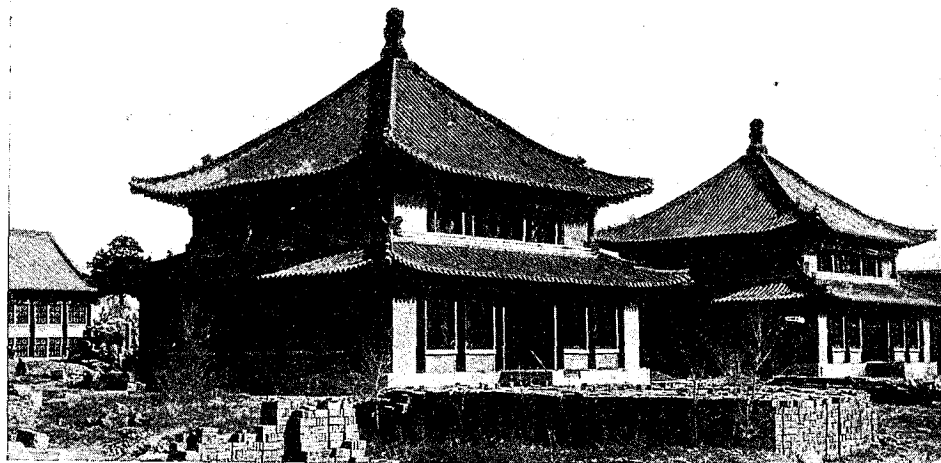


GIRLS WITH A BORROWED BABY IN FRONT OF THE
HOME ECONOMICS PRACTICE HOUSE

YENCHING UNIVERSITY



THE TWO SCIENCE HALLS, SEEN THROUGH AN OPENING BETWEEN TWO BEAUTIFUL WALLS,
PART OF THE RUINS OF THE FIRST IMPERIAL SUMMER PALACE



THE "TWIN," OF THE WOMEN'S COLLEGE, THE ADMINISTRATION BUILDING
AND DEAN'S RESIDENCE

H. H. Hulse 1921

PEKING UNIVERSITY



CORNER OF CITY WALL AND MOAT

H. W. ...

To You this Book of Peking brings a greeting and a message.

We trust

—it will suggest to you how sure is the ever-westward course of empire from the Mediterranean to the Atlantic, and now to the Pacific Basin;

—it will indicate to you how inextricably America's future destiny is bound up with China—that great and wonderful land, whose eastern shores form with our western sea-board the limits of the Pacific, whose people, friendly to us, comprise a quarter of the human race, and whose voice will inevitably influence, perhaps decide, the final course of civilization;

—it will help you catch, as does every traveler to Peking, some of the lure and charm of that ancient and teeming capital in the heart of the East—perhaps the most unique city in the world;

—it will bring you into touch with a great Christian University which, placed in this strategic, world-centered city, will prove one of America's greatest gifts to Asia and to the world.

A PROPHET IN THE AMERICAN SENATE

"Even the discovery of this continent and its islands and the organization of society and government upon them, grand and important as these events have been, were but conditional, preliminary, ancillary to the more sublime result now in the act of consummation—the reunion of the two civilizations which, parting on the plains of Asia four thousand years ago, and travelling ever after in opposite directions around the world now meet again on the coasts and islands of the Pacific Ocean. Certainly no mere human event of equal dignity and importance has ever occurred upon the earth. Who does not see that henceforth every year European commerce, European politics, European thoughts and European activity, although actually gaining greater force, and European connection, although actually becoming more intimate, will ultimately sink in importance; while the Pacific Ocean, its shores, its islands and the vast regions beyond, will become the chief theatre of events in the world's great hereafter?"

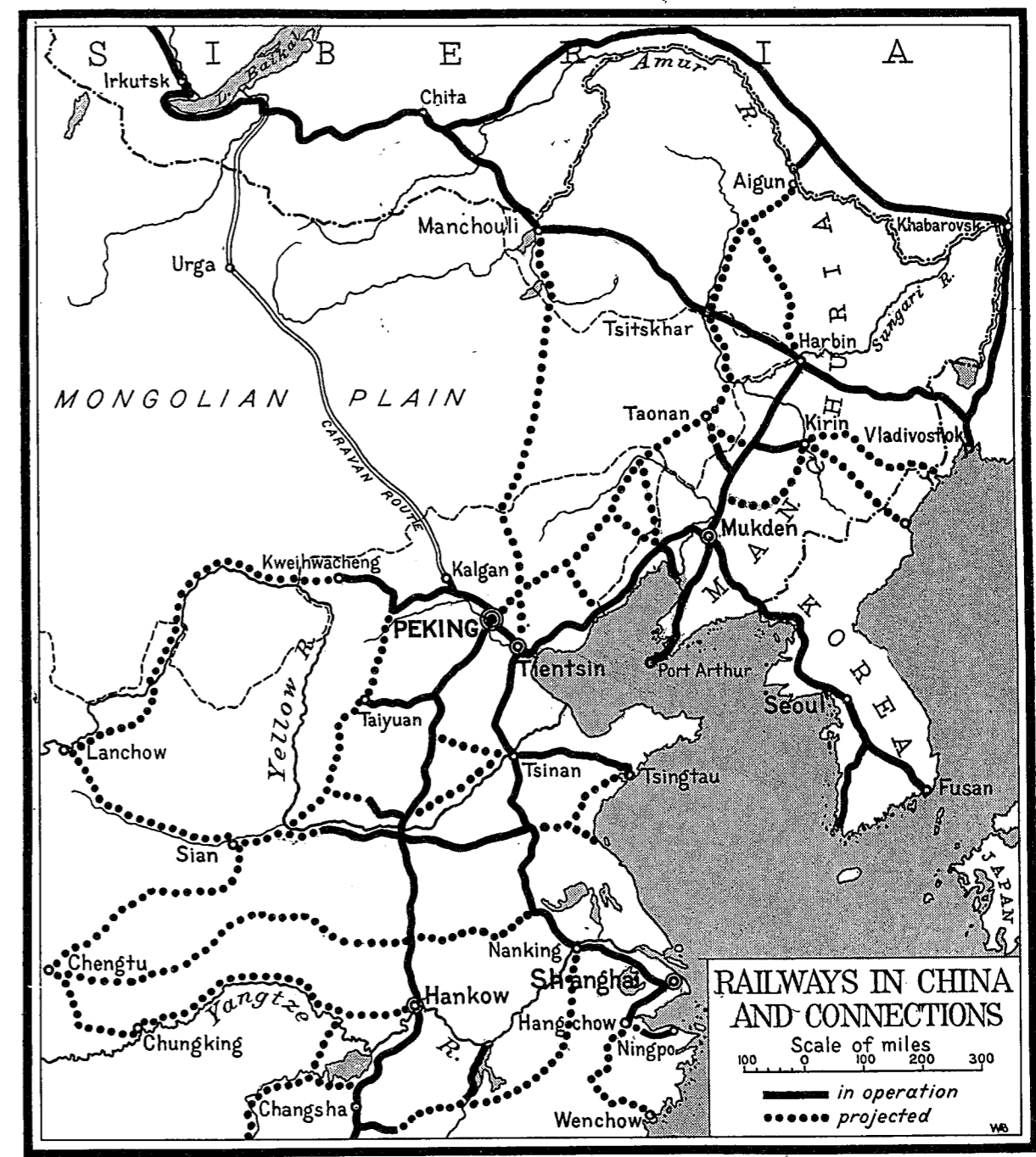
These remarkable words were spoken in the Senate on the 29th of July, 1852, nearly seventy years ago, by W. H. Seward, later Secretary of State. It took a prophet to think and speak such a message then: anyone who thoughtfully discerns the signs of the times may see the immediate and rapidly growing reality to-day.

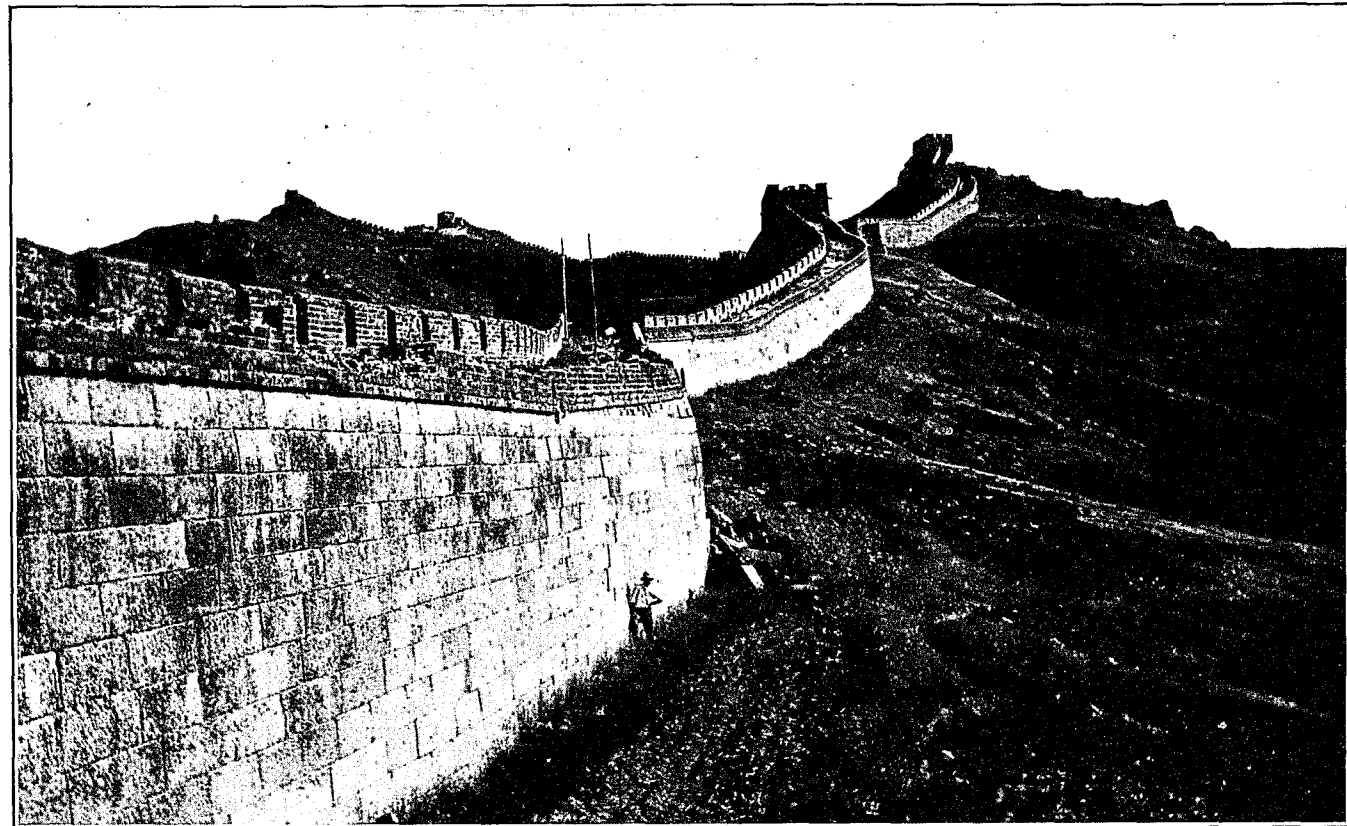
"Generations ago Seward foresaw and declared that Americans would front a new future on the Pacific Coast. It would seem that the generation of fulfilment is at hand. The star of empire will not stay its progress Westward because of an ocean, which no longer exists for thought or speech, and which will always be necessary for commerce. The East is the West to us, and we are as necessary to it as it is to us in the developments which follow all great wars and will follow this in proportion to its size. China is the present example." So wrote the editor of the *New York Times* in May, 1920:

John Dewey, Professor in Columbia University, and Lecturer at Peking, 1919-1920, has recently said:

"We talk glibly about the importance of the problem of the Pacific. . . . But what do we suppose this problem to be? One that contains the superficial waste of mobile waters? No, the real problem of the Pacific is the problem of the transformation of the mind of China, of the capacity of the oldest and most complicated civilization of the globe, to remake itself into the new form required by the impact of immense alien forces."

Many solutions have been suggested for this problem of transformation; none is more full of promise than that of influencing for good the great forces which radiate from the capital city of Peking, "at the heart of the East." How can this be done? You will know if you will read on.

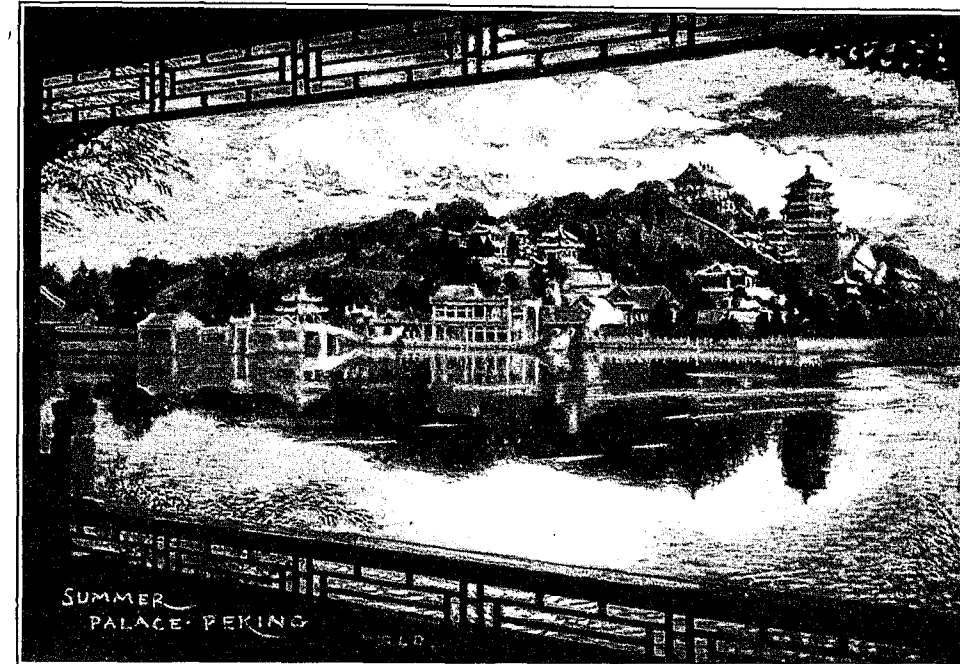




The Great Wall is one of the gigantic engineering feats of an earlier day, built (part of it as early as 300 A. D.) for the purpose of keeping out the northern barbarians. Beginning at the sea, it stretches two thousand miles from East to West (with branches and loops of seventeen hundred additional miles), passing northward of Peking, crossing plains, climbing mountains, scaling peaks and representing in concrete form the ancient ideas of exclusion and seclusion.

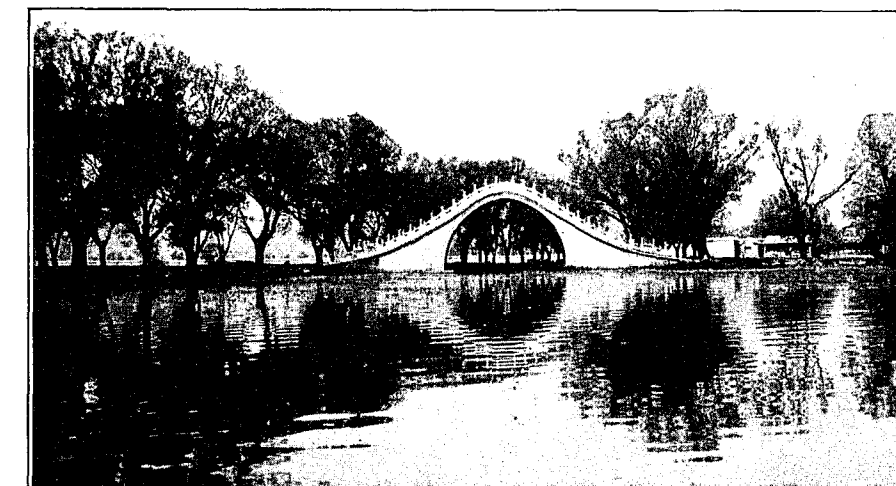
To-day this wall is no longer a barrier and means of isolation, but is rather a gateway and an avenue of approach. Where formerly the way was fast closed to all but an occasional caravan, now runs a modern railway. This line pierces the ancient camel-trod pass to the north that leads to the great Mongolian plains, destined to be the great cattle-producing land of the Orient, and extends to Kalgan, the coming "Kansas City of the Far East".

The change in the character of the Great Wall is symbolic of an even greater transformation in the character and attitude of China as a whole. Most significant is this new attitude on the part of the nation, peasant and scholar alike, who now not only do not favor exclusion and oppose change, but, putting aside age-long prejudices, are ready to face with fine and adequate spirit the opportunities of the open door and the demands of the new day. The middle wall of partition is now broken down; to the thoughtful man this has almost measureless meaning for the rest of the world today—and tomorrow. America, separated by an ever-narrowing ocean, has a privileged opportunity in determining in no small degree what that meaning may be.



The Summer Palace

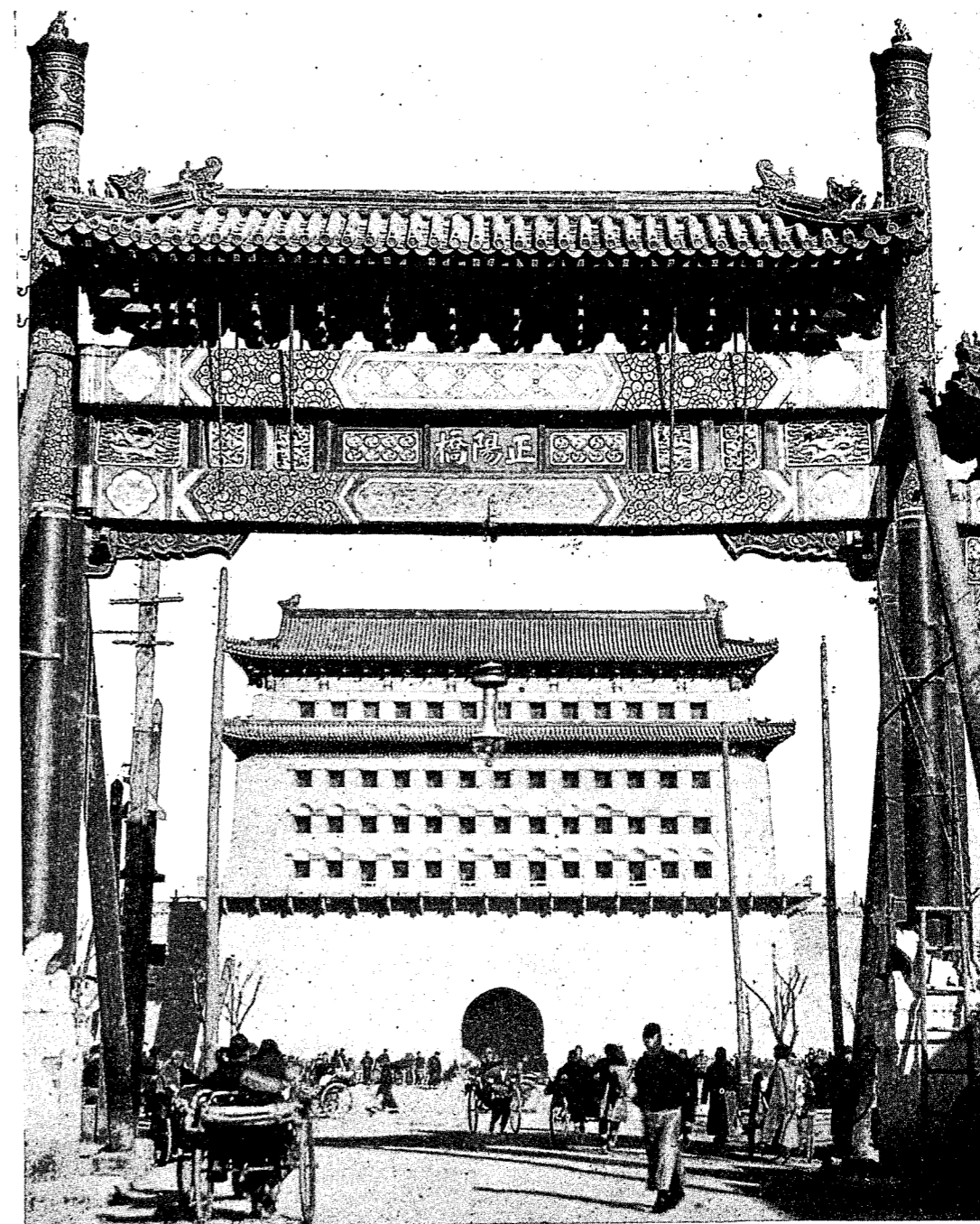
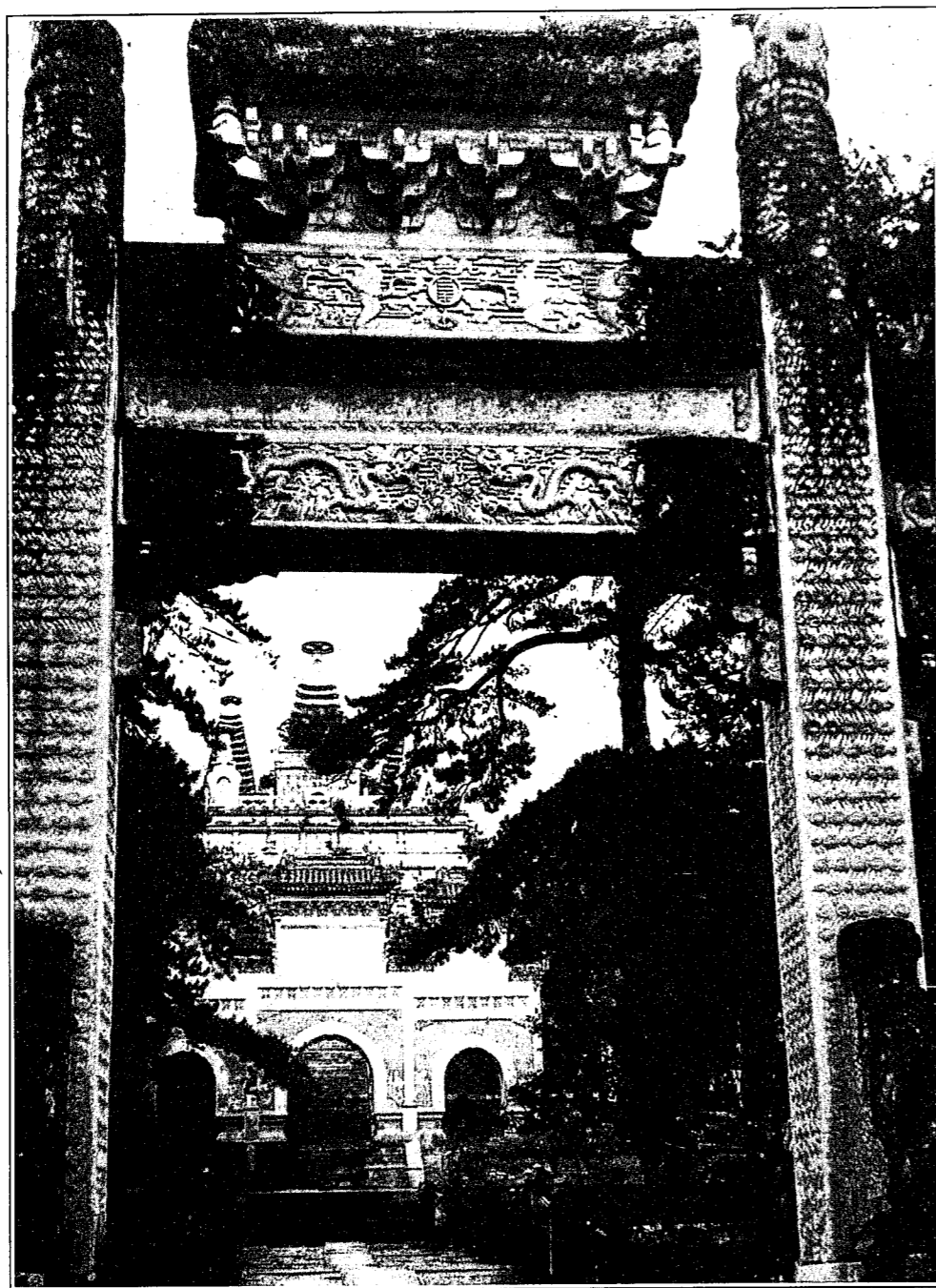
Peking has been the residence of the rulers of China for over six centuries. As one approaches the city from the Great Wall, the Summer Palace of these rulers appears to the Northwest of the city. The Palace buildings, roofed with imperial yellow and deep green tiles and rising from the plain upon the Mountain of Ten Thousand Ages, overlooks a cool and beautiful lake crossed here and there by gracefully arched bridges—a reminder that China developed the principle of the Roman arch, when to Europe as a whole it was still unknown.



The Jade-Lotus Bridge

**A Gate
of the Old
Summer Palace**

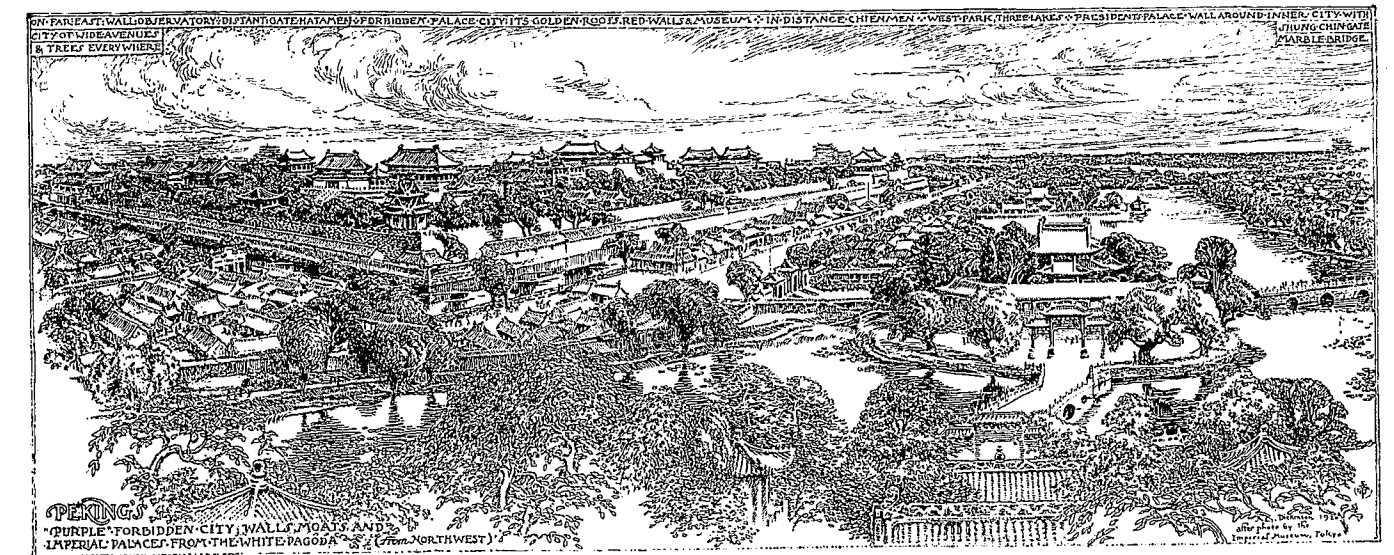
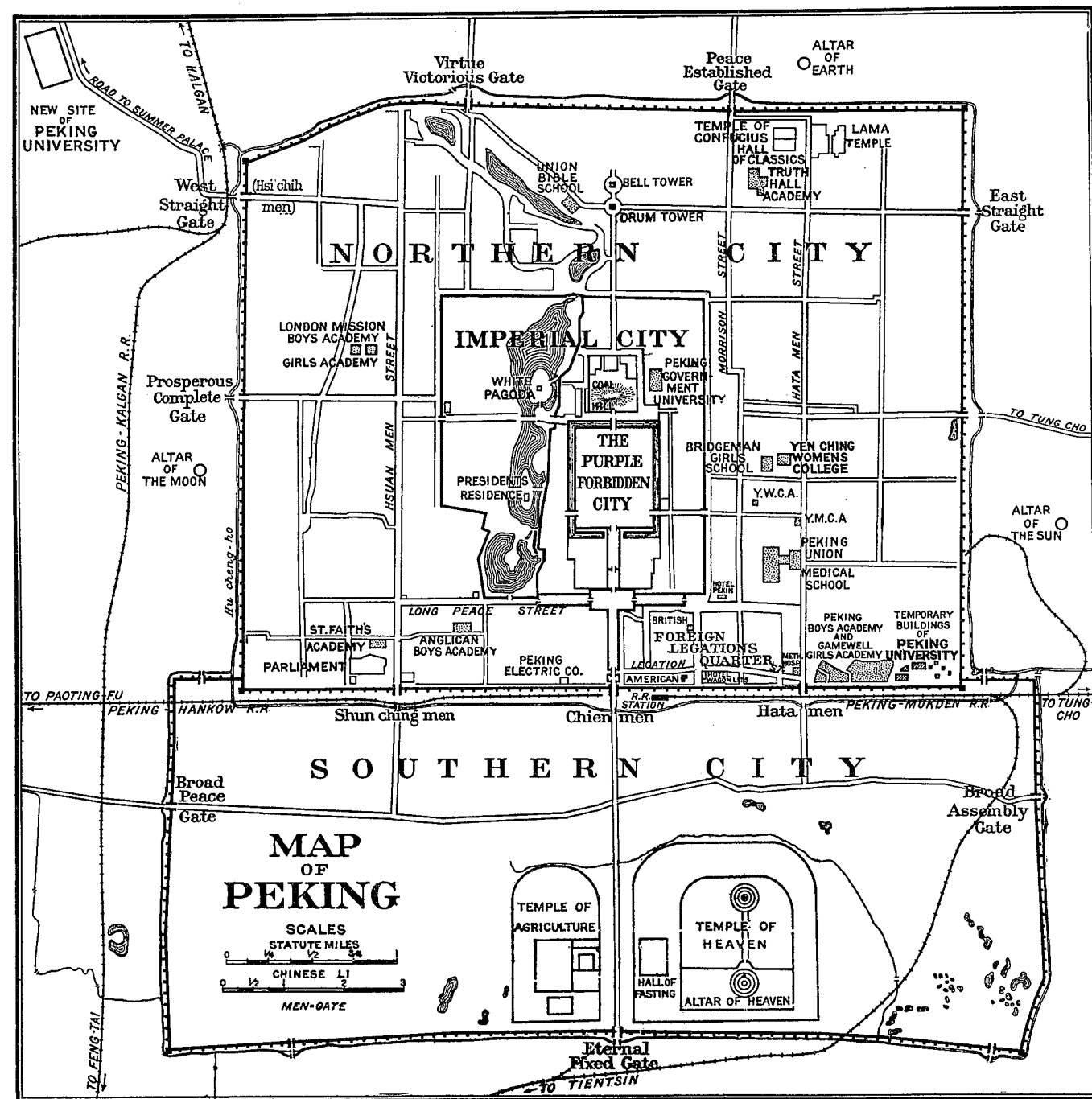
This summer residence
of the late Imperial House-
hold is just beyond the new
site of Peking University.



Courtesy of Asia, the American Magazine of the Orient.

The Chien Men

A striking feature of
Peking is its great gates.
Chien Mên is the chief gate
of the city, through which
immense traffic passes daily.
Through this gate also
came the Emperor and his
great retinue as they passed
from the Forbidden City to
worship at the Altar and
Temple of Heaven.



PURPLE FORBIDDEN CITY CHIEN MEN PRESIDENT'S RESIDENCE AND LAKE

Peking as Seen from the White Pagoda

"No city in the world," says a professor of architecture in one of our chief American universities, "can compare with Peking in plan and stateliness of design." The Northern city is really formed of three concentric walled cities, the outer one encircling the Imperial City, where are located the official residences and government buildings, and the Imperial City enclosing the Forbidden City, containing the palaces of the Emperor. In the Southern City the main commercial life is centered; yet within its bounds removed from the busy thronging thoroughfares and in the midst of a tree-filled park, are the Altar and Temple of Heaven, the justly famed place of worship of the Imperial "Son of Heaven." On the map to the left are marked these and other places of interest, though it of course cannot indicate the manifold interests and activities of the population of nearly a million people. The picture above gives a bird's-eye glimpse of the whole, the Forbidden City being most conspicuous. "The characteristic feature which meets the eye is the upturned roofs of temples, palaces and mansions, gay with blue, green and yellow glazed tiles, glittering among the groves of trees with which the city abounds."

The grandness of the construction of Peking is made even more impressive by the greatness of its age. To the master mind of Kubla Khan, the famous Mongol leader of the Thirteenth Century, can be traced the first glories of the present capital. But for two thousand years before his coming it had been known as an important center; over three centuries before, it had been the capital of the Khita Tartars, through whom was given to China the classic name of "Cathay." These Tartars called the city "Yen Ching," and this thousand-year-old name for Peking has been chosen to indicate the Women's College affiliated with the University. In 1264, Kubla Khan laid out the main boundaries of the present Northern City, and made it the capital of a united China and of his great realm, the most populous and powerful sovereignty in the world of his day. In 1420 the walls of the present city were built; within these walls are the architectural achievements of over six centuries of Imperial reign; and no one can enter the city without feeling the spirit of the heritage of its great past.

A Broad Highway in Peking

"A great and noble city, whose streets are so straight and wide that you can see right along them from end to end and from one gate to another."—*Marco Polo* — 1290 A. D.

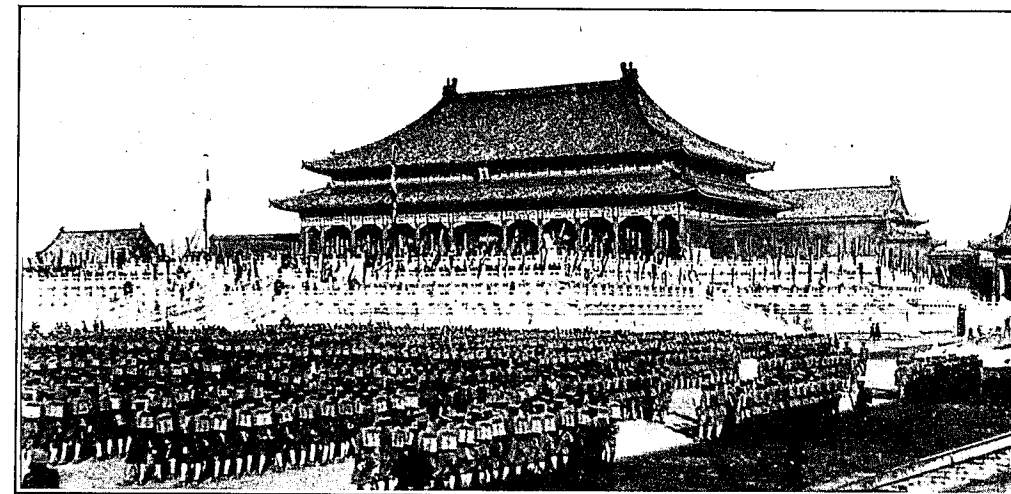
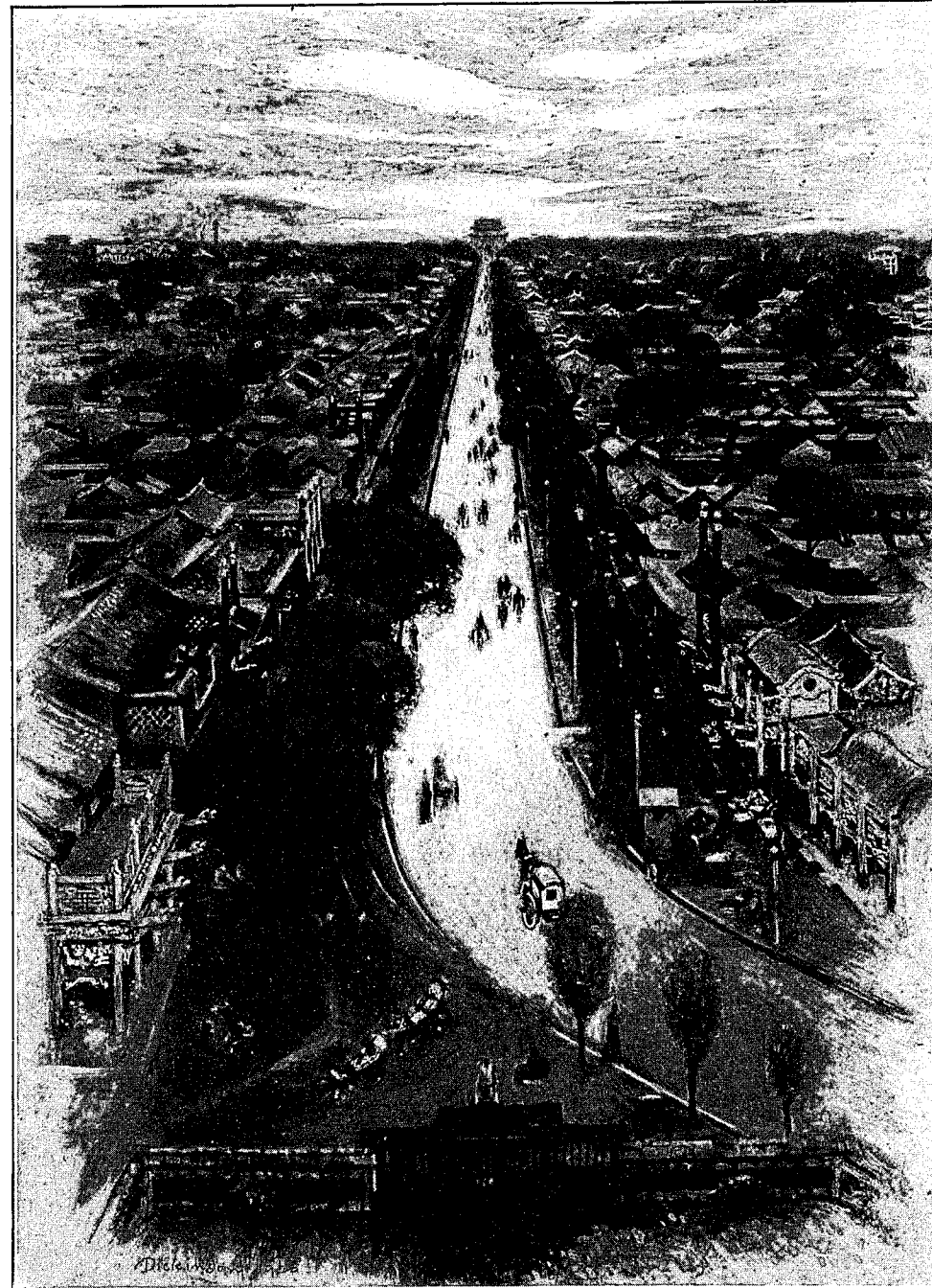


Photo by S. D. Gamble

ARMISTICE CELEBRATION IN THE FORBIDDEN CITY

Armistice Day

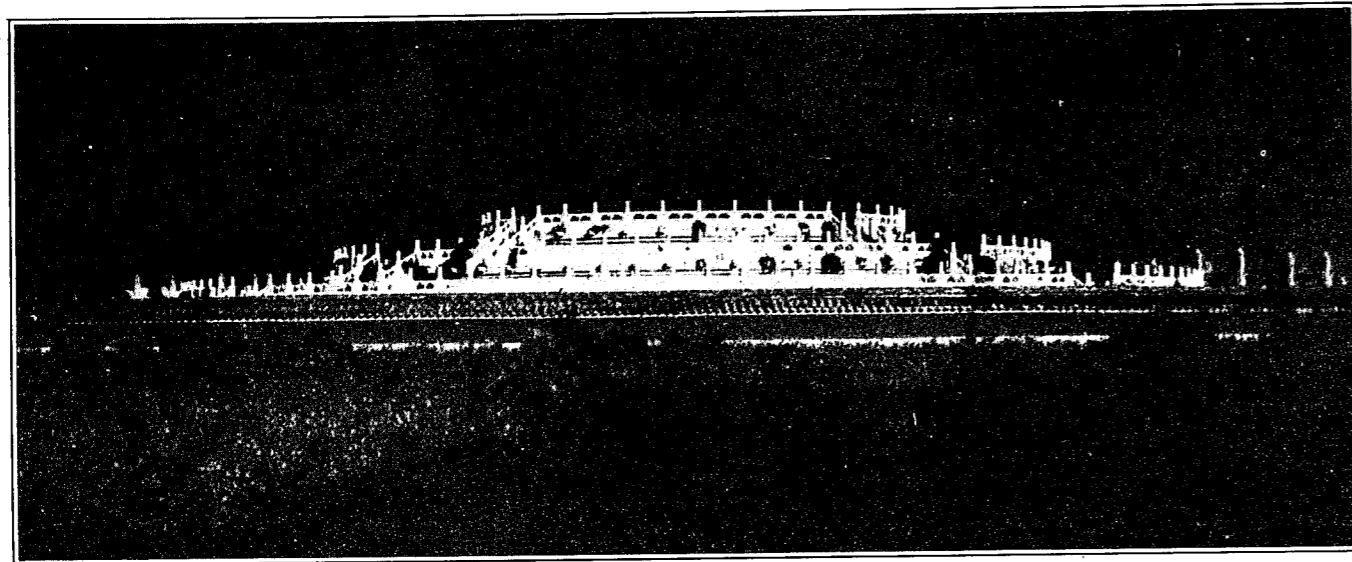
Here is a glimpse of the 1918 Armistice Celebration in China, held in front of one of the old palace buildings in the Imperial City, a celebration in which Chinese troops and troops from the various foreign legations were reviewed by President Hsu standing on the white marble terrace in the presence of ministers and ambassadors from many lands.

The palace halls of this unique city which "for the magnificence of their proportions and barbaric splendor are probably not to be surpassed anywhere" have witnessed many a dramatic scene. Here for over six centuries "The Son of Heaven" held his court. Nearby in 1860, Lord Elgin, the first foreign representative to be received with honors due his rank, signed the Convention of Peking which opened China diplomatically to the world.

In 1900, "Boxer Year," from this palace were sent out the orders by the "Old Buddha," as the late and last Empress Dowager was sometimes called, to exterminate all foreigners in the land. Less than two decades later representatives of practically all the great powers were received in these very halls and joined with the Chinese officials of the young Republic in thanksgiving over the defeat of a common foe and that triumph of a united cause.

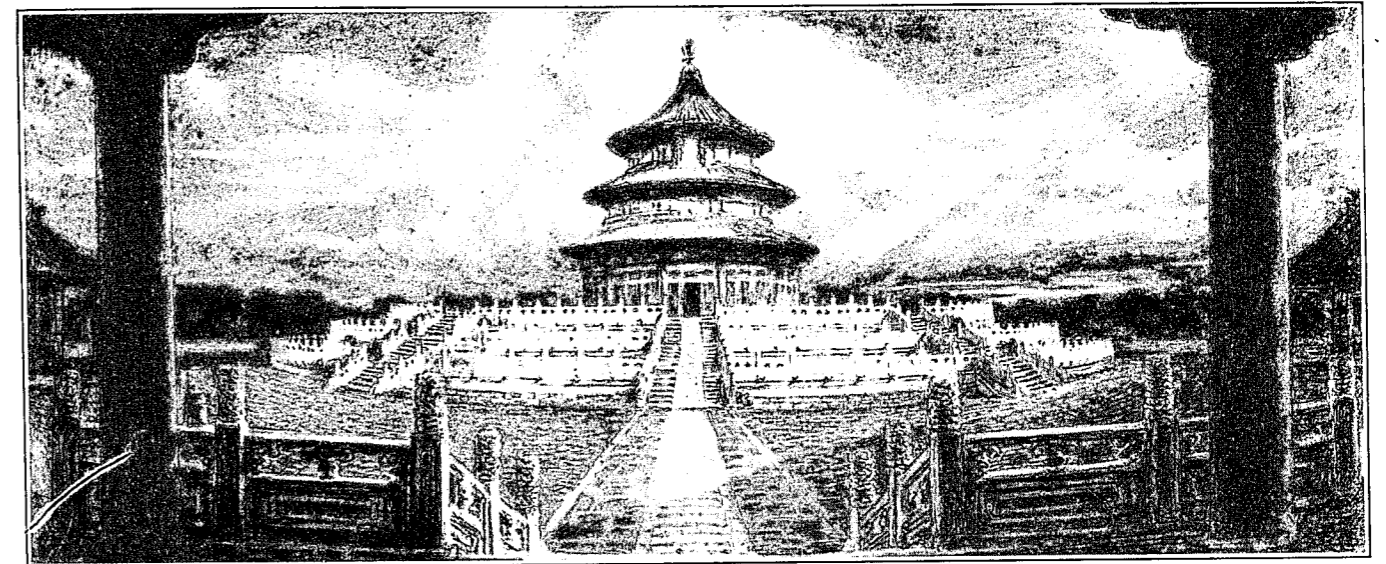


ENTRANCE TO RESIDENCE OF PRESIDENT OF CHINA



The Altar of Heaven

This is one of the three great places of worship of the world, Jerusalem and Mecca being the other two. On the day preceding the winter solstice and at times of special national need and suffering, the Chinese Emperor was accustomed to leave his palace in the Forbidden City, pass through the long series of temple gates, through the Imperial City to the Southern City, entering finally a vast, quiet, beautifully wooded enclosure. In the Hall of Fasting he spent the night, and at an early hour was enrobed for worshipping at the altar at dawn. The altar, built of pure white marble, rises in triple circular terraces with richly carved balustrades, having a breadth of nearly one hundred feet at the top and over two hundred at the base. As seen from a distance in the seasons of foliage it has the appearance of "an exquisite pearl set in an emerald sea." Here, "surrounded by the circle of the terraces and then by the circle of the horizon," at the cool of the early morning, in the presence of no idol but standing beneath the open dome of the sky, the Emperor, the "Son of Heaven," prayed and offered the annual sacrifice to "Heaven" or "Shang-ti." The latter is an ancient Chinese term for the supreme deity which today is used widely in China to refer to the Christian conception of God. When this conception, clarified and made dynamic by the teachings of Christianity, reinforces the native moral strength fostered by much of the Confucian ethics, it is no wonder that we see some of the finest characters ever produced in any land or any age coming forth to high and responsible positions of leadership in both church and state.



The Temple of Heaven

A short distance northward from the Altar of Heaven is the Temple of Heaven, "the most remarkable edifice in all China." Its triple roof, wonderful for symmetry and color, is surmounted with a golden ball beneath which gleam the beautiful tiles of rich restrained blue, suggestive of the deep azure of the skies. It was exceedingly appropriate that the Committee appointed in 1913 to draw up China's provisional Constitution should hold its meetings in this place, which in some respects represented the highest attainments of the past.

In the struggle for constitutional liberty China is revealing to the world in a surprising way the great and deep democratic forces which for centuries existed within the nation and are now coming to expression to meet the needs of the modern day. No one who knows the Chinese has the slightest doubt but that they will in time work out her problems of government and trade with marked success. It took America some seven years to gain her independence, seven more years to secure her Constitution; and seventy more to do away with slavery. China needs and merits our patience. In seven years she has twice successfully withstood attempts to restore the monarchy; in spite of foes within and foes without, the democratic spirit has steadily gathered itself together in power. The military group by whose aid the age-long monarchy was overthrown naturally wanted to continue in power; but even this stage, difficult as all history proves, is being passed through in a remarkable way.

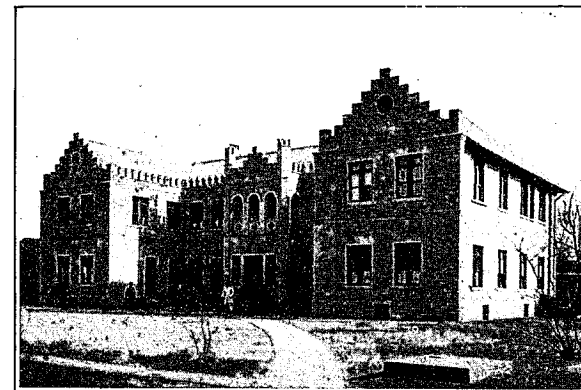
In no other country in the world have the intellectuals such a chance to lead. For centuries China above all other nations has honored learning. This gives the present-day student class, versed in modern learning, an unprecedented opportunity for leadership. Beginning with the great student body at Peking, they have aroused the whole nation. They have rallied about them the other classes—merchant, artisan, farmer—in a most astonishing manner. From Peking as a center they have inspired the whole nation with hope and energy and constantly rising courage. In all this the students of the Christian University contributed no little part to careful, fearless, enthusiastic but well-balanced leadership. The University stands for freedom through truth to service and peace. In the inevitable, intimate and rapidly growing national relationship with China the West can make no greater contribution both for peace and service than through this university "at the heart of the East."



PEKING ACADEMY

The Constituent Colleges Forming Peking University

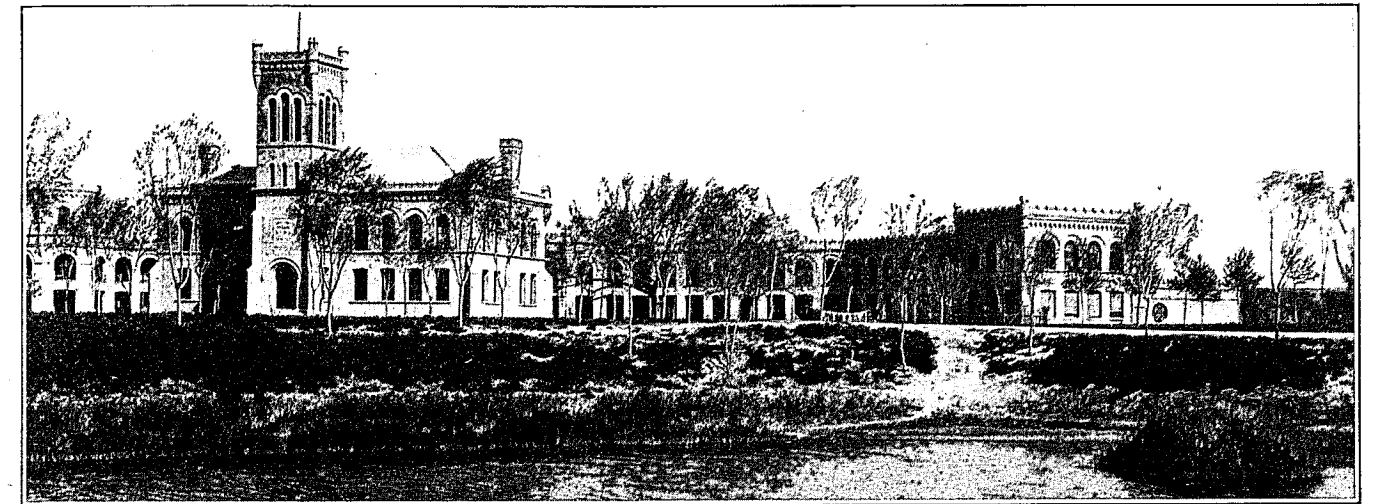
Peking University has been formed by the union of two Colleges of Arts and Sciences for Men, one College of Arts and Sciences for Women and one Theological School. These embrace all the higher Christian educational work in and near Peking. As part of the wise and far-sighted united plan for education at this great center the buildings of the former men's colleges have been given over to basal preparatory work and are now known as Peking Academy, the Union Bible School, and Jefferson Academy. The same plan must be carried out with present buildings of Yen Ching College. At this time the latter is housed in a beautiful five-hundred-year old ducal palace which, however, since it is situated in the heart of the city, does not meet present needs, much less permit of the expansion demanded by the immediate future.



UNION BIBLE SCHOOL

are numbered some of the most useful men in Church and State yet produced in China.

The building of the present Union Bible School was formerly occupied by the Theological School which for years has been notable for the high entrance standards and the grade of work rigidly required by the Faculty and eagerly desired by the students.



JEFFERSON ACADEMY

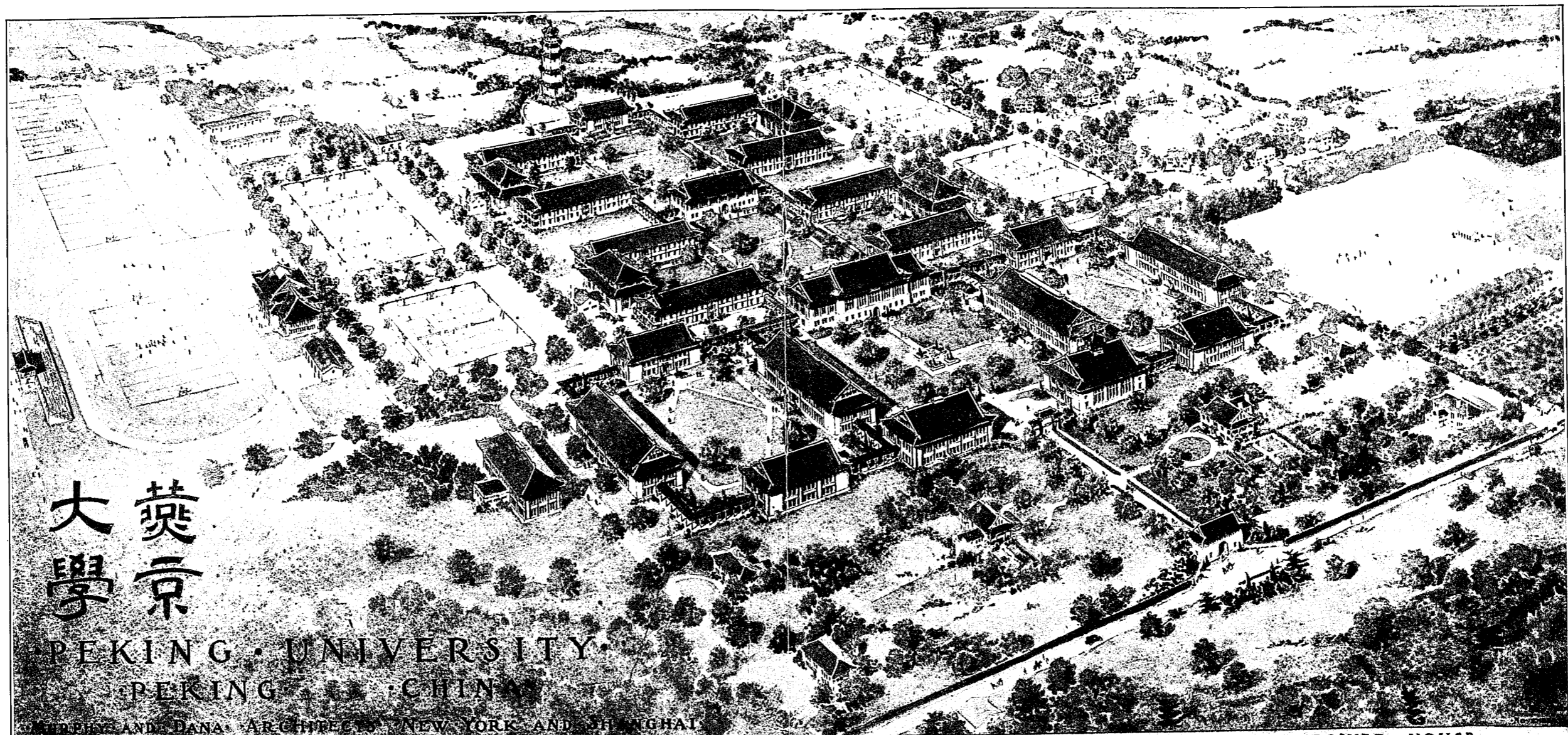
The buildings shown on this and the preceding page formed the original home of the constituent colleges of the present Peking University. Those above now occupied by Jefferson Academy formerly housed the North China Union College. This institution, founded in 1867, has had an exceptional history in its contribution to the uplift of China through books produced and through its graduates.

There are only two colleges of arts and sciences for women in China (one at Nanking and one at Peking), and these two are Christian colleges. Already their influence has been profound upon the higher education of women in China, a land where, for the Far East, the position of woman is filled with exceptional opportunity. The Women's College at Peking, now an integral part of Peking University, is called Yen Ching College, taking the ancient name for Peking. It was founded in 1905, being developed from the well-known Bridgeman Academy. In 1909 it graduated the first women to receive college diplomas in China. Such an event stands out as one of the most important in a land whose history is the longest of all the countries of the world.



YEN CHING WOMAN'S COLLEGE

燕京大學



燕京大學

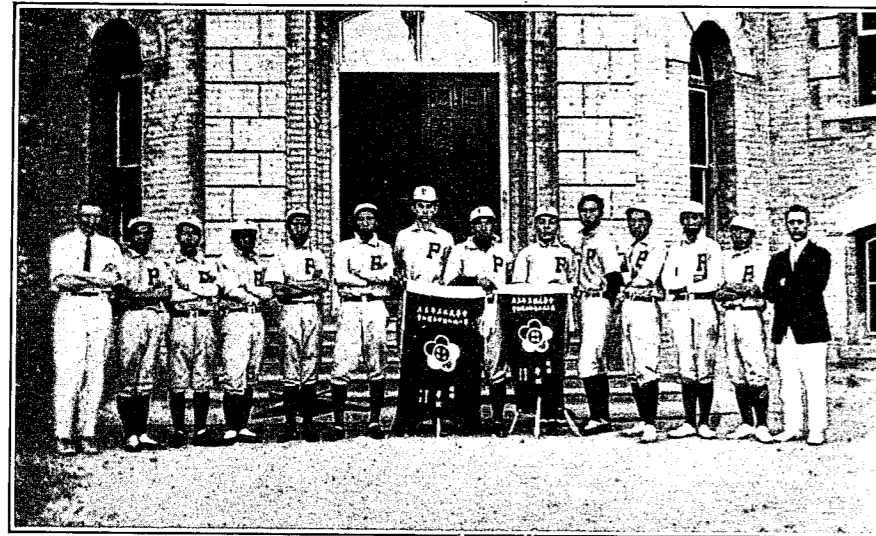
PEKING UNIVERSITY
PEKING, CHINA

MEDPHYS AND DANA ARCHITECTS NEW YORK AND SHANGHAI

- | | | | |
|-------------------------------|------------------------------------|-------------------------|-----------------------|
| 1 CHAPEL | 8 SCHOOL OF RELIGION | 12 VOCATIONAL TRAINING | 19 POWER HOUSE |
| 2 LIBRARY | 9 CHEMISTRY & PHYSICS LABORATORIES | 13 DORMITORIES | 20 WATER TOWER |
| 3 AUDITORIUM & ADMINISTRATION | 10 BIOLOGY & GEOLOGY LABORATORIES | 14 DINING HALLS | 21 TENNIS COURTS |
| 4 SCHOOL OF ARTS & SCIENCES | 11 AGRICULTURE & ANIMAL HUSBANDRY | 15 YMCA & SOCIAL CENTER | 22 RESIDENCE |
| 5 SCHOOL OF JOURNALISM | | 16 INFIRMARY | 23 RESIDENCE |
| 6 SCHOOL OF EDUCATION | | 17 GYMNASIUM | 24 FACULTY RESIDENCES |
| 7 PRACTICE SCHOOL | | 18 FIELD HOUSE | 25 MAIN ENTRANCE |

THE NEW BUILDING PLAN OF THE UNIVERSITY

燕京大學



Baseball Nine, Peking University
Winners of the North China Championship

In no single sphere of life has the attitude of the Chinese changed more than in the realm of organized athletics, and for this change the influence of Christian leaders and educators from the West has been largely responsible. The old-time student invariably wore his long gown; tradition maintained that a scholar never ran. Today students are active in all branches of athletics—football, track, baseball and basketball. Annual track-meets and intercollegiate contests are becoming general, heading up in the Far Eastern Olympic Games which take place every two years.



A Lively Game of Basketball



"The most important thing in China now is that women be educated."—Yuan Shi Kai, First President of the Chinese Republic.

Students of Yen Ching College of Peking University





Union Glee Club

Confucius has said "Music produces pleasure which human nature cannot be without." The above picture gives twentieth century proof of his viewpoint. It shows the combined Glee Clubs of the Men's University and Women's College taken on March 15th, 1920, when the affiliation of the two institutions was formally celebrated.

It was only ten years ago that the young men and young women of two of the constituent colleges of the University sang together in a public concert. So far as is known, this is the first time in Chinese history that men and women have appeared together in this manner. Many Chinese officials and members of the Foreign Legations were present. The singing was so surprisingly good and the decorum of the young performers so unimpeachable that even sensitive official Peking approved, recognizing that it marked a new step in the progress of China.

The essential resemblance between the students of the West and of the East is brought out strikingly in these everyday "extra curriculum activities" of the Chinese college students. As members of musical clubs and of dramatic associations, as editors of student publications, in athletics of every type, in social and representative organizations of the college, they are keen and efficient.



Planning a City-Wide Campaign

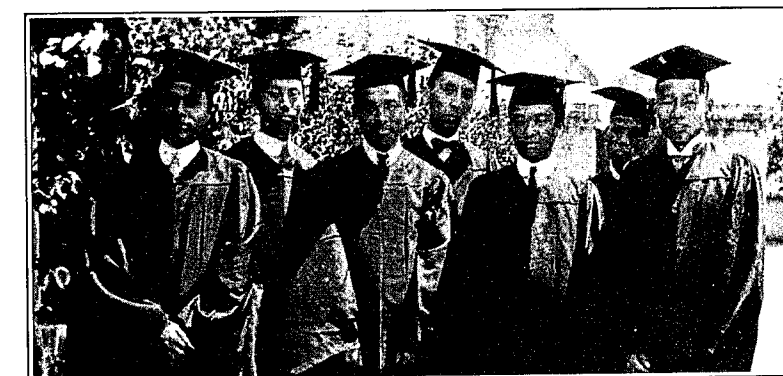
This group of student leaders represent, unite and direct all the Christian forces in Peking in their effort to reach and serve the 15,000 students of the higher educational institutions in Peking. Said a recent well-informed visitor to Peking: "This is one of the finest pieces of Christian co-operation to be found anywhere in the world."

Peking, though vast in area and population, is so planned and laid out by early master hands that it lends itself to co-operative work. Under the leadership of the head of the Department of Sociology and several well-equipped men in the Princeton Y. M. C. A. Work in China, a social survey of the city has been made—probably the most careful and thorough survey made of any city in the Far East. This work offers to the University classes in Sociology a laboratory for training, while the student body offers a force for trained leadership in this city-wide work.

A Group of Theological Students

It is impossible to overstate the need for the highest type of men as leaders in the growing Chinese Church. In the past the Department of Religion has maintained exceptionally high standards. Preeminent in the policy of the University is to raise the work to even higher standards, commensurate with the remarkable opportunity which at this moment challenges the young Church in China.

"No educational work which is being done in China should have more steadfast and unstinted support than the work of the thorough training and preparation of men for the ministry."—ROBERT E. SPEER, March, 1920.





FOUR STUDENT LEADERS

Student Leadership

These students of the University have recently passed through some remarkable experiences as leaders in the Peking Intercollegiate Students Union.

In no country in the world can the student of the present day wield so much influence as in China. For centuries China as a nation has honored learning beyond any other people in history. Her heroes have been not warriors, but scholars and sages. To the students of today, educated in modern

learning, belongs the honor of arousing their country to its dangers and its opportunities. Beginning at Peking, they have inspired the merchants, the farmers and the soldiers throughout the whole land with determination and courage, and on the whole have done so with steadiness and balance. An official of the newly-formed government, the Minister of Finance, in a recent interview made the declaration that "students" and "public opinion" are synonymous terms and that they now constitute the most important element in Chinese society. In the last eighteen months the students of China have had a leading part in what must ever be an outstanding period in their history.

The New Democracy and Journalism

In the expression of the views of Young China and of the liberal leaders, the press is becoming of increasing importance. China can lay claim to the oldest newspaper in the world in "The Peking Gazette," first published in the 10th century, but not until the establishment of the Republic, have daily papers become numerous. Now there are over forty in Peking alone; more than five hundred in all China. The newsboy, like this one in Peking (right), is now a familiar figure in Chinese streets. There is widespread need of leadership and training in the profession of journalism, so new to China and so vital to a young democracy, if the political and ethical demands of the day are to be met. The Association of Colleges and Universities in China has recently asked Peking University to establish a Department of Journalism to help meet this nation-wide need; this offers to the University an unprecedented opportunity for establishing high journalistic principles in this newly-formed democracy.



A PEKING NEWSBOY



CATTLE ON THE MONGOLIAN PLAINS

ing it a demonstration laboratory for vocational training in a Christian school; a laboratory which is now successfully operated and managed by a Siamese who was trained there. The project was welcomed by the Siamese government and given the personal approval of the King. It now is self-supporting, pays dividends to the school, and in addition to local business, ships leather to America.

Dr. Vincent, having been transferred to Peking, has procured tanning and shoe-making machinery for the equipment of a demonstration laboratory for vocational training in Peking University. The American firm which furnished him with chemicals and instruction for his initial effort in tanning in Siam is interested in the new project for Peking, and will render liberal service. American manufacturers of leather-working machines are also furnishing machinery and equipment.

Agricultural and Animal Husbandry Experiment Station. The Mongolian plains north of Peking are destined to be the cattle-producing country of the Far East. As yet there has been no scientific development of animal husbandry and agriculture in North China. Recently a group of Chinese have asked Peking University to cooperate in establishing an Agricultural and Animal Husbandry Experiment Station; they have advanced funds for sending one of the Peking Faculty, Mr. S. Moore Gordon, to America, and supplying salaries for a farm manager (already secured by Mr. Gordon), a veterinarian and a poultryman. Promises have been made by various American firms of gifts of Hereford beef cattle, Poland and Berkshire hogs, and Rambouillet sheep. One firm has offered to furnish for demonstration purposes a complete set of serviceable farm implements.

Bureau of Industry. Plans are also being made for a Bureau of Industry which will attempt to study the whole industrial situation in China, coordinate the facts, assist in organizing other vocational schools, humanize industrial relations and permeate them with the Christian spirit.

Practical Training

"The war's great loss will be more than compensated if the Far East is organized industrially."—*Pacific Cable from Mr. Frank A. Vanderlip, quoted in New York Times, May 16, 1920.*

In this imminent industrial development our universities in China can and should play a great part. Peking University is attempting to meet this very need.

Leather Tanning. Ten years ago Dr. H. S. Vincent (below) organized the first modern tannery in Siam, constituting it a demonstration laboratory for vocational training in a Christian school; a laboratory which is now successfully operated and managed by a Siamese who was trained there. The project was welcomed by the



EXAMINING LEATHER IN PROCESS



Some Representative Alumni

REV. LI PEN YUAN (at left) is a graduate upon whom has fallen large responsibility. He is pastor of the large Congregational Church in Peking and a member of the China Continuation Committee, the most representative body in the Church in China today.

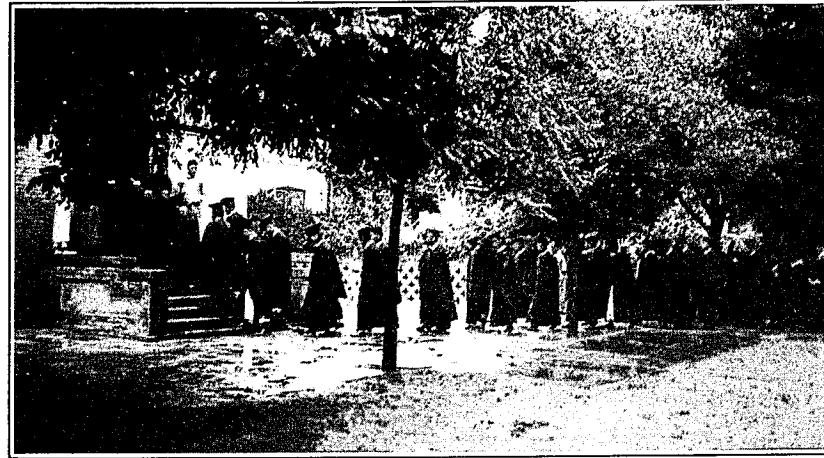
The career of DR. WEI PING CHEN brings out strikingly the opportunities, dangers and possible dramatic developments in the life of a Christian student in China. Dr. Chen is a son of Christian parents; at the time of the Boxer uprising in 1900 his father and mother, sister and brother died for their faith, and were beheaded outside of the Peking wall. After the outbreak was put down, Dr. Chen went to the very villagers who had killed his own parents and preached in their town for several years. Then he went to America for further study, receiving his Ph.D. from Boston University in 1915. He is now the editor of one of the strongest Christian publications in China, and is known as an eloquent and gifted speaker and a powerful force for Christianity among the students in all parts of the country.

MR. T. H. CHEN (at right), graduated from Peking University in 1902. Later he studied at Columbia and received the degree of Ph.D. Mr. Chen is now at the head of the Department of Mathematics in Peking University, a man of quiet, penetrating influence in the student body.



THE CHUAN BROTHERS (left) have both studied in America, served their country and the Allies in France during the war, and are now in Christian service in China. "Jimmy" (left), after graduating from Yale, acted as assistant to one of the Faculty there; later travelled widely among the students in America and in China; was with the Chinese Labor Battalion in France until 1920, and is now in the Y. M. C. A. in China. Peter (right) graduated from the Peking Theological Seminary, took advanced work at Hartford Theological Seminary in America, went overseas with the Chinese Labor Corps, and is now Secretary of the "China for Christ" Movement, perhaps the most significant development in the history of the Christian Church in China. Both appear above in the uniforms worn in France.

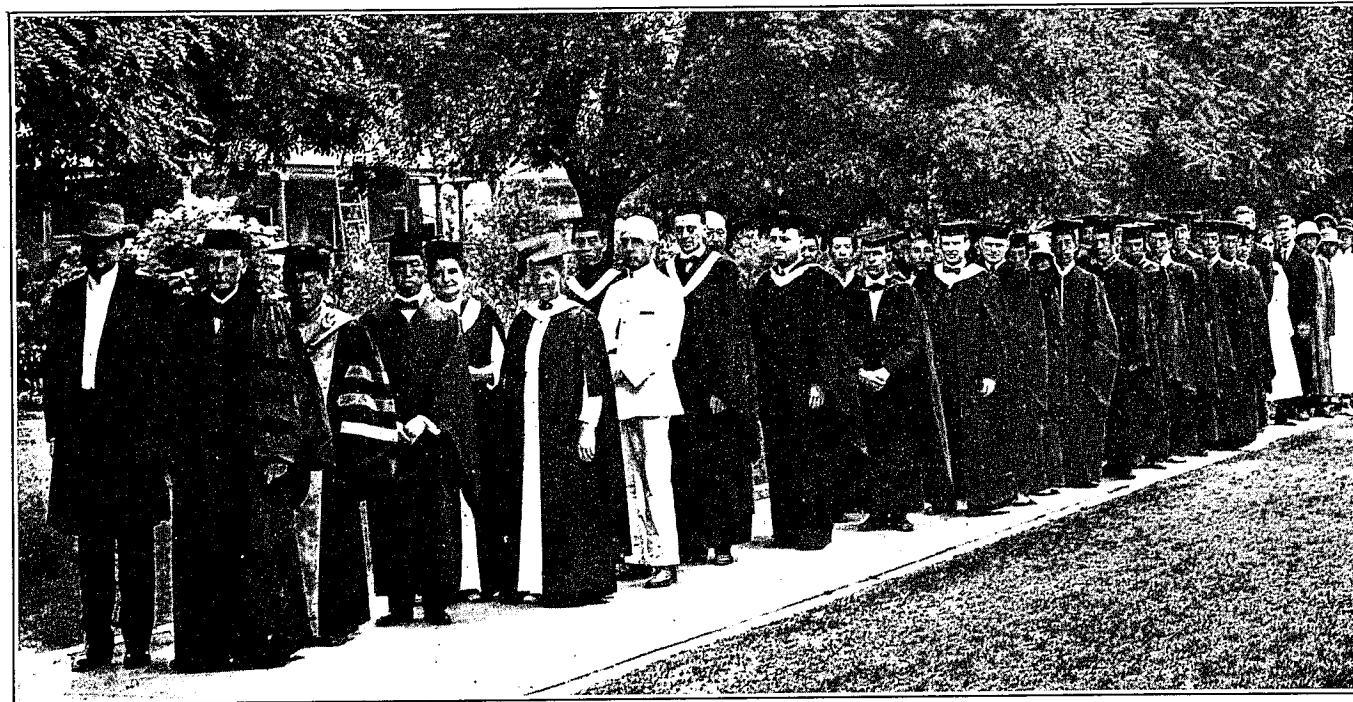
MR. C. C. WANG (right) was a member of the Chinese Delegation at the Peace Conference at Versailles. After graduation from Peking University, he specialized in Railway Economics at the University of Illinois, receiving the degree of Ph.D. He has held various high government offices in China, previous to the Peace Conference, having been General Manager of the important Peking-Hankow Government Railway. An eminent man has referred to Mr. Wang as "an unstained Christian character in positions of great temptation and influence."



Commencement Processions

At no time in the year is the exact character of the work of an institution of learning brought out so clearly as at Commencement. In the upper picture appears the commencement procession of June, 1920. In this group, as speakers on the program of the day, were Mr. Charles R. Crane, the American Minister, Sir Beilby Alston, the British Minister, the Chinese Minister of Education, a representative of the President of the Chinese Republic, and other important leaders.

Here at this "Capital of Asia" are the representatives of the three largest democracies in the world united in a common task and enterprise; in perhaps no other institution would it be possible to gather such a group representing so directly great forces that will mean so much to the future welfare of the Far East and of the world. The lower picture shows the procession of 1916, led by Dr. H. H. Lowry, President Emeritus, and the late Bishop Bashford, who had such a great part in the launching of the present union University.



Letter from Dr. Paul S. Reinsch, for six years Minister of the United States to China:

LEGATION OF THE
UNITED STATES OF AMERICA
PEKING

April 12, 1919.

My dear Mr. Luce:

I herewith give you briefly my opinion on the questions which you propose to me.

1. What are the main reasons for the establishment of a strong Christian University in Peking?

The advantages of location in a capital city are always great. In the case of Peking the historic and artistic greatness of the city will influence powerfully the mind of young people. Libraries and other institutions are growing up wherewith the facilities provided by the University will be supplemented. The intellectual life is keen. There will be lectures, concerts, conferences and meetings, all of which will be added to the intellectual life of the University. The climate is extraordinarily favorable, allowing of intellectual exertion at all times and during ten months of the year being most stimulating. All the Christian Missions are represented in Peking by strong organizations which will assure a healthy, liberal, religious life and influence. The Foreign Legations with their personnel will take an interest in a great institution of learning. The University will draw advantage from the cosmopolitan character of the city. It will be a representative of Christian education at the place where nations should be represented by the best in personality and method.

2. What grounds are there for believing that the University ought to develop into an institution of national importance?

There will be no other institution in China that will enjoy equal advantages and opportunities, considering the environments of religious, social and intellectual life as well as climatic conditions. Under these circumstances a great institution would attract students from all parts as well as from abroad. It would come to be looked upon as a model of what higher literary and scientific education ought to be. Its influence upon personality would be exercised through its alumni, who would again return to the different provinces of China. Its location would enable it to maintain good and mutually helpful relations with the Chinese authorities.

Altogether there appears to me to be no opportunity in educational life today of quite such scope and possibility as that of a Christian university cultivating liberal and scientific studies at the capital of China, where the ideas and methods and institutions that will prevail in this vast country are being discussed and formed.

With the highest regard, I remain,

Faithfully yours,

H. W. LUCE, Esquire,
5 Quinsan Gardens, Shanghai.

THE PACIFIC—AMERICA—CHINA—PEKING—THE UNIVERSITY

The Pacific. "The chief theater of events in the world's great hereafter."

China, whose Eastern shore forms the Western border of the Pacific; the home of a quarter of the human race, virile, peace-loving, sure to influence decisively, perhaps to dominate, the future history of the world.

China and America. On the part of Americans who know China either as students, travellers or residents there is a practically unanimous opinion that the destinies of the two largest republics on the earth are bound up together. There is a basal reason for this. Both face the Pacific. The fundamental and dominating spirit of these two nations are similar. Both are at heart democratic and peace-loving. Moreover, as Dr. Paul S. Reinsch recently said, after returning from six years' residence in Peking as American Minister, "The fact is we like the Chinese and the Chinese like us!" Such differences as may exist grow less, even as the Pacific grows narrower, with each passing year. Together their people form nearly one-third of the population of the earth. China has unlimited potential strength in wealth-power beneath the soil, in man-power above it. With almost immeasurable rapidity she is passing to the modern scientific age in both agriculture and industry; in fact, she is passing through the most remarkable peaceful revolution the world has ever seen. She needs friendly help; and every reason from the most selfishly utilitarian to the most altruistically philanthropic, urges America to maintain at all cost the natural and instinctive friendship the two nations have for each other.

Peking. In no way can this friendliness be so finely and so happily expressed as by cooperation in higher education; at no place can it be more vividly and pervasively manifested than in strengthening the University in this great capital, well called the "Capital of Asia," which has become the national center for government, for art and for education.

Peking University. In such a wonderful center Peking University is being developed. It represents a union of all the Christian institutions of higher learning in or near Peking. These institutions include two colleges of arts and sciences for men and one for women, and one theological school. Upon this foundation is being reared the superstructure of a great university.

The Aim of the University. The University has been founded by Christian leaders of the West in order to furnish the best quality of intellectual and religious leadership for China. The hope of China lies in the training of a new type of young manhood and womanhood who have the education and the character to bring about a better political and social order in China and who can lead their people to share in a similar task for the world.

THE UNIVERSITY

Its History. The institutions which have been combined in the present university all have important histories. Tungchou College was founded in 1867: the original Peking University in 1870: the women's college in 1905: the theological school in 1906. The present union went into effect in 1917.

Its Departments. The University consists at present of a College of Arts and Sciences for Men, a College for Women, and a School of Religion. Definite plans are being laid for a School of Journalism, a School of Education and a School of Vocational Training. The curriculum is standardized under the Regents of the University of the State of New York.

An Agricultural and Animal Husbandry Experiment Station, financed by Chinese locally, a Bureau of Industry which will attempt to help solve the coming industrial problems of China, and a Pre-Medical Course preparing students for the rigid requirements of the Peking Union Medical College, are part of the University plan of development.

Its Faculty. The present faculty numbers thirty-nine men and women from the West, in addition to seventeen Chinese professors and one Korean professor. They hold degrees from Yale, Harvard, Princeton, Columbia, Oxford, Cambridge, Edinburgh, Michigan, Cornell, Northwestern, California, Wooster, Missouri, Oberlin, Smith, Mt. Holyoke, Goucher and Wellesley.

Its Organization. The University is incorporated according to the laws of the State of New York, and its control rests in a Board of Trustees with headquarters in New York City, cooperating with a Board of Managers in China. An advisory council for the University has also been formed in America.

Its Finances. The present budget calls for an annual expenditure of about \$120,000. Part of this is raised locally through students' fees and from gifts: the remainder comes from various church boards and from individual friends of the University in the West. Several American universities provide representatives on the Faculty, Wellesley contributing toward the Women's College and the Hill School, Princeton and the University of Southern California toward the Men's College.

The American Office of the University is at 156 Fifth Avenue, New York City, in charge of the General Secretary, to whom correspondence and contributions should be sent.

Its Program. The most pressing need of the University, now housed in inadequate temporary quarters, is for a new plant and property equipment. A site outside the city on the road leading to the Summer Palace has just been secured and funds are urgently needed for the erection of permanent buildings upon this site. Carefully drawn plans have been made with estimates by the architects, Murphy & Dana, of New York and Shanghai. An initial amount of approximately \$1,000,000 is needed to enable the University to move to its new site.

The details of this Building Program are found on the following pages.

BUILDING PROGRAM

Based on detailed estimates by New York and Shanghai Offices of the architects, Murphy and Dana, for buildings approved by the Field Board of Managers and the American Board of Trustees.

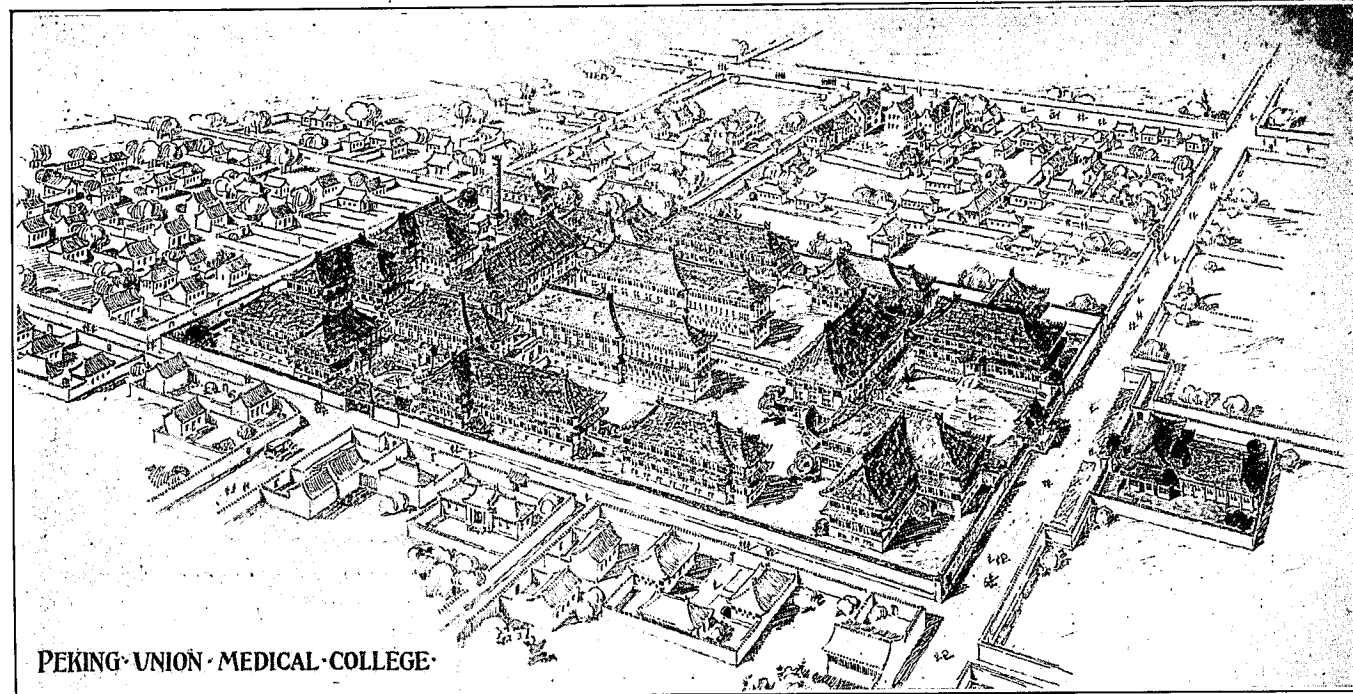
Numbers in parentheses indicate numbers of buildings on plan on pages 16 and 17.

The totals given in the first column are those required for housing the University on its new site; the amounts in the other columns are arranged according to the estimated needs of the immediate future.

	I.	II.	III.	Total
Land for site and improvement of same.....	\$100,000	.....	.....	\$100,000
Recitation Building, School of Arts and Sciences (No. 4. See pages 16 and 17).....	75,000	.....	.....	75,000
Equipment for same	5,000	\$4,000	\$5,000	14,000
Chemistry and Physics Laboratory (No. 9).....	90,000	.....	.....	90,000
Equipment for same	10,000	5,000	5,000	20,000
Biological and Geological Laboratory (No. 10).....	.....	90,000	.....	90,000
Equipment for same.....	.....	10,000	10,000	20,000
Dormitory (No. 13)	60,000	60,000	60,000	180,000
Dormitory Equipment	7,500	7,500	7,500	22,500
Dormitory (No. 13)	60,000	.....	.....	60,000
Equipment for same	7,500	.....	.....	7,500
Dormitory (No. 13)	60,000	.....	.....	60,000
Equipment for same	7,500	.....	.....	7,500
Dining Hall and Kitchen (No. 14)	40,000	40,000	40,000	120,000
Equipment for same	5,000	5,000	5,000	15,000
Faculty Residences @ \$6500 (No. 24).....	136,500	52,000	52,000	240,500
Equipment for same @ \$1500.....	31,500	12,000	12,000	55,500
Chapel (No. 1)	50,000	.....	.....	50,000
Equipment for same	7,500	.....	4,000	11,500
Main Building (No. 3)—Administration Offices, Auditorium and Museum	100,000	.....	.....	100,000
Equipment for same	7,500	.....	2,500	10,000
Library (No. 2)	50,000	.....	.....	50,000
Books and Equipment	7,500	2,500	2,500	12,500

BUILDING PROGRAM

	I.	II.	III.	Total
School of Religion Building (No. 8).....	50,000	.....	.....	50,000
Equipment for same	7,500	2,500	2,500	12,500
Bungalow Residences @ \$5000 (No. 24).....	25,000	25,000	25,000	75,000
Athletic Field, Track and Grandstand.....	7,500	2,500	2,500	12,500
Field House (No. 18).....	10,000	.....	2,000	12,000
Equipment for same	2,000	.....	1,000	3,000
School of Journalism Equipment	5,000	5,000	5,000	15,000
School of Journalism Building (No. 5).....	.....	50,000	.....	50,000
Power House, 1st Section (No. 19)	10,000	2,000	3,000	15,000
Power House Equipment	20,000	7,500	7,500	35,000
Steam Heating Outside Mains	30,000	7,500	7,500	45,000
Artesian Wells, Tanks and Outside Mains.....	15,000	.....	5,000	20,000
Water Tower Pagoda (No. 20).....	5,000	.....	.....	5,000
Sewage System	15,000	5,000	5,000	25,000
Sub-soil drainage	5,000	3,000	2,000	10,000
Electric Underground Mains.....	7,500	2,000	2,500	12,000
School of Education Building (No. 6).....	.....	50,000	.....	50,000
Equipment for same .....	.....	5,000	.....	5,000
Model and Practice School (No. 7).....	.....	40,000	.....	40,000
Equipment for same .....	.....	5,000	.....	5,000
Y. M. C. A. Building and Student Center (No. 15).....	.....	40,000	.....	40,000
Equipment for same .....	.....	5,000	.....	5,000
Vocational Training Building (No. 12) .....	.....	50,000	.....	50,000
Vocational Training Equipment	5,000	5,000	5,000	15,000
Gymnasium (No. 17) .....	.....	.....	50,000	50,000
Equipment for same .....	.....	.....	10,000	10,000
Agricultural and Animal Husbandry (No. 11).....	.....	.....	50,000	50,000
Equipment .....	.....	5,000	5,000	10,000
Astronomical Observatory .....	.....	10,000	10,000	20,000
Infirmery (No. 16) .....	.....	15,000	.....	15,000
Equipment for same .....	.....	3,000	2,000	5,000
Equipment for grounds .....	.....	10,000	10,000	20,000
Total	\$1,137,500	\$643,000	\$418,000	\$2,198,500



PEKING UNION MEDICAL COLLEGE

The Peking Union Medical College, founded by the China Medical Board, though not organically connected with the University, is closely related to it in service. This group of buildings offers an ideal standard for all future building in connection with educational institutions in China. In scientific arrangement and appointment they embody the results of the best medical experience in all lands; in point of harmonizing the exquisitely beautiful Chinese architectural lines with the utility of modern building, they are the latest and most complete contribution. Set here in the great capital city where they will be seen by thousands of officials, students and visitors from all the Provinces, they offer a high standard for all future building in connection with educational institutions in China.

Through them the whole conception of the teaching and the practice of medicine are being raised to the high standards of the West. It is one of the finest expressions of America's helpful interest in China today.

In a similar way Peking University, situated at the Capital, would perform a similar service for general education and thus again give expression to America's growing and vital interest in China.

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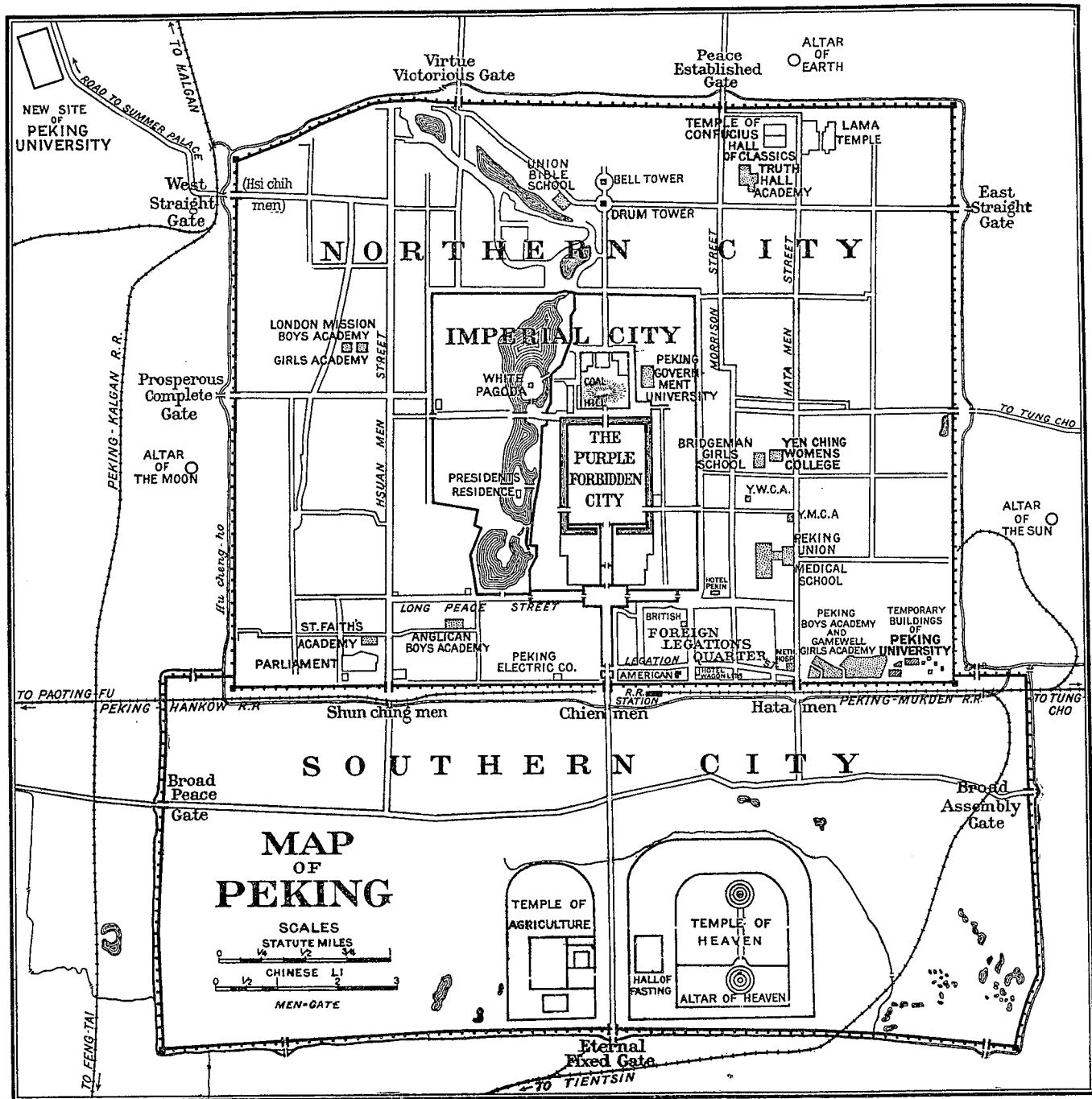
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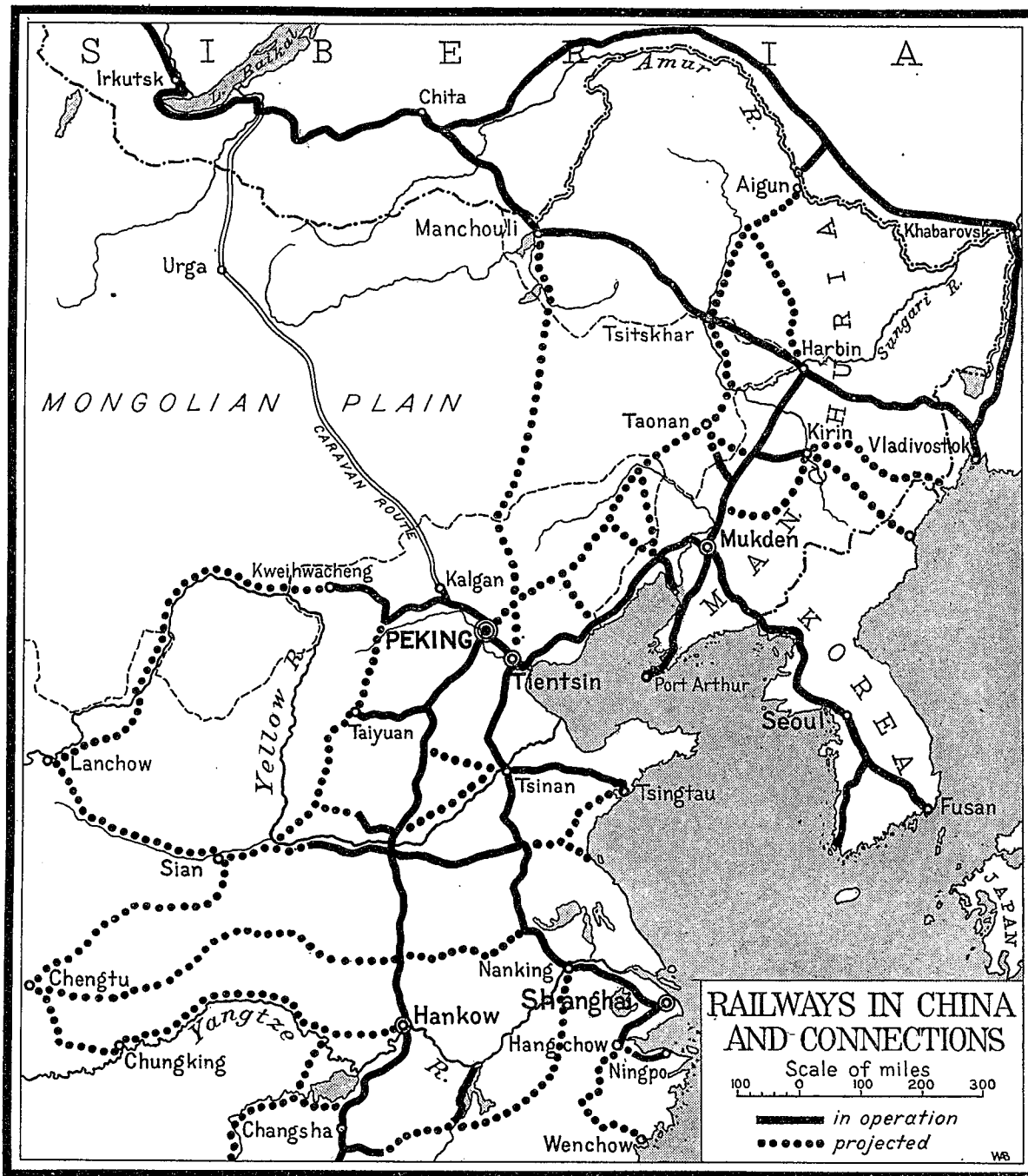
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NO city in the world," says a professor of architecture in one of our chief American universities, "can compare with Peking in plan and stateliness of design." The Northern City, laid out by the master mind of Kublai Khan in 1264, is really formed of three concentric walled-cities, the outer one encircling the Imperial City, where are located the official residences and government buildings, and the Imperial City enclosing the Forbidden City, containing the palaces of the Emperor. In the Southern City is centered the main commercial life; yet within its bounds, removed from the busy thronging thoroughfares and in the midst of a tree-filled park, are the Temple and Altar of Heaven, the latter, next to Mount Zion in Jerusalem, being the most significant place of worship in the world.

A million people live within the twenty-one miles of the city's walls—walls built in 1420 and characterized by lofty gates and massive towers from which are seen "the upturned roofs and yellow glazed tiles, glittering among the groves of trees with which the city abounds."



Peking is situated in the temperate zone facing, toward the south, great tropical and semi-tropical areas and, toward the north, the fertile wheat-fields and vast forests of Manchuria and Siberia and the cattle-covered stretches of Mongolia.

Over the ever-narrowing Pacific, the traveler from Vancouver in fourteen days reaches Shanghai, and in thirty-four hours a train with modern equipment carries him from Shanghai to Peking. In normal times fourteen days will bring him from Peking to London via Mukden, Harbin, Chita, Moscow, and Berlin.

Kalgan, bordering on the great Mongolian Plain and connected with Peking by a wonderful railroad up through the Mongolian Pass, is "destined to become the Kansas City of the Far East, in point of cattle and hide production."

Get Acquainted

1921

Mr. American—
Mr. Jun Kuo Ren



Get Acquainted

Mr. American—
—Mr. Jun Kuo Ren

By WILLIAM HUNG

A STUDY
• under the auspices of the
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—
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Get Acquainted

Mr. American — Mr. Jun Kuo Ren

First

"Hello Jap!" once a Chinese freshman was greeted on the college campus. The characteristic smile dropped from his face. "Stop a minute," he demanded of the American sophomore. With a spirit which was a bit out of harmony with the Confucian ideal of peace or the Taoistic concept of non-resistance, the young man from the Far East approached his class opponent: "Call me a Chinaman, or even a chink if you have never learned of the proper word. I am a Jun Kuo Ren, a Chinese. Don't mix me up with a Jap!"

The indignation of the average Chinese toward the Japanese is perhaps sometimes difficult for the optimistic good-natured American to understand. The tragedy of the Far East has risen to such a climax that no word can express the feeling of the Chinese against the Japanese. It is almost the Anglo-Saxon contempt of the German combined with the Armenian hatred of the Turk. That the Chinese have not been more charitable in their attitude toward their offensive aggressor is perhaps something to be regretted.

But the American who mistakes a citizen of the Chung Hua Republic for a subject of the Mikado is totally unaware of the embarrassment he is giving his oriental friend. And yet this has repeatedly happened in the experience of almost every Chinese

in this country. A child would show him some of the little toys bought from one of the Japanese curiosity stores. A lady would request him to explain some of the figures on some made-in-Tokyo articles of art. The traveller would express to him the hope of visiting Fujiyama. The preacher would talk to him on the comparative merits of Christianity and Shintoism. He is often complimented on the brilliant record of the Russo-Japanese war, which was indeed no victory for China. He is blamed for the abominable slaughter of the Koreans, for whom the Chinese have just as much sympathy as have the Americans.

The strange thing is not that the Americans cannot distinguish the Chinese from the Japanese, which is sometimes quite a hard task for the Chinese and the Japanese themselves. But it puzzles the Chinese why the Americans could not presuppose him to be a Chinese first before they guess him to be a Japanese.

I have tried to solve the puzzle and have found that the trouble lies not in the fact that the Americans do not know very much of the Chinese. The confusion comes because what the Americans have known of the Chinese is grotesquely incorrect.

Our knowledge of anything is composed of what we have seen of it directly ourselves and what we have learned of it indirectly from others. In the case of the average American's knowledge of things Chinese, it is obvious that there is little which is direct. In my travels in this country I have met hundreds of men who have never seen a Chinese before, and hundreds of others who had seen some Chinese only years ago. I dare say that to the majority of the Americans the Chinese are still objects of curiosity and very few have ever ventured to appreciate the character and the problems of the Chinese through actual contact.

The bulk of the average American's knowledge of the Chinese, therefore, comes from indirect sources. These, unfortunately in the majority of cases are not only unfair to China and her people but are also ridiculous distortions of truth. They are, first, relics of a racial prejudice, fermented in the days of heated politics, and secondly, tales brought across the Pacific by those whose primary interest was not the impartation of truth. The former concerns the thousands of Chinese residents in this country, and the latter, the rest of the four hundred millions, thousands of miles away.

Second

Chinese immigration into this country began about the middle of the nineteenth century. The immediate cause of their coming was the discovery of gold in California. By 1860 there were 34,933 Chinese in this country. Ten years later the number increased to 63,199 and the climax of the increase was reached in 1882 when it was estimated that there were 132,000 Chinese in the United States. "No one can say," I quote President Arthur*, "that the country has not profited by their work. They are largely instrumental in constructing the railroads which connect the Atlantic with the Pacific. The States of the Pacific slope are full of evidences of their industry. Enterprises profitable alike to the capitalists and the laborers of Caucasian origin would have been dormant but for them." The sobriety, industriousness and peaceful nature of the Chinese was well appreciated everywhere, and in the earlier period of immigration they found much welcome and hospitality in the strange land. "But when it was found that the industrious

* Message to the Senate, April 4, 1882.

Chinese miners to some extent interfered with the whites, that they willingly continued to work while others were idle, that they could be hired for less wages than our miners chose to accept, that they did not learn our language readily or mingle freely with our people, or join in other amusements, which often were barbarous enough, then the public sentiment began to turn against them."**

Congress took action as early as 1879. Although President Hayes and President Arthur vetoed two acts of exclusion on the ground of their violation of America's treaty with China, the saner element in the American government was not able to quench the flames of racial prejudice which were then raging over the country. The exclusion act of 1882 was finally passed, denying the Chinese the right of naturalization and prohibiting the immigration of Chinese laborers for a period of ten years, which act was supplemented by a series of others, each growing less charitable in spirit, more threatening in letters.

These drastic measures against the Chinese are due only in small part to the narrowness of human nature along lines of radical differences. The major cause is to be found in the political platforms of rival parties, who in their competitive effort to obtain the support of the labor group have done more than anything else to create misunderstanding and ferment hatred. In 1876 the Committee of Investigation of the California State Legislature produced an Anti-Chinese report of 300 pages, which "suited the popular prejudice so well that 20,000 copies were ordered printed. Matters had so far advanced that no one, particularly no one that held or ever expected to hold office, dared say a word in favor of the Chinese;

** William Speer: *The Oldest and the Newest Empire*, Hartford, 1870. p. 471.

but on the contrary, every one, the Republicans as well as the Democrats seized every opportunity to make public professions on the Anti-Chinese side."* The Congressional Committee of Investigation with its majority report of five pages, based on 129 witnesses and 1,200 pages of testimony and statistics resulted in equally malicious publicity to the discredit of the Chinese. Chinese life was misrepresented. The madness of public prejudice can be seen in the words of Frank M. Dixley, who, representing the municipality of San Francisco, testified before the Congressional Committee of the same year: "The Chinese are inferior to any race God has ever made. There is none so low—their people have got the perfection of crimes of 4,000 years—I believe the Chinese have no souls to save, and if they have, they are not worth saving."** It was but natural that hundreds of Chinese perished at the hands of irresponsible mobs.

Today California has indeed changed her mind. When she finds those who take the place of the Chinese immigrants are less desirable as citizens and more aggressive as competitors, she begins to think of the Chinese again. Even many of the working men have realized that the elimination of the Chinese assistance in American industry helps little toward the supremacy of labor. In view of the increasing American investment in Chinese industrial enterprises, what difference does it make to American labor to have the Chinese work on American capital in America and sell the goods in foreign markets, or to have the Chinese work on American capital in China and sell the goods in foreign markets—to have

* Theodore Hittell quoted in Mary Robert Coolidge: *Chinese Immigration*, New York, 1909. p. 83.

** Ibid p. 96.

the Chinese come to work, or, to have work go to the Chinese? Mr. Seldon, in his masterly article which appeared in the New York Times,* after stating the Californians' desire to have enough vessels to send certain orientals back to their home land, does not hesitate to add: "To make California's satisfaction complete those ships, after discharging passengers in Japan, would go on to China and then return to America loaded with Chinese workers." But in view of the changed conditions Chinese immigration into America will perhaps always remain a thing of the past.

From the Chinese standpoint, no fair-minded student of international affairs can deny that the United States, as a sovereign nation, has the right at any time to close her doors against undesired comers, although she has done so more or less ungracefully. Not even her regrettable violation of her treaty obligations is anything too extraordinary in a day like ours when international ethics is still at its low ebb. And in view of the many acts of friendship the United States has in subsequent years rendered China this little unpleasant spot of history is largely, if not already entirely, forgotten by the majority of Chinese in whose hearts the Americans have won a lasting place of gratitude. Not even the stories of those who innocently shed their blood on the altar of rage and misunderstanding are to be remembered when the tide of time has brought in new hopes. The storm has passed. The day is clearing. Let the past bury its own dead.

But we would not have troubled ourselves by recalling these unpleasant memories, were it not for the fact that something else is yet to be done. The Anti-Chinese agitation has indeed passed, but many

* Sunday, January 25th, 1920, Sec. VIII., p. 1.

false impressions about the Chinese in the minds of Americans, which have spread from the West to the East and have been handed down from one generation to another, are yet to be cleared away. The most erroneous notions of the life and the thoughts of the Chinese residents in this country have continued to spread to this very day. The "Chinatown" with all its secret places, opium dens, gambling houses, dungeons of murderous vengeance and temples of detestable practices, all its filth and infamy; and the "Chinaman" with his stooped back, his withered limbs, his curious costume, and hideous queue, his treacherous plots and mysterious powers are still among the most common subjects in fiction, on the stage, on the movie screen and in travelling exhibits. There seems to be an inexhaustible source of romance, intrigue and adventure that fascinates the imagination of the artist and captures the curiosity of the public. It has been a large resource of commercialization and the outrage against truth is perpetuated.

Chinese immigrants, who came in the early days, because of the difficulty of language and of the difference of social customs, found it convenient to live together in sections of towns. As popular prejudice developed against them and persecution ensued, their collective habitation became necessary for mutual protection. Hence the rise of "Chinatowns." The more secluded they lived, the more strange and mysterious they appeared. The less protected they were, the more pessimistic and irresponsible they became. As their previous education was but meagre and their new temptations great, it cannot be denied that many of them fell into habits and practices of which they should be greatly ashamed. But it must be borne in mind that the cases of crime and vice, bad as they were, do by no means justify the extent

of malicious misrepresentation in the campaigns of agitation a generation ago, or in the various forms of commercialized exploitation today, mentioned above. The Chinese laborers in points of morals, law and order were better than any other immigrants of the same class, then or now.

It must be further remembered that the "Chinatowns" of today are no longer the Chinatowns of years ago. In the first place, their population has greatly diminished because of the decline in this country of Chinese population in general by about 10,000 every decade, the 1920 Census shows 61,686 Chinese in America; and because of the fact that many of the former Chinese residents have moved out to the other sections of the cities. Secondly, the atmosphere of the community has changed. As the number of Chinese laborers was rapidly reduced, the percentage of Chinese merchants admitted by law gradually increased. As the better to do Chinese residents gradually moved to other residential sections, Americans and Europeans rapidly fill up their vacant places. In the third place, the character of the old Chinese immigrants who are left here has undergone a change. Since the establishment of the Republic at home they have begun to share the national consciousness which makes them zealous and careful of their country and race abroad. Since they are now very much better treated by the Americans they have become quite susceptible to the process of Americanization.

The famous "Chinatown" of New York has today no more than a few hundred of Chinese residents living among Italians and others. In that little section of the city one can hardly find any of the terrible things commonly seen in motion pictures and amusement exhibits. In place of the imaginary opium

dens, gambling shops and disorderly houses, one finds three Chinese newspapers, one Chinese school, two Chinese Christian churches, one Chinese kindergarten, one well organized Chinese boy scout band and several other Christian and patriotic movements. Of course the process of Americanization is by no means complete; there are still many things which need to be greatly improved. But the Chinatown of reality, what a contrast to the Chinatown of imagination!

And yet, not infrequently one picks up in the papers tales about the New York Chinatown of a kind which decades ago would have started another anti-Chinese riot. Why? In the crowded downtown sections of the city, among the most conspicuous things which appear to the numerous visitors to this great metropolis are the many big Chinatown sightseeing buses. Their business depends naturally on the degree of curiosity in the minds of the thousands of visitors. Only three years ago, some speculative genius, of whose kind the world has too many, found a way to satisfy the pilgrims of curiosity, who came with anticipations of the wildest kind, and who might be disappointed in finding nothing more unique and shocking than the several Chop Suey restaurants and Curio stores. Accordingly, a small Chinatown exhibit appeared within Chinatown itself. The Chinatown sightseeing cars stopped just before the door and half a dollar admitted each visitor to the widely advertised mysteries within. For fear of disturbance Chinese visitors were not admitted. At least two, however, did get by the armed Italian gate keeper, one introducing himself as Baron Shikimoto, and the other as Viscount Mosquito. The place was filled with obnoxious exhibits and each was explained to the visitors. The impression so created was that the Chinese as a race were the most dangerous and con-

temptible. Chinese residents in the city, though extremely indignant, refrained from violence. And it was not until after months of friendly persuasion, strong protest, and appeal to law that the business was finally abandoned, after having reaped doubtless a huge profit.

Third

If the commercialized portraiture of the "Chinamen" and the Chinatowns produce only erroneous notions of the Chinese, one naturally expects the stories brought across the Pacific to furnish him with an idea nearer to the truth. Unfortunately this is another hope that has not yet been fulfilled. Stories of China and her people are brought across the Pacific by travellers, traders, and missionaries. The observation of the traveller is by necessity superficial, and a man of candid mind will hardly accept the stories of a traveller without reservation. The trader because of his limited field of interest has, too, but little claim to authority on the life of the Chinese people as a whole. As far as American popular knowledge of things Chinese is concerned, the contribution of the travellers and the traders is negligible when compared with the tremendous amount of material furnished to the American churches, societies, clubs, schools, secular and religious press, etc., by the thousands of American missionaries in China. The missionaries because of their longer residence in the country have naturally closer contact with the Chinese people. Because of their spirit of adventure and their unselfish service they find naturally more access to the inner life of the Chinese. Because as a class they are generally known to be men and

women of keen vision and noble motives their words and observations are generally accepted with confidence and respect.

It is unfortunate, however, that in using the information on China given in missionary letters, sermons, pamphlets and periodicals, two fundamental factors are often not considered.

First, it needs to be remembered that until very recently Christian evangelization in China has not touched the better and the more intelligent classes of people. For fully a century after the landing of Robert Morrison in Canton, 1808, Protestant missionary effort, with but few exceptions, was generally confined to those of the poorer strata of the Chinese society whose anti-foreign scruples (which in the earlier days were almost universal in China) did not prevent them from associating with foreigners, and whose spiritual conversion was not to remote from the influence of their material needs. If the missionary because of his daily association is exposed to the poorer impressions of the country, one naturally expects him to supplement his knowledge of China through reading and study during spare times. Unfortunately the missionary has no spare time. Most of the missionaries stop with the mastery of the vernacular without acquiring the ability to use the written language. Once they plunge into the strenuous work of the mission the storehouse of the intellectual, moral and esthetic heritage of the Chinese civilization remains forever closed to them. Many of their views lack perspective because of their ignorance of the historical background of the nation. Their experience is local because few of them have the opportunity of wide travel in a country with little means of communication. Their interpretation is subject to many limitations because the range of

their observation is narrow and their time for judgment and deliberation is short.

Again, it must not be forgotten that the underlying principle of missionary publicity is like, not that of the scientific societies, the careful and conscientious exposition of facts in their proper relation and proportion, but that of the charity organization, the warm appeal for sympathy in vivid description of needs. If the missionaries do not most frequently associate with the most representative classes of the Chinese, it is evident that their impression of the nation and the people is not entirely that of admiration and respect. If their purpose is to paint that portion of the Chinese life which needs the most reform and uplift, it follows naturally that the brighter side of the Chinese life will not be the chief burden of their messages.

Because of these two factors the pictures of the Chinese life as painted in most of the works of missionary publicity often arouse heated criticism from the Chinese. A few years ago a letter by a Chinese student in this country appeared in the *American Journal of Sociology*,* in which he expressed his utter disappointment in this particular aspect of the work of the American missionaries. I quote in part:

"I think the missionaries, in spite of their good-will, noble devotion and unselfish work, have done more harm to China than good; they have done more harm than any other people from the West, politicians and traders; and the greatest of these harms is that China has been made unknown, and much worse, misunderstood. Consciously and unconsciously, purposefully and indifferently, directly and indirectly (such as through statesmen, travellers, etc.) missionaries make

* July, 1908, Vol. XIV.

misimpressions and thereby cause the Western people to form misunderstandings. It may be that I can as well say that the missionaries have played upon the people and made fools of them."

I must say that I find myself unable to agree with the author of the above letter in his bitter conclusions. To my mind the missionaries are among the best friends China has. Some of them love the Chinese people passionately. Many of them do not hesitate to speak of their confidence in, and their affection for the Chinese when the occasion calls for it. It is regrettable only that such occasions are not more often, hence the general atmosphere as portrayed is morbid and gloomy. But in view of those bitter criticisms, though many of them are exaggerated, it is evident that it will be wise for the missionaries to modify the old methods of publicity as I am sure they will not want to alienate the feelings of the Chinese whom they seek to render an unselfish service.

The missionaries, because of their education and their intimate association with the Chinese people are really the proper interpreters of China to America. They should do this, not only for the purpose of raising money for the support of mission works, but also for the purpose of creating and deepening mutual understanding and friendship between the two nations. And in doing so, they should adopt the Golden Rule as a principle of method. They should interpret the Chinese life to America in the same spirit they would wish American life to be interpreted to China by some Chinese. If some Chinese should take the undesirable elements of East Side New York, the lower world in Chicago, the mob movements and the industrial unrest and weave these elements into a composite picture, that picture can hardly represent

America. Similarly, a picture, composed of the elements in such relics as the opium pipe, the bound foot, the queue and the dragon flag can hardly represent China.

It is indeed gratifying to notice that a new movement for a new policy in missionary publicity seems to have been recently started. This can be accounted for, on the one hand, by the fact that the better classes in China are beginning to come into the Christian Church in large numbers, and therefore, the missionaries have more opportunity to observe the brighter side of life in China; and, on the other hand, by the fact that many intelligent Chinese have come to this country and have urged in various ways the change of the older methods of missionary publicity of things Chinese. Recent missionary books have shown noticeable improvements in many respects. The Methodist Centenary, in its lectures, booklets and exhibits on China, deliberately avoided the old method, and the success of the movement is a clear indication that the interest in foreign missions does not necessarily lie in the pity for the miserable natives, but rather in the realization of the solidarity of the human family, and the duty of brotherly love.

Recently I attended a conference of young missionaries who were about to leave America for their appointed fields. In the midst of a much interested discussion of principles and methods, a dignified home pastor rose and requested recognition. In a short passionate address he charged the young missionaries with the duty of so studying the foreign life and civilization that will enable them to bring to America a better and more balanced and accurate picture of the mission fields. A new day is dawning. The tremendous accumulation of missionary tales, pictures, lantern slides, interpretations and theories about China

is undergoing a gradual process of expurgation. From now on, through larger contact and better outlook, missionary statesmanship added to missionary piety will contribute more abundantly to the adequate understanding between America and China.

Fourth

I have had a great deal of amusement in observing American thoughts about the Chinese. There are a number of erroneous mental predispositions. I think these erroneous conceptions ought to be thoroughly exploded before the Americans will be ready to understand the Chinese as they are. And it is not at all difficult to explode these misconceptions.

There are few Chinese business enterprises in this country. But the commonest among them are the Chinese laundry and the Chop Suey restaurants. I remember one American said vividly that his mental picture of China was a big Chop Suey restaurant surrounded with many small laundry shops. One American friend said that long before Columbus, the Chinese were the first ones to discover America, but it was not profitable for them to stay in America. His explanation was that all Chinese were laundrymen, so the Chinese discoverers of America were also laundrymen. As there were then no Americans in America, but Red Indians and Red Indians did not wear much clothing so the Chinese laundrymen found no job, packed up and went home again. A Chinese student was once arguing against an American student on some abstract subject. The American, not being used to the subtle ways of oriental argumentation, soon got peeved. He turned to the Chinese and said, "Wang what do you come to college for? I suppose

your father was a laundryman, why don't you become a laundryman also?" Wang stared at him and smiled, "I suppose your father was a gentleman, why don't you become a gentleman also?"

China has at least one thing to boast. She has more gentlemen than laundrymen. In China women do all of the washing. It is easy to find laundry *women* all over China, but it is quite hard to find laundry *men* except in localities where are also American or European populations. The profession of the laundry *man* is a product of the Western civilization which necessitates part of the washing to be done away from home, because of its many collars, cuffs and stiff-plated shirts, things uncomfortable to wear, easy to get soiled and hard to wash.

As for the Chop Suey restaurant, it is another source of humor. I had no taste of Chop Suey until I came to America. I was told that Chop Suey originated historically in Washington, D. C. A Chinese official invited an American guest to lunch at the only Chinese eating place in Washington. When the cook reported that no Chinese food was available, the official mentioned "Chop Suey." "Chop" is a Chinese word, meaning, "mixture" and any small pieces would be "Suey." The term simply means, "A mixture of any small pieces." The American guest liked the food and introduced other patrons. Today the Chop Suey restaurants are among the most popular eating places in American cities. I like to eat Chop Suey, but I like more to watch Americans eating Chop Suey, praising it as a Chinese delicacy, but not knowing, that it comes from one of those recipes which have the distinctive honor of being conceived and born in America!

Another mental predisposition is that the Americans often think of the Chinese as a mysterious

people. In the English language the word "Chinese" is too often associated with the word, "puzzle." But as long as the American looks for puzzle in the Chinese life, he will always find it puzzling. The Americans are told so many mysterious and strange things about the Chinese, that they, the Americans, can expect from them nothing but the mysterious and the strange. The more mysterious and strange things they anticipate the less human the Chinese will appear to them. And when the 400,000,000 Chinese become to them not 400,000,000 human beings, but 400,000,000 objects of curiosity, it is hardly reasonable to expect them to understand the Chinese.

In order to understand the Chinese, therefore, the Americans must dismiss from their mind the anticipation of, and the quest after, the mysterious and the strange. We must remember that the strange and the mysterious are but the apparent variations of the same human nature the wide world over. Let not what is strange blind us to the sense of the solidarity of the human family, without the realization of which the world will always be at odds.

The mysterious and the strange, moreover, are but relative terms. If the Chinese appear strange to the Americans, the Americans are equally strange to the Chinese. If it is strange to the Americans that the Chinese have black hair, it is at least equally strange to the Chinese that the Americans have dark hair as well as light hair, brown hair as well as red hair,—and some of them no hair at all. The Americans wonder how Chinese can manage to get food into their mouths with chop sticks. The Chinese wonder how the Americans can eat without cutting their lips with pointed forks and sometimes, knives.

Again I have often heard from missionaries and travellers how Chinese was a difficult and strange

language. But isn't the English language equally difficult and strange if not more so? I heard in Ohio the story of a Chinese young lady who was entertained at supper in an American home. She was admiring another guest across the table and said naively, "Your hide is very beautiful." At the astonishment of all at the table the hostess who had been in China, apologized for the innocent girl and explained how in the Chinese language there was but one character for three words in English, skin, hide and leather. The young lady was then cautioned not to use the word, "hide" again, but the word "skin" should be used instead. The story added that the next time the young Chinese lady was singing in church she substituted "skin" for "hide" in the line, "Hide me, O my Saviour, hide."* There are many stories of this kind. Probably some of them are made simply for the sake of humor. But this is true: a Chinese can find as much perplexity and amusement in America as an American can find in China.

But when a Chinese stays in this country long enough, he will no longer indulge in contemplating the strange and the mysterious in American ideas and institutions. He will study the history of the American nation and the psychology of the American people, not like the curio dealer, hunting always after the rare and the curious, but as a man who tries to understand his co-workers, searching for the common interest and common principles as means of co-operation. He will then see through the apparent variations, which contrast so markedly with his Chinese background, the same physical necessities that the Chinese too, have to meet, the same problems which have perplexed statesmen and philosophers of all

* Hymn: Jesus, lover of my soul.

ages. The same aspirations which are no monopoly for any one people,—in other words, the same human nature in America as well as in China. He is then ready to understand the variations and the differences in their proper light. They are no longer strange and mysterious but different experiments. There is but little room for curiosity, there are only lessons to be learned.

Likewise, if our American friend should look at the Chinese from the viewpoint of the common mission to which both America and China are called and the common problems which are challenging the two peoples, they will soon find the common characters in the two peoples which will make co-operation and team work possible and desirable.

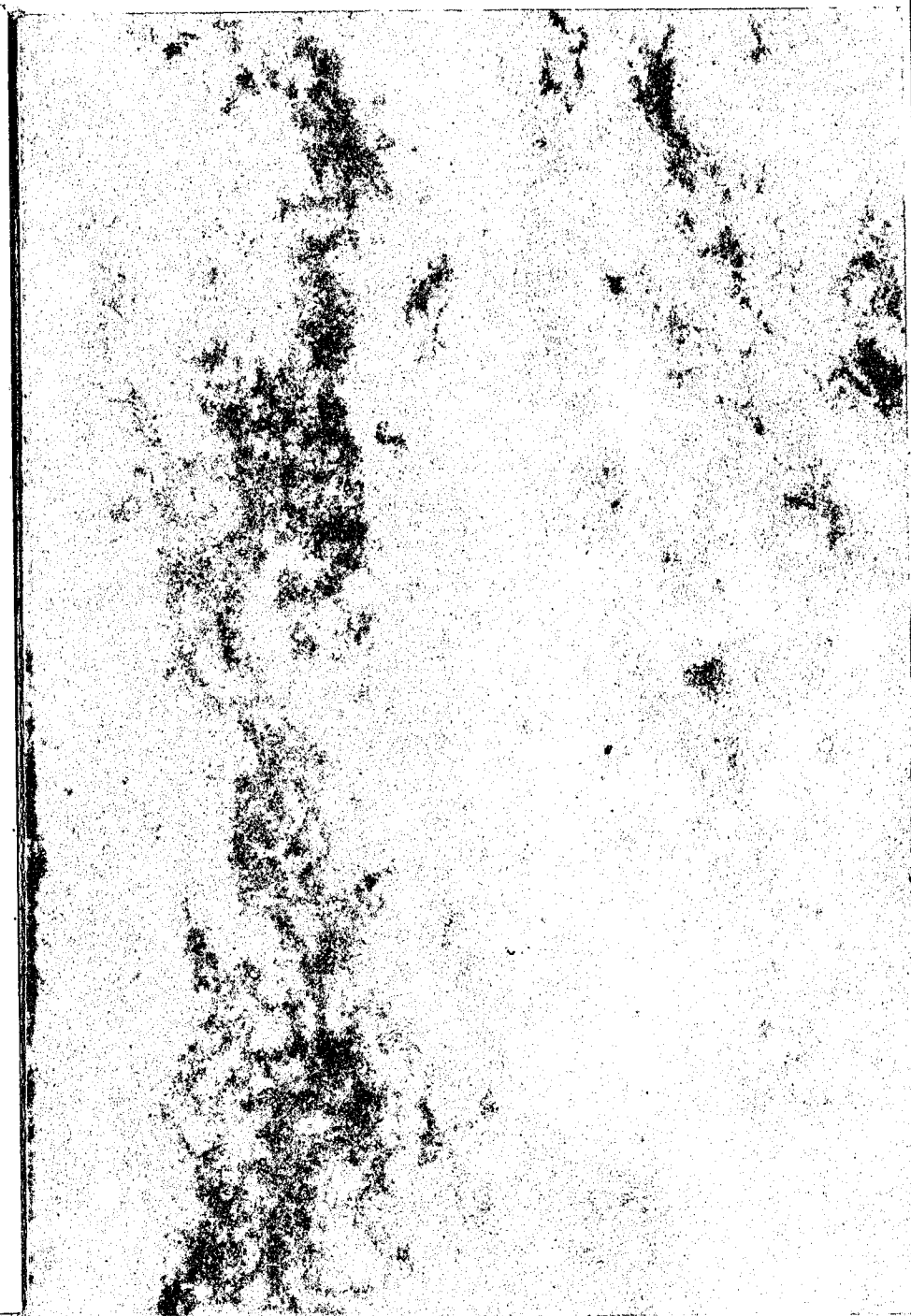
Although America and China are separated by a wide ocean and their civilizations are so independent in their origins, yet, I cannot find any other two different races upon the Pacific who are more alike in their fundamental characters. The Chinese have had a long reputation for their love of peace. They hate war, because they think only animals fight with teeth and claws, but men should settle their differences with reason. The Americans, on the other hand, are, too, peace lovers. America is a land of plenty. She has no need of territorial expansion or economic encroachment upon other peoples. Americans are known for their love of liberty; in the mind of many, America has become synonymous with Democracy. The Chinese, too, are liberty lovers. China has never had a cast system and opportunity is open to all. The history of the Chinese people begins with representative governments. The Chinese are very proud of their democratic traditions and once they threw off the yoke of the alien monarchical control, no movement has yet been able to shake their

confidence in the young republic. Again, the Chinese have often been spoken of as honest. Americans who have had dealings with the Chinese say, "A Chinaman's word is as good as gold." On the other hand, in China, the Americans have marvellous business opportunities because the typical American business ethic of "square deal" is well appreciated by the Chinese.

Because they both love honesty, so they both frown at lies in diplomacy, tricks and violation of trademarks and patent rights in commerce. Because they both honor liberty, so they both hate political autocracy, class dictatorship or military imperialism. Because they both desire peace, so they both will help to bring about a new world condition wherein each nation may live contentedly with what it possesses, may give liberally to its less fortunate neighbors, but may not need to suffer unwelcome aggression of any kind, immigration or invasion, from without.

The Mediterranean had its day. The Atlantic has just closed its great drama. The Pacific comes next to occupy the world's arena of struggles, conflicts and achievements. On the one side of this ocean is America. On the other side is China. No other two nations have greater territories, larger populations, richer resources, nobler characters or loftier ideals. Divided, we complicate our problems. United, we simplify our task. Let us get acquainted.

THE ABBOTT PRESS





A Letter from Mrs. Bashford

Dear Dr. Stuart:

I am glad to hear that you are in America and speaking in the interest of Peking University.

This cause was very dear to the heart of Bishop Bashford. From the time he went to China in 1904 he was deeply interested in the promotion of union in Mission work.

On his first visit to Peking in May, 1905, he realized at once the strategic importance of union in higher Christian education in the nation's capital; and to the furtherance of this object he gave the best efforts of head, hand and heart through all his later years.

In his last illness in 1919 he rejoiced in your call to the presidency of the University and in the new and enlarged plans for its development.

He lived to see union effected, and his prayers, toils and hopes in process of fulfillment. He was then content to lay down the burden, assured of ultimate success.

May you and your co-workers be cheered by the hearty support of the Christian Church in China and America.

Very cordially yours,

(Signed) Jane F. Bashford

President J. Leighton Stuart,
156 Fifth Avenue,
New York City



"Bishop James W. Bashford identified his life in a very unusual way with two distinct fields. He gave fifteen outstanding years to Ohio Wesleyan University, then put an equal period into China with such ability, statesmanship and consecration as have not been surpassed on any mission field. Ohio Wesleyan will see that he has a proper memorial there. The Church must see that he has a proper one at Peking. The inspiration of his life and name must be visibly perpetuated in the land with which the crowning years of his life were spent. I should count any man highly honored who has a share in building the Bashford Memorial in the capital of China."

WILLIAM F. McDOWELL

PEKING UNIVERSITY
American Headquarters
156 Fifth Avenue
New York City

1922

A MEMORIAL



JAMES WHITFORD BASHFORD



PASTOR
EDUCATOR
BISHOP
STATESMAN

An Influence That Will Live

SOMEWHERE in China must rise a memorial to James W. Bashford.

It is unthinkable that the Protestants of America should allow the years to pass without rearing some enduring tribute to a life that has so deeply impressed that land.

Where shall this memorial stand? Inevitably in Peking. Bishop Bashford covered all China; but Peking was his episcopal residence and the center of all his working. There it was that he set the imprint of his mind and character on the leaders of China. To it he turned after all his journeyings.

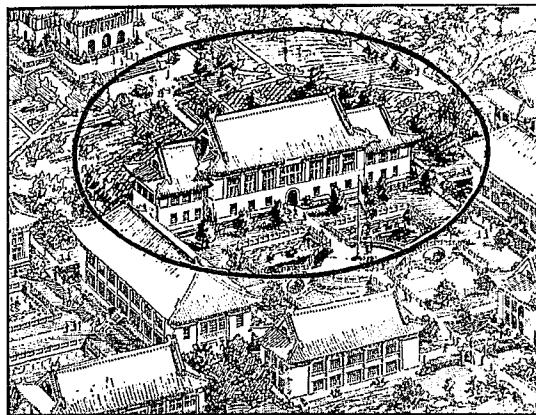
This memorial in Peking must have a part in the diffusion of the new spirit throughout all China, as well as in the Chinese capital itself. Only as it meets these conditions will it adequately represent the great bishop.

The proposal is that the memorial take the form of the Administration Building for Peking University—

BECAUSE Peking University is bound to be the most influential Christian institution in Peking, and with all the currents that flow through the city, its influence will not stop there. Move Peking and you move China.

BECAUSE the Administration building, which will include also class rooms and possibly an assembly hall, is so placed in the architectural scheme as to be the most important and impressive of the academic buildings. It will be the heart of the university.

The Bashford Memorial



BECAUSE Bishop Bashford was tremendously interested in the development of Peking University. But for him the great union Christian institution might never have been effected. Speaking of the University he wrote in his diary:

"Hence today, March 25th (1911), we held a meeting with representatives of the Anglican Mission, the American Board, the Presbyterian, and the London Missions; and the resolution which I presented in favor of a Christian union university was unanimously adopted. We have either made or marred history today. I believe under God we have helped to make it."

THAT WAS THE BEGINNING OF THE NEW PEKING UNIVERSITY, AMERICA'S GREATEST CONTRIBUTION TO MODERN EDUCATION IN CHINA FOR THE CHINESE.

In the perpetuation of those highest ideals that Bishop Bashford so well represented—and as an enduring monument to the man and his work—all who believe in the guarding of the Christian ideals of America are invited to share in this enterprise.

The estimated cost of the proposed Memorial and Operating Endowment is \$200,000.

The Church and the Memorial

PEKING UNIVERSITY is, for our Methodist work in China, most pivotal and is in our judgment one of the most strategically located and important missionary institutions in the world.

Approximately \$200,000 for University buildings and \$330,000 for endowment and student loan funds were approved as Centenary askings. Toward these purposes the Board of Foreign Missions has as yet been able to pay only \$23,000.

At the annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church held in New York City, November 22, 1922, the Board approved the proposal reported by the corresponding secretaries for erecting the Bashford Memorial Building on the campus of Peking University. The Board regard it as highly fitting that the authorities in China have emphasized this project for special attention in connection with the Jubilee Celebration of 1923. They cordially invite gifts designated for this purpose as being a part of the Centenary program.

Contributions made to the Peking University campaign, particularly those designated for the Bashford Memorial, may receive Centenary credit if such payments are in excess of the Centenary pledge of the individual donor. Where churches or other groups within our denomination desire to designate to the Bashford Memorial part of their total Centenary giving for 1923, this may be done, provided the amount so designated for the Memorial, shall be over and above the total Centenary payment of the local church or group during 1922.

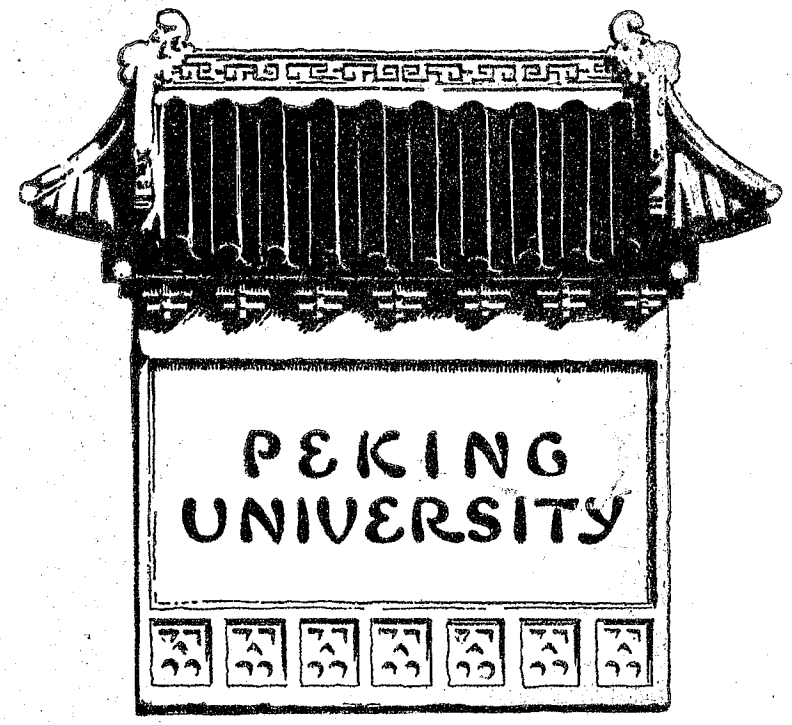
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Morris W. Ehnes

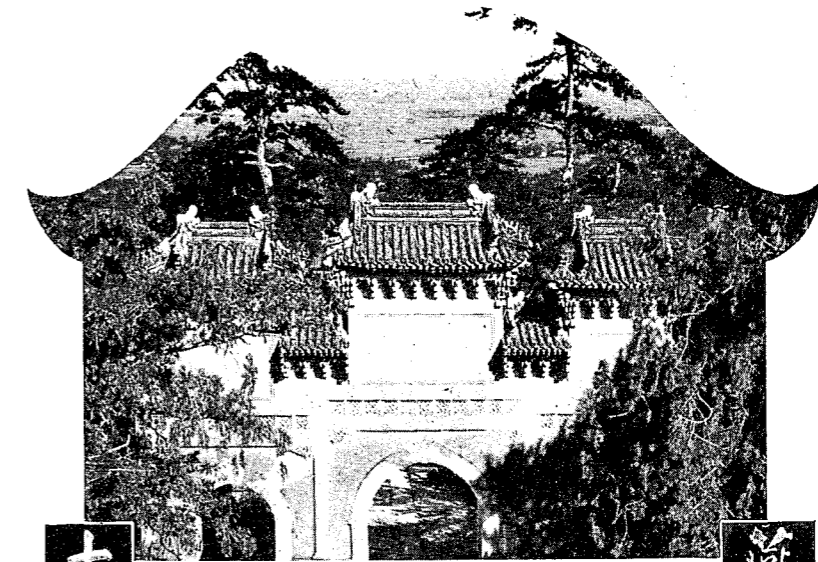
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Yenching
Publicity reports
Brochures, pamphlets
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1923-1925

1923





大學

燕京

F O R E W O R D

TOWARD a land of beauty and of mystery, oldest and most complex of civilizations, newest of republics and most eager for American friendship, we ask you to turn your thoughts.

Here in China live four hundred million people—one-fourth of the human race—virile, democratic and peace-loving.

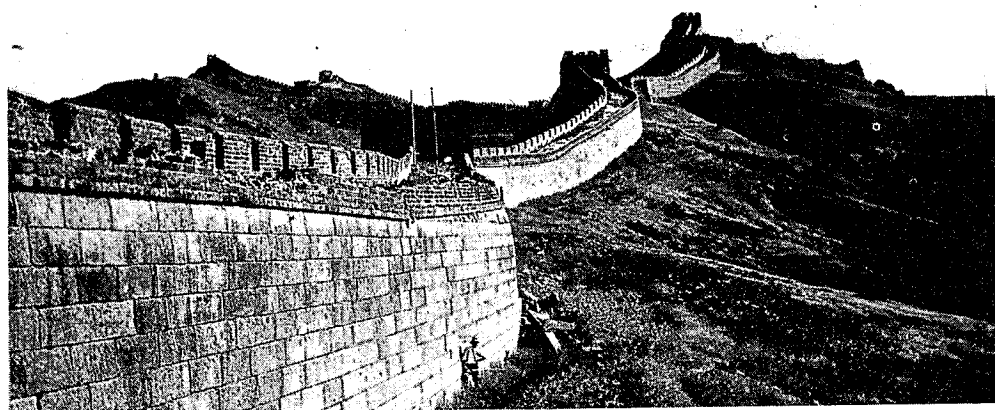
Here is natural wealth inexhaustible and man-power patient, industrious, and limitless.

The people of this great nation are our friends and our neighbors across the ever-narrowing Pacific. Our capacity to influence them is almost unlimited and our destiny is inevitably linked with theirs.

In what direction will China move?

The answer has a direct bearing on the future of our country.





THE GREAT WALL

THE Great Wall of China—seventeen hundred miles long, fifteen feet high, fifteen feet wide, with loops and branches representing seventeen hundred additional miles—stretches over valley and mountain, plowed land and desert, from the eastern shore of the Pacific to the western border of China's outer province of Kansu.

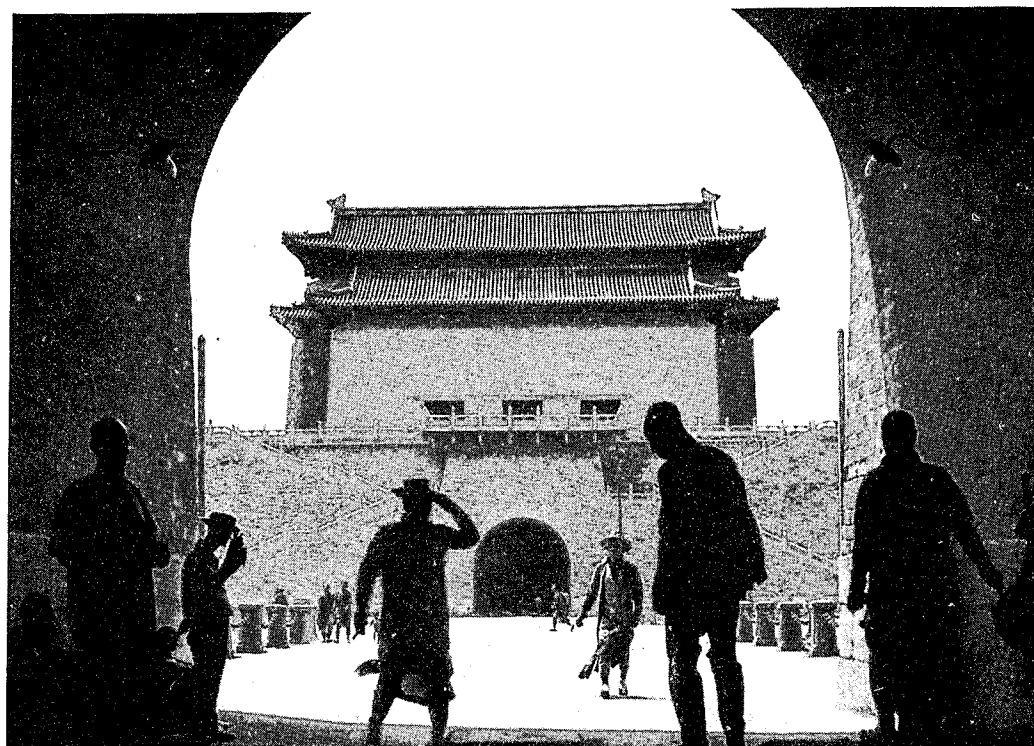
Begun as early as 300 A. D., to keep out the northern barbarians, the Great Wall served, century after century, not only to defend China from her enemies but to isolate her, in contented seclusion, from all contact with the outer world.

Today, the Great Wall is no longer a barrier and a means of isolation, but is rather a gateway and an avenue of approach. Where formerly the way was fast-closed to all but an occasional caravan, now runs a modern railroad.

The change in the Great Wall is symbolic of an even greater transformation in the character and attitude of China as a nation. Not only do peasant and scholar no longer favor exclusion and oppose change, but, putting aside age-long prejudices, they are ready to face with fine and adequate spirit the opportunities of a new day.

At a time when hatred, suspicion, envy, fear and distrust are erecting new barrier walls between most of the nations of the world, China is setting herself to level the "Great Wall" of self-complacent aloofness which for centuries separated her from the rest of mankind. She is emerging from her isolation and seeking to obtain, in increasing measure, that free and friendly intercourse with her neighbors to the East and West upon which peace and progress depend.





THE OPEN DOOR

THROUGH "The Open Door" above we look into the Imperial City of Peking from which for centuries all foreigners were rigorously excluded.

The door is now wide open into this Imperial City to men of all nations; and, as a result of the policy of the United States established by John Hay, the door is open to all nations to enter China on free and equal terms of fair and honest business and political activity.

"The Open Door" has meant much to China in the past generation. It has become a republic—the largest in the world. It has become politically self-conscious; and at Versailles and at Washington its statesmen have won the respect and sympathy of mankind. Its significance as a world power is increasing with every year.

But bad, as well as good, comes to China through "The Open Door." Along with the treasures of Western literature and art, China receives all that is shallow and degrading in modern journalism and fiction. Along with those who would show her the way to tested and scientific methods in modern business and agriculture, she receives those who would exploit her. Together with sound and tested principles of democratic

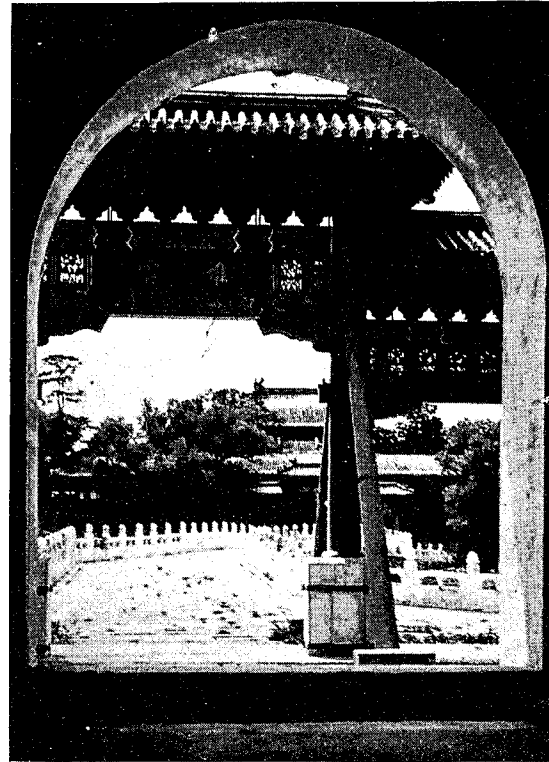


self-government, comes an active propaganda for communism and radical socialism. Along with the laboriously accumulated truths of Western philosophy and religion, comes a vigorous presentation of materialistic and atheistic doctrine.

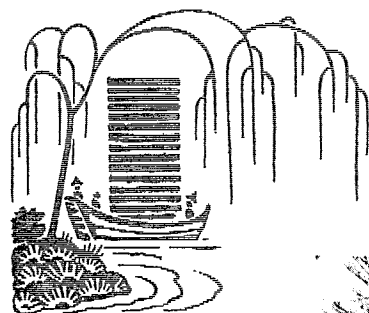
"The real problem of the Pacific," says Professor John Dewey, lecturer at Peking in 1919-20, "is the problem of the transformation of the mind of China, of the capacity of the oldest and most complicated civilization of the globe to remake itself into the new form required by the impact of immense alien forces."

The young men of China, recently released from age-old bondage to tradition and established custom by means of the new Student Movement, are looking eagerly, devoid of all prejudices, for anything that will save their country. But the oncoming flood of Western conceptions of government, conduct and religion finds them with barely a decade of active experiment with these ideas on which to base their judgment of what can best help China. As an inevitable result, the intellectual circles of China are seething with radical socialism, communism, and atheism.

The only force which can make "The Open Door" to China a blessing rather than a curse, is the force of Christian higher education.



A gateway in the Summer Palace, formerly residence of the Emperors of China, situated on hills in view of the new site of Peking University



When it was still unknown to Europe, the principle of the Roman arch was developed in China



CHRISTIANITY OR COMMUNISM— WHICH SHALL DOMINATE THE NEW CHINA?

THE two contrasting theories of life which are now attracting the attention of serious-minded Chinese are philosophic materialism and Christianity. The former is necessarily atheistic, and in the case of many individuals is associated with the ideas that have produced Russian Communism. Christianity is being mediated to the Chinese students through the educational institutions established by missionaries from America and other countries. The students of today will be the leaders in thought and life in the China of tomorrow.

The Government Colleges either ignore religion or are antagonistic to it. These institutions have on their faculty brilliant and highly educated men, whose intellectual standpoint leads them to advocate radicalism, atheism or materialism. Peking is the center of the most influential non-Christian colleges in the country. Here the only intellectual stronghold of the Christian school of thought is Peking University.

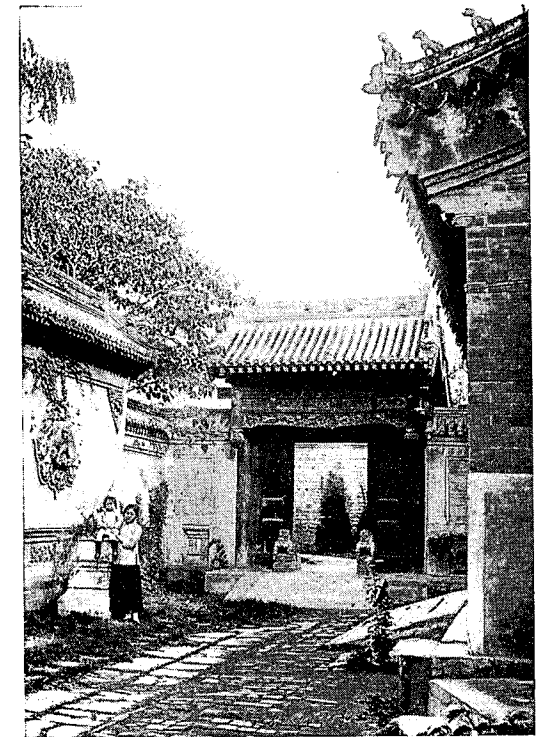
This University comprises the union of all the higher Christian educational institutions in and near Peking, having been formed from two colleges of arts and sciences for men, one college of arts and sciences for women and one theological school.

The present attendance is 425, but scores more have had to be turned away this year for lack of room, and further growth is limited wholly by lack of adequate accommodations.

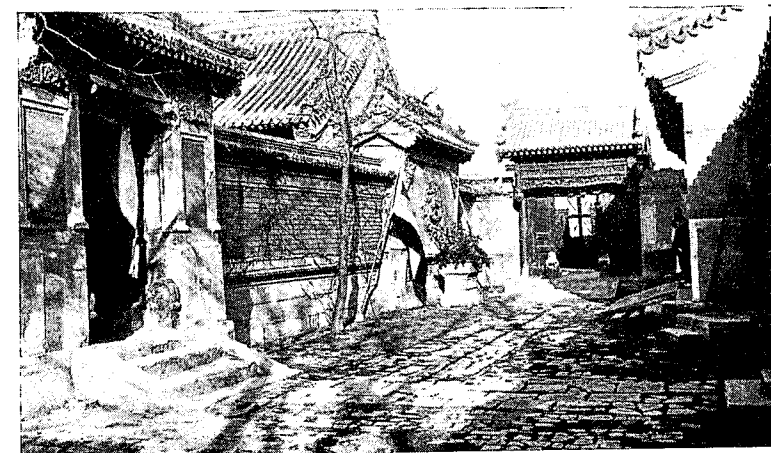
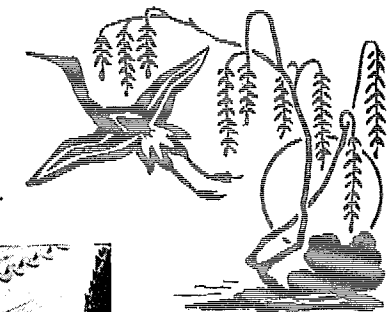
The University is incorporated according to the laws of the State of New York, and its control rests in a Board of Trustees with headquarters in New York City, co-operating with a Board of Managers in China.

The faculty consists of thirty Chinese and forty-one Americans, British, and Europeans. Its members hold degrees from Yale, Harvard, Princeton, Columbia, Oxford, Cambridge, Edinburgh, Michigan, Connecticut, Northwestern, California, Wooster, Missouri, Oberlin, Smith, Mount Holyoke, Goucher and Wellesley.

The members of the student body come from every province of the vast republic. In their educational guidance, Peking University has a unique opportunity for shaping China's ideals for tomorrow.



In the courts where once "Buddha" ruled, Chinese girls are growing to a new Christian womanhood



The courts of an old palace which temporarily houses the Woman's College of Peking University



Men such as these Peking University students will guide the destiny of the new China

CHINA IS LED BY HER STUDENTS AND PEKING UNIVERSITY IS GRADUATING STUDENTS WORTHY TO BE LEADERS

CHINA'S amazing renaissance as a world power is due to one of the most extraordinary intellectual and political movements of history—the so-called Student Movement.

In no country in the world can the student of the present day wield so much influence as in China. For centuries China more than any nation in history has honored learning. Her heroes have not been warriors but scholars and sages. Practically every important political and intellectual development in China in the last decade has been inspired by the students.

They instigated the first great step forward in modern education in China when, in 1912, an educational system closely resembling the American system of preparatory schooling was put into effect. As a result, the number of students in China grew from 1,500,000 in 1912 to 4,500,000 in 1919. Since then, the students have had a profound effect on Chinese education by successfully promoting the ideas of modern education in the schools.

But they have not stopped here. In addition to the search for the best thought, beliefs, methods and forms that can be applied to China from the West, they have brought every phase of Chinese life itself, all customs, ideas and methods, under the most powerful searchlight of a patriotic but fearless criticism.

They were instrumental in bringing about the use of the spoken language in literature, so that—while previously only the scholar and aristocrat were able to read—now the great world of literature is opening to the common people. They are pushing a campaign for the teaching of a new alphabet—a system of 39 characters instead of many thousands; so simple that even an ignorant coolie can learn to read in a few weeks.

These students successfully marshalled public opinion against Japan's retention of Shantung



Y. M. C. A. officers of Peking University are furthering the "China for Christ" movement among students in non-Christian schools



The Student Council officers regulate the affairs of the self-governing University students

There was no newspaper press in China until the establishment of the Republic in 1911. Now there are over 500 newspapers.

In 1919 the students led the public opinion of China to insist that the former German rights in Shantung be restored to China and that the Chinese Delegation withhold signature to the Versailles Treaty as a protest against the Shantung decision. The students, on this issue, caused the resignation of three Cabinet members, and it is to their efforts that the gradual rebirth of a united national consciousness in China is mainly due.

In these far-reaching movements, no group of leaders has been more influential than the graduates and students of Peking University. The Chairman of the Peking Intercollegiate Students Union was a Peking University man.

The leadership of Peking University men is no accident, but directly due to the training given at the institution. In the student corps have been implanted the ideas of self-government which prevail in the American colleges of higher learning. The students are governed by a Student Board that makes the laws which control the student body, takes action on the matters brought before it, regulates the social life of the men and women and, in general, plays the same role that the student governing body does in an American school.

In Y. M. C. A. work in the City of Peking, Peking University men have played prominent parts in the student organization that unites 17,000 men in the institutions for higher learning in the capital—an inspiring example of organized student activity. In these activities, the men of Peking University are trained to a sense of responsibility and to the development of initiative—qualities unknown to the old-style type of Chinese scholar.

A new educated womanhood for China. A class in English—Woman's College (Yen Ching)



The trained man, capable of assuming the duties of an executive, is the type China must have in order to come triumphantly through the present period of unrest and turmoil. It is men like this, deeply versed as well in the basic truths of Christianity, that Peking University is sending forth to be the future custodians of China.



The Peking University Faculty consists of 30 Chinese and 41 Americans, British and Europeans. Its members hold degrees from Yale, Harvard, Princeton, Columbia, Oxford, Cambridge, Edinburgh, Michigan, Connecticut, Northwestern, California, Wooster, Missouri, Oberlin, Smith, Mount Holyoke, Goucher and Wellesley

A FACULTY OF CHINESE AND WESTERN SCHOLARS TRAINED IN THE WORLD'S GREAT COLLEGES

A PROMINENT American woman, writing from Peking after having attended a University ceremony said, in speaking of the faculty, "This band of gowned professors deserves attention, for here we see the hoods of Oxford, Cambridge, and Dublin from the mother country mingling with those from many American colleges, both for men and women, combined in a rainbow greeting of red and white and blue and yellow which gives you a grateful feeling that so many fine minds are bringing their contribution of learning to Peking University."

The faculty includes not only American and English graduates of the great universities of the United States and the British Isles, but also several young Chinese of distinction who have had the finest sort of training both at home and abroad.

Dr. H. H. Lowry, the dean of American education in China, is President Emeritus of the University and has been one of the leaders in higher education in China for the past fifty years. The President is Dr. John Leighton Stuart, regarded as one of the outstanding educators in China. Dr. Stuart is one of the few educational leaders who have given full freedom to the Chinese instructors as well as those of other nationalities. Every man is given elbow room for his own initiative. Dr. T. T. Lew, for instance, has been given the entire administration of the School of Theology; and Associate Professor Chou Tso Jen is responsible for the new Chair of Modern Chinese. Dean Chen is the head of the Mathematics Department, and several other young Chinese of prominence are associate or assistant professors.

Dr. Luce, the Vice-President, has been for many years a leading figure in educational work in China. Dean Porter, of the College of Arts and Sciences for Men, has just been paid a signal tribute by Columbia University, having been engaged to reorganize the



Drawings of proposed faculty residences. These plans have now been modified to reduce expense, and twenty-seven are urgently needed at a cost of \$7,000 each

Department of Chinese Language and Literature. The fact that he was chosen gives evidence not only of the recognition of the enviable place he has won for himself as a scholar, but also of the interchange of thought and influence between the East and West, which is a growing factor in American affairs.

Former Dean Miner of Yen Ching College (the Woman's College of the University) is an Oberlin graduate who has been an important figure in Chinese educational work for the past thirty-five years. She was the former President of the North China Woman's College which became affiliated with the University in 1920. She was succeeded as Dean in 1922 by Mrs. Murray S. Frame, a Mount Holyoke alumna.

Professor Corbett, the head of the Physics Department of the University, has won the confidence of the authorities of Peking Union Medical College to such a degree that he is to serve also as head of the same department for their Pre-medical School, until that School can be transferred to the University on its new site. The work of Dr. Vincent, in the development of the Leather Department, stands as a unique achievement in the realm of industrial education in China.

These are but a few of the outstanding personalities on the faculty, whose influence is of untold force in furnishing the best quality of intellectual and religious leadership for China. The hope of China for the future is inextricably bound with her institutions that will train her leaders of tomorrow. In this great movement, at the center of China's life, the faculty of Peking University is one of the vital forces in helping in her guidance and uniting the thought of the two great republics of the East and West—China and America.



EDUCATION IS USHERING IN AN ERA OF NEW HOPE FOR CHINA'S WOMEN

THE most important thing in China now is that women be educated." This pronouncement by the first president of the Chinese Republic struck the keynote of the new governmental regime in its relation to women.

Christianity has wrought a miracle in the liberation of women in the Orient. The Christian institutions of higher learning in the East are building on that miracle in providing the same sort of higher education for women as is given the men of the Orient.

At the time of the Revolution in 1911 Chinese women broke through their age-long seclusion. For the first time they took the platform and proclaimed the cause of freedom. They have not returned from their new position. Today women are shaping public sentiment in China.

Furthermore, Chinese men have adopted a new attitude toward the women of their country. In the days of foot-binding it was considered quite unimportant for Chinese women to be educated. Even twenty years ago girls were rarely seen in class rooms. Today the mission schools for girls are crowded to overflowing. Every man of modern education in China wants the companionship of a wife similarly trained.

Yen Ching College, the Woman's College of Arts and Sciences of Peking University, was the pioneer in educational work for women. It was founded in 1905, having developed from the well-known Bridgman Academy. In 1909 it graduated the first women in China to receive college diplomas. Such an event is of the utmost importance in a land where education has always been the highest aim of its society,



but where women were previously allowed none of the educational prerogatives of men.

Several innovations in student life in Peking have been inaugurated by Yen Ching. Her students have been very active in philanthropic campaigns and, in the securing of funds for two activities in which they were interested, they translated and presented "Twelfth Night" and "The Blue Bird." It is still a novelty for Chinese women to appear before the public on the stage; but their venture met with unanimous approval and attracted attention in the Chinese press both North and South.

At the present time the Woman's College numbers some 86 students; but with the removal of the University to the new campus they will be able to accommodate the students that have hitherto been turned away on account of lack of space. It is planned to open a new school of domestic science, journalism, and social service in which the women will take a full part.

Yen Ching is in close touch with her sister colleges in America. For several years Wellesley has sent a member to her faculty. The Dean Emeritus of the Department of History and International Relationships in Wellesley has been a lecturer for several years at Peking; Oberlin has been in active touch with women's work; and Goucher has played a part. Smith also has recognized the high class of work done by Yen Ching, and one of its alumnae is at present a faculty member.

In the progress of China there can be no more important feature than the education and liberation of women. And in Peking where all the forces and currents of the land meet, where all the opinions come in contact and conflict, where the forces of social transformation are bringing women into the limelight, it is necessary to have an institution like Peking University as a leader in the higher education of women.



The class rooms of the University are too small and too dark



An old German furniture factory was reclaimed to help house the University temporarily

1923 — PRESENT CONDITIONS AND NEEDS

DURING the removal of the University to the new site adjoining the old Summer Palace, it is temporarily housed in widely scattered and nondescript Chinese buildings, including what was once a German furniture factory.

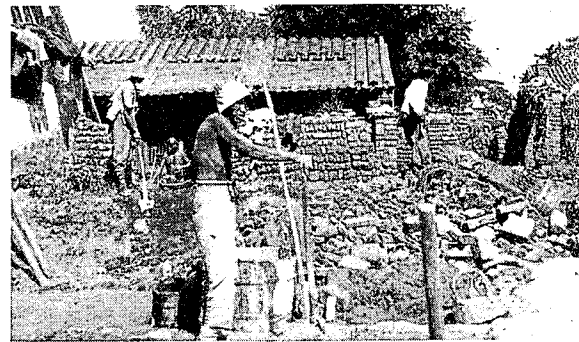
In the factory itself, space is at a premium, the boiler-rooms, store rooms and all other available space having been converted into improvised dormitories or class rooms.

The assembly room is so small that it will not contain the students unless many of them stand, while most of the faculty are requested to stay away from chapel on account of its crowded condition.

This fall conditions were so acute that, after utilizing every inch of space to accommodate the students, the Dean of Men turned away 125 who desired to enter.

The dignified buildings, which for many years housed the work of the constituent colleges, are too small for the present work and are being used for almost equally important preparatory schools.

While a fine spirit has thus far prevailed among the students, despite trying circumstances, it is imperative that Peking University succeed in obtaining the building fund which it is seeking or the housing problem will present insoluble difficulties.



Small outbuildings are being repaired to make room for eager students



Dr. Henry W. Luce, Vice-President



Herbert K. Caskey, Executive Secretary

These men are helping to summon America to meet her responsibility and privilege of sharing in the far-reaching work of Peking University

IF CHINA'S POTENTIAL LEADERS ARE TURNED AWAY—

WHEN Peking University opened for the fall term this year, it was like yielding the gates to a flood. Throngs of prospective students at the doors—and the administration unable to receive them. Not all could be examined. There was not room at the University for all who passed the examinations.

The students who were selected represent the highest types of manhood and womanhood of young China.

But what of the young men and women, equally well qualified to do high standard work, as fine of spirit and as eager for the opportunity?

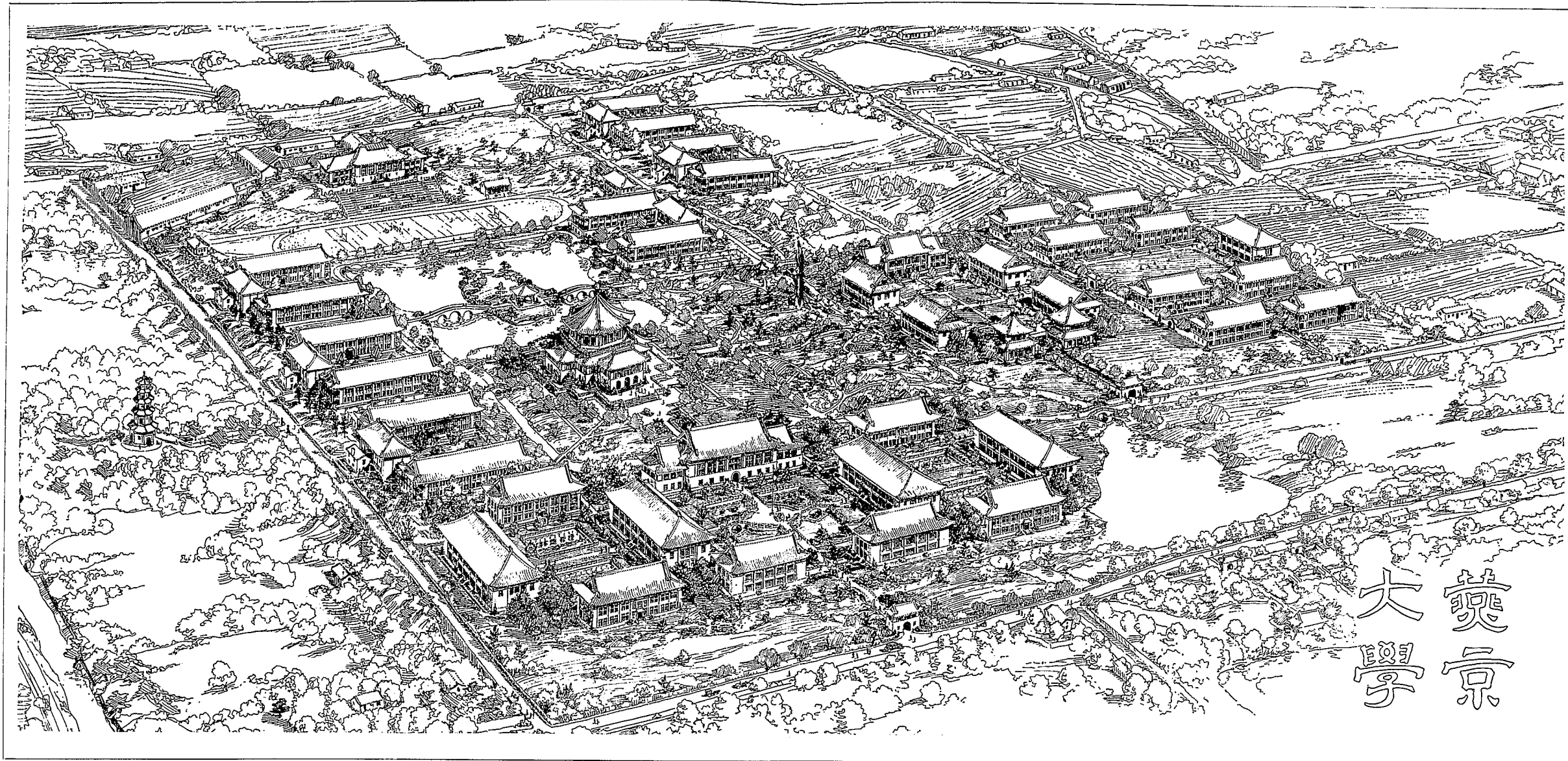
What of those splendid young citizens of the new Republic who have been turned away from the only Christian University in North China?

IMMEDIATE NEEDS

To provide for the buildings that are necessary to permit operation of the University on the new site, and to supply the essential addition to income for current expenses, \$1,000,000 is required, divided as follows:

Administration Building (Memorial to Bishop Bashford).....	\$100,000
Science Hall No. 1 (Chemistry and Geology).....	65,000
Equipment for Science Hall No. 1.....	10,000
Science Hall No. 2 (Physics and Biology).....	65,000
Equipment for Science Hall No. 2.....	10,000
Dormitory No. 3.....	50,000
Dormitory No. 4.....	50,000
Refectory No. 1 (for Dormitories Nos. 1 and 2).....	35,000
Refectory No. 2 (for Dormitories Nos. 3 and 4).....	35,000
Infirmary.....	11,000
Faculty Residences (27 at \$7000 each).....	189,000
Endowment (to supplement income for current expenses).....	380,000
	<hr/>
	\$1,000,000

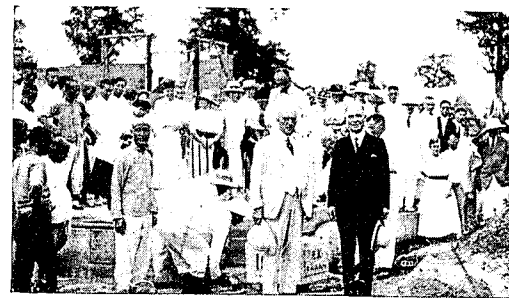
Note: Two dormitories and a refectory comprise a quadrangle for 230 students.



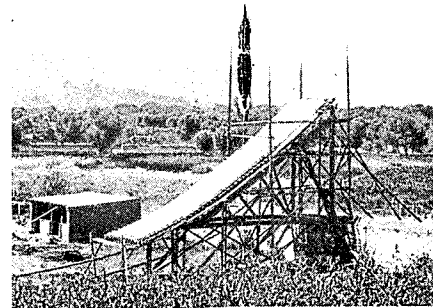
THIS plan shows the proposed arrangement of buildings on the new site of 105 acres, northwest of Peking.

Construction on five of these buildings is under way. The million dollars sought in the pres-

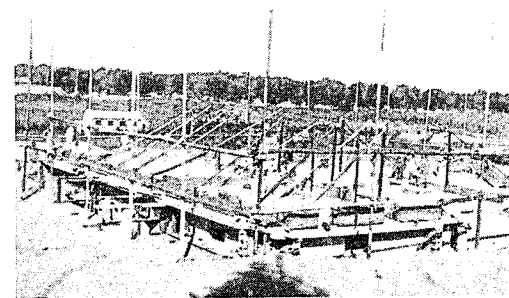
THE GREAT PLAN AND THE LIMITED BEGINNING



American Minister Schurman and other distinguished guests at the laying of the corner stone of the School of Theology



Testing new types of cement tiles. Note the fine view of the Western Hills obtainable from the campus



A Yen Ching College building in the early stages

ent enterprise is needed to carry on the work, and provide the essential minimum of endowment.

Only through completion of the projected plan can the pressing needs of the University and of Christian higher education in China be supplied.

CONSTITUENT COLLEGES FORMING THE NEW PEKING UNIVERSITY

ALTHOUGH Peking University, in its present form, is of but comparatively recent foundation, its roots reach deep into a half century of educational experience and service in China.

The constituent colleges, amalgamated in 1917, include the North China College, founded in 1867; the original Peking University, founded in 1870; the Peking Woman's College, founded in 1905; and the Theological Seminary, founded in 1906.

The Woman's College is now housed in beautiful but cramped and inadequate buildings, erected 400 years ago for a prince's palace.



Woman's College (Yen Ching)

The two men's colleges have been brought together in small, temporary Chinese buildings in the southeast corner of the city, while the buildings which they formerly occupied (two lower photographs) are, in harmony with a wise and far-reaching plan, occupied by preparatory schools—feeders to the University.



The former "Peking University" (now a preparatory school)



The former "North China College" (now a preparatory school)

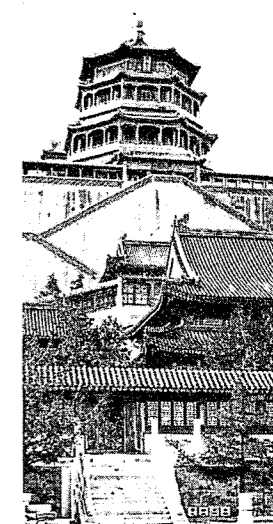
AMERICAN IDEAS ARE ADAPTED TO CHINESE CONDITIONS AT PEKING UNIVERSITY

PEKING University, at present housed in cramped quarters in the southwestern section of the city, now owns 105 acres adjoining the old "Summer Palace." The addition of this new tract assures room for growth and development on a scale adequate to meet the most exacting demands which future educational requirements at China's capital city will bring forth. As indicated on preceding pages, construction on this new location is now proceeding as fast as funds are made available.

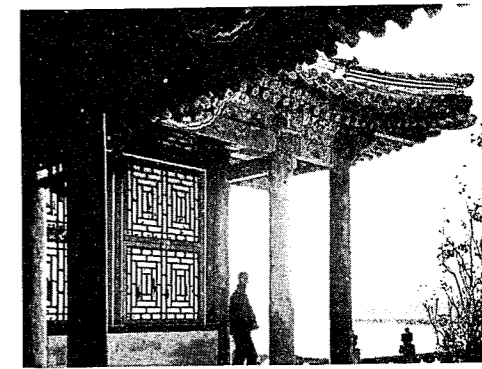
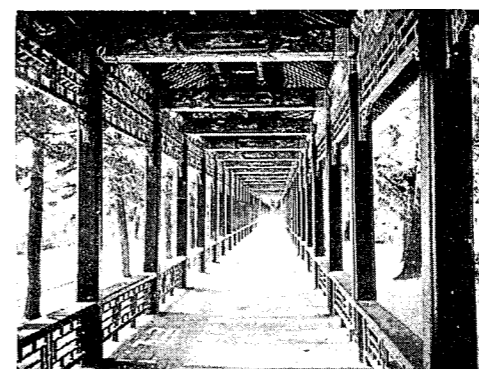
The architecture of the new buildings at Peking University externally will be in a beautiful Chinese style, but internally will be strictly modern, sanitary and fully equipped with every appliance requisite for modern higher education. This arrangement is symbolic of the whole conception of Peking University. It is based on Western principles and conducted in a Western way; but it adapts its teachings to Chinese modes of thought and Chinese customs.

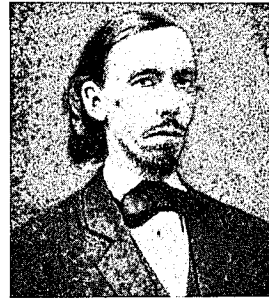
During the early stages of China's awakened intercourse with Western nations, most of China's young intellectual leaders came to Europe and America for their education. Valuable as this was in special cases and as a temporary measure, the only sound permanent policy is for the youth of China to obtain their education in their own country.

At Peking University, the best things in American education are adapted to Chinese conditions and take root so as to permanently help and nourish China.



Views of the new "Summer Palace" which is situated in the Western Hills, overlooked by the University campus





Rev. L. D. Chapin—1862



Rev. D. Z. Sheffield, D. D.
North China Union College



Dr. H. H. Lowry, President
Emeritus of Peking University

FROM EARLY DAYS TO THE PRESENT

THERE is no country in the world where there has been so much uniformity of education as in China, but it was a uniformity of antiquated methods. Learning was formal, academic and pedantic. Young men pondered on the precepts of the sages and were convinced that the past held all the wisdom of living.

Into the very stronghold of the sages went the pioneers of American teaching. They put vigorous effort into small beginnings and gradually overcame the conservatism and the distrust of the native Chinese. Under one Mission Board a Bible class was started; another Board sponsored a class of three Chinese boys who were taught the rudiments of English, Bible History, arithmetic and literature—uninspiring beginnings, but they developed to notable proportions. Tungchow College was founded in 1867 and served as a foundation for North China Union College in 1905. With that important development are associated the names of Rev. L. D. Chapin, Rev. D. Z. Sheffield, D. D. and Professor Harlan P. Beach. The original Peking University grew from a boarding school, was founded in 1870 and incorporated in 1889 when Dr. Leander W. Pilcher became President. At his death, three years later, Dr. H. H. Lowry, the dean of American education in China, took his place.

During Dr. Lowry's regime came the terrible Boxer Uprising which caused many Christian institutions to lose their property and all of China to be thrown into upheaval. The unexpected reaction from this violent anti-Christian movement was an oncoming flood of young Chinese eager for American training. It soon became apparent to thinkers and educators in both American and Chinese circles that only through the union of Christian educational forces in China could the situation be adequately met. After a decade of conferences and planning, in which perhaps the leading figure was Bishop Bashford, that great statesman of the Methodist Church, a momentous meeting was held on March 25, 1911. It is best described in the following entry in Bishop Bashford's diary:



The late Bishop James W. Bashford,
a moving spirit in developing the
University



Dr. John Leighton Stuart,
President of Peking University

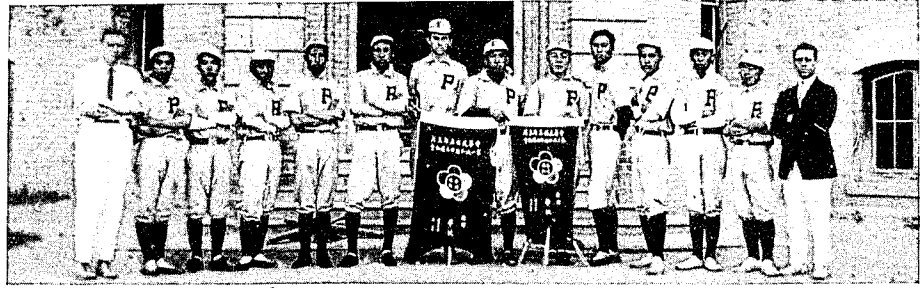
"Today, March 25th (1911), we held a meeting with representatives of the Anglican Mission, the American Board, the Presbyterian and the London Missions; and the resolution which I presented in favor of a Christian union university was unanimously adopted. We have either made or marred history today. I believe under God we have helped to make it."

In 1915 the four supporting Boards arranged to unite the North China Union College, Peking University and the Union Bible School. An amended charter was granted by the Regents of the University of the State of New York, and the name "Peking University" retained for the new institution. The Woman's College, or Yen Ching, became an integral part of the University in 1920.

In 1921 Dr. Stuart was chosen as one of the three missionaries on the China Educational Commission composed of prominent educators of America, Great Britain and China. This Commission, appointed by the Committee of Reference and Council of the Foreign Missions of North America, made an intensive study of educational needs in China. Recently, in recognition of his special service to the Chinese Government, Dr. Stuart was awarded the Third Degree of Chia Ho (Order of Merit), a decoration given to few foreigners.

Dr. Stuart states the governing principles of Peking University in these words:

"Peking University aims to mediate to China the finest values of Western civilization by an educational process which will enable Chinese young men and women to infuse these into their own culture while preserving the best features of their national heritage. International good will, life as a consecration to the highest ideals, scientific knowledge used for human welfare, religion as the inspiration to noble endeavor, are among the ideals suggested by the motto of the University: 'Freedom through Truth for Service.'"



Baseball Nine, Peking University, winners of the North China Championship



A lively basketball game

AMERICAN ATHLETICS MAKE A "TEN STRIKE" WITH CHINESE BOYS AND GIRLS

IN no single sphere of life has the attitude of the Chinese changed more than in the realm of organized athletics, and for this change the influence of Christian leaders and educators from the West has been largely responsible. The old-time student invariably wore his long gown; tradition decreed that he never run. Today students are active in all branches of athletics — football, track, basketball and baseball.

It was Peking University that was the prime mover in stimulating athletic rivalry among the students in different colleges in Northern China. Annual track meets and intercollegiate contests are becoming general, heading up in the Far Eastern Olympic games which take place every two years and bring together the keenest athletes of Japan, China and the Philippines.

Athletics have aroused the same keen interest in the Woman's College. Tennis, basketball and calisthenics are as much a feature of their everyday life as courses in languages and literature. They have entered into the spirit of the Western idea that all work and no play is a bad combination, and the keen rivalry and interest that athletics inspire has worked wonders in creating a real college spirit.

The essential resemblance between the students of the West and the East is brought out strikingly in the activities of the Chinese college student. In the realm of dramatics, as editors of student publications, student governing boards, and in all social and representative organizations of college life, they are playing very much the same role as the students in the West.

In the first joint concert of the Men's and Women's Glee Clubs given some ten years ago it is said that it was the first time in Chinese history that men and women appeared together in this manner. Even sensitive official Peking approved in recognizing that it marked a new step in the progress of China.

The referee's whistle blows



Professor T. H. Chen, '02, now head of the Department of Mathematics in Peking University



The late Rev. Li Yuan, formerly Pastor of a large Congregational Church in Peking and prominent member of various national Christian organizations



C. P. Wang, Ph.D., graduated and was married in Boxer Year, 1900. Spent honeymoon during siege. Syracuse, Ph.D., '14. General Secretary, Tientsin Y. M. C. A. at present



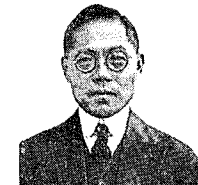
Mr. Fei Chi Hao, General Secretary of Peking Y. M. C. A. and a member of the University Board of Managers



C. C. Wang, Ph. D. After graduating from Peking University, Mr. Wang specialized in railroad economics at the University of Illinois, receiving a Ph.D. Later he became General Manager of the Peking-Hankow Government Railway, and still later was a member of the Chinese Delegation at the Peace Conference in Versailles



Left—James Chuan, 1906. Later a graduate of Yale University. General Secretary of the Chinese Students' Y. M. C. A. in the United States. A leader in war work in France for Chinese coolies
Right—Peter Chuan, 1910. Later a graduate of Hartford Theological Seminary. Educational Secretary of the newly organized National Christian Council for China



Rev. W. P. Chen, Ph.D., Editor of the Periodicals of the China Methodist Church, a most gifted and eloquent evangelist. He entered the ministry on a salary of \$2.50 a month when offered \$40 a month to enter business. When offered \$300 gold a month as a Chautauqua lecturer he refused in order to return to pastoral work in China.

THE RECORD OF THE ALUMNI

THROUGHOUT its career Peking University has been influential in molding men of merit, who have been of service to their country in many capacities. Of the 450 alumni, about half have gone into the socially constructive callings of teaching and the ministry, 133 being teachers and 71 ministers; 37 have become doctors; 36 Y. M. C. A. secretaries and 19 have accepted government positions. Forty-five former students are continuing research and graduate work in order to prepare themselves for the highest possible positions that the Republic offers today.

The influence of the man who has had a Western education, especially without having to leave China to receive it, is of inestimable benefit to China today. He undergoes no transplanting, either physically or mentally, nor does he become engrafted with the ideas and principles of a foreign country, that necessitates readjustment on his return to his native land. He understands, as no one of the foreign trained students, the particular difficulties to be solved in China itself. He is in complete sympathy with every phase of Chinese life that has occurred during his student days. And he knows with certainty the part that he himself can play to bring about a better social and political era in his native land.



Chubby "wards" of Yen Ching women

SOCIAL SERVICE—A NEW CONCEPTION HAS ITS BEGINNING IN CHINA THROUGH THE STUDENTS OF PEKING UNIVERSITY

APPEALS for famine relief in China and Russia and the Near East have become so frequent in American homes since the War that the most generous are tempted to cry out: "Is it any use to pour our money into a cauldron of suffering and starvation that seems to have no bottom?"

It would be no use, if these countries were to look permanently to America for help. Only as the people of these countries learn to help themselves industrially and to show to each other the same spirit of social service which we Americans are showing to them, can a permanent cure for these conditions be found.

There is perhaps no more significant indication of the place Peking University occupies in the life of China than the part both the men and women are playing in relief work and social service.

The women of Yen Ching College have made themselves personally responsible for the welfare and care of some 225 refugees driven from their homes by the great famine of 1920. They raised the necessary funds for a famine refuge for children, selected staff



Half-day school for refugees maintained entirely by Peking University students

workers, organized the administration and lent a very active hand in the national crisis by going themselves into the famine area. Their committee secured the co-operation of the local official and the Christian pastor and opened their refuge in some vacant buildings near a temple enclosure.



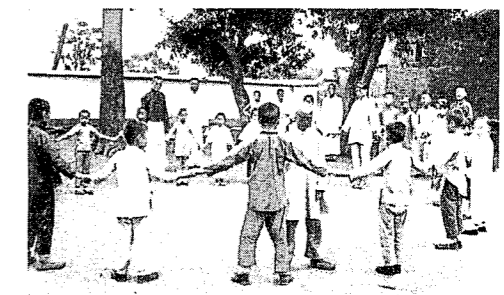
Men of the University are guiding youngsters like these toward useful citizenship

A regular schedule of activities was inaugurated, including a school where the little refugees are taught to read, to sew and to make hair nets. There are regular hours for recreation and individual attention is given to each child received.

As far as is known, this is the first time the Chinese women students have gone into relief work without assistance or organization from foreign control or supervision.

The men of the University have taken the responsibility of the maintenance and teaching of a day school for boys in the City of Peking not far removed from the present University. They have been very successful in their project and both experiments are a tribute to the new spirit of service and co-operation that typifies the students of the University.

In the organization and promotion of Y. M. C. A. work in Peking, the men of the University have been extremely active. Under the guidance of the head of the Department of Sociology at the University, a social survey of the city has been made that is regarded as the most careful and thorough survey of any city in the Far East. The city offers a practical laboratory for the social work of coming leaders of the Church and State that is unique, for Peking, though vast in area and population, is so planned and laid out that it lends itself to co-operative work. A recent well-informed visitor to Peking said of the organization of Peking University students: "This is one of the finest pieces of Christian co-operation to be found anywhere in the world."



Play hour at the half-day school



Dr. Timothy T. Lew, Dean
of the School of Theology



Professor William Hung,
of the Department of
Church History

TRAINING NATIVE MINISTERS FOR CHINA'S CHURCHES

IF men from the West should remain as permanent leaders, Christianity in China would utterly fail. The Church in China must have her own native ministers. And these men must be ministers in the truest sense, for they will be called upon to lead their people through the difficult years of a new and swiftly developing civilization.

Today there are twenty-five men studying in the School of Theology at Peking University. Scholastically, they are a chosen group; every student holds the A. B. degree from a college of standard grade. And spiritually, they are consecrated men.

To train these men to meet the spiritual problems of their generation, a course of study has been prepared that is as thoroughly scholarly as any given in the American seminaries. And these courses are presented by a remarkably able group of men. At their head is Dr. Timothy T. Lew, Dean of the School, who made a brilliant scholastic record in America and was awarded almost every honor possible at Yale and Columbia. At personal sacrifice, Dr. Lew has refused five important appointments—one of them was to the presidency of a great government university; but he has a deep conviction of the ultimate value of his life-work at Peking School of Theology.

Professor William Hung, also widely known in America, has made an equally notable record; and he, too, has been offered alluring positions. Next fall, the faculty will be increased to eleven men—Chinese, English and American—all of them eminently well fitted to develop the School as “the greatest hope for competent Chinese leadership for the young Church of China.”

As in every other department of the University, the theological courses are being carried on in cramped quarters. A recitation hall, the Ninde Memorial Building, is under construction—its corner stone was the first one laid at the new site. The plans provide for two hundred students; and with students all over China looking to the School of Theology at Peking University as the greatest opportunity for theological education, there can be no doubt of the necessity for ample provision.

No better statement of the ideals and purposes of the School can be given than that following from the inaugural address of Dean Lew:

“The School of Theology of Peking University should be first of all a training school for ministers in a world torn to pieces by racial prejudices, class struggles, petty differences and unforgiving attitudes. It should send out ministers of reconciliation; ministers who will follow the Redeemer to bring peace, love and good will among men.”

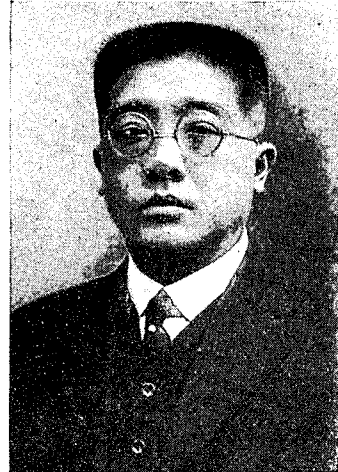
THROUGH THE PRESS PEKING UNIVERSITY GRADUATES HELP TO MOLD THE THOUGHT OF NEW CHINA

IN the expression of the views of Young China and of the liberal leaders, the press is becoming of increasing importance. China can lay claim to the oldest newspaper in the world in “The Peking Gazette,” first published in the tenth century, but not until the establishment of the Republic have daily papers become numerous. Now there are over forty in Peking alone; more than five hundred in all China.



Newsboy in Peking streets

The newsboy is now a familiar figure in Chinese streets. There is widespread need of leadership and training in the profession of journalism, so new to China and so vital to a young democracy, if the political and ethical demands of the day are to be met. The Association of Colleges and Universities in China has recently asked Peking University to establish a Department of Journalism to help meet this nation-wide need; this offers to the University an unprecedented opportunity for establishing high journalistic principles in this newly-formed democracy.



Chiu Jen Chu, whose foresight conceived an agricultural experiment station for Chinese farmers

LEADERS FOR CHINA'S INDUSTRIES ARE BEING TRAINED AT PEKING UNIVERSITY

THE Chinese have always been a practical race. Their industry is proverbial, but in the light of the modern day there is a great wastage of man-power. In this age of transformation and change, with the coming of the mechanical era and the attendant inrush of the science of the West, China has found herself unable to cope with the methods of the Occident. Consequently modern vocational and practical training is necessary.

With 85 per cent. of her population agriculturalists, their interest in modern farming is tremendous. Although the Chinese themselves have done marvels in the way of intensive farming of small tracts of land they realize the need of instruction in modern agricultural methods after the fashion and in the scope of the West. To provide the sort of training that was necessary Mr. Chiu Jen Chu, a Chinese business man, was instrumental in the establishment of the North China Agricultural Experiment Station, working in connection with Peking University. His work was seconded by General Chang Shu Chiu, who placed at the disposal of the department the use of his estate in Northern Shansi, consisting of over 20,000 acres, to be used as an experiment station.

Peking University will train men for such work as farm managers, dairymen, sheep and cattle raisers, farm engineers, poultrymen, horticulturalists, extension workers and scientists in agricultural experimentation. They plan to give a thoroughly practical education and fit men to teach in the field as well as, the class room.

At present the Department is much in need of modern equipment, most of which has been promised this fall. The establishment of an adequate Department of Agriculture in the heart of the famine area means much to China, for famine prevention is much more important than famine relief.

A unique feature in the realm of practical training is the Leather Production Department operated under Dr. H. S. Vincent, who, some ten years ago, organized the first modern tannery in Siam, constituting it a demon-

Dr. Vincent, head of the Leather Production Department of Peking University



Learning how to care for seed-corn—Department of Agriculture, Peking University



For a hundred generations they have worked by the same methods

stration laboratory for vocational training in a Christian school. This laboratory is now successfully operated and managed by a Siamese who was trained there. It is self-supporting, pays dividends to the school, and in addition to local business ships leather to America.

Coming to Peking, Dr. Vincent has repeated the success of his former experiment. He procured tanning and shoemaking machinery for the equipment of a demonstration laboratory for vocational training in Peking University. The American firm which furnished him with chemicals and instructions for his initial effort in tanning in Siam is interested in the new project in Peking and will render liberal service.

The Department gives a thorough and practical course in tanning and leather manufacture which requires three years, or if taken as a part of the full four-year college course it may lead to the degree of Bachelor of Science.

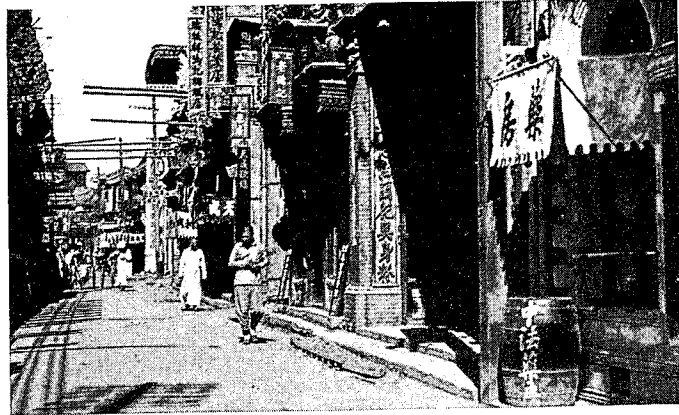
General Feng Yu Hsiang, famous throughout China as "the Christian General," has taken a great interest in the practical training given in this Department. He has placed orders

Pressing down hides in the Leather Tanning Department



for shoes for his men and has several times sent men from his command to take up courses in the manufacture of leather. So popular has this instruction become that rigid limits have been placed on the attendance.

The proper training along vocational lines, or in any way that will help in the industrial organization of China, is of tremendous importance to the world at large. No less an authority than Mr. Vanderlip has been quoted as saying that "the war's great loss will be more than compensated if the Far East is organized industrially." In this imminent industrial development every Western instrument of learning should play a conspicuous part. Peking University, alive to the needs of present-day China, has already accomplished much along practical lines in the way of meeting this need.

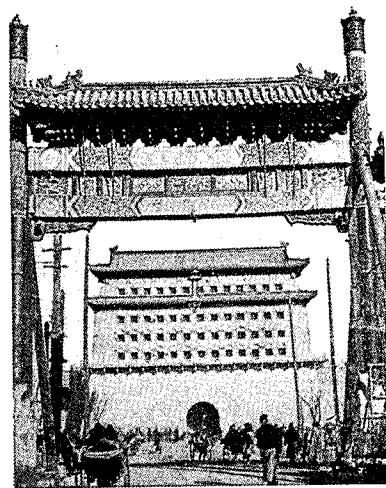


Shop fronts bear gaudy testimony of the Peking merchant's twentieth century enterprise in advertising his wares

PEKING—ARTISTIC, EDUCATIONAL AND GOVERNMENTAL CENTER OF CHINA

WEN of all ages and all countries have felt the lure and charm of that ancient and teeming capital in the heart of the East—Peking. In 1290 A. D., Marco Polo spoke of her as "a great and noble city whose streets are so straight and so wide that you can see right along them from end to end and from one gate to another." "No city in the world," says a professor of architecture in one of our chief American universities, "can compare with Peking in plan and stateliness of design. The characteristic which meets the eye is the upturned roofs of temples, palaces and mansions, gay with blue, green and yellow glazed tiles, glittering among the groves of trees with which the city abounds."

To the master-mind of Kubla Khan, famous Mongol leader of the thirteenth century, can be traced the first glories of the present capital. For 2,000 years before his coming it had been known as an important center. Over three centuries before it had been the capital of the Khita Tartars, through whom was given to China the classic name of Cathay. These Tartars called the city "Yen Ching," and this thousand-year-old name for Peking has been chosen to indicate the Woman's College affiliated with the University. In 1264 Kubla Khan laid out the main boundaries of the present city and made it the capital of the China of his great reign—the most populous and powerful center of the world of his day. In 1420 the walls of the present city were built, and



The Chien Men—A striking feature of Peking is its great gates. Chien Men is the chief gate of the city, through which immense traffic passes daily. Through this gate also came the Emperor and his great retinue as they passed from the Forbidden City to worship at the Altar and Temple of Heaven



Formerly the palace of the late Empress Dowager, now the residence of the President of China

ever since Peking has been the residence of the rulers of China. Within these walls are the architectural achievements of over six centuries of the imperial reign, and no one can enter this city without feeling the spirit of its great past.

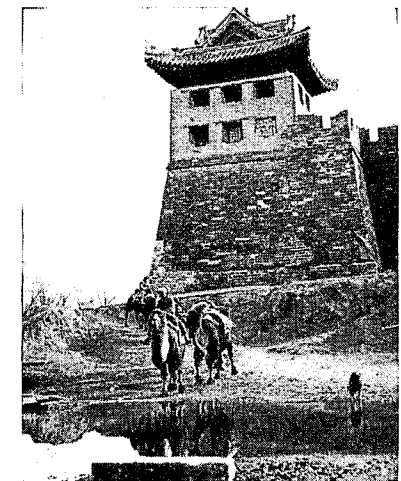
Peking has been the center and the initiator of almost every phase of Chinese life. She has played as picturesque a part in Chinese history as has China in that of the world. Not only is she the seat of government but she is also the educational center of the world's largest republic.

She attracts to her precincts the most scholarly minds of the country. Students from every province and city find their way into her schools. From a total of nearly 62,000 students in all stages of education there were nearly 17,000 in the middle and upper schools of Peking last year—students who were rapidly approaching the university stage of education.

It is Peking, the intellectual center of China, which through her students has had the greatest influence in the nation-wide movement for constitutional liberty. In Peking it was decided that the Chinese Delegates should not sign the Versailles Treaty on account of the Shantung question. In Peking was begun the Renaissance Movement that has instituted the use of the spoken language in literature. It introduced scientific thought and social philosophy to the Chinese public and has also disclosed to them the hitherto hidden picture of Chinese Government. It was in Peking that the China-for-Christ Movement, which has awakened a response through all the Christian centers in China, and provided another bond between the Christian students and various educational institutions throughout the Republic, was organized and begun.

To influence for good the great forces that radiate from Peking City is to influence all China.

The commerce of a new age is within the city gates, but outside the wall, one steps back 1000 years



“THIS institution represents the high water mark of American educational effort in this part of China, and if the aims of the friends of the institution are accomplished the Peking University will be the culmination and crown of American educational achievement in China.”—Dr. Jacob Gould Schurman, U. S. Minister to China.

“THERE is no doubt in my mind that this Christian university at the capital of China is destined to become one of the leading, nation-shaping, Christian universities of the world. It is well organized, and backed by Chinese officials and all who have ever seen its work.”—James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions.

“PEKING UNIVERSITY is, for our work in China, most pivotal and is in our judgment one of the most strategically located and important missionary institutions in the world.”—Frank Mason North, Secretary of the Methodist Episcopal Board of Foreign Missions.

“THE interests of the missionary enterprise in China at the present day demand a success of the effort which is now under way to establish Peking University on solid foundations. And the Chinese Church of the future would have just cause for reproach against the foreign missions of today, if they did not prepare now the institution which, in due time, the Church in China will take over as an essential institution in her life and service at the heart of the nation.”—Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions.

“ALL of us who have been in China have this feeling of friendship and desire to help, especially through such work as that which is being done by the Christian Missions, and by Christian Schools and Colleges such as Peking University. I visited that University and was much impressed by it.”—Thomas W. Lamont, of J. P. Morgan and Company.

“THERE could be no finer and more practical expression of American friendship for China at this time than a University in our capital city with the high standards of scholarship, the varied cultural and vocational courses, the progressive policy of Chinese and American co-operation and the emphasis on character and service through moral and religious teaching—all of which have characterized Peking University since the establishment on the present basis.”—V. K. Wellington Koo, Former Minister of Foreign Affairs.

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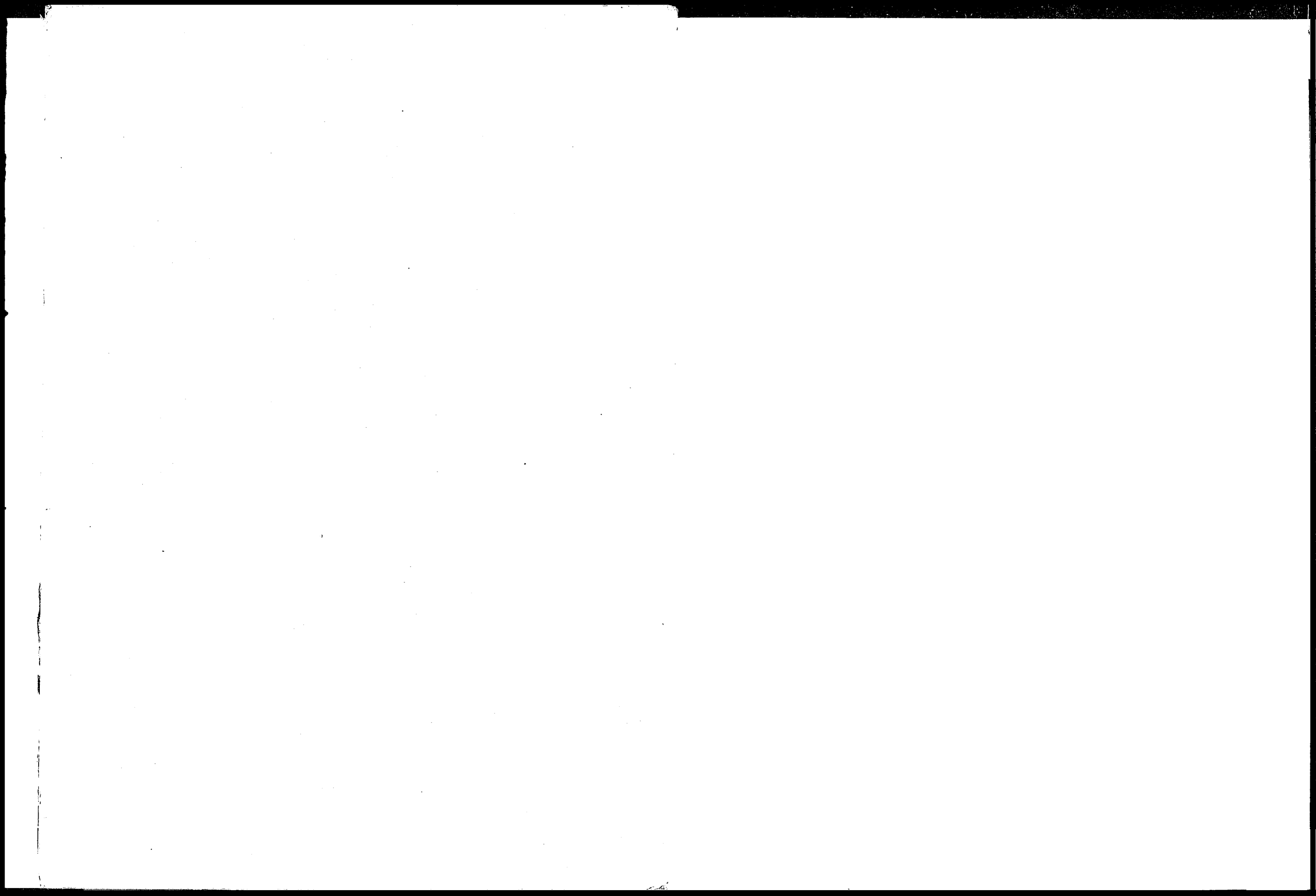
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156 Fifth Avenue, New York, N. Y.



燕 京 大 學

YEN CHING TA HSUEH

PEKING UNIVERSITY



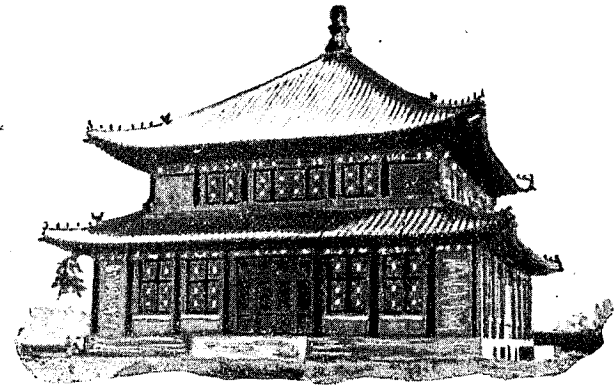
1925

A NEW START

Edited by the Department of Journalism

Printed at Peking, March 1925

Price Ten Cents

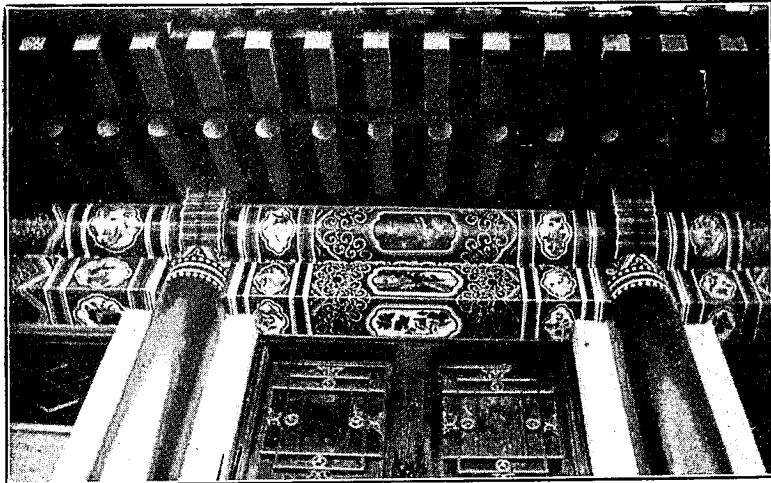


Women's College Administration Building

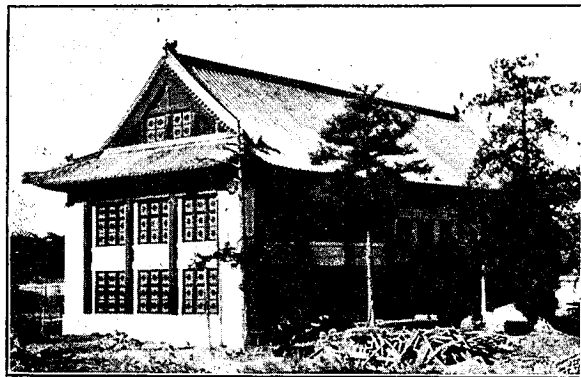
This is one of the nineteen buildings, completed or under construction, on the new campus to which the University will move. These nineteen buildings are a substantial beginning, but only a beginning, towards the plant required for the educational service which the University undertakes to offer.

The University seeks to combine the best of the scholarship and the culture of China and America and Europe, for the training of Christian men and women for leadership in China.

In addition to arts and sciences offered in the Men's College and the Women's College, the University has a School of Religion and vocational departments in Agriculture, Business, Education, Home Economics, Journalism, and Leather Tanning. The objective now is to strengthen these existing units by completing the equipment and by providing adequate endowment to carry on steadily and unembarrassed.



Showing the Chinese art designs
worked out in variegated colorings
under the eaves of the
Women's College Administration Building.



Ninde Divinity Hall,
built in memory of Henry S. Ninde

YEN CHING

There is something very appropriate in the form of the new buildings of Yen Ching. They have the beauty and grace of characteristic Chinese architecture. They have, also, the convenience and usefulness of the best sort of modern Western educational equipment. These buildings are not wholly Chinese, neither are they wholly Western; nor are they merely a hybrid form. They represent a new creation. They are an experiment in weaving together the best elements of two great streams of cultural tradition. In brick and stone they express the fundamental spirit of the university: the dream of a living union of East and West.

Let us take mutuality as the word by which to express the meaning of this new Yen Ching. Mutuality means a recognition of individual insufficiency, a realization of the need for help from others. "Bringing the deepest of the best in others to light" is essential to one's own richest development.

Yen Ching stands for the interweaving of elements from the West and from the East. It is no mere juxtaposition of such elements; no kaleidoscope of brilliant fragments. The bonds of our ideal are intrinsic. East and West, Chinese and foreigners, are to become living members of one living body. Yen Ching is a growing personality, representative, not of nations or regions, but of the whole world of human experience.

On the one hand Yen Ching will conserve all the fine values of Chinese culture. Think of the filial virtues that China has exalted, and for which Western tongues do not even have appropriate names. Consider the unique social inventions of Chinese life, some of which may yet give to the world solutions for the baffling problems of industrial civilization. Recall the intimate relationship to Nature that dominates Chinese philosophy and art, the "spiritual naturalism" of the *Tao*, the Way of Nature.

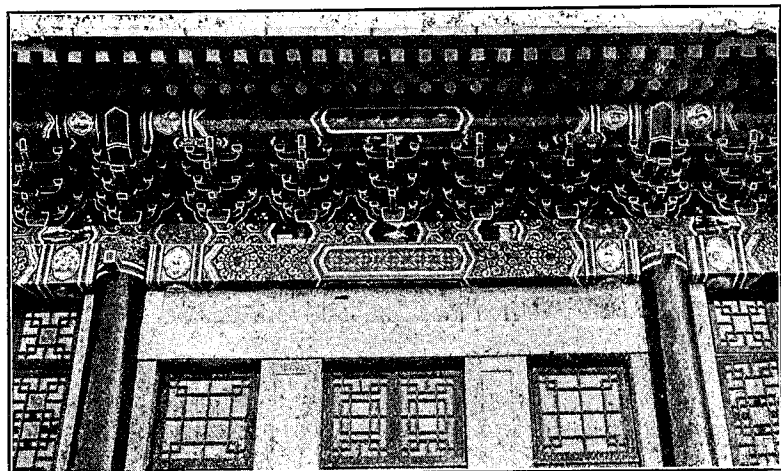
On the other hand Yen Ching will draw stimulus from Western culture: the stimulus to individual initiative, the fresh sense of wider social responsibilities, the productive methods of scientific inquiry, the control of nature for the good of man, the spirit of alert activity, the religion of love.

Christianity is no pious formula, no formal creedal statement, no dogmatic thesis. Christianity is life. Yen Ching loyal to the ideal of mutuality is Christ-like. Yen Ching "rooted and grounded in love", seeking to become a new, creative, international personality, seeking to unite the best of every land, seeking to call forth from each individual, from each group, its own richest and best,—this will be a Yen Ching that can truly grow to the more abundant life promised by Christ.

Lucius C. Porter



Sage Memorial Recitation Hall



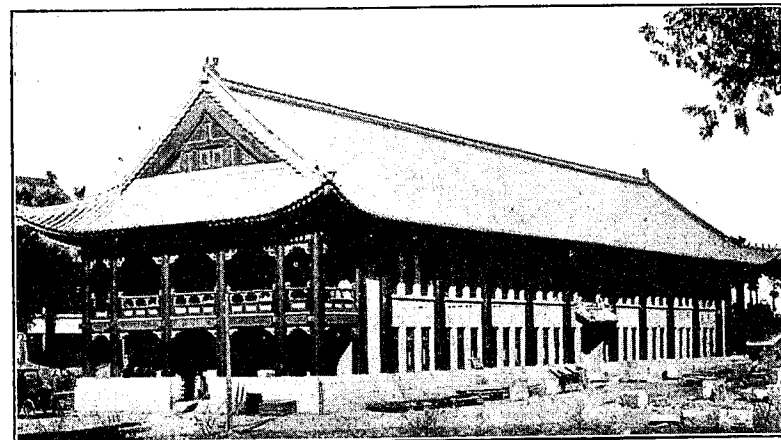
Looking up at the eaves of Sage Memorial Hall.—The ornamental supporting brackets are made of concrete. They are true to classic design, and will outlast varnished wood or the modern lacquer work. The crimson columns are also concrete. The grill work of the Chinese windows is mounted with ground glass, instead of white paper or isinglass, to admit better light without diminishing the effectiveness of the fretwork.

“Christianity began as an Oriental religion. Then it became the religion of the West. Now it is spreading back to the Orient. We can reasonably expect that the Eastern peoples may find some new and deeper meanings in Christianity.”

Frank C. Porter, Yale Divinity School.



Inspecting Furs.—Students of the Leather Tanning Department, with H. S. Vincent, the Director, working in the courtyard of the temporary tanning laboratory.



Men's Dormitory, to accommodate 96 students.—At the old site, men students are living in makeshift shacks, some with actually falling roofs and sinking floors. The removal will be a change from the worst to the best. The new plant has more as well as better room for laboratories, library, offices, assembly hall, and women's dormitories. But the four men's dormitories will house only 384 students, or about 100 less than the Men's College enrolment. It is hoped that funds may yet be had to build a fifth men's unit for 1925-1926.

燕 京 大 學

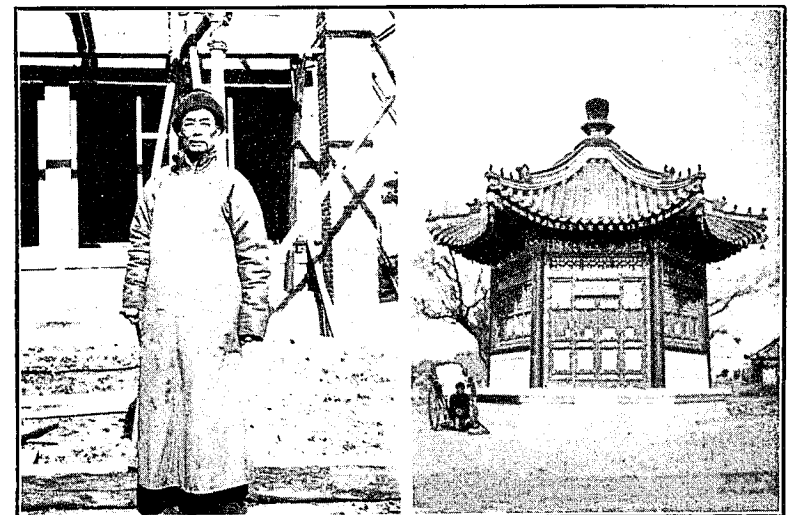
Yen Ching 'Ta Hsueh is the Chinese name of the University. *Ta Hsueh*, Higher Education, is the Modern Chinese word for University, adapted from the name of a classic essay on Confucius' teachings concerning the highest form of education.

Yen Ching is the scholars' favorite among the dozen historical names of Peking. *Ching* means Capital. *Yen*, the Swallow, probably the surname of an ancient chieftan, became associated with the Peking region thirty centuries or so ago.

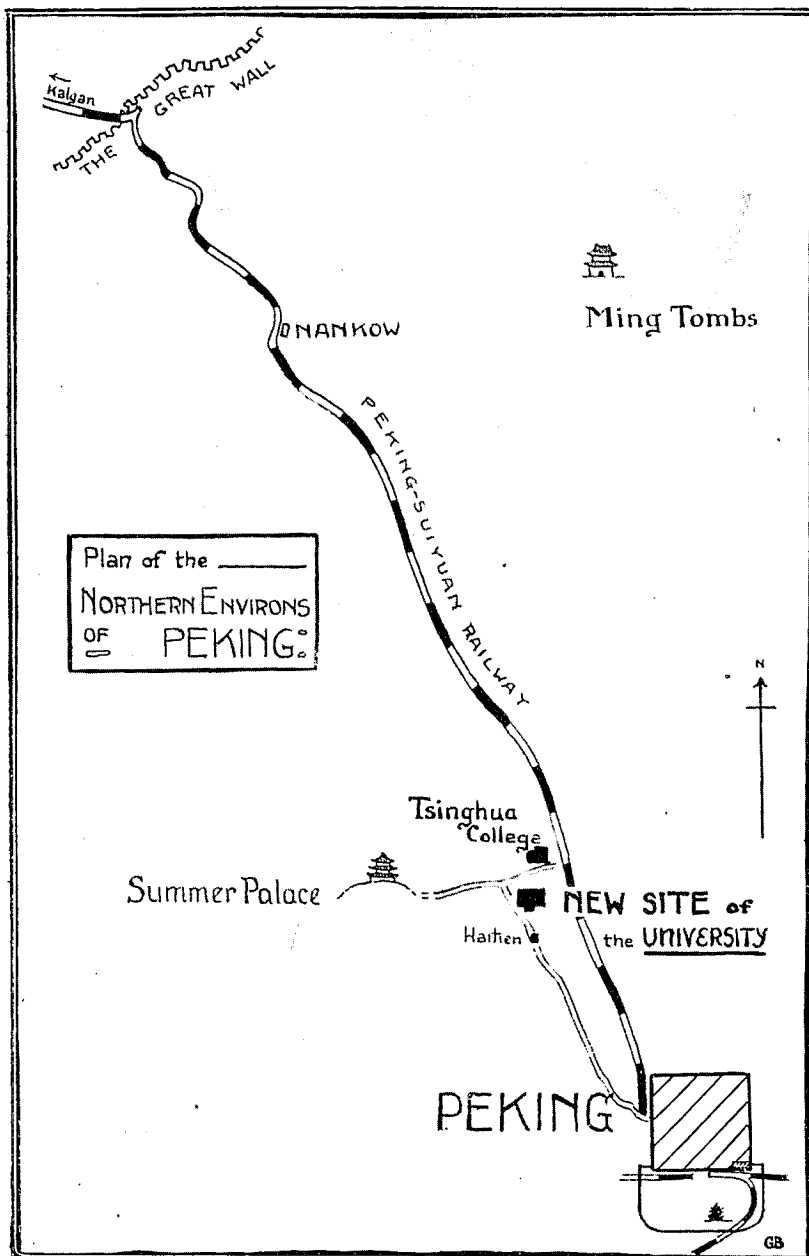
In Mencius' time the region was Yen Kuo, the Yen Country, a market center for the trade in Mongolian ponies and a buffer against the Tartars. A record of 539 B.C. says that Yen Kuo was not strong although it possessed many horses. Prince Chung burned its village-capital along with books and monuments and other records, trying to date Chinese history afresh from his reign. When the Han emperors rebuilt the town they called it the City of Yen.

The Khitans of the Iron Dynasty demolished and rebuilt the capital larger with triple moated walls, fragments of which remain now near the temple of Po Yun Kuan. For more than a century, leading into the Golden Dynasty, Yen Ching was the official name.

Since then, Yen Ching has come to betoken Peking as the golden cultural center, the educational capital of China. Non-Chinese living in China naturally adopt the name, so that all over China the University is now known to Chinese and foreigners alike as Yen Ching rather than Peking University, the name under which it was incorporated in 1889.

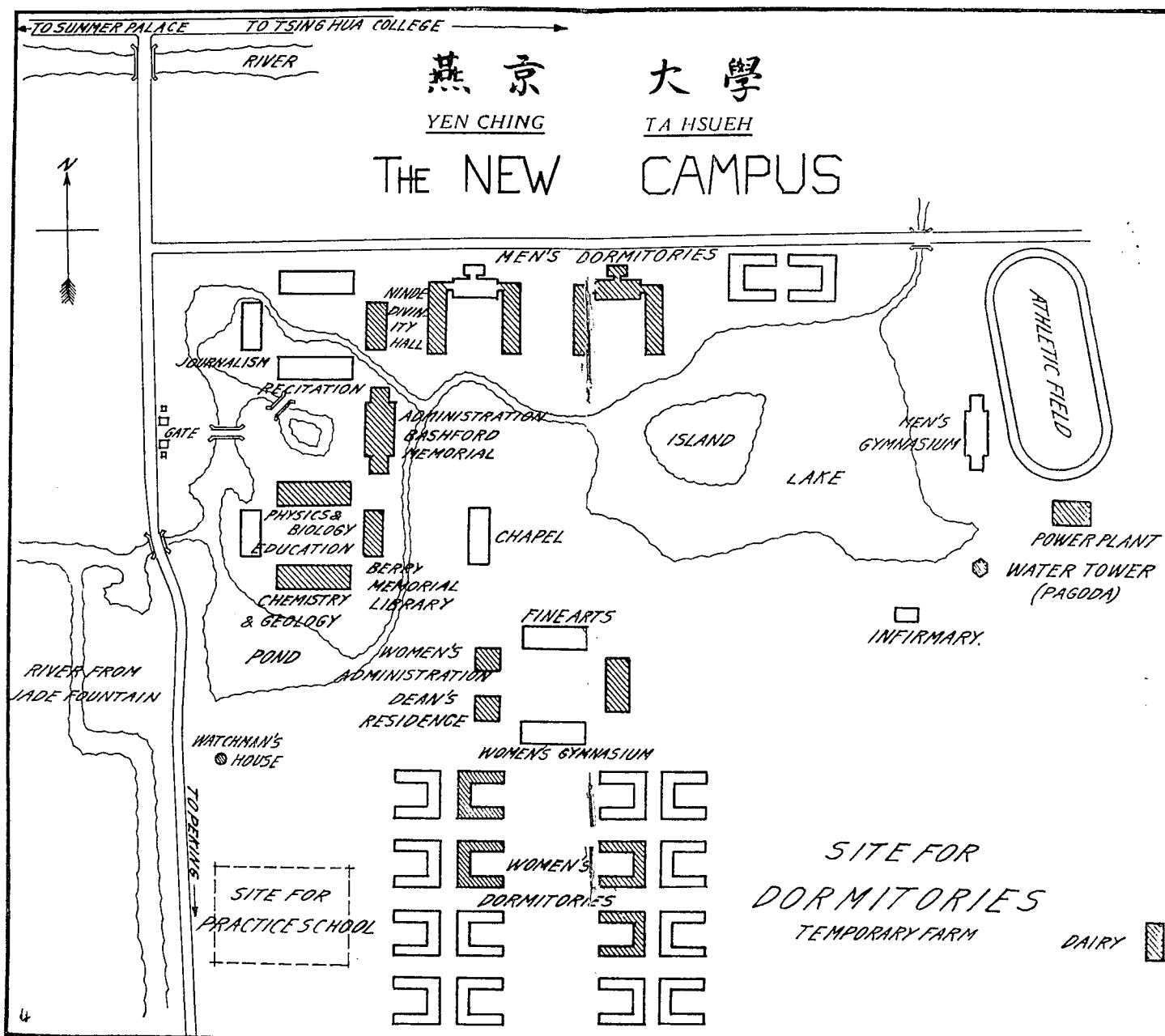


Mr. Huang, the chief contractor in the building of the new University plant; and the Watchman's House which he has presented to the University.



Peking West will be the University's post office address at the new site. A stone-bordered willow-shaded boulevard, built for the emperors to go to the Imperial Summer Palace, leads five miles from Peking to the 120-acre campus. Tsing Hua (American Remitted Indemnity) College, a railway station, and the town of Haihen are close by. The site was formerly an imperial estate. It faces the Western Hills, and has every natural advantage to make it as fine a university campus as there is in the world.

校內水樓高十五丈其偉壯如通縣古塔



樓宇落成者八座年內可竣工者十一座

Shaded figures indicate the buildings already completed or under construction in the Spring of 1925. Outline figures indicate the proposed sites for the additional buildings that are required. Funds for the gymnasiums have been provided, those for the men's gymnasium by the sons and daughters of Lucien C. Warner of New York. Progress of construction as of March 1925 is as follows:

Completed: Ninde Divinity Hall, Sage Memorial Recitation Hall, Women's College Administration Hall and Dean's Residence, two women's dormitory units, one men's dormitory, and the dairy.

Under roof: Two science halls and two women's dormitory units.

Under construction: Three men's dormitories and one men's dining hall.

Foundation laid: Bashford Memorial Administration Hall.

Foundation excavations: Berry Memorial Library Building, the power plant, and the water tower which including softening filter tanks is to be enclosed in a replica of the Tung Hsien pagoda.

CARRYING ON

Funds for the University have been contributed by many individuals and organizations. Except for the \$225,000 (U. S. gold) endowment of the Agriculture Department placed by the International Famine Relief Commission, all gifts and grants have been applied to land, buildings, equipment, or current expense.

It is hoped that more support may be had from the Chinese as a means of insuring that the University will wholly serve the needs of the Chinese and so find a natural place in the educational life of China.

The four participating missions and other organizations which share regularly in the maintenance of the University are:—

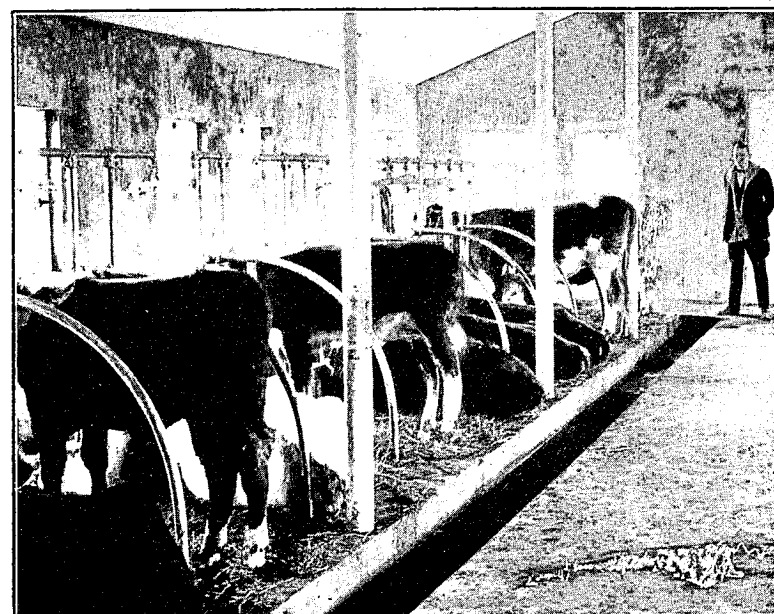
- The American Methodist Episcopal Mission, North
- The American Presbyterian Mission, North
- The American Board Mission (Congregational)
- The London Missionary Society
- The China Medical Board, a division of the Rockefeller Foundation, grants an annual sum for a limited number of years towards the pre-medical science group offered in collaboration with the Peking Union Medical College.
- The United Free Church of Scotland assigns one man to the staff
- The Anglican Mission (S. P. G.) assigns one man to the staff.
- Princeton-in-Peking maintains the Departments of Sociology and Political Science.

The New York office of the University is at 150 Fifth Avenue.



Sun Dial
presented by the
Class of 1924
bearing the
class motto
'Conservation
and
Reconstruction'

Restored gate
of a Temple
to the Flower God.—
Relic of the time
when the site was
the playground
of princes, who gloried
in the beauty of
their private gardens.



In the Dairy Barn.—Some of the new cattle, and Bransford Eubank, instructor in animal husbandry, who assembled the livestock in America and attended them on a hazardous three months' journey from St. Louis to Peking. The shipment included fourteen head of stock, Guernseys, Herefords, Aberdeen-Angus, Shorthorns, Ayrshire, and Holstein-Friesian; six hogs, Poland-Chinas, Tamworth, and Berkshire; two Toggenberg goats and two Shropshire sheep; and nineteen fowls, White Leghorns, White Minorcas, and Silver-Pencilled Wyandottes.

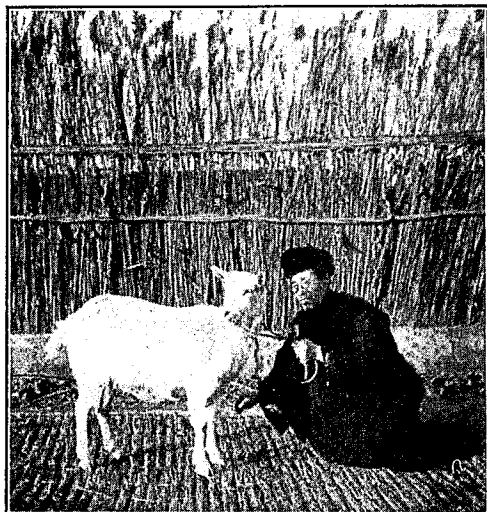
A CHRISTIAN SCHOOL

Recently there has been much discussion as to whether a place ought to be given to the Christian school in a Chinese system of education. Among the most vigorous defenders of the Christian school quite a few are themselves not professed members of the Christian church. These non-Christian defenders of the Christian school make little or no note of the theoretical usefulness of Christian education in Chinese society. But invariably they point to the fact that the Christian schools are, as a rule, really better than the non-Christian schools.

The conspicuous contrast is, of course, the regularity and orderliness of the Christian school as against the lack of discipline which usually accounts for so much trouble in the non-Christian school. In the non-Christian schools, the teachers are often poorly paid, studies are neglected, and sometimes the students go on strike or even beat their teachers. In the Christian schools, on the other hand, the funds come from abroad, and the teachers' salaries are paid when due. Control is in the hands of foreign teachers, and the students gradually become accustomed to discipline.

Now, why does the Christian school have good discipline? Is the difference merely a difference of finance or of the nationality of the teachers? It is not. It is something deeper and broader. It is the entire life of the Christian school. Those critics who attribute the regularity and orderliness of the Christian school to arbitrary material causes have misunderstood it, and have done Christianity an injustice.

C. C. Yu,
of the Agriculture
Department,
with a Saanen doe,
by a wind break
for hotbeds
of winter lettuce.



Artesian Well—
One of three wells
that supply
the new plant with pure water
at 32,000 gallons
an hour.

The day is coming when the non-Christian school in China will have more funds, and when the Christian school will have less foreign control. None the less, the Christian school still will have a unique and distinct life.

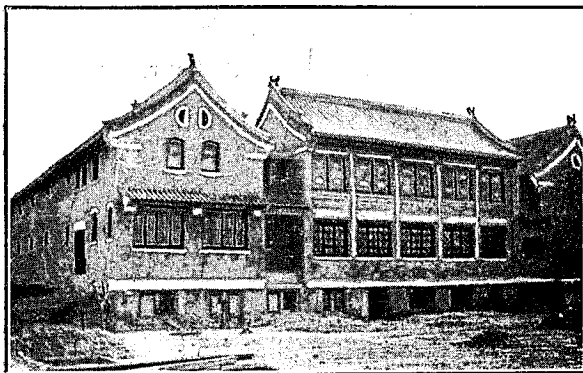
Christian education differs from non-Christian education chiefly in the degree of emphasis on the right use of the right thing. Mankind has suffered much because some educated men have learned the wrong use of the right thing. What is the use of providing education to make the strong stronger, who feel no mercy for the weak? What is the advantage of teaching the rich to be richer, who will only rob the poor?

The Christian college seeks to give the student a sense of responsibility for the welfare of others; to teach him the art of transforming his passion into power; and to equip him, not only with professional skill, but also with the wisdom to use his skill for good.

The motto of our own University summarizes in a single phrase the essence of the life of a Christian school: Freedom through Truth for Service. It is truth that can free men. It is freedom that enables men to serve. Serving is the end of Christian education. Truth is the beginning of the means of serving.

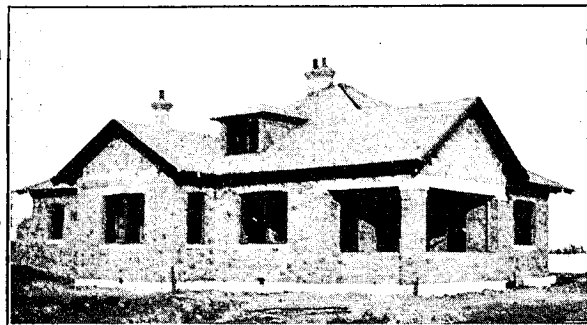
William Hung

Members
of a class in Home
Economics



Corner of a
Women's
Dormitory
to accomodate
two teachers
and
60 students

One of sixteen
houses being
built
on the
two staff
residence sites
near the new
campus



The ninety-six members of the University staff include Chinese, Americans, English, Irish, Scotch, Canadians, and Swiss. Eleven of the non-Chinese members, including J. Leighton Stuart, the President, were born in China. In addition to the ninety-six regular members, there are several honorary professors, unpaid, including the wives of some staff members.

A UNITED ACT OF FAITH

I do not like the word sacrifice because so much nonsense has been talked about it. It is no sacrifice for any of us to work for Yen Ching. We may be giving up much for it; some of us no doubt are. But we are giving up much simply because of something more, because of an ideal that attracts us more strongly. Christ's idea of sacrifice was like that. It was always positive. He never asked a man to give up something for nothing.

I like to think of our University as a great united act of Faith. There are three distinct contributing units. The first and largest is the Chinese unit. It is to Chinese hospitality that we owe our being here at all. China is probably the only country in the world where such an international, interdenominational project in Christian education could be made so freely, so unhampered by government restrictions. And those of us from other lands are grateful for the privilege.

The second is the American unit. To you and your countrymen we must give the honor of having provided the inspiration, of having seen the vision first, and of supplying the means to start the venture.

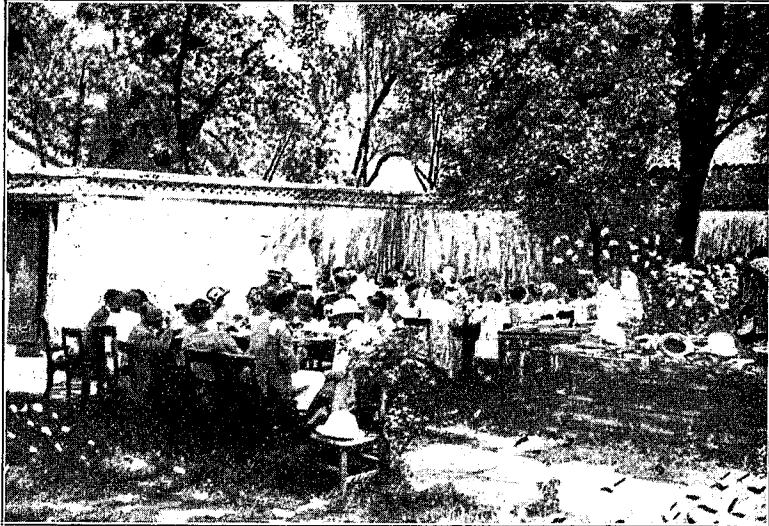
The third, the smallest unit, is the European. I do not know about my colleagues from the Continent, but I must say that those of us from Britain are amazed at the boldness of the conception of an international Christian University. It is something that in our conservative little islands will be impossible for generations to come.

And the task to which these three units are together setting themselves—what is it? It is to give the very best scholarship of both East and West to the Church of Christ, that she may serve China, that China may give her best contribution to the world, may bring her honor and glory into the City of God. That is our act of creative faith.

The most interesting thing to me in the annals of the Old Testament has always been the stories of the boys with those outlandish dreams—dreams that came true—Moses amidst a tribe of slaves dreaming that he could set them free; David while he watched his father's sheep, dreaming that one day he would be a poet and a king; and then later on, the prophets in the heart-break of their country's sorrows, dreaming of the Christ that was to be.

"The greater the vision, the less the sacrifice." And it is the seeing of the Vision that brings it. Think of it once again—to give unitedly the very best that the East and West have to give to the Christian Church in China, that the Christian Church in China may give her best to the people of this great land, and that the Chinese people in turn may give their best to the world.

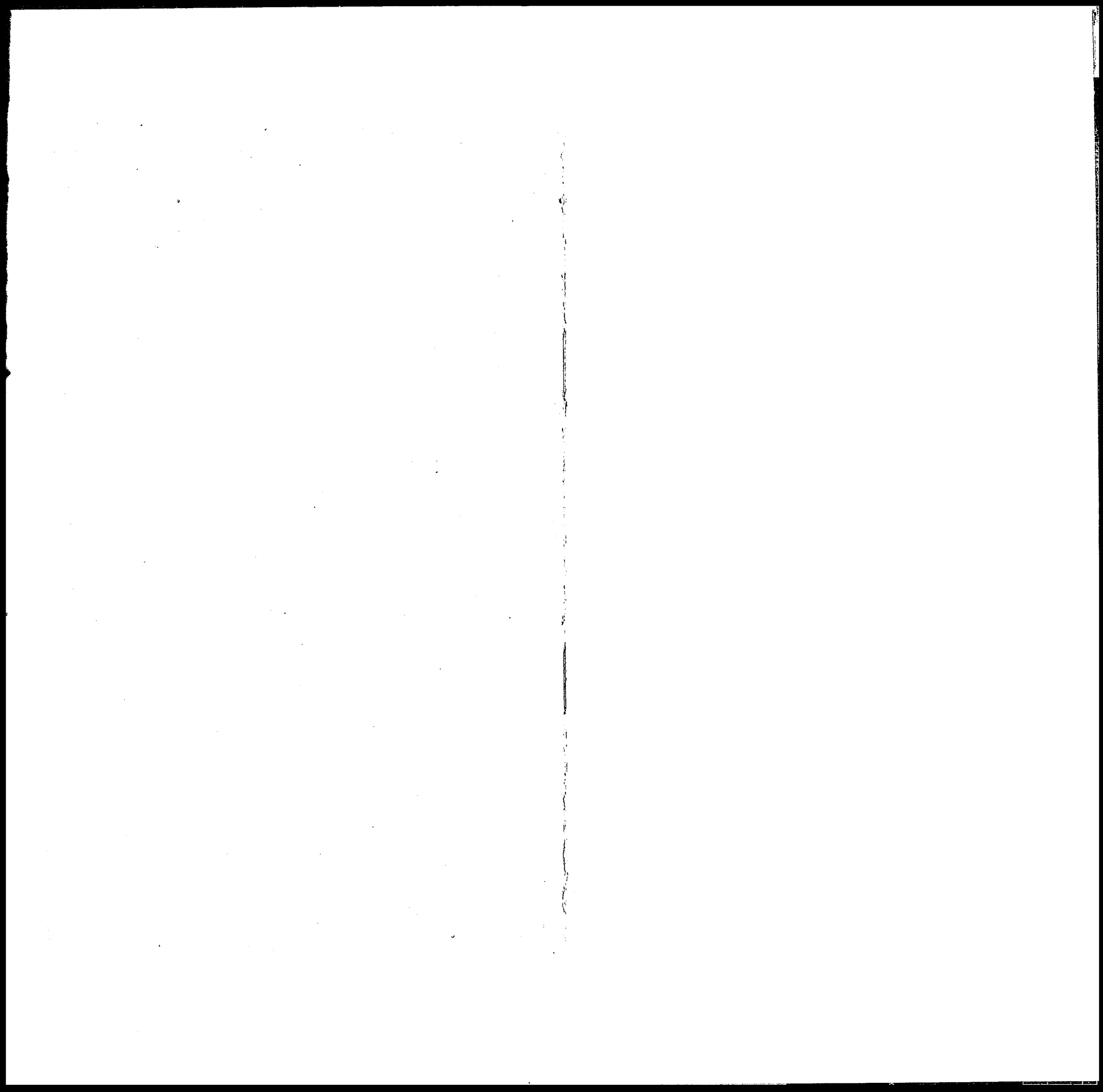
T. M. Barker

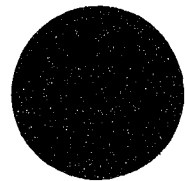
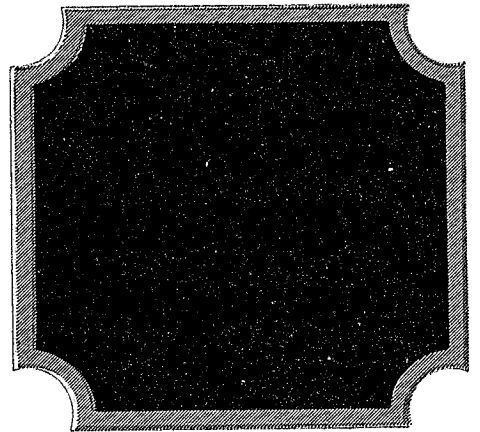


Lunch in Prince Tsai T'ao's Garden.—Snapshot of the faculty's pre-session conference, September 1924. This garden, adjoining the new campus, has been leased for temporary accomodotion of five families and six bachelors of the staff.



First students of the Department of Journalism, opened in 1924. — Seven juniors and two postgraduates, from Manchuria, Sumatra, Macao; and Canton, Shanghai, Soochow, Tientsin, and Peking. This Department, following the example of the Leather Tanning Department which is totally self-sustaining, is issuing a news service and is planning other combinations of student-training and profit-earning, to reduce the difficulty and embarrassment of raising funds by subscription.

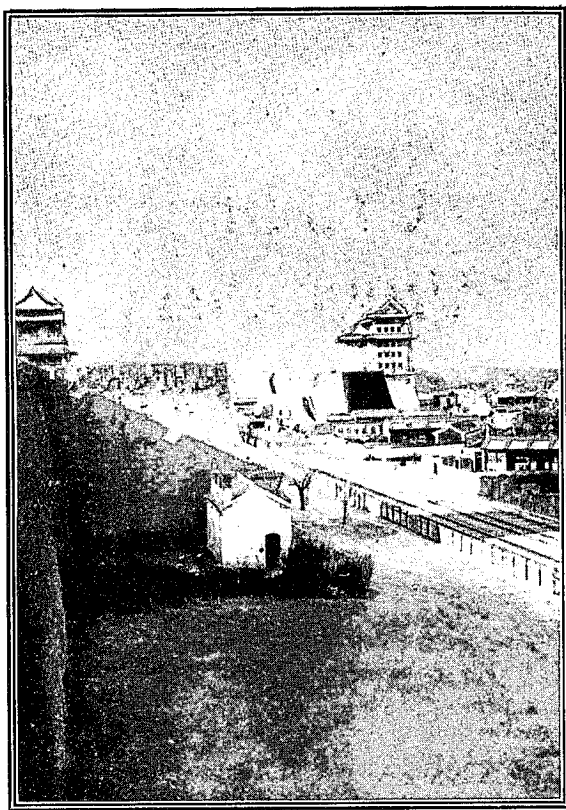




1925

Chinese Name

YENCHING **T**A **H**SUEH



THE 14TH CENTURY WALL OF PEKING GIVES WAY
TO THE 20TH CENTURY RAILROAD.

“The Problem of the Pacific
is the transformation of
the Mind of China.”

PROF. JOHN DEWEY
Columbia University
New York City



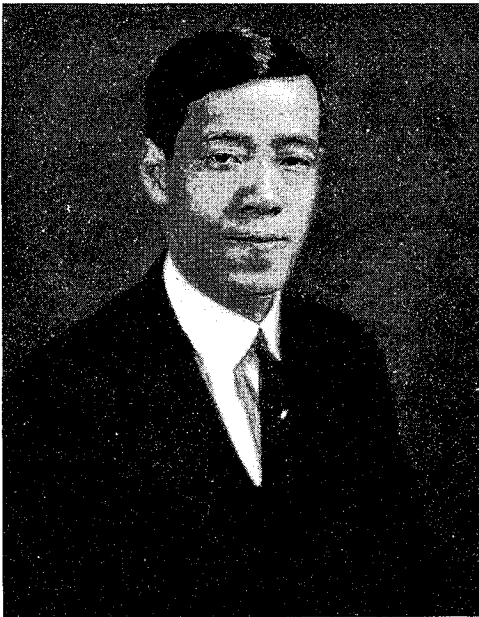
PRESIDENT STUART

Peking University Is

chartered under the laws and regents of the State of New York and fulfills the University requirements of New York State.

It was reorganized in 1917 under the special support of the Methodist, Presbyterian and Congregational Churches of America, and the London Mission of Great Britain. Princeton was founded by Presbyterians alone, Oberlin by Congregationalists, Columbia by Episcopalians and Syracuse and Northwestern by Methodists.

Peking University is a *union* university and located at the Capital of one quarter of the human race.



WILLIAM HUNG, A.B., A.M., Ph.D.
Dean, College of Arts and Sciences for Men.

Peking University Has

one hundred twenty-three professors and instructors of whom forty-five are Chinese. Many of the Chinese hold advanced degrees from American universities.

Peking University has an enrollment of five hundred seventy students this year.

The University has been occupying temporary quarters within the city of Peking for the past seven years. It owns approximately one hundred twenty-seven acres just outside the city on the north, and is erecting thereon an entire university plant.

Seventeen buildings are under construction. Twelve residences have been started and fifteen more will be under construction before June. We plan to move onto the new campus in the fall of this year—1925.

For these buildings and grounds nearly a million one hundred thousand dollars is being spent. No buildings have been begun until the money has been provided for them. We have paid as we have gone.



MISS SUI WANG, A.B., A.M., Ph.D.
 Assistant Professor of Education
 (First Chinese Woman to obtain degree of Ph.D. in an
 American University)

Peking University Needs—NOW

- 1—One dining and recreational hall.
 Cost\$35,000
- 2—Another dining and recreational
 hall. Estimated Cost.....\$35,000
- 3—Athletic Field. Cost.....\$15,000
- 4—Fifteen Residences. Estimated to
 cost each\$7,500
- 5—Infirmary\$20,000

N.B.—Owing to the rise in the money exchange rates
 between America and China, an additional 12½ per
 cent. must be added to each of the above items.

Other buildings will be needed within
 two or three years but these are urgent
 and immediate needs on which con-
 struction should begin at once.

- 6—Mechanical Equipment and Expense
 Fund\$280,000
- 7—Immediate Additional Endowment
 Fund\$1,000,000

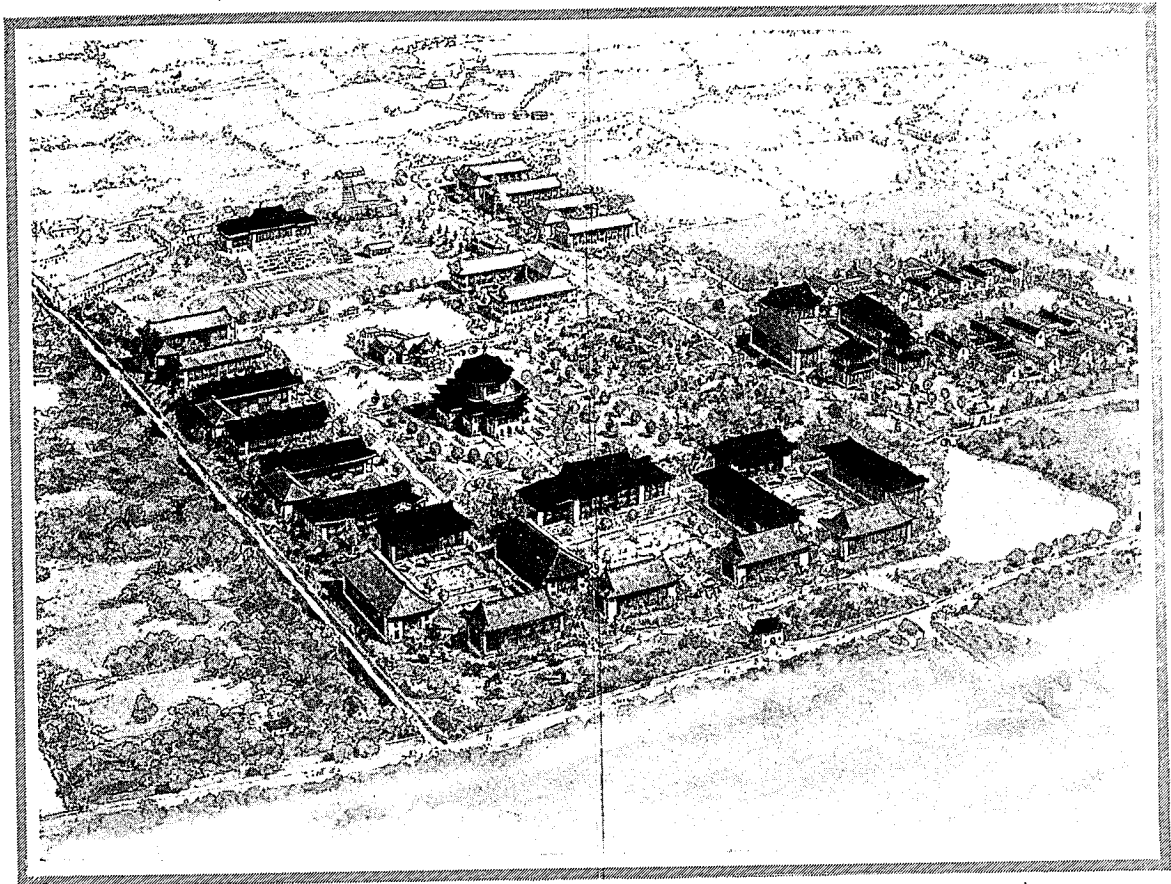
—or annual contributions totaling
 \$50,000 a year until such endowment
 is provided.



T. H. CH'EN, A.B., Ph.D.
Professor of Mathematics.

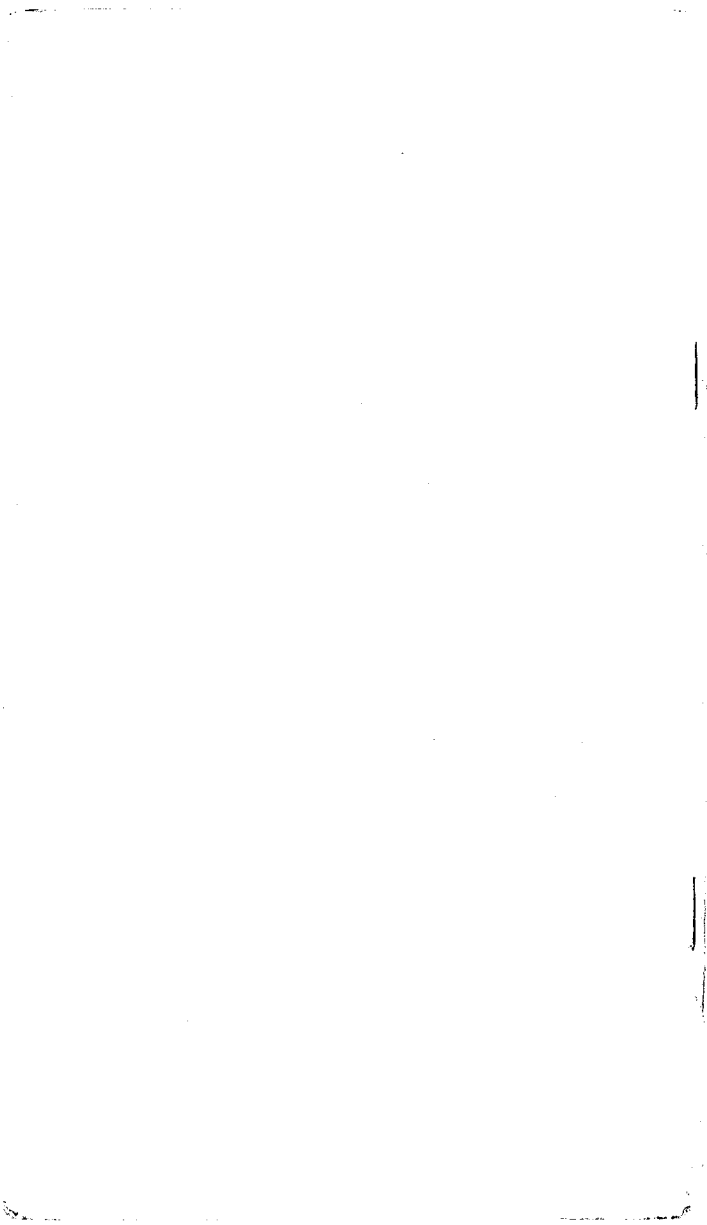
"THIS institution represents the high water mark of American educational effort in this part of China, and if the aims of the friends of the institution are accomplished Peking University will be the culmination and crown of American educational achievement in China."—DR. JACOB GOULD SCHURMAN, *Former U. S. Minister to China.*

Athletic Field
 Infirmary
 Gymnasium Power Plant



Dormitories and Refectories Theological Building Chapel Administration Building Library Woman's College Buildings and Dormitories
 Recitation Building Physics Chemistry
 Biology Geology

COLOR SCHEME:
 Blue—UNDER CONSTRUCTION
 Red—NEEDED NOW



ATTENDING YEN-CHING'S LIVESTOCK

from St. LOUIS to PEKING



BY

BRANSFORD EUBANK

ATTENDING YEN-CHING'S LIVESTOCK
from St. LOUIS to PEKING

BY BRANSFORD EUBANK

In November 1923 a letter from New York came to me at Nixon, Texas, with a proposition to take several head of livestock to Peking for Yenching University, with a view to teaching animal husbandry. I was then handling the correspondence of the local Fair Association, teaching a class of high school boys, doling out bits of agricultural information, and telling folks what might be wrong with their sick horses, cows, pigs and poultry.

On a December Sunday, the Sabbath morning peace of both the telegraph operator and myself was disturbed by the arrival of a telegram which led to meeting President Stuart of Yenching University in Houston, Texas, and the arrangement for me to come to Peking. Then came the rush of getting all the little ends of my Fair Association work rounded up before I should go to New York. When my class of lively youngsters learned of my going to Peking, they became more lively. Most of them suggested that they come along to help me. And many times, afterwards, I wished that I had one, two, or all of them. But other times I was glad I had no more to look after than I did have.

When leaving day came, I began to realize how I had come to appreciate living in a small but very energetic town. Besides the love begotten of mutual municipal and civic disappointments and successes, we had the kindred feeling which comes from being stuck in the same flivver in the same big mudhole. And together we had sometimes swallowed our pride and subdued our anger, to help out another miry victim who we knew would vote against our pending highway bond issue.

After four days at my home, I found myself standing on the corner of Forty Second Street and Fifth Avenue, looking across at the public library, and laboring under the impression there was a circus somewhere around a neighboring corner.

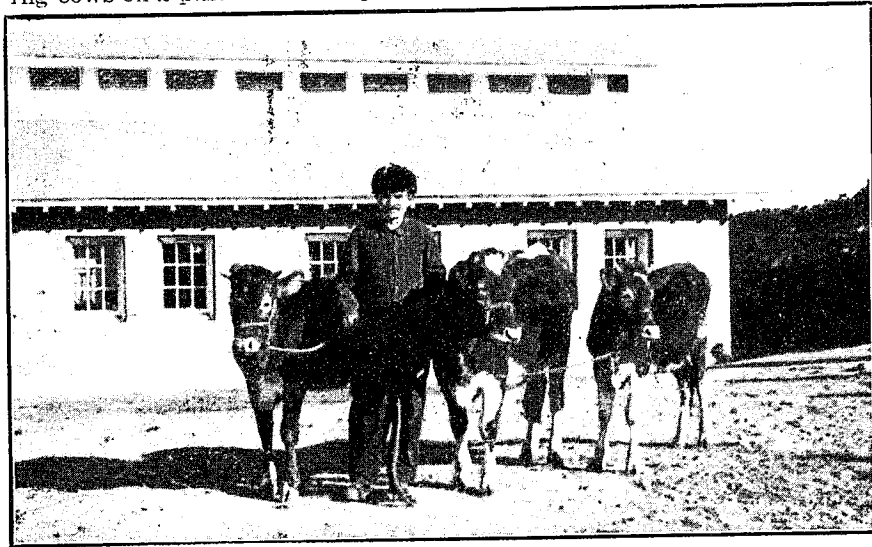
At the Yenching University office at 150 Fifth Avenue, I learned that the livestock hitherto barely mentioned were promises of donations to the University from various breeders scattered all over the United States. All told, there were something like seventy head of stock, including beef, dairy, and dual-purpose cattle; and sheep and hogs and several pens of poultry.

Edited by the Department of Journalism
Yenching University
Printed at Peking, May 1925

These donations had been promised almost two years before. In several instances now we found that promised pairs of stock had dwindled to one single animal or to no animal at all. It was surprising the number of breeders who had gone out of business.

About this time the Foot-and-Mouth disease broke out in California. That meant we could not ship from San Francisco, and still worse that we could not take some ten head of stock contributed by California breeders. Captain Robert Dollar of the Dollar Steamship Line had promised to take the cattle to China free of charge. But since that time the Pacific Shippers' pact had been made, allowing no more free shipments. We had to turn our plans upside down. And besides that, the remaining promises of stock seemed mostly bulls of one breed and heifers of another.

Mr. T. F. Byrd, who was then with Yenching University, and I called on several New York State breeders and wrote letters to others. Secretaries of several livestock breeders associations did what they could to help us. Livestock enthusiasm in the United States seemed to be at a rather low ebb. The majority of the farmer breeders were trying hard to recover from the slump which had followed the autumn of 1921. And the breed enthusiasts who keep cattle on their country estates for the fresh milk or for the primordial peace and beauty of grazing cows on a pasture landscape, never liketo break into their pet herds



Yenching's foundation stock in Guernsey cattle, presented by Mr. Arthur Curtis James of Beacon Hill Farm, Newport, R.I., and Mr. Marshall Field, Caumsett Farm, Huntington, Long Island.

In spite of these difficulties, we received several very valuable animals. By August the California situation had cleared up considerably and I set about arranging to take the stock to Peking. Through the assistance of the traffic department of the Otis Elevator Company, I got booking on the S. S. West Keats, sailing October 18th from Portland, Oregon. Then followed the rush of getting away. Letters and directions had to be sent to each breeder and arrangements had to be made with stockyards to receive and hold the stock.

On October 1, I arrived in St. Louis to collect the first of the animals forwarded by express. At the yards I found several head already there, and others followed in rapid succession. I had planned to get out on Saturday afternoon, but found that several health certificates had been lost. That meant a re-test requiring twenty-four hours before I could get clearance. There was no train out of the yards on Sunday, so I was stuck until Monday.

Thanks to the personal supervision of Mr. Barris and Mr. Cook of the Stockyards Company, on Monday, October 6, I was in a new 40 foot cattle car, with nine head of calves, not little ones either, six hogs, three goats, and six chickens, along with feed tubs, pails and other such necessities. We were headed for Cheyenne, Wyoming. I gave the stock a little hay, bedded them down, and tried to get things somewhat straightened out before nightfall. But it was dark before I was even half through; nor was I ever through on the whole trip. So I got out my cot and made it down and turned in. By this time shadowy bits of Missouri landscape were whizzing by in the darkness.

Sleep came at once and continued until there was an awful crash, flashes of light, and seeming ages of horror. When things began to clear up it turned out that only a bale of alfalfa had fallen on my head. It broke the end of my cot.

Next morning we were standing in the yards at Moberly, Missouri. There was a well in the backyard of a nearby house. I pumped water for the stock.

While I was pumping a milkman came along. But he was not the only reminder that I had not had supper the night before. I bought a quart of milk, putting half of it in my thermos bottle, and made a break for a neighboring grocery store and bought some pork and beans, a head of cabbage, a loaf of bread, some peanut butter, and other edibles. This breakfast did for lunch also, as well as for supper of the night before.

I built a feed shelf across the hog pen end of the car. Then I dug my typewriter out of the pile of plunder and wrote a couple of letters before we pulled into Kansas City, where I watered, filled barrels, fed and bedded again, and made a run for some more supplies in the form of grapes, bananas, sliced boiled ham, bacon and candy.

Next morning we were whirling through the flat prairie lands of Southern Nebraska. I watered the stock while we were stopped at Hastings, for juggling a barrel of water is some stunt to do in a box car even while it is not rolling and pitching. The day was beautiful, warm and sunshiny, and everything was going fine. The pigs, chickens, and goats had all they wanted of the alfalfa which was rank and green along the railroad dumps.

Thus far the trip had been a perfect picnic. That night my bedding sprang a cold air leak about the size of a Texas norther, which sent me shivering back to the caboose. There it was warm and cozy enough, but even on the caboose cushions, sleeping was not as easy as on the cot. When the fifty feet of slack in the seventy-car train was being taken or given, my body would almost be snatched out of reach of my head.

I learned to pillow my head on a blanket folded over my arms, but I had a sore neck for the remainder of the journey. Then the trainmen are nearly all guilty of tobacco, the smoke of some of which would knock the flies off the ceiling. And most trainmen are markedly conversational, which is pleasant indeed until you have severally answered the hundred or so questions of each of the members of each of the crews that you may meet in a day. This is best appreciated when you are trying to get a bit of sleep before the next change.

When we were about due in Cheyenne, I disposed of the whiskers of three days, and washed my face until the high-water lines met at the back of my neck, combed the straw out of my hair, and changed into my coat, trousers, shirt and hat which were swinging where I had hung them when we left St. Louis. In the yards, I locked the car and set out to pick up a couple more head of stock. Thanks to Mr. Charles D. Carey of Carey Brothers, the Stockyards Company, and the Union Pacific agent, everything was ready. But I had to wait a day to have a heifer tested. That night I celebrated with a hot bath and later a beef steak big enough to stand up and bawl. I could hardly sleep in the unaccustomed bed, and was out at six next morning leaving a floor covered with hay chaff and a bathtub looking as if a hog had been scalded in it.



Pair of Shropshire sheep, from the ranch of Mr. R. E. Martin, Bozeman, Montana, with Mr. Eubank and Mr. Walter E. Chamberlain, Director of the Agriculture Department of Yenching University.

We started off in the afternoon, climbing up the mountains. The Berkshire boar had had a little cold and something of a wheeze before we left St. Louis. In the high altitude now, he was having difficulty in breathing. At four o'clock next morning the pig was barely able to breathe, and at six he was dead.

At Green River, Wyoming, it was cold and snowing off and on. The animals were cold, so I covered the car with tar paper. After passing Green River, the train crew kept showing me scenery which I know must have been grand. But I was so tired of seeing things that the thoughts of having to see more made me sick.

On Sunday morning the car was side-tracked at Pocatelle, Idaho. It seemed strange to be standing around dressed like a tramp while people were going by in their best go-to-meeting clothes.

That night we had another long stop. But there was an old Mexican shepherd along with several cars of sheep and we hunted up a restaurant and had something to eat. He had been born in El Paso, and his knowledge of English was far in advance of my Spanish, so we had not such a bad night of it.

At Huntington, Oregon, I had a scare over alleged weevils in the hay and I don't remember much about the next stage except that a kind brakeman showed me some magnificent scenery and that we had no change that night. Next morning I was able to get some more bacon and eggs, but I was still tired and sleepy and sore from top to toe. The poor, shaken calves had almost trampled my toes off. My shins bore the mark of every tub in the car. My neck hurt me to think of it.

All next day we traveled down the beautiful Columbia River. There was only feeding to be done, and I spent most of the time back in the caboose with trainmen, cooking our lunch over the caboose stove. Nothing else happened except that while waiting at one stop I did a funny fall out of the car door, one foot landing on the ground while the other stayed caught in the car door. My shins were skinned.

Next morning in the yards at Portland the first news was that the ship would not sail until a week later. All the pigs, with one exception, immediately took bad colds, which developed into pneumonia. The veterinarians told me that there was not much to be done for them, and the hog men furnished the cheerful information that 50 to 75 per cent of pneumonia hogs died. But I fed carefully, rebedded them every night, and rubbed a lot of medicine on their chests. The pigs seemed to appreciate the rubbing. At any rate, all got better except a Duroc-Jersey that finally died.

On Saturday, October 25, we loaded the animals aboard the S.S. West Keats, and sailed for China. That night, in the dark, I fell through a hatchway and dislocated a shoulder. Next morning I woke to find that we were back in Portland. We had rammed a Japanese freighter down the river and torn a large hole in our bow, and had to put back for at least two weeks for repairs. The first thing I did was to get a man to attend the stock while my shoulder mended.

No sooner had the stock been watered that morning than the Brookmeade Farm bull began to bloat. The ship was being moved so it was impossible to get a veterinarian. I had had quite a little experience with bloat and at last got the bull relieved.

Next day I found a vacant dairy farm about a mile from the ship, where I could keep the stock. When we unloaded them the Brookmeade bull was worse, and a veterinarian pronounced it pneumonia as a result of blood vessels in the lungs being ruptured by the bloat. Before we got him hauled up to the barn he died.

The Toggenberg buck had been wet from the leaky car in which we were moved to the docks, and finally died, probably from cold since there seemed nothing else wrong with him.

After those dark days, the rest of the stock picked up considerably, my arm hurt less, and I began to be hopeful again of getting the animals off to China. Meanwhile I tried to work through the maze of red tape which had prevented getting the several head out of California and succeeded three days before we finally sailed.

On Saturday, November 8, the ship was again turned down the Columbia River. Then we lost an anchor, making another delay. We finally put out across the bar Tuesday, November 11, Armistice Day.

There was something of a blow at sea. But it was not as hard on the cattle as on me. They were all stowed on the port shelter deck, each in a separate crate, bedded down comfortably. When the boat pitched or rolled they would lie down and take it easy. The goats were a little seasick at first, but the sheep didn't mind. The hogs suffered nothing worse than the characteristic chronic conviction that they were being underfed.

Of course I felt fine, though my stomach was attempting contortions on top of an already contortious deck.

Next morning the sea was calm, and I settled down to a regular daily round of five o'clock up and down to feed and water, seven-thirty breakfast, and eight-thirty down again to clean out crates and re-bed and do the odd jobs until lunch. After lunch I usually loafed around until about two o'clock when I would go below again to re-bed, feed, water, and secure everything for the night. After dinner at five o'clock I would go down for a final inspection before bed-time, which was usually eight-thirty.

Once a day I usually went up to the bridge, and the officer on watch would let me steer the ship. The officers and crew were a very pleasant lot. Few people can tell more or more interesting tales than an old sailor. The sailors were keen at arguing and we had some vociferous arguments. Whether the sea stormed or the wind blew, it was always warm and cozy in the cabin.

The officers and crew were greatly interested in the stock, frequently going down to see them. And the animals were a pretty lot. They kept on picking up, and after a week's careful feeding they were sleek and fat again. The pigs gave a lot of trouble by outgrowing their quarters. The hens by their fresh eggs made themselves welcome traveling companions indeed.

In spite of the fact that I bumped my head on nearly everything aboard and we were constantly being slowed down by head winds, the time sped pleasantly along until we met a Japanese fishing boat and then more and more of them, and next morning we were in the harbor of Yokohama. For two weeks the ship nosed around Japan, putting in at Nagoya and Osaka. I went ashore as often as I could. Three more days steaming over calm waters brought us to Dairen, where the ship was tied up alongside a pier, the first since Portland, and we spent three days swapping lumber for soy bean cake and Indian corn. One day more at sea, and on Christmas morning we were anchored off the lightship at Taku Bar, the sea gate for Tientsin.

Two tug-boats came out, each towing a pair of huge steel barges covered with a dirty lot of humanity. We had breakfast and Christmas dinner before the cattle in their crates could be hoisted over the side into the holds of those barges, which were fit for neither beast nor man. After supper I, too, boarded the barges and gave the stock a little hay just before dark.

I tried to sleep on my cot, but even with four blankets it was too cold there. I went up on deck, but it was colder there. The strong north wind was as chilling as a plunge in freezing water. I almost shook to pieces with shivering. The fore-castle, where there was fire, was warm but crowded. The men were very polite, offering me the only stool and making room by the stove. But they were accompanied by hosts of small personal pets, so it seemed well to avoid close contact.

Morning found us alongside the bank in a city which I was delighted to learn was Tientsin. Mr. C. C. Yu of the Agriculture Department of Yenching University came to help me get the stock to Peking. Mr. Walter E. Chamberlain, Director of the Department, joined as later.

A civil war happened to be going on to the South, and the railroad was in military hands. Fearing delays, Mr. Yu had engaged a barn, where we left all the stock in care of a Russian herdsman and a Chinese coolie, employees of the Department.

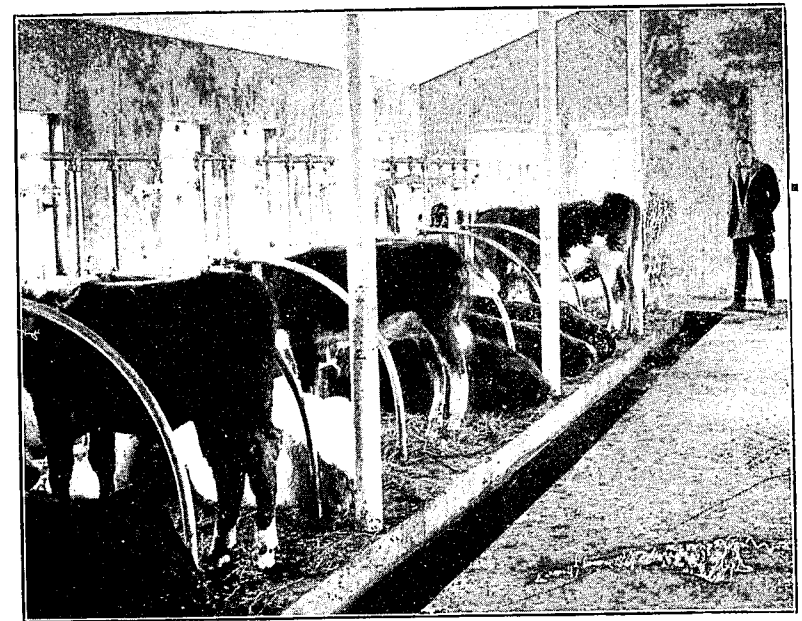
It was a holiday, however, and not military control of the railway, which made us lose another day at Tientsin. The Chinese Ministry of Communications had generously and courteously granted free rail transportation for the stock, and had a pony car already waiting for us at Tientsin. This one car was too small to accommodate the whole lot. We went to the station master, who sent us on to see the military man in charge of the railway section. He was a kindly old gentleman, and

after asking us several questions concerning livestock and showing much interest in our importation, got another car for us.

We got loaded by 8:30 o'clock next morning, but only to have to wait all day and half the night for a chance to move out among the processions of troop and ammunition trains. The north wind started again after a lull, and snow began to fall. The cold can get terribly keen in North China.

After midnight a locomotive picked up our cars. By daylight we were half way to Peking—which normally is about a six-hour run from Tientsin. All day long we were shunted and switched about at little station after little station, crawling slowly to the battlemented and pagoda-spined city of Peking. We circled half way around the city over the belt line that follows the ancient capital city walls.

At sunset—it was New Year's Eve—the cars were sidetracked in the Northwest suburbs of Peking, at Tsing Hua station, half a mile from the new site of Yenching University. We had all the animals safely housed there by an hour after dark, in the new brick dairy barn built for them.



Dairy barn interior.—Some of the imported animals in their new home. Mr. Eubank in background.

THE STOCK

The shipment consisted of fifteen head of cattle, six hogs, two sheep, three goats, and twenty chickens.

The cattle included two head of Aberdeen-Angus, the bull "Plowcap" a nice representative of the breed, son of Plowman 221,051, champion 53 times as a 3 year old including grand champion of Canada, donated by I. R. Kershaw of Muskogee, Oklahoma. The heifer (called "Piggy" because we have not yet received her papers) is an unusually nice representative of the breed, very typical, hearty, and a perfect beauty, gift of Mrs. Florence V. Eckhart, Ardson Farm, Armonk, New York.

Five Guernseys: "Brookmead's Traveler" an eight months old bull calf tracing to May Rose 2nd nine times, May Rose King 4 times, King of the May 3 times, to two world's champions, Dolly Dimple and May Rilma, and half-brother to Langwater Steadfast who sold for \$25,000. A nice calf indeed, with his own ideas about most things. Contributed by Frank Graham Thompson of Brookmead, Pennsylvania.

Mars of Annandale 92716, an eighteen months old bull sired by Warcload of the Glen, and out of Marcella of Annandale, Advanced Registry 15, 307. A good representative of the breed. Gift of Moses Taylor, Annandale Farm, Mt. Kisco, N. Y.

Beacon Hill Joan, nine-months-old heifer out of Beacon Hill Daisy, and Beacon Hill Pioneer, whose dam made 604.52 lbs. butter in G. tracing several times to Langwater Royal. A very pretty calf indeed with a marked fondness for apples and an oft expressed love for human companionship (incidentally nicknamed "Nancy" and fed apples by the third engineer, getting the last one Christmas morning). Given by Arthur Curtiss James of Beacon Hill Farm, Newport, R. I.

Two more heifers, gift of Marshall Field, Caumsett Farm, Huntington, L. I. Caumsett May, a nine-months old heifer of good type and well developed for her age, out of May of Williamsburg, sired by Raymond's Foremost of a Langwater strain of A. R. ancestors; and Caumsett Flower of Waddington 14 months old, sired by Raider's Flower de Lis of Waddington, whose nearest forebears came in the A. R. class, and out of Raider's College Welford of Bethany 99271 who made 525.49 lbs. butter in "F", also from strict A. R. ancestry.

One Ayrshire bull, gift of Hugh J. Chisholm from his Strathglass Farm, Port Chester, N. Y., "Strathglass Major Fizzaway" sired by Penhurst Mischief Maker who has 10 A. R. daughters, whose sire has 22 daughters with 29 records averaging 9717 lbs. milk and 393.91 fat and whose dam, Imperial Garclaugh May Mischief 27944, held the unexcelled record of 25329 milk and 894.91 fat; out of Strathglass Mary Fizzaway A. R. 4083. Good-looking and well-behaved bull on all occasions.

One Holstein-Friesian heifer contributed by Le Roy Munroe of Jordan, N. Y., a pretty calf of nice size and excellent lines, sired by Woodmont Echo Sylvia, champion first prize 3-year-old New York State Fair 1922, son of Butter Boy Empress, 30th grand champion N. Y. State Fair 1921; out of an untested two-year-old heifer that was above the 10,000 lb. milk mark in 11 months. The heifer with a three-fourths brother took fifth premium in a class for two calves where there was real competition, in the last N. Y. State Fair.

Four head of Herefords, a pair each of the polled and horned varieties. The horned bull Bonnie Perfect, sired by Commander 790703, dam Rue Perfect 689361. A stylish and quite symmetrical calf, the gift of Reginald H. Parsons of Seattle, Washington, from his Mounterest Ranch at Holt California. The heifer Vain Colald

contributed by Carey Bros., of Cheyenne Wyoming. As pretty and as symmetrical a little heifer as one would see in a day's ride in the "Whiteface country". The Polled Hereford heifer, nice-sized and well-marked, contributed by Goernandt Bros. of Aurora, Kansas.

A pair of Shorthorns; the Bull Peking Reserve and a blocky and quiet calf, donated by the American Shorthorn Breeders' Association through the courtesy of E. W. Harding.

The sheep are a pair of Shropshires: the ewe a beautiful spring lamb, donation of Mr. R. E. Martin of Bozeman, Montana, the ram, a fine large fellow also from Mr. Martin's herd.

Four Poland China hogs, three secured as donations by the effort of Mr. G. W. Davis Secretary of the American Poland China Record: a fine big-type boar from the W. T. Rawleigh Company of Freeport Ill; a sow from Tagus Ranch, Tulare, California; a sow pig from Oregon Agricultural College, Corvallis, Oregon, and a fine Big-Bone sow from Henry Kelting of Martinton, Ill.

A Tamworth sow pig from Bear Creek Farm, Hamilton H. Simpson proprietor, Palmer, Ill. A Berkshire sow pig from Carl Wallace of Sycamore Farms, Pottstown, Penn.

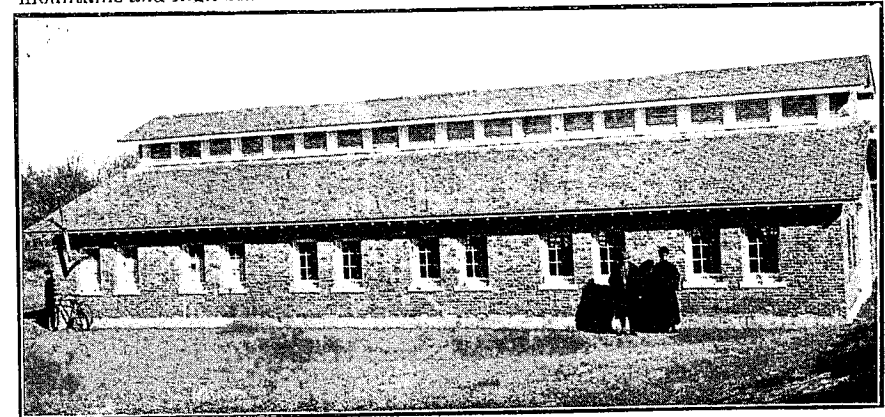
The two pigs that died were a Berkshire boar from H. C. & H. B. Harpending of Dundee, N. Y., and a Duroc Jersey sow pig from Harry Riggan, Petersburg, Ill.

The Goats are Toggenbergs, the buck a large kid contributed by Will L. Te Walt, Secretary, American Milk Goat Breeders' Record Association, Vincennes, Indiana.

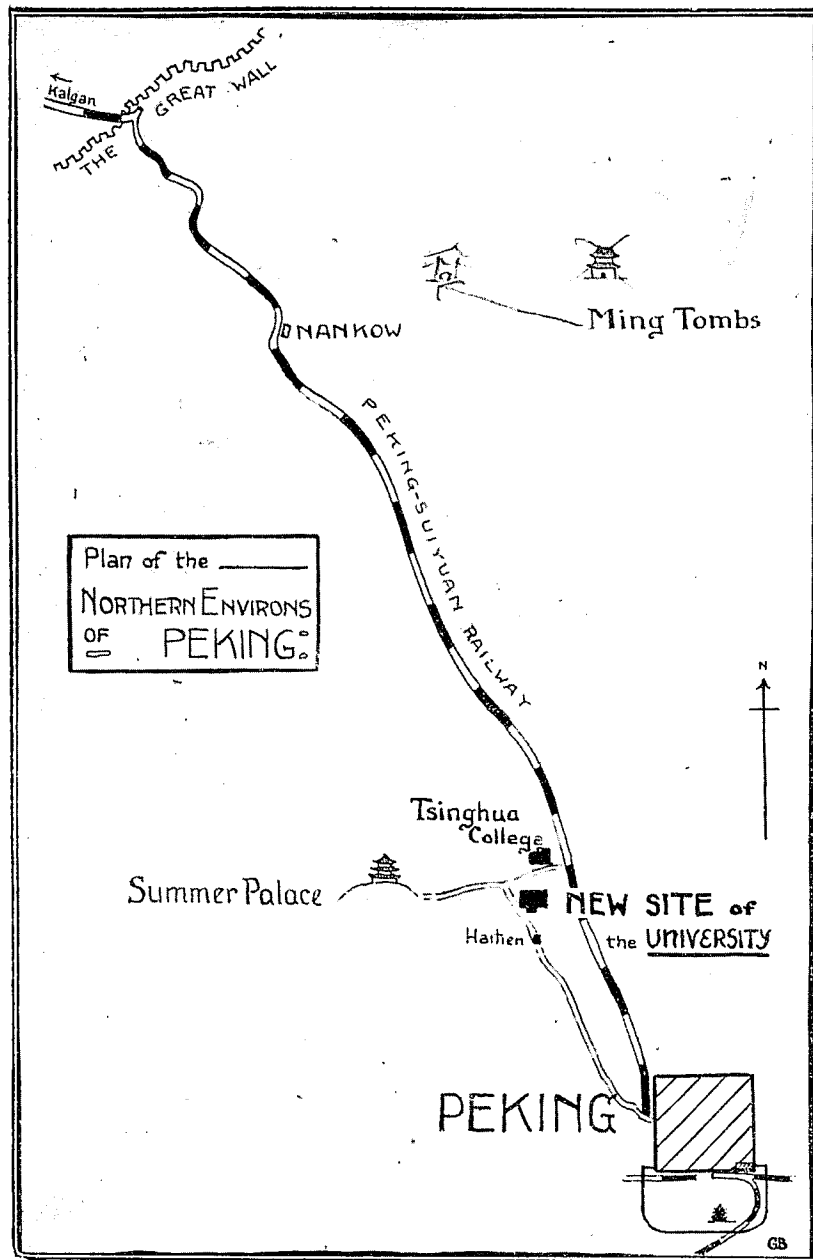
The chickens include a trio of Silver Pencilled Wyandottes contributed by Fred F. Field, Jr. and Fred W. Rogers, of the International Silver Pencilled Wyandotte Club. Six Single-Comb White Minorcas from G. G. Truman, the largest specialty dealer in America, of Perrysville, Ohio.

Mr. Franklin H. Warner, of the Warner Chemical Company, and Vice-President of the Trustees of the University, gave us a dozen White Leghorns from his flock.

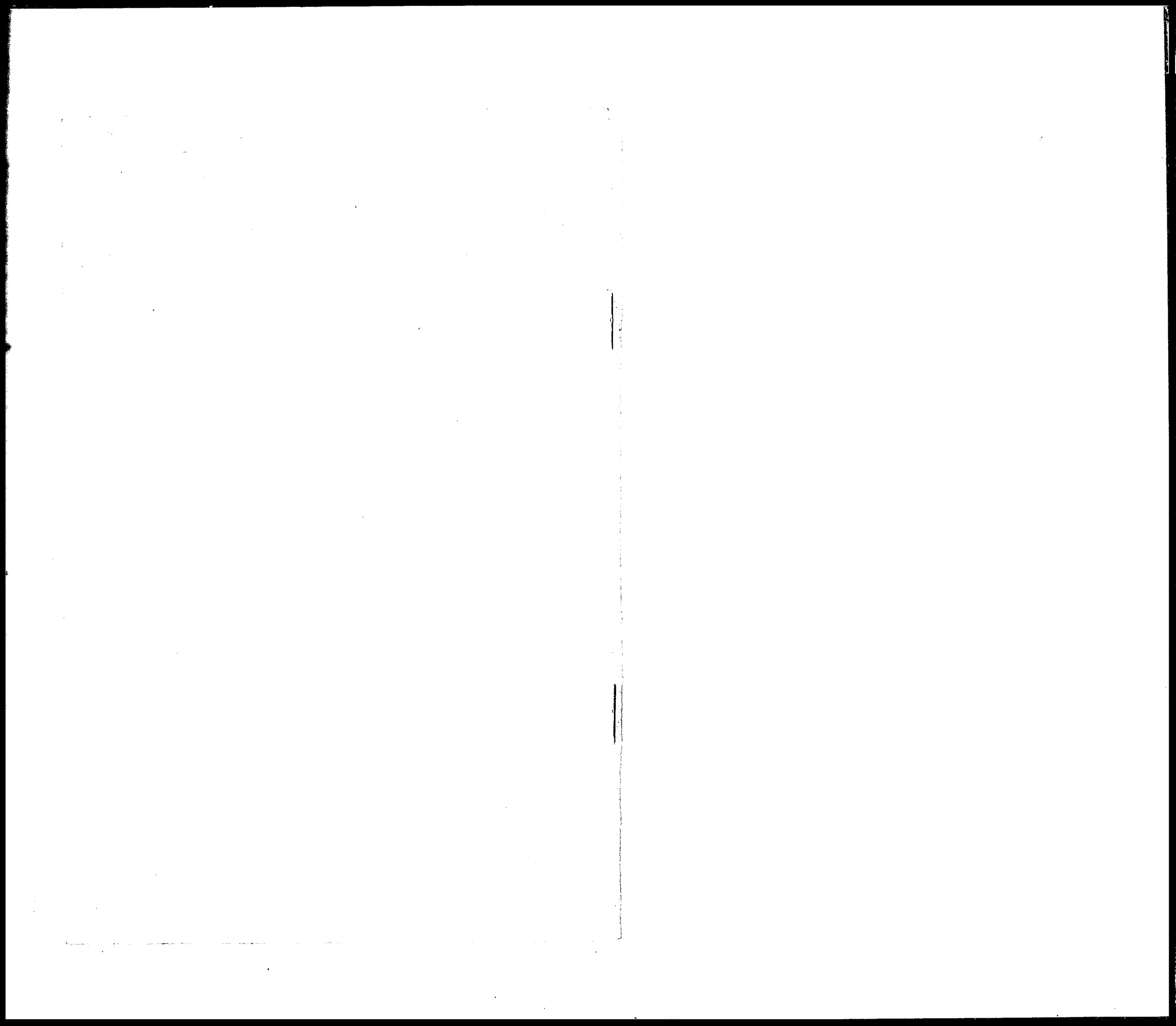
All told they were a pretty lot of livestock, and certainly as pleasant a group of traveling companions as ever accompanied a man for three months across plains, mountains and high seas.



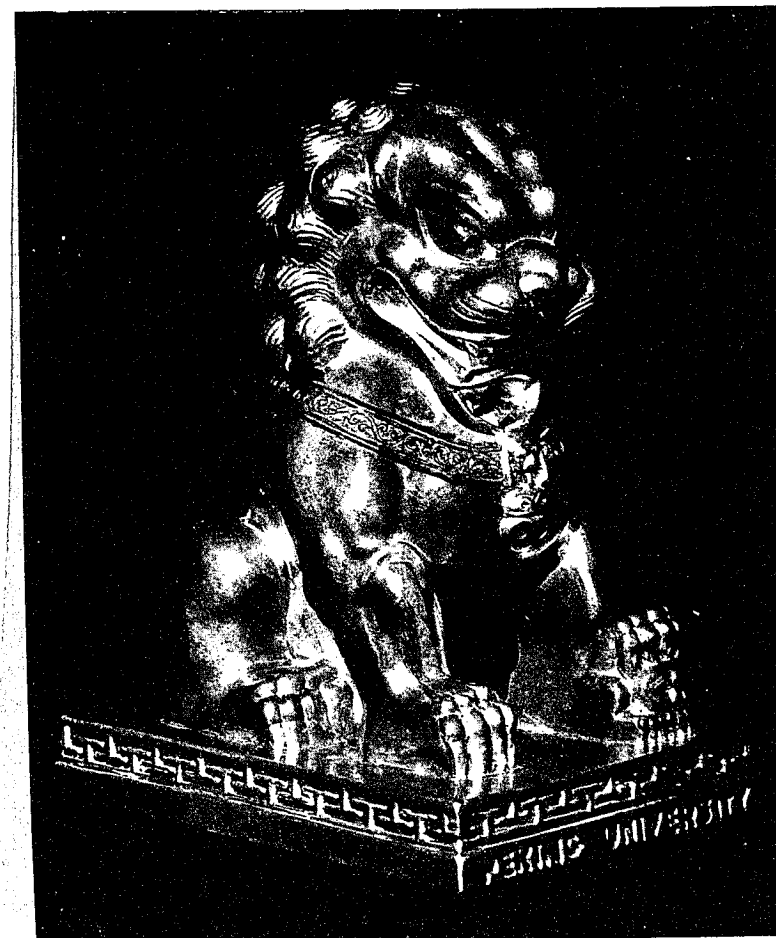
The dairy barn. Built on the most approved plans, thoroughly sanitary, and equipped with Loudon stable fixtures, it stands a model for the dairymen of China in developing sanitary dairies



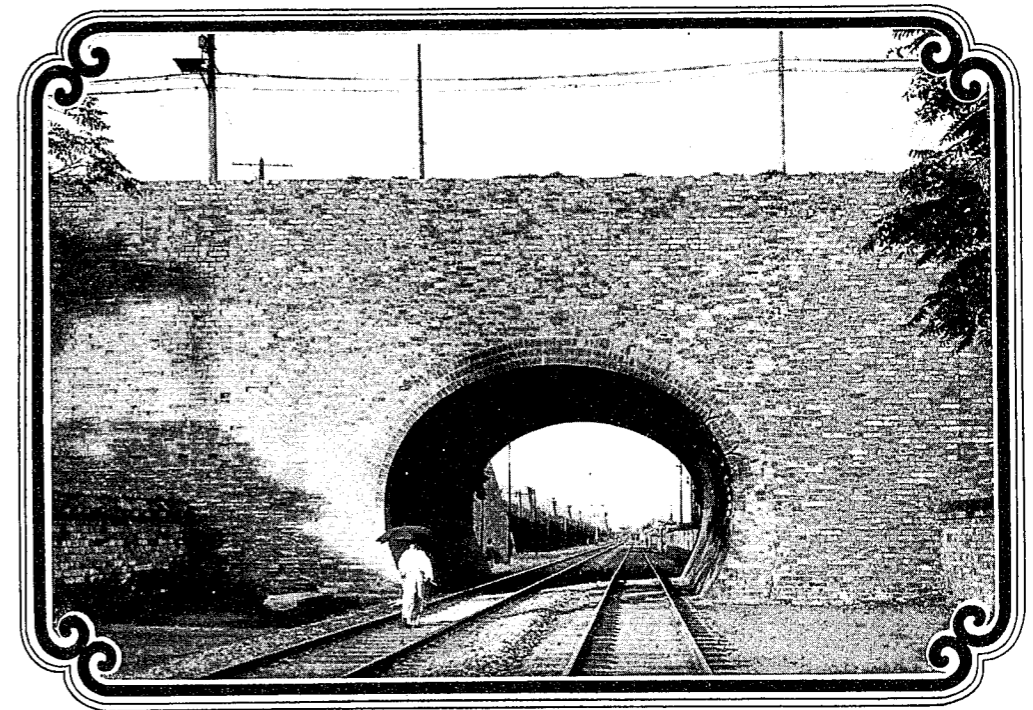
Peking West will be the University's post office address at the new site. A stone-bordered willow-shaded boulevard, built for the emperors to go to the Imperial Summer Palace, leads five miles from Peking to the 120-acre campus. Tsing Hua (American Remitted Indemnity) College, a railway station, and the town of Haitien are close by. The site was formerly an imperial estate. It faces the Western Hills and has every natural advantage to make it as fine a university campus as there is in the world.



ca. 1925



Peking (Yenching) University
At the Capital of China

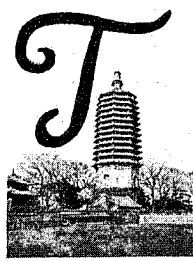


The railroad piercing the wall of Peking

THESE walls stood unmolested for more than seven hundred years but they now serve chiefly as a glorious monument to the past.

In some Chinese cities the walls have been torn down and trolley lines built over their vacant spaces. Steel rails, electric wires, steamer lines and the very radio-filled air itself are gradually knitting together the teeming millions of China. No longer is China a "Walled Kingdom."

Twenty-five years ago the Boxer Uprising took place. Twenty-five years hence China will have established a firm government and will dominate the western side of the Pacific.



THE famous P'ailou or Memorial Arch in honor of Confucius located in Peking. It is one of the beauty spots of the city. This great sage of China lived 551—478 B. C. He declared that the education of the young was the foundation of the state. He worked out a system of philosophy and tied the nation to it for more than two thousand years. He revived old customs, taught the beauty of the past, and compiled into the Chinese Classics much of the known information and wisdom of the twenty-four hundred years preceding himself.

Soon after Confucius' death his compilation of the Classics was made standard instruction in all Chinese schools. From 177 A. D. only those holding degrees of proficiency in



Confucius' Memorial Arch

the memorizing of the Classics were eligible for appointment to political office. Thus through political requirement and uniform instruction the Chinese Classics became the conservator of Chinese life. But great as are their moral precepts and the system of life invited, these have kept China's face turned toward the past for twenty-five centuries. It is difficult to over-estimate the extraordinary influence of this uniform educational system of Old China.

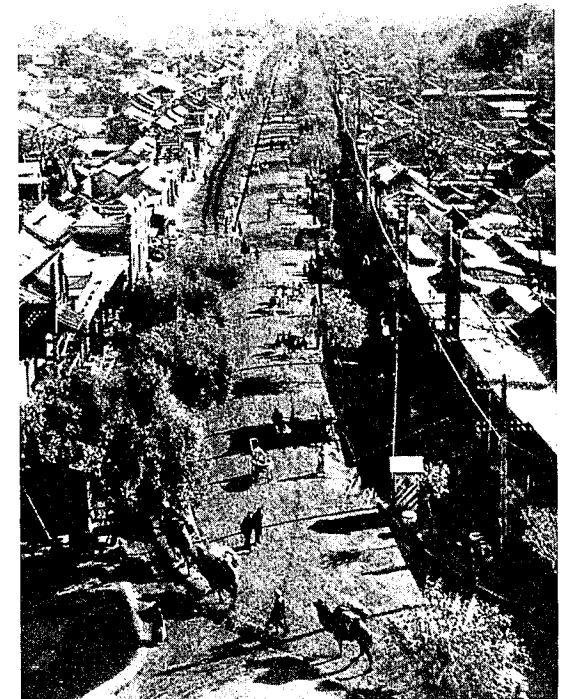
MODERN Peking is a complex capital. Here is the center of the political and intellectual life of *one-quarter of the human race*. Here are the embassies and ministries from every nation, each occupying its own little compound.

Here are located many different schools and "colleges" though of the many students in the city probably not more than ten percent are actually of university grade.

To Peking, until 1900, came for final examinations in the Classics all Chinese seeking political appointment. Today the city remains the intellectual capital though the curriculum is modernized and searching the future, while honoring the past.

The great international university in the city is Peking (Yenching) University, incorporated under the regents of New York State in 1889, unified in 1917, and now completing a new campus and building program involving an initial expenditure of nearly two million dollars.

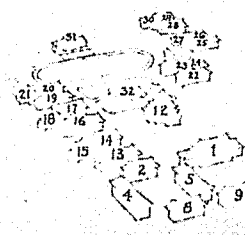
The story follows.



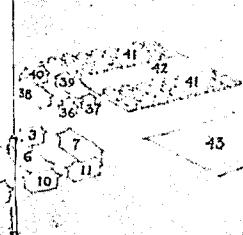
A street of Peking



- 1-BASHFORD HALL: ADMINISTRATION & ASSEMBLY
- 2-NINDE HALL: SCHOOL OF THEOLOGY
- 3-BERRY MEMORIAL LIBRARY
- 4-RECITATION BUILDING
- 5-RECITATION BUILDING
- 6-PHYSICS AND BIOLOGY BUILDING
- 7-CHEMISTRY AND GEOLOGY BUILDING
- 8-FUTURE EXPANSION OF ACADEMIC GROUP
- 9-FUTURE EXPANSION OF ACADEMIC GROUP
- 10-FUTURE EXPANSION OF ACADEMIC GROUP
- 11-FUTURE EXPANSION OF ACADEMIC GROUP
- 12-WHEELER CHAPEL
- 13-THEOLOGICAL SCHOOL DORMITORY
- 14-GAMBLE DORMITORY
- 15-DINING HALL
- 16-FINLEY DORMITORY
- 17-DORMITORY
- 18-DINING HALL



- 19-MEMORIAL DORMITORY
- 20-DORMITORY
- 21-DINING HALL
- 22-30-FUTURE EXPANSION OF DORMITORIES
- 31-WARNER GYMNASIUM
- 32-SOCIAL CENTER AND RETREAT
- 33-
- 34-
- 35-
- WOMAN'S COLLEGE:
 - 36-ADMINISTRATION BUILDING
 - 37-DEAN'S RESIDENCE
 - 38-FINE ARTS BUILDING
 - 39-SOCIAL AND ATHLETIC BUILDING
 - 40-SAGE MEMORIAL: JUNIOR COLLEGE BUILDING
 - 41-DORMITORIES AND DINING HALLS
 - 42-PLAYGROUND
 - 43-SITE FOR PRACTICE SCHOOLS (SCH. OF EDUC.)



Architect's drawing of the

The following numbers are completed or under construction: To heat and light these buildings as well as to provide water and sewage requirements alone, together with a power plant, are being completed at

new buildings of the University

1, 2, 3, 6, 7, 13, 14, 15, 16, 17, 18, 31, 36, 37, 39, 40, 41 necessitates more than a mile of trench and equipment. These mechanical a cost of approximately three hundred seventy-five thousand dollars.

COLLEGE OF ARTS AND SCIENCES FOR MEN



*William Hung, M. A.
Dean of the College of Arts and Sciences for men*

THIS College has today an enrollment of five hundred and fifty college students. For three years we have been forced to refuse instruction to two-thirds of those applying for admission because our temporary buildings were inadequate to provide for more. This number of college students, however, is considerably larger than that of any other foreign school in China.

The Rockefeller Foundation established the China Medical Board to conduct its health work in China.

Below is shown a portion of the Board's beautiful and perfectly equipped buildings in Peking. Through the assistance of the China Medical Board our scientific departments take care of the pre-medical training for this school.

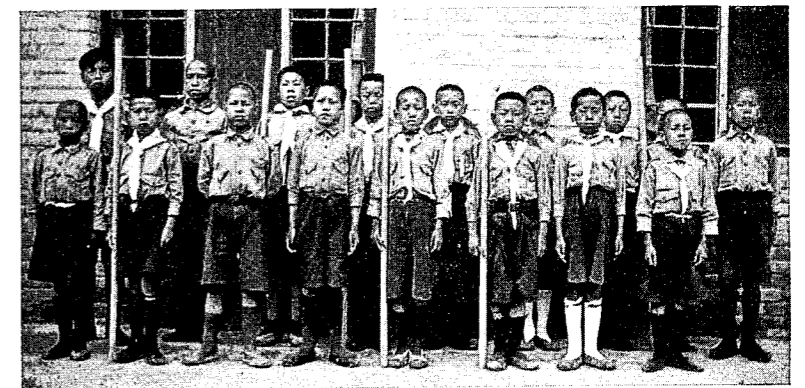


Two of our new Science Buildings

PEKING UNIVERSITY is the *only* University with a Christian purpose serving a population in northern China of *seventy-five million people*—approximately three-fourths of the entire population of the United States. Because of its location at the capital, however, Chinese students also come from every province in the country, from the Malay States, Java and Sumatra.

In addition to other sources of qualified students, the University draws from the large preparatory schools of the Congregational, Presbyterian and Methodist churches in Northern China.

A group of Scouts in the Practice Schools of the Department of Education.



JOURNALISM

TWENTY-FIVE years ago there were practically no Chinese newspapers in China. Today the number of daily Chinese newspapers is more than seven hundred, and though many of these are used for propaganda purposes, nevertheless they all contain the news of the world. There are about two hundred daily newspapers published in Peking in the Chinese language.



Even the ricksha coolie reads about you



A newspaper Bulletin board

In addition to these there are many foreign newspapers published throughout China.

During the lifetime of young people now living, China will turn from an illiterate to a literate nation. Her people then will be bound together by common thought and common national aspirations.

Our Department of Journalism was established in 1924 at the request of the other Christian colleges in China.

AGRICULTURE

THE economic problem of China is largely an agricultural problem. Forty per cent. of the population of the United States raise a sufficient amount of food to feed the other 60% of the population and provide a large surplus of grains and other cereals for export.

Eighty per cent. of the Chinese population is engaged in agriculture yet they provide barely enough to feed the other 20% of China's population in normal times. There is always a deficiency with famine resulting when crops fall below normal.

The Department of Agriculture of the University has been in operation only three years but it already has successful branches in Agriculture, Horticulture and Animal Husbandry.



A Country Village Just Outside Peking



Three cows and four men to plow a small field

COLLEGE OF ARTS AND SCIENCES FOR WOMEN



After classes in our temporary buildings

NO nation ever rises above its womanhood. Dr. Arthur H. Smith, missionary, scholar and author, resident for nearly fifty years in China, wrote in 1912,

“The most comprehensive and far-reaching of all, greatly transcending in importance the spectacular alterations in the form of government is the potential and in part the actual liberation of the women in China — one of the great events in the social history of mankind.”



“When the percentage of women who can read or write is estimated at one in a thousand, we may make the general statement that at the time when China was opened to foreigners, a little over a half century ago, the women of the nation were illiterate and wholly without the benefits of any education beyond that which came in the regular rounds of their household and field duties.” Margaret E. Burton in “The Education of Women in China.”



Russell Sage Memorial Recitation Hall

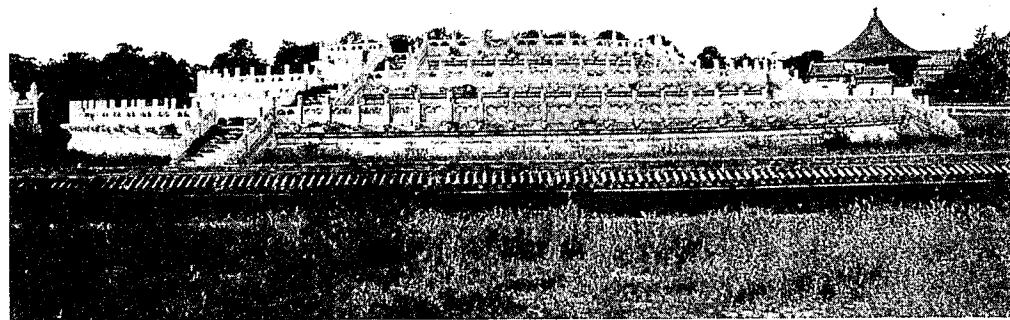
THE first school for girls in Peking was established in 1872. This school is now one of the preparatory schools for Peking (Yenching) University. There was no government school for women anywhere in China until 1887.

The Woman's College uses the scientific and library facilities in common with the rest of the University. The dormitories, gymnasium and recitation hall are used in an adjoining group on the campus.

Here the leaders of the new womanhood will be trained.



SCHOOL OF RELIGION



The Altar of Heaven, located in the Southern City of Peking

THE permanence of a people is determined by its character. Though the University and its School of Religion are partly supported by a number of cooperating Protestant denominational bodies, there is no creedal conflict. We do



*Dean T. T. Lew, on the left
Professor T. C. Chao, at right*

not carry into this school the ecclesiastical controversies of the Occident. The Chinese professors in this school are profoundly interested in the development of the Christian church in China on a Chinese basis and with thoroughly qualified ministers for its leadership.

There are more college graduates in this School of Religion than in all the other Protestant theological schools of China combined.

OUR PURPOSE

A Statement by Dean William Hung

“**R**ECENTLY there has been much discussion as to whether a place ought to be given to the *Christian* school in a Chinese system of education. Among the most vigorous defenders of the Christian school quite a few are themselves not professed members of the Christian Church.

Christian education differs from non-Christian education chiefly in the degree of emphasis on the right use of the right thing. Mankind has suffered much because some educated men have learned the wrong use of the right thing. What is the use of providing education to make the strong stronger, who feel no mercy for the weak? What is the advantage of teaching the rich to be richer, who will only take away from the poor?

The Christian college seeks to give the student a sense of responsibility for the welfare of others; to teach him the art of transforming his passion into power; and to equip him, not only with professional skill, but also with the wisdom to use his skill for good.”



A portion of our Faculty residences adjoining the Campus

PEKING University is chartered under the laws and Regents of the State of New York and fulfils the University requirements of New York State. The four participating missions and other organizations which share regularly in the maintenance of the University are:

Board of Foreign Missions of the Methodist Episcopal Church.

Board of Foreign Missions of the Presbyterian Church in the United States of America.

The American Board of Commissioners for Foreign Missions. (Congregational)

The London Missionary Society.

The China Medical Board, a division of the Rockefeller Foundation, grants an annual sum for a limited number of years towards the pre-medical science courses offered in collaboration with the Peking Union Medical College.

The United Free Church of Scotland assigns one man to the staff.

The Anglican Mission (S. P. G.) assigns one man to the staff.

Princeton-in-Peking maintains the Departments of Sociology and Political Science.

An International Faculty

The 132 members of the University staff include Chinese, Americans, English, Irish, Scotch, Canadians and Swiss. 48 of these are Chinese, many of whom hold advanced degrees from American Universities. 11 of the foreign members of the staff, including President J. Leighton Stuart, were born in China.

Board of Trustees, Peking University

Luther B. Wilson, *Honorary President*

Bishop of the Methodist Episcopal Church, New York City

Franklin H. Warner, *President*

President of the Warner Chemical Company, New York City.

Member of the American Board of Commissioners for Foreign Missions.

William P. Schell, *Vice-Pres.*

Home Base Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., New York City.

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Member of the Board of Foreign Missions of the Methodist Episcopal Church, formerly Vice-President of F. W. Woolworth & Company, New York City.

Mrs. J. M. Avann

Chicago.

George G. Barber

Chairman of the Board Continental Baking Corporation, New York City
Member Council of the Presbyterian Church in the U. S. A.

James L. Barton

Secretary, American Board of Commissioners for Foreign Missions, Boston, Mass.

Arthur J. Brown

Secretary, Board of Foreign Missions of the Presbyterian Church in the U. S. A., New York City.

S. Parkes Cadman

Pastor, Central Congregational Church, Brooklyn, N. Y.

Mrs. George M. Clark

Chicago.

Ernest A. Evans

Clark, Childs & Company, New York City.

Frank D. Gamewell

Associate Secretary, Board of Foreign Missions of the Methodist Episcopal Church, New York City.

F. H. Hawkins

Secretary, London Missionary Society, London, England.

John Grier Hibben

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Professor, Union Theological Seminary, New York City.

George T. Scott

Secretary, Board of Foreign Missions of the Presbyterian Church in the U. S. A. New York City.

William J. Thompson

Professor, Drew Theological Seminary, Madison, N. J.

W. R. Wheeler

New York City.

Arthur J. Stock

Member, Board of Foreign Missions of the Methodist Episcopal Church, Detroit, Mich.

Mrs. O. R. Williamson

Chicago

Eric M. North, *Secretary and Asst. Treas.*, New York

Board of Managers of the University

The local administration of the University is carried on by a Board of Managers resident in China. Among these are representatives of the different missions cooperating in the University, the American Minister to China, and a very considerable number of outstanding Chinese and Americans.

The responsibilities of the University are carried by the Board of Trustees in America and the Board of Managers in China.

Officers of the University

J. Leighton Stuart

President

Henry W. Luce

Vice-President

James H. Lewis

Executive Secretary

OUR CHINESE NAME

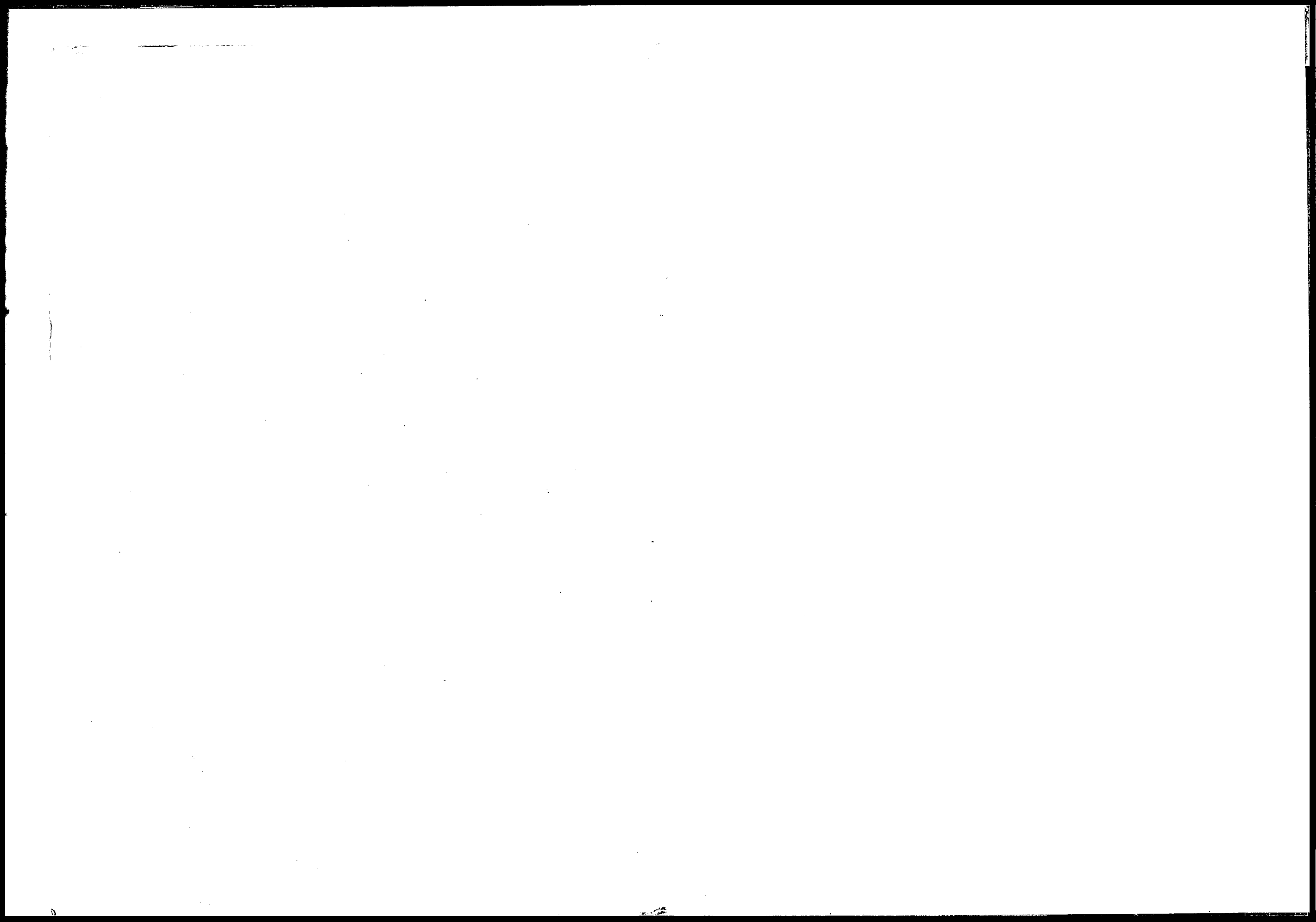
THE Chinese name of the University is *Yenching Ta Hsueh*. *Ta Hsueh*, Higher Education, is the modern Chinese word for University, adapted from the name of a classic essay on Confucius' teachings concerning the highest form of education.

Yenching is the scholars' favorite among the dozen historical names of Peking. *Ching* means Capital. *Yen*, the Swallow, became associated with the Peking region thirty centuries or so ago. The Han Emperors rebuilt and enlarged the city and called it the City of Yen. Later, for more than a century, leading into the Golden Dynasty, *Yenching* was the official name of the city.

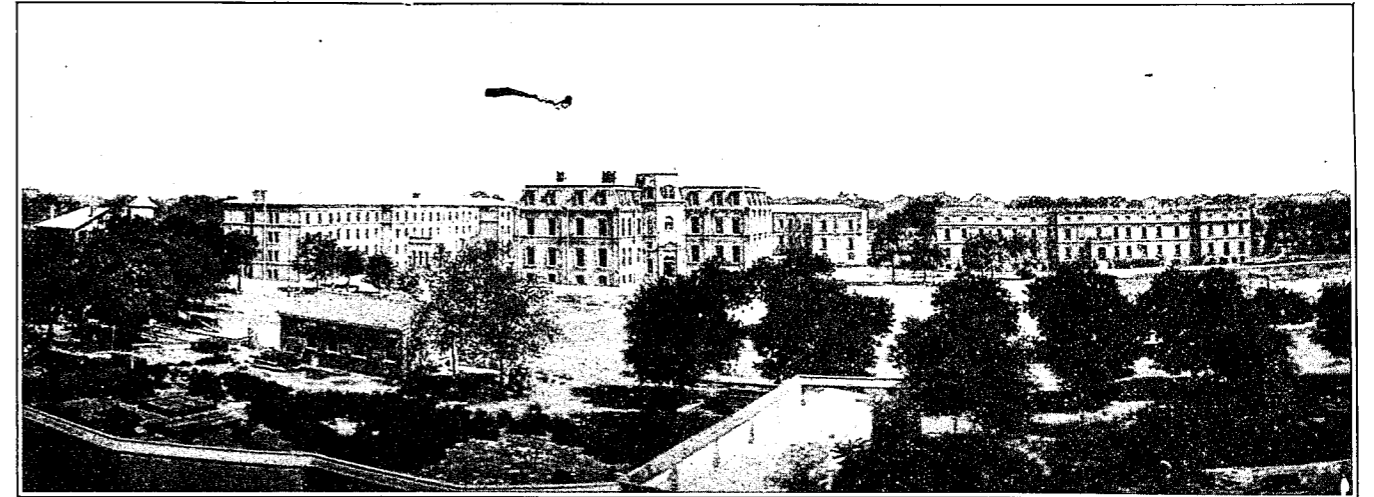
Since then, *Yenching* has come to betoken Peking as the Golden Cultural center, the educational capital, of China. Non-Chinese living in China naturally adopt this name so that all over China the University is now known to Chinese and foreigners alike as *Yenching* rather than *Peking University*, the name under which it is incorporated.



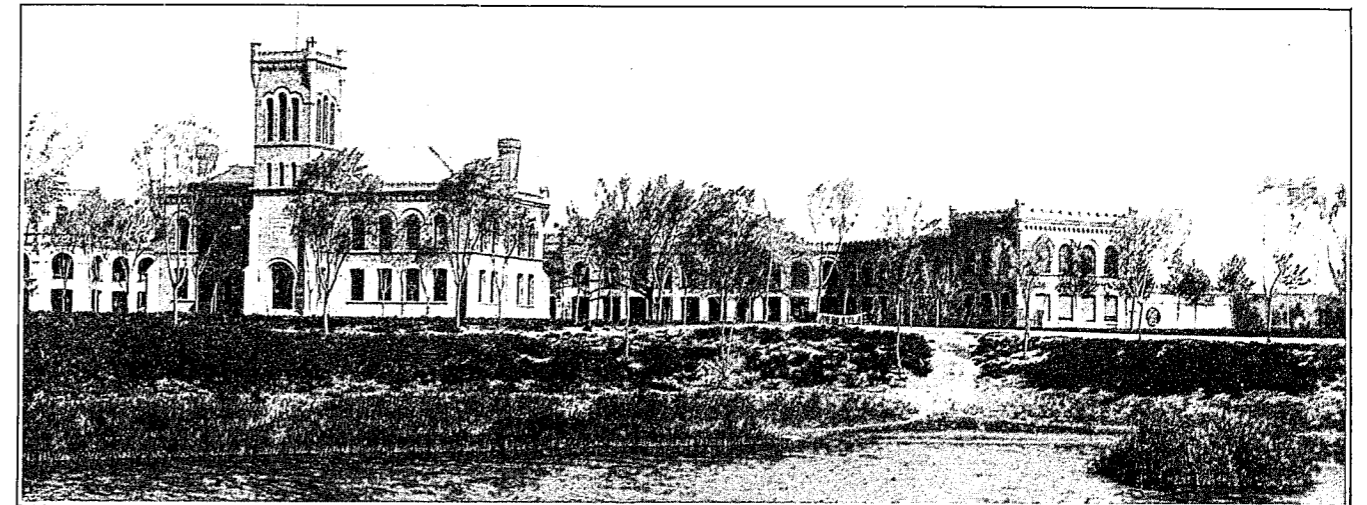
The Nankou Pass leading north into Manchuria from China proper



The Constituent Colleges Forming the New Peking University



THE OLD "PEKING UNIVERSITY" (NOW PREPARATORY SCHOOL)



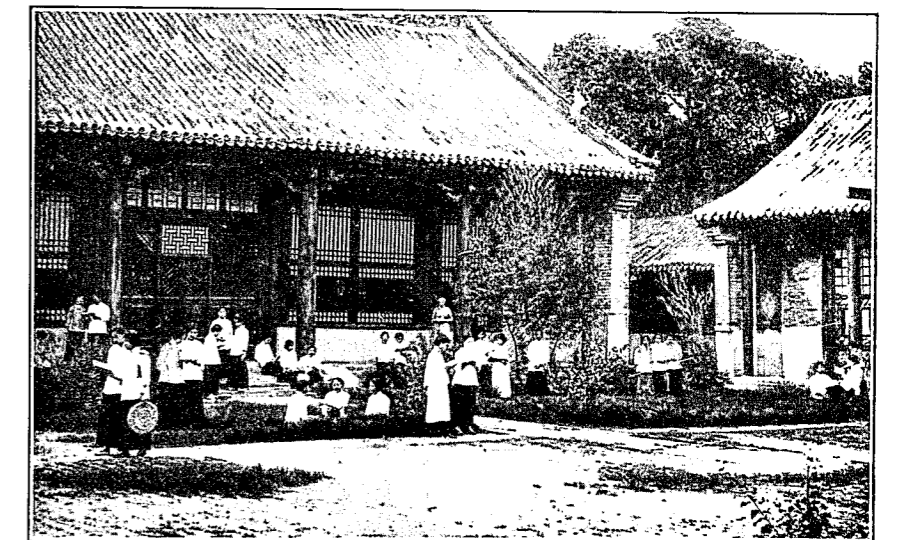
THE OLD "NORTH CHINA COLLEGE" (NOW PREPARATORY SCHOOL)

ALTHOUGH Peking University, in its present form, is of but comparatively recent foundation, its roots reach deep into a half-century of educational experience and service in China.

The constituent colleges, amalgamated in 1917, include the North China College, founded in 1867, the original Peking University, founded in 1870, the Peking Woman's College, founded in 1905 and the Theological Seminary, founded in 1906.

The Woman's College is now housed in beautiful but cramped and inadequate buildings, built 400 years ago for a prince's palace.

The two men's colleges have been brought together in small, temporary Chinese buildings in the southeast corner of the city, while the buildings (two upper photographs) which they former-



WOMAN'S COLLEGE (YEN CHING)

ly occupied are, in harmony with a wise and far-reaching plan, at present occupied by preparatory schools which serve as feeders to the University.

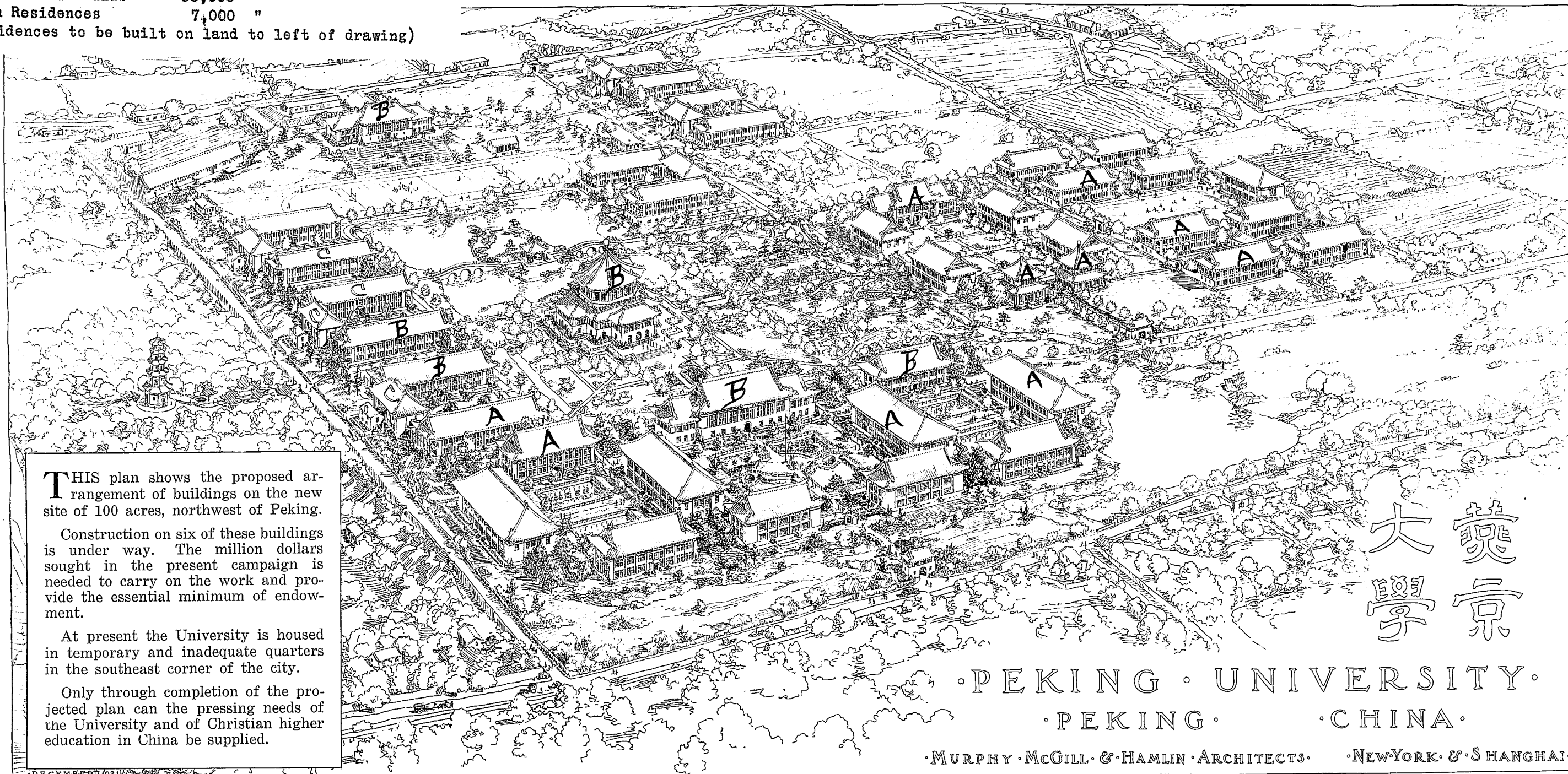
A Completed or under construction

B Assured (to be built in 1925)

C Needed to make possible the removal to this new site:

Two Dormitories	\$50,000 each
Two Central Halls	35,000 "
Ten Residences	7,000 "

(Residences to be built on land to left of drawing)



THIS plan shows the proposed arrangement of buildings on the new site of 100 acres, northwest of Peking.

Construction on six of these buildings is under way. The million dollars sought in the present campaign is needed to carry on the work and provide the essential minimum of endowment.

At present the University is housed in temporary and inadequate quarters in the southeast corner of the city.

Only through completion of the projected plan can the pressing needs of the University and of Christian higher education in China be supplied.

大 學 京 師

·PEKING·UNIVERSITY·

·PEKING·CHINA·

·MURPHY·MCGILL·&·HAMLIN·ARCHITECTS· ·NEW·YORK·&·SHANGHAI·

IN world readjustment and progress China looms on the horizon as a potential factor of inestimable promise and possibilities.

Comprising one-fourth of the population of the globe; with inherent traits of patience, thrift and integrity; with a productive and energetic man-power of vast magnitude; with a background of centuries of cultured life, China, now awakened and ready for

Bird's-eye view of plan for the development of Peking University--the only Christian University at the political, literary and student center of one-quarter of the human race.

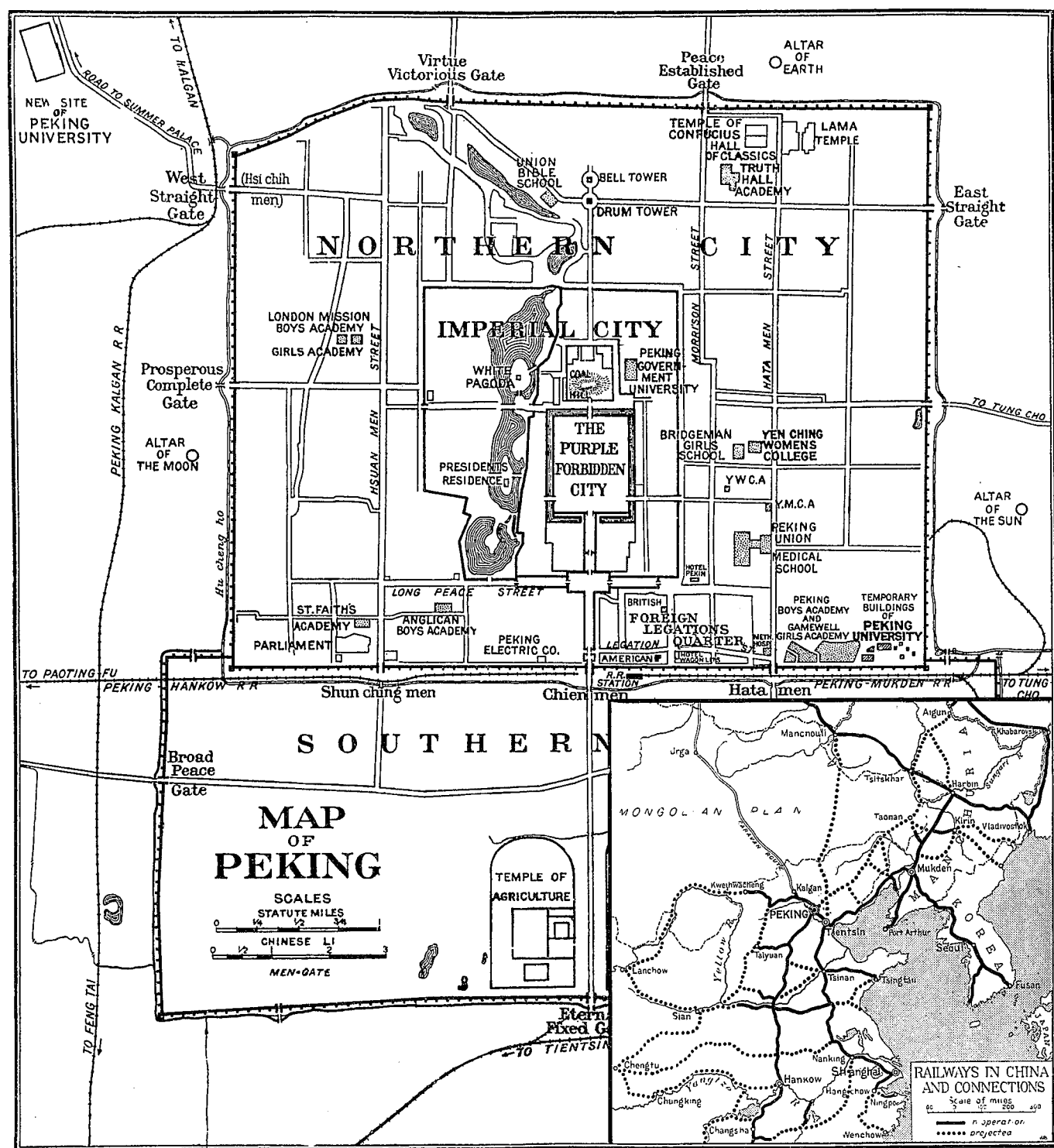
progress along modern lines, stands at the threshold of active service in the fellowship of nations.

China's greatest need today is for a thoroughly trained Christian leadership—her own sons and daughters developed under modern educational methods in great Christian universities located in her own land.

PEKING University, with a wonderful past, with a present highly qualified faculty, is ready to fulfill this end, only needing an adequate plant, as sketched above, for the new day in China.

Broadening the University's scope, fitting it for larger work, insuring adequate housing and modern equipment may well become our greatest gift to China and to the world.

For further information please address Peking University, American Headquarters, 156 Fifth Avenue, New York.



PEKING, the cultural as well as political center of China, is one of the world's stately capitals. The Northern City, laid out by Kublai Khan in 1264, contains the Imperial City, where are located the official residences and government buildings and the Forbidden City, containing the palaces of the former emperors.

While the Southern City (over which the above map of China is superimposed) is the center of business activity, it also contains the Temple and Altar of Heaven, next to Mount Zion the most significant place of worship in the world.

A million people live within the 21-mile scope of the city's walls—walls built in 1420.

This capital of China lies in the temperate zone facing toward the south a tropic land and toward the north, the great fertile plains and vast forests of Manchuria, Siberia and Mongolia.

In this educational, political and geographical center of the world's largest republic, Peking University stands as the greatest single force in training the men and women who are to shape the nation's thought and destiny through the coming years.