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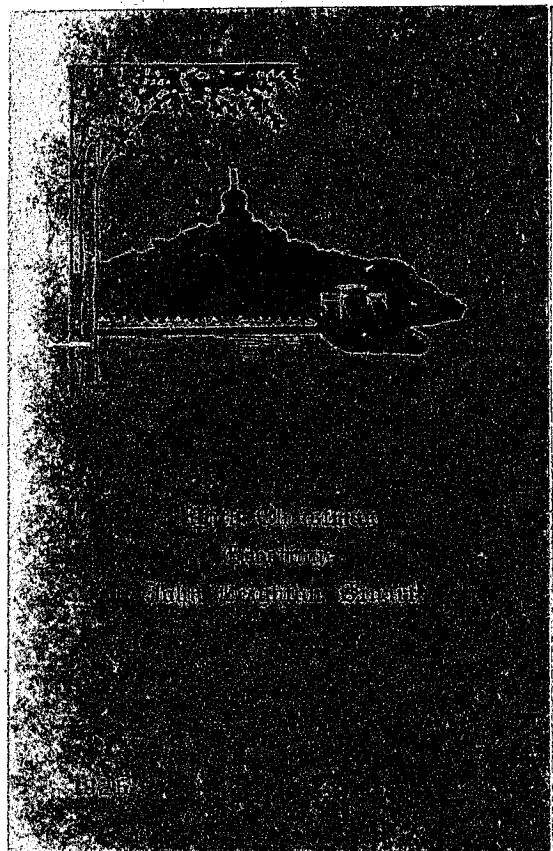
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燕京大學

Yenching University

Progress at Yenching

1926.



# Progress at Yenching

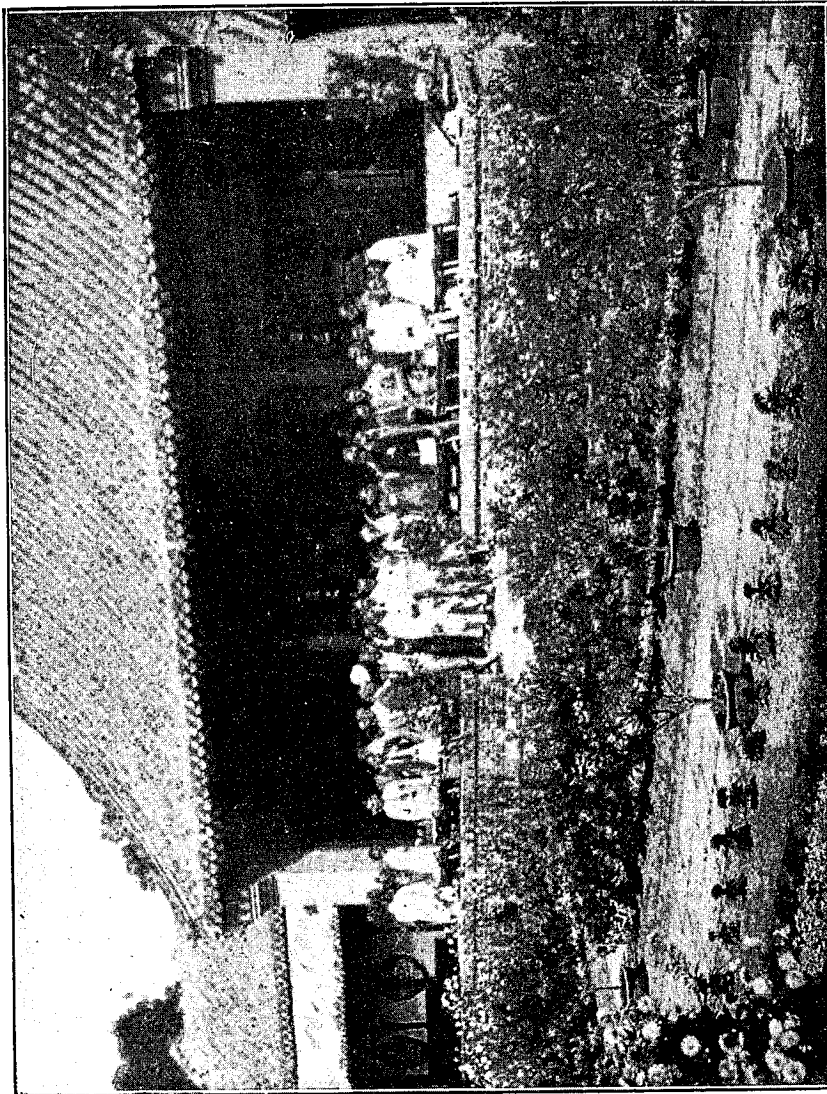
YENCHING THROUGH A NEWCOMER'S EYES

September 1926

Yenching University is an enthralling drama at the present moment—a play in which no one is consciously acting. Yet it proceeds with rapidity and excitement. Underneath the evident scene runs a profound symbolism, not put there of design to tantalize the dull, but wrought into the very texture of things and quite impossible to miss.

I am glad that for us Yenching began with the President's home in the Prince's Garden. The "Garden of Moonlit Fertility" (*Lang Jun Yuan*) is a Chinese country-place secluded by compound-walls and staunch gates. It is laid out with irregular linked ponds of moving water where lotus and other flowers grow. Overhanging the ponds are willows that sweep to the earth with their feathery foliage. Rest-pavilions offer enjoyment of the most beautiful outlooks. Swans sail on the ponds, and fish plop in them with protected fecundity. This garden has the studied variation of ground-levels without which no Chinese villa would seem quite right. Bridges are placed where they are logically needed;—substantial stone bridges subordinated to the landscape,—not over-emphatic as the Japanese would make them.

We were whirled into the garden in a Ford coupé that had need of the great skill of its Chinese chauffeur to swing successfully through an extraordinary series of S-curves, incidentally crossing two unrailed slab-stone bridges and going through an intervening compound-gate that had to be opened by honking-up



The Pre-Sessional Conference of the Staff at the home of the President in the "Garden of Moonlit Fertility"

the gateman. Presently we had exchanged the risks of such driving for moon-doors and inner courtyards, while the automobile ran away outside the garden to a suitable garage.

The "Garden of Moonlit Fertility" is the property of a near relative of the deposed "little Emperor". He retains the stateliest group of buildings for his own use when he cares to rusticate, keeps control of the place through his own overseer, and has leased the rest of the buildings to Yenching for 30 years. I have been discovering houses tucked away in unsuspected places within its sheltering peace. My present count is that there are nine families of the university's staff housed in this garden and the prospect of more. *Lang Jun Yuan* is but one of three faculty residence-compounds. The other two are newly built colonies of gray brick houses in foreign architecture, that will doubtless prove very comfortable, but whose surroundings have yet to be made into the gardens that are dreamed of. Because there is no construction going on in the Prince's Garden, and because it is walled off and full of shade, it is for the present the most restful spot in Yenching's scheme of things.

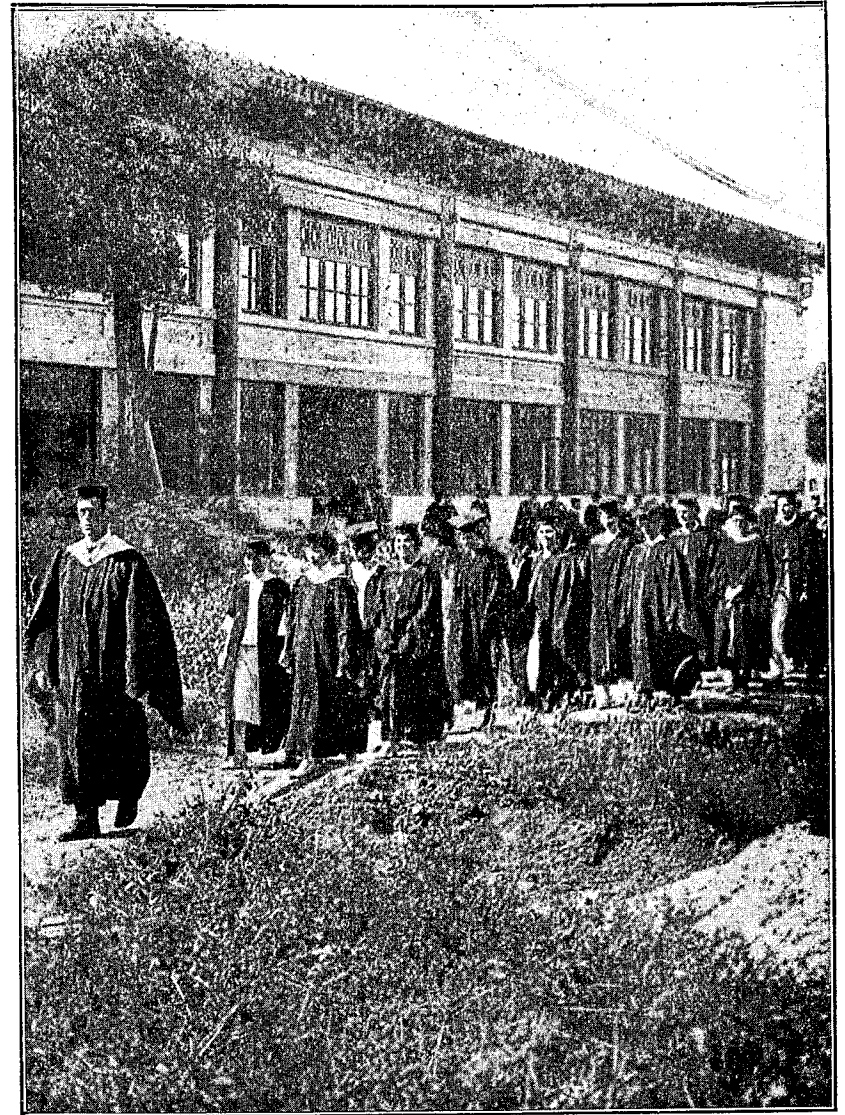
You may imagine President Stuart escorting us through Chinese corridors to his home in a Chinese house. The charms of the house caught my breath. The main rooms have well-designed grills and partition-screens of mellowed brown wood beautifully carved. The windows are characteristic Peking casements; the walls are white and spotless; hard-wood floors have been laid; conveniences of plumbing and lighting have been installed; and an open fireplace promises comfort over and above a simple system of hotwater heating. All the Chinese houses in the Prince's Garden have been adapted in the same way. I have never before seen so many beautiful Chinese rugs, stools, tables, chests, embroideries, porcelains, bronzes in use in such appropriate setting as in the faculty houses in *Lang Jun Yuan*. And the houses are not alike: each has its own charm of location, arrangement, wood-work or windows.

Perhaps I may be personal enough to say that like President Stuart himself, I, too, am China-born. His mother and my mother exchanged notes on babies in old Hangchow before the

days when princes could lease a garden to foreign missionaries.— Bred in both of us with the nurture of our Chinese *amahs* and the dedication of our parents' lives to China is love of the Chinese, a love that in him is highly developed into a thousand ramifications of intellectual understanding and sympathetic insight. While President Stuart was entertaining us in his Chinese house, I was feeling the contrast with the conditions under which his parents and mine came as pioneer missionaries to China in the seventies. They settled as best they could, worked patiently against a thousand odds, content to be of help to the poorest of the poor, the most superstitious of the illiterate. How meticulously those early missionaries observed the customs and the language in their effort to understand a people in whom the rest of the world was then very little interested. From that laboriously tilled soil has come to bloom the inter-racial understanding of such men as Leighton Stuart.

The Garden stands in my mind for the foundation of Chinese civilization on which Yenching University has been built. It is suffused with the subtle atmosphere of Chinese culture—an atmosphere which no foreigner could possibly reproduce. Yet perhaps we are not wrong in hoping that we may help a little in keeping its ancient beauties from decay.

We felt ourselves fortunate to get our first information about Yenching from so ultimate a source as President Stuart. He talked in the frankest possible manner about university affairs and policies, and about the critical events of the past year in China. We were fortunate, too, to see the new buildings under the guidance of one of the professors of agriculture who has lived on the spot during much of the period of construction. As all friends of Yenching know, the buildings are in Chinese architecture adapted to academic needs. The arrangement of the buildings is to be formal about the big central courts and informal in the more sequestered garden parts. Just now the buildings are in various stages of completion or incompleteness, yet they seem to promise much beauty. The lines of the central Administration Building, though somewhat obscured by scaffolding, are dignified and pleasing. The library has very satisfying proportions and spacings. Everywhere the patterned casement windows are decorative



The Convocation Procession—Dr. L. C. Porter leading

features, and the effect of them from the inside of the rooms is often magically atmospheric.

When one thinks calmly of it, it seems a daring act to commit to solid brick and concrete the degree of understanding of Chinese architecture attained by occidentals in the year 1926. It should be remembered, however, that although China has many ancient traditions, a tradition of academic architecture has yet to be discovered among them. So any university that plans to build in Chinese style must perforce show originality. I have heard Yen-ching's adventure in buildings described as a blending of two civilizations with the hope expressed that it will prove marriage of the best in each. But if Yen-ching is to become a Chinese university in the end, as it purposes, the ultimate judgment of its architecture will be by Chinese standards.

Chinese buildings must never be thought of as separable units. In residences, farmsteads, temples or palaces they seem always to be grouped. Consequently the test of Chinese architecture is the ensemble. Chinese critical tastes will judge our occidental intuition of their culture by the way in which Yen-ching's buildings, so well begun, fall into a consistent whole. It is just here that I have a livelier hope of ultimate success at Yen-ching than in any similar architectural experiment that I happen to have observed in China.

Yen-ching is to be congratulated upon a wonderful site, and upon the imagination that foresaw its possibilities. The superb outlook on the Western Hills satisfies one's desire for a noble setting. The surface of the land, though at present somewhat scarified and dusty is already laid out with large pond-basins and many picturesque hillocks. Trees, while not abundant, make here and there effective silhouettes against the sky. This artistic lie-of-the-land is a precious heritage from aristocratic gardens of the past. Suitable gardening of Yen-ching's wonderful site should be thought of as a necessary expenditure of money, no matter how many thousands of dollars it may run into. Unless the campus is gardened to match the architecture, there can be no atmospheric blending and little charm. The gift of the money for this purpose awaits some donor of imagination. The campus as a whole must inevitably come to symbolize the quality of understanding and

appreciation of an ancient civilization by a younger and very different one. For this reason we ardently hope that when construction may for a while cease and gardening supersede it, Yen-ching will turn out to be a lovely symbol of understanding of Chinese beauty, not of misunderstanding.

Although brick and mortar may have a spiritual significance at Yen-ching which it can rarely have elsewhere, building materials can only partly express a creative university spirit. That I begin to feel the spiritual personality of Yen-ching after little more than two weeks here is due to our being allowed to sit through all the meetings of what it called "the Pre-Sessional Conference"—a happy combination of faculty discussions, social recesses, and religious retreat,—extending over three full days of a week-end well in advance of the registration of the first students. Always an event of importance to a newcomer to the staff, the Pre-Sessional Conference this year had the distinction of being the first held on the new campus. I, for one, shall carry a picture of it always in my mind.

The surroundings were as perfect as could be—the central rooms of the President's Chinese house looking out on a sunny courtyard filled with blooming "China asters". We felt ourselves intimately drawn in under the mellowed brown wood-work, for there among the beautiful carvings were the living people. Theories and symbolism fell away at once; reality took their place. The wedding of two cultures no longer seemed a far-away ideal. The faculty of Yen-ching has already 56 Chinese members to set off the 56 non-Chinese—a balance whose exactness is accidental. Yen-ching's openly declared purpose is to appoint Chinese to teaching positions as fast as they can be found with suitable qualifications. Some of the important departments are already largely Chinese. On the Board of Managers, as reorganized for the year, the Chinese have a clear majority.

It did not take long for us to realize that no foreigner can possibly have any feeling of being *en rapport* with Yen-ching who does not believe heart and soul in the Chinese. Before coming here I had no idea how complete and determined is the fraternizing of the two races. Take for illustration the matter of housing the members of the staff on the new campus. Yen-ching might have

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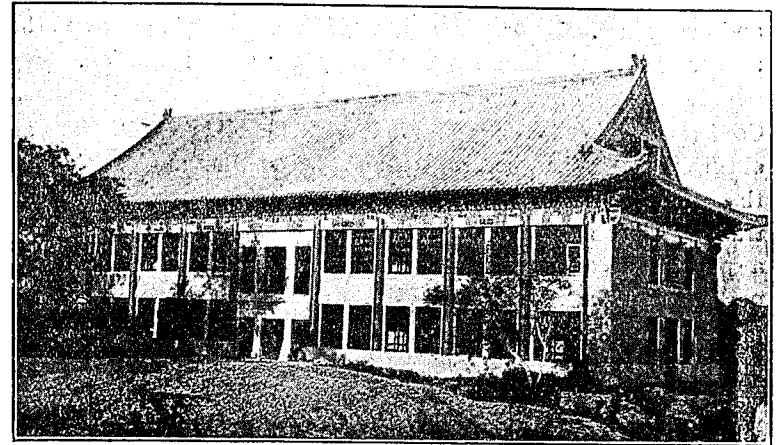
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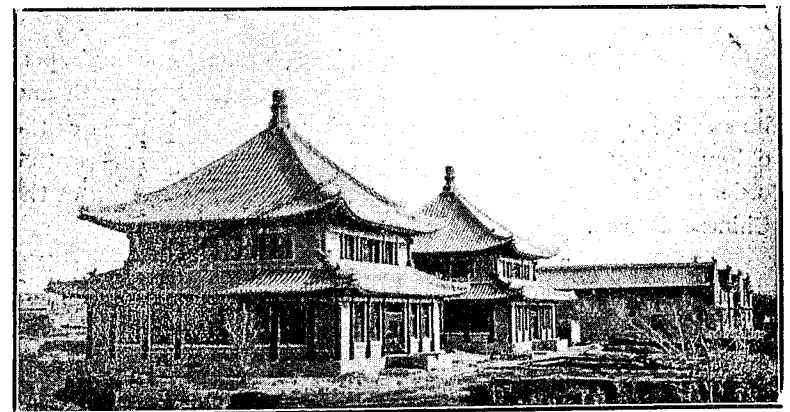
planned, as most institutions have, for two residence compounds, one for Chinese and one for foreigners. Instead of this, the houses of all the residence compounds were put up for choice by the entire staff in the strict order of academic rank and seniority. The result is that each compound has both races living side by side; and we find many instances of Chinese settling in foreign houses of their choice, and of foreigners electing the charm of Chinese houses. The mixing is complete.

Not only is the university faculty bi-racial; it is, for working purposes, bi-lingual. Although English prevailed as the language of discussion at the Pre-Sessional Conference, Chinese was equally in order and frequently heard. The new Vice President is a Chinese scholar and gentleman of the dignified old school, a holder of the highest degree that China could bestow under the old regime (the Hanlin degree). He speaks no English—to his own regret, but to the university's satisfaction. I watched his kindly, open face as he sat in the sessions, with some brilliant younger Chinese colleague at his side to whisper interpretations in his ear. After serving his generation in the troubled politics of China and rising to the responsibilities of the Ministry of Education, Mr. Wu desires now to give his latter years to teaching. Yenching has made him the head of its reorganized Department of Chinese, and of that department it can be confidently affirmed that there is not its superior in any university in China, mission or government.

Another member of the Chinese department caught my ear by an imaginative suggestion that the celebration of certain of the Chinese festivals would give color to the new community life here. She seemed but a slip of a girl, yet I learned that she has just returned from study abroad with an M. A. from Wellesley. But that is not so remarkable as her history before she went to America. Bred of a scholarly father, she grew up with a fine instinct for expression. She was an undergraduate in Yenching when the leaders of the renaissance fought the memorable battle with the classists and won the right to create for China a new literature in the language of common speech (pai hua).—Miss Hsieh began writing essays and poems in the new manner. This she did with such distinction that Chinese critics everywhere admired her work, which was eagerly published by newspapers



Sage Memorial Recitation Hall



The Women's College-Administration Building, Dean's residence, and Dormitories

and magazines. Before she graduated from Yenching she was the author of several volumes and a poet of national reputation.

No one could possibly overlook Dean Hung in a Pre-Sessional Conference. We had met him in America, and greeted him as an old friend. He has become an actual blend, having lost some of the Chinese character and having taken on certain American traits. A breezy talker, an energetic and efficient administrator, a popular speaker in America before all kinds of audiences:—perhaps that suggests some of his qualities. But back of this facile adaptability, there are depths in Dean Hung. He is a mystic in his religious life, and, I fancy, he is emotional in some other ways. It seems unnatural for these qualities to express themselves in the serenity of the older Chinese. In him they pop the cork with a fizz.

Another faculty personality one cannot miss is Mr. T. C. Chao. He is an intellectual in every aspect—the tall mounding of his head over the ears, the expressive length of hand, the patient penetration of his eyes, the firm outline of his chin, the austere spareness of his figure. Every university wants his type, but few universities have more than one pure embodiment of it. Mr. Chao's department is the Philosophy of Religion. Nationally known in church councils, he is in demand for writing, editing, public speaking and preaching: yet above all these he has chosen university teaching. It was his gentle, cultured voice that led us in the English service Sunday morning—there was no intellectual insincerity back of his lyric prayer.

Even a newcomer like myself might pursue Yenching's personalities further. But these four may suggest the breadth and liberalism of an institution that can attach to itself the finest of the old culture, the talented imagination of youth, the administrative order of the foreign-trained student, and the best intellect of the Chinese Church.

Problems Yenching has in abundance. We listened to spirited discussion of them, ranging all the way from details of Chinese etiquette and the possibility of dropping foreign academic titles in everyday intercourse to developments in international research into Chinese culture, and the influence of trends in American education upon Yenching. A subject that developed a very

general discussion was the fashioning of a richer community life for the university, now that the campus in the country makes community living closer and more self-contained. On the last two days the group concentrated upon the most fundamental of Yenching's problems—that of maintaining a vivid Christian life without compelling Christian practices by rules and regulations. When Dr. Rufus Jones addressed the conference, he was able to relieve the feeling that this problem was peculiar to China; he showed that it is a widespread problem in educational institutions of religious origin in America. It was a sense of the world relationships of Yenching that flooded over us as Dr. Jones was speaking. Some of us had heard this kindly Quaker in other academic surroundings on the other side of the world. To hear him again illustrating his meaning and re-illustrating it with a score of homely illustrations from contemporary life, while we were sitting in a Chinese house outside of Peking, made the world seem woven into a close university fabric. When Mr. Chao asked us afterward to sing the hymn by one of the greatest of all the Quakers.

*Dear Lord and Father of mankind*

*Forgive our feverish ways,*

I could not sing for feeling.

The Pre-Sessional Conference was over three days ago. On its heels came registration of students—a process that is taken very conscientiously both by the students and by the staff which advises them. Then came the first Convocation on the new campus, opening the eighth session of Yenching's life. It was a dignified fully gowned and hooded academic procession that entered the unfinished but already very beautiful main room of the Library Building—(Until the Administration Building is completed Yenching must get along without any auditorium of sufficient size to accommodate its students.) The University wisely suspended the coming together of classes for two more days, because of a public holiday, the Festival of the Autumn Moon. Then the poet's suggestion came quickly to fruition. As the full moon rose just at sunset, the whole university, students and faculty, came together out of doors on the slopes of an acoustically



President John Leighton Stuart

perfect valley and sang songs and made speeches. Many of the songs had a familiar occidental ring; but the speeches were mostly in Chinese by students of both sexes, and were full of moon-myths, I am told, and of the sentiment of the occasion. As the sunlight waned and the moon-light grew brilliant about us, it was a beautiful sight to see the singing students on the two facing hillsides with the men's dormitories on one side and the women's on the other ablaze with the newly connected electric light. At the bottom of the valley the older traditions of the festival were focussed in a table piled high with a tower of moon-cakes surrounded by eight burning candles.

On the Festival of the Full Moon in the Eighth Month of the Fourteenth Year of the Republic this rambling letter is signed at Yenching.

Lyon Sharman

SIGNIFICANT SENTENCES FROM PRESIDENT STUART'S  
ADDRESS AT THE PRE-SESSIONAL CONFERENCE.

We are thoroughly committed to the policy of becoming truly Chinese, registered under the Ministry of Education, accepted by the Chinese people as one of their own private institutions.

We hope gradually to secure Chinese financial support, not merely because of the money but because of what such gifts signify of Chinese endorsement.

The ideal of true cooperation between Western and Chinese teachers will here be realized—teachers who are free from all racial discrimination and who are working for a common purpose.

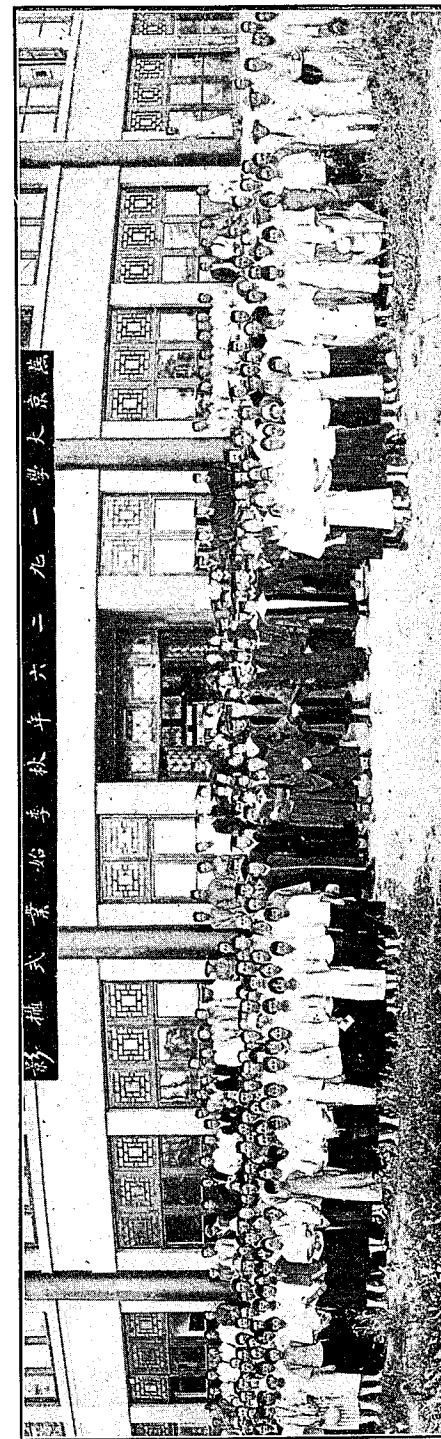
## THE OPENING

The formal opening and dedication of the new grounds and buildings of Yenching University will take place in October 1927. But the actual opening and dedication took place in September 1926.

There were few formalities and no dramatics. A quiet convocation was held, on the two-day old concrete floor of the Berry Memorial Library. Dr. J. Leighton Stuart, the president, in a few words expressed the deep joy of us all upon at last occupying the new site. His hearers remembered although he did not mention, the appallingly dark days when he and Dr. Luce and other devoted friends in America, labored with extraordinary perseverance, and vision and faith, to secure the funds with which to buy the site and build the University.

Vice-President L. C. Wu spoke briefly in Chinese. Dr. Robert E. Speer made the address, which is given below.

Several years ago in crossing Northern Persia from Afghanistan to Trans-Caucasian Russia we came one day to the little Persian village of Jamaladad, which lay at the mouth of one of the most famous passes in the world, the pass over the Kafan-Kuh Mountains through which some of Alexander the Great's armies may have passed on their way to or from India. It was a simple, typical Persian village. You could find ten thousand other villages like it save for its location at the mouth of this famous pass. To the west of the village the great mountain range rose up like a black wall, and the foothills, eroded and bare, huddled about, looking like the backs of huge kneeling elephants. The whole country was barren and desolate. Here we stopped for our Sunday rest, and in the afternoon climbed up to the roof of the old brick caravansary, named for Shah Abbaa the Great, the builder emperor of Persia, who left one thousand of these caravansaries behind him, scattered all over the country and constituting some of the noblest remaining architecture of the land. It had fallen into ruins like most of the great buildings throughout Persia. The present generation in too many lands is not creating anything for itself, and is not preserving the things of the past. From the

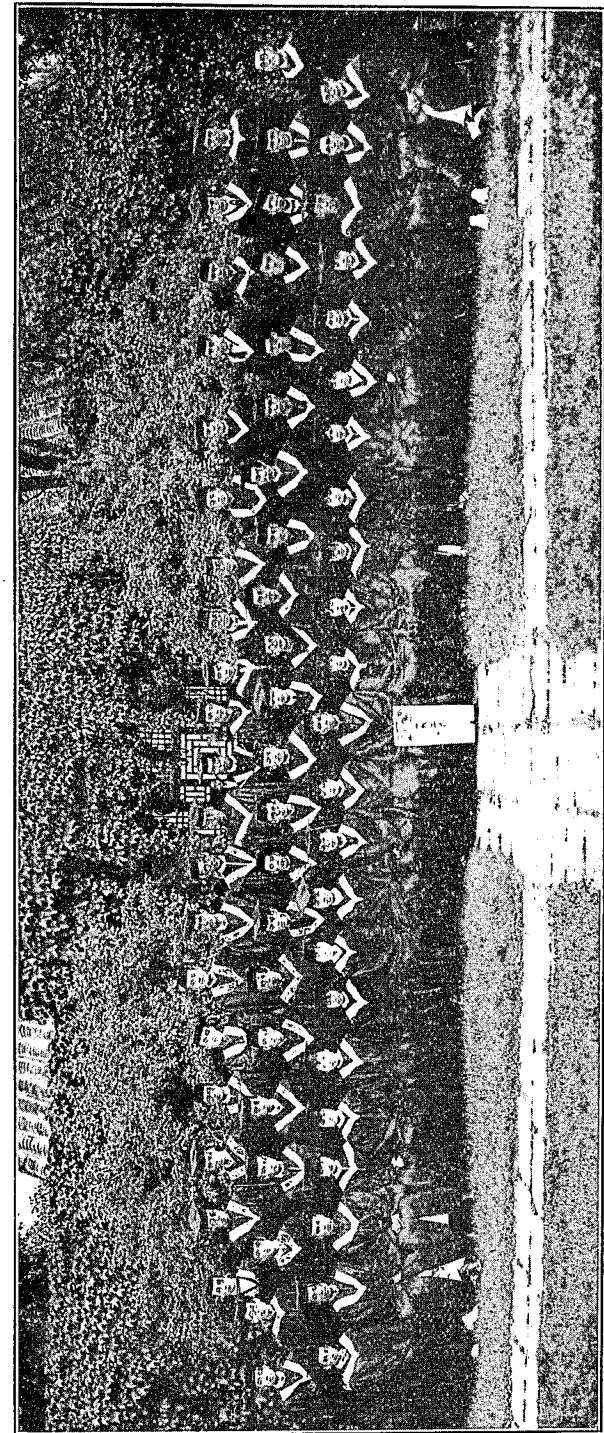


The First Convocation on the New Site—Dr. Robert E. Speer in the center

caravansary roof I looked down on the ruins of the old building, and over the poor little Persian village. It had been looted a little while before by some regiment of passing Persian soldiers. The inhabitants had carried off the woodwork of their dwellings in the hope of preserving them. The streets were filled with dirt. There were some women quarrelling loudly, and near where we were lodging a dead camel was decaying in the yard, and no one felt any responsibility for taking it away. It was just such a scene as one might see in many a village of Persia, ruin and decay and the absence of any force working to create a new and better day.

That Sunday afternoon I reflected that probably it was on just some such scene as that that the Prophet Isaiah was looking out when he dreamed of a new heaven and a new earth. I do not know why he wanted a new heaven, the heaven was clear and blue that day in Persia as it is above us to-day in China; but I can understand why he longed for a new earth, a different earth from that in which he was living, from that on which we were looking out on that Sunday afternoon in Northern Persia. It is what we are all longing for to day, a new and different world from that in which we have been living, from that which our fathers handed down to us, and which has been worse marred since our fathers' time. We are gathered here in this University, as groups are gathered in various such places all over the world, to try to make a little clearer to our minds what this new world is that we desire and that we are gathered as students to prepare ourselves to bring in.

In travelling through these poor and despairing villages of Asia one sees how much we need a kind and friendly world, free from the conflict of competitive principles, full of the spirit of mutual helpfulness, the new era that we desire. On that ride across Persia I read before a mud roadside tea house the speech of an American banker just back from the Balkan States. He was arguing for a totally different attitude of mind, on the part of nations, toward international service. No nation, he said, feels hesitation about spending money for a military campaign in another country. Why should it not be legitimate for a nation to spend money on a great pacific campaign in another country for the purpose of building up instead of tearing down? Some



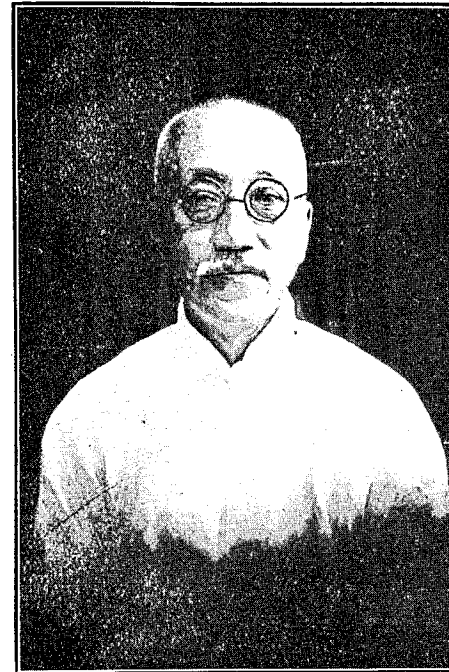
The Class of 1926

years ago, for example, there was a great deal of banditry in northern Mexico which disturbed the United States. An army was organized and sent down to Mexico. A hundred and ten million dollars were spent on that expedition, but the bandits were not caught and things were much the same after the spending of \$110,000,000 as before. If instead of spending one hundred and ten million dollars for warfare in Mexico, congress had voted half that amount for helping to establish a school system in Mexico, untold good might have come. But under present ideas such a vote would have been deemed unconstitutional. We may spend national money on military expeditions into another country, but not on great expeditions of education and philanthropy. But some day men will think of human relationships in terms of world service, and every nation will ask, not how can I profit at another's expense, but how much can I be of help; for after all profit and help cannot be separated. If any one nation is to gain all must gain with it.

We are gathered here as groups of students are gathered all over the world, to hold before our eyes in ever increasing clarity these great ideals of the kind of world we want to have. They are far-off dreams, and what is the use of dreaming of that kind of world unless we are willing to pay the price for bringing it in?

This is what this University was founded for. It is better that every stone be torn down than that anything else but the ideals of the Kingdom of Christ be held before us or that this University should send out any other but the kind of men and women who are going to strive to bring in a new and better world.

That ideal and the effort to realize that ideal, however, will all be vain unless somewhere the dynamic can be found by which we can be held true to the ideal and the ideal can be lodged in actual life. Where is that dynamic? What produced this University? You may say it was Doctor Stuart and his associates. Yes, in part. Every institution is the fruit of personality. But this institution would never have been without a far vaster force than these individuals whom we know. It was a Life that was lived here in this world nineteen hundred years ago that made this institution. You may think a life like that cannot last that long. One Life lasts and lives and works. I refer to our Lord



Vice-President Wu



Mr. Shaowen J. Ch'uan, Assistant to the President

Jesus Christ, in whom we believe as the only hope of that better world. He is here today as much as nineteen centuries ago, the force that produced this university and the force that can make this university a blessing to China and to fulfill through the generations the purpose we cherish for it. May it please God to help us, and may it be a part of our fundamental loyalty to see this clearly and to keep at the heart of this university and our dreams for China and the world the power of the Living Christ by which some day the great ends are to be won, and the new heaven and new earth where dwelleth righteousness are to come to be with us forever.

#### NEW ADDITIONS TO OUR STAFF

Mr. Wu Lei-Chuan, who became vice-president of the university in April, 1926, holds the Han Lin degree, won under the system of imperial examination. For many years he has been associated with the Ministry of Education, of which he is now a councillor. Before becoming vice-president he was a member of the Board of Managers. He is a director of the Y. M. C. A., and has similar connections with several schools.

S. J. Ch'uan, recently appointed assistant to the president, is a graduate of Yale University. As a result of his connection with such organizations as the Chinese Student Christian Association of North America and the Committee on Friendly Relations of the International Committee, he has had a wide experience of students in China, America, and Europe. During the war he was for three years the Y. M. C. A. Associate General Secretary of the Chinese Labor Battalions in France. In China he has had a varied experience in executive positions connected with both commercial and educational enterprises, affording an unusual knowledge of Chinese students, commercial practice, and Chinese labor—elements with which he constantly deals in his work for the university.

#### FORWARD LOOK

Except for the Bashford Memorial Administration building and the Library, and infirmary, all the university buildings were ready. Ninde Divinity Hall served, in addition to its proper

function, for administrative offices and class rooms. Sage Memorial Recitation Hall housed the library and book store. On the night of occupancy electric light and gravity water were turned on. This was a feat of engineering considering the military and technical handicaps, and was a result of the work of the Construction Bureau, headed by Mr. John McGregor Gibb, who through four years, with tact beyond description, and patience amid the erection of the nineteen buildings dealing with all manner of folk, from stuttering Shantung laborers to militarists seeking to commandeer carts, and Mandarin princes bargaining off their delapidated country houses, accomplished the purchase of the site piece by piece.

The enrolment was a surprise, and emergency steps had to be taken to house the student body. There were five hundred and sixteen men and one hundred and fifty women students, altogether, an increase of one hundred and eighteen over the last year's total. At this rate, a thousand students may pass the admission tests next year, and new dormitories must be built at once. For the time being, attics have been requisitioned and temporary quarters rented, reminiscent of the tumbledown structures at the old site adjacent to the great dump heap in the southeast corner of the city.

With uncompleted buildings all around, and the campus yawning forth sewerage trenches and heating tunnels, and the ornamental lake drained dry to set up the bridge from the mainland to the island, it was easy to realize that the removal to the new site is only a beginning, and that the building of the real Yen-ching University has only begun. Two years ago we spoke of this removal as a new start. It is, truly. Thirty-seven years ago the first of the five parent institutions, the original Peking University, was founded. Seven years ago the union of four of these was effected, and a year ago the Yen-ching School of Chinese Studies became affiliated. The University has today made a new start, and a good start.

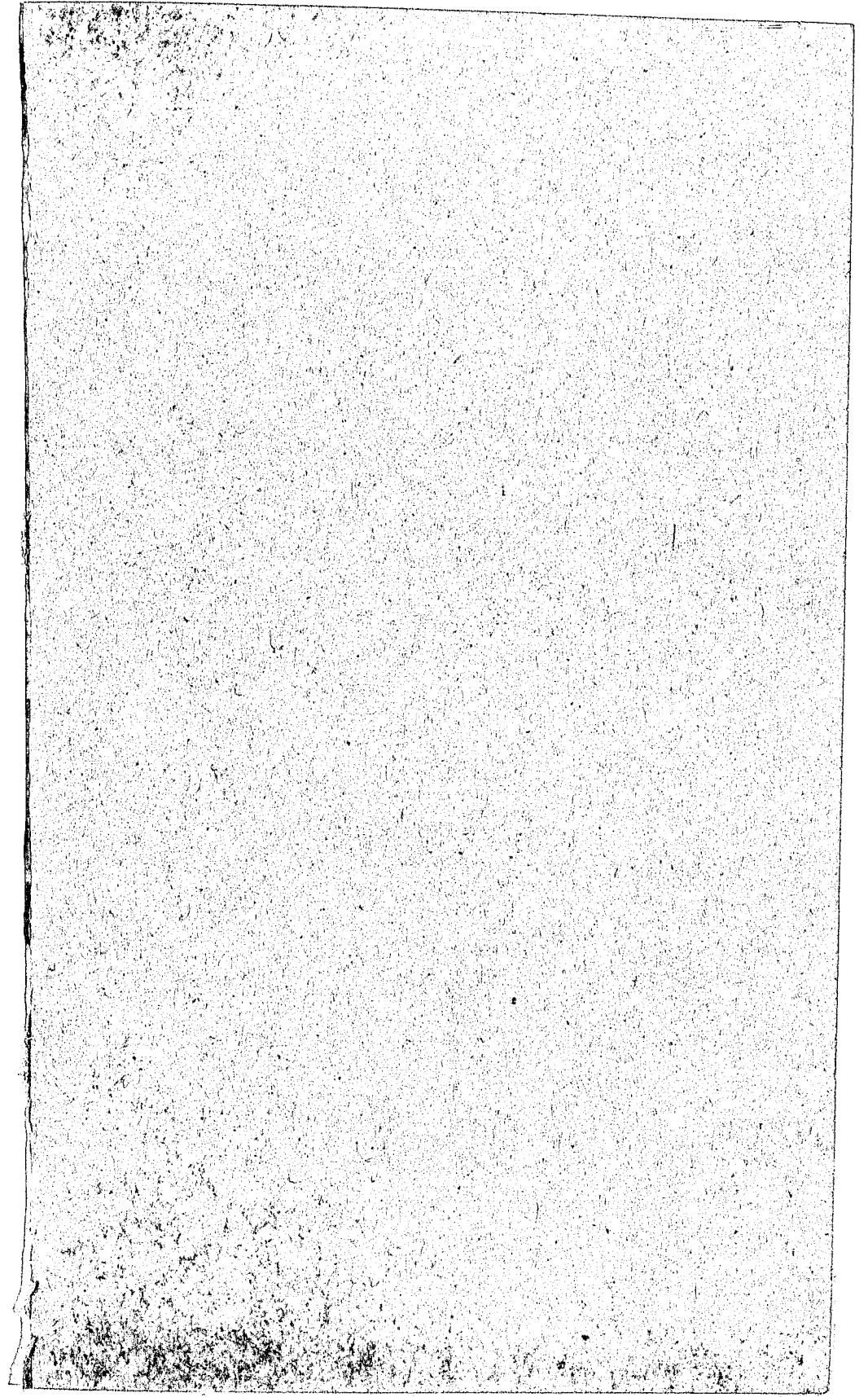
But, as we stated two years ago, this is only a good beginning. More dormitories must be provided. Ground must be cleared and leveled for the athletic field. The campus must be landscaped. A university press is urgently needed, an organ, books for the library, and boats for the students to exercise in on the lake. A

Journalism hall, a practice school for the Department of Education, will have to be erected soon, or else much important work will have to carry on roofless.

The list of donors to the new plant now includes something more than seven hundred names; with many donors of relatively large sums. Small gifts—relatively small in amount, but equally welcome and great in goodwill—are coming with pleasing rapidity. An every-member campaign has been launched. Every teacher, clerk, student, student's parent or guardian, trustee, alumna and alumnus, and employee of the entire institution, is to give something to the University. The students, for example, are giving a handsome gatehouse, of old Chinese architecture.

There is hope that more large grants may be had among the Chinese. It has long been the policy of the university to be truly international, including Chinese not only as teachers and students but also as supporters. Chinese students and teachers we have in abundance. Now we are getting Chinese supporters, and their gifts are doubly welcome as an aid and as a token of faith in the project and willingness to give to have it accomplished. The University is becoming a home institution in China, not a foreign mission school.

The list of donors is long and growing. But it is not long enough, and it is not growing rapidly enough. In a few weeks we will publish the list. None whose name is on it will see it without a sense of genuine pride in the gift and a feeling of real reward in constructive service to China and Christian education. It is not too late to get your name on the list.

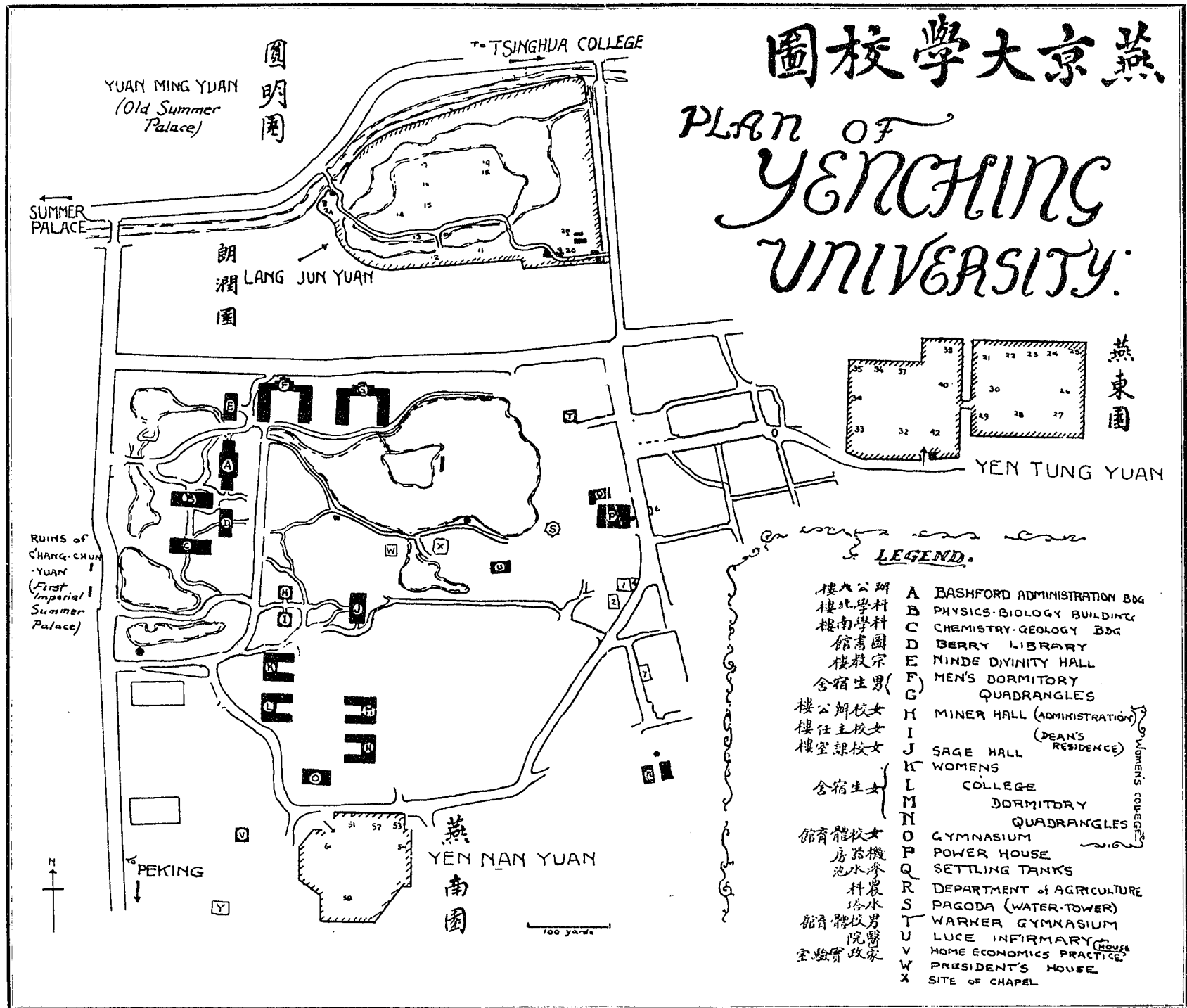






# 燕京大學校圖

## PLAN OF YENCHING UNIVERSITY.



燕東園

YEN TUNG YUAN

### LEGEND.

- |       |   |                              |
|-------|---|------------------------------|
| 樓大公湖  | A | BASHFORD ADMINISTRATION BLDG |
| 樓北學科  | B | PHYSICS-BIOLOGY BUILDING     |
| 樓南學科  | C | CHEMISTRY-GEOLGY BLDG        |
| 館書圖   | D | BERRY LIBRARY                |
| 樓教宗   | E | NINDE DIVINITY HALL          |
| 舍宿生男  | F | MEN'S DORMITORY              |
| 樓公解校女 | G | QUADRANGLES                  |
| 樓任主校女 | H | MINER HALL (ADMINISTRATION)  |
| 樓室課校女 | I | (DEAN'S RESIDENCE)           |
|       | J | SAGE HALL                    |
|       | K | WOMENS COLLEGE               |
| 舍宿生女  | L | COLLEGE DORMITORY            |
|       | M | QUADRANGLES                  |
| 館育體校女 | N | GYMNASIUM                    |
| 房器機   | O | POWER HOUSE                  |
| 池水淨   | P | SETTLING TANKS               |
| 科農    | Q | DEPARTMENT of AGRICULTURE    |
| 塔水    | R | PAGODA (WATER-TOWER)         |
| 館育體校男 | S | WARNER GYMNASIUM             |
| 院醫    | T | LUCE INFIRMARY               |
| 室驗實政  | U | HOME ECONOMICS PRACTICE      |
|       | V | PRESIDENT'S HOUSE            |
|       | W | PRESIDENT'S HOUSE            |
|       | X | SITE of CHAPEL               |

WOMENS COLLEGE



100 yards

YUAN MING YUAN  
(Old Summer Palace)

圓明園

SUMMER PALACE

朗潤園  
LANG JUN YUAN

RUINS of  
CHANG-CHUN-YUAN  
(First Imperial Summer Palace)

PEKING

燕南園  
YEN NAN YUAN

T-SINGHUA COLLEGE

ca 1928

# PEKING UNIVERSITY



## YENCHING

*A Christian Institution  
in the Heart of China*

# Peking University

*(Yenching University)*

IN the present hour of drastic readjustment China has need of trained leaders. Peking University, the only Christian university at the capital, is an institution for training such leaders, both men and women. By reason of its strategic location, experience and standing, its opportunity in this respect and at this time is unsurpassed. Its students come from every province of the great Republic. They number 650, the utmost limit of the University's present capacity to serve. Scores of candidates seeking admission, representing the best blood in China, have been turned away because there was no room for them.

Based on Western principles and conducted in a Western way, the University which in China is called Yenching University, the ancient name for Peking, adapts its teachings to Chinese modes of thought and customs. The things best in American education are enabled to take root in new soil and become a permanent source of nourishment to China.

*A Half Century of Experience*

YENCHING comprises the union of all the Christian higher educational institutions in or near Peking: two colleges of arts and sciences for men, one for women and a theological seminary. This amalgamation, formed in 1917, included the North China Union College, founded in 1867; the original Peking University, founded in 1870; the Peking Union Women's College, founded in 1905; and the Theological Seminary, founded in 1906. The University's roots therefore reach deep into half a century of educational experience and service in China.

*Where Occident and Orient Meet*

Two years ago, with a fund of over \$1,000,000 subscribed by American friends, the University moved to a new site of 105 acres outside the city walls and adjoining the old "Summer Palace," "one of the most wonderful sites in the world for a college campus," in the words of President Woolley of Mount Holyoke. Its physical development there accurately reflects the inner essence of the institution. The new dormitories are of reinforced concrete and their interiors represent the most



*President John Leighton Stuart*

advanced Western thought in school construction, but they are roofed with sloping tile and decorated with red pillars and intricately painted eaves. The best Chinese architects have been consulted to avoid the many little errors that are likely to occur when Americans build Chinese buildings in China. "Even the water tower," wrote a surprised newspaper correspondent, "is to be in the form of a pagoda." And surrounding the campus is a wall of solid stone, over

7,000 feet in length and ten feet high, built entirely by Chinese friends, its gate like that of the Great Wall of China today not fast-closed but rather an entrance-way and an avenue of approach to all comers.

*Harvard, Princeton and Yenching*

**H**ARVARD, Princeton and Yenching Universities have joined hands for a greater understanding between West and East. Princeton-in-Peking conducts a School of Political and Social Science, an important function of which is the preparation of the students for practical social work. The purpose of the Harvard-Yenching Institute of Chinese Studies, with centres in Cambridge and Peking, is to promote graduate study and research in the various branches of Chinese culture.

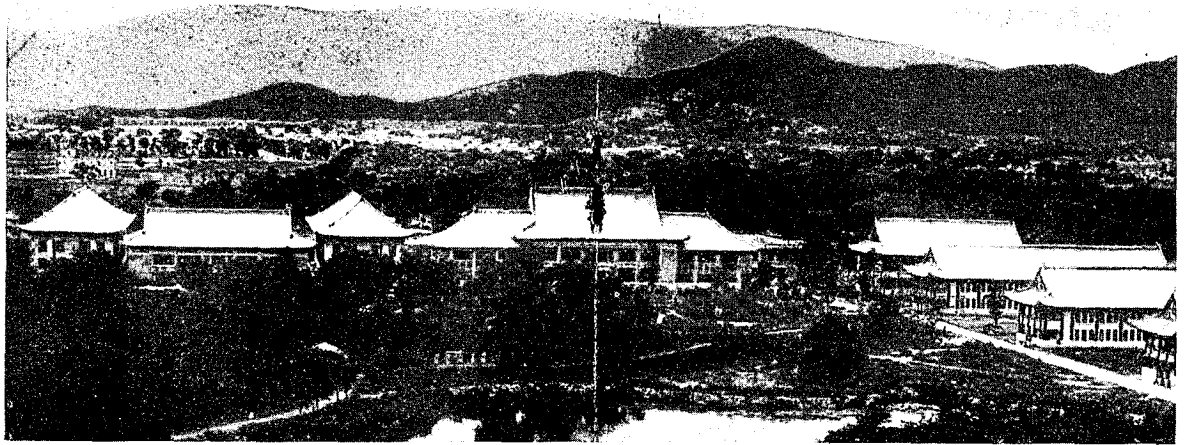


*Women's College Administration Building*



*Vice-President Wu Lei-Chuan*

Established through the generosity of the late Charles M. Hall and the trustees of his estate, it seeks especially to interest the Chinese in examining their civilization in the light of Occidental methods of research and to interpret it to the West. Yenching will send students to Harvard for mastery of technique and comparative investigation and Americans will be encouraged to study in Peking. In order to increase the number of advanced students, the Institute will be enabled to make grants to certain other colleges in China for strengthening their undergraduate work.



*"One of the most wonderful sites in the world for a college campus."*

#### *Control and Management*

THE University is incorporated under 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. The Board of Managers is composed of a majority of Chinese; the number of Chinese faculty members and executive officers has been gradually increased until the majority is Chinese; and an able Chinese Vice-President has been chosen. The people not only think of this as a

Chinese institution but it has been officially registered under the Chinese Ministry of Education.

At the same time it is perfectly understood that control of the University rests with the managers and trustees and that the University is under no obligation to continue without such control. This policy of firmness with flexibility, together with a rare spirit of coöperation between faculty and student body, would probably have been sufficient, even had the institution been located in a more turbulent section, to



*Discussion group studying the Bible*

prevent any such disruptions as have occurred elsewhere through the demands of students. Although other institutions, both governmental and mission, have had their troubles, life at Yenching University has gone on as usual.

President J. Leighton Stuart heads the faculty of Chinese, Americans, British and other Europeans. American and Chinese educators testify that to the tact and understanding of President Stuart, who was born in China and whose life work has been among the Chinese, is due in greatest measure the record of success at Yenching.

The faculty members hold degrees from Harvard, Yale, Princeton, Columbia, Oxford, Cambridge, Edinburgh, Michigan, Northwestern, California, Missouri, Oberlin, Smith, Mount Holyoke, Goucher, Wellesley and many other American colleges and universities.

*A Small Annual Income*

THE University has an approximate annual income of \$331,745 from the following sources:

Women's College, all sources	\$110,000
Endowment .....	75,745
Mission Board Grants	
(Including staff assignments)	55,000
Princeton-in-Peking .....	12,000
Harvard-Yenching Institute of Chinese Studies (1927-28) ..	16,000
Rockefeller Foundation	
(Pre-medical 5 year period) .	14,000
Sundry local sources .....	23,000
Student fees .....	26,000
	<hr/>
Total income .....	\$331,745

The value of the land and buildings is approximately \$2,165,000.





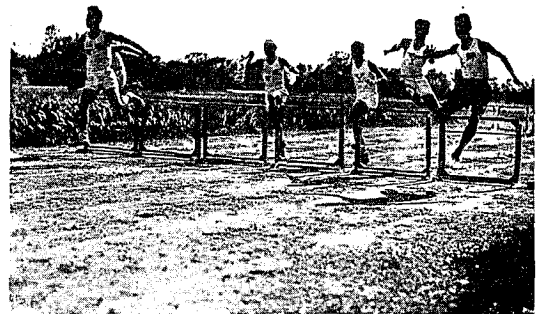
*Spring sports day at the Women's College*

#### *The Present Urgent Needs*

THE present need of Yenching University is to enlarge its capacity to serve *at once* when its service is most urgently required. The Women's College needs an adequate gymnasium and a model house for practice in home economics. The campus needs development. Many of the professors still lack homes. There are current expenses to be met. These needs are set forth below.

And then there is the immediate necessity of a new dormitory group. The situation, in a word, is this: The University has a site ample for more students, it has a fac-

ulty staff large enough to teach more students, and it actually has knocking at its gate, 150 young men and women who have passed the examinations and are qualified in every way to enter. They were turned away because there was no room. Meanwhile the University is forced to give up those student fees which would be added to its slender income without incurring additional expense for instruction.



*American athletics build character*

### *What Yenching Needs*

#### I. MEN'S COLLEGE

*Special Departmental Endowment .....	\$100,000
Dormitories .....	135,000
Development of Campus .....	10,000

#### II. WOMEN'S COLLEGE

Gymnasium .....	90,000
Home Economics Practice House .....	5,000
Development of Campus .....	10,000
Current Budget .....	10,000

#### III. GENERAL

Faculty Residences for both Colleges .....	40,000
Current and Special Operating Account...	100,000
Total .....	<u>\$500,000</u>

*\*This need has been met by a recent gift.*

## Yenching University

Incorporated 1889 as  
PEKING UNIVERSITY

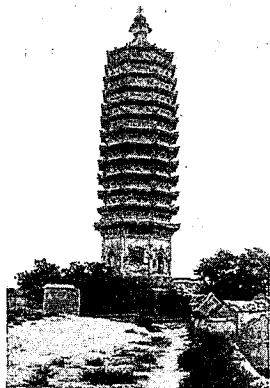
American Office:  
150 Fifth Avenue, New York, N. Y.

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J. LEIGHTON STUART *President*  
WU LEI-CHUAN *Vice-President*  
OLIN D. WANNAMAKER  
*Assistant to the President*  
CHESTER E. JENNEY  
*Executive Secretary*

#### *Officers of the Trustees*

FRANKLIN H. WARNER *President*  
WILLIAM P. SCHELL *Vice-President*  
ERIC M. NORTH *Secretary*  
E. M. MCBRIER *Treasurer*



*Tungchau Pagoda, model  
for the water tower*

CHINA THE GREAT WALL AND THE GREAT RIVER  
A GATEWAY TO BETTER UNDERSTANDING

*File copy*

*June 1928*

PEKING



1928

*Main gate of Yenching University, Peking, China, which, with the wall surrounding the campus, is the gift of Chinese friends of the University.*

To meet China's great need Yenching University (Peking University) is training leaders of decision and character.

Yenching is the only Christian university at the political and cultural capital of one-quarter of the human race. While a great part of China is disrupted by civil strife 660 students under a faculty of 103 study here without interruption.

The confidence of the University authorities in Yenching's stability is reinforced by the findings of unprejudiced experts. A bequest of \$2,000,000 recently was given from the Hall Estate for establishing the Harvard-Yenching Institute of Chinese Studies.

Yenching has a two-fold obligation: to uphold its present high academic standards by adding essential units to its buildings and equipment, and to make room for 150 fully qualified candidates for entrance now denied admission because of insufficient dormitory accommodations.

For these needs American friends are asked to provide \$500,000.

.....1928.

To aid PEKING UNIVERSITY, of Peking, China, in carrying forward its Christian educational activity and in consideration of the securing, by representatives of this University, of gifts from others for this purpose, I promise to pay to E. M. McBRIER, Treasurer, at 150 Fifth Avenue, New York, N. Y., the sum of.....

..... Dollars, (\$.....)

on call of the Treasurer, or at my option, in accordance with the plan checked below:

- in two annual payments beginning ..... (not later than Jan. 1, 1929)
- in four semi-annual payments beginning ..... (not later than July 1, 1928)
- at my convenience, on or before January 1, 1930.

Subscription tendered through .....

Signed .....

Address .....

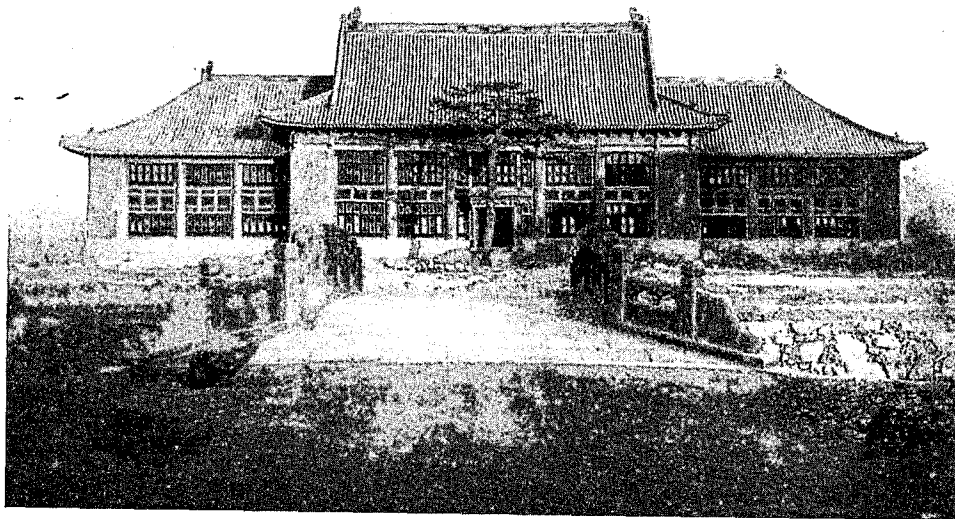
Full name of my local church .....

July 1928

# YENCHING UNIVERSITY

THE ONLY CHRISTIAN UNIVERSITY IN THE CAPITAL OF CHINA

ASSOCIATED  
BOARD'S  
PROMOTION



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

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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

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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



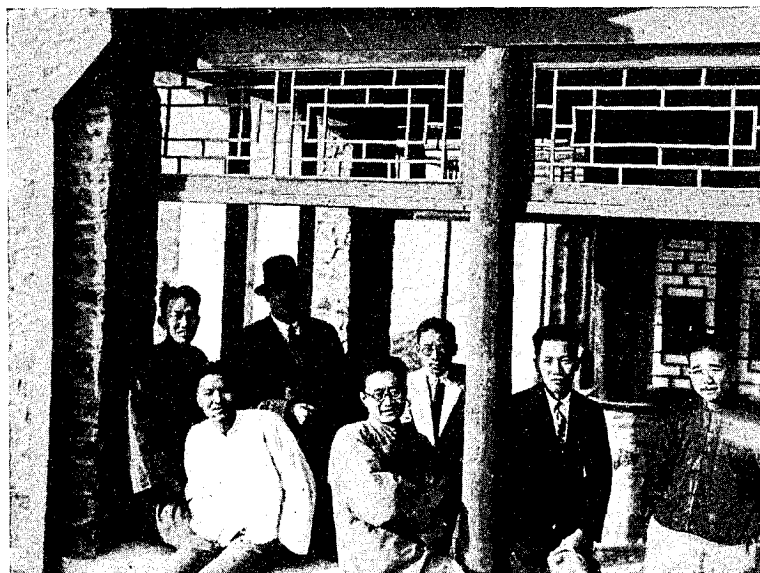
# YENCHING UNIVERSITY

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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



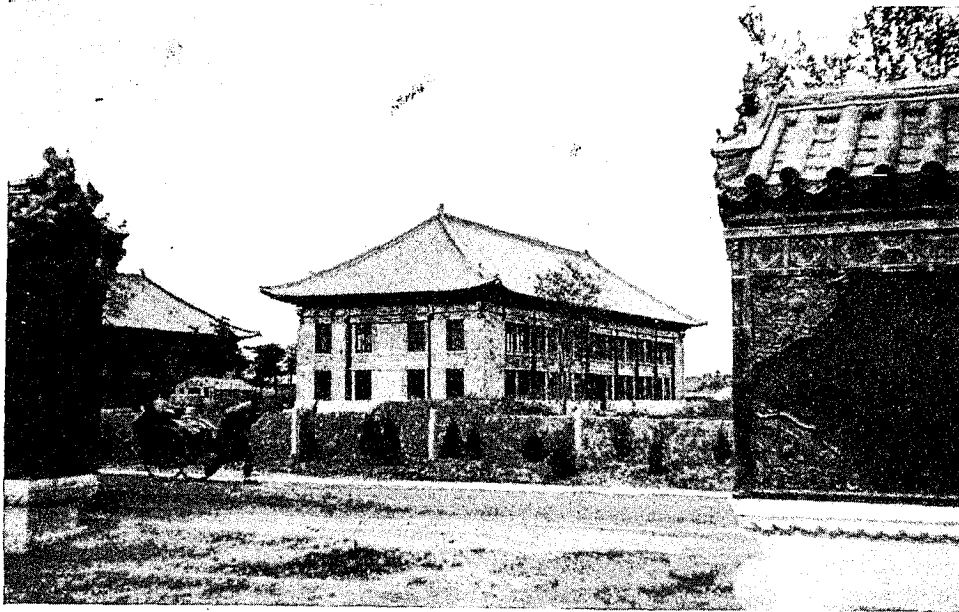
MISS LU SHU CHUN,  
CAPTAIN OF THE  
BASKETBALL TEAM



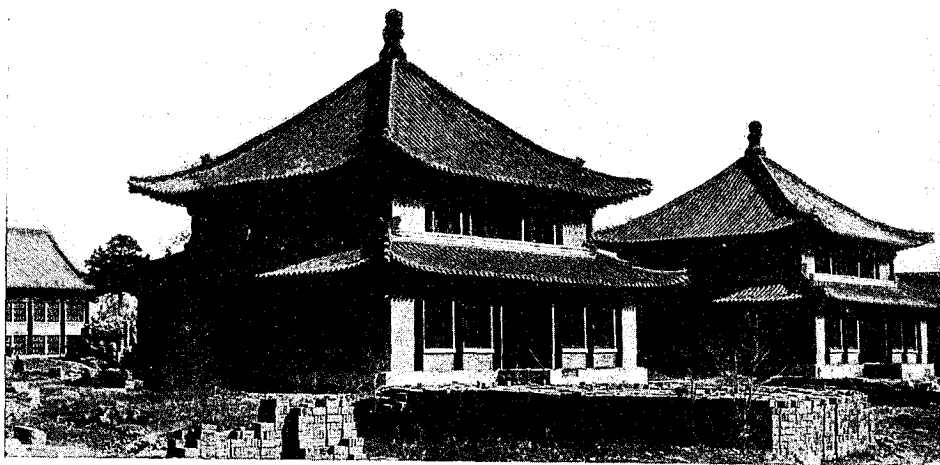
GIRLS WITH A BORROWED BABY IN FRONT OF THE  
HOME ECONOMICS PRACTICE HOUSE

YENCHING UNIVERSITY

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



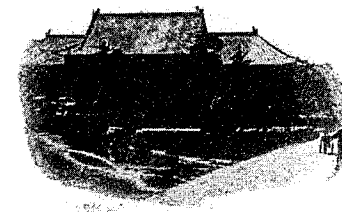
THE "TWINs," OF THE WOMEN'S COLLEGE, THE ADMINISTRATION BUILDING  
AND DEAN'S RESIDENCE

OUR UNIVERSITY  
IN PEKING

1928

燕  
京  
大  
學

OUR UNIVERSITY  
IN PEKING



YENCHING UNIVERSITY  
PEKING, CHINA



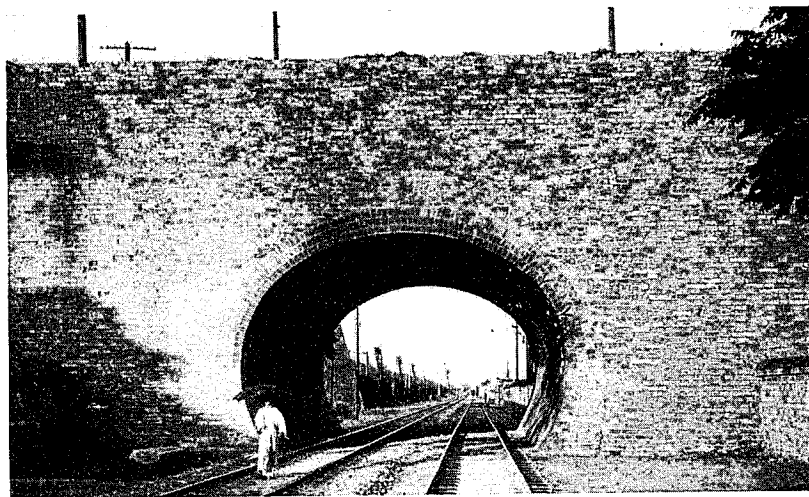
*A corner of the recently-completed Science Hall of Yenching University, harmonizing architecturally with the century-old marble bridge seen in the background.*



*The Chien Men, main gate of the City of Peking, now an avenue of approach for all the world.*

### *Our University in Peking*

OUTSIDE the walls of the age-old Imperial City of Peking, the political, educational and artistic center of one-quarter of the earth's population, stands a modern Christian University. It has been called the "crown of American educational achievement in China." Its campus, the Summer Palace grounds of a Manchu prince of China's old regime, is one of the most beautiful college sites in the world. Quite in harmony with this setting of Oriental antiquity are the University buildings, with their pagoda-like tile roofs, lacquer-red pillars and intricately ornamented eaves. But within, they are found to be modern college buildings of reinforced concrete. The faculty of this University come from Oxford, Cambridge, Columbia, Harvard, Yale, Princeton, Dub-



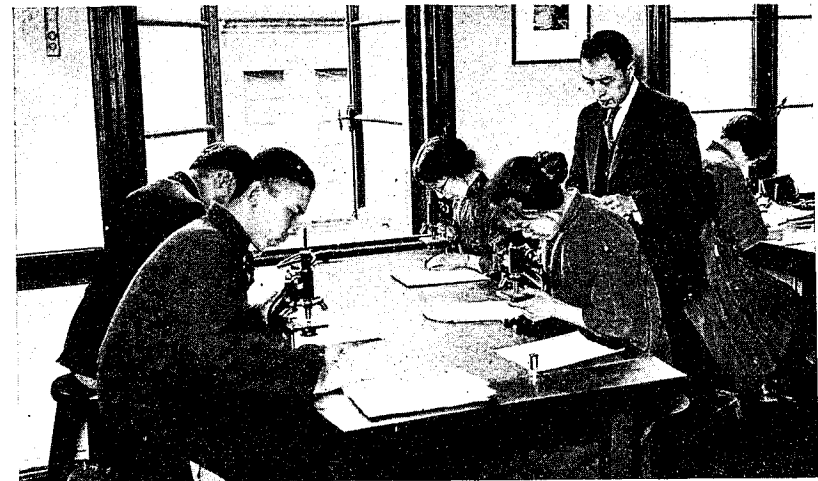
*The railroad piercing the wall of Peking.*

lin, Edinburgh—leading institutions in all quarters of the globe. Yet it has an established place in Chinese life.

Such a University, so located, has an opportunity unparalleled in history. At a time when China, having overthrown her ancient empire, is groping her way towards a democratic form of Government, Yenching University, shedding the light of modern scientific thought and experience, is a veritable beacon.

With her present struggle to unite moderate and radical Nationalists complicated by foreign aggression and the private feuds of war lords who lay waste her countryside, the chief source of China's present maladjustment is her difficulty in adapting practices and beliefs unchanged for 4,000 years to new conditions.

China's isolation from the nations of the world is a thing of the past. Industrialism has come to her from the



*The study of science at Yenching is developing disciplined minds.*

West with a rush. Coolies have left their fields of rice to work in factories in Shanghai, Tientsin and Hankow; others, by the hundred thousand, are migrating to Manchuria. The old clan system which had its root in an agricultural economy is disappearing and the individual is emerging as the basic unit of the social structure.

Young men and women are studying the political and social sciences; China's ancient civilization is being reappraised in the light of modern scientific knowledge. Millions of China's masses are now becoming literate for the first time, but tens of millions still are unable to read and write. Within a few brief years the ancient social structure has been undermined and no stable order yet has been established in its place.

To help China in this critical hour leaders must be provided who can analyze her complex problems and then make plans for their solution. But beyond this they

must have "a profound faith in the possibilities of changing for the better the distressing conditions of maladjustment in the life of their nation."

That such an outlook can be gained from training based upon a Christian philosophy of life the experience of many individual Chinese shows. That Yenching University is singularly fitted to endow her students with the moral optimism which will inspire them to devote themselves to the salvation of their country in the face of the greatest discouragements already is being demonstrated by the part they are playing in the Student Movement.

### *Yenching in the Student Movement*

**T**HE Student Movement is a phenomenal manifestation of China's awakened youth which has become the greatest single force behind the social transformations now taking place.

It was the Student Movement which influenced public opinion to register a protest against the Shantung award, by the terms of which—embodied in the Versailles Treaty—former German rights in the Chinese Province of Shantung were to be given to the Japanese; which caused the resignation of three Cabinet Ministers over the issues of the relationship of China and Japan; which organized boycotts and which instituted mass education.

That little could be accomplished along the lines of Government reform while the great mass of the population remained illiterate was quickly grasped by the students. A system of writing based upon 1,000 of the com-



*Representative Yenching students with their Instructor in English.*

monest Chinese words had been invented by James Y. C. Yen, a graduate of Princeton University, Daniel C. Fu and other educational experts as the result of their experiments in teaching Chinese laborers employed in Europe during the World War. Seeing in these "foundation characters" an instrument ready to their use, the students instituted experimental classes for the instruction of adults, later inducing the Government to establish People's Schools throughout China. Three million formerly illiterate persons had passed through these schools by the summer of 1925.

The present wave of Nationalist feeling reached a climax in the so-called "May 30th incident of Shanghai" when six students were killed and more than forty were seriously wounded by foreign police during a student demonstration protesting against the shooting of a mill striker. The respect entertained for Yenching students by





*A Christian Easter Service on the campus of a Chinese University.*

their fellows in the Student Movement was made evident by their choice of Yenching men to represent them in conducting the investigation of this incident. Other similar instances indicate that Yenching students are singled out as men of ability, decision and character.

The Student Movement has enormous possibilities for good. It also has enormous possibilities for harm. It supplies leadership, but in too many cases leadership based on intellectual development alone. China's political future depends on leaders possessed not only of keen minds, but of the other characteristics demanded of wise political leaders—patience, breadth, tolerance, determination, self-control, vision. The great need of China is educational institutions which concern themselves with the development of character as well as of mind—each in fullest degree. Such an institution Yenching pre-eminently is.



*Yenching men learn good sportsmanship in athletic contests: a winning basketball team.*

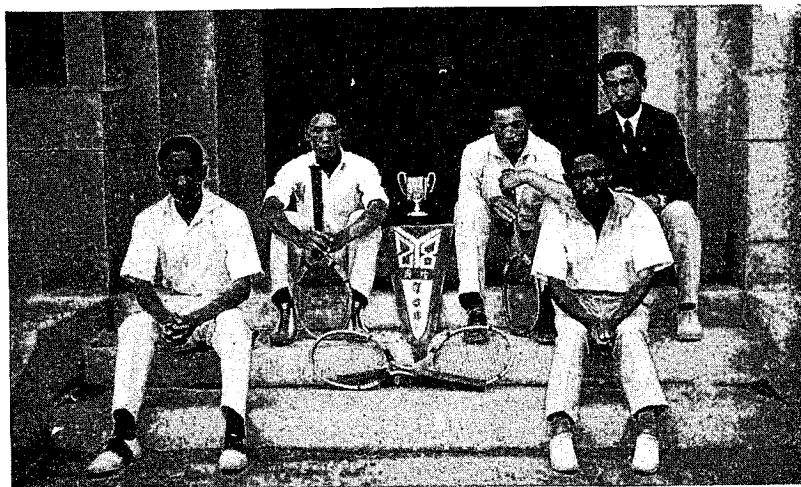
### *Yenching's Firm Foundation*

**Y**ENCHING is a stable institution in an unstable continent. Its stability is grounded in the fine relationship between its administration and its student body and in its policy of aloofness from national politics. President Stuart believes that a university exists for its students and he has implanted that fact in their consciousness. They cherish and protect the University because it is theirs. The property belongs to the Board of Trustees but it is safeguarded by the Chinese themselves. In contrast with some other institutions where students have organized strikes and have expelled teachers, Yenching has won the spontaneous loyalty and affection of its students. There is the greatest possible degree of student self-government.

The opinion of students is invited on subjects of common interest. Full consideration is given to their ideas on all University questions, and wherever possible they are adopted. Students manage the dormitories and dining halls, supervise their own recreation and athletics, and cooperate with the faculty in employing the honor system for examinations. In this unusual atmosphere of free discussion, respect for the other man's point of view, responsible self-government and highest academic standards men are being trained who even before graduation have acquired many of the characteristics of responsible political leadership.

### *A Half-Century's Experience*

TO the task of building character at a time when the individual is just beginning to be an important unit in the social structure, Yenching brings the educational experience of half a century.



*Yenching men are physically fit: a champion tennis team.*

Yenching University is in reality much older than it seems. It came into existence in 1917 through the union of a group of established institutions—the North China Union College, founded in 1867; the original Peking University, founded in 1870; the Peking Women's College, founded in 1905; and the North China Union Theological College, founded in 1906. Linked with the history of these colleges are some of the most notable figures in modern education in China. With the development of the North China Union College are associated such names as Rev. L. D. Chapin, Rev. D. Z. Sheffield, D. D., and Professor Harlan P. Beach; with the original Peking University, the names of Dr. Leander W. Filcher and Dr. H. H. Lowry, the dean of education in China under the auspices of American missions; while in the conferences preceding the amalgamation of these institutions Bishop James W. Bashford took the most active part.

A fund of more than \$1,000,000, subscribed by American friends, made possible the University's establishment on its present site, outside the city walls of Peking, about two years ago.

The University is now made up of two liberal arts colleges—one for men and one for women—and a School of Theology. While all China is in turmoil, six hundred and forty-four students are pursuing their studies here without interruption, meeting daily in classes conducted by a faculty of one hundred and ten men and women, both Chinese and Americans. Classes of about eighty students are being graduated each year and the University has already conferred degrees upon almost seven hundred young Chinese.



*Dr. J. Leighton Stuart,  
the President.*



*Dr. Wu Lei Ch'uan,  
the Vice-President.*

### *Western Ideals and Eastern Culture*

**Y**ENCHING has attained a position of influence because the far-sighted policy adopted by the administrators has inspired confidence among Chinese people. It has come to be thought of as a Chinese institution.

This is exactly what the administrators of the University have desired. In the words of Dr. John Leighton Stuart, President of the University, "Yenching 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



*Dr. Hsu Ti Shau,  
Professor of Philosophy.*



*Prof. Li Ping Hua,  
of the Economics Department.*

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'."

### *Chinese Share in Administration*

**D**R. STUART has been in large part responsible for Yenching's essentially Chinese spirit. Born in China, speaking the language fluently, this remarkable educator understands the Chinese mind. As the University has grown he has insisted that the Chinese themselves be given an increasing part in administering it. Yenching stands out conspicuously for the number of Chinese holding such positions as deans and heads of de-

partments. Two-thirds of the faculty are Chinese, representing the most highly-trained group of Chinese instructors in the Republic.

The University is incorporated under the laws of the State of New York, but of all the foreign-endowed institutions in China, it was the first to apply for and receive recognition by the Chinese Ministry of Education. Although it is controlled by a Board of Trustees with headquarters in New York City it is under the direct administration of a Board of Managers in Peking composed largely of Chinese. The selection of a Chinese vice-president has further strengthened the feeling of the Chinese people that Yenching is genuinely their own.

This friendliness for the University on the part of the Chinese people is the greatest possible asset. It means that Yenching's opportunity for service will be limited only by the inadequacies of plant and equipment.

### *Practical Training For Many Fields*

While Yenching's primary aim is a general collegiate training it is recognized that a constructive program looking toward the stabilization of China must include vocational training.

The Chinese are proverbially industrious, but their waste of man-power is appalling. Eighty-five per cent. of the population are engaged in agricultural pursuits. Although this proportion may change with the industrialization of China, the majority of her people will doubtless continue to get their living from the land for many decades to come. The Department of Agriculture of

Yenching University is therefore one of the most important divisions of its work.

In this department a faculty of experts using the most up-to-date implements and imported live stock, are teaching the young men of Yenching a new type of agricultural economy. A course in famine prevention is included with a view to reducing the dangers of this great and hitherto perennial menace.

Another field of great promise for the future is trade education. In the past the Chinese have had few opportunities to learn trades characteristic of modern life. Hence the great value of typical courses for demonstration. Such a typical course is that in leather tanning. The course was established by Dr. H. S. Vincent, who organized the first modern tannery in Siam, and the work is now carried on by Chinese instructors who have studied under Dr. Vincent. An interesting fact about this department is that it is self-supporting, the products manufactured by the students such as shoes, belts, straps, pocket-books, etc., being sold at a fair market price.

Owing to the simplification of the Chinese written language in recent years and the consequent growth of literacy, the number of newspapers in China has increased by leaps and bounds. A new occupation was thus created and Yenching, accordingly, established a Department of Journalism, under the direction of Vernon Nash, a former Rhodes scholar, and R. S. Britton, an honor graduate of the Pulitzer School of Journalism, both of whom had had active newspaper experience. The journalism courses given proved very popular but the department was forced to discontinue its work, after three years, for



*The campus of Yenching University with the Western Hills and the pagoda on the Summer Palace grounds seen in the distance.*

lack of funds. The providing of trained editors, reporters and advertising writers for China's press is viewed as a genuine service and it is hoped that funds can be secured to resume instruction in this field.

The Women's College has been equally alive to the crying need of vocational training. Chinese young women desiring to study home economics, either for preparation as homemakers or for professional work in this field, find at Yenching courses in many departments of this branch of study as up-to-date as those given at leading universities in America. It is hoped that in the future instruction in every branch of this subject may be given, as in American institutions, in a "practice house."

#### *Training Spiritual Leaders*

IT is beyond argument that if Christianity is to survive as a permanent force in China, Chinese ministers must be sent out to preach the gospel. The careful preparation of men of consecrated character for this great task therefore is regarded by the University as one of its most important responsibilities. For training men for the supreme vocation of guiding their generation in the solution of their spiritual problems, Yenching has assembled a chosen group of teachers, largely Chinese, in the School of Theology. The School of Theology was established under the headship of Dr. Timothy T. Lew, a brilliant scholar who had won almost every possible honor at both Yale and Columbia. The present Dean is Dr. J. F. Li, a man of high attainments, and the course of study given under his direction is comparable to the courses in the leading American theological seminaries.

#### *Princeton-in-Peking*

ONE of the most important departments of the Institution, at this time when economic changes and new modes of thought have disrupted social conditions, is that conducted by Princeton-in-Peking, an organization formed by Princeton University graduates, faculty members and students. This is a school of Political and Social Science. The faculty for this department is supplied by Princeton-in-Peking which also has representatives on the Board of Trustees and the Board of Managers of the University. Plans are now under consideration for an exchange of professors between Princeton University and Yenching. Professor E. G. Conklin of Princeton spent a part of the year 1925-26 in Peking, and Professor Corwin is to conduct courses there during the winter of 1928-29. The same standards of scholarship prevailing at Princeton will be maintained at Yenching. It is especially fitting that Princeton, always prominent in the political thought of America should aid in establishing a modern regime in China.

Twenty per cent. of all the students taking strictly collegiate courses are studying in this department, and it is not improbable that its influence in ameliorating the present confused social conditions will be felt not only in the environs of Peking, but in remote parts of China. The instructors are augmenting their theoretical training with various types of experimental field work. One American teacher has been living for six months in a Chinese village studying the various aspects of its life. Another is making a careful study of the guild organization still existing in Peking.



*A meeting of the Executive Committee of the Yenching Sociology Club.*

The training offered by the Department of Sociology will include "practice" work in charitable institutions, hospitals, health centers, and in rural communities near Peking. The Department of Political Science, in charge of Dr. Shuhsi Hsu, who received the degree of Doctor of Philosophy from Columbia University, contemplates similar laboratory work in the study of municipal government and industrial welfare.

#### *Grounds For Confidence*

THE friends of education in America may be convinced that Yenching is worthy of support and yet may hesitate to invest money in the Institution because of the fear that its security is endangered by civil



*Students in the Department of Agriculture preparing corn for seed.*

disorders. But the friends of Yenching University may feel the greatest confidence in its security.

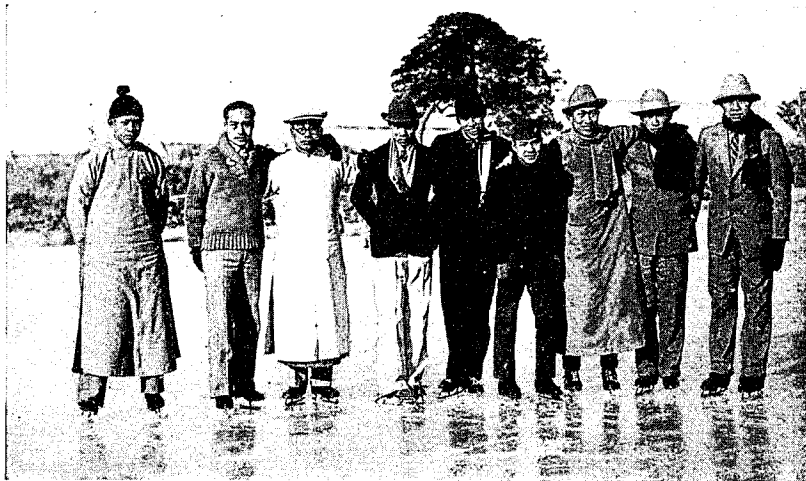
No one need fear that the University will be attacked. First: it has the protection of the Chinese people. An illustration of the regard in which it is held was a cablegram received recently at the New York headquarters of the University as follows:

"WE CITIZENS OF CHINA GREATLY APPRECIATE YOUR EFFORTS BELIEVE LARGE AMERICAN FINANCIAL AND INSTRUCTION ASSISTANCE WELCOME AS PERMANENT CONTRIBUTIONS COUNTRY COMMUNICATE THIS TO AMERICAN FRIENDS."

The cablegram was signed by Y. T. Tsur, *first President of Tsing Hua College, and now a prominent banker and member of various college boards*; V. K. Wellington Koo, *former Prime Minister and Minister to the United States*; W. W. Yen, *three times Prime Minister, Amba-*

sador to Germany and now under appointment as Ambassador to Great Britain; Chang Poling, President of Nankai University and one of the most prominent educators; Yuan-Lien Fan, former Minister of Education and Chairman of the China Foundation (American Boxer Indemnity Fund); Wen-Kan Lo, former Minister of Finance; Wen-Tien Wang, President of the Peking Chamber of Commerce and of the Associated Chambers of Commerce of China; and Hsi-Ling Hsiung, first Prime Minister of the Republic and outstanding scholar and philanthropist.

A tangible demonstration of this friendliness was the erection of a solid stone wall around the University campus by some of its Chinese supporters. The wall is ten feet high and more than 7,000 feet long. Only an army using modern fighting paraphernalia could batter down such a wall, and bands of fleeing soldiers, intent upon looting, would find it an insurmountable barrier.



*Ice-skating is a favorite sport.*

Second: its situation, considered geographically or politically, is one of its surest guarantees of safety. Peking has thus far been largely out of the zone of military operations and in the event of fighting in the immediate region, the victors would use every endeavor to maintain order in the capital and thus sustain their claim to be recognized as the government of China.

Third: most reassuring of all is the fact that never, since the beginning of hostilities, has a single university or college building been destroyed in any part of China, although theological schools, middle schools and residences have suffered. Lingnan University, Canton, has stood at the very storm center and yet has escaped injury. None of the Yale-in-China buildings has been harmed, although situated directly in the path of the belligerents.



*Yenching inter-collegiate basketball champions with girls of the Peking American School team.*





*A girl of the Women's College practicing a Chinese boxing drill.*

### *The Yenching-Harvard Institute*

THE confidence of the college authorities, the loyalty of the students and faculty and the support of the most eminent leaders of China are reinforced by the findings of unprejudiced experts. Such a finding was the selection of Yenching by the trustees of the estate of the late Charles M. Hall as a joint beneficiary with Harvard University in a bequest of \$2,000,000.

Under the terms of Mr. Hall's will the trustees were given the discretionary power of selecting institutions in Asia which were making valuable contributions to education. Yenching was chosen as one of these and the Harvard-Yenching Institute of Chinese studies has been established with this university as its base in China.

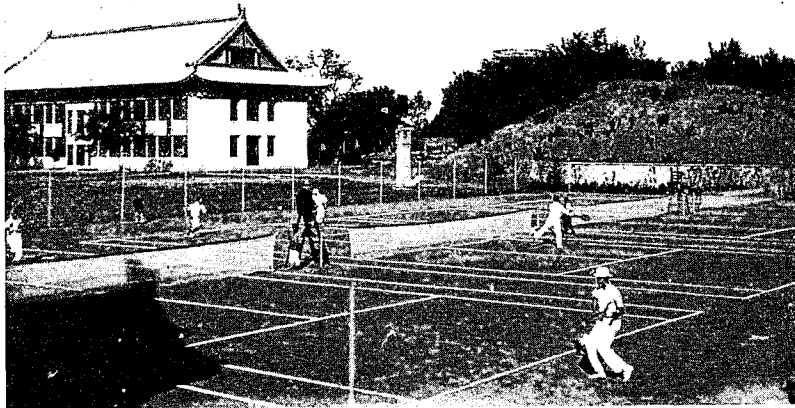
The purpose of the Institute is to promote both in China and America graduate study and research in the various branches of Chinese culture with the primary



*An English class holds an impromptu picnic.*

objective of encouraging the Chinese to study their own highly developed civilization in the light of scientific methods of research and to interpret this civilization to the West. Yenching will thus be enabled to offer graduate work to its own students and to those who come from other parts of China, in this manner strengthening the emphasis on Chinese culture which is one of the consequences of the Student Movement. The work of Harvard will consist of courses in the Chinese language and literature, as well as in various aspects of Sinology studied through the medium of English and other European languages.

The academic prestige and the accumulated experience of Harvard will be of great help to Yenching in its development of critical methods and apparatus for research as worked out in the West. Chinese students will come to Harvard for a more complete mastery of technique and



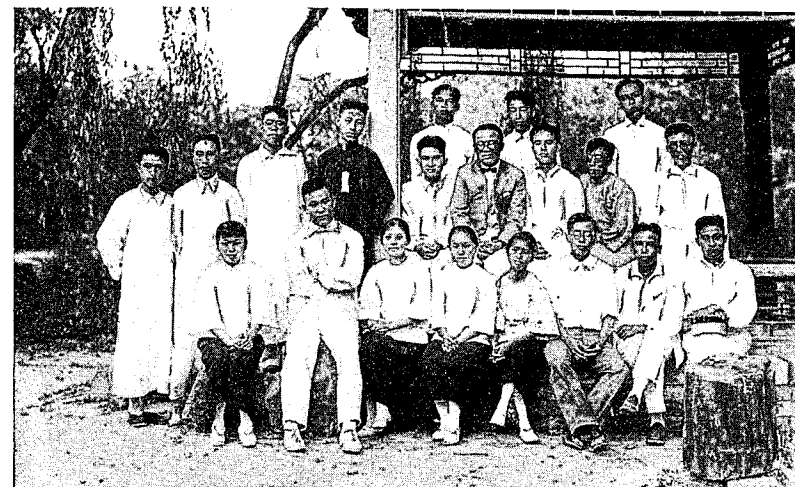
*A tennis tournament at Yenching.*

for comparative investigation. On the other hand, the Chinese Department of Harvard will be enriched by direct contact with an institution located in China with a strong Chinese faculty and an established place in Chinese life.

### *Financial Statement*

**H**ERE, then we have a great institution doing a great work, but doing it under a handicap. To measure up to its obligations and opportunity Yenching needs a larger income.

The needs of the University, in the light of its present enrollment, fall into three classifications. The Women's College needs two additional units; many of the faculty members still lack homes; and the grounds must be developed.



*Representatives of Yenching at a Y. M. C. A. Conference.*

The paramount need of the Women's College is an adequate gymnasium. The College has a comprehensive physical education program but no building suitable for carrying on the work of this department. A modern gymnasium, with equipment for classwork and indoor sports, is absolutely essential.

One of the most important functions of the Women's College is the training of competent teachers, for whom there is a constantly increasing demand as the opportunities for education in China multiply. To facilitate the work in this department a house for practice teaching is an urgent need.

Residences now have been provided for the majority of the faculty but many still are without homes and must live in the city. Because of the severity of the climate and the lack of transportation facilities between the city



*The two Science Buildings.*



*A glimpse of the campus in winter.*



*The "twins" of the Women's College—the Administration Building and Dean's Residence.*

and the campus, and because the best interests of the University demand that faculty and students live in close contact, these residences should be provided without delay.

While the construction of buildings has been progressing steadily no funds have been available for the improvement of the grounds. Much of the effect of rare beauty produced by the colorful buildings is lost because of the present unsightly campus. No time should be lost in converting the grounds into an appropriate setting for what is undoubtedly one of the most unusual groups of college buildings in the world.

Aside from the requirements for the present student body the University needs facilities for housing additional students. One hundred and fifty young men and women possessing the highest qualifications have passed the entrance examinations and are awaiting admission.



*The Science Building—its lacquer reds and golds reflected in the blue water of the lotus pool.*

The University has been compelled to turn them from its gates because of the lack of dormitory space. In the meantime it must do without their fees, which might be added to its small income as clear gain to the budget since no additional expense for instruction would be necessary to care for the larger student body. From the viewpoint of using its present facilities to the best advantage, therefore, the most urgent need is an additional dormitory unit.

American friends of the University are asked to consider the present needs of the University, the first item of which, \$100,000 for endowment, already has been raised:

1. Special Department Endowment	\$ 100,000
2. Additional Dormitory Units for Men	
Unit A—16 students	\$ 7,000
Unit B—32 students	21,000
Unit C—36 students	28,000
Unit D—44 students	23,000
Unit E—36 students	28,000
Unit F—32 students	21,000
Unit G—16 students	<u>7,000</u>
	135,000
3. Women's College Gymnasium, Building and Equipment	90,000
4. Home Economics Practice House	5,000
5. Residence Construction Fund	40,000
6. Improvement of Campus	20,000
7. Current budget of Women's College	10,000
8. Special Equipment and Operating Fund	<u>100,000</u>
Total	\$ 500,000

Authorities on two continents recognize that Yen-ching is making a valuable contribution to higher education. Such an institution should not be hampered in its work by the lack of a very moderate sum.

YENCHING UNIVERSITY  
(Incorporated 1889 as Peking University)

*American Office:*

150 Fifth Avenue, New York City

*Officers of the University*

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